



The

Criterion

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Music in motion

Thousands attend National Association of Pastoral Musicians convention in Indianapolis, pages 3, 19 and 20.

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The wedding planners

Coordinators help couples prepare for special moment

By John Shaughnessy

The stories can be poignant, including the request from the bride who wanted to be the fifth generation in her family to be married in the same church.

As the bride stood at the altar in 2005 at St. John the Evangelist Church in Indianapolis, she made her marriage vows in the same place where her parents, her maternal grandparents, both sets of great-grandparents and her maternal great-great grandparents had promised their lives to each other—a family connection that dated back to 1888.

“It was the only time I know that we’ve had five generations married in our church,” says Eileen Ahrens, the wedding hostess at St. John’s, the oldest Catholic parish in Indianapolis. “I thought that was really neat. They were a nice couple.”

The stories can also be unusual.

“I did have one couple who wanted their dogs to participate in the wedding because they met at a dog park,” recalls Cheryl Nickels, the wedding director at Sacred Heart of Jesus Parish in Indianapolis. “They wanted their dogs to come down the aisle—one in his little tuxedo and the little girl dog in a little wedding dress and veil.”

Nickels told the couple that the Church couldn’t accommodate the dogs, that the animals couldn’t be part of the holy sacrament of marriage binding a man and a

woman. The couple understood, still were married at Sacred Heart and then had their photos taken with their dogs outside the church after the ceremony.

Those stories show the range of emotions and situations that are part of the ministry of wedding hosts and coordinators in the archdiocese as they help couples prepare for that monumental moment when they promise their lives to each other in the presence of God.

Here are some other stories and thoughts about weddings that they shared:

See our Marriage Supplement, pages 9-14.



As the wedding hostess at St. John the Evangelist Parish in Indianapolis, Eileen Ahrens gives instructions to Lauren Rossier and Jeff Bodkin during the rehearsal for their June 29 wedding.

The best couples

“You can see when couples are open to each other and they’re considerate to each other,” Ahrens says. “They’re focused on one day, but they see it’s just a day in their married life together. You can tell they’re not only in love with each other, but they love each other. There’s a difference. They seem to know, ‘We’re good for each other. We bring out the best in each other.’”

A call of desperation

With St. John’s being a highly sought after church for weddings, the parish has two people who work together on them. As the wedding hostess, Ahrens usually makes sure everything goes well on the day of the wedding. As the wedding coordinator, Bridget McClellan usually schedules the weddings and handles the paperwork and pre-wedding details. Yet one of McClellan’s best stories is from a time she stepped into Ahrens’ role.

“I knew the couple,” McClellan recalls.

“Everything was great until I got a phone call at four in the morning after the wedding, on Sunday morning. It was from the maid of honor, the groom’s sister. She couldn’t find the plane tickets for the honeymoon, and she was responsible for them. The couple needed to be at the airport at 6 a.m.

“She was frantic. She wanted to look in the church to see if anything had been left there. My wonderful husband, Roger, and I came down. The maid of honor was already in the parking lot, still dressed for the wedding. We’re in the church looking, and all of a sudden it dawned on me that one of the family members—the groom’s aunt—had a small baby. I remembered seeing the stroller there and a bunch of stuff was piled on the stroller.

“I told her that she needed to call her aunt. The tickets were in the aunt’s van. She got them to the airport in time. On the way home, Roger and I started laughing.”

See COORDINATORS, page 2

For weddings, downtown churches in hot demand

By John Shaughnessy

Here is how competitive it can get to secure one of the most sought-after churches in Indiana for a wedding on a prime summer Saturday afternoon:

On Dec. 31, 2004, Steve Kovacs and Lindsey Torzewski had already known for months that they wanted to be married at the beautifully ornate St. John the Evangelist Church in Indianapolis during June of 2006.

Steve and Lindsey also had been told by the wedding coordinator at St. John’s that she wouldn’t start accepting first-come, first-serve reservations for wedding dates in 2006 until Jan. 1, 2005.

So on New Year’s Eve of 2004, Steve and Lindsey went to an early dinner before returning home to watch Dick Clark’s countdown to 2005 on television. Then, as soon as the clock struck midnight, Steve gave Lindsey a quick kiss and began dialing St. John’s, leaving their wedding date request on the church’s answering machine at 12:01 a.m.

When St. John’s wedding coordinator, Bridget McClellan, checked the answering machine later,

the first message on Jan. 1 was from Steve. She phoned Steve and Lindsey to tell them they had secured the wedding date they wanted: June 24, 2006.

“We knew it was the church we wanted,” Steve recalls. “We were downtown and we saw it. It was an older church, very nice and lovely. We really liked it. We liked the older churches.”

Indeed, the combination of the downtown Indianapolis setting and an ornate, traditional, beautiful interior have combined to make several Catholic churches “the church of first choice” for weddings.

Besides St. John’s, other popular churches for weddings in the downtown Indianapolis area include St. Mary Church, Sacred Heart of Jesus Church and SS. Peter and Paul Cathedral.

“I’ll tell you how popular this church is,” McClellan says about St. John’s. “People who aren’t Catholic want to be married here because it’s so beautiful. I tell them at least one of the people getting married has to be Catholic.”

See CHURCHES, page 2



Steve and Lindsey Kovacs celebrate their wedding at St. John the Evangelist Church in Indianapolis, one of the most desired churches in Indiana for a wedding.

This summer, Vatican tradition brings flurry of decisions, documents

VATICAN CITY (CNS)—Before Pope Benedict XVI took off for his summer vacation in the Italian Alps, he engaged in a time-honored Vatican tradition: clearing his desk.



Pope Benedict XVI

That resulted in a flurry of decisions and documents, some long-awaited and some complete surprises. Their common denominator, apparently, was that no one wanted to deal with them again when they returned to their offices in September.

Topping the list was the pope’s July 7 apostolic letter on wider use of the Tridentine Mass. The document had been floating around so long that the Latin term “*motu proprio*,” which refers to the form of the text, actually was making it into mainstream news reports.

The pope began consulting on the Tridentine question in late 2005, and in early 2006 he discussed a draft text with members of the Roman Curia and the world’s cardinals.

The document then went into hibernation, and some people are still wondering why. After all, very few changes were made in the course of its preparation, according to Cardinal Dario Castrillon Hoyos, a strong supporter of the pope’s decree.

In the end, the pope acknowledged some apprehensions about his decision, but made it abundantly clear that he wanted wider latitude shown to traditionalist groups who desire Mass in the old rite.

The outcome was not surprising to reporters covering the Vatican. What seemed a little odd was that such a sensitive document was not unveiled at a Vatican press conference.

Before his election, Pope Benedict participated in many such press conferences as Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith. At best, these media events can head off confusion and resolve doubts about a document; at worst, they add unnecessary verbiage and risk veering off into irrelevant

See TRADITION, page 8

COORDINATORS

continued from page 1

The most important part to remember from a wedding

Here's the advice that Cheryl Nickels often gives to young couples as the wedding director of Sacred Heart Parish in Indianapolis: "I try to tell them at the rehearsal, 'You may not remember anything of tomorrow. You may have to refer to your photos or your videotape. The one thing you must remember over everything is the two of you. When you're saying your vows, that's what you will remember and you should remember.'"



Bridget McClellan

Indianapolis: "I try to tell them at the rehearsal, 'You may not remember anything of tomorrow. You may have to refer to your photos or your videotape. The one thing you must remember over everything is the two of you. When you're saying your vows, that's what you will remember and you should remember.'"

Favorite wedding moment, Part One

"The moment when the wedding party has started to go up and it's usually just the bride, her father and me in the back of the church," Ahrens says.

"I close the door. I have a few moments to straighten her veil and tell them to take a few deep breaths. I tell her how beautiful she is and how good he looks. I like to see the interaction between the bride and her dad. The bride is happy, and the dad is proud. In many ways, the dad is teary-eyed more than the bride. I really enjoy it as they walk up the aisle together. It's really nice. That's my favorite part."

Favorite wedding moment, Part Two

Diana Hay, a wedding hostess at SS. Peter and Paul Cathedral in Indianapolis, says, "I like to watch the end result when they're joined together in matrimony and it's blessed by the Church as they start their new lives together."

Nickels agrees: "The best thing is to realize that the two people who came into church were brave enough to begin a new life together. To watch them walk down the steps of the

church after the wedding makes you feel really good."

Thinking twice

"Every once in a while, a wedding gets cancelled," Ahrens says. "Some things happened in their lives or some issues arose in marriage preparation. That's hard. I've had a couple of weddings where the couple worked through that and did what they had to do to go forward. Some of the nicest weddings are when they didn't get married when they originally planned."

Advice to newlyweds, Part One

"As you get married in the Church, have God in between you all the time," advises Paola Alejo, who schedules weddings at St. Mary Church in Indianapolis. "If you have him with you always, it will really make a big difference in your marriage."

Advice to newlyweds, Part Two

"When these couples marry, they think they love each other so much but they have no idea how much more that love is



Lauren Rossier and Jeff Bodkin are all smiles at the altar at St. John the Evangelist Church in Indianapolis as wedding hostess Eileen Ahrens jokes with the couple and members of their wedding party at their June 28 rehearsal.

going to grow," says McClellan, who has been married 27 years. "I love my husband so much more than the day I married him because of everything you go through together, even the hard times.

"God is a big part of that. As long as you keep God in the center of your marriage, you will have a long and faith-filled marriage—a forever marriage." †

CHURCHES

continued from page 1

McClellan also gets a lot of interest from Catholics who used to live in Indianapolis and want to return to their home city for their wedding.

"If people are coming in from out of state, we have a lot of



As the person who schedules weddings at St. Mary Church in Indianapolis, Paola Alejo set up her October 2004 wedding to Alejandro Gomez in the downtown church.

hotels downtown and it ties into the reception as well so that's another reason St. John's is popular," she says.

With St. John's in such demand, the parish has two people who work together concerning weddings. McClellan schedules the weddings and handles the paperwork and pre-wedding details. Eileen Ahrens is the wedding hostess at St. John's, making sure everything goes smoothly on the day of the wedding.

When McClellan couldn't accommodate a wedding for her goddaughter at St. John's, she contacted Cheryl Nickels, the wedding director at Sacred Heart of Jesus Parish—another popular site for weddings. Nickels arranged the wedding for McClellan's goddaughter.

"Sacred Heart is a very popular place for two reasons," Nickels says. "It's always been a beautiful church, but since the restoration after the fire in 2001, it's absolutely glorious. And there's the downtown proximity. The majority of weddings at Sacred Heart involve a downtown reception."

She pauses and says, "We're booking a year ahead. I've had to refer people to St. Mary's, St. Patrick's, the cathedral and St. Joan of Arc."

Paola Alejo knows firsthand how the traditional beauty of St. Mary Church attracts couples hoping to be married there. An administrative assistant at the parish, Alejo not only schedules weddings at St. Mary's, she was married there in October of 2004.

"It was the most beautiful wedding, a Hispanic wedding," Alejo says. "Most of the people say they like the church because it's older and it's so beautiful. They also say they have a lot of guests coming from out of town and it's more convenient to the downtown hotels."

Diana Hay gets the same reaction at SS. Peter and Paul Cathedral, where she serves as the parish's executive assistant and as one of the wedding hostesses.

"I get a lot of wedding information requests from brides," Hay says. "I bet I send out 150 packets a year."

So the phone calls from couples keep coming at the downtown area churches every year, starting as early as 12:01 a.m. on New Year's Day for the following year.

"I get e-mails, too," says McClellan at St. John's. "I check the time of the calls and the time of the e-mails to see what order they come in. They crack me up. Most of them want June."

Still, McClellan advises all couples to keep the proper perspective as they search for what they consider the perfect church.

"They can get carried away with all the wedding things, and I have to remind them that they're receiving the sacrament," she says. "That's what it's all about. It doesn't matter what the church looks like. What matters is that the couple begins their marriage with God." †

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Music in motion

Pastoral musicians want next generation to spotlight Christ

By Sean Gallagher

Nearly 3,000 liturgical musicians from across the country gathered in Indianapolis



Steven Warner

from July 9-13 to improve the skills of their craft, ponder the relationship of their ministry to the broader life of the Church, and grow in their life of faith through concerts and common worship.

The event was the 30th annual convention of the National Association of Pastoral Musicians, commonly known as the NPM.

Many of the people who traveled to Indianapolis have been involved in pastoral music for decades.

One of them was Steven Warner, who has ministered in liturgical music at

the University of Notre Dame for more than 25 years, most notably as the leader of its folk choir.

On the convention's first day, Warner, in a keynote address, invited his vast audience to consider how they, through their music ministry, will lead "generations yet to come" to an encounter with Christ, which he said can come to these people in a "life-giving song."

One way that he suggested that pastoral musicians can do this is to deliberately focus on Christ in their ministry.

"We must tell the story of Christ," Warner said. "The song we pass along to

future generations must not be about us. It must point to someone else: the person of Jesus Christ."

Warner acknowledged that this is a challenge in our culture that, in its high value of celebrities, often puts more focus on the messenger rather than the message.

"Do our musicians know that they need to be icons so that members of the assembly can see the face of Christ—not the face of a performer—calling them to prayer?" Warner asked his audience.

"This aspect of pointing beyond ourselves is a critical part of the song we need to leave the next generation."

Warner's effort to form the next generation of pastoral musicians was displayed the following night in a concert of the Notre Dame Folk Choir at SS. Peter and Paul Cathedral in Indianapolis.

His work was not only demonstrated through the young adults' musical performance, which was enjoyed by the nearly 1,000 people who filled the cathedral. It also came through the comments of two young men from the archdiocese who are members of the choir.

A member of Our Lady of Perpetual Help Parish in New Albany, Geoffrey Mooney will start his junior year at Notre Dame in August, majoring in mathematics and theology.

"[Being in the choir] just helped me grow closer to Christ and also helped me figure out what I want to do with my life," he said. "Hearing all of the stories from previous choir members and people that are in the choir right now, I think I do want to do something service-related after I finish at the university."

Between songs during the concert, Warner acknowledged the many parish music directors in attendance who helped shape the musical skills of his choir members.

See MOTION, page 20



Joshua Stagni, the principal percussionist for the Notre Dame Folk Choir, plays the drums while the choir sings during the ensemble's July 10 concert at SS. Peter and Paul Cathedral in Indianapolis. The concert was a part of the July 9-13 convention of the National Association of Pastoral Musicians.

LEGACY FOR OUR MISSION:

For Our Children and the Future

DEACON CANDIDATES PREPARE FOR THEIR LAST YEAR BEFORE ORDINATION

Four years ago Benedictine Father Bede Cisco, a monk of Saint Meinrad Archabbey and director of the archdiocesan Office of Deacon Formation, accepted the invitation from Archbishop Daniel M. Buechlein to establish a permanent diaconate program.

"Deacons are part of the structure of ministry established by the Church in the sacrament of Holy Orders," said Father Bede. "The order of deacons expresses the Church's commitment to the ministry of charity that Pope Benedict XVI described in his encyclical *God Is Love*. The men in formation are dedicated to caring for others in a way that reveals God's love."

The formation program provides education and guidance to men who are preparing to serve the archdiocese as permanent deacons. During the four-year program, participants change from simply seeing the diaconate as a way to serve to seeing themselves as deacons who are called to a life of service.

"The call was so pronounced. I was sitting in Mass and the Holy Spirit nudged me to investigate the program," said Steve Hodges, deacon candidate from SS. Francis and Clare of Assisi in Greenwood. "The deacon represents Christ the servant and throughout the past three years we have been shaped and formed to be servants to our parish and to the community."

The deacon candidates gather one weekend per month from August to June to pray together, study theology and explore issues and methods in ministry. They study Scripture, the sacraments, the beliefs we profess in the Creed, church history and practical areas such as religious education, preaching and assisting at liturgies. Besides the lessons that



come from classroom participation, there are the lessons that come from serving the community and learning from those who are struggling to find hope, love and fulfillment.

"We are being called to take Christ to others in the community," said Hodges. "For the past three years I have been serving at the Johnson County Prison with Jean Martin, pastoral associate at St. Rose and the chaplain at the Johnson County jail. We read and reflect upon the readings from the upcoming Sunday and pray with the inmates. Some come to worship; others come to break up the monotony that is their lives in prison. Whatever the reason, we're glad they've come."

The third year of the program has just come to a close and the deacon candidates are preparing to begin their final year of formation before ordination in June 2008. In addition to the courses they take, the candidates continue to learn about ministry and are being formed as deacons by the people they serve

in their parishes, their communities and the agencies of the archdiocese.

Addressing the needs in such settings is a fundamental reason why the *Legacy for Our Mission* capital stewardship campaign is critical for the future of the archdiocese. Funds raised in the campaign will help ensure the success of initiatives such as the permanent diaconate program. But pledging a thoughtful contribution to the campaign isn't the only way to help ensure a successful diaconate program. People can also contribute through prayer, through active awareness of the new ministry and through a sincere consideration for prospective new deacons.

"In September 2006, we began the inquiry and discernment process to gather the next deacon formation class," said Father Bede. "Those who complete the initial process enter into the application process. The applicants accepted by the archbishop will begin as aspirants later in 2007 and move into the full four-year program in August 2008. During the coming months, we will be concluding the pre-ordination formation of the current class and begin formation with the next."

Legacy for Our Mission, the archdiocese's capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as the Permanent Diaconate Program. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to future ministry needs and distributed to efforts such as deacon formation.

Please visit the new online home of the *Legacy for Our Mission* campaign at www.archindy.org/legacy. It can also be accessed at www.LegacyforOurMission.org.



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Editorial



Pope Benedict XVI issued a groundbreaking letter to Chinese Catholics on June 30 that seeks to unite the country's divided Catholic communities. At this April 8 Easter Mass, Bishop Peter Feng Xinmao of Hengshui baptizes a man at Jingxian cathedral in China's Hebei province.

China, Latin Mass, true Church

Pope Benedict XVI was busy in the weeks leading to his summer vacation.

First, he issued the long-awaited letter to Chinese Catholics, expressing his love for and closeness to them, and appealing for unity and reconciliation among them. *The Criterion* reported on that letter in its July 6 issue.

Then, on July 7, he released the equally long-expected apostolic letter that permits greater use of the Mass of Blessed John XXIII, also known as the Tridentine Mass.

Finally, the Holy Father approved a document from the Congregation for the Doctrine of the Faith that reaffirmed that the Catholic Church is the one, true Church—even if elements of truth can be found in separated Churches and communities. *The Criterion* reported on both of the latter two documents in our July 13 issue.

It's easy to understand why the pope wants to affect unity among Chinese Catholics. It's estimated that there are today 12 million Catholics in mainland China, including more than 100 bishops, 3,200 priests, 6,000 nuns and 2,300 seminarians.

But they're divided between what are called the "underground Church" (those who have practiced their faith furtively since Mao Zedong came to power in 1949 and began to persecute Christians), and the "official Church" (the members of the government-sanctioned Chinese Catholic Patriotic Association). The pope avoided both terms in his letter.

The pope sent an advance copy of his letter to the Chinese government. He assured Chinese authorities that the Holy See doesn't wish to interfere in China's internal political affairs, but also insisted that state entities must not "interfere unduly in matters regarding the faith and discipline of the Church."

One of the obstacles to unity among China's Catholics is the matter of apostolic succession of the bishops appointed by the Chinese government. The pope acknowledged that solving this problem "cannot be accomplished overnight."

However, at least 90 percent of China's bishops are now in full communion with Rome, and Pope Benedict invited those who are not to seek reconciliation.

Perhaps, with China trying to be on its best behavior while preparing for the Olympic Games next year, it's a good time to try to get better cooperation in

resolving the problems that China's fervent Catholics are experiencing.

The letter allowing greater use of the Tridentine Mass, using the missal published by Pope John XXIII in 1962, may be more important in other countries than it is here.

Many Catholics, though, retain a love for the Mass in Latin. For some, it's nostalgia, but others believe that it's more reverent.

In Indianapolis, this Mass is being celebrated on both Sundays and weekdays at Our Lady of the Most Holy Rosary Church. The Tridentine Mass is also celebrated daily at SS. Philomena and Cecilia Church in Oak Forest in the Batesville Deanery. It remains to be seen if more Catholics in the archdiocese will ask for it to be celebrated in their parishes.

One practical problem is that most priests today don't know Latin. Many priests can't even say the Lord's Prayer or the Apostles Creed in Latin because they didn't learn Latin in the seminary.

Of the three documents released recently, the one confirming that the Catholic Church is the one true Church is clearly the most controversial. It shouldn't be because it doesn't state anything new, but the plain fact is that many Catholics today have come to believe that one Christian denomination is as good as another.

The Catholic Church has always taught that Christ founded a Church and that all of its elements have historically endured, or subsist, in the Catholic Church.

The sanctifying elements that exist in other faith communities derive their value, in some mysterious way, from the "fullness of grace and truth which has been entrusted to the Catholic Church," as the Second Vatican Council's "Decree on Ecumenism" said.

Certainly, the most controversial part of the new document is the part that says that Protestant communities cannot be called "Church" in the way that Catholic theology defines the term. Essential to this definition is the apostolic succession of bishops, the ordained priesthood and the Eucharist, which Protestant communities have not preserved.

The new document reaffirmed Vatican II's acknowledgement that the Orthodox Churches are true Churches.

We'll be hearing more about reaction to that letter, but it's best to clarify exactly what the Catholic Church teaches, and that document does that.

— John F. Fink

Be Our Guest/Jerry and Kathryn Jacobi

Retiring pastor served people with a quiet dignity, represented the best qualities of a priest

Father Clifford "Cliff" Vogelsang has been our pastor at St. Augustine Parish in Jeffersonville for the past 13½ years. He has now retired to Indianapolis, where he most likely will be busy in very different ways. As we all know, parish priests do not actually "retire."

During the past several years, the Church has been rocked by scandal and pain. The media likes to sensationalize any salacious story concerning Catholic priests.

However, as most Catholics will acknowledge, we are blessed many times over with very good priests. These priests—who live their lives of service with quiet dignity—seldom, if ever, receive any press.

Father Cliff is one of these priests who, with his great intellect, respect for others and unparalleled work ethic, has served so well the parishioners of St. Augustine—as well as the New Albany Deanery.

Unassuming by his quiet nature, he never sought public attention or praise for his service.

In his personal conversations, he proved to be the better listener. To know Father Cliff is to understand that he

dedicated his life in the service of others, and did it with great intensity, especially for those in their hour of need. He represents the very best qualities of a parish priest.

We know that we can speak for many in our parish who will greatly miss Father Cliff. He has become an indelible part of each of our personal histories as he has shared our pain, losses and moments of happiness. We all have our stories of Father Cliff.

We hope that Father Cliff finds peace and happiness in this next phase of his life.

We also welcome Father Thomas Clegg as he takes on the difficult task of ministering to two parishes—St. Augustine and Most Sacred Heart of Jesus, both in Jeffersonville.

As Father Cliff enters a new phase of life, so, too, does the Catholic community of Jeffersonville.

We look forward to the future. But we will never forget our 13½ years with Father Cliff and his comforting presence.

(Jerry and Kathryn Jacobi are members of St. Augustine Parish in Jeffersonville.) †

Letters to the Editor

Reader: Newspaper must cover full range of pro-life perspectives

Respectfully, I pose this question about your editorial policy: Is it not time to get beyond "quality of life issues" and cover the full range of pro-life perspectives?

You publish numerous articles about immigration reform, for example, but you offer nothing on the subject of artificial birth control. Is it really more important to welcome neighbors from the south into our country than to welcome new life into the world?

Why not feature writers such as Father Thomas Euteneuer, president of Human Life International, or Father Frank Pavone, national director of Priests for Life?

Your readers deserve to know that the Church's teaching on contraception is not simply a catalog of do's and don'ts. It is a

compassionate, biblically-based guide for married couples, helping them to grow in love, strengthen their family and impart Catholic values to the culture.

Sadly, most Catholics have not been sufficiently catechized to carry out this mission. To evangelize a culture that trivializes pornography, encourages abortion and corrupts life-science research, one must be able to explain, in terms of natural law, the purpose and proper use of sex.

How can we teach the world about God's holy mystery of procreation if we are unwilling to discuss the subject in our own community?

Stephen L. Bussell
Indianapolis

Prayer is the best solution in immigration reform debate

Thank you for printing the "Be Our Guest" commentary in the July 6 issue by Susan Hurst to counter Douglas Kmiec's June 22 column on the immigration issue.

Thank you also for printing Patrick Long's letter last October countering Dan Conway's immigration editorial ("Catholicism is pro-immigration").

I believe that the government of Mexico and the Church within Mexico has an obligation to care for its citizens within their cultural norms.

In my opinion, the U.S. Conference of Catholic Bishops' political stance on this issue is weak and, as a result, is being force-fed upon us "other" Catholics.

This issue is between and within sovereign democratic nations.

Prayer is the best answer. It is more powerful than the current political tactics employed by the U.S. bishops.

Prayer in conjunction with democratic processes will ultimately achieve a just solution.

God's will be done.

Henry Kurz
Indianapolis

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Active participation at Mass goes much deeper than external actions

(Tenth in a series)

Pope Benedict XVI's reflections on active participation in the Eucharist mirrors the various considerations raised by the bishops in the 2005 Synod on the Eucharist.

The Second Vatican Council had emphasized the *active, full and fruitful participation* of the entire people of God in the eucharistic celebration (cf. Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 14-20). The Latin words used by the Council and in the pope's apostolic exhortation are *actuosa participatio*.

The pope says it should be made clear that the word "participation" does not refer to mere external activity during the celebration.

"In fact, the active participation called for by the Council must be understood in more substantial terms, on the basis of a greater awareness of the mystery being celebrated and in relationship to daily life" (n. 52).

The Council document on the liturgy "encouraged the faithful to take part in the eucharistic liturgy 'not as strangers or silent spectators,' but as participants 'in the sacred action, conscious of what they are doing, actively and devoutly.' This exhortation has lost none of its force" (n. 52).

The Holy Father asks us to go deeper in our understanding of participation.

After the Council, "active participation" was often interpreted as exterior action. External participation is a matter of actively listening to the word of God,

responding with the proposed acclamations, in speech and in song.

Active participation was narrowly interpreted by some to mean being a reader, a cantor, an altar server or some ministerial function. It includes those functions, but participation is also a matter of spiritual attitude and offering of self.

Of itself, active participation is not the equivalent of a specific ministry.

The pope says that "the active participation of the laity does not benefit from the confusion arising from an inability to distinguish, within the Church's communion, the different functions proper to each one. There is a particular need for clarity with regard to the specific functions of the priest. He alone, and no other, as the tradition of the Church attests, presides over the entire Eucharistic celebration, from the initial greeting to the final blessing.

"In virtue of his reception of Holy Orders, he represents Jesus Christ, the head of the Church, and in a specific way, also the Church herself. Every celebration of the Eucharist, in fact, is led by the bishop, 'either in person or through priests who are his helpers'" (*General Instruction of the Roman Missal*, 92).

The deacon has specific duties during the celebration.

"He prepares the altar, assists the priest, proclaims the Gospel, preaches the homily from time to time, reads the intentions of the Prayer of the Faithful and distributes the Eucharist to the faithful. Associated with these ministries linked to the sacrament of Holy Orders, there are also other ministries of liturgical service which can be carried out

in a praiseworthy manner by religious and properly trained laity" (*GIRM*, 94).

The exhortation makes the point that adaptations to different contexts and cultures are appropriate to meet the needs of the Church in a variety of cultural situations. These adaptations, of course, are to be made in accord with the possibilities provided in the *General Instruction of the Roman Missal*.

Pope Benedict writes: "To this end, I encourage Episcopal Conferences to strive to maintain a proper balance between the criteria and directives already issued and new adaptations, always in accord with the Apostolic See" (n. 54).

The Holy Father notes another dimension of participation, the inner disposition. "This inner disposition can be fostered, for example, by recollection and silence for at least a few moments before the beginning of the liturgy, by fasting and, when necessary, by sacramental confession" (n. 55).

He also addresses "the intrinsic link between the Eucharist and the Church's unity," which makes it "generally impossible for non-Catholic Christians to receive the former without enjoying the latter" (n. 56).

The pope writes: "I wish to call the attention of the whole Church community to the pastoral importance of providing spiritual assistance to the sick, both those living at home and those in the hospital" (n. 58). Everything possible should be done to

facilitate participation of the physically disabled person at Mass, including the retrofitting of Church buildings.

Participation of migrants and refugees, especially those from the Eastern Churches, must be fostered (n. 60).

The word participation takes on a broader meaning when Mass is broadcast by various media, which is commendable for the sick, prisoners and others who cannot come to church. Yet, the pope notes that visual images can represent reality, but they do not actually reproduce it (n. 57).

The pope encourages large-scale concelebrations to be well prepared and "not lose their proper focus" (n. 61). He also encourages the use of Latin to more clearly express "the unity and universality of the Church" (n. 62). †

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 July

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

La participación activa en la Misa va mucho más allá de las acciones externas

(Décimo de la serie)

Las reflexiones del Papa Benedicto XVI sobre la participación activa en la Eucaristía es reflejo de diversas consideraciones presentadas por los obispos en el Sínodo de 2005 sobre la Eucaristía.

El Concilio Vaticano II había ya hecho énfasis en la *participación plena, activa y fructuosa* de todo el pueblo de Dios en la celebración eucarística (cf. Constitución de la Liturgia Sagrada, *Sacrosanctum Concilium*, 14-20). Las palabras en latín utilizadas por el Concilio y en la exhortación apostólica del Papa son *actuosa participatio*.

El Papa indica que se debe aclarar que la palabra "participación" no se refiere a la mera actividad externa durante la celebración.

"En realidad, la participación activa deseada por el Concilio se ha de comprender en términos más sustanciales, partiendo de una mayor toma de conciencia del misterio que se celebra y de su relación con la vida cotidiana" (n. 52).

El texto del Concilio sobre la liturgia "exhorta a los fieles a no asistir a la liturgia eucarística 'como espectadores mudos o extraños,' sino a participar 'consciente, piadosa y activamente en la acción sagrada.' Sigue siendo totalmente válida la recomendación de la Constitución conciliar" (n. 52).

El Santo Padre nos pide que profundicemos en nuestros conocimientos sobre la participación.

Luego del Concilio, la "participación activa" se interpretaba comúnmente como una acción externa. La participación externa se refiere a escuchar activamente la Palabra de Dios, responder con las aclamaciones propuestas, participar con la expresión oral

y en los cánticos.

Algunos interpretaron la participación activa específicamente como convertirse en lector, cantor, servidor del altar o alguna otra función ministerial. La participación ciertamente abarca esas funciones, pero también se trata de una actitud espiritual y de ofrecerse a sí mismo.

La participación activa no es en sí misma el equivalente a un ministerio específico.

El Papa observa que "no ayuda a la participación activa de los fieles una confusión ocasionada por la incapacidad de distinguir las diversas funciones que corresponden a cada uno en la comunión eclesial. En particular, es preciso que haya claridad sobre las tareas específicas del sacerdote. Éste es, como atestigua la tradición de la Iglesia, quien preside de modo insustituible toda la celebración eucarística, desde el saludo inicial a la bendición final.

"En virtud del Orden sagrado que ha recibido, él representa a Jesucristo, Cabeza de la Iglesia y, de la manera que le es propia, también a la Iglesia misma. En efecto, toda celebración de la Eucaristía está dirigida por el Obispo, 'ya sea personalmente, ya por los presbíteros, sus colaboradores'" (*Ordenación General del Misal Romano*, 92).

Es ayudado por el diácono, que tiene algunas funciones específicas en la celebración: preparar el altar y prestar servicio al sacerdote, proclamar el Evangelio, predicar eventualmente la homilía, enunciar las intenciones en la oración universal, distribuir la Eucaristía a los fieles. En relación con estos ministerios vinculados al sacramento del Orden, hay también otros ministerios para el servicio litúrgico, que desempeñan religiosos y laicos preparados, lo que es de alabar" (*OGMR*, 94).

La exhortación señala que las

adaptaciones a los diversos contextos y culturas resultan apropiadas a fin de poder cubrir las necesidades de la Iglesia en diferentes situaciones culturales. Estas adaptaciones, por supuesto, deberán hacerse de conformidad con las posibilidades establecidas en la *Ordenación General del Misal Romano*.

El Papa Benedicto escribe: "Para lograr este objetivo, recomiendo a las Conferencias Episcopales que favorezcan el adecuado equilibrio entre los criterios y normas ya publicadas y las nuevas adaptaciones, siempre de acuerdo con la Sede Apostólica" (n. 54).

El Santo Padre comenta sobre otra dimensión de la participación: la disposición interior. "Favorece dicha disposición interior, por ejemplo, el recogimiento y el silencio, al menos unos instantes antes de comenzar la liturgia, el ayuno y, cuando sea necesario, la confesión sacramental" (n. 55).

También habla sobre "la unión intrínseca que se da entre Eucaristía y unidad de la Iglesia," hace que "por lo general result[e] imposible que los cristianos no católicos participen en una sin tener la otra" (n. 56).

El Papa expresa: "Quisiera llamar la atención de toda la comunidad eclesial sobre la necesidad pastoral de asegurar la asistencia espiritual a los enfermos, tanto a los que están en su casa como a los que están hospitalizados" (n. 58). Debe hacerse todo lo posible para facilitar la participación de los discapacitados en la Misa, incluyendo el reacondicionamiento de las iglesias. Debe

fomentarse la participación de emigrantes y refugiados, especialmente aquellos que pertenecen a iglesias orientales (n. 60).

La palabra participación toma un significado aun más amplio cuando la Misa es transmitida por diversos medios de comunicación, que es algo digno de elogio, especialmente para los enfermos, los prisioneros y otros que no pueden asistir a la iglesia. Sin embargo, el Papa observa que las imágenes visuales pueden representar la realidad, pero en verdad no la reproducen (n. 57).

El Papa invita a que las concelebraciones de grandes proporciones estén debidamente preparadas y que no "produzcan dispersión" (n. 61). Asimismo, incita el uso del latín para expresar con mayor claridad "la unidad y universalidad de la Iglesia" (n. 62). †

¿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 Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Events Calendar

July 19-21

St. Christopher Parish, 5301 W. 16th St., Indianapolis.

70th annual Midsummer Festival, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

July 20

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

July 20-21

St. Susanna Parish, 1210 E. Main St., Plainfield. **Parish festival**, Fri. 6-11 p.m., pork

dinner, Sat. 4:30 p.m.-midnight, steak dinner, games. Information: 317-839-3333.

July 21

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, with Crossroads Pro-Life Walkers, Msgr. Joseph F. Schaedel, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m., brown bag lunch, free-will offering. Registration: 317-543-0154.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Bright. **Parish festival**, music, food, children's games, 3-11 p.m. Information: 812-656-8700.

July 22

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Quilt show**, 9-11:30 a.m. Information: 812-357-5533.

July 26

St. Meinrad Parish, St. Meinrad. **Quilt show**, 10:30 a.m.-1 p.m. Information: 812-357-5533.

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.

July 24

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.

July 26

Our Lady of Peace Cemetery, 9001 N. Haverstick Road, Indianapolis. **Dedication Mass for Tomb for the Unborn**, Msgr. Joseph F. Schaedel, vicar general, celebrant, 7 p.m.

July 26-28

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Fun Fest**, 4 p.m.-midnight, rides, food, games. Information: 317-787-8246.

July 27

Mother of Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"Home Schooling with a Meek and Quiet Spirit" retreat**, \$115 single room,

\$75 double room. Information: 317-848-9772 or dmjirgal@sbcglobal.net.

July 27-28

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarks-ville. **Parish festival**, Fri. 5-11 p.m., Sat. 2-11 p.m., chicken dinner, food, entertainment. Information: 812-282-2290.

July 28

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Class of 1957, 50th grade school reunion**. Information: 317-787-4956 or 317-288-7780.

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Ministry of Mothers Sharing (MOMS) workshop**, Benedictine Sister Paula Hagen, facilitator, 8:30 a.m.-4 p.m. Information: 317-535-7498.

Monument Circle, Indianapolis. Faith, Hope and Love international service organization, free Christian music contest,

performance by Catholic vocalist Sarah Bauer, 3 p.m. Information: www.sarahbauer.com.

July 28-29

St. Martin Parish, 8044 York-ridge Road, Yorkville. **Parish festival**, Sat. 4-11 p.m., Sun. 11 a.m.-6 p.m., food, games, music. Information: 812-623-3408.

July 30

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **"Prodigal Returns Home,"** Rob Rodgers, presenter, 7 p.m., no charge. Information: 317-846-3850 or JasonA@SEAS-Carmel.org.

July 30-August 3

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Basketball for Life, Girls' Basketball Camp 2007**, girls in grades 4-8, 6-9 p.m. Information: 317-788-7581 or benedictinn@yahoo.com. †

Paula Scraba joins Franciscans

Paula Scraba became a postulant in the congregation of the Sisters of the Third Order of St. Francis during a community prayer service on July 16 at the Chapel of the Immaculate Conception at the motherhouse in Oldenburg.

A native of Putnam, Conn., Scraba earned a bachelor's degree in physical education with a minor in

therapeutic recreation at the University of Connecticut. She earned a master's degree at the Franciscan Institute of St. Bonaventure University.

For the past three years, Scraba has worked as a professor at Briar Cliff University in Sioux City, Iowa.

During her postulant year, she will be a professor at St. Bonaventure University and live in community with Franciscan Sister Daria Mitchell in Olean, N.Y.

After a year of discernment, the postulancy begins a three-phase program of formation followed by novitiate and temporary profession, which lead to a permanent commitment as a Franciscan. †



Remembering a loved one

Our Lady of Lourdes parishioner Susie McAllister of Indianapolis helps her grandson, Joseph Tragesser, light a holy candle after Mass in June at Our Lady of the Most Holy Rosary Church in Indianapolis. Her granddaughter, Maggie Tragesser, waits her turn to light a holy candle. Joseph attends Lumen Christi School at Holy Rosary Parish.

NFP Awareness Week is July 22-28

"Life—A Gift of Married Love" is the theme for Natural Family Planning Awareness Week on July 22-28 in dioceses throughout the U.S.

The educational week sponsored by the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities is "a call to celebrate and reverence God's vision of human sexuality."

For more information, log on to www.archindy.org/family/marriage-nfp. †

Worldwide Marriage Encounter is Aug. 24-26

Looking for some time away from daily stresses to reconnect with your spouse?

Whether you've been married for one week or 40 years, Worldwide Marriage Encounter provides an opportunity to do that.

During the weekend, spouses focus on their relationship and how God has blessed them with the sacrament of marriage.

The next Marriage Encounter weekend in the archdiocese is Aug. 24-26 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

For more information, log on to www.WWME.org, call Mark and Jill Levine at 317-888-1892 or send an e-mail to jbradleylevine@msn.com. †

VIPs

John and Dorothy (Jonas) Engle, members of St. Joan of Arc Parish in



Indianapolis, will celebrate their 60th wedding anniversary on July 26.

The couple was married on July 26, 1947, at St. Joan of Arc Church in Indianapolis.

They have eight children: Barbara, Mary Jo, Nan, Susan, David, John, Mike and Tom Engle. They have nine grandchildren and one great-grandchild.

Anthony and Julianne (Wagner) Grannan, members of Our Lady of the



Greenwood Parish in Greenwood, will celebrate their 50th wedding anniversary on July 27.

The couple was married on July 27, 1957, at St. Therese of the Infant Jesus (Little Flower) Church in

Indianapolis.

The couple has three children: Bryan, Curtis and Mark Grannan. They have two grandchildren. †

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Black Catholic congress closes with reports on challenges, responses

BUFFALO, N.Y. (CNS)—The 10th National Black Catholic Congress came to a close on July 15 after more than 2,000 black Catholics spent four days praying, celebrating and learning more about the eight principles that pose challenges to African-American communities and how those challenges relate to the seven sacraments.

The theme of the July 12-15 gathering was "Christ Is With Us: Celebrating the Gifts of the Sacraments."

"Take what you have learned in the workshops and share it with the people back at home. Communicate that back home, and allow the Lord to use you," said Father Raymond Harris, a priest of the Archdiocese of Baltimore, at the congress's final session on "Foundations for the Future."

During the session, representatives from each of the congress's eight leadership commissions told participants what the commissions had been doing about the organization's eight core principles: Africa, Catholic education, HIV/AIDS, parish life, social justice, racism, spirituality, and youths and young adults.

"The Africa principle commission established a vision to foster a unifying, healing mutual dialogue between the continent of Africa" and the U.S. black Catholic community, said Kim Mazzyk. "We feel that uniting to build a strong relationship with our brothers and sisters in Christ honors all of the sacraments."

In the five years since the last congress, the Catholic education leadership committee also has been working hard, said Kathleen Merrit, director of the Office of Ethnic Ministries for the Diocese of Charleston, S.C.

Commissioners have researched and published a book, titled *Sustaining Catholic Education in and for the Black Community*, as a resource for dioceses, individuals and organizations who are trying to develop successful strategies for sustaining Catholic education in their communities, Merrit said.

The leadership commission for the HIV/AIDS principle is dedicated to decreasing the prevalence of the disease in black Catholic communities by increasing awareness and education efforts, said Mary Leising, director of the Office of Black Ministry for the Archdiocese of Denver.

"Our goal was basically to ask all Catholics to respond to all people suffering as Jesus did, with love, care and compassion. We're called to respect the dignity of every human person, and to bring strength and courage to those who suffer from this disease," she said.

The parish-life leadership commission is committed to helping black parishes remain open and experience vibrancy and growth, said Sylvia Royster.

Commissioners are trying to help parishes find new and effective ways of evangelizing

and put together a "tool kit" of best practices and strategies for parishes, she said.

Members of the commission on social justice leadership hope to help black Catholics understand the black experience through the lens of Catholic social teaching, and raise awareness and understanding of economic poverty, both domestic and global, according to members Donna Grimes of the Archdiocese of Washington and Johnnie Dorsey of the Diocese of Austin, Texas.

Racism is a sin, but African-Americans still deal with this sensitive issue, said Robert Ellis, development director for the Diocese of Grand Rapids, Mich. The goal of the leadership commission on racism is to eliminate the sin of racism by helping U.S. dioceses develop and implement plans to address and combat it, he said.

The spirituality leadership commission has been working to help Catholics acknowledge the gifts of black spirituality and God's call to ongoing evangelization, said Maria Jerkins, director of the Office of Black Ministry for the Archdiocese of Miami.

John Phillips of the Atlanta Archdiocese and Ayisha Morgan-Lee of the Pittsburgh Diocese, who are both members of the commission on youth and young adult leadership, called upon congress participants to support expanded ministerial and leadership roles for black Catholic youth ministers.

For the first time, the congress this year included a track of youth and young-adult sessions that ran concurrently with other sessions, Phillips and Morgan-Lee noted.

Twenty-one delegates from the Archdiocese of Indianapolis attended the congress.

Father Kenneth Taylor, director of Multicultural Ministry for the archdiocese and pastor of Holy Angels Parish in Indianapolis, said the congress workshops helped "to enlighten the attendees on how we as a sacramental Church can use our sacramental life to address the issues that face the black community."

Father Taylor said archdiocesan delegates will meet at 3 p.m. on Aug. 5 at Holy Angels Parish to determine local responses to the goals and strategies set forth at the congress and decide how to communicate those objectives to parishes.

"Since we had our first [congress] delegates ever from the New Albany Deanery, there's going to be a separate New Albany meeting, which has not been set yet," he said.

Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocese, was one of four



Mildred Morrell of Dayton, Ohio, joins the rest of the 10th National Black Catholic Congress choir in saying the Lord's Prayer during the July 15 closing Mass for the congress, which was held in Buffalo, N.Y., on July 12-15. The theme of the four-day event was "Christ Is With Us: Celebrating the Gifts of the Sacraments."

presenters for a workshop on "The Work of the Catholic Church in Sudan: Living Our Baptismal Promises."

She said the workshop addressed the critical needs in Africa, especially for the people suffering in Darfur, and the work of the Catholic Church in Sudan.

"Africa is a concern of all black Catholics," Sister

Demetria said. "... Some of the justice issues need to be addressed by writing to their congresspersons. We take it as part of our duty to make it known that people are suffering and we can do something about it."

(Criterion senior reporter Mary Ann Wyand contributed to this story.) †

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TRADITION

continued from page 1

controversies.

Perhaps the pope weighed the option and decided that his voice—in the Tridentine Mass letter and an accompanying explanatory letter—was enough.

The lack of a press conference was also noticed on three other recent occasions: the release of the pope's letter to Chinese Catholics, a change in papal conclave rules and a doctrinal document insisting that the Catholic Church was the true Church of Christ.

The letter to Chinese Catholics was so finely tuned that a press conference was probably never even considered. Again, the Vatican decided not to bury what the pope was saying in a lot of extraneous comment.

The China letter also had been expected for months and went through an ample review process involving Vatican departments and others.

In contrast, the pope's one-page letter changing the conclave rules dropped out of nowhere. Clearly, this was

something the pope did not feel needed broad or lengthy consultation.

For journalists in the Vatican's press room, the conclave change was a reminder to always be prepared for anything. It simply appeared in the noon press bulletin, in Latin and with no translation.

Fortunately, Jesuit Father Federico Lombardi, the Vatican spokesman, had been briefed and could answer some questions. The pope's move effectively restored the two-thirds majority for all circumstances of papal election, eliminating a simple majority option.

The latest document to drop out of the Vatican pipeline was a statement reaffirming that the Catholic Church is the one true Church, even though "elements" of truth can be found in other Christian communities. It was personally approved by the pope.

Although it agitated the ecumenical waters, the document said nothing new, raising the question of why it was released at this particular moment. The Vatican said it was because of possible confusion in theological and ecumenical circles.

Those who see a grand design in Vatican actions, however, suspected it may have been another olive branch to the breakaway traditionalist followers of the late Archbishop

Marcel Lefebvre—just three days after the Tridentine Mass decree. In this reading, the Vatican has delivered a double demonstration, liturgical and doctrinal, that answers some of the Lefebvrites' strongest objections about the modern Church.

The doctrinal document certainly illustrated Pope Benedict's ongoing concern with the correct implementation of the Second Vatican Council. It was chock full of footnotes citing Vatican II documents and emphasized that the council never intended to question the "fullness of grace and truth" present in the Catholic Church.

In a similar manner, the decree on the Tridentine Mass insisted that the council had never officially abrogated the old liturgy, which can therefore coexist with the new Mass. As the pope said early in his pontificate, Vatican II teachings must be seen as reform and not as "discontinuity and rupture" with the past.

Pope Benedict also made some long-expected appointments in June and July. One of the most important was the naming of French Cardinal Jean-Louis Tauran as head of the Pontifical Council for Interreligious Dialogue, a move that signaled priority interest in interfaith relations. †

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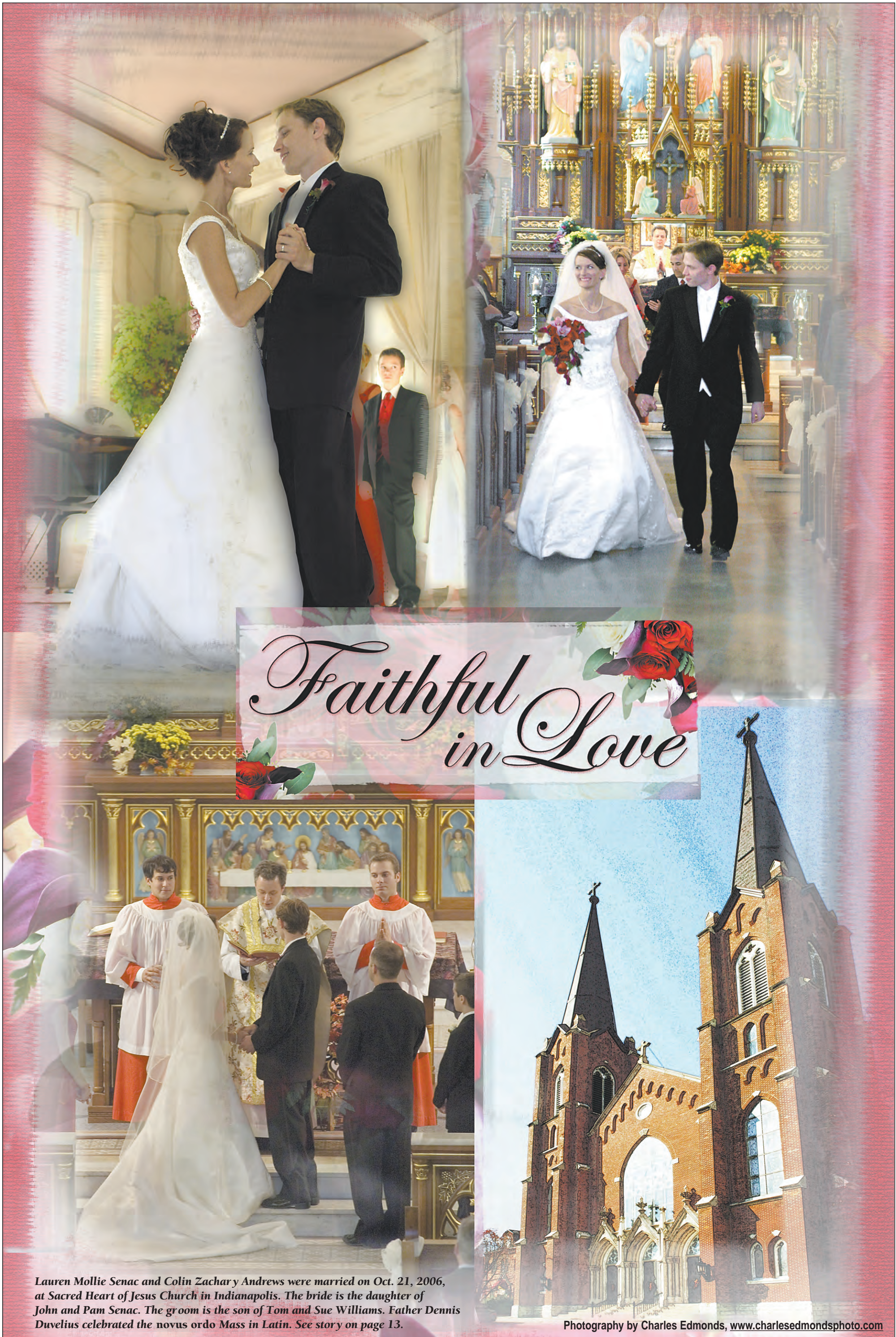
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OR

I-74 to Route #1. South on Route #1 (3 miles) to North Dearborn Road (West) to New Alsace. Left on Yorkridge Road to the Church.

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*Faithful
in Love*

Lauren Mollie Senac and Colin Zachary Andrews were married on Oct. 21, 2006, at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of John and Pam Senac. The groom is the son of Tom and Sue Williams. Father Dennis Duvelius celebrated the novus ordo Mass in Latin. See story on page 13.

Photography by Charles Edmonds, www.charlesedmondsphoto.com

Wedding Announcements



Alexander-Mendoza
Missy S. Alexander and Mark A. Mendoza will be married on Sept. 29 at Nativity of Our Lord Jesus Christ Church in Indianapolis. The bride is the daughter of George and Suzanne Alexander. The groom is the son of Cindy Held and the late Mauro Mendoza.



Buennagel-Sheffield
Jillian Christine Buennagel and Shane Matthew Sheffield will be married on Sept. 29 at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Jim and Marjo Buennagel. The groom is the son of Jim and Margie Sheffield.

is the son of Joseph and Ann Bordenkecher.



Davis-Halfaker
Clare Louise Davis and Joseph T. Halfaker will be married on Sept. 21 at St. Roch Church in Indianapolis. The bride is the daughter of Robert and Sharon Davis. The groom is the son of Raymond and Tina Halfaker.



Eden-Kinker
Amy Jo Eden and Gregory Joseph Kinker will be married on Sept. 29 at Immaculate Conception Church in Millhousen. The bride is the daughter of Anthony and Debbie Eden. The groom is the son of Dennis and Mary Lou Kinker.



Haines-Bacula
Heather L. Haines and Thomas D. Bacula will be married on Sept. 1 at St. Thomas Aquinas Church in West Lafayette, Ind. The bride is the daughter of Dan and Debbie Haines. The groom is the son of the late Don and Anne Bacula.



Bailey-Leppert
Maura Colleen Bailey and John Thomas Leppert Jr. were married on July 14 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of David and Marigrace Bailey. The groom is the son of John and Joy Leppert.



Cain-Hasbrook
Mary Clare Cain and Patrick Hasbrook will be married on Dec. 28 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of James and Gretchen Cain. The groom is the son of William and Sally Hasbrook.



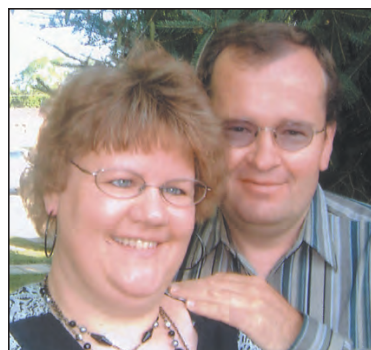
Day-Stumler
Jami Marie Day and Ryan Eugene Stumler will be married on Oct. 27 at St. John the Baptist Church in Starlight. The bride is the daughter of Bernie and Jeanne Day. The groom is the son of Gene and Debbie Stumler.

Fisher-O'Gara
Sarah Marie Fisher and Andrew O'Gara will be married on Sept. 15 at St. Roch Church in Indianapolis. The bride is the daughter of Dave and Reba Fisher. The groom is the son of John and Jean O'Gara.

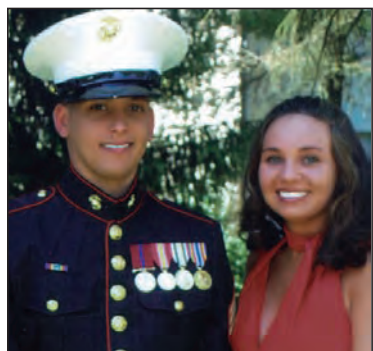


Hammans-Seacat
Amanda Lynn Hammans and Bryan Eric Seacat will be married on Dec. 1 at Holy Spirit Church in Indianapolis. The bride is the daughter of William and Mary Hammans. The groom is the son of James Seacat and Janet Burkes.

Frazer-Meer
Christine Marie Frazer and Benjamin Allan Meer will be married on Nov. 17 at the Chapel of the Immaculate Conception at the motherhouse of the Sisters of the Third Order of St. Francis in Oldenburg. The bride is the daughter of Jeff Frazer and Mary McCullough. The groom is the son of Malcolm Meer and Beverly Barnard.



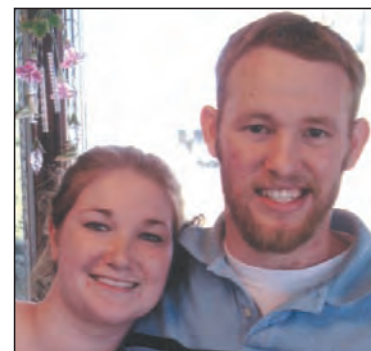
Horn-Holman
Patricia A. Horn and David P. Holman will be married on Oct. 13 at St. John the Baptist Church in Osgood. The bride is the daughter of Patrick and Carolyn Mulroy. The groom is the son of Donald and Rita Holman.



Brehm-Calles
Kristin Marie Brehm and Lee Michael Calles will be married on Dec. 29 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Jay and Kathryn Brehm. The groom is the son of Jose Calles and Sharon Calles.



Cummings-Bordenkecher
Julie Lavon Cummings and Robert Michael Bordenkecher will be married on Oct. 27 at St. Anthony Church in Indianapolis. The bride is the daughter of Jon Cummings and Marilyn Cummings. The groom



Eckstein-Grossman
Valerie R. Eckstein and Michael J. Grossman will be married on Oct. 27 at the Chapel of the Immaculate Conception at the motherhouse of the Sisters of the Third Order of St. Francis in Oldenburg. The bride is the daughter of Rich and Theresa Eckstein. The groom is the son of Daryl Grossman and Janet Cockham.

Gardner-Grose
Danielle Lynn Gardner and Kyle Patrick Grose will be married on Sept. 22 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Christine Gardner and the late James Gardner. The groom is the son of Gary and Sandra Grose.



Grieshop-Stephon
Kelly Kathleen Grieshop and Louis Edward Stephon will be married on Sept. 1 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Tim and Janice Grieshop. The groom is the son of Jack and Helen Stephon.



Hortemiller-Bedel
Kelly Christen Hortemiller and Bruce Owen Bedel will be

Continued on next page

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Wedding Announcements

married on Sept. 22 at St. Mary Church in Greensburg. The bride is the daughter of William and Jan Hortemiller. The groom is the son of Robert and Janet Bedel.

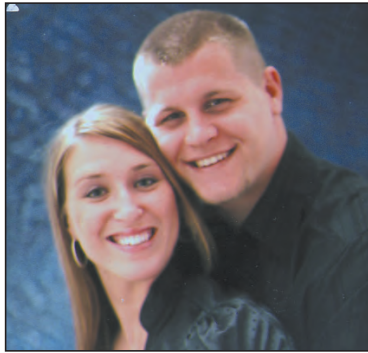


James-Barrett
Karyn Michelle James and James Anthony Barrett will be married on Sept. 8 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of D. Rex James and Becky Schaefer. The groom is the son of James and Barbara Barrett.

Kaufman-Dorsey
Cassandra Marie Kaufman and Scott Douglas Dorsey were married on July 7 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of J. Christopher and Sheila Kaufman. The groom is the son of Russell Dorsey and Tracie McDowell.



Klein-Fazio
Carrie Ann Klein and Nicholas Brandon Fazio will be married on Dec. 29 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Joseph B. and Mary Ann Klein. The groom is the son of Jack and Barbara Fazio.



Mourey-Simonis
Jillian Kay Mourey and Taylor Jay Simonis will be married on Jan. 12, 2008, at St. Pius X Church in Indianapolis. The bride is the daughter of Ray and Sandy Mourey. The groom is the son of John and Jill Simonis.



O'Gara-Delaney
Megan Elizabeth O'Gara and Sean Michael Delaney will be married on Oct. 27 at St. Roch Church in Indianapolis. The bride is the daughter of John and Jean O'Gara. The groom is the son of Mike and Sue Delaney.



Peters-Scheibler
Natalie N. Peters and Travis A. Scheibler will be married on Oct. 27 at St. Mary Church in Greensburg. The bride is the daughter of Nick and Sally Peters. The groom is the son of Rusty and Rhonda Scheibler.



Maruyama-Jansen
Sachie Maruyama and Benjamin James Jansen were married on June 23 at Sacred Heart of Jesus Church in Honolulu, Hawaii. The bride is the daughter of Toshisuke and Sumiko Maruyama. The groom is the son of Dr. John and Susan Jansen.



Nobles-Cottrell
Natalie Nobles and Craig R. Cottrell were married on Nov. 18, 2006, at St. Joseph University Church in Terre Haute. The bride is the daughter of Kelly Nobles and Chaluay Nobles. The groom is the son of Carl and Rita Cottrell.



Parry-Hansen
Haley Marie Parry and Vincent James Hansen were married on July 14 at Christ the King Church in Indianapolis. The bride is the daughter of Frank and Monica Parry. The groom is the son of Niles and Rhesa Hansen.



Platteter-Whited
Amanda Joy Platteter and Matthew Bryan Whited will be married on Nov. 17 at Old St. Patrick Church in Chicago, Ill. The bride is the daughter of Dale and Crystal Platteter. The groom is the son of Brad and Mary Whited.

Continued on page 12

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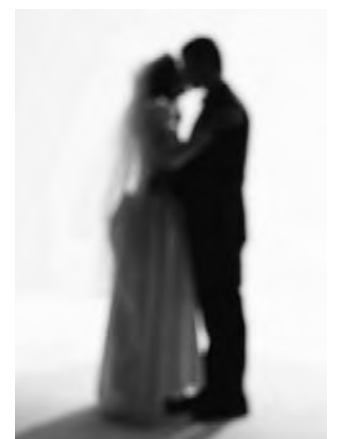
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Wedding Announcements



Povinelli-White

Jennifer Lynn Povinelli and Aaron Wayne White will be married on Dec. 15 at St. Jude Church in Indianapolis. The bride is the daughter of Joseph Povinelli and Becky Povinelli. The groom is the son of Danny White and Belinda Coleman.



Record-White

Christina Ann Record and Jason Ryan White will be married on Oct. 6 at St. Anthony of Padua Church in Morris. The bride is the daughter of David and Gloria Record. The groom is the son of Tony and Angie White.



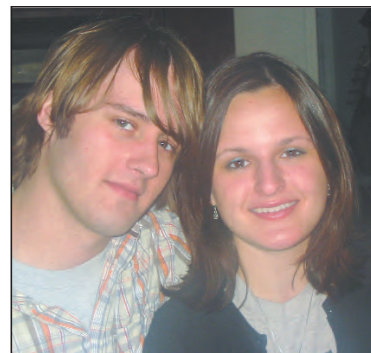
Schnarr-Mason

Bridgett Rene Schnarr and Brian Scott Mason were married on July 7 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Jerry and Patty Schnarr. The groom is the son of David and Kathy Mason.



Terlinden-Ley

Sarah Rose Terlinden and Andrew Joseph Ley will be married on Oct. 6 at St. Barnabas Church in Indianapolis. The bride is the daughter of George and Karen Terlinden. The groom is the son of Timothy and Patricia Ley.



Valenti-Austin

Katie Valenti and Anthony Austin were married on June 23 at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of John and Pam Valenti. The groom is the son of Jerry and Suzan Cox.

Quintia-Boyle

Genevieve Araneta Quintia and Brian Patrick Boyle will be married on Aug. 8 at St. Jude Church in Indianapolis. The bride is the daughter of Guillermo and Susan Quintia. The groom is the son of Robert and Rita Boyle.



Riedman-Wood

Lane Riedman and Ryan W. Wood will be married on Oct. 13 at St. Michael Church in Brookville. The bride is the daughter of Kurt and Beth Riedman. The groom is the son of Robert Wood and Marsha Holt.



Stamps-Williams

Charlene Marie Stamps and Michael Jeffrey Williams will be married on Sept. 8 at St. Bernadette Church in Indianapolis. The bride is the daughter of Carl and Theresa Stamps. The groom is the son of Jeff and Mary Williams.



Turner-Steckler

Rachel Rae Turner and Benjamin Paul Steckler were married on July 7 at St. Paul Catholic Center in Bloomington. The bride is the daughter of Bob and Deanna Turner. The groom is the son of Mark and Colette Steckler.



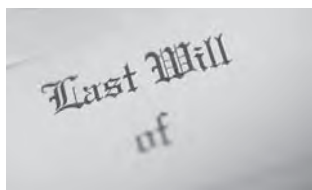
Wargel-Anderson

Kathryn Anne Wargel and Michael Richard Anderson will be married on Oct. 20 at St. Joseph Church in Ridgway, Ill. The bride is the daughter of Charles and Mary Beth Wargel. The groom is the son of Richard and Agnes Anderson. †

The Criterion's Spring Marriage Supplement will be published in the Feb. 8, 2008, issue.

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Marriage vows are promise to God to be faithful in love

By Mary Ann Wyand

Being faithful in love, devoted to God and open to life, Colin and Lauren Andrews believe, are the keys to a happy marriage and a life together filled with many blessings.



Colin and Lauren Andrews

The Andrews, who are members of Our Lady of the Most Holy Rosary Parish in Indianapolis, chose a Scripture reading from the Gospel of Matthew for their nuptial Mass last October to emphasize their devotion to God and their commitment to each other. The passage reads, in part, "... they are no longer two, but one flesh. Therefore, what God has joined together, no human

being must separate" (Mt 19:3-6).

Author Christopher West, a noted proponent of the late Pope John Paul II's "Theology of the Body," emphasizes in his books and speeches that marriage vows involve the

There's still time to register for Pre Cana, Tobit Weekend

Engaged couples still have time to register for two marriage preparation programs in coming months.

The Pre Cana Conference, a one-day marriage preparation program, and the Tobit Weekend, a three-day retreat for engaged couples, are held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

Pre Cana Conferences are scheduled on Aug. 5 and Oct. 21, with 2008 program dates available soon.

For more information, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, or log on to www.archindy.org/family.

Tobit Weekends are scheduled on Sept. 14-16 and Nov. 2-4 as well as Feb. 1-3, April 4-6, April 25-27, May 16-18, June 6-8, July 11-13 and Sept. 19-21 in 2008.

For more information, call Our Lady of Fatima Retreat House at 317-545-7681 or log on to the archdiocesan retreat center Web site at www.archindy.org/fatima. †

promise for a lifetime of "free, total, faithful, fruitful love."

That is their priority every day as they await the birth of their first child in September, and pray that God will bless them with a long marriage and large family.

Lauren Senac and Colin Andrews met nine years ago as freshmen at Bethel College in Mishawaka, Ind.

Their friendship blossomed into a love for God and for each other rooted in their faith that was strong enough to sustain their relationship when they were living half a world apart. She taught English at a grade school in China during 2003 and he pursued graduate studies at the Ave Maria School of Law in Ann Arbor, Mich.

They share a devotion to God, the Catholic Church and pro-life work. Now she serves as office manager for Right to Life of Indianapolis and he specializes in employment law in Carmel, Ind. She plans to be a stay-at-home mother.

On their wedding day, she carried a bouquet of red roses—the pro-life symbol—and calla lilies during the *novus ordo* Mass celebrated in Latin by Father Dennis Duvelius on Oct. 21, 2006, at historic Sacred Heart of Jesus Church in Indianapolis.

They met Father Duvelius, pastor of St. Louis Parish in Batesville, when he formerly served as associate pastor of Holy Rosary Parish. He was assisted by Father Michael Magiera, a member of the Priestly Fraternity of St. Peter and current associate pastor of Holy Rosary Parish, who also sang the "Ave Maria" during their wedding.

"When you love, you want the good for someone just as you want the good for yourself," Father Magiera explained in a July 8 interview. "... With the grace of God, you spend your married life trying to do that."

As part of her marriage preparation, she prayed before the Blessed Sacrament for an hour every Saturday morning at Our Lady of Mount Carmel Church in Carmel, Ind.

"It was very important to us to have our wedding focused on the Eucharist," Lauren said. "As the wedding began, I was so at peace and able to focus on the Eucharist and the fact that I was getting married to this person that I have loved for a very long time. It was wonderful."

Colin enjoys thinking about their future as parents.

"When you get married and have kids, your relationship lasts beyond yourself," he said. "You become a saint through everyday life. ... We love our faith and we love each other. We're open to the grace of God and his teaching. There's grace that comes with having children, and we're open to life and his plan for us. That's the greatest grace." †



Colin Andrews kisses his bride, Lauren, during their wedding reception on Oct. 21, 2006, in front of the Allison Mansion at Marian College in Indianapolis. They said their devotion to God, the Catholic faith and pro-life work will continue to strengthen their relationship through all the years of their life together. They are members of Our Lady of the Most Holy Rosary Parish in Indianapolis.

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Faith-filled marriage is possible only with the help of God's grace

By Daniel Sarell

Special to *The Criterion*

When we speak of the "spirituality of marriage," do we really understand it?

Do we mean that we feel spiritually fulfilled by finding our "soul mate"—whatever that means?

Or are we really referring to the covenant of two persons, sealed with grace and committed to each other as witnesses of God's love for his people and Christ's redemptive love for the Church?

While this spiritual reality

is most explicitly described in Chapter 5 of St. Paul's Letter to the Ephesians, the whole Bible is really a testament to God's spousal love for his



Daniel Sarell

people, God's freely given fidelity, a total gift of God's self to us.

This love is made complete and visible in the person of Jesus Christ by whose total gift of self—by joining our humanity, and then on the Cross and by his resurrection—

gives us a road map for indissoluble, life-giving love.

While we can never fully understand this mystery—and the analogy of Christ as Bridegroom and the Church as Bride ultimately breaks

down—the key for us to become living signs of this mystery, this spirituality of marriage, is grace.

Our bishops, over the course of the past decade or so, have identified that many of our religious formation programs have been notably deficient, not only in teaching the vocabulary of our faith in general, but also the concept of grace in particular has either been misunderstood or ignored.

Left to our own imperfect efforts, without the help of God's grace, the demands and sacrifices of faithful married love are burdensome at best and impossible at worst.

Marriage is beautiful and life-giving, both figuratively and literally, but it's certainly not all "butterflies and rainbows" throughout the

long haul.

Thankfully, the couples we prepare for marriage today do tend to be more mature and relationship-savvy than they were in previous decades.

But on the flip side, the negative characteristic of believing that one can control everything with skillful planning and clever self-help rides shotgun to any discernible advantages that might accompany waiting until later in one's adulthood to marry.

In recent years, we have seen the emergence of Bridezilla, who Rebecca Mead, author of *One Perfect Day: The Selling of the American Wedding* (Penguin Press, 2007), calls the freakishly control-obsessed bride who "forgets

that anyone else has a life."

Granted, as the old Engaged Encounter axiom goes, "A wedding is a day; a marriage is a lifetime," but the manner in which many contemporary couples begin their married lives together demonstrates well how we largely misunderstand the spirituality of marriage and grace.

The wedding industry has been estimated at anywhere between \$85 billion to \$161 billion. The average wedding costs \$28,000, and the Association of Bridal Consultants claims that the average American wedding involves 43 professional consultants.

Speaking recently about her new book on the radio, Mead reports that one minister referred to himself as

a "religious decoration at the narcissistic cleavage convention we call weddings."

My point here is not to slam all contemporary wedding celebrations, but to illustrate that marriage is a spiritual as well as a practical relationship.

When we lose sight of that reality and the need for grace in our lives then we will do anything to fill the void, whether it is an extravagantly superficial wedding ceremony complete with sacred "props" or turning to counterfeits of marriage like "friends with benefits" or uncommitted, albeit monogamous, cohabitation.

The National Marriage Project reports that fewer than 50 percent of American households consist of a married couple, compared to 56 percent in 1990 and 84 percent in 1930, while cohabitation has increased by 176 percent among unmarried adults of the opposite sex in the same time frame.

According to Purdue University sociologist and author James Davidson, 28 percent of couples today, where both partners are Catholic, are getting married outside the Catholic Church.

The main reasons cited include the inability to have an outdoor ceremony and the unwillingness to engage in six months of marriage preparation.

In describing how spousal love reveals to us the "radical character of grace," the late Pope John Paul II cited 2 Pt 1:4-7, which speaks of God's "precious and very great promises" that lead to freedom from sin and participation in God's own life.

While we can never deserve, earn or fully understand the mystery of grace, the Apostle goes on to describe the cooperation entailed in living it "to support your faith with goodness" as well as knowledge, self-control, endurance, godliness, mutual affection and, ultimately, with love.

Faith-filled married love is designed to give us in the image of the human family a visible glimpse of the invisible transcendence of God's love, the divine communion of the Holy Trinity.

Actually, living faith-filled married love, like wedding planning, is messy, imperfect and difficult, and it involves tribulations of every conceivable variety.

Yet, we can endure and see beyond the mess we make of things and find that glimpse of beauty and truth—even in the most frazzled Bridezilla—to experience the awesome simplicity of God's love, the hope for eternal life to come and indeed reconciliation from sin. But awareness of our utter dependence on God's grace is the "one thing needful," the "better part" (Lk 10:42).

(Daniel Sarell is the director of the archdiocesan Office of Family Ministries.) †

*A strong shoulder
in a difficult time.*

Dear Supreme Knight:

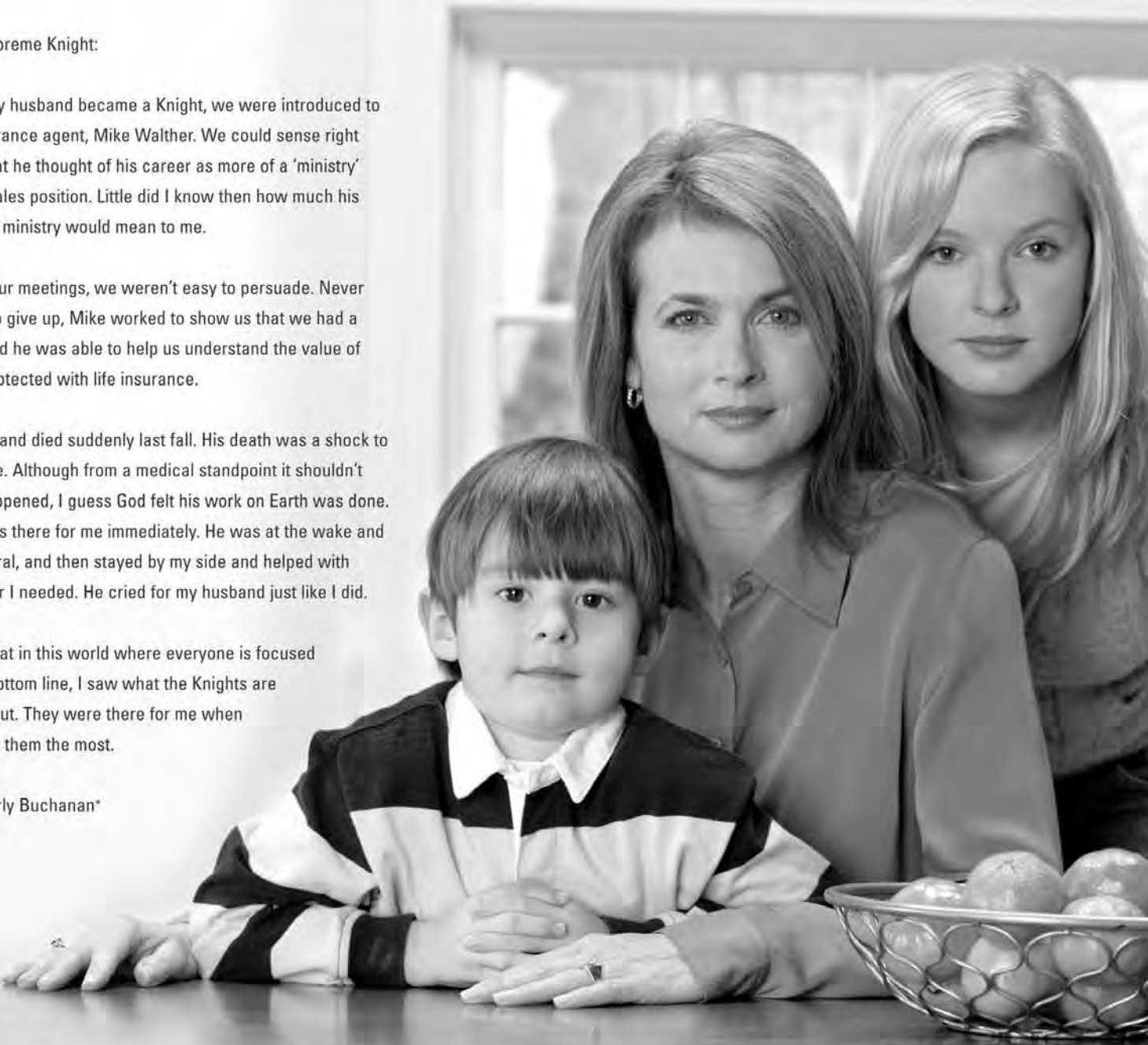
When my husband became a Knight, we were introduced to our insurance agent, Mike Walther. We could sense right away that he thought of his career as more of a 'ministry' than a sales position. Little did I know then how much his sense of ministry would mean to me.

During our meetings, we weren't easy to persuade. Never willing to give up, Mike worked to show us that we had a need, and he was able to help us understand the value of being protected with life insurance.

My husband died suddenly last fall. His death was a shock to everyone. Although from a medical standpoint it shouldn't have happened, I guess God felt his work on Earth was done. Mike was there for me immediately. He was at the wake and the funeral, and then stayed by my side and helped with whatever I needed. He cried for my husband just like I did.

I think that in this world where everyone is focused on the bottom line, I saw what the Knights are truly about. They were there for me when I needed them the most.

— Beverly Buchanan*



*Based on an actual letter. Names have been altered to preserve anonymity.

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Los Angeles Archdiocese reaches agreement with 500 abuse claimants

LOS ANGELES (CNS)—The Los Angeles Archdiocese on July 15 announced the largest Church settlement of sexual abuse lawsuits to date, agreeing to pay more than 500 alleged victims a total of \$660 million.



Cardinal Roger M. Mahony

Before noon the next day, Los Angeles County Superior Court Judge Haley

Fromholz had approved the settlement, calling it "the right result." He said settling the cases was "the right thing to do."

Los Angeles Cardinal Roger M. Mahony again offered his personal apology to every victim of sexual abuse by a priest, religious, deacon or layperson in the archdiocese.

"It is the shared hope of everyone in our local Church that these victims, many of whom suffered in silence for decades, may find a measure of healing and some sense of closure with today's announcement," he said in a statement on July 15.

"Although financial compensation in itself is inadequate to make up for the harm done to the victims and their families, still this compensation does provide a meaningful outreach to assist the victims to rebuild their lives and to move forward," he said.

The settlement—reached by attorneys for the archdiocese and 508 people suing

the archdiocese—came the weekend before the first of 15 civil trials in Los Angeles

County courts was to begin on July 16. With the agreement in hand, Cardinal Mahony and attorneys for both sides instead appeared in court to present the formal settlement to Fromholz for approval.

Following Fromholz's action, Cardinal Mahony repeated his apology and his offer to meet privately with any victim of abuse who asks.

"This particular day is a day for the victims to speak," he said, adding that he would spend the rest of the day in prayer.

During the hearing, Ray Boucher, lead attorney for the victims, thanked his clients for their resolve and courage, asking them to stand.

"I think they deserve a tremendous debt of gratitude," Boucher said, fighting back tears.

He credited Cardinal Mahony with taking steps that led to the settlement, which might not have occurred "if left to the lawyers."

Michael Hennigan, attorney for the archdiocese, said in the courtroom that his views of clergy sex abuse had changed over the years he spent on the cases, largely through his private meetings with 70 plaintiffs.

"I'd like to say that the Church would

have been reformed without these cases, but I don't know that's true," he said.

"These cases have forever reformed the Archdiocese of Los Angeles. It will never be the same."

The archdiocese in December had announced the settlement of 45 lawsuits for \$60 million.

Under the latest agreement, the archdiocese will pay \$250 million and the

balance will come from a combination of payments from insurance carriers and religious orders whose members have been accused in the abuse cases.

According to a tally prepared by the *Los Angeles Times*, the previous largest settlement of abuse cases in the United States since 2002 was the \$157 million that the Boston Archdiocese agreed to pay to 983 claimants in several different settlement agreements. The Archdiocese of Portland, Ore., agreed to pay \$129 million to 315 claimants, the Diocese of Orange, Calif., agreed to pay \$100 million to 90 claimants, and the Diocese of Covington, Ky., settled with 350 claimants for \$85 million.

'It is the shared hope of everyone in our local Church that these victims, many of whom suffered in silence for decades, may find a measure of healing and some sense of closure with today's announcement.'

— Cardinal Roger M. Mahony

Cardinal Mahony said the new settlement and the one for \$60 million announced in November "will have very serious and painful consequences for the archdiocese."

He said the archdiocese will re-evaluate all ministries and services "since we will not be able to offer them at the same levels as in the past."

The archdiocese will sell "nonessential properties" to fund its portion of the settlement, he said, adding that no parish properties or schools would be affected.

In May, Cardinal Mahony said the archdiocese would sell its chancery building to help finance the settlements. Archdiocesan functions would either move to rented space elsewhere or the archdiocese would lease back space in its current building, he said.

About 50 properties had been identified as available to sell to cover the settlement costs.

Teresa Kettelkamp, executive director of the U.S. bishops' Office of Child and Youth Protection, told Catholic News Service that the Los Angeles settlement is a watershed for the number of victims it includes. She said she hopes the settlement is the key to enabling the victims to achieve greater healing.

Reaching a court settlement for damages "is just one of the tools of healing," she said. "Hopefully, time will tell whether it makes a difference." †

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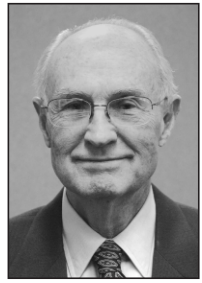


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From the Editor Emeritus/John F. Fink

Prophets tried to get Israelites to reform

(Fourteen in a series of columns)



There are 18 prophetic books in the Old Testament, but don't worry, I'm going to describe only a few. Isaiah is second only to Psalms as both the longest book in the Bible and as the most valuable Old Testament Book for the New Testament.

Isaiah the man first appears in the Second Book of Kings. He prophesied between 740 and 687 B.C. when the kings of Judah rejected his reforming ideals and acted against his advice.

But Isaiah didn't write this entire book. The book spans several centuries and is best characterized as a long-standing school or tradition of disciples. It wasn't completed until the period 535-460 B.C. after the Babylonian exile and the return to Jerusalem.

It ends with prophecies of a Messiah, and the New Testament shows how Jesus

fulfilled these prophecies.

For example, Jesus read a passage from Isaiah about the anointed one and then proclaimed that this prophecy was fulfilled in him. Passages in Isaiah also refer to the "suffering servant," and these passages are considered predictions about the sufferings of Jesus.

Jeremiah was the next major prophet. He lived while the Babylonians were threatening Jerusalem. He urged the people to repent, but also advised them to surrender to the Babylonians rather than escape to Egypt. The Israelite leaders didn't take his advice and fled to Egypt, where they were captured and killed.

Much of the Book of Jeremiah tells what the prophet is doing as well as his prophecies. After the fall of Jerusalem, the Babylonians gave him the choice of enjoying a palace in Babylon or remaining in Jerusalem. He chose the latter, but when the remnant in Egypt rejected his advice and fled to Egypt, they dragged him with them, and that's where he died.

The Book of Lamentations is included among the prophetic books. An eyewitness to the fall and destruction of Jerusalem

composed five laments that combine confession of sin, grief over the suffering and humiliation of Zion, submission to merited chastisement, and strong faith in the constancy of God's love and power to restore.

The Book of Baruch follows Lamentations. It gets its name from the secretary of the prophet Jeremiah, and it was written in Babylon after the fall of Jerusalem. It is one of the few books in the Old Testament that considers it possible for an Israelite to live outside the promised land (the others are Tobit, Wisdom and Esther), and the book is not part of the Jewish canon. St. Jerome also didn't include the book in his translation of the Old Testament. It is composed of five compositions, two in prose and three in poetic form.

Ezekiel is also one of the major prophets. He is sometimes called "the father of Judaism" for his part in influencing the laws and customs in the Books of Moses. He prophesied from Babylon after he was exiled there the first time the Babylonians conquered Jerusalem in 597 B.C. (They did it twice, destroying the temple in 587 B.C.) †

Cornucopia/Cynthia Dewes

Hoping for reunion, but prepared for drama

When we consider the phenomenon of the family reunion, we're bound to notice that some families are more united than others. In several cases, "reunion" may even be a misnomer since getting together is more dramatic than pleasant.



My mom's family was the dramatic kind. Everything was *Sturm und Drang*, maybe

because they were German.

Grandpa Keller was stern and quiet in a kind of menacing way and, for many years, I was convinced he didn't like me because he never spoke or smiled. It took years before I realized he was actually a marshmallow inside.

My step-Grandma, on the other hand, was kindly and cheerful. Although she always had a cigarette in her mouth and she liked to drink beer, she was actually very proper. Somehow, she took the sharp edges off Grandpa's presence.

The problem with her was that she had a daughter from a previous marriage, also a nice woman, but a perceived threat to my mom and her sister. They were afraid the daughter was getting some of their mother's

beloved possessions instead of them. The old Inheritance Devil again, hard at work to divide the family.

Then there was Uncle John, the designated black sheep. He was the only Seabee in WW II to be mustered out with a medical discharge for being stressed. This was kind of amusing because (a.) he never got closer to the actual war than Hawaii and (b.) he was the cause of major stress for the other members of the family, being an unreformed alcoholic and all. Still, he was incredibly inventive and lots of fun.

His wife, my Aunt Midge, could match him in drinking any day. And did. I loved to spend the night at their house because I didn't have to worry about spilling anything, and I could stay up as long as I liked. Besides, Aunt Midge would make taffy at all hours just for us kids, and meals if she felt like it.

The dynamics of stern Grandpa K. and his son's family provided years of drama for the rest of us, and getting together was always an adventure. There was even a period of time when no one would speak to my aunt and uncle, although an exception was made for my three cousins.

My dad's family, on the other hand, met for genuine reunions. They actually liked each other and failed to see the

notes in their relatives' eyes. If they were upset with something, they would talk about it and get it over with. My poor mother, used to conspiracy theory and intrigue, never quite trusted her in-laws' ingenuousness.

My paternal reunions have grown large, thanks to my dad's large number of siblings. The meals are equally large, always featuring homemade rolls, baked beans, hamburger hot dishes and Norwegian favorites such as *krumkake*, *rosettes* and sometimes *lefse*. Some younger relatives have added fruit, raw veggies and mysterious healthy concoctions, which are snapped up just as quickly.

Most of all, there's the visiting, the identifying of which kid belongs to which grandparent, and the passing around of babies. No child under the age of 1 ever touches the ground at these gatherings, but is handed from admirer to admirer. There's always at least one little guy, exhausted by all the attention, sprawled dead asleep on a quilt somewhere.

We should treasure families. I like to think each one is God's family in miniature.

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

Faithful Lines/Shirley Vogler Meister

Taking a sample look at positive news

Last week, I shared how, in a serendipitous way, I receive daily e-mail messages from



Gimundo, an original word meaning "a place of inspiration, hope and goodness; a better world."

Internet users were referred to www.gimundo.com to discover a daily dose of very good news. For those without the

Internet, I promised to share some of the "good news" this week.

First, I will share something that evolved from a survey of 1,000 adults done by market researcher Synovate last month.

They were asked who had been on the receiving end of at least one selfless act of kindness in the past year.

In a nutshell, women reported receiving more good deeds than men. Those in the oldest age group were most likely to say they couldn't recall receiving any good deed over the past year. If the respondents had been in Catholic communities, I would

hope for much better results than that!

For full survey results, e-mail Richelle@edgecommunicationsinc.com.

Now, here are a few samples of Gimundo's good news:

At the age of 4, Akiane Kramerik told her parents that God had directed her to paint. Not particularly religious, they were shocked. Now 12, her mesmerizing paintings have been on exhibit in the U.S. and Canada—with a substantial part of her extraordinary earnings going to charities.

"If I'm blessed," she claims, "there is one reason and one reason only, and that is to help others."

Her Web site is www.artakiane.com.

A study published in an online journal reported that 25 people over the age of 65 were put on a six-month exercise regimen—two hour-long gym sessions a week.

At the start, all volunteers had biopsies done on their thigh muscles. At the study's end, additional thigh muscle biopsies showed their cells to be comparable to a group of young people whose ages averaged 22. They processed nutrients into energy more efficiently.

Another report elsewhere explained how

exercise also improves brain function.

A Danish company, Vestergaard Frandsen Group, whose main purpose is malaria prevention, teamed with an Atlanta company, The Carter Center, to create a personal water filter for people in underdeveloped countries. The cost is only \$3 for a year's protection. Imagine the lives that could be saved worldwide! Go to www.lifestraw.com.

Californian Agnes Stevens took early retirement to start School on Wheels, a non-profit organization in downtown Los Angeles which educates approximately 3,500 children per year. Nearly 400 tutors volunteer in shelters, bringing supplies to homeless children. Log on to www.SchoolonWheels.org.

Every day, I am eager to read Gimundo's wide variety of good news. I am inspired and grateful.

As I mentioned in last week's column, we who believe in the Good News of Jesus Christ especially welcome all good news.

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

Go and Make Disciples/John Valenti

Ecumenism is at the heart of Renovare

The Vatican II Decree On Ecumenism ("*Unitatis Redintegratio*")



proclaimed that the restoration of unity among all Christians is one of the principal concerns of the Catholic Church, namely because a divided witness to Christ is an imperfect witness.

In a particular way, it is appropriate that all those who call themselves Christians, all those who profess Christ's commandment of love, should live as one family.

Through unity among Christians, a more authentic and more effective witness could be given to the lordship of Jesus, and a more generous service to humankind could be offered in his name.

If you ask people why they take part in activities for Christian unity, their answers are likely to include:

- Accepting that God's ultimate purpose is to unite all things in Christ.
- Obedience to the prayer of Jesus Christ "That all might be one" (Jn 17:21).
- Acknowledgement that Christ is the only one who can reconcile all things and people, and that Christ's people must pray for this reconciliation.
- Acceptance that the Christian Church can only be the Church that God intended if all Churches acknowledge their mutual interdependence.

• Desire to achieve unity in a way that enriches rather than diminishes the legitimate diversity of local Churches.

The document also states, "There can be no ecumenism worthy of the name without a change of heart. ... This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name, "spiritual ecumenism" (*Vatican II Decree On Ecumenism*, 7-8). We desire to be in community with all Christian denominations and evangelical groups.

Cardinal Walter Kasper, secretary for the Vatican Council to Promote Christian Unity, said that, "While the search for Christian unity may need some creative ideas for overcoming long-standing denominational differences, it definitely needs education aimed at shoring up the basics of Christian life."

If ecumenism is based on unity in faith, then Christians must know and believe the faith they claim to share.

On Sept. 14-15, the Archdiocese of Indianapolis is joining 26 other Christian Churches and denominations in a conference for spiritual renewal.

Renovare, from the Latin which means "to renew," articulates a balanced vision of spiritual life and faith, and seeks to give a practical strategy for spiritual growth.

Based on our common, time-honored means of God's grace, we will gather together in Spirit and prayer to learn more to love God with all our heart, soul, mind and strength, and our neighbor as ourselves.

Renovare is funded with a grant from the Lilly Foundation and the Indianapolis Center for Congregations. Please feel free to consult the archdiocesan Evangelization Web site, which is located at www.archindy.org/evangelization/renovare.

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

Sixteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 22, 2007

- Genesis 18:1-10a
- Colossians 1:24-28
- Luke 10:38-42

The Book of Genesis provides us with this weekend's first reading.



For a century or more, Genesis has carried the heavy burden of being considered almost totally in terms of its Creation Narratives, of which there actually are several.

Genesis reveals God's place in the creation of earth and of humanity, but also has other very compelling stories to tell, such as this presentation of Abraham.

In this weekend's reading, God comes into the presence of Abraham. Three men stand before Abraham, and Abraham receives them hospitably. Abraham offers them drink and food as well as shelter from the hot sun. He tells Sarah, his wife, to prepare the best of foods for them.

Then one of the men tells Abraham that within the year Sarah will give birth to a child. In the ancient Hebrew culture, nothing was more important than the arrival of new life. A child continued the life of its parents. Therefore, an infant was a sign of unending life itself.

For its second reading, the Church gives us a passage from St. Paul's Epistle to the Colossians.

This epistle was written when Paul was facing one of the hardships he often endured in the process of being an Apostle and preaching the Gospel. Paul is imprisoned, yet he still called the Christians in the communities of Asia Minor to fidelity—in this case, he wrote to the Christians of Colossae.

Paul insists that he was "commissioned" by God to preach the Gospel. It was no task that he simply took upon himself. Rather, God called him to be an Apostle so that the world would know Christ. In Christ is God's love. In Christ is God's truth.

St. Luke's Gospel furnishes the last reading.

It is a very familiar New Testament story. Jesus is in the home of Mary and Martha. He is their guest. Mary only wants to listen to Jesus. Martha is concerned about the details of being the Lord's hostess.

Jesus counsels Martha not to worry about these details, but instead to listen—with Mary—to the words of salvation.

Reflection

At times, this passage from Luke is used to suggest that Martha was either shortsighted or else wanting in faith, whereas Mary was a true disciple.

It should be recalled that Martha, in another reading, rushed to Jesus after the death of Lazarus to express her faith in the Lord's power to resurrect Lazarus. Martha was hardly wanting in faith. However, Martha was confined by human concerns and limitations.

These three readings together teach us about life and faith. We have our problems, and they may be legitimate problems.

Sarah was unable to conceive at a time when the inability to produce a child was a great source of scorn and personal sense of failure.

Paul was held in captivity by, at best, ignorant authorities or, at worst, by enemies of God and true justice.

Martha was caught up in the normal everyday demands of life.

Yet, despite all these problems, God entered the picture with salvation and hope. Nothing is impossible for God.

The constraints of nature were not able to prevent Sarah's motherhood.

The power of the Roman Empire could not contain the power of Paul the Apostle.

The hard and fast rules of Jewish culture could not restrain Jesus.

Important to the Gospel story in Luke is the Lord's utter disregard for the cultural taboo that a single man should never enter the home of a woman or women and never take a meal with a woman.

In all, the story is about our need for God. It is also about God's will to overcome our needs. He will come to us with mercy and strength if we simply are welcoming as was Abraham. †

Daily Readings

Monday, July 23
Bridget of Sweden, religious
Exodus 14:5-18
(Response) Exodus 15:1-6
Matthew 12:38-42

Tuesday, July 24
Sharbel Makhluf, priest
Exodus 14:21-15:1
(Response) Exodus 15:8-10,
12, 17
Matthew 12:46-50

Wednesday, July 25
James, Apostle
2 Corinthians 4:7-15
Psalm 126:1-6
Matthew 20:20-28

Thursday, July 26
Joachim and Anne, parents of
the Virgin Mary
Exodus 19:1-2, 9-11, 16-20b
(Response) Daniel 3:52-56
Matthew 13:10-17

Friday, July 27
Exodus 20:1-17
Psalm 19:8-11
Matthew 13:18-23

Saturday, July 28
Exodus 24:3-8
Psalm 50:1-2, 5-6, 14-15
Matthew 13:24-30

Sunday, July 29
Seventeenth Sunday in
Ordinary Time
Genesis 18:20-32
Psalm 138:1-3, 6-8
Colossians 2:12-14
Luke 11:1-13

Question Corner/Fr. John Dietzen

Amnesty International policy denies the violence of abortion

Our Amnesty International group has received copies of your recent column about this organization.



We appreciate your recognition of our efforts to uphold human rights around the world for the past 46 years, but we feel some clarification of our evolving policies on women's human rights is needed.

Violence against women is worldwide. Rape has become a weapon of war. At some time, one in five women will be a victim of rape or attempted rape. In some countries, abortion is a crime with severe penalties, even death.

Annually, 70,000 women die from unsafe abortions because they do not have safe and sanitary medical treatment.

Amnesty International cannot remain silent in the face of such suffering. Every woman should be able to make informed decisions about her bodily integrity, including about pregnancy.

We call for the protection of pregnant women who seek abortion after rape or incest or who risk loss of health or life.

We support the right to medical treatment, and we oppose sending women or their health-care providers to prison for abortion.

Amnesty International does not take a position on what a woman should decide, but seeks to make abortions safe and accessible. (Iowa)

I admit I hardly know where to start in responding to your "clarification."

I was first confused by your comments about what women are suffering. You speak of the violence against women in many countries, some in which abortion is a capital crime.

Amnesty International's campaigns to address this violence and abuse against women is one of the main reasons I have personally supported it for many years, so I recognize the urgency of addressing this international tragedy.

But I fail to see how adding new access to abortion will really help young and old women in these tragic situations who need all of the vocal and urgent advocacy that Amnesty International could give them.

Many other groups are taking the "abortion solution" to the nations.

Amnesty International has had a special

mission that it has been good at—until now. If it fails in this matter, nothing else will be able to take its place for a long time.

Apart from everything else, when does Amnesty International feel it should start protecting women from violence? At the age of 20? 10? Newborn? Five or six months in utero?

Considering the fact that more than half of abortions end the life of females, why are we so ready to accept the ultimate violence to these women? Are they just too young to count?

Of course, as you say, we cannot remain silent in the face of all this evil. But practically, how does promoting and advocating abortion help these girls and women or make them less free of abuse? It seems clear that something else is going on here.

Why the secrecy? Why the reserving of Internet access to the revised position to "members only," indicating it should not be made public—and suggesting how criticism of the revision should be refuted—if leadership is not aware that this is a major turnaround for Amnesty International which will be opposed by many of its supporters?

It will certainly affect the credibility of the organization around the world, a credibility for which so many dedicated persons have devoted time and effort to build for nearly 50 years.

As someone has said, many perpetrators and sponsors of political and social violence will happily seize the opportunity to claim that Amnesty International is just another radical organization which allies itself to any liberal cause.

Personally, I have been a proud supporter of Amnesty International financially and with other means at my disposal for years. The proposed betrayal of faith in its aspirations, its influence and its potential at this late date would be sad and painful, and a loss to the world. †

Faith Alive! takes summer break

This week, *Faith Alive!* begins its annual summer break. The adult religious education package syndicated by Catholic News Service resumes publication in *The Criterion* after Labor Day in the Sept. 7 issue. †

My Journey to God

Tears and Prayers

We gather together, humble and still
Hail Mary
To pray for our dear one, so gravely ill.
Full of grace
This grief I think we cannot bear
The Lord
Please keep our sister in your care.
Is with Thee.
Blessed Mother, faithful one
Blessed art Thou
Bring our petition to your Son.
Among women
Your dear and most precious Son,
Our Lord
And blessed is the fruit of Thy womb
Healer, Redeemer, worshipped, adored.
Jesus.
May our prayers be as incense before the
Most High
Holy Mary
Let your Motherly ear incline to our cry.
Mother of God
We turn to the Father with trust in our
strife
Pray for us sinners
Please pray with us now for our dear
sister's life.
Now



May the sorrow that threatens be brought low,
And at the hour of our death
To the glory of God. Let it be so.
Amen.

By Linda Abner

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis.)

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.

CARPENTER, Evelyn J., 45, St. Anthony, Indianapolis, June 27. Mother of Michael Carpenter, Theresa and Joseph Kidwell. Sister of Mary Purvis, Ellen, Rose and Joseph Carpenter. Grandmother of one.

COBB, Kathryn C., 92, Our Lady of Lourdes, Indianapolis, July 1. Sister of Frank Marren. Grandmother of four. Great-grandmother of three.

DeMOSS, Lois N., 76, St. Joseph, Shelbyville, July 2. Mother of Mary Lou Kaster, Rose Marie Starkey, Carolyn Sue Waltz and Jay DeMoss. Sister of Donna Mallory. Grandmother of eight. Great-grandmother of eight.

DRIGGERS, John, 64, St. Charles Borromeo, Milan, June 27. Husband of Gerrie Driggers. Father of Carey, Carol, Casey, Cathy and Christy Driggers.

ECK, Grace Marie, 86, Holy Name of Jesus, Beech Grove, June 30. Mother of Mary Louise Lady, Leonard, Raymond and Ronald Eck. Sister

of Chester and Clarence Richardson. Grandmother of 19. Great-grandmother of 32. Great-great-grandmother of six.

FOHL, Hilda M., 91, St. Michael, Brookville, June 20. Mother of Patricia Jones, Vicki and Donald Fohl. Grandmother of one.

FOXEN, Henry J., 86, Holy Spirit, Indianapolis, June 25. Father of Christine Collier, Mary Arvin, Carol Ley, Kathleen Mensel and Richard Foxen. Brother of Anna Burton. Grandfather of 14. Great-grandfather of 12.

GALICIA, Vanesa Cervantes, 2, St. Monica, Indianapolis, July 2. Daughter of Nayeli Galicia Cholula.

GRAF, Josephine B., 100, St. Joseph, Sellersburg, July 2. Mother of Juanita Popp, Virginia Townsend and Theodore Graf. Grandmother of 12. Great-grandmother of 28. Great-great-grandmother of five.

HEANEY, James E., II, 25, St. Pius X, Indianapolis, June 27. Son of Jim and Sue Heaney. Brother of Laura Adams and Llanea Imel. Uncle of two.

HILL, Fabian F., 84, St. Mary, North Vernon, July 4. Father of Karen Bowling, Tracy Hines, Molly Knight, Debra Leach, Jeff and Max Hill. Brother of Edith Mcelfresh and Irma Mick. Grandfather of 16. Great-grandfather of 10.

HURST, Joyce, 76, St. Mary-of-the-Knobs, Floyds Knobs, July 2. Mother of Linda Faulkner and

James Hurst. Grandmother of four. Great-grandmother of two.

KRINER, Robert Joseph, 69, St. Barnabas, Indianapolis, June 22. Husband of Sally (Work) Kriner. Father of Diane Howe, Joseph and Scott Kriner. Brother of Maryann, Rosemary and Donald Kriner.

MAHIN, John Lynn, 53, St. Roch, Indianapolis, June 29. Father of Jennifer, Samantha, Matthew and Sean Mahin. Brother of Kathy Soubeih, James, Joe and Matt Mahin. Grandfather of three.

McCALLEY, Deborah D., 51, St. Pius X, Indianapolis, July 2. Mother of Erin and Katie McCalley. Daughter of Dolores (Dezelan) Doyle. Sister of Jamie Ismail, Jennie Walker, Dan, Mack and Tim Doyle.

McCLURE, Gloria, 54, St. Andrew, Richmond, June 26. Wife of Chuck McClure. Mother of Leilani Churchman, Brandon and Norman McClure. Sister of Ruby Martin, Linda Mason, Melody Sanchez and Jim Lizardo. Grandmother of five.

MOELLER, Sarah I., 93, St. Anne, Hamburg, July 8. Mother of Connie Nobbe, Carol Stier Nowlin, Ann Wessler-Vernon, Janice and Richard Moeller. Grandmother of 16. Great-grandmother of 28.

NIX, Rosemary (Neidhamer), 87, St. Michael the Archangel, Indianapolis, June 28. Mother of Michael and Patrick Gwaltney. Sister of Louisa Raia. Grandmother of four.

OBBERGFELL, Anna M., 95, St. Paul Hermitage, Beech Grove, July 2. Mother of Martha Adams, Gerald, James, John and Mark Obbergfell. Grandmother of 11. Great-grandmother of 18.

O'BRIEN, Lucy F. (Cassioppi), 99, Holy Name of Jesus, Beech Grove, June 26. Mother of Janet White.

O'MARA, John J., 72, St. Mary, Rushville, July 2. Father of Jeff O'Mara. Brother of Teresa and Edward O'Mara. Grandfather of one.

PORFIDIO, Connie, 85, St. Mary, Richmond, July 4. Sister of Frank Porfidio. Aunt of several.

REGAN, James E., 79, Mary Queen of Peace, Danville, June 28. Husband of LaVonne M. (Sweeney) Regan. Father of Deanna Moore, Joseph and Michael Regan. Brother of Dorothy Lockie and Judy Shea. Stepfather of David, Douglas and Thomas Johnson. Grandfather of 14.

SAVAGE, Magdalene Ruth, 88, St. Lawrence, Lawrenceburg, June 30. Wife of Frank Savage. Mother of David, James, John, Patrick and Philip Savage. Sister of John, Joseph and Robert Walser. Grandmother of nine.

SCHELLENBERGER, Herbert R., 90, St. Mary, Lanesville, July 1. Husband of Fran (Hoehn) Schellenberger. Father of Rita Manning, Jane Pitchford, Jerome and Mike Schellenberger. Grandfather of eight. Great-grandfather of three.

SMITH, Ruby F., 69, St. Mary-of-the-Knobs, Floyds Knobs, July 2. Wife of Lloyd Smith. Mother of Jacinta Neidiffer, Bruce and Michael Smith. Daughter of Marie Pearson. Sister of David Smelser.

Grandmother of five. Great-grandmother of four.

SPETH, Louis N., 97, Sacred Heart of Jesus, Indianapolis, June 25. Father of Mary Jo Betzner, Carla Boder and John Speth. Brother of Francis and Paul Speth. Grandfather of seven. Great-grandfather of nine.

SQUILLACE, Frank G., Sr., 84, Holy Name of Jesus, Beech Grove, July 4. Husband of Anna Squillace. Father of Mary Jo Bergdoll, Frank Jr., Mark and Michael Squillace. Brother of Violet Squillace. Grandfather of 11. Great-grandfather of six.

TODD, Violet M., 90, Christ the King, Indianapolis, June 29. Sister of Victoria, Virginia, Vivian and Vincent Todd. †



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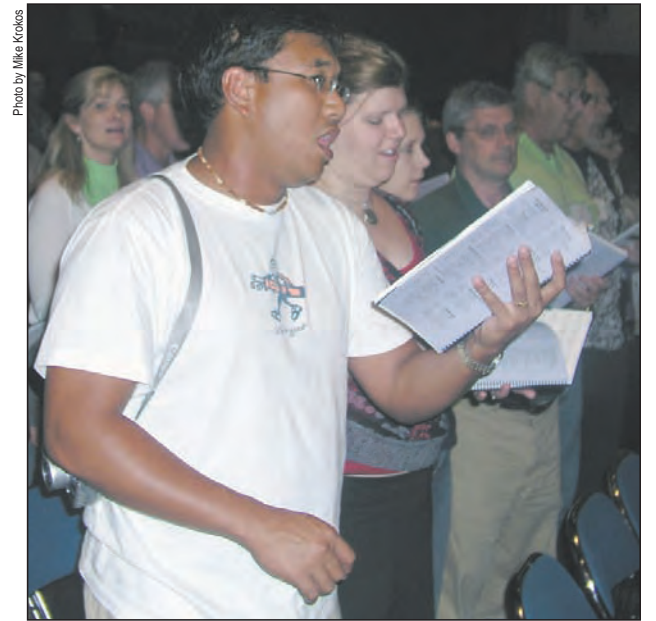
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Jerome Pascua, a cantor and handbell choir director at Ascension Parish in Louisville, Ky., sings the recessional hymn at the July 11 Mass celebrated at the National Association of Pastoral Musicians convention in Indianapolis.

'What's in it for me?' Eternal life, Archabbot Justin tells musicians

By Mike Krokos

Like St. Peter in the Gospel of Matthew, disciples of Jesus Christ today may sometimes catch themselves thinking, "We have given up everything and followed you. What will there be for us?" (Mt 19:27).

And like St. Peter, St. Benedict and so many others who have gone before us, Jesus offers us the same answer:

"Everyone who has given up houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive a hundred times more, and will inherit eternal life" (Mt 19:29).

That message was shared by Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey during the homily at a July 11 Mass—the feast day of St. Benedict—celebrated for the 3,000 people attending the National Association of Pastoral Musicians convention in Indianapolis. The convention's theme was "That all may be one" (Jn 17:21).

"For every Christian, the heartfelt desire to follow Jesus Christ means that he is to have first place in whatever we do, in word or in deed," Archabbot Justin said.

Though we know this to be true, the little voice in the dark corner of our heart continues to whisper, "What's in it for me?" he noted.

"It's only natural to wonder what we will get for what we've given up," Archabbot Justin noted. "Peter wondered the same thing when he put his question to Jesus, and Jesus had an answer for Peter: 'A hundred times more—and eternal life to boot.' The promise of something better—that's what a disciple gets."

Getting to that point does not come without sacrifice because every choice in life closes off options, he said.

"Some here have given up possibilities for the future when they married because they fell in love with another person without whom the future itself seemed impossible," Archabbot Justin said. "Others have chosen to set the course of their freedom down the path of obedience to a life of service in the Church. And still others among us have walked away from a lifestyle that no longer brought a sense of satisfaction. ..."

Whatever disciples may have traded in, they did it because they believed there was something better to be gained, he added.

"Part of the 'hundred times more' of Jesus' promise is growth in a wisdom that understands those dimensions of life hidden from mere bargain hunters," Archabbot Justin said. "Our continued trust in the Lord's promise gives us a share in that wisdom that comes from God, a wisdom that the author of Proverbs promised would allow us to understand righteousness and justice, and honesty, and every good path."

Growing in wisdom allows us to know the love of God for us in Christ, and in turn to love one another in Christ, no matter what we have given up in exchange, the archabbot said.

But there are days—even for disciples—when Jesus' promise begins to fade away, he said.

"Opportunities of the moment press in on us, luring us to lust for some tangible trade-in for what we've given up. Human nature never fades away from us," he said. "In our struggle to be faithful disciples, we all discover little ways of 'recouping' our losses, even if on a small scale. If we wish to follow Jesus, then we'd better have a good grasp of what it is we're really up against. We face the wayward

See MUSICIANS, page 20

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MOTION

continued from page 3

One of those who heard his words was Susie Naville, the coordinator of music ministry at St. Mary Parish in Navilleton.

While Mooney was a student at Our Lady of Providence Jr./Sr. High School in Clarksville, Naville volunteered to organize liturgies and liturgical music at the school.

As Naville was walking into the cathedral, she was happily surprised to see Mooney, whom she had led in liturgical music at Providence.

"When I first saw him, there was a spark," Naville said. "It just lit up inside me because he was taking what he was given at a younger age and doing it on the college level."

It was especially pleasing for Naville to see Mooney develop his talents because of the future that lies before him.

"I know that when he gets out of college, wherever God takes him, he's going to remember that [music] ... and he's going to do that at whatever parish he's at," she said.

Mike Deer is a living example of Naville's conviction. He graduated from the University of Notre Dame in

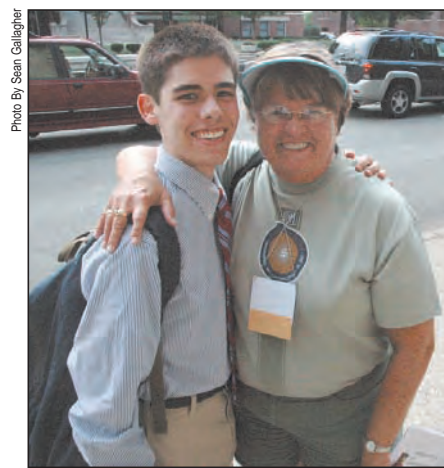


Photo By Sean Gallagher

Geoffrey Mooney, a member of the Notre Dame Folk Choir and member of Our Lady of Perpetual Help Parish in New Albany, poses with Susie Naville, music ministry coordinator at St. Mary Parish in Navilleton, outside the cathedral before the choir's July 10 concert.

1991 and was in the folk choir during his senior year. A lifelong member of Our Lady of the Greenwood Parish in Greenwood, he has put his talents—honed in the choir—at the parish's service for the past 16 years.

"[Being in the choir] just touched my heart and [has] given me a gift that I really can't put into words," said Deer, who sang with the choir at the concert. "It's just something that I'll always have with me."

The music that the choir sang was diverse. It included traditional hymnody, a contemporary setting of a poem by Cardinal John Henry Newman, as well as songs that were inspired by Hispanic and African musical traditions.

Singing these varied pieces was a powerful experience for Nicholas Shaneyfelt.

A member of St. Rose Parish in Knightstown who will be a senior in August majoring in computer science and piano performance at Notre Dame, Shaneyfelt sang with the folk choir for the first time that night.

"It was amazing, especially doing it with a bunch of talented musicians who could sight-read music. You wish that you could take that back to your church and have everybody sing [that way]," said Shaneyfelt, who has been a liturgical musician at his parish since he was a junior high school student.

The amazing musical abilities of his fellow choir members were not the only thing that caught Shaneyfelt's attention.

He liked singing for so many people from across the nation in a choir that seeks, under Warner's direction, to



Photo By Sean Gallagher

During the concert, Paula Gile Trybus, a 1994 graduate of the University of Notre Dame, invites those present to join the choir in song.

foster unity among the faithful's diverse musical traditions.

"He wants it to bring people together," Shaneyfelt said. "He wants it to be universal, which is the concept of the universal Catholic Church."

"I think that's such a neat thing to bring these people all in here and to scatter them out and spread this unifying music."

In his keynote address, Warner spoke passionately about the power of music to bind and inspire people.

"As much as possible, I wish to alienate no one," Warner said. "The song from the loft should be the leaven for the song from the pew."

"Young and old, left and right, traditional and contemporary—we consciously strive to become one as we sing the mystery." †

MUSICIANS

continued from page 19

desires of the human heart because we remain wounded even in our love for God."

We are not alone in those struggles, the archabbot said. "United in the love of Christ, we draw our strength from the Lord, and from his mighty power. And we need it," he said. "Even as good Christians, our wounded human nature remains."

Like St. Peter, the other disciples and St. Benedict, we must allow the power of the Gospel to touch us at the core of our being, the archabbot said.

To illustrate his point, Archabbot Justin recounted a famous incident in the life of St. Benedict. One night during his customary vigil in his room in a tower of the monastery, he stood at the window and a brightness that outshone the light of the sun shattered the deep darkness of the room.

"Benedict himself later reported that during this vision he saw the whole of creation gathered up into a single ray of the sun. It wasn't a pantheistic vision in which he saw God

diffused in all of creation; rather, he saw all of creation unified in God," he said. "In a single instant, time collapsed into eternity, and in a single-hearted vision both the source and the goal of the whole of creation was downloaded into his own soul. The promise of the Gospel was delivered in all its splendor."

The archabbot encouraged all at the Mass to learn from the wisdom of St. Benedict.

"Like all of us, he, too, strove to live the paradox of the Gospel, that in giving our life away, we gain it," he said. "For his monks—and for all of us as well this evening—his words about Christ reflect the wisdom of an undivided heart: 'Never swerving from [the Lord's] instructions, then, but faithfully observing his teaching ... until death, we shall through patience share in the sufferings of Christ that we may also deserve to share in his Kingdom'"

(*Rule of Benedict*, Prol. 49-50). Jerome Pascua, a cantor and handbell choir director at Ascension Parish in Louisville, Ky., called the liturgy "an awesome experience."

"Sharing the Eucharist with everybody—and hearing the music

Photo by Mike Kovacs



Participants sing the opening hymn during the July 11 Mass celebrated at the National Association of Pastoral Musicians convention in Indianapolis.

as it should be performed," he said, "it was just a beautiful, moving experience." †

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