Pope Benedict XVI spoke of his “serious concern” for the escalating violence and said that “neither terrorist acts nor reprisals can be justified, especially when there are tragic consequences for the civilian population.”

The United States considers Hezbollah, backed by Iran and Syria, a terrorist organization. However, the Lebanese government regards Hezbollah as a legitimate resistance movement fighting Israeli occupation of Lebanese territories. Israel withdrew from South Lebanon in May 2000, but it did not relinquish the disputed “Shebaa Farms” border area, where the borders of Israel, Lebanon and Syria converge, so Hezbollah kept up the resistance.

Lebanese Cardinal Nasrallah P. Sfeir, patriarch of the Maronite Catholic Church, was visiting the United States as the attacks began. Speaking on July 16 at a Mass at the Cathedral of Our Lady of Lebanon in Brooklyn, N.Y., he said, “These days have been tragic for us in Lebanon. It seems that the world has lost its peacemakers. It is more desirable to fight and wage war than to make peace.”

By John Shaughnessy

TERRE HAUTE—Marti Green looked at the dark clouds gathering and prayed that the “miracle child” she would arrive for her homecoming party before the storm struck.

The menacing clouds were part of a “tornado warning” advisory that Terre Haute had been placed under—on the same day that Green and other staff members of the Bethany House homeless shelter baked a cake, blew up balloons and made a large sign that proclaimed, “Welcome home, Desiree!”

At 12, Desiree Evans had touched the hearts of the Bethany House staff ever since she and her mother, Janet, arrived nearly a year ago at the family shelter operated by Catholic Charities Terre Haute.

But the deepness of the connection between the staff and the child became even clearer after Desiree had to be rushed to Riley Hospital for Children in Indianapolis to try to save her life.

As lightning flashed in the distance and rain started to fall, Green worried about Desiree and Janet driving home in the storm. The shelter’s director also thought about how the mother and daughter first came to Bethany House and how people rallied around them as doctors worked to keep Desiree alive.

“It’s the story of finding a home in a homeless shelter, a story of finding family and faith when it’s least expected and needed the most,” Green had known Janet years ago when Janet worked with one of her sons, when Desiree was just a baby. When Desiree arrived at the shelter, Green couldn’t believe how tall she had grown. As months passed, the director and Desiree became close. Desiree had a similar relationship with another shelter worker, Angela Cobb.

They looked out for Desiree when Janet was laid off from her job and went searching for another. They worried about the girl when she became listless and began vomiting regularly, a problem that persisted into early May.

Desiree’s doctor tried different tests and approaches, but the problem wasn’t pinpointed until Desiree complained about having headaches.

“The doctor said, ‘Let’s just take an MRI to see if something is causing the headaches,’ ” Janet recalled. “They took the MRI at eight in the morning. Before noon, the pediatrician called and asked, ‘Are you sitting down? We found a big tumor in her brain and you have to go to Riley as soon as you can.’ They sent an ambulance up here right away.”

A mother of two grown children, Green saw how the news devastated Janet. She tried to calm and comfort her. Before the ambulance rushed to Riley, Green told Janet they would pray for Desiree.

‘Our miracle child’

The number of people praying for Desiree swelled as her 13-hour surgery began. Members of St. Ann Parish in Terre Haute prayed for her. So did a seniors’ group associated with the shelter. So did students and teachers at her school, Benjamin Franklin Elementary School in Terre Haute.

“None of us wanted to acknowledge the ‘C’ word, that it could be cancer,” Janet recalled. “But it turned out to be cancerous. I thought she might not come out of it.”

Janet worried and waited for the reports that she would see Desiree, page 2.

Desiree Evans, left, shares a smile with Angela Cobb, one of the staff workers at the Bethany House shelter in Terre Haute. Cobb’s love and the love of all the staff at Bethany House have helped the 12-year-old girl, who had surgery for a brain tumor.
received every hour of the surgery. Green and Cobb worried and waited for news from Janet.

After 13 hours, the neurosurgeon walked into the waiting room to talk to Janet. She told Janet the surgery was a success. She also told Desiree’s mother that there was a small part of the tumor she didn’t want to risk removing because it could jeopardize the way Desiree’s brain functioned. The doctor said they would do MRIs periodically to monitor Desiree.

“The surgeon said it was a miracle she had come through the surgery and she was doing so well,” Janet recalled. “I went into the recovery room and there she was. I couldn’t touch her because she was all hooked up to things. But I was smiling at her.”

The rejoicing stretched to the Bethany House. “She’s our miracle child,” Green said.

As she began her recovery, Desiree made her first phone call to Green. She told her and Cobb that she couldn’t wait to see them.

After Desiree spent more than a week in the hospital, the Bethany House staff

Correction

A pull-quote published with the story about late repairman Rudolph Gasper’s gift to nine Catholic ministries in the July 14 issue of The Criterion misidentified Jim Wathen. Wathen is director of gift planning for the archdiocese’s Catholic Community Foundation.

DESIREE continued from page 1

wanted to welcome her home with a party. Besides the cake, the sign and the balloons, the staff wrapped small presents for Desiree. Then the tornado warning was declared, followed by the storm.

Green thanked God again when Desiree and Janet arrived safely at Bethany House in the midst of the storm. It didn’t even matter to anyone when the storm knocked out the electricity at the homeless shelter. Desiree and Janet were thrilled to be home. Green and the staff were glad to have them back. The celebration continued in the dark.

The ties of a family

On a recent afternoon, more than a month after the homecoming celebration, Desiree sat inside Bethany House, surrounded by her mother, Green, Cobb and John Eliot, director of Catholic Charities Terre Haute.

Desiree talked about how her life has changed since the surgery. “I started volunteering at the preschool,” she said. “I’m doing flips under water. I’m jumping on the trampoline.”

Green smiled and said, “She’s just a regular 12-year-old kid now. She’s just a really good kid.” Green nodded toward Janet. “Janet’s a good mother. There’s a good relationship there. They’re close. Janet helps around here, too. She helps in the soup kitchen and she helps in our clothes closet. She’s someone I can trust.”

The ties run deep. ‘They’re the ties of people who have become a family, a family that knows it can count on one another. They believe those bonds will serve them well as they approach the future for Desiree—a future they view with hope instead of fear. ‘These are the times God is speaking to us, to keep us focused on what’s really important,” Eliot said.

For Desiree and Janet, the message is clear. “This has made her realize how much she means to everybody,” Janet said. A huge smile flashed across Desiree’s face. “I’m special,” she said.

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Page 2

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What book has impacted your faith life?

Besides the Bible, is there a book that has had a significant impact on your faith life?
The Criterion invites you to share your story of how a favorite book has drawn you closer to your faith or challenged you to live your life more faithfully.
Send your responses to assistant editor John Shaughnessy in care of The Criterion. Please include a phone number where you can be reached during the day.

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Greenwood Parish.

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Fr. John Luerman lives most of the year in his home in Greenwood, Parishes in Cambridge City for all 21 years that Father Luerman served them.

“My life of faith increased tenfold,” she said. “His sermons were excellent. It was something as simple as when you’re washing the dishes, you can be praying while you’re doing that and offering it up as service to the Lord.”

James Sweet, also a member of St. Elizabeth of Hungary Parish, recalled how he took up golf when Father Luerman came to the parish in 1980, playing 18 holes with him nearly every Sunday after Mass. His golf dates with the priest continue to this day.

“Father Luerman says he goes on the golf course because that’s where the sinners are, and he’s trying to convert them,” Sweet said jokingly.

But more seriously, Sweet alluded to the sacramental identity that Father Luerman and all other priests share—that they are ordained to be a special sign of Christ in the world.

“If Christ was on earth and he wanted to speak to the masses, he’d be like Father John,” Sweet said. “You never lose sight that he is a man of God.” Although he spends two months in the winter in Florida, Father Luerman lives most of the year in his home in Richmond. But on weekends, he usually isn’t there. Instead, he often can be found at an archdiocesan parish, frequently celebrating Mass for a pastor who needs to be away.

He is used to getting requests for help.

Father Joseph Riedman, pastor of Holy Spirit Parish in Indianapolis, pauses in prayer after Communion during a July 5 Mass at his parish. Father Riedman, who at 77 continues to lead one of the largest parishes in the archdiocese, celebrated the 50th anniversary of his priestly ordination on May 3.

“Father Riedman has also had an impact on several parishes in the archdiocese, the ordinary retire-

ment age for priests is 70.

They may not have had a formal ministry assignment, but they often lived in parish rectories and helped out wherever they could.

In the years following the Second Vatican Council, it became customary for priests past a certain age to be granted permission to retire. Today in the archdiocese, the ordinary retire-
ment age for priests is 70.

Following retirement, some priests would move to warmer climates or a vacation home elsewhere that they had built or purchased earlier in life.

More recently, the previous tradition has re-emerged as older priests have continued to serve in vital ways in the archdiocese.

At 77, Father Riedman remains the pastor of one of the largest parishes in the archdiocese. And Father Luerman, although without a formal ministry assignment, has provided critical sacramental assistance at dozens of arch-
diocesan parishes for many years.

Part of this change may be due to the dwindling number of priests in the archdiocese. But both priests said that they would have chosen to continue to serve even if there were an excess of priests.

“This is my life,” said Father Luerman. “If I didn’t say mass and preach and hear confessions, I would be bored to death. I’d go crazy.”

One of the reasons that Father Riedman has declined to retire is that he simply enjoys parish ministry.

When asked what impact he has had on the parishes he led over the years, Father Riedman instead spoke about the effect those parishes have had on him.

“While the [priests] you don’t really know that well call, they say, ‘John, this is so-and-so,’ and I laugh and I say, ‘When do you want me?’” he said.

The calls, though, aren’t a source of irritation for the retired priest.

“He has been a friend of mine for a long, long time,” Pastor Father Riedman said.

“Father Riedman is known in more ways that I probably even know,” said Pastor Father Riedman to be the parish’s director of religious education.

Although he spends two months in the winter in Florida, Father Luerman lives most of the year in his home in Richmond. But on weekends, he usually isn’t there. Instead, he often can be found at an archdiocesan parish, frequently celebrating Mass for a pastor who needs to be away.

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Everything old is new again.

When retired Father John Luerman and Father Joseph Riedman, pastor of Holy Spirit Parish in Indianapolis, were ordained 50 years ago on May 3, 1956, priests who were entering their twilight years didn’t really retire.

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“I think those parishes had an impact on me because I enjoyed my ministry in all those places,” he said. “They kept me happy.”

According to those with whom he served, he kept them happy as well. He also helped them to be holy.

Judy Koch, a pastoral associate at Our Lady of the Greenwood Parish in Greenwood, was hired in 1986 by Father Riedman to be the parish’s director of religious education.

She said that the priest helped her grow closer to Christ “in more ways that I probably even know.”

“His example of servant leadership, his ability to affirm others and bring talents out in other people—that’s something that I hopefully do with our parishioners,” Koch said. Father Riedman has also had an impact on several priests of the archdiocese who served under him as associate pastors or who lived in residence with him.

Father Bernard Cox, pastor of Mary, Queen of Peace Parish in Danville, was a newly ordained priest when he was assigned to serve with Father Riedman at Our Lady of the Greenwood Parish.

“He showed me what the true meaning of being a priest was—being there for the people at any time and in any situa-
tion, that you are indeed called to serve,” Father Cox said. “And that’s the way he has functioned in his priesthood for 50 years. I certainly look up to him and respect him a lot.”

During many of his years in parish ministry, Father Luerman led small, rural faith communities that didn’t have associate pastors.

But the impact he had on the people he ministered to was great.

Lorena Groner was a catechist at St. Elizabeth of Hungary Parish in Cambridge City for all 21 years that Father Luerman served there.

“My life of faith increased tenfold,” she said. “His sermons were excellent. It was something as simple as when you’re washing the dishes, you can be praying while you’re doing that and offering it up as service to the Lord.”

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Nearly a year later, Gulf Coast still needs our support, prayers

It’s been nearly a year since Hurricane Katrina and all its fury came ashore and leveled a sizable portion of the Gulf Coast. A few weeks later, Hurricane Rita followed a similar path and brought more chaos to millions. The storms’ devastation left more than 1,800 dead and hundreds of thousands homeless. Communities that took the brunt of the storms were left in shambles as survivors scrambled to save property, personal belongings and, most importantly, each other. Damage estimates across the area surpassed billions of dollars, and Hurricane Katrina itself was labeled the worst natural disaster in U.S. history.

Eleven months after Katrina and Rita, things are crystal clear as people continue to pick up the pieces: The scars from the storms remain with millions, and residents who have found the fortitude and courage to trudge back to what they once called their communities continue to need our assistance.

Outreach to the relief effort has been unprecedented. While many have given out of their pockets—American Catholics have donated more than $130 million to a national collection for victims of hurricanes Katrina and Rita—others have taken it upon themselves to travel to the affected region to offer a helping hand.

Here in Indiana, parishes have adopted sister parishes in the impacted Gulf Coast region and assisted them financially and through mission trips down South, where volunteers have shed lots of sweat and tears.

Youth groups, including one led by Father Jonathan Meyer, archdiocesan director of youth and young adult ministry, have also jumped at the chance to join in this labor of love. The priest led a group of young people who head to the affected region to offer a helping hand.

Another group of young people will head down South, where volunteers have shed millions of dollars, and Hurricane Katrina’s impact was labeled the worst natural disaster in U.S. history.

Eleven months after Katrina and Rita, buildings whose reopenings have not only provided a symbol of rebuilding, but also a place to offer help to the victim heal from the abuse occurred, but it is a very important response.

Our response includes notifying Child Protection Services for the appropriate legal investigation. Our role is pastoral, so I will assist the victim in making the required report or make it for them if they request that I do so. At this point, I also explain the process for removing a person from ministry if the accused person is still in a ministry position. This process is also explained in the U.S. Conference of Bishops’ guidelines regarding sexual abuse that is found on our Web site.

The next step is to offer assistance with counseling to help the victim heal from the abuse. There are excellent counselors available to help survivors of sexual abuse. The archdiocese will help with the out-of-pocket costs of this counseling as part of our pastoral care plan.

Often, people ask me why someone chooses to report abuse that occurred decades ago, especially when the perpetrator is now dead. Child sexual abuse is always hurtful. It is especially so when it is done by someone who works for the Church. Some victims have not been active in the Church since young adulthood when they made the decision to walk away from the place of their abuse. It is difficult to believe that God really loves them.

Do these women in real situations? Report abuse to someone who heard a letter read in a parish about how to contact the archdiocese to report abuse. This person was abused more than 35 years ago by a priest who is now deceased, but they felt that it was the right time to talk to someone in the Church about it. This person was grateful to be heard and to hear the apology that was so long in coming.

In another situation, a victim asked to meet with Archbishop Daniel M. Buechlein and I, but events were timed into the thought and word” and made me feel that the Church really does care about its members and that they would be willing to help anyone who has been molested. God blessed me that day.

Are the bishops out of touch with reality?

Are the bishops for real?

Regarding the new Mass texts (featured in an article in the June 23 issue of The Criterion), Bishop Donald Trautman, chairman of the bishops’ Committee on Liturgy, says, “I believe it will affect the liturgical life of every Catholic.”

Are the bishops out of touch with reality? There is a war killing thousands of innocent Iraqi men, women and children. American soldiers and women are being led to slaughter in the war. Homosexuals have escalated in every major city in this country. By the way, don’t our bishops are without the Eucharist because they are not enough male celibate clergy to staff parishes.

From where I stand, the people in the pews are more concerned about issues of justice and peace. People are more concerned about raising their children in a world without violence. People are more concerned about having a parish to go to and receive the Eucharist.

My opening statement still stands.

Letters to the Editor

Are the bishops for real?

Joe Zelenka, Indianapolis

All are called to care for our brothers and sisters

I was appreciative of the fine article by Mary Ann Wyand that appeared in the July 7 issue of The Criterion on nursing home care and how to “spot” abuse. The lay population was well served by it, but I must remind everyone that a straw, a cup, a bar of soap and a comb fit in our hands as well as in the hands of the nursing staff.

This is not to diminish the nursing director’s work in giving appropriate, excellent and courteous care in accordance with the legal obligations they have. It is the people who have been entrusted to them by families of the patients.

But the command of our Blessed Savior Jesus Christ is “when you give a cup of cold water to one of my least” and the hand is not specified, it is yours and mine.

I am a registered nurse with 34 years of experience, and I speak up for nursing—but, of course, for Christ, too.

Norb Schott, Indianapolis

Archdiocese’s Victim Assistance Program helps healing process begin

What does the Archdiocese of Indianapolis do for people who have been sexually abused by someone who works for the Church?

When I receive information that someone has been abused by a Church employee or volun-

ter, I follow a plan for the pastoral care of victims that can be found on our Web site at www.archindy.org.

Our response is part of the larger pas-
toral care provided by the Church for all its members. Our first step is to make contact with the victim and to listen with great compassion to what they have to say.

For many reasons, victims often have waited a very long time to talk about being abused by someone who ministered on behalf of the Church. Sometimes they wait because they feared if they would believe them, they feared that their parents would harm the abuse or they blamed themselves instead of the abuser.

What the person needs most when they contact the archdiocese is someone who will listen to them. At times, having heard what happened, my next response is always to apologize for the harm they have suffered. This apology may be decades after the abuse occurred, but it is a very important response.

Our response includes notifying Child Protection Services for the appropriate legal investigation. Our role is pastoral, so I will assist the victim in making the required report or make it for them if they request that I do so. At this point, I also explain the process for removing a person from ministry if the accused person is still in a ministry position. This process is also explained in the U.S. Conference of Bishops’ guidelines regarding sexual abuse that is found on our Web site.

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I am a registered nurse with 34 years of experience, and I speak up for nursing—but, of course, for Christ, too.

Norb Schott, Indianapolis
We are a Church of many faces who worship and serve together.

I continue my series of reflections on what it means to be a “particular Church,” the Archdiocese of Indianapolis. As Church, we are many faces, but together we worship and serve together. I have a lot of photographs taken with catechumens and candidates who have been in our RCLA programs over the years. I have photos taken at ordinations, weddings and first Communions. These are pictures of smiling people from every walk of life, every age group, and different racial and ethnic backgrounds, all of whom enrich our local Church.

When I look at my collection of photos, I see these faces as representative of our archdiocese. In every face, we seek the face of Jesus.

In fact, the universal Church is a composite of many faces, of all peoples of every race, language and way of life.

The Second Vatican Council reminded us that all people are called to belong to the new people of God, the people of Christ. This people, while remaining one and unique, is spread throughout the whole world, so that all ages so that the purpose of God’s will for the communion of the human family may be fulfilled.

The Second Vatican Council teaching about the Church tells us that among all the nations of earth there is but one people of God, one body of Christ taking its origin from the Incarnation of the Son of God into the womb of Mary. This people consists of a kingdom which is of heavenly and not earthly nature. All the faithful scattered throughout the whole world are in communion with each other in the Holy Spirit (cf. “Lumen Gentium” #13).

The universality of the Church is a gift of God and shows the work of the Holy Spirit. From this characteristic of universality, the Church takes its name: “Catholic.”

The word Catholic comes from a Greek word which means both “universal” and “whole.” This means our Church is not isolationist or sectarian. Our Church is not for a select few. The Church is for everyone and must be partial to no one.

In the Apostles’ Creed, we profess our belief in the holy Catholic Church. In the Nicene Creed each Sunday, we Catholics say: “We believe in one, holy, catholic and apostolic Church.” To be authentic, the Church must be all of these.

In today’s message, “Catholicity” captures the meaning of “one, holy, catholic and apostolic.” In order to achieve this marvelous catholicity and to truly be one, holy and apostolic, the universal Church has been formed by God through the centuries as a communion of particular Churches, which are called dioceses headed by successors to the college of Apostles.

Patterned after the local communities founded by each of the Apostles, a diocese is the basic unit of the Church. As such, the diocesan Church is not an arbitrary division of the wider Church, nor simply a convenient administrative arrangement or a loose affiliation of individual parish churches.

The diocesan Church represents a wholeness, a completeness, a catholicity in and of itself, provided it remains in full communion with the pope as bishop of Rome and through him, with all other diocesan Churches throughout the world.

The Second Vatican Council maintains that the diocese stands as a “particular Church” in which Christ’s one, holy, catholic, and apostolic Church is truly present and at work.

The dignity of the whole Church is embodied in the particular or diocesan Church. The Church’s Code of Canon Law (Canon #589) states: “A diocese is a portion of the people of God, which is entrusted to a bishop to be nurtured by him, with the cooperation of the presbytery, in such a way that, remaining close to its pastor and gathered by him through the Gospel and the Eucharist in the Holy Spirit, it constitutes a particular Church. In this Church, the one, holy, catholic and apostolic Church of Christ truly exists and functions.”

Ultimately, our archdiocesan Church is a gift from God himself, and we contain and manifest the nature of the universal Church. Therefore, our archdiocesan Church is the sacrament of Christ and the manifestation of his body, local and members in the fullest sense here and now in our part of central and southern Indiana.

Church law designates some major dioceses in geographical regions as archdioceses. Of the five dioceses in Indiana, Indianapolis has the largest population, is the capital city and is an archdiocese. However, as archdiocese of Indianapolis, I do not have jurisdiction over the other four dioceses, but I am responsible for coordinating our mutual efforts for the good of the Church in our geographical region.

In Church language, these geographical regions are called “ecclesiastical or metropolitan provinces.”

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.

Somos una Iglesia de muchos rostros que adoramos y servimos juntos.

Continúo mi serie de reflexiones sobre lo que significa ser una “Iglesia particular,” la Arquidiócesis de Indianapolis. Como una Iglesia de muchos rostros, pero juntos adoramos y servimos.

Durante los últimos 13 años, he acumulado muchas fotografías tomadas con jóvenes y jóvenes adultos en las confirmaciones. También tengo muchas fotos tomadas con catequistas y candidatos que han participado en nuestros programas RCIA en todos estos años.

Tengo retratos tomados en ordenaciones, bodas y primeras comuniones. Estas son fotografías de gente sorridente proveniente de diversos estratos sociales, distintas edades y diferentes orígenes raciales y étnicos, todos los cuales enriquecen nuestra Iglesia local.

Cuando observo mi colección de fotos, veo estos rostros como representantes de nuestras arquidiócesis. En cada rostro, vemos el rostro de Jesús.

De hecho, la Iglesia universal es un compendio de muchos rostros, de personas de todas las razas, idomas y estilos de vida.

El Concilio Vaticano Segundo nos recordó que todas las personas están llamadas a pertenecer al nuevo pueblo de Dios, el cuerpo de Cristo. Si este pueblo es uno solo y es único, está esparcido por todo el mundo y debe existir en todas las edades a fin de que el propósito de la voluntad de Dios para la comunión de la familia humana pueda llevarse a cabo.

La enseñanza del Concilio Vaticano Segundo sobre la Iglesia nos dice que entre todas las naciones de la tierra existe sólo un pueblo de Dios, un cuerpo de Cristo que abarca ciudadanos de todas las razas, haces del universo, ciudadanos de un reino cuya naturaleza es celestial y no mundane. Todos los fieles esparcidos por el mundo están en comunión entre sí por medio del Espíritu Santo (cf. LG 13).

La universalidad de la Iglesia es un obsequio de Dios y pone en evidencia la labor del Espíritu Santo. La Iglesia toma su nombre a partir de esta característica de universalidad: “católica.”

La palabra “católico” proviene de una palabra griega que significa “universal” como “entero.” Esto quiere decir que nuestra Iglesia no es islamófaga o sectaria. Nuestra Iglesia no es para unos pocos elegidos. La Iglesia es para todo el mundo y no debe parcializarse con nadie.

En el Credo de los Apóstoles profe- samos nuestra convicción en la santa Iglesia Católica. Cada domingo, al rezar el Credo, los católicos decimos que creemos en “la Iglesia que es una, santa, católica y apostólica.” Para ser auténtica, la Iglesia debe llenar todos estos requisitos.

Y así, en cierta forma, la “catolicidad” de la Iglesia atrapa el significado de “una, santa, católica y apostólica.” Con la finalidad de poder lograr esta maravillosa catolicidad y para poder ser verdaderamente una, santa, católica y apostólica, Dios ha organizado la Iglesia universal por siglos como una comunidad de Iglesias particulares llamadas diócesis, lideradas por los sucesores del colegio de Apóstoles.

Perfilada según las comunidades locales fundadas por cada uno de los apóstoles, una diócesis es la unidad básica de la Iglesia. Como tal, la Iglesia diocesana no es una división arbitraria de la Iglesia mayor, ni tampoco un arreglo administrativo conveniente, o una afiliación aleatoria de iglesias parroquiales individuales.

La Iglesia diocesana representa la totalidad, el todo, la catolicidad en sí misma, siempre que permanezca en plena comunión con el Papa como obispo de Roma y por medio de él, con todas las otras diócesis dispersas del mundo.

El Concilio Vaticano Segundo sostiene que la diócesis se erige como una “Iglesia particular” a la cual la Iglesia universal, santa, católica y apostólica de Cristo se encuentra verdaderamente presente y funcionando.

La dignidad de toda la Iglesia está representada en la Iglesia particular o diocesana. El derecho inherente a cada Iglesia (canon 369) indica: “La diócesis es una porción del pueblo de Dios cuyo cuidado pastoral se encomienda al Obispo con la cooperación del presbíte- rio, de manera que, unida a su parroquia y congregada por él en el Espíritu, mediante el Evangelio y la Eucaristía, construye una Iglesia particular, en la cual verdaderamente espiritual y actúa la Iglesia de Cristo una, santa, católica y apostólica.”

Iglesia arquidiocesana es un obsequio del propio Dios y nosotros somos testigos de la naturaleza de la Iglesia universal. Por lo tanto, nuestra Iglesia arquidiocesana es el sacrament de Cristo y la manifestación de su cuerpo, su guía y miembros en el más amplio sentido, presentes aquí y ahora en nuestra porción del cen tro y sur de Indiana.

El derecho canónico designa a algu- nas diócesis principales en ciertas regiones geográficas como arquidiócesis. De las cinco diócesis en Indiana, Indianapolis es la de mayor población, es la capital de la ciudad y es una arquidiócesis. Sin embargo, como arzobispado de Indianapolis no tengo jurisdi- ción sobre las otras cuatro diócesis, pero soy responsable de coordinar nues- tros esfuerzos mutuos para el bien de la Iglesia en nuestra región geográfica.

En el lenguaje de la Iglesia, a estas regiones geográficas se les llama “provincias eclesiásticas o metropolitanas.”

Un traducido por: 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.

Traducido por: Language Training Center, Indianapolis.
Events Calendar

July 20-22
St. Christopher Parish, 5301 W. 106th St., Indianapolis. 69th annual Midsummer Festival, Thurs., Fri., 4-9 p.m.; Sat., 11 a.m.-noon; carnis, fish sandwiches. Information: 317-241-6314.

July 21
Kristin’s Columbus Hall, 2100 E. 117th St., Indianapolis. Catholic Business Exchange-Monthly Meeting, 6:30 a.m., program and buffet breakfast, 7 a.m., $10 per person. Information: 317-768-1936 or www.catholicbusinessexchange.org.

July 22-23

July 27-29

July 28

July 29-30
St. Mary Parish, 777 S. 11th St., Mitchell. Holy Hour, 4:30 p.m. Information: 812-633-3333.

Smock Golf Course, 910 E. County Line Road, Indianapolis. Parish Festival Parish in Cooperation with Children, Holy Help Golf, 4:30 p.m. Information: 317-757-1153.

St. Anthony of Padua Parish, 5301 W. 106th St., Indianapolis. 69th annual Midsummer Festival, Thurs., Fri., 4-9 p.m.; Sat., 11 a.m.-noon; carnis, fish sandwiches. Information: 317-241-6314.

Christ the King Church, 1827 Kessler Blvd., E., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-3:30 p.m. Benediction and service.

Our Lady of the Most Holy Rosary Church, 520 Stevens St. Indianapolis. Adoration of the Blessed Sacrament after 5-5:45 p.m. Mass-9 a.m. Saturday. Information: 317-632-5791.

Our Lady of Lourdes Church, 3333 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, 1 p.m. Service, 7:30 a.m. Information: 317-356-7291.

St. Joseph Church, 1373 S. Mickey Ave., Indianapolis. Adoration of the Blessed Sacrament, 5 p.m., rosary, 5 p.m., Benediction, 5:45 p.m. Mass-5:15 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Adoration of the Sacred Heart, 11 a.m., Holy Hour, 6-7 p.m. Information: 317-652-9349.

St. Charles Borromeo Church, 2222 E. Third St., Bloomington. Adoration of the Blessed Sacrament, noon-6 p.m.

Holy Name of Jesus Church, 89 N. 17th Ave., Breech Grove. Mass, 8 a.m., eucharistic adoration, following Mass. Information: 317-764-5454.

St. Peter Church, 1207 East Brookville. Exposition of the Blessed Sacrament after 8 a.m. Until Communion Service.


St. Michael Church, 519 Jefferson Blvd., Greenwood. Father Daniel Mahan, celebrant, 6:30 a.m., Mass, 7:30 a.m., Benediction, 8 a.m. Information: 317-236-1956.

Oaklawn Memorial Gardens, Our Lady of Miraculous Medal Chapel, 5700 Allisonville Road. Memorial Mass, 7:30 a.m., Mass, 11 a.m., Memorial Mass, 1 p.m. Information: 317-839-3416.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. Exposition of the Blessed Sacrament after Mass until Benediction, 4 p.m. Information: 317-462-4240.

Our Lady of the Greenwood Church, 1375 S. Mickley Ave., Indianapolis. 335 S. Meridian St., Greenwood. Devotions for vocations and Benediction, 7 p.m. Information: 317-244-3750.

Second Sundays
Church at Mount St. Francis, Indianapolis. Holy Hour for vocations to priesthood and religious life, 7 p.m. Information: 317-356-7291.

Second Sundays

Second Thursdays
St. Luke the Evangelist Church, 7757 Hollydale Dr. E., Indianapolis. Holy Hour for priests and religious vocations, 7 p.m. Information: 317-259-4373.

Smock Golf Course, 910 E. County Line Road, Indianapolis. Parish Festival Parish in Cooperation with Children, Holy Help Golf, 4:30 p.m. Information: 317-757-1153.

St. Francis Hospital, 1201 Hadley Road, Indianapolis. Cancer support group meeting, 6-8 p.m. Information: 317-257-1505.

Mary, Queen of Peace Church, Blessed Sacra- ment Chapel, 1905 W. Main St., Daviess. Divine Mercy Chapel, 7 p.m. Information: 317-745-5460.

St. Jude Church, 5353 McFarland Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.

Catholics. They have 17 grandchildren.

VIPS
Donald and Patricia (Keagy) Reckh, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, celebrated their 50th wedding anniversary on July 21, 1956, at St. Philip Neri Church in Indianapolis. They have seven children and 17 grandchildren.

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peace.”

Three days earlier, at a press conference in Lawrence, Mass., the cardinal said the Lebanese understood war on their soil.

“We have had enough. We need the help and support of all our friends in the world, especially the United States. We are determined to work together through dialogue for peace and justice in the region,” said the cardinal.

On July 18, he was scheduled to meet with Vice President Dick Cheney and U.S. Secretary of State Condoleezza Rice at the White House to discuss the situation in Lebanon. The cardinal told Catholic News Service that in the evening he planned to leave for Cyprus and hoped the United Nations would help him return to Lebanon.

Israel blockaded Lebanese ports, repeatedly bombed the Beirut airport and hit cities it considered Hezbollah strongholds. It also bombed major roads and bridges. At a church rectory in Sidon, Lebanon, a man who asked not to be identified said all Catholic churches were opening their doors to people who needed refuge, but that Church officials did not know how long they could hold out. He said churches were seeking relief supplies and food.

Rosie Akl, an American married to a Lebanese, sent an e-mail from Lebanon to let her American family and friends know that her family members were safe on the mountain where they lived, but said the situation was “extremely serious and critical.” She spoke of long lines for food and groceries, and said the Lebanese were moving en masse from the south and from parts of Beirut up into the mountains to seek some semblance of safety.

“The Lebanese have nowhere to go,” she wrote. “Soon there will be no fuel. The damage to the roads will prevent food supplies being delivered.”

“The Lebanese army is a joke, and everyone knows it,” she said. “After the [1989] Taif accord,” which ended Lebanon’s civil war, “they were not allowed to rearm. They have no warplanes.”

“Hezbollah have the latest F-16s. They have nuclear warheads. They have military satellite capabilities. Lebanon has nothing. What does the Lebanese army have? A few U.S.-built helicopters from the Vietnam era,” she said.

“The cycle of violence must be broken in order to open up the path to justice and peace in the Holy Land.”

—Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops

They have no warplanes.

The Israelis have the latest F-16s. They have nuclear warheads. They have military satellite capabilities. Lebanon has nothing. What does the Lebanese army have? A few U.S.-built helicopters from the Vietnam era,” she said.

Hezbollah sent rockets into Israel, particularly targeting the port city of Haifa on July 16 and 17. The attacks sent residents of northern Israel streaming along roads heading south.

On July 17, Hezbollah rockets also hit areas around Nazareth.

Eisam Abu Nasser, a Catholic lawyer from Nazareth and the father of three young children, said residents had their eyes glued to the TV and ears glued to the radio.

“Until last night, we didn’t feel scared,” he said on July 17. “We felt very safe. But [the Katyushas] fell very close to our area.

There is war and destruction everywhere, and there are innocent civilians [on both sides]. The religion and nationality of the person isn’t important. We worry about humans. My father’s cousin and my mother’s aunt live in Beirut,” he said.

“We have more culturally in common with Lebanon, but we live in Israel. After all, we are Israelis,” he said.

“It is difficult. We want this to end once and for all, and for there to be peace in our region.”

The Melkite Catholic village of Mi’ilya in Upper Galilee was under a state of emergency. Regional council head Fathi Assaf said the village shelters were ready in case they were needed, and people were told to stay in their homes.

Yousef Assaf, who had just opened his butcher shop on July 14 in Mi’ilya, said that, while Israel’s reaction needs to be harsh in order to deter Hezbollah actions, Israel has to take care not to hurt innocent civilians. “You can’t punish all the citizens for the actions of Hezbollah,” he said.


“The cycle of violence must be broken in order to open up the path to justice and peace in the Holy Land.” Bishop Skylstad said.†
Student finds examples of feet-washing at home and abroad

By Kerry White

In the 13th chapter of the Gospel of John, Jesus washes the feet of his disciples. In doing so, he exemplified the spirit of service that should be felt by all Christians and invited all people to serve one another. Priests, brothers and sisters, as the leaders of our faith, must especially demonstrate that spirit.

Great religious leaders, such as Archbishop Oscar Romero and Mother Teresa, provided the most obvious example of Catholics living up to that duty. In a more personal way, men such as my pastor, Father William Munshower, also serve their communities.

Oscar Romero, the late archbishop of San Salvador, was the spiritual leader of a nation in chaos. Torture and murder were carried out by the government against political enemies, and paramilitary groups committed terrorist acts.

Archbishop Romero called for a stop to the violence. He requested that the United States no longer provide military aid to the government and commanded soldiers to disobey immoral orders.

Archbishop Romero was murdered in 1980 while he preached against violence. He served others by speaking out against violence, and made the ultimate sacrifice.

Mother Teresa, a Catholic missionary to India, served others by helping the poor. Mother Teresa established homes for the poorest terminally ill patients. People who never had a chance at living a decent life were at least afforded the dignity of a peaceful death.

Mother Teresa was also one of the first people to allow AIDS victims into her homes. Finally, Mother Teresa spoke out against abortion. She protected and cared for those whom others chose to ignore.

Famous people can provide wonderful examples of Christian service, but ordinary people also fulfill Jesus’ request that we wash one another’s feet.

My pastor, Father William Munshower, truly serves his community. Father Munshower preaches about community and openness, and he also provides an example of those qualities.

Father Munshower tries to get to know all of his parishioners. He is active at St. Thomas Aquinas School, where he discusses the faith with students.

He also pursues social justice actively. I remember participating in a protest against the death penalty with Father Munshower and my dad on a cold winter night.

Jesus said, “Whatsoever you do to the least of my people, that you do unto me.” Father Munshower even “washes the feet” of criminals, the least of God’s people.

In Jesus’ time, washing the feet of another was a chore to be done by servants. Jesus chose to wash his disciples’ feet. He was not reluctant and he did not complain. It is not only priests, brothers, and sisters who should serve their fellow human beings. As a young person, I am not always as eager as I should be to serve others. With the examples of those who have chosen a religious vocation, I can learn to accept Jesus’ invitation.

(Kerry White is the son of Robert and Terry White, members of St. Thomas Aquinas Parish in Indianapolis. Kerry just completed the 11th grade at Cathedral High School in Indianapolis, and is the 11th-grade division winner in the 2006 Serra Club Vocations Essay Contest.)

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Laura Terese Giovanoni and Matthew John Kohut were married on May 20 at Our Lady of the Most Holy Rosary Church in Indianapolis. Msgr. Joseph F. Schaedel, vicar general and pastor, witnessed their exchange of vows. The bride is the daughter of John Giovanoni and Marie Lofgren. The groom is the son of Carl Kohut and Carolyn Kramer.
**Wedding Announcements**

**Barnhart-Senac**
Amanda Marie Barnhart and John Baptiste Senac III were married on July 7 at St. Rose of Lima Church in Franklin. The bride is the daughter of Brett and Debbie Barnhart. The groom is the son of John and Pam Senac Jr.

**Beltrame-Downs**
Mary Bridget Beltrame and Geoffrey Adam Downs will be married on Sept. 9 at St. Mary Church in Indianapolis. The bride is the daughter of Michael and Peggy Beltrame. The groom is the son of Michael and Deborah Downs.

**Braun-Cole**
Melinda Nicole Braun and Matthew Preston Cole were married on July 1 at St. Michael the Archangel Church in Indianapolis. The bride is the daughter of Patrick and Barbara Braun. The groom is the son of Robert and Nancy Cole.

**Braun-Cole**
Kelly Sue Braun and Matthew Preston Cole were married on July 1 at St. Michael the Archangel Church in Indianapolis. The bride is the daughter of Patrick and Barbara Braun. The groom is the son of Robert and Nancy Cole.

**Butwin-Rawlinson**
Emily K. Butwin and James Fredrick Rawlinson will be married on Nov. 18 at Our Lady of Mount Carmel Church in Carmel, Ind. The bride is the daughter of Dick and Ann Butwin. The groom is the son of Tom and Jean Rawlinson.

**Butwin-Wright**
Teresa Rose Butwin and Michael James Wright will be married on Oct. 7 at St. Benedict Church in Terre Haute. The bride is the daughter of Tony and Trudy Butwin. The groom is the son of Robert and Cheryl Wright.

**Carter-Goddard**
Nichole Carter and Matthew Goddard were married on July 1 at St. Michael the Archangel Church in Indianapolis. The bride is the daughter of Rick and Margaret Carter. The groom is the son of David and Jeri Goddard.

**Clarkston-Hornback**
Kelley Sue Clarkston and Chris Richardson will be married on Sept. 30 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Don and Deborah Clarkston. The groom is the son of Merle and Marie Hornback.

**Cripe-Matthews**
Susan Cripe and Brandon Matthews will be married on Aug. 26 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Dennis Cripe and Karen Brewer. The groom is the son of Rob and Pam Matthews.

**Dougherty-Nichols**
Abby Diane Dougherty and Andrew John Nichols will be married on Sept. 2 at St. Barnabas Church in Indianapolis. The bride is the daughter of David and Gwen Dougherty. The groom is the son of Yvonne Nichols and the late Charles Nichols.

**Egan-Oliver**
Michelle Lynn Egan and Jeremy Paul Oliver will be married on Aug. 12 at the Bishop Chatrand Memorial Chapel at Marian College in Indianapolis. The bride is the daughter of Michael and Eileen Egan. The groom is the son of Daniel Oliver and Cindy Oliver.

**Evans-Hayes**
Katie Lee Evans and Dennis Timothy Hayes will be married on Sept. 9 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Scott Evans and Cathy Evans. The groom is the son of Tim and Cookie Hayes.

**Frank-Hobbs**
Belinda Ann Frank and Joshua Leigh Hobbs will be married on Sept. 23 at St. Gabriel Church in Connersville. The bride is the daughter of Shirley Blair and the late Louis Frank. The groom is the son of Herdon and Loretta Hobbs.

**Gaughan-Kelly**
Shannon Katherine Gaughan and Daniel James Kelly were married on June 30 at St. Susanna Church in Plainfield. The bride is the daughter of Shirley Blair and the late Patrick Gaughan. The groom is the son of Nancy Kelly and the late Thomas Kelly.

**Geesaman-Meyer**
Lindsey Marie Geesaman and Andrew Joseph Meyer will be married on July 29 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Kerry and Sue Geesaman. The groom is the son of Charles and Cynthia Meyer.

**Hendricks-Schenk**
Sarah Rose Hendricks and Peter Michael Schenk will be married on Dec. 29 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of William and Donna Hendricks. The groom is the son of Robert and Germaine Schenk.

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Wedding Announcements

Howey-Meyer
Kathryn Anne Howey and Andrew Joseph Meyer will be married on Oct. 7 at St. Malachy Church in Brownsburg. The bride is the daughter of Phillip Jackson and the late Marie Jackson. The groom is the son of Walter and Barbara Meyer.

Jackson-Buening
M. Renee Jackson and John V. Buening will be married on Nov. 18 at St. Mary Church in Greensburg. The bride is the daughter of Phillip Jackson and the late Marie Jackson. The groom is the son of the late George Buening and the late Helen Buening.

Johannignman-Asher
Abigail Marie Johannignman and Nicholas Wayne Asher will be married on Nov. 11 at Immaculate Conception Church in Millhousen. The bride is the daughter of Ed and June Johannignman. The groom is the son of Mark and Cheryl Asher.

Keller-Engel
Jessica Michelle Keller and William Allen Engel were married on July 15 at St. Jude Church in Indianapolis. The bride is the daughter of Roy and Carol Keller. The groom is the son of Michael and Lynn Engel.

Lashbrook-Pitcock
Victoria Marie Lashbrook and John Anthony Lawrence Pitcock were married on June 9 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Richard Lashbrook and Shirley Newman. The groom is the son of Roger and Ann Pitcock.

Laux-Farrell
Rebecca Andrea Laux and Patrick Allen Farrell were married on July 8 at Holy Cross Church in Indianapolis. The bride is the daughter of Robert and Mary Ann Laux. The groom is the son of Kevin Farrell and the late Judy Farrell.

Lecher-Scheider
Michelle Rose Lecher and Matthew Eric Scheider will be married on Jan. 13, 2007, at St. John Church in Enochsburg. The bride is the daughter of Steven and Edith Lecher. The groom is the son of Jerome and Roxanne Scheider.

Mark-Mayer
Allison Marie Mark and Tyler Vincent Mayer will be married on Oct. 7 at St. Luke Church in Indianapolis. The bride is the daughter of Greg and Donna Kay Mark. The groom is the son of Tom and Sheila Mayer.

McCarthy-Morgan
Amy Kathleen McCarthy and Mark Andrew Morgan will be married on Nov. 4 at St. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Thomas and Nancy McCarthy. The groom is the son of Larry and Catherine Morgan.

McLaughlin-Ferguson
Molly R. McLaughlin and Aaron Lee Fergusson will be married on Sept. 2 at St. Patrick Church in Whitewater, Wis. The bride is the daughter of Gary and Marcia Ferguson.

Moss-Brown
Karianne Elizabeth Moss and Sean Michael Brown will be married on Oct. 7 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Richard and Penny Moss. The groom is the son of Russ and Eileen Brown.

Niezer-Countryman
Melissa Louise Niezer and Peter Bowman Countryman were married on July 8 at St. Elizabeth Ann Seton Church in Fort Wayne, Ind. The bride is the daughter of William and Carol Niezer. The groom is the son of Stuart Countryman and the late Alice Countryman.

Phillips-Prifogle
Sara Phillips and John L. Prifogle will be married on July 29 at St. Nicholas Church in Sunman. The bride is the daughter of Robert and Betty Fisse.

Parker-Fisse
Karen Renee Parker and Andrew Robert Fisse will be married on Aug. 19 at St. Mary Church in Greensburg. The bride is the daughter of Thomas and Rose Parker. The groom is the son of Robert and Betty Fisse.

Pinnick-Enlow
Nicole Marie Pinnick and Branson Douglas Enlow will be married on Aug. 5 at Christ the King Church in Paoli. The bride is the daughter of Larry and Leticia Pinnick. The groom is the son of Douglas Enlow and Susie Fields.

Reece-Miller
Virginia Elizabeth Reece and Joseph Patrick Miller will be married on Nov. 11 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Patrick and Anita Reece. The groom is the son of James and Loretta Miller.

Shaffer-Ferro
Lauren E. Shaffer and Nicholas P. Ferro will be married on July 28 at St. Mary Church in Niverville. The bride is the daughter of Kirk and Laura Shaffer. The groom is the son of Greg Ferro and Gail Glaze.

The Criterion’s Spring Marriage Supplement will be published on February 9, 2007.

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Couple planning to be married in the Catholic Church are required to participate in a marriage preparation class on the parish or diocesan level. Marriage preparation classes include one-day Pre Cana Conferences, Tobit Weekends and parish-based mentoring with sponsor couples and priests.

Pre Cana Conferences are scheduled on a Sunday afternoon each month, except in September, November and December, at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, to help engaged couples prepare for the sacrament of marriage. Pre Cana programs are scheduled on Aug. 6 and Oct. 22 as well as Jan. 28, Feb. 18, March 4, March 25, April 15, April 29, May 20, June 3, July 22, Aug. 5 and Oct. 21.

The program is sponsored by the archdiocesan Office of Family Ministries. The fee of $30 per couple includes the workbook Perspectives on Marriage and a light lunch.

The Tobit Weekend also is held at Our Lady of Fatima Retreat House from 7 p.m. on Friday until 11:30 a.m. on Sunday. The fee is $280 per couple.

Tobit Weekends are scheduled on Sept. 15-17, Oct. 20-22 and Nov. 3-5 as well as Jan. 12-14, Feb. 2-4, April 13-15, May 18-20, June 15-17, July 20-22, Sept. 14-16 and Nov. 2-4.

For information about the Pre Cana Conference, call the archdiocesan Office of Family Ministries at 317-236-1596. For information about the Tobit Weekend, call Our Lady of Fatima Retreat House at 317-545-7681.

Our Lady of Fatima Retreat House
Tobit Marriage Preparation weekends
Christian communication retreats for engaged couples or couples considering engagement.

2006 dates
Sept 15-17
Oct 20-22
Nov 3-5

2007 dates
Jan 12-14
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A time to discern

Engagement should focus on marriage, not wedding

By Fr. Stephen Banet
Special to The Criterion

Most often, when a couple contacts the parish office, inquiring about getting married, they already have a date set for the ceremony and possibly have made a down-payment on a reception hall for their celebration.

Usually, the first words in response from someone hearing about a couple becoming engaged are, “What’s the date for your wedding?”

Getting married entails and presupposes a ceremony and reception, meaning there is a lot of planning happening, tending to details, etc.

However, preparing for marriage in the Catholic Church is more than planning a ceremony and preparing for the wedding day. It is a time set aside for the couple to discern if they are truly right for each other, and they are ready to commit themselves to each other for life.

The reason for their call to the parish office is an affirmation that they feel and believe they are the right couple for each other, and they are ready to commit themselves to each other forever.

The parish’s response is to assist the couple in verifying these feelings and intentions. The preparation process offers the couple opportunities to objectify their feelings and intentions.

Are they willing and able to live out a sacramental marriage in the eyes of the Church?

To paraphrase television talk show host Oprah Winfrey, “A couple can be the best of friends, faithful and lasting friends; however, they just can’t be married to each other!”

One of the requirements for a valid marriage in the Catholic Church is that the couple is “free” to be married. This means not only that there are no previous valid marriages, but also that the couple is not being forced or pressured in any way.

Often, this freedom is compromised when a down payment is already made for a reception hall, early on in the engagement period before the preparation process has been completed.

Going through the process, if a couple has some hesitation or question, they often feel they can’t change their minds because so much of a financial investment has been made.

Sadly, in today’s world it often seems much more disastrous to postpone or call off a wedding ceremony than to announce a separation or divorce.

So what can a couple do to allow for total freedom to discern their relationship and possible readiness for a lifelong marriage without getting caught up in all the details and planning aspects for the ceremony that cause deadlocks, deposits and financial repercussions?

My suggestion is that a change in concept and name take place. Since, in today’s world, the term “engagement” presupposes that a wedding day is going to happen, instead of “marriage preparation process” being used, the title and mentality becomes “engagement discernment process.”

This will enable the couple to separate the marriage-life preparation process totally from the ceremony planning process. Therefore, instead of calling the parish office to prepare for “marriage”—often implying they want to set a date for the church and ceremony—the couple sees their contact as a way to discern if they should become engaged at this time and publicly announce that they want to be married.

This procedure would free them from unnecessary pressure and need to make financial commitments before completing the discernment process.

This was the intent by the Catholic Church and the Archdiocese of Indianapolis for insisting upon a six-month preparation process. The first three months were to be a preparation-discernment process for assessing the capabilities to have lifelong marriage, and only after that would a possible date be set for a ceremony.

While “on the books” this is what is said to each couple when we meet for the first time, most often this is not what happens. As the old saying goes, the cart gets placed before the horse.

Currently, the way we do things can’t prevent this from happening for most couples. However, changing the mentality to “engagement discernment” can help separate the two aspects of preparation properly. There would be a real freedom for discernment and a proper time to then do all the ceremony planning.

Therefore, couples seriously pondering the prospect of becoming engaged should consider calling the parish office to initiate our preparation process. This will help them to direct their future, make a good decision in their relationship and point them in the right direction for the next step in their lives.

The Church wants the best for all couples, and to do this, “time is of the essence.” And this time frame cannot be confused with ceremony details, which can jeopardize the couple from freely and without reservation giving themselves to each other.

An “engagement-discernment process” says much more about what we, as Church, want to offer couples in preparing for their future and possibly marriage.

The hope is that couples consider calling the parish office at this time in their relationship and not when they want to set a date for the Church and ceremony. The question then of “setting a date” for the wedding would come naturally from the outcome of your engagement discernment. (Father Stephen Banet is pastor of St. Jude Parish in Indianapolis. This article was originally published in the May-June 2006 issue of Ministry to Families, published by the archdiocesan Office of Family Ministries.)

Laura and Matthew Kohut pose for an outdoor photograph after their wedding on May 20 at Our Lady of the Most Holy Rosary Church in Indianapolis. They are members of Holy Rosary Parish.
Week.
Planning (0.8 percent of women ages 20 to 24 reported the more modern, reliable forms of Natural Family Church's moral teaching on family planning, and are Catholics in their reproductive years are not following the LeMoyne College, "Contemporary Catholic Trends").

Both experience and statistics show that the Church as a whole struggles to effectively communicate its teachings on sexuality and family planning.

According to a poll taken in 2001, “a majority [of American Catholics] disagree with Church teachings that are non-consent” married couples to NFP after an hour-long introduction or a 12-minute homily.

Rather, concerted efforts need to be made for consistently reinforcing our values so that the natural implications, such as embracing morally acceptable family planning methods, can be perceived by couples themselves as normal and logical, rather than radical or arbitrary.

As your family ministries’ office staff, we are working hard to develop ways in which we can convey and plant good seeds so that we may see more longer term and effective results, which we can only do with God’s help and yours.

We are already talking with colleagues around the country on this issue, but your feedback and support is essential.

• What grabs your attention about family planning?

Beyond all the moral issues surrounding the use of birth control, there are certain positive consequences to the use of Natural Family Planning. It is good for marriage in general and each couple’s marriage in particular.

The Criterion   Friday, July 21, 2006

God’s plan for marriage

Natural Family Planning Awareness Week is July 23-29

By Daniel Sarell

The U.S. Catholic bishops have proclaimed July 23-29 as National Natural Family Planning (NFP) Awareness Week.

This causes us to reflect and evaluate how we are doing with this ministry. As the archdiocesan agency responsible for promoting NFP, I believe the Office of Family Ministries staff has made great strides in the past year, not the least of which will be the upcoming training and introduction of the program “God’s Plan for a Joy-Filled Marriage.” This program can greatly strengthen our marriage ministries, both at the parish and archdiocesan levels.

What is the nature of your objections?

What grabs your attention about family planning?

As your family ministries’ office staff, we are working hard to develop ways in which we can convey and plant good seeds so that we may see more longer term and effective results, which we can only do with God’s help and yours.

We are already talking with colleagues around the country on this issue, but your feedback and support is essential.

• What grabs your attention about family planning?

Beyond all the moral issues surrounding the use of birth control, there are certain positive consequences to the use of Natural Family Planning. It is good for marriage in general and each couple’s marriage in particular.

On a universal level, NFP affirms the dignity of the gift of our bodies and of our sexuality. Also, NFP strengthens both the unity of married couples “free, total, faithful and fruitful” commitment to each other that they vowed at their wedding, which includes openness to children. Couples accomplish this through a whole authenticity to each other and through more open communication.

What a gift women can receive when their husbands understand and grow in sensitivity to their fertility cycles. What a gift it is for a couple to have varied means and opportunities available for showing affection and renewing their commitment throughout their lives. Practicing NFP challenges and guides couples toward these gifts.

Finally, NFP (or any other morally acceptable method of family planning) allows married couples to be a true sign and sacrament of Christ’s love for the Church, which holds nothing back, totally self-giving, appropriate, and healthy.

Join us in renewing our commitment to the Church’s teachings and in supporting healthy sacramental marriages.

The Office of Family Ministries would like to thank those pastoral leaders who faithfully promote healthy marriages, every NFP teaching couple, those who present NFP information at our Pre-Cana Conferences for engaged couples, and especially St. Luke parishioners Mike and Ann Green of Indianapolis for their leadership in the Couple-to-Couple League and for their service to the archdiocese.

(Daniel Sarell is the director of the archdiocesan Office of Family Ministries. For information about the “God’s Plan for a Joy-filled Marriage” program in October and Natural Family Planning classes offered by the archdiocese throughout the year, call the Family Life Office at 317-236-1596 or 800-382-9836, ext. 1596.)

In his homily, Father Mahan will discuss Church teachings about the need to practice chastity in one’s state in life and the importance of having greater respect for God’s gift of marital sexuality.

“In His Presence” is sponsored by the archdiocesan Office of Family Ministries, the archdiocesan Office for Pro-Life Ministry and the Couple to Couple League of Greater Indianapolis.

In addition to the Mass during NFP Week, several parishes will offer promotions and talks to raise awareness about this pro-life ministry.

(For more information about “In His Presence— A Call to Chastity” or Natural Family Planning classes offered in the archdiocese or the Couple to Couple League of Greater Indianapolis, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, or St. Luke parishioners Mike and Ann Green of Indianapolis at 317-428-9276.)
Bishops urge more U.S. efforts to stop Darfur genocide

LOUISVILLE, Ky. (CNS)—Kentucky’s Catholic bishops have urged more U.S. effort to halt the continuing genocide in Sudan’s Darfur region.

In a statement released on July 11, the bishops said President George W. Bush and the Congress “must do everything possible to prevent this tragic and unnecessary loss of innocent human life.”

About 2.5 million people have been driven from their homes and a total of 3.5 million face the risk of starvation as government-backed Arab militiamen have staged repeated raids and attacks on the mainly black population of Darfur in western Sudan. An estimated 400,000 people have been killed in the conflict in the past three years.

The statement by the Catholic Conference of Kentucky, the public policy arm of the state’s bishops, praised the Bush administration and Congress for actions they have taken to stem the crisis in the past. It noted that Secretary of State Condoleezza Rice was instrumental in getting the U.N. Security Council to adopt a U.S.-sponsored resolution to place U.N. peacekeeping forces in Darfur.

Nevertheless, the statement said, "more needs to be done. The Catholic Conference of Kentucky urges President Bush to appoint a special envoy to work on this crisis. The United States needs to maintain its pressure on the government of Sudan to admit U.N. peacekeepers to aid the African Union force already in Darfur.”

Noting that the U.S. Senate and House of Representatives adopted different versions of the Darfur Peace and Accountability Act months ago, the bishops asked Congress to form a joint conference committee quickly to iron out differences between the two bills. "Further delay," the statement said, "is morally unacceptable.”

The bishops’ concerns were highlighted at a press briefing on July 11 at Our Lady of Lourdes Church in Louisville. The briefing, sponsored by Louisville archdiocesan Catholic Charities, featured representatives of Catholic Charities’ annual Faithful Citizenship Conference of Kentucky and U.S. Sen. Mitch McConnell’s office. It was conducted as part of Catholic Charities’ annual Faithful Citizenship Day.

Participants said the rape and killing continue in Darfur despite what was supposed to have been a comprehensive peace accord signed 18 months ago.

They said the world needs to renew its awareness of the continuing crisis there that, according to those who have seen it, defies description.

Gabriel Majak, a refugee from Sudan who now works with translation services with Catholic Relief Services, said, "The situation in Darfur right now is worse than it was a year ago," Kathy Brown of Catholic Relief Services said.

"We [CRS] can’t take delegations into the region right now; it’s just too dangerous. Rape and murder are going unchallenged, and guns are more common there than food and water.”

Rome (CNS)—Members of the U.S. Commission on International Religious Freedom met on July 13 with Vatican diplomatic officials, urging the Vatican to give greater attention to human rights abuses in North Korea.

But Bishop Ricardo Ramirez of Las Cruces, N.M., a congressional appointee to the government advisory board, told reporters after the meeting that Saudi Arabia tops the Vatican’s list of countries of concern regarding religious freedom.

Bishop Ramirez and other members of the commission were in Rome for a July 12 conference on religious freedom in North Korea.

At a July 13 press conference, Bishop Ramirez said that, while the world is concerned about North Korea testing missiles capable of carrying nuclear weapons, most people do not know the extent to which North Koreans are denied their basic human rights.

“They want the whole story to be known so that there could be diplomatic pressure on behalf of so many people who are suffering so much under a very oppressive government,” the bishop said.

Bishop Ramirez said the Vatican follows the human rights situation around the world very closely.

He said Archbishop Giovanni Lajolo, the Vatican foreign minister, “was very sympathetic to our cause,” but Archbishop Lajolo also said the Vatican’s top concern is Saudi Arabia, which forbids the public practice of any religion other than Islam, depriving the sacraments and spiritual assistance to hundreds of thousands of foreign workers, many of whom are Catholic.

U.S. commission urges Vatican to give more attention to North Korea

"Schools have been built, I know," he said. "But more need to be. Medical facilities have been constructed, too, but not enough of them. The people need help badly. They are dying.”

“The situation in Darfur right now is worse than it was a year ago,” Kathy Brown of Catholic Relief Services said.

“We [CRS] can’t take delegations into the region right now; it’s just too dangerous. Rape and murder are going unchallenged, and guns are more common there than food and water.”

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A woman and her son from the Darfur region of Sudan collect their monthly rations of oil and corn-soy blend from a food distribution center at the Gaga refugee camp in eastern Chad on May 5. They are among an estimated 2 million Sudanese civilians who have been displaced by violence in Sudan.
While Paul was living in Ephesus in the year 54, a womanbusinesswoman named Sara R. Wakefield wrote about what she saw during her captivity by the Sioux in 1862. When they returned home, she was ostracized. However, they welcomed them.

The Soul of the Indian: An Interpretation

The author, well known for her thorough research on the life of Native Americans, has come to the conclusion that it is “the wisdom of the world.”

Paul then had to make a decision: Should he go to Philippi and Thessalonica or to Corinth? He decided to confront the Judaizers directly in Corinth.†

...the catechumen must become an active and conscious participant in liturgy and have a vibrant life of prayer.

To recognize and to name their experiences as possibilities that he had sent Timothy for. The delegation that had come to Ephesus took the letter back to Corinth with them and read it to the community. Timothy was so shocked by the way Paul treated that one group. As the members of that group, they became Paul’s foes. When the Judaizers from Antioch—who insisted that the Christians had to follow the Judaism of the time—arrived there from Corinth with a letter to get more information. But shortly after they arrived, Timothy hurried back to Ephesus as quickly as it was possible in those days of slow travel to let Paul know.

We learn that the career or the other expectations that we have are not necessarily the same as ours. Paul then had to make a decision: Should he go to Philippi and Thessalonica or to Corinth? He decided to confront the Judaizers directly in Corinth.†

We need to reassess what we're doing, and realize too late what's possible in those days of slow travel to let Paul know. Perhaps it was Apollo, who was with Paul when he wrote the letter, who suggested this approach. Whatever the reason, the letter served to alienate the members of this group.

Internet chat room kind of intimacy paid whatever that may be. We don’t expect to spend time complicating or nurturing any part of our lives. That is not the expectation of society, and as a result, it’s not ours. That is not the way to recognize the presence of God in a life that’s entirely too short for most of us. We find that giving in to the natural urges of youthful attraction or the submission to the aggressions of raising kids when we’re young are entirely correct. We learn that the career or the other expectations that we have are not necessarily the same as ours.

...the catechumen...
The Book of Jeremiah is the source of this weekend’s first reading. One of the three major prophets of ancient Israel, Jeremiah so firmly saw the role of the prophet as a representative that he wrote as if God were writing through him. In Jeremiah’s works, God often speaks in the first person.

There is a case in this reading, which reveals the disorder—indeed even the turmoil—that existed in Israel at the time. The splinter was not only political. It was religious as well. Various views and different interpretations of divine Revelation actually resulted in God’s truth being not simply the conclusion but also the basis for theological disputes.

In the writing of Jeremiah, God warns the people against these varying approaches to religion. God’s warning is severe. These persons, impostors in prophecy, lead people astray. Caring for the people, and for their well-being. God predicts doom for those who would mislead others in matters of religion.

However, the people are not helpless to the victims of these frauds. God will send legitimate prophets.

Two lessons are clear.

There is objective truth, given by God. God’s truth is not simply the conclusion reached by humans as to what the truth should be. Individual, subjective interpretation of divine Revelation actually is quite foreign to the Scriptures.

The other truth is that people do not have to struggle to find God’s truth. God will send representatives to speak the truth. For the next reading, the Church presents a passage from the Epistle to the Ephesians.

This reading recalls that the privilege of the Jews was to know God, whereas other nationalities long were in the dark. Now, with and through Christ, all peoples can know God. The Holy Spirit comes to all who hear Jesus and who love God, irrespective of race, circumstance or background.

St. Mark’s Gospel furnishes the last reading. It is a reading strong in its explanation of the role and identity of the Apostles. In the story, the Apostles have come back to Jesus, having been sent on various missions to teach what the Lord had taught them. It is evident that many people were assembling around Jesus at the time.

However, Jesus quite pointedly told the Apostles aside. He led them to a quiet, private place. This was not a rare occurrence. Jesus often took the Apostles to be alone with them. They were his special students. They were specially commissioned. They knew things about the Lord that teachings that other people did not know.

Directly and clearly, the Church in these readings introduces itself and sets forth its credentials. In so doing, it stresses a fact of belief firmly presented since the days of the Old Testament.

God’s truth is exact. It is neither fluid nor open to compromise and rebuttal. It is simply. All is else is fraud and unreal. The prophets stressed this fact in the Old Testament. Those persons who usurped the prophecies’ places were guilty of great fault and brought upon themselves God’s rebuke, for they mislead the people whom God loved and whom God intended to be holy.

The same theme is evident in this weekend’s New Testament readings. Ephesians assures us that the salvation achieved for us by Jesus does not depend upon ethnicity or earthly advantage. It is offered to all. Importantly, however, we need it.

The path to Christ, and thus to God, is not of our own human creation. Those persons who Jesus appointed to be our guides, namely the Apostles, whose teaching the Church devoutly keeps and gives to us, guide us along the path.

Just as the Old Testament belittled and undermined interpretations and emphasized the prophets, so the New Testament emphasizes the Apostles.†

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

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

My Journey to God

Great Are the Works of the Lord

As I contemplate the intimacy of a convoluted shell.

As I inhale the sweet fragrance of blossoms so pale,

As I witness the leaves, stirred by breeze ever slight,

I know great are the works of the Lord.

As I wonder at the magnitude of mountains majestic,

As I gaze for hours across the rolling plains,

As I cringe from the power of booming thunder,

I know great are the works of the Lord.

As I listen to waves splash upon sandy beaches,

(Patricia Dissett is a newly confirmed member of St. Mary Parish in Greensburg. She wrote this poem in response to Psalm 111:2)†

Catholic can be witness at Protestant baptism

We have close friends of many years who are expecting a baby this fall. They are Methodists, and are devoted to their faith as we are to our Catholic faith. We’ve been asked to be sponsors or witnesses at their child’s baptism.

We consider it an honor, but what is the Catholic Church’s policy?

We know Protestants can be witnesses at Catholic baptisms. How about the other way around? (New York)

A

It is possible for Catholics to participate in Protestant baptisms as you suggest.

It is Catholic policy that normally godparents at baptism should be members of the Church or ecclesial community in which the baptism is being celebrated. One reason is that sponsors serve not only as relatives and friends; they also normally commit themselves to support that child as he or she matures in faith and commitment to the Christian life.

It is also Catholic belief, however, that a valid baptism in any Christian faith makes one part of the larger community of believers in Christ. This is the reason why a baptized person of another denomination may serve as a witness at a Catholic baptism, along with a Catholic godparent.

For the same reason, and because there may be other ties of friendship and family, a Catholic may serve as a Christian witness at a Protestant baptism, if of course the other Church allows this participation.

These guidelines are found in the 1993 Directory for the Application of Principles and Norms on Ecumenism, approved by Pope John Paul II and issued by the Pontifical Council for Promoting Christian Unity (869-898).

We have prayed all our lives for our three children, especially that they have good religious marriages. It was going perfectly until one daughter’s boyfriend broke up with her.

She quickly married someone else, who was very different from her former fiancé. She stopped going to Mass and seems very unhappy.

Why did God do this? I get so depressed and am puzzled about where things went wrong. (Wisconsin)

A

I know you must be unhappy. You probably thought of all the ways your family should look as the children grew up and, at least now, the fulfillment of your hopes does not look bright. If your child is unhappy about his or her own faith, perhaps it is important to spend some time and talk about ways of lying about your faith that others may not understand. It is possible for you to help your child realize how different the faith teachings are in Catholicism and Protestantism.

Speaking only of yourself now, not your daughter, how do you cope with this loss of faith, as you see it at least, in her life? Do you insist on trying to resolve the problem by blaming somebody—yourself, God, your daughter or somebody else? Or can you just learn to peacefully accept what is happening as something between her and God over which you have no power?

Living a happy life, including a good spiritual life, always requires willingness to accept our imperfections and limitations, and to acknowledge that there are many circumstances of life that we cannot control, things we cannot and perhaps never will be able to “fix.” As the late Father Anthony de Mello, a noted Jesuit retreat master, remarked in one of his conferences, the first step is to recognize that we are not God, your daughter or somebody else. For the sake of yourself and your daughter, give them good, silent example and pray for them.

While I don’t recommend books in this column, one has been a wonderful help to people working through these kinds of life questions. The title is Ways of Imperfection by Father Simon Tugwell (Templegate publishers). It contains much spiritual wisdom to reflect on. Not only may our limitations and “failures” not be a hindrance; rightly understood, they can be a positive boost in a healthy relationship between ourselves and God.†

Test your knowledge of the Reading by answering the following question:

Q

We have the best possible circumstances for positive family life in your family. An outing to the beach will be planned soon. Your daughter, however, is feeling very unhappy.

What is the best way for you to help your daughter cope with her unhappiness?

A

Since your daughter is feeling unhappily about her own faith, perhaps it is important to spend some time and talk about ways of lying about your faith that others may not understand. It is possible for you to help your child realize how different the faith teachings are in Catholicism and Protestantism. For the sake of yourself and your daughter, give them good, silent example and pray for them.

Keep up a close, loving relationship with her and your other children, give them good, silent example and pray for them.
The Criterion   Friday, July 21, 2006

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.


THEY HAD TROUBLE PLANNING YOUR BIRTHDAY PARTY.

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GIVE YOUR FAMILY SOME GUIDANCE

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CATHOLIC CEMETERIES ASSOCIATION

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HAMDEN, Conn. (CNS)—Benedictine Father Aidan Kavanagh, a noted liturgical theologian and monk of Saint Meinrad Archabchy, died at his home near St. Meinrad on July 9. He was 77.

The Mass of Christian Burial was celebrated on July 14 at Saint Meinrad Archabchy in Saint Meinrad. Burial followed at the archabchy cemetery.

Father Kavanagh was the author of several influential books, including On Liturgical Theology, in which he argued the importance of liturgy as the Church’s “primordial” theology. His 1982 book titled Elements of Rite: A Handbook of Liturgical Style remains a study guide for Catholic priests and ministers of other faiths on how to celebrate the liturgy effectively.

His 1978 book titled The Shape of Baptism: The Rite of Christian Initiation is credited with having greatly influenced the Rite of Christian Initiation of Adults movement in the United States, changing the way that converts to Catholicism- is formed in the faith.

Born in Mexia, Texas, on April 20, 1929, to Edith and Guadalupe (Mullins) Suttle, Joseph Michael Suttle later took the surname of his foster father, Joseph Kavanagh. He completed his elemen- tary and secondary education in Waco, Texas, then studied at the University of the South in Sewanee, Tenn., and at Saint Meinrad.

He entered the Benedictine order at Saint Meinrad in 1951 and took Aidan as his religious name. He took his final vows on Aug. 1, 1952, and was ordained to the priesthood on March 3, 1957. In 1958, he earned a licen- tiate in sacred theology from the University of Ottawa in Canada. In 1964, he completed his doctorate summa cum laude from the theological faculty of Trier, Germany, home of the liturgical theologian. He replaced the world’s leading scholars in liturgy were trained in the years before and after the Second Vatican Council. Father Kavanagh taught at Saint Meinrad School of Theology during the 1960s, founded the University’s Divinity School.

The Mass of Christian Burial was celebrated on June 28 at the Church of the Immaculate Conception at Saint Meinrad of the Woodlands. Burial followed at the sisters’ cemetery.

The former Elizabeth Jane Mina was born on Dec. 25, 1936 in Indianapolis. She entered the congrega- tion of the Sisters of Providence on Feb. 2, 1953, professed first vows on Aug. 15, 1947, and professed final vows on Aug. 15, 1947. During 67 years as a Sister of Providence, she ministered as a teacher for 52 years at Catholic grade schools and high schools in Indiana, Illinois and Massa- chusetts.

Sister Mary Alan taught at the former Trinitas School for 22 years, and taught English and Biology classes at Catholic high schools in Chicago for 15 years before and after the Second Vatican Council. She returned to the mother- house in 1994 and ministered at the Providence Center Gift Shop as well as in health care and resi- dential services during her retire- ment years. In 2003, she began her ministry of prayer with the senior sisters.

Surviving are a sister, Charlotte Mattatigly of Beech Grove, as well as many nieces and nephews. Msgr. John J. Minta, one of her brothers, died on Aug. 31, 2004.

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

Providence Sister Mary Alan Minta taught at Catholic schools for 52 years.

Benedictine Father Aidan Kavanagh was noted liturgist

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