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Highest 'Ranck'-ing

Cardinal Ritter Jr./Sr. High School senior Helen Ranck continues her family's valedictorian streak, page 3.

The long and winding road Deacon Summers follows circuitous path to priesthood

(Editor's Note: This is the first in a series on the three transitional deacons who will be ordained to the priesthood by Archbishop Daniel M. Buechlein at 10 a.m. on June 2 at SS. Peter and Paul Cathedral in Indianapolis.)

By Sean Gallagher

Over the past 20 years, Deacon Randall Summers has traveled across the United States and around the world.

But on June 2, he will arrive where God has called him to be when Archbishop Daniel M. Buechlein ordains him a priest who will serve the faithful in central and southern Indiana.

Deacon Summers, 50, will be ordained with deacons Eric Nagel and Thomas Kovatch in a eucharistic liturgy that will begin at 10 a.m. on June 2 at SS. Peter and Paul Cathedral in Indianapolis.

Deacon Summers considered an airport his office for nearly 20 years, working as a consultant in the health care industry.

Based for many years in northwestern Indiana, he flew each week to work at hospitals from coast to coast.

During vacations, Deacon Summers visited 47 of the 50 states as well as numerous countries in Europe and northern Africa.

Although he has a long history of spanning the globe, Deacon Summers' path to the priesthood can be traced back even further.

Raised in a Catholic home in northwestern Iowa and educated at Catholic primary and secondary schools and a Catholic college, Deacon Summers said he was 19 when he thought God might be calling him to the priesthood.

In his early 20s, he joined Blue Cloud Abbey, a Benedictine monastery in Martin, S.D. He chose to forgo making lifelong solemn vows and left the monastery when his temporary vows were completed in 1984.

After that, there was a time when he put Catholicism on the back burner.

"I did go through a period in my life in my adult years where I didn't practice my faith," Deacon Summers said.



Photo by Sean Gallagher

Deacon Randall Summers carries a Book of the Gospels during the chrism Mass celebrated on April 3 at SS. Peter and Paul Cathedral in Indianapolis. Deacon Summers will be ordained to the priesthood at the cathedral on June 2.

"But certainly those Catholic values that I got when I was in grade school and in high school were helpful in keeping the doors open as far as coming back."

God's call to the priesthood also kept re-echoing as Deacon Summers grew older.

"Every few years or so, I would get these 'nudgings' to look into the priesthood or religious life," he said. "I may have looked up some places, depending on where I was in the U.S. But whenever I would get a little too close, I would just sort of back away."

Deacon Summers' reticence was partly related to his success in health care.

"That was part of the struggle in discerning a vocation—trying to understand how I could be successful in a career and God calling me

to something else," he said.

Deacon Summers pondered such questions in what he described as a "fruitful" life of prayer during his years working as a consultant.

"I was extremely self-reflective and self-directing," he said. "It wasn't a formal kind of prayer life, though. I might pray while riding the bus into work."

Finally, Deacon Summers could ignore God's call no longer.

"I needed to pursue this and get it out of my system once and for all," he said.

He made this conclusion about eight years ago while living near Chicago. After investigating some religious

See SUMMERS, page 9

Arrest made in St. Anne Church fire

By Mary Ann Wyand

Five weeks after fire destroyed historic St. Anne Church in New Castle during the early morning hours of Holy Saturday, Henry County authorities arrested William L. Abbott, 33, of New Castle on felony charges of arson, burglary and theft.

Henry County prosecutor Kit Crane said Abbott was arrested on May 10 and charged with three Class A felony counts of arson for endangering the lives of others, setting fire to a house of worship and causing a loss greater than \$5,000.

New Castle firefighter Jack Thurman injured his back while battling the April 7 blaze that gutted the 83-year-old brick church and Henry County landmark.

In a May 10 telephone interview, Crane said Abbott was also charged with a Class B felony of burglary and a Class D felony of theft.

Abbott, who is a convicted felon with an extensive criminal history, is being held at the Henry County Jail.

Crane said bond on the underlying offenses and habitual offender offense was set at \$340,000, which he hopes is enough to secure Abbott's attendance at trial if bond is posted.

"It's been a great effort on the part of the New Castle Police Department, the Henry County Sheriff's Department, the Indiana State Police, the federal ... Alcohol, Tobacco and Firearms investigators and the New Castle Fire Department," Crane said. "Those folks have ... worked really hard over the last few weeks. [The investigation] culminated within the last few days."

The probable cause affidavit stated that investigators determined the fire was caused by "open flame ignition to available materials."

The affidavit also stated that "the main body of the fire originated within the northern end of the basement meeting room, and that there were three other separate areas of burning within the sacristy, north hall and server's room."

The affidavit also noted that Abbott's fingerprints were identified on a full bottle of altar wine taken from a locked cabinet in the church and discarded in a dumpster. A silver goblet and several gold canisters

See ARREST, page 9

Pope tells Latin American Church to focus on Jesus

APARECIDA, Brazil (CNS)—On a five-day visit to Latin America, Pope Benedict XVI identified a host of social and religious challenges and said the Church should respond by focusing more clearly on the person of Jesus Christ.

"This is the faith that has made America the 'continent of hope.' Not a political ideology, not a social movement, not an economic system: faith in the God who is love—who took flesh, died and rose in Jesus Christ," the pope said on the final day of his May 9-13 visit to Brazil.

It was a comment echoed in many of his encounters, which included a rally with young people, the canonization of the first Brazilian-born saint, and the inauguration of the Fifth General Conference of the Bishops of Latin America and the Caribbean.

The pope cited inroads by secularism, threats against the family and the institution

of marriage, and an erosion of traditional Latin America values and said that in response the Church needs to put greater emphasis on the religious education of its own members.

One big reason that evangelical Churches have attracted Catholics, he told Brazilian bishops, is that many Catholics are insufficiently evangelized and their faith is weak, confused and easily shaken.

In a country where televangelists have had great success with simplistic religious messages, the pope did not hold out any easy solutions.

Instead, he said, the Church should conduct "a methodical evangelization aimed at personal and communal fidelity to Christ."

Firm doctrinal content is essential to faith formation, he said, and at nearly every stop he suggested wider use of the *Catechism of the Catholic Church*.

See BRAZIL, page 10



CNS photo/Tony Gentile, Reuters

Pope Benedict XVI embraces a group of children during his visit to Fazenda da Esperanca (Farm of Hope) drug rehabilitation center in Guaratingueta, Brazil, on May 12.

Archbishop announces clergy, parish assignments

Official Appointments

Effective July 3, 2007

Rev. Msgr. Bernard R. Schmitz, pastor of St. Anthony of Padua Parish in Morris and administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County, to pastor emeritus of St. Anthony of Padua Parish in Morris and granted permission to retire.

Rev. Gregory D. Bramlage, pastor of St. Nicholas Parish in Sunman, to administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County, and continuing as pastor of St. Nicholas Parish in Sunman.

Rev. Pascal E. Nduka, from Issele-Uku Diocese, Delta State, Nigeria, associate pastor of St. Anthony Parish in Indianapolis, to administrator of St. Anthony of Padua Parish in Morris.

Rev. J. Peter Gallagher, part-time associate pastor of St. Malachy Parish in Brownsburg, to sacramental assistant at St. Anthony Parish in Indianapolis and Holy Trinity Parish in Indianapolis, and continuing as chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis, with residence at St. Anthony Parish in Indianapolis.

Rev. Robert J. Robeson, sacramental assistant at St. Mark the Evangelist Parish in Indianapolis, to sacramental assistant at St. Malachy Parish in Brownsburg and continuing as rector of Bishop Simon Bruté College Seminary at Marian College in Indianapolis, with residence at Bishop Simon Bruté College Seminary in Indianapolis.

Rev. Mr. Thomas G. Kovatch, to be ordained a priest on June 2, 2007, to associate pastor of Holy Family Parish, St. Andrew Parish and St. Mary Parish in Richmond, and chaplain of Seton Catholic High School in Richmond.

Rev. Eric Augenstein, associate pastor of Holy Family Parish, St. Andrew Parish and St. Mary Parish in Richmond, and chaplain of Seton Catholic High School in Richmond, to administrator of Our Lady of Perpetual Help Parish in New Albany.

Rev. Paul D. Etienne, pastor of Our Lady of Perpetual Help Parish in New Albany, to vice rector of Bishop Simon Bruté College Seminary at Marian College in Indianapolis and pastor of St. Simon the Apostle Parish in Indianapolis, with residence at St. Simon the Apostle Parish in Indianapolis.

Rev. Robert W. Sims, pastor of St. Simon the Apostle Parish in Indianapolis, to pastor of Immaculate Heart of Mary Parish in Indianapolis.

Rev. Jeffrey H. Godecker, pastor of Immaculate Heart of Mary Parish in Indianapolis, to chaplain of the Butler University Newman Center in Indianapolis and sacramental minister at Good Shepherd Parish in Indianapolis, with residence at Christ the King Parish in Indianapolis.

Rev. Brian G. Esarey, associate pastor of St. Barnabas Parish in Indianapolis, to administrator of St. Martin Parish in Yorkville and St. Paul Parish in New Alsace and sacramental minister at St. Mary-of-the-Rock Parish in Franklin County.

Rev. Harold W. Rightor II, pastor of St. Martin Parish in Yorkville and St. Paul Parish in New Alsace and sacramental minister at St. Mary-of-the-Rock Parish in

Franklin County, to pastor of St. Mark the Evangelist Parish in Indianapolis.

Rev. Mr. Randall R. Summers, to be ordained a priest on June 2, 2007, to associate pastor of St. Barnabas Parish in Indianapolis.

Rev. Dominic Chukwudi, from Issele-Uku Diocese, Delta State, Nigeria, associate pastor of St. Barnabas Parish in Indianapolis, to administrator of Annunciation Parish in Brazil and Holy Rosary Parish in Seelyville, with residence at Holy Rosary Parish in Seelyville.

Rev. Stephen T. Jarrell, pastor of St. Paul the Apostle Parish in Greencastle and Annunciation Parish in Brazil, to pastor of St. Paul the Apostle Parish in Greencastle and continuing as chaplain at DePauw University in Greencastle and the Indiana State Farm in Putnamville.

Rev. Mathew Joseph Choorapanthiyil, O.C.D., from Malabar Province, Kerala, India, administrator of Holy Rosary Parish in Seelyville, to Provincial assignment.

Rev. Joseph M. Feltz, pastor of St. Lawrence Parish in Lawrenceburg and dean of the Batesville Deanery, to administrator of St. Mary of the Immaculate Conception Parish in Aurora and continuing as pastor of St. Lawrence Parish in Lawrenceburg and dean of the Batesville Deanery.

Rev. Michael Osemene, from Issele-Uku Diocese, Delta State, Nigeria, sacramental ministry at St. Mark the Evangelist Parish in Indianapolis, to associate pastor of St. Lawrence Parish in Lawrenceburg and St. Mary of the Immaculate Conception Parish in Aurora, with residence at St. Lawrence Parish in Lawrenceburg.

Rev. Christopher A. Craig, pastor of St. Mary of the Immaculate Conception Parish in Aurora, to pastor of St. Joseph Parish in Shelbyville.

Rev. Donald A. Quinn, pastor of St. Joseph Parish in Shelbyville, to sacramental assistant at Our Lady of the Greenwood Parish in Greenwood and hospital ministry.

Rev. Mr. Eric Nagel, to be ordained a priest on June 2, 2007, to associate pastor of Our Lady of the Greenwood Parish in Greenwood and associate director of vocations for the archdiocese.

Rev. Jonathan P. Meyer, associate pastor of St. Luke Parish in Indianapolis and director of youth and young adult ministry for the archdiocese, to director of youth ministry for the archdiocese and continuing as associate pastor of St. Luke Parish in Indianapolis.

Rev. James R. Bonke, defender of the bond for the Metropolitan Tribunal for the archdiocese and weekend sacramental assistance at St. Luke Parish in Indianapolis and Christ the King Parish in Indianapolis, to part-time associate pastor of Christ the King Parish in Indianapolis while continuing as defender of the bond for the Metropolitan Tribunal, with residence at SS. Peter and Paul Cathedral rectory in Indianapolis.

Rev. Mike Onwuegbuzie, from Issele-Uku Diocese, Delta State, Nigeria, associate pastor of SS. Francis and Clare of Assisi Parish in Greenwood, to Issele-Uku diocesan assignment.

Rev. Robert J. Hankee, pastor of St. Maurice Parish in Napoleon, St. John Parish in Osgood and St. Magdalen Parish in New Marion, and sacramental minister at Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County, to pastor of St. Maurice Parish in Napoleon and sacramental

minister at Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County.

Rev. Shaun P. Whittington, instructor at Father Michael Shawe Memorial Jr./Sr. High School in Madison, with residence and assisting at St. Lawrence Parish in Lawrenceburg, to administrator of St. John Parish in Osgood and St. Magdalen Parish in New Marion, and chaplain of Father Michael Shawe Memorial Jr./Sr. High School in Madison.

Rev. Thomas E. Clegg, pastor of Most Sacred Heart of Jesus Parish in Jeffersonville, to pastor of St. Augustine Parish in Jeffersonville and Most Sacred Heart of Jesus Parish in Jeffersonville.

Sister Shirley Gerth, O.S.F., reappointed parish life coordinator of St. Rose Parish in Knightstown and St. Anne Parish in New Castle.

Rev. Wilfred E. Day, pastor of Holy Family Parish in New Albany, to dean of the New Albany Deanery and continuing as pastor of Holy Family Parish in New Albany.

Deacon John J. Chlopecki, parish deacon assignment at St. Nicholas Parish in Ripley County, to parish deacon assignment at St. Anthony of Padua Parish in Morris.

Effective Sept. 5, 2007

Rev. Stephan Brown, S.V.D., pastor of St. Rita Parish in Indianapolis, to Society of Divine Word assignment.

Rev. Eusebius C. Mbidoaka, from Orlu Diocese, Nigeria, to administrator of St. Rita Parish in Indianapolis and sacramental minister at St. Andrew the Apostle Parish in Indianapolis.

Rev. Gerald J. Kirkhoff, pastor of St. Pius X Parish in Indianapolis, vicar for advocacy for priests, dean of the Indianapolis North Deanery, and priest moderator and sacramental minister of St. Andrew the Apostle Parish in Indianapolis, continuing as pastor of St. Pius X Parish in Indianapolis, vicar for advocacy for priests, dean of the Indianapolis North Deanery and priest moderator of St. Andrew the Apostle Parish in Indianapolis.

Rev. Robert T. Hausladen, associate pastor of St. Pius X Parish in Indianapolis, sacramental minister of St. Andrew the Apostle Parish in Indianapolis and chaplain of Bishop Chatard High School in Indianapolis, continuing as associate pastor of St. Pius X Parish in Indianapolis and chaplain of Bishop Chatard High School in Indianapolis.

Effective Oct. 3, 2007

Rev. Patrick J. Beidelman, pastor of SS. Peter and Paul Cathedral Parish in Indianapolis and director of liturgy for the Office of Worship for the archdiocese, granted permission to pursue graduate studies in Rome.

Rev. Julian Peters, O.S.B., Saint Meinrad Archabbey, administrator pro-tem of SS. Peter and Paul Cathedral Parish in Indianapolis and interim director of liturgy for the Office of Worship for the archdiocese.

Effective Dec. 1, 2007

Sister Christine Ernstes, O.S.F., reappointed parish life coordinator of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †



5/18/07

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Highest 'Ranck'-ing: Senior continues family's valedictorian streak

By John Shaughnessy

Helen Ranck already knew that her two older sisters were the valedictorians of their high school classes.

Then she learned that both her mother and father were also the top academic students for their classes when they were in high school.

So, as the youngest member of a family of five, what kind of pressure did Helen feel about becoming the valedictorian of her high school class?

"Not a lot," says Helen, a senior at Cardinal Ritter Jr./Sr. High School in Indianapolis.

Pressure or not, Helen continued the amazing family connection by becoming the valedictorian of Cardinal Ritter's 2007 class of 81 students.

"If I hadn't done it, I'd be the odd one out," says Helen, whose family belongs to St. Christopher Parish in Indianapolis. "It's kind of cool [continuing the streak], but the important thing is taking the classes and hopefully learning something."

The family tradition started in 1978 when Helen's mom, Kris, was valedictorian at St. Paul Catholic High School in Norwalk, Ohio. In 1979, Joe Ranck was the top student at Meridian High School in Sanford, Mich.

The oldest of their three daughters, Amanda, was the valedictorian at Cardinal Ritter in 2003. Carolyn, the second of the daughters, earned the distinction in 2006 at Cardinal Ritter.

The family takes the rare five-for-five in stride, preferring to focus on the journey of education rather than the outcome.

"Helen's drive is not to get the award," her mother says. "She goes to school and does her thing and if it falls into place, it's a good thing. Whatever it is, Helen knows that if she gives her best, that is enough."

"Just because we're all valedictorians, it doesn't make us any better. It's just a weird twist. People ask what I've done to make them smart, but I don't know. I used to read them stories a lot."

Frequent trips to the library were a routine part of childhood for the three girls, whose parents met in college while studying to become mechanical engineers. In elementary school, the girls weren't allowed to watch television until their homework was finished. Television has never been a main recreational activity in the family's life.

"When they got to junior high and high school, they just got things done on their own. I didn't have to do anything,"



The five members of the Ranck family have all been valedictorians of their high school classes. They are, top row, from left, Kris and Joe Ranck, and bottom row, from left, Carolyn, Amanda and Helen Ranck. The photo was taken after Amanda's college graduation at the University of Evansville on May 12.

Kris says. "It was something they took upon themselves. I remember Amanda saying that she wanted to apply herself, and she didn't care anymore about people making fun of her for being smart."

Amanda graduated on May 12 from the University of Evansville with a degree in civil engineering. Carolyn recently completed her freshman year at

See RANCK page 8

1,328 students to graduate at Catholic high schools in archdiocese

Criterion staff report

This spring, 1,328 Catholic high school seniors in the archdiocese will graduate.

Here is a listing of graduation-related information for the 10 Catholic high schools—seven archdiocesan and three private—in the archdiocese.

Bishop Chatard High School in Indianapolis has a graduating class of 207 seniors.

The Baccalaureate Mass will be at 6 p.m. on May 24 at SS. Peter and Paul Cathedral in Indianapolis.

The graduation ceremony will be at 7:30 p.m. on May 25 at the Murat Centre in Indianapolis.

The class valedictorian is Karen Rea, the daughter of Dr. James and Jane Rea of St. Pius X Parish in Indianapolis.

The class salutatorian is Elizabeth Noel,

the daughter of Jeffrey and Laura Noel of St. Pius X Parish.

The archdiocese will be represented at the graduation by Archbishop Daniel M. Buechlein and Annette "Mickey" Lentz, the executive director of Catholic education and faith formation for the archdiocese.

Brebeuf Jesuit Preparatory School in Indianapolis has a graduating class of 199 seniors.

The Baccalaureate Mass will be at 5 p.m. on May 20 at the school.

The graduation ceremony will be at 8 p.m. on May 31 at Clowes Memorial Hall at Butler University in Indianapolis.

Allen Goebel will present the senior speech at graduation. He is the son of Mark and Nancy Goebel of St. Louis de Montfort Parish in Fishers, Ind., in the

See GRADUATE, page 8

LEGACY FOR OUR MISSION:

For Our Children and the Future

ST. PAUL PLANS UPGRADES TO ACCOMMODATE STRONG GROWTH

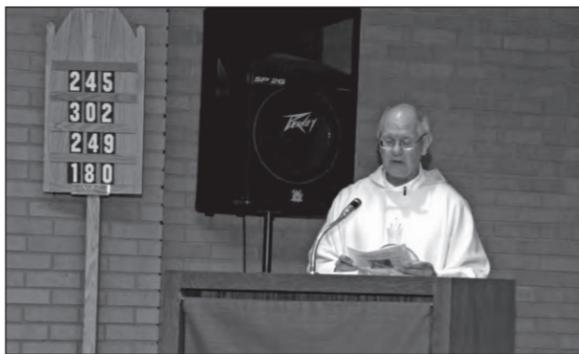
St. Paul Parish in Sellersburg is only about 60 years old—young compared to many in the archdiocese. Yet the parish and school are both struggling to accommodate the growth of this southern Indiana community. Support from the *Legacy for Our Mission* campaign will help solve the problem.

Sellersburg is located just nine miles north of downtown Louisville and is experiencing a housing boom that has caused steady growth in the parish. Parish households have more than doubled since 1996 from 250 to nearly 600 families today. Likewise, St. Paul School has experienced an increase in enrollment during this time.

The surge is of concern to St. Paul because of two trends. Church seating capacity—340—is insufficient. In addition, no significant improvements have been made to the church since its construction in 1972. It needs a new air conditioning system, carpeting, lighting and, at some point in the future, expanded seating for 100 additional members.

The school also needs updates. Built in 1949, it needs new windows as well as upgraded heating and air conditioning systems and improvements to the special education room. The building originally housed the school, church, rectory, convent and social room. A total of 321 students are enrolled in the K-6 school.

"Our membership and parish ministries both are continuing to grow. It is imperative that we maintain and expand our facilities to serve our current parish family as well as all those who may join our church



and school in the future," said the pastor, Father Paul F. Richart. Renovation work on both structures is set to begin in June.

"The help of the *Legacy for Our Mission* is critical to our future to help us make capital improvements to St. Paul that are badly needed," Father Richart said. Campaign co-chair Mike Waiz added, "We've been talking about the need for improvements to the church and school for quite a while, and now is the time—with the help of the *Legacy for Our Mission*—to make this a reality."

Co-chair Chad Balmer said parishioners gave generously. In addition, nearly 100 members contributed their time to work on the campaign. When asked what St. Paul means to them and why they were willing to help, volunteers offered a variety of responses. Here is a sampling:

"To me, St. Paul is a one-stop shop for a stairway to heaven."
—Jay Jacobi

"I have met good people at St. Paul who will be friends for life. I am working on the committee because a good friend asked for my help." —Jim Sellmer

"St. Paul is my spiritual anchor. I am involved because I was asked." —Chuck Mensching

"St. Paul is one of my highways to heaven. I agreed to work on this campaign to help improve the future for the young."
—Sue Davis

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses future ministry needs of the archdiocese. By contributing to Legacy for Our Mission, you are helping your parish address its most urgent capital, operating and ministry needs as well as the shared ministries and home missions of the archdiocesan community.

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.

And a Little Child Shall Lead Them . . .

Children as well as their parents responded enthusiastically to the *Legacy for Our Mission* campaign at St. Paul. One example was the granddaughter of St. Paul School Principal Fran Matusky. On her own, nine-year-old Savannah Thieneman decided to forego the usual presents at her birthday party and instead asked family and friends to donate to the capital stewardship campaign. As a bonus, her father matched all the money that was raised, bringing the total contribution to nearly \$2,200.



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Daniel M. Buechlein, O.S.B., Publisher Greg A. Otolski, Associate Publisher
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Editorial



Three new books, *Unprotected* by Dr. Miriam Grossman, *Unhooked* by Laura Sessions Stepp and *The Thrill of the Chaste* by Dawn Eden, aim to get the word out to young women that promiscuous and uncommitted sex isn't all that it's advertised to be.

Sex and the college woman

The virtue of chastity definitely is not culturally correct these days, especially, it would appear, among many college students.

Dating once was a time during which young men and women got to know each other better while having fun together. Today, it can often be a time for uncommitted sex.

It's called "hooking up," casual sex with, supposedly, no emotional strings attached. It has become common on college campuses, although surveys about just how common vary considerably. Some surveys report that 80 percent of college women "hook up," while others say it's about 40 percent, still a shockingly high percentage.

Today's young men and women have grown up with television shows and movies that take premarital sex for granted, and magazines that tell their readers how to get the most enjoyment from sexual activity. Long before they reach college, girls have been indoctrinated by our media to think that the "Sex and the City" approach to the single life is the ideal.

Now, though, there seems to be a reconsideration of sorts—an effort to get the word out to young women that promiscuous and uncommitted sex isn't all that it's advertised to be. At least three new books tell it as it really is: *Unprotected* by Dr. Miriam Grossman (Sentinel, \$23.95), *Unhooked* by Laura Sessions Stepp (Riverhead, \$24.95), and *The Thrill of the Chaste* by Dawn Eden (Thomas Nelson, \$23.99).

Grossman is a campus psychiatrist at UCLA. She warns college women who might be thinking about "hooking up" that studies show that women who practice casual sex are three times more likely to suffer

from depression and to attempt suicide, and will be at a greater risk for developing eating disorders and performing acts of self-mutilation.

Stepp is a journalist for *The Washington Post*. Her book follows nine young women who became part of our culture's practice of casual sex. Not surprisingly, they suffered the same emotional and relational consequences as those described by Grossman.

Eden's book is a personal memoir detailing the emotional damage and loss of self-esteem that she experienced as a result of trying to engage in sex without commitment. She learned from her mistakes and has written the book to try to help other young women. She had been an agnostic Jew, but recently converted to Catholicism, an event that she mentions in the book.

The subtitle of Eden's book tells her message: *Finding Fulfillment While Keeping Your Clothes On*. She writes, "Through chastity—and only through chastity—can all the graces that are part of being a woman come to full flower in you."

What she and the other women authors have discovered is that trying to have sexual freedom, as the world defines it, just doesn't work.

While we call your attention to these three new books by and about women, men can take this advice to heart, too. The Catholic Church teaches that sex outside of marriage is immoral and is, ultimately, bad for you—as the authors have aptly demonstrated.

We hope the message of the books will reach not only college women, but also all young people influenced by our culture's dating practices.

— John F. Fink

Parish Diary/Father Peter J. Daly

Gossip and its hurtful nature

Gossip: Everybody does it, and everybody suffers from it.



Sometimes gossip is sinful, but in my experience hardly anyone ever confesses it. Maybe that is because it is so common. If we do something routinely, we stop reflecting on it.

A few years ago, while preparing adult converts to receive holy Communion, we got into a discussion about whether it was better to receive Communion in the hand or on the tongue.

One man said he thought we shouldn't receive Communion in the hand because of all the sins we commit with our hands.

Another responded immediately, "But what about all the harm we do with our tongues?"

Good point.

We really can hurt people with sinful gossip.

I'm not referring to small talk or harmless chit chat. Such talk may not be beneficial, but it does little damage. It is ordinary conversation. Simple observations can be made: "She's lost weight" or "He has been sick a long time" or "Their house has been on the market for 10 months." This is hardly sinful.

When does talk become sinful gossip?

It seems to me that it has four characteristics:

1. Sinful gossip is merely idle talk. It serves no good purpose. It advances no good cause. We are talking about things that we cannot change or affect in any way.

It is not sinful gossip for a doctor to talk to a nurse about a patient's sexually transmitted disease. It has a constructive purpose. It can advance a cure.

It is sinful gossip for the same doctor or nurse to talk to their husband or wife about that same patient. That conversation does nothing for the patient except tear the

person down and cause harm to his or her reputation.

2. Gossip is malicious talk. Malicious talk serves an evil purpose. It is designed to harm the person we are talking about. The reason we want to share that information is to degrade the reputation of another. Often, we do this to make ourselves feel superior.

Truth is no defense when it comes to gossip. Even when the information is true it can be malicious. Christians are held to a higher standard than newspapers. Just because a newspaper prints it does not mean that we should gossip about it.

There are very few things more valuable to a person than a good name. Once information is broadcast, we cannot get it back in the corral. We do not know how it might be used.

When we repeat something bad, to no purpose, we add to the harm.

A good test for malicious talk is our own feelings. How would I feel if something about me was repeated to others? Could I recover?

3. Gossip is about the private lives of others. We do not have a right to delve into lives of famous people. Even politicians and celebrities should have a zone of privacy. Just because something is on the front page does not mean a Christian should talk about it. The supermarket tabloids titillate, but they do not elevate.

4. Gossip degrades the speaker. When we listen to someone gossip, we should want to move away. We know that this kind of talk is designed to destroy. We know that the speaker will come after us next.

Christian speech should lift us up and encourage us. It should appeal to our "better angels" and noble thoughts. It should be a sign of grace.

Our tongue is a powerful instrument. It can be used to build up in grace or tear down in gossip.

(Father Peter J. Daly writes for Catholic News Service.) †

Letters to the Editor

Reader: Nothing immoral about a country protecting its borders

I read the first two paragraphs of the article on the May 1 march for immigration reform with great interest, and Franciscan Father Tom Fox reflecting on the reality of Jesus being an undocumented immigrant.

I believe at that time Judea and Egypt were both part of the Roman Empire, much closer to our concept of states within the U.S. as opposed to separate autonomous countries. If that indeed were the case, documentation as we know it today would not have been necessary.

However, for the sake of argument, let us assume it was necessary. In that case, Joseph, "being a just man" (Mt 1:19), would most certainly have complied with all Egyptian laws of the day.

This "argument" smacks of the one we've heard before that the first settlers here were also undocumented immigrants. If there is no law in place, documentation is a non-issue, such as in Jesus' and the first settlers' times.

If laws are in place, as today in the U.S., it is the only issue. "Render, therefore, to Caesar the things that are Caesar's" (Mt 22:21).

There is nothing immoral about a country protecting its borders and the people living therein, restricting immigration and expecting those wanting to live here to follow these rules.

But, is there not an immorality to providing "sanctuary churches" to those breaking these laws, such as some clergymen in the U.S. are doing today?

And is this not, indeed, an interference with the laws of our land?

Barbara Maness, Vevay

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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.

Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Summer series focuses on Holy Father's exhortation on the Eucharist

(First in a series)

At the conclusion of the Second Vatican Council, Pope Paul VI established a new collegial system involving bishops around the world in the deliberation of Church affairs.

He launched a series of international synods, meetings of representative bishops. The last synodal assembly of bishops in Rome was held from Oct. 2-23, 2005. The topic for consideration was the Eucharist, the sacrament at the heart of the Church.

During a synod, the assembled bishops hear formal presentations, make brief observations on the topic and also gather in small language groups for in-depth discussion. The discussion groups draw up proposals on the topic for presentation to the Holy Father, who composes a post-synodal or apostolic exhortation largely drawn from the bishops' proposals and the formal presentations made during the assembly.

On Feb. 22, 2007, Pope Benedict XVI signed his first exhortation under the title "*Sacramentum Caritatis: On the Eucharist, Source and Summit of the Life and Mission of the Church.*" The exhortation was published on March 12, 2007.

Since the apostolic exhortation speaks to the very life of the Church, I thought it might be helpful if in my annual summer series of columns I provide a summary of its teachings and, hopefully, helpful commentary as well.

The exhortation begins with these words: "The sacrament of charity, the Holy

Eucharist is the gift that Jesus Christ makes of himself, thus revealing to us God's infinite love for every man and woman. This wondrous sacrament makes manifest that 'greater' love which led him to 'lay down his life for his friends' (Jn 15:13). Jesus did indeed love them 'to the end' (Jn 13:1). In those words, the Evangelist introduces Christ's act of immense humility: before dying for us on the Cross, he tied a towel around himself and washed the feet of his disciples. In the same way, Jesus continues, in the sacrament of the Eucharist, to love us 'to the end,' even to offering us his body and blood. What amazement must the Apostles have felt in witnessing what the Lord did and said during that Supper! What wonder must the Eucharistic mystery also awaken in our own hearts!" (n. 1).

It is interesting to note that the Holy Father refers to the Eucharist as the "*Sacrament of Charity*," which is not all that common as a name given to the sacrament.

One hears an echo of the theme of the pope's first encyclical letter, "*Deus Caritas Est*" ("*God is Love*"), in which he expounds on the profound theme of God's love and our response in charity.

The Eucharist, a gift of God's love, empowers us to imitate His love and to live lives of charity. "In this sacrament, the Lord truly becomes food for us, to satisfy our hunger for truth and freedom. Since only the truth can make us free (cf. Jn 8:32) Christ becomes for us the food of truth."

The Holy Father thus introduces another

prevalent theme of his teachings, namely our human quest for truth and the freedom that authentic truth confers. The Eucharist, the source and summit of the life and mission of the Church, is the "food of truth."

"In the sacrament of the Eucharist, Jesus shows us in particular the *truth about the love* which is the very essence of God. It is this evangelical truth which challenges each of us and our whole being. For this reason, the Church, which finds in the Eucharist the very center of her life, is constantly concerned to proclaim to all, *opportune importune* [when convenient and inconvenient] (cf. 2 Tm 4:2) that God is love. Precisely because Christ has become for us the food of truth, the Church turns to every man and woman, inviting them freely to accept God's gift" (n. 2).

The introduction of the apostolic exhortation continues by reflecting on the value of the Second Vatican Council, noting that "the difficulties and even the occasional abuses ... cannot overshadow the benefits and the validity of the liturgical renewal, whose riches are yet to be fully explored," and recommending the application of a "hermeneutic of continuity" to the continuing work of implementing the renewal (n. 3).

Even before becoming our pope, Cardinal Joseph Ratzinger has pleaded for continuity in liturgical developments that flow from and are consistent with the Church's centuries-old liturgical tradition. "Concretely, the changes which the Council called for need to be understood within the overall unity of the historical development of the rite itself, without the introduction of artificial discontinuities" (n. 3).

"I wish here to endorse the wishes expressed by the Synod Fathers by encouraging the Christian people to deepen their understanding of the relationship between the *Eucharistic mystery, the liturgical action and the new spiritual worship* which derives from the Eucharist as the *sacrament of charity*" (n. 5). †

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 May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

La serie del verano se centra en la exhortación del Santo Padre sobre la Eucaristía

(Primero de la serie)

Una vez finalizado el Concilio Vaticano Segundo, el Papa Pablo VI fundó un nuevo sistema de colegios que involucra a todos los obispos del mundo en las deliberaciones sobre los asuntos de la Iglesia.

Lanzó una serie de sínodos internacionales, reuniones de obispos representantes. La última asamblea sinodal de obispos en Roma se celebró del 2 al 23 de octubre de 2005. El tema a considerar fue la Eucaristía, el sacramento que representa el corazón de la Iglesia.

Durante un sínodo, los obispos congregados escuchan presentaciones formales, realizan breves observaciones sobre el tema y también se reúnen en pequeños grupos según su idioma para profundizar en las discusiones. Los grupos de discusión preparan propuestas sobre el tema para presentarlas al Santo Padre quien redacta una exhortación postsinodal o exhortación apostólica basada en gran parte en las propuestas de los obispos y las presentaciones formales realizadas durante la asamblea.

El 22 de febrero de 2007, el Papa Benedicto XVI firmó su primera exhortación bajo el título "*Sacramentum Caritatis: Sobre la Eucaristía fuente y culmen de la vida y de la misión de la Iglesia.*" La exhortación fue publicada el 12 de marzo de 2007.

Debido a que la exhortación apostólica habla acerca de la propia fuente de vida de la Iglesia, consideré que resultaría provechoso proporcionar un resumen de sus enseñanzas en mi serie de columnas anuales del verano y espero también poder ofrecer comentarios útiles.

La exhortación comienza con estas palabras:

"Sacramento de la caridad, la Santísima Eucaristía es el don que Jesucristo hace de sí mismo, revelándonos el amor infinito de Dios por cada hombre. En este admirable sacramento se manifiesta el amor 'más grande,' aquel que impulsa a 'dar la vida por los propios amigos' (cf. Jn 15,13). En efecto, Jesús 'los amó hasta el extremo' (Jn 13,1). Con esta expresión, el evangelista presenta el gesto de infinita humildad de Jesús: antes de morir por nosotros en la cruz, ciñéndose una toalla, lava los pies a sus discípulos. Del mismo modo, en el Sacramento eucarístico Jesús sigue amándonos 'hasta el extremo,' hasta el don de su cuerpo y de su sangre. ¡Qué emoción debió embargar el corazón de los Apóstoles ante los gestos y palabras del Señor durante aquella Cena! ¡Qué admiración ha de suscitar también en nuestro corazón el Misterio eucarístico!" (n. 1).

Es interesante destacar que el Santo Padre se refiere a la Eucaristía como el "*Sacramento de la caridad*," que no es una forma en absoluto común de llamar a este sacramento.

Se puede escuchar el eco del tema de la primera encíclica del Papa, "*Deus Caritas Est*" ("*Dios es amor*"), en la que se explora sobre el profundo tema del amor de Dios y nuestra respuesta en la caridad.

La Eucaristía, un obsequio del amor de Dios, nos da la capacidad de imitar Su amor y vivir vidas de caridad. "En efecto, en este Sacramento el Señor se hace comida para el hombre hambriento de verdad y libertad. Puesto que sólo la verdad nos hace auténticamente libres

(cf. Jn 8:32), Cristo se convierte para nosotros en alimento de la Verdad."

De esta forma el Santo Padre introduce otro tema predominante de sus enseñanzas, a saber, nuestra búsqueda humana de la verdad y la libertad que nos confiere la verdad auténtica. La Eucaristía, la fuente y culmen de la vida y misión de la Iglesia es el "alimento de la verdad."

"En particular, Jesús nos enseña en el sacramento de la Eucaristía la *verdad del amor*, que es la esencia misma de Dios. Ésta es la verdad evangélica que interesa a cada hombre y a todo el hombre. Por eso la Iglesia, cuyo centro vital es la Eucaristía, se compromete constantemente a anunciar a todos, [a tiempo y a destiempo] (cf. 2 Tm 4:2) que Dios es amor. Precisamente porque Cristo se ha hecho por nosotros alimento de la Verdad, la Iglesia se dirige al hombre, invitándolo a acoger libremente el don de Dios" (n. 2).

La introducción de la exhortación apostólica continúa con la reflexión sobre el valor del Concilio Vaticano Segundo observando que "las dificultades e incluso algunos abusos cometidos ... no oscurecen el valor y la validez de la renovación litúrgica, la cual tiene aún riquezas no descubiertas del todo," y recomienda la aplicación de una "hermenéutica de la continuidad" al trabajo constante que supone la implementación de la renovación (n. 3).

Aun antes de convertirse en nuestro Papa, el Cardenal Joseph Ratzinger ha abogado por la continuidad de un desarrollo litúrgico que emane de las tradiciones litúrgicas de la Iglesia que datan de cientos de años y sea consistente con ellas. "En concreto, se trata de leer los cambios indicados por el Concilio dentro de la unidad que caracteriza el desarrollo histórico del rito mismo, sin introducir rupturas artificiosas" (n. 3).

"Deseo sobre todo recomendar, teniendo en cuenta el voto de los Padres sinodales, que el pueblo cristiano profundice en la relación entre el *Misterio eucarístico, el acto litúrgico y el nuevo culto espiritual* que se deriva de la Eucaristía como *sacramento de la caridad*" (n. 5). †

¿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 mayo

Seminarios: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Events Calendar

May 18
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Greg Rakestraw, director of sports development for ESPN, speaker, Mass, 6:30 a.m., buffet breakfast and program, \$10 per person. Information: www.catholicbusinessexchange.org.

Heartland Crossing Golf Links, 6701 S. Heartland Blvd., Camby. **Second annual Catholic Business Exchange Golf Outing**, shotgun start, 8:30 a.m. Information: 317-630-1785.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Seminar for cancer patients and their families**, lunch included, noon-2 p.m. registration required. Information: 317-257-1505 or www.StFrancisHospitals.org/cancer.

Weber Retreat and Conference Center, Adrian, Mich. **Adrian Dominican Sisters, "Come and See" Weekend**, June 1-3, registration deadline May 18. Information: 866-744-0005 or vocations@adriandominicans.org.

May 18-20
St. Joseph Parish, 125 E. Broadway St., Shelbyville. **Parish festival**, food, crafts, games, Fri. 5-11 p.m., Sat. noon-11 p.m., Sun. noon-10 p.m. Information: 317-392-0639.

May 19
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, 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.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Parish festival**, food, games, noon-8 p.m. Information: 317-888-1273.

May 20
Holy Cross Parish, Kelley Gym, 125 N. Oriental St., Indianapolis. **11th annual Health Fair**, free health screenings, 11:30 a.m.-1:30 p.m. Information: 317-637-2620, ext. 406, or jerlenbaugh@holycrossindy.org.

St. Paul Parish, 9788 N.

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

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "The Humility of Mary,"** Benedictine Father Prior Tobias Colgan, presenter, 2 p.m. Information: 812-357-6501.

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

May 22
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 e-mail

ccrci@inholyspirit.org.

Sisters of St. Francis, Michaela Farm, Oldenburg. **"Nature and Me" series**, Session 2 of four programs, 10-11:15 a.m., infants through age 3 and adult caregiver, Beth Ernst-Major, presenter, \$20 for the series. Information: 812-933-0661 or michaelafarm@seidata.com.

May 23
Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Deanery Mass in honor of St. Theodora Guérin**, 7 p.m. Information: 317-353-9404.

May 24
Cardinal Ritter High School, gymnasium, 3360 W. 30th St., Indianapolis. **13th annual Cardinal Ritter Race Party**, 6 p.m., \$65 per person includes dinner. Information: 317-927-7825 or e-mail esteczyk@cardinalritter.org.

May 24-July 5
St. Barnabas Parish, House of Joseph, 523 Fabyan Road, Indianapolis. **"Divorce and Beyond" program**, Session 1 of six programs, 7-9 p.m. Information: 317-236-1596 or

800-382-9836 or e-mail mhess@archindy.org.

May 26
Sisters of St. Francis, Michaela Farm, Oldenburg. **"Permaculture" series**, Session 2 of four programs, "Making Your Home Energy Efficient," 10-11:15 a.m., infants through age 3 and adult caregiver, Beth Ernst-Major, presenter, \$20 for the series. Information: 812-933-0661 or michaelafarm@seidata.com.

May 28
SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Memorial Day service**, Mass honoring U.S. military veterans, 9 a.m., flag ceremony, taps. Information: 317-859-4673.

May 29
St. Francis Hospital, Community Relations, Carson Square Office, 3145 E. Thompson Road, Indianapolis. **"Freedom from Smoking"**, seven-week program, 6-8 p.m., \$50 per person. Information: 317-782-7999.

Spalding University, 851 S. Fourth St., Louisville, Ky. **Festival of Contemporary**

Writing, Daniel Handler, a.k.a. Lemony Snicket, 7 p.m. Information: 502-585-9911.

June 2
St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Farewell celebration for longtime principal Bill Herman**, Mass, 5:30 p.m., dessert reception, all alumni welcome. Information: 317-253-2193.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **CYAN meeting**, Father Sid Sidor, special guest, 10 a.m.-noon.

June 3
Holy Name of Jesus Parish, Jerry Craney Performance Center, 21 N. 17th Ave., Beech Grove. **"A Celebration in Honor of Father Gerald Burkert,"** 1-3 p.m. Information: 317-784-5454, ext. 5.

June 4
St. Francis Hospital, 1210 Hadley Road, Mooresville. **"Look Good, Feel Better," workshop for women with cancer**, noon-2 p.m. Registration: 317-782-4422 or www.StFrancisHospitals.org/cancer. †

Retreats and Programs

May 18-20
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** \$280 per couple. Information: 317-545-7681.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Women's Retreat: Dreams of Healing,"** Information: 812-923-8817.

May 20
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

June 1-2
Oldenburg Franciscan Center, convent, Oldenburg. **Men's golf retreat**. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

June 1-3
Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Still Full of Sap, Still Green: Praying the Psalms,"** Benedictine Father Gregory Mullen, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 3
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Labyrinth 201,"** Bill Coleman, presenter, 7-9 p.m., free-will offering. Information: 317-545-7681 or www.archindy.org/fatima.

June 9-16
Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Directed Retreat,"** Benedictine Sister Linda Bittner, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 10
Oldenburg Franciscan Center, Oldenburg. **"Evensong: Scripture/Taizé Music and Silence and Interfaith Prayer Service,"** 4-5 p.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

June 11
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Praying with Father Jim Farrell,"** Father Jim Farrell, presenter, 8:30 a.m.-2:30 p.m., \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

June 15-17
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** \$280 per couple. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying with Icons,"** Benedictine Brother Thomas Gricoski, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

June 16-22
Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Intensive Centering Prayer Retreat,"** Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Post-Intensive Centering Prayer Retreat,"** Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 22-24
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Saints in Our Lives,"** Benedictine Brother Silas Henderson, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

June 22-29
Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Proclaiming the Gospel in a Wounded World: Guided Retreat,"** Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 24-30
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Living Mindfully, A Preached Retreat,"** Benedictine Sister Macrina Wiederkehr, presenter. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

June 25
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or www.archindy.org/fatima.

June 25, 26 or 27
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Garden retreat, "Connecting with God, Friends and Nature,"** the home and gardens of Anne LaPorte, 9 a.m.-4 p.m., \$45 includes German breakfast, lunch and dessert. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

June 29-July 1
Rachel's Vineyard Retreat, abortion reconciliation, confidential weekend retreat for women

and men, sponsored by archdiocesan Office for Pro-Life Ministry. All calls are confidential. Information: 317-831-2892, 317-236-1521 or 800-382-9836, ext. 1521.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Service: The Primary Response to the Real Presence in the Eucharist,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu. †

VIPs

Cardinal Ritter High School sophomore **Alison Shoemaker**, a member of St. Malachy Parish in Brownsburg, will perform in "A Celebration of Dance in Memory of Peggy Dorsey" at 2 p.m. on May 19 at Clowes Memorial Hall at Butler University in Indianapolis.

She studies dancing at Butler University's Jordan Academy of Dance. The public is invited to attend the concert.

Stephen James, director of the archdiocesan Office of Purchasing, was elected chairman of the board of directors of Catholic Purchasing Services during its annual membership meeting on May 1 in Longboat Key, Fla.

Catholic Purchasing Services, based in Newton, Mass., is a national not-for-profit purchasing organization that assists dioceses and parishes across the country with their basic purchasing needs by negotiating national purchasing contracts. †

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Fatima: The secret's out despite claims to the contrary

VATICAN CITY (CNS)—Despite claims there are still secrets connected to the apparition of Our Lady of Fatima, Pope Benedict XVI and his secretary of state said the entire message has been published and has been interpreted accurately.

The Marian apparitions to three children in Fatima, Portugal, began 90 years ago on May 13, and Pope John Paul II ordered the so-called "third secret" of Fatima to be published in 2000.

As the Fatima anniversary approached, the Vatican bookstore was selling copies of *The Last Fatima Visionary: My Meetings With Sister Lucia*. The 140-page, Italian-language interview with Cardinal Tarcisio Bertone, Vatican secretary of state, opens with a letter of presentation from Pope Benedict.

The two men worked with Pope John Paul to publish the "third secret" and to write an official commentary on it, describing its depiction of a "man dressed in white" shot down amid the rubble of a ruined city as a prophetic vision of the 1981 attempt to assassinate Pope John Paul.

In the new book, Cardinal Bertone said Carmelite Sister Lucia dos Santos, at the time the last surviving visionary, confirmed the Vatican's interpretation.

He also said Pope John Paul felt that since the assassination attempt had already taken place and he survived, the 2000 beatification of Sister Lucia's cousins, Francisco and Jacinta Marto, was an appropriate occasion for announcing the publication of the secret.

The continuing rumors that the Vatican is still hiding something puzzle Cardinal Bertone and, he said, they irritated Sister Lucia, who died in February 2005 at the age of 97.

In the book, Cardinal Bertone said, "The most diehard 'Fatimists,' like those who follow Father Nicholas Gruner's *Fatima Crusader* magazine, remain disappointed."

Father Gruner, a priest based in Canada, repeatedly has said that the Vatican's text does not match other accounts by Sister Lucia and, basically, does not contain anything worrying enough to have prevented Popes John XXIII, Paul VI and John Paul II from publishing it earlier.

The strange thing, Cardinal Bertone said in the new book, is that Pope John Paul decided to publish the secret precisely to put an end to the wild speculation that had surrounded it.

"The most absurd theses" were being spread, mainly presuming that the secret predicted catastrophic world events or widespread heresy at the top levels of the Church, Cardinal Bertone said.

"Clearing up the question was a pastoral concern," he said. Pope Benedict's letter reflects that concern.

The publication of the third secret "was a time of light, not only because the message could be known by all, but also because it unveiled the truth amid the confused framework of apocalyptic interpretations and speculation circulating in the Church, upsetting the faithful rather than asking them for prayers and repentance," Pope Benedict wrote.

The pope, as prefect of the Congregation for the Doctrine of the Faith, said he wrote the Vatican commentary "after having prayed intensely and meditated deeply on the authentic words of the third part of the secret of Fatima, contained on sheets written by Sister Lucia."

Pope Benedict said that for him the secret can be summarized "by the consoling promise of the Most Holy Virgin: 'My immaculate heart will triumph.'"

Cardinal Bertone's knowledge of the Fatima secret is not something that comes just from a book.

As secretary of the Congregation for the Doctrine of the Faith, he was sent by Pope John Paul to Fatima to discuss the

upcoming publication of the secret with Sister Lucia.

What was known as the "third secret" was, in fact, the third part of a vision shown to Sister Lucia and her cousins.

Sister Lucia had made the first two parts public in the late 1930s. They included a vision of hell shown to the children, along with prophecies concerning the outbreak of World War II, the rise of communism and the ultimate triumph of the Immaculate Heart of Mary, especially in Russia if the country was consecrated to her Immaculate Heart.

Sister Lucia wrote down the third part of the message, sealed it in an envelope and gave it to her local bishop. The message was sent to the Vatican in 1957, where successive popes read it, but decided not to reveal its contents.

As for objections that the secret could not refer to Pope John Paul since he did not die, Cardinal Bertone said such objections show an ignorance of the spiritual purpose of prophecy.

"Prophecy is not guided by a deterministic fatalism," he said. "Prayer and penance are stronger than evil and than bullets." †



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GRADUATE

continued from page 3

Lafayette Diocese.

The archdiocese will be represented at the graduation by Msgr. Joseph F. Schaedel, vicar general, and Lentz.

Cardinal Ritter Jr./Sr. High School in Indianapolis has a graduating class of 81 students.

The Baccalaureate Mass will be at 7 p.m. on May 31 at St. Christopher Church in Indianapolis.

The graduation ceremony will be at 7 p.m. on June 1 at the high school.

The class valedictorian is Helen Ranck, the daughter of Joseph and Kristin Ranck of St. Christopher Parish in Indianapolis. (See related story.)

The class salutatorian is Alex Farris, the son of Thomas and Kimberly Farris of St. Malachy Parish in Brownsburg.

The archdiocese will be represented at the graduation by Msgr. Schaedel and Lentz.

Cathedral High School in Indianapolis has a graduating class of 308 seniors.

The Baccalaureate Mass will be at 10 a.m. on May 19 at the school.

The graduation ceremony will be at 1 p.m. on May 20 at Clowes Memorial Hall at Butler University in Indianapolis.

The class valedictorian is Laura Berlage, the daughter of Victor and Bernice Berlage of Our Lady of Lourdes Parish in Indianapolis.

The class salutatorian is Dominic Valponi, the son of Paul and Brenda Valponi of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese.

The archdiocese will be represented at the graduation by Ronald Costello, superintendent of Catholic schools and director of Project EXCEED.

Father Michael Shawe Memorial Jr./Sr. High School in Madison has a graduating class of 27 seniors.

The Senior Mass was held on May 14.

Archbishop Buechlein and Lentz represented the archdiocese.

The Baccalaureate Mass will be at 7 p.m. on June 1 at the school.

The graduation ceremony will be at 1 p.m. on June 3 at the school.

Three students are currently tied for valedictorian. The selection for this distinction will be made at the end of the school year.

The three students are Kenny Leveille, the son of James and Sara Leveille; Paige Jones, the daughter of Kevin Jones and Lisa Morgan of Prince of Peace Parish in Madison; and Cody Harms, the daughter of Daniel and Kristi Harms of Prince of Peace Parish in Madison.

The archdiocese will be represented at the graduation by Cecil Mattingly, a special school consultant for the archdiocese.

Father Thomas Sccecina Memorial High School in Indianapolis has a graduating class of 88 seniors.

The Baccalaureate Mass will be at 4 p.m. on May 20 at Holy Spirit Church in Indianapolis.

The graduation ceremony will be at 7 p.m. on May 25 at the school.

The class valedictorian is Alex Grohovsky, the son of Steve Grohovsky and Fernanda Girolami of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

The class salutatorian is Lucretia Keenan, the daughter of Shawn Keenan and Joyce Anderson of St. Therese of the Infant Jesus (Little Flower) Parish.

The archdiocese will be represented at the graduation by Msgr. Schaedel and Rob Rash, an associate director of Catholic schools for the archdiocese.

Oldenburg Academy in Oldenburg has a graduating class of 43 seniors.

The Senior Mass was held on May 11. Lentz represented the archdiocese.

The graduation ceremony will be at 1 p.m. on June 3 at the Chapel of the Immaculate Conception in Oldenburg.

The class valedictorian and salutatorian

will be announced at the end of the school year.

Our Lady of Providence Jr./Sr. High School in Clarksville has a graduating class of 116 seniors.

The Senior Mass was held in April. Archbishop Buechlein and Lentz represented the archdiocese.

The Baccalaureate Mass will be at 2 p.m. on May 20 at Our Lady of Perpetual Help Church in New Albany.

The graduation ceremony will be at 11 a.m. on May 26 at the school.

The class valedictorians are Kristin Mooney and Robert Steiner. Kristin is the daughter of Tom and Sharon Mooney of Our Lady of Perpetual Help Parish in New Albany. Robert is the son of Robert and Ann Steiner of Our Lady of Perpetual Help Parish.

The class salutatorians are Maria Solis and Sean Roberts. Maria is the daughter of Nestor Solis and Jane Seipel of St. Mary Parish of Lanesville. Sean is the son of Stephen and Annette Roberts of Our Lady of Perpetual Help Parish in New Albany.

The archdiocese will be represented at the graduation by Kathy Mears, an associate director of Catholic schools for the archdiocese.

Roncalli High School in Indianapolis has a graduating class of 251 seniors.

The Baccalaureate Mass will be at 6 p.m. on May 25 at Our Lady of the Greenwood Church in Greenwood.

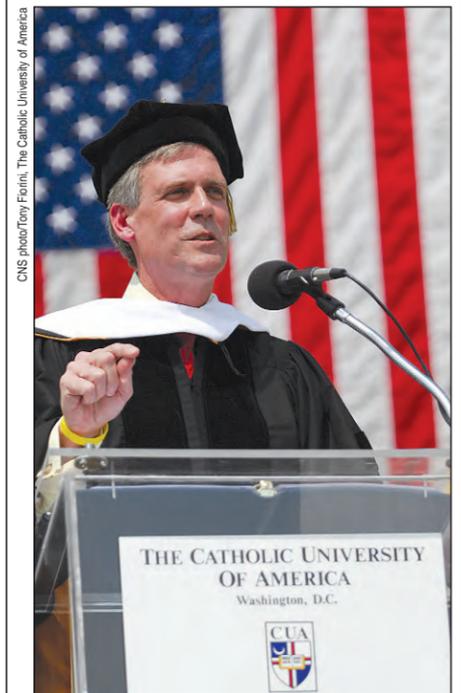
The graduation ceremony will be at 11 a.m. on May 26 at the school.

The class valedictorian is Michael Burkhart, the son of Joseph and Karen Burkhart of St. Susanna Parish in Plainfield.

The class salutatorian is Amanda Fry, the daughter of Daryl and Sue Fry of St. Mark the Evangelist Parish in Indianapolis.

The archdiocese will be represented at the graduation by Msgr. Schaedel and Lentz.

Seton Catholic Jr./Sr. High School in Richmond has a graduating class of eight seniors.



White House press secretary Tony Snow delivers the main address for The Catholic University of America's 118th annual commencement ceremony, held on the steps of the Basilica of the National Shrine of the Immaculate Conception in Washington on May 12.

The Baccalaureate Mass will be at 6 p.m. on May 31 at St. Andrew Church in Richmond.

The graduation ceremony will be at 7 p.m. on June 1 at Holy Family Church in Richmond.

The class valedictorian is Robert Funkhouser, the son of Steve and Cathy Funkhouser of St. Mary Parish in Richmond.

The class salutatorian is John Purcell, the son of Jerry and Mary Purcell of St. Andrew Parish in Richmond.

The archdiocese will be represented at the graduation by Costello. †

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July 20, 2007, issue of *The Criterion*

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Deadline

All announcements and photos must be received by 10 a.m. Thursday, June 28, 2007. (No announcements or photos will be accepted after this date.)

All announcements without photos must be received by the same date.

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City	State			
Wedding Date	Church	City	State	
<input type="checkbox"/> Photo Enclosed	Signature of person furnishing information		Relationship	Daytime Phone
<input type="checkbox"/> No Picture				

RANCK

continued from page 3

Maryville University in St. Louis, where she is studying to become an actuary.

Helen plans to attend Michigan Technological University to study engineering.

"I want to do something with cars and making them more efficient and environmentally friendly," Helen says. "I work on cars with my dad. I like working on changing the oil, and we've changed the brakes a couple of times. That's fun, but when you drive, it would be better if you didn't hurt the

environment as much."

Helen also played soccer at Cardinal Ritter.

She says she will miss the people at school. And like many high school seniors, she's also excited and nervous about moving on to the next stage of her life after she graduates on June 1.

Is there also a sense of relief about being valedictorian?

"I guess," she says, "but then there's that whole speech-writing thing."

Helen will deliver her speech at graduation—a responsibility and an honor that her parents and her sisters know. Now, it's Helen's turn. She's earned it. †

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SUMMERS

continued from page 1

communities and dioceses, Deacon Summers gravitated toward the archdiocese because of the help he received in discernment from former vocations director Father Joseph Moriarty.

Deacon Summers affiliated with the archdiocese as a seminarian in 2002, and enrolled at Saint Meinrad School of Theology that fall.

At first, he found the transition from traveling from city to city each week to living in a rural seminary a difficult task.

Deacon Summers also initially wondered why God was calling him to the priesthood since he enjoyed the pleasures of being a world traveler.

"If I went according to my feelings, I'd be drinking margaritas on a beach right now," he said with a chuckle. "But I'm not here to take care of my feelings. I'm here to follow God's will."

Deacon Summers also pondered why God might be calling him to the diocesan priesthood since he enjoyed the solitude often found in monastic life.

"If I had my own preference, religious life and Benedictine life would have been my first choice because it seemed to be the easiest," he said. "I think God was calling

me to do the difficult."

Deacon Summers received confirmations of God's call through numerous pastoral ministry experiences during his priestly formation.

He has served at St. Mary-of-the-Knobs Parish in Floyd County, St. Mary Parish in Schnellville, Ind., in the Evansville Diocese, and St. Pius X Parish in Indianapolis. He also participated in prison ministry at Branchville Correctional Facility near Tell City and spent several weeks studying Spanish in Mexico City.

"All of those have offered me very positive experiences that continually told me, 'Yeah, you can do this,'" Deacon Summers said.

He also realized during his ministry experiences that his life of prayer in the work world may end up being beneficial for him in full-time parish ministry.

"When I was in the business world, you'd see so many different kinds of people in different situations," Deacon Summers said. "I couldn't help but give thanks and pray for them. It really spurred on my prayer life. I suspect the same thing will happen once I get into a parish."

Father Gerald Kirkhoff, pastor of St. Pius X Parish, is a friend of Deacon Summers. He thinks that his years as a consultant will pay dividends to the parishes where he will serve.

"He's bringing us his experience of ... juggling his business [concerns] and his own life and his own finances," Father Kirkhoff said. "I think all that experience will be a plus for him, especially down the road in a year or two when he's a pastor of a parish with all its financial dimensions as well as the relating with people."

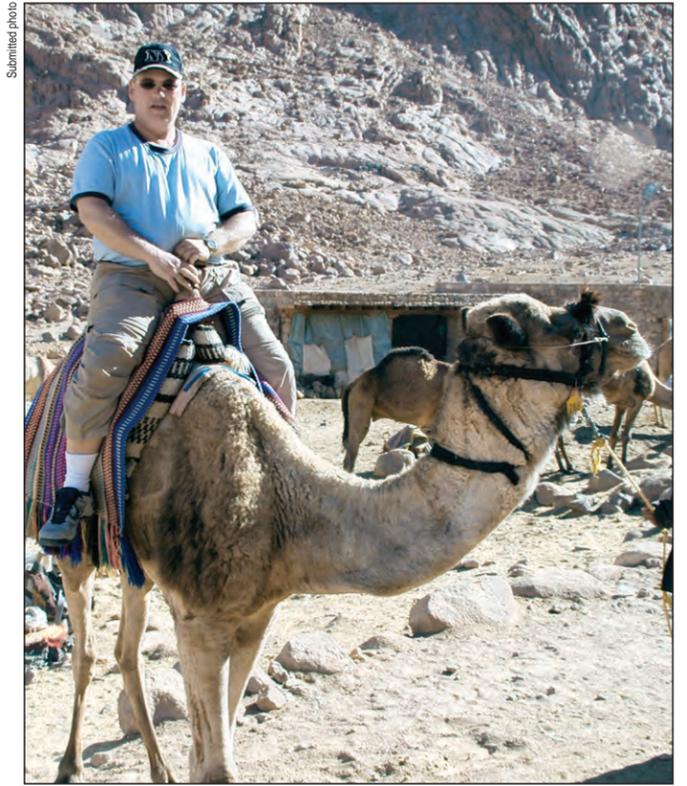
Father Eric Johnson, the current archdiocesan vocations director, got to know Deacon Summers when they lived together at St. Pius X Parish.

Father Johnson thinks that Deacon Summers will be adept at valuing the variety of people found today in parishes across central and southern Indiana.

"Randy is a pretty impressive man, primarily in his ability to be attentive to others and to engage in relationships with others," Father Johnson said. "Randy is the kind of guy who can easily walk into situations that, for many, can be tension-filled, and is able to calm the waters a little bit."

Father Johnson also thinks that Deacon Summers will be a powerful sign of Christ for the parishes where he will minister.

"I think, in some ways, Randy is somebody that you just kind of naturally look to as a community of faith as someone who can pull people into that ministry of Christ's love, Christ's healing and Christ's joy," Father Johnson said. "Randy is able to invite people into that ministry. And so he is an icon in many ways of what we consider



Deacon Randall Summers rides a camel up Mount Sinai in Egypt in January while on an independent study trip there.



Archbishop Daniel M. Buechlein and Deacon Randall Summers process out of SS. Peter and Paul Cathedral at the end of the chrism Mass on April 3.

ARREST

continued from page 1

were among the sacred church property recovered there.

Several central Indiana news sources reported that Henry County Superior Court Judge Michael Peyton entered not-guilty pleas on Abbott's behalf on May 11. His trial is set to begin on Sept. 11.

Those sources also reported that Abbott denied starting the fire, but admitted he entered the church through an unlocked basement window with two men hours before fire gutted the church. He has refused to identify the other men.

Msgr. Joseph F. Schaedel, vicar general, said last week he is pleased that authorities were able to make an arrest in the arson case.

"Anyone who would do such a thing

definitely needs help," Msgr. Schaedel said. "[The arrest] may prevent other similar crimes in other places. We pray for all those involved in the Holy Saturday tragedy at St. Anne [Church], ... including those who may have caused such anguish and pain."

Franciscan Sister Shirley Gerth, parish life coordinator of St. Anne Parish and St. Rose Parish in Knightstown, said on May 10 she is "relieved to know that progress has been made in the arson investigation."

Sister Shirley praised police and fire officials who investigated the arson and said she hopes the arrest will prevent any further harm in the community.

"I never expected [an arrest] to come quite this soon," she said. "I am certainly relieved and at peace. I truly, truly believe it is because of all the prayers that whole

week [after the fire] that the parishioners came to pray at the prayer center. We have continued to put a petition in at Mass asking the Holy Spirit to guide the investigative team, and I just truly believe that God answered those prayers."

Masses are celebrated in the basement of the Parish Life Center, Sister Shirley said, and the spiritual life of St. Anne Parish continues through the sacraments.

She said seven children received first Communion in the basement worship space two weekends ago.

"One little boy said to his grandmother, as they were coming here for reconciliation, 'Grandma, I wish we could have [first Communion] in church,'" Sister Shirley said. "So we talked a little bit about that at our Masses. It's a part of the loss. ... I think it's good to point out the other losses as a result of the loss of the



Franciscan Sister Shirley Gerth, parish life coordinator of St. Anne Parish in New Castle, holds the ciborium recovered from the locked tabernacle found in the rubble of St. Anne Church a week after the April 7 fire.

church. ... We talked about what was essential and what was nonessential. When it came to first Holy Communion, of course, the essential is receiving the Lord no matter where we do that." †

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BRAZIL

continued from page 1

The crowds that showed up for papal events were enthusiastic but smaller than foreseen by trip planners in Brazil, the largest Catholic country in the world. There were empty spaces at both of his outdoor Masses, and the crowds along some of his motorcade routes were sparse.

The papal trip began on May 9 with an inflight press conference that prompted controversy when the pope, in response to a question, appeared to support the idea of excommunication for pro-choice politicians. The Vatican later released a toned-down version of the papal comments.

In Brazil, where pressures have been growing for legalized abortion, the pope mentioned protection of the unborn at several of his events, including a Sao Paulo airport welcoming ceremony attended by Brazilian President Luiz Inacio Lula da Silva. The pope told the president and assembled dignitaries that he had come to help reinforce Christian values and counter new threats to the poor, the abandoned and the unborn.

"I am well aware that the soul of this people, as of all Latin America, safeguards values that are radically Christian, which will never be eradicated," he said.

On May 10, the pope joined some 40,000 young people at a Sao Paulo soccer stadium for song, dance, prayer and a lengthy papal speech that laid out arguments for Christian virtue.

He warned against sexual infidelity, drug use and unethical routes to success, and told the youths to live their lives "with enthusiasm and with joy, but most of all with a sense of responsibility."

The choreographed encounter was billed as an emotional highlight of the papal visit. The pope hugged some of the young people who spoke, but looked somewhat reserved throughout the event. Although he had no problem pronouncing his Portuguese speech, there was no spontaneous banter with the crowd.

At a Mass on May 11 at a Sao Paulo airfield, the pope canonized St. Antonio Galvao, an 18th-century Franciscan known for his charitable work among the poor and sick. The pope said the saint's dedication to God and purity should be exemplary in a modern age "so full of hedonism."

"The world needs transparent lives, clear souls, pure minds that refuse to be perceived as mere objects of pleasure. It is necessary to oppose those elements of the media that ridicule the sanctity of marriage and virginity before marriage," he said.

On May 12, the pope rode deep into the Brazilian countryside to visit Fazenda da Esperanca, or Farm of Hope, a Church-run drug rehabilitation center. After listening to emotional testimonials from recovering addicts, the pope warned drug dealers that they will face God's judgment for the human damage they have inflicted.

Compared to the first days of the trip, the pope looked more at ease on the grounds of the farm, where he was cheered by 3,000 volunteers and residents and was given a group hug by four children.

That evening, he was even more animated when he met with thousands of priests, seminarians, religious and lay movement members in the Basilica of Our Lady Aparecida,

Latin America's biggest Marian shrine.

After praying the rosary, the pope gave a spiritual pep talk that was repeatedly interrupted by applause, telling the congregation: "The Church is our home. This is our home. In the Catholic Church, we find all that is good."

At Mass outside the basilica the next day, the pope appeared to draw a distinction between the Catholic Church's missionary approach and the aggressive proselytizing by evangelical Churches, which have flourished in Latin America.

"The Church does not engage in proselytism. Instead, she grows by attraction," the pope said.

By living charity day in and day out, he said, Christians release "an irresistible power which is the power of holiness." This is the center of the missionary task, he said.

Before leaving Brazil, the pope delivered a lengthy opening address to the bishops' general conference, a speech that was greatly anticipated by more than 260 participants.

The pope made several key points:

- The Church best contributes to solving social and political problems by promoting a moral consensus on fundamental values—which must come before the construction of just social structures.

- Among Catholics, the bishops should give priority to Sunday Mass and more intense faith formation of young people and adults.

- Both Marxism and capitalism have failed to deliver on their ideological promises to build a better world, largely



A man distributes Communion during Mass celebrated by Pope Benedict XVI outside the Basilica of the National Shrine of Our Lady Aparecida in Aparecida, Brazil, on May 13. The outdoor service drew about 150,000 people.

because they are systems divorced from individual morality. Along with his critique of capitalism and the growing rich-poor gap, the pope warned that globalization risks creating vast monopolies and treating profit as "the supreme value."

- The evangelization of the Americas was not the "imposition of a foreign culture," and any attempt to retrieve pre-Colombian indigenous religions would be "a step backward" for Latin Americans. †

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Congratulations to Cardinal Ritter's Alex Farris for being named Academic All-Star.

Alex is a member of St. Malachy parish and is the son of Tom and Kim Farris. Alex has participated in various academic activities including Brain Game, Spell Bowl, Newspaper and Yearbook, Academic Super Bowl, Cross Country, School on Wheels, Speech, Track and Field, Boy Scouts of America, Theatre, and Cheer Block.

Achievements include National Merit Finalist, National Honor Society, Student Council (Junior Class President), Eagle Scout, DePauw University President's Award, DePauw University Holton Memorial Scholarship, and Indiana University Dean's Scholarship.

Alex was most influenced by Mrs. Brenda Jackson who is the English and Drama teacher at CRHS.

Alex will be attending Indiana University majoring in journalism.

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Charitable service requires concern and competence

By Fr. Robert L. Kinast

In his encyclical “*Deus Caritas Est*” (“God Is Love”) Pope Benedict XVI describes the kind of charitable service expected from followers of Jesus.

The first essential element that the pope lists is a combination of professional competence and heartfelt concern.

Why are both necessary? The answer stems from the pope’s understanding of charity.

The charitable activities which the pope addresses include acts of kindness by individual Christians as well as the organized response of the Church to human needs for food, clothing, shelter, health care and education.

This form of charity should be motivated by a love for the person in need, which corresponds to God’s love for that person. It is more, therefore, than the technically proper care that a person might expect to receive at a public health clinic.

Cultivating this kind of concern for the person requires a formation of the heart that doesn’t come from reading a book or taking a course. It entails a spiritual union with Christ, which prompts a person to imitate his example and love his neighbor as himself.

To be sure, this is a lifelong process of growth and development. It is nurtured by each experience of extending charity to others, but also by consistent spiritual exercises and a rich prayer life.

“People who pray are not wasting their time,” Pope Benedict said.

God calls us to give to others what we have and who we are

By Carole Norris Greene

It is noteworthy that in “*Deus Caritas Est*” (“God Is Love”) Pope Benedict XVI says, “The Magna Carta of all ecclesial service” must be what St. Paul wrote, in his first letter to the Corinthians, “If I give away all I have, and if I deliver my body to be burned, but do not have love, I gain nothing” (1 Cor 13:3).

As such, we are to give to others what we have and who we are.

“I must be personally present in my gift,” Pope Benedict says, for such caring service to people in need “leads to humility. ... The one who serves does not consider himself superior to the one

Heartfelt concern always recognizes the dignity of the person being helped even when that person’s behavior seems to contradict that dignity—as in the case of repeat criminal offenders, drug addicts or abusive spouses.

Charity motivated by heartfelt concern shows respect for each person, sometimes in very simple ways.

The clothes at a local St. Vincent de Paul Society thrift store, for example, are always clean, displayed on hangers and kept in order by size and type whereas at another thrift store the clothes are haphazardly stacked on tables, rarely folded, and not always cleaned and pressed.

The pope encourages cooperation between the charitable works of the Church and other agencies.

On the other hand, individuals can bring a heartfelt concern to bear on what is otherwise a competent but merely technical service.

I know a young, single mother with a 5-year-old son who read about a day care center for the children of poor parents. The story mentioned that many of the children have dental problems because they don’t have toothbrushes or toothpaste.

This mother was so moved that she took

served. ... We are only instruments in the Lord’s hands.”

Better still, it is encouraging to know that we alone do not have to be responsible for saving the world!

“When the burden of need and our own limitations might tempt us to become discouraged,” Pope Benedict explains, “we are helped by the knowledge that ... it is God who governs the world, not we. ...

“In all humility we will do what we can,” the pope says, “and in all humility we will entrust the rest to the Lord.”

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



Seminarian Paul Gros, left, from Notre Dame Seminary in New Orleans, serves dinner to Chau Nguyen and his mother, Nguyen Thi Vuony, 93, in Baton Rouge, La., after Hurricane Katrina decimated New Orleans and other Gulf Coast communities. Notre Dame Seminary was damaged by flooding.

the money she was saving for Christmas gifts and bought as many dental products as she could afford then took them to the day care center for the children.

Of course, heartfelt concern, good intentions and charitable sentiments are not enough. When responding to human needs, charitable workers must know what they are doing. This involves skilled training and awareness of related problems that are part of the situation.

A person who is homeless may also have a mental illness or psychological problem. In this case, a charitable worker must be trained to handle these problems as well as provide a place for the person to sleep.

Visiting inmates is a charitable deed, but the visitor needs to know the regulations and policies governing prison life so the visit is beneficial to the inmate without disrupting prison routines.

Professional competence entails effective organization. This includes proper certification and licensing as well as accurate record-keeping, adequate staffing, and availability of needed resources of food, clothing, shelter and medical supplies.

A synonym for charitable works that combine professional competence and

heartfelt concern is love of neighbor. But not all works of charity are motivated by love of neighbor.

Feeding people at a shelter is a charitable deed, but if those distributing the food do it in a condescending or impersonal way that makes the recipient feel inferior or undignified it is not love of neighbor.

Visiting people in an assisted-living facility is a charitable deed, but if the visitor goes through perfunctory motions with an eye on the clock it is not love of neighbor.

Love of neighbor comes from within, from feeling God’s concern for those in need then responding to them out of that feeling.

My dentist closes his office for two weeks when the circus comes to town so he can offer free dental care to the performers and crew, who are always on the road. His rationale is simple: It’s a service he is capable of doing for someone who needs it done. He acts with what the pope calls “a heart which sees.”

It is what we are all called to do as followers of Jesus.

(Father Robert L. Kinast is a pastoral theologian in Prairie Village, Kan.) †

Discussion Point

Ministry relies on grace and virtues

This Week’s Question

What qualities—patience, knowledge, etc.—are needed to give authentic care in Christ’s name to others?

“Empathy. To understand that no matter what situation anyone is in, there but for the grace of God go I. Also, I must see myself as part of humanity, and know that this is my brother and sister and we’re all part of the body of Christ.” (Susan K. Rowland, Apache Junction, Ariz.)

“Honesty and integrity. ... [These allow] people to see themselves as vulnerable in the same circumstances as the person they are helping. ... That connection lets me go beyond mere ability.” (Dr. Timothy Wargo, Waitsfield, Vt.)

“I would say affirmation of each person’s essential goodness. As a psychotherapist, the understanding that

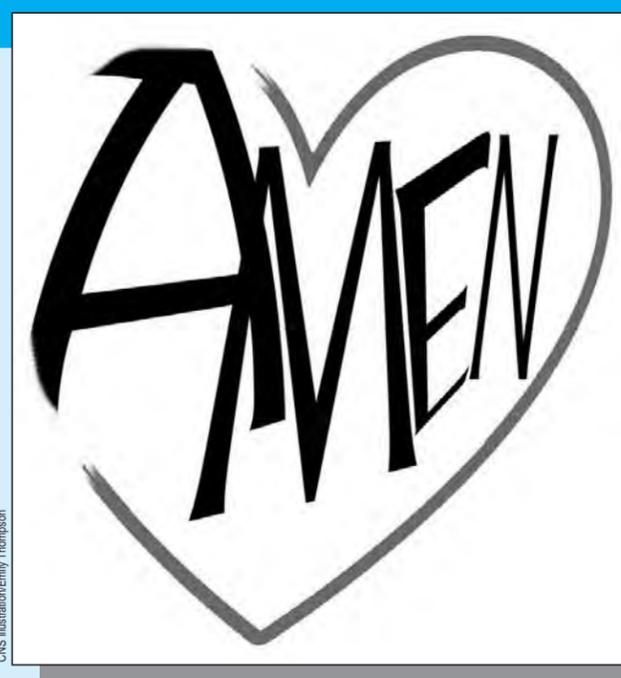
we are the beloved of God is important to me. Many people do not feel deep down that they are lovable because of their life experience. It is difficult to experience the love of God if you don’t feel lovable.” (Barnes Peterson, Keene, N.H.)

“Compassion and a non-judgmental attitude. We have to seek to understand others and their viewpoints.” (Pam Arsenault, Newtown, Conn.)

Lend Us Your Voice

An upcoming edition asks: What from your experience of penance might aid someone preparing a return to the sacrament after a long time away?

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



From the Editor Emeritus/John F. Fink

Genesis: The love story of Jacob and Rachel

(Fifth in a series of columns)

In the Book of Genesis, Isaac, Abraham's son, plays much more of a passive role than Abraham did. The story begins with Isaac's servant traveling back to the land of Abraham's birth to find a suitable wife for Isaac. That wife is Rebekah.

The scene of Isaac's servant persuading Rebekah and her brother, Laban, to let her marry Isaac, and the journey back to Palestine, is considered a masterpiece of ancient writing. And that leads to a great conflict as Genesis next tells us the story of Jacob.



It involves the hatred of two brothers for one another, trickery on the part of Jacob aided by his mother, Rebekah, and the triumph of the younger brother over the older. Rebekah is the heroine of the story. Modern Christians are sometimes

shocked at the trickery and dishonesty in the chapters about Jacob, but we are looking at this literature from the viewpoint of the 21st century. The story is meant to be an exciting action narrative where the outcome hangs in doubt. It is not a pious biography of a saint. There are also some sexual practices in this story that we definitely would not approve of today.

The trickery begins when Isaac is a blind old man. He wants to pass on his birthright to Esau, his older son, but Rebekah favors her younger son so she fixes Jacob up so that he feels hairy, as Esau is, and Isaac gives his blessing to Jacob, making him his heir and master over Esau.

Esau resolves to kill Jacob, but Isaac sends Jacob off to his uncle, Laban, back in Mesopotamia. There, Jacob meets Rachel, Laban's daughter, who runs off quickly to tell Laban that Rebekah's son has arrived. Laban immediately takes Jacob in.

Now we get into a great love story between Jacob and Rachel. Jacob tells Laban that he will work for him for seven years if he can have Rachel in marriage.

Laban agrees. Jacob works for seven years. Laban, though, has an older daughter, Leah. During the wedding ceremony, the bride is veiled. That night, the couple consummates their marriage in the dark.

The next day, Jacob discovers that he has been tricked and that he has married Leah. Laban simply explains that it is not the custom in that country to marry off a younger daughter before an older one. However, he then proposes that Jacob marry Rachel, too, in return for another seven years of work for Laban. Jacob agrees, and thus he is married to both Leah and Rachel.

It happens that Leah is quite fertile, but Rachel is not. Leah begins having children while Rachel remains barren. So Rachel gives her maidservant to Jacob, and the maidservant has a son.

Then Leah ceases to bear children, and she, too, gives her maidservant to Jacob, and she, too, has a son. But then Leah becomes fertile again and bears two more sons, plus a daughter, Dinah. Finally, Rachel has a son, Joseph. †

Cornucopia/Cynthia Dewes

The power of positive thinking—again

Everybody loves a secret.

Little kids whisper and giggle about them, actors reveal them in loud "asides" in melodramas, and teenage girls can't live a day without them. "I've Got a Secret" was a popular quiz show in the early days of television.



Somehow, if a thing is secret it's more romantic, more appealing than an ordinary fact or event or whatever it is. It's delicious to be told a secret or to restrain yourself from telling one. And sharing secrets is both excruciating and delightful, like enjoying being scared by movies or stories.

It's come to my attention that the old "secret" idea is now the subject of a book touted by Oprah Winfrey and others. *The Secret* (capitalized, signifying importance) is that we are all masters of our own fates. If we think positively, we will make positive gains in life; if we don't, we'll fail.

A National Public Radio reporter said she'd tried out this theory with mixed results. She started with some goals: to cure her sinus ailments and to get a new kitchen floor. So, proceeding according to *The Secret* method, she thought of these

goals as already accomplished. She not only expected, but tried to believe that her sinuses were healed and her kitchen floor was perfect.

She reported that the results were sinuses F, kitchen floor A, and she's not sure if *The Secret* was responsible for the A. The latter happened when, after focusing on the problem and thinking positively, she came up with a simple and inexpensive idea for transforming the damaged floor. Now, isn't that revolutionary? Isn't that an epiphany of spiritual understanding?

Well, no. Norman Vincent Peale, among many others, promoted the idea of positive thinking 50 years ago. Not to mention philosophers and theologians since time began. Optimism beats pessimism every time, and everyone knows that a positive attitude is not only emotionally but also physically healing.

The lengths to which people will go to avoid religious answers to human problems always amazes me, and this is one of those instances. Somehow, modern thinkers cannot accept the idea that there is a loving supernatural power greater than themselves. They can't imagine depending upon prayer or giving up control.

Little do they know that, when we stop trying to manage every single aspect of our lives and the lives of others, we're

given the grace to live fully and joyously. We ground ourselves and become support for others, while humbly acknowledging that we are not in charge here.

The Secret is little more than a rehashing of the New Age idea that it's we, not some God or spirit or whatever, who's calling the shots. Somehow, advocates of this kind of promise think that dependence upon an unseen divinity is a cop-out, a weak attempt to answer hard questions or to avoid taking responsibility.

They make things so much harder for themselves. Personally, I'd hate to think that solutions to gaining world peace, eliminating poverty or keeping the human race healthy and content depended upon me or my decisions.

Certainly I should do whatever I can in every way to make these situations better. In fact, we should all be working together toward that goal. But, in the end, only God's grace and sticking to God's plan will free us from human problems. And that is something we can assist with prayer.

We've got a Secret, too; it's called faith in God.

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

Faithful Lines/Shirley Vogler Meister

May: A good month for mental gardening

"Spring has sprung and so have I. ..."

Although I have forgotten the rest of the ditty, I've also only "semi-sprung" into my seasonal cleaning. In fact, some of those indoor and outdoor chores are still waiting to be finished since last year.



Obviously, I am not as rigid in keeping order as I once was. Pondering this, a parallel thought popped into my head. During Lent, I did a lot of praying that led to cleaning the cobwebs from my mind and, hopefully, from my soul.

During that time, I was also slowly whittling away at a stack of mail set aside for better reading than the quick look when I first glanced at the items as they arrived in my mail box.

In the stack was *Conquer*, a newsletter from the Myasthenia Gravis Foundation of Illinois. (I have MG, and Illinois is my home state.) An article by the Rev. Sandy

Jones, an ordained interfaith minister specializing in motivation, caught my eye. It was titled "How does your mental garden grow?" (More about her can be found at www.soulmotivations.com or www.emerginghealers.com.)

Periodically, I recall my personal Lenten efforts, getting my mind and soul in order. But I had never thought of that in terms of mental gardening so Rev. Jones' words were welcomed: "Be still and know that peace is possible. It takes only a second to change your mind. ... Imagine your mind as a mental garden ... a beautiful place to spend time with peace-filled thoughts and wonderful pathways to explore."

What's more, Rev. Jones wrote, "As the gardener you get to choose which thoughts ... will nurture the inner beauty of your mind. You have the power to ... weed out the thoughts that can wreak havoc and bring forth chaos to both your inner and outer experience. If you invest in negative thoughts, they continue to grow and, before you know it, your beautiful garden is overgrown with weeds

that strangle the lovely flowers. ...

"Pay attention to which thoughts come in as you awaken each day. Listen ... tune in ... and take care of it as a wise gardener would. Fertilize it with nurturing thoughts of love, joy and peace. Breathe in deeply and allow the oxygen to flow through. Fill your thoughts with hope and happiness. Keep your mind open to endless possibilities. ... Life on the inside creates life on the outside. ... Your thoughts are a choice."

Recently, I visited a friend in her 90s, a peaceful woman. Coincidentally, Dorothy talked about how deep breathing can lessen pain and promote inner peace. She has a beautiful prayer life, and one of her special joys is praying before the Blessed Sacrament. When I tell her goodbye, I hug her and can feel her contentment. Peaceful friends and family of all ages help my inner peace.

Be still ... and know God.

(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

Pilgrimage in Brazil and other holy places

This month, Pope Benedict XVI journeyed to Brazil, a country of 134 million Catholics, which represents 83.5 percent of its population.



Part of the Holy Father's visit included a pilgrimage to the town of Aparecida, which lies in the province of Sao Paulo. It is known as the most important Marian shrine in the country, the point where pilgrims from all over the world converge. Our Lady of Aparecida is the patron saint of Brazil.

A pilgrimage is a long journey or search of great spiritual and moral significance. It is a journey to a sacred place or shrine of importance to a person's beliefs and faith. It is a sacred journey, especially one undertaken as a way to pay homage.

It all began in 1717 when three fishermen, Domingos Garcia, Filipe Pedroso and João Alves, were sent out by the local authorities to find fish in the Paraíba River. They went down the river and found nothing. After many unsuccessful attempts, they arrived at a place called Porto Itaguaçu.

Alves threw his net into the water and brought out a statue of Our Lady of Conception, but the head was missing. He threw his net in again, and soon reeled in the head of the statue.

After that, according to the legend, the fish arrived in abundance for the three humble fishermen, and their nets were full. Thus began their pilgrimage of faith.

This sacred location became a place to revisit, and recall our stories and experiences of faith. For some, a pilgrim's destination becomes a place to remember the faithfulness of others.

Some of the most important pilgrim destinations include Jerusalem, site of the crucifixion and resurrection of Jesus, and Rome, site of the deaths of St. Peter and St. Paul and other early martyrs as well as the headquarters of the Catholic Church.

Many pilgrims travel to Constantinople, present-day Istanbul, Turkey, and former capital of the Byzantine Empire and see of the ancient patriarchs. Lourdes in France is a popular pilgrim destination where apparitions of the Virgin Mary appeared, and the Way of St. James in Santiago de Compostela is the pilgrimage to the Cathedral of Santiago de Compostela in Galicia in northwestern Spain, where the remains of the Apostle, St. James the Great, are said to be buried.

Aparecida remained an unassuming village with a small community of Redemptionist missionaries. They arrived from the province of Munich in Germany and took on the responsibility for the shrine, making it the first Redemptionist parish in Latin America.

Construction of the shrine by the Redemptionists began in 1737, and it was dedicated to the Immaculate Conception and our Holy Mother, patron saint of mothers-to-be and newborns, rivers and the sea, gold, honey and beauty. It is now the second most visited Marian shrine in the world.

Aparecida is also the second largest basilica in the world after St. Peter's Basilica in Rome. It can hold up to 45,000 worshippers.

During his life in Nazareth, Jesus honored the Virgin Mary and Joseph when he learned how to make the pilgrimage to Jerusalem.

Lead us, Lord, to be aware of the importance of pilgrimage for faithful Catholics everywhere.

Lead us to understand that we too have to "attend to our Father's business" (Lk 2:41-52).

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

Solemnity of the Ascension of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 20, 2007

- Acts of the Apostles 1:1-11
- Ephesians 1:17-23
- Luke 24:46-53

The Acts of the Apostles supplies the first reading with the story of the Ascension of the Lord from earth into heaven.



This passage is the beginning of Acts. As is the case with the Gospel of Luke, Acts seems to have been a work composed for one person named Theophilus. It is not known, however, if this was a proper name or a title. In Greek, it means "friend of God."

Were Luke and Acts written to a pious person who had a proper name not recorded in these Scriptures?

In any case, these first 11 verses of Acts have a powerful message. Resplendent in the message, of course, is the ascension of Jesus into heaven, the lifting of Jesus from earthly space and time to return to heaven.

This act of ascending, not of being assumed, reveals—as the Resurrection—that Jesus came from God, is with God, is eternal and possesses the power of God. He is God.

Other points are important. The reading gives the credentials of the Apostles. Jesus chose them. It was a divine act. The Holy Spirit was in their selection.

Furthermore, Jesus taught the Apostles as no one else was taught. They were specially trained because they had a unique mission. Jesus guided and directed them, and they obeyed him.

They witnessed the Ascension. As humans, they were confused, but Jesus promised that the Holy Spirit would give them insight and wisdom.

Then, to underscore the divinity of Jesus and the divine mission of Jesus, angels appear after the Ascension to tell the Apostles that they should now go on with their mission.

The Apostles' mission was to preach

the Gospel and to bring into the world the mercy, love and presence of God in Jesus.

The Epistle to the Ephesians, the source of the second reading, is a beautiful prayer asking God to give the followers of Jesus wisdom and insight.

God's wisdom and strength, the reading states, will be "distributed among the members of the Church." It counsels believers to put everything under the feet of Jesus, the "head of the Church."

St. Matthew's Gospel, the last reading, offers an Ascension Narrative.

Jesus leads the Apostles to a place near Bethany. The Mount of Olives, traditionally said to have been the site of the Ascension, is near Bethany. Jesus tells the Apostles that the Scriptures have been fulfilled. This is proof of the identity of Jesus.

It also is proof of God's communication with people through the centuries and of God's mercy.

Matthew also establishes the Apostles as the chief witnesses and primary students of the Lord. The Spirit will come.

Determined and committed, the Apostles watch the Ascension of Jesus then return to the city, where they pray in the temple and proclaim the praises of God.

Reflection

The readings powerfully testify that Jesus is God. Although crucified and dead, Jesus rose again to life then ascended into heaven. The correct word is "ascension," not "assumption." He went to heaven, breaking the bonds of earth, with the power of God. He was not taken into heaven.

The readings are strongly ecclesial. They stress the identity of the Apostles, both in the first and in the third readings. They learned from Jesus. The Spirit would come to guide them. Important for us today, they formed the Church, of which true believers are a part. Through them, in Christ, God lives in the Church and still touches us through the Church.

The Easter story and the salvation story are approaching the climax. The readings tell us that Jesus lives still in the Church. He has not gone from us. †

My Journey to God

In the Wilderness

Self is the enemy, always Self:
Looking inward, ever clamoring,
Loud, demanding, pride enamoring,
Traacherous, troublesome Self.

Useless, apathetic Self.
"I want, I will, I should, I must"—
All good intents that come to dust
Because of self-imposing Self.

I would escape this endless Self,
This part of me that holds me fast
With lies and thoughts of failures past,
That keeps my eyes from seeing You.

That keeps my ears from hearing You.
That interrupts, takes hostage prayer
And keeps me weak and in despair
Beyond your Peace.

I am so tired of fighting Self
In vain. Lord, in Your forty days
Of wilderness and desert ways
Did doubting enter in?

"Deny thyself, and follow Me,"
You said. And Lord, I try
To silence the incessant cry
Of foolish, needy Self.

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



CNS photo/Bruno Domingos, Reuters

Be Thou my strength, I beg Thee. Please
Forgive the Self that hinders me
From all that You would have me be,
And makes the devil laugh.

By Linda Abner

Daily Readings

Monday, May 21
Christopher Magallanes, priest
and martyr
and his companions, martyrs
Acts 19:1-8
Psalm 68:2-5ac, 6-7ab
John 16:29-33

Tuesday, May 22
Rita of Cascia, religious
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, May 23
Acts 20:28-38
Psalm 68:29-30, 33-36c
John 17:11b-19

Thursday, May 24
Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, May 25
Bede the Venerable, priest and
doctor
Gregory VII, pope
Mary Magdalene de'Pazzi,
virgin

Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20ab
John 21:15-19

Saturday, May 26
Philip Neri, priest
Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 21:20-25
Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezra 37:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 27-28,
29bc-30, 35c
Romans 8:22-27
John 7:37-39

Sunday, May 27
Pentecost Sunday
Acts 2:1-11
Psalm 104:1ab, 24ac, 29bc-30,
31, 34
1 Corinthians 12:3b-7, 12-13
or Romans 8:8-17
John 20:19-23
or John 14:15-16, 23b-26

Question Corner/Fr. John Dietzen

Jesus refers to Mary as 'woman' for cultural and symbolic reasons

Q At the wedding feast in Cana, Jesus refers to his mother as "woman"



(Jn 2:4). It seems cold and impersonal to speak this way even to a stranger, let alone to one's mother.

Commentators say Jesus is, in fact, according Mary the highest form of respect.

Yet Jesus addresses both the Samaritan woman (Jn 4:21) and the woman taken in adultery (Jn 8:10) the same way.

Are we to conclude that Jesus is giving them the highest respect, too? (Virginia)

First, in Jesus' time, calling a lady 'woman' was not rude or offensive. His address of people as woman, in the cases you mention, for example, was certainly not hostile.

Mary obviously didn't feel hurt or rejected by it since she immediately tells the waiters at the wedding feast to "do whatever he tells you" (Jn 2:5).

The language is a bit strange in a way, but Jesus emphasizes—as he does elsewhere in the Gospels—the distance between himself and his family as well as his self-determination of how and when he would proceed in fulfilling the mission he received from the Father.

John gives many hints in this Cana incident that there was more going on than just another miracle story. The reference Jesus makes to his "hour" (Jn 2:4) and the mention of signs and glory (Jn 2:11) tell us that the significance of what is happening here goes beyond the miraculous change of water into wine.

An abundance of wine—new wine—is often mentioned in Amos, Isaiah and Jeremiah in the Jewish Scriptures as an image of the final age, the heavenly messianic banquet.

On his holy mountain, says Isaiah, "the Lord of hosts will provide for all peoples a feast of rich food and choice wines, juicy rich food and pure choice wines" (Is 26:6).

The Churches who first received the Gospel of John could not have been unaware of the connection between these

words and what Jesus was about during the wedding feast at Cana.

Thus, the Cana story is the inaugural episode of the whole fourth Gospel, setting the themes for what is to follow as the sermons do, for example, in the Gospels of Matthew and Luke.

The only other place that Mary appears in the fourth Gospel is at the foot of the cross, where again Jesus calls her woman. John never gives her name.

Jesus' reference to his mother as "woman" in both events suggests that John intended to connect Cana and Calvary, the beginning and end of Jesus' ministry, the period when he was preparing for his "hour" and the occasion when that "hour" had arrived.

Having affirmed the detachment from his human family, Jesus now bonds his mother and the "beloved disciple."

The Gospel explicitly notes that it was "from that hour" of the death, resurrection and glorification of Jesus that the disciple took her into his own home and the new community of the children of God was established, which was made up of those called to be the Lord's family.

All this helps to understand both the civility of the language that Jesus uses toward his mother and how those words reflect the reach of our Lord's ministry into the distant future.

Some interpreters profess to see more complicated symbolism in Mary's role as "woman"—that she is, for example, revealed as the new Eve, the universal mother of all believers, a theory that became popular in Mariologies centuries later.

Whether and in what way such a role for our Blessed Mother may be true, it seems most scholars believe these kinds of interpretations import symbols that stretch beyond the evidence supported by the fourth Gospel's text.

(A free brochure answering questions that Catholics ask about receiving the holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

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.

ALLEN, Elva Marie, 99, St. Augustine, Jeffersonville, May 2. Mother of Sharon Brading, Shirley Unger and William Allen. Sister of Lloyd Tatlock. Grandmother of 11. Great-grandmother of 22. Great-great-grandmother of 18.

BANET, Kevin L., 49, St. Mary-of-the-Knobs, Floyds Knobs, May 2. Husband of Dottie Banet. Father of Tyler Graham, Alyssa and Jessica Banet. Son of Raymond and Evelyn Banet. Brother of Linda Schmidt and Rick Banet.

BECHERT, Suzann M., 68, St. Roch, Indianapolis, May 7. Sister of Kathleen Feltz. Aunt of several.

BEERY, Kenda K. (Cordes), 48, St. Matthew, Indianapolis, May 1. Wife of Paul Beery. Mother of Jina and Kikalos Beery. Daughter of Ken and Rose Mary Cordes. Sister of Kim Wall, Paula Wilhauck, Karl, Kent and Kurt Cordes.

CASSERLY, Margaret M., 90, Holy Trinity, Indianapolis, April 2. Aunt of several.

COLUSSI, Lea, 75, Prince of Peace, Madison, May 1. Mother of Ann Dee, Ellen Miller, Jane Romick and Joseph Colussi. Sister of Jean Inkrot and Virginia Kemme. Grandmother of nine.

DUCHENEVAUX, Alvena R., 83, St. Lawrence, Indianapolis, April 24. Sister of Vivian Billman, Patricia Pavey, Faith Hackleman, James and Richard Ducheneaux.

FLASPOHLER, Elizabeth, 68, St. Michael, Brookville, April 27. Wife of Kenneth Flaspohler. Mother of Stephanie LaMont, Darrell, David, Doug, Dwight and Terry Flaspohler. Daughter of Martha (Monroe) Doerflein. Sister of Betty Hensley, Janet Metcalf, Marilyn Faspohler, Lester Monroe, Anthony, Eugene, Keith and Kenneth Doerflein. Grandmother of nine.

FOLEY, Ada M., 84, Most Sacred Heart of Jesus, Jeffersonville, April 26. Mother of Bonnie Crain, Bobbie Skaggs, Soozie Thomas, Gerald, John, Joseph and Thomas Foley. Sister of James Franklin. Grandmother of 16. Great-grandmother of 13.

KNARZER, Marie Geraldine, 90, St. Michael the Archangel, Indianapolis, March 30. Mother of Jean O'Keefe, Rosellen Schafer, Providence Sister Arlene Knarzer and Reginald Knarzer. Grandmother of nine. Step-grandmother of three. Great-grandmother of 14.

KRACHENFELS, Margaret M., 90, Christ the King, Indianapolis, May 3. Mother of Kristie Gill and Paula Mello.

Grandmother of four. Great-grandmother of one.

MADDUX, Anastasia Marie, 57, Holy Spirit, Indianapolis, April 20. Wife of William Maddux. Mother of Lisa and Steven McCubbins and Brandy Maddux. Daughter of Daniel and Helen (McMahon) McIntosh. Sister of Andy and Charlie McIntosh.

MANDERINO, Alletta, 74, Sacred Heart, Clinton, May 4. Mother of Joe Manderino. Sister of Lillian Kazakevich. Grandmother of two.

MC DONALD, Betty L., 65, St. Bartholomew, Columbus, April 13. Wife of Jerome McDonald. Mother of Jerilyn Brewer, Jolanda Harmon, Jeremy and Jerome McDonald II. Grandmother of nine.

NAVILLE, Grace M. (Roberts), 96, St. Mary-of-the-Knobs, Floyds Knobs, May 2. Aunt of several.

ODER, Elmer, Jr., 48, Most Sorrowful Mother of God, Vevay, May 1. Father of Kathleen Geiger, Kimberly Haynes, Amanda Vanlandingham, Daniel and Elmer Oder III. Son of Elmer and Carol Oder Sr. Brother of Cherie Schoonover, Michele Wuebbing, Charlie Pence and Douglas Oder. Grandfather of four.

SCHMIDT, Hubert, 75, St. Jude, Indianapolis, May 1. Husband of Betty (Cleary) Schmidt. Brother of Vivian Beard, Kathryn Berger, Edith Bordenkecher, Franciscan Sister Elora Schmidt and John Schmidt.

SULLIVAN, Mary Theresa, 82, St. Pius X, Indianapolis, May 1. Mother of Christopher, Gerard and W. Joseph Sullivan. Sister of Eugene Costanza. Grandmother of two. †

Msgr. James Lindenmeyer served Native Americans in New Mexico

By Mary Ann Wyand

Msgr. James Lindenmeyer, a retired priest of the Diocese of Gallup, N.M., and Batesville native who lived in Shelbyville during the past four years, died there on May 8. He was 85.

Msgr. Lindenmeyer conducted mission appeals and provided sacramental assistance at parishes in the archdiocese for the past four years while living with his sister, St. Joseph parishioner Shirley Alton of Shelbyville.

"We are deeply saddened by Msgr. Lindenmeyer's death," Bishop Donald E. Pelotte of Gallup said in a statement. "He was loved very much by the people of the Diocese of Gallup," Bishop Pelotte said. "We offer our prayers for Monsignor, and we will hold up his family in prayer."

Bishop Pelotte said Msgr. Lindenmeyer was "a hard-working and dedicated priest" who was "always very respectful and helpful to me."

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, celebrated a Mass of Christian Burial for Msgr. Lindenmeyer on May 14 at St. Joseph Church in Shelbyville.

He said Father James Shapelle of Cincinnati, a seminary classmate, preached the homily for his longtime friend. "The archdiocese was proud to have given a priest-missionary to Gallup, New Mexico," Msgr. Schaedel said. "I had fond memories of Msgr. Lindenmeyer appearing each summer in the Mission Office. He was a delight to talk with—always upbeat. He was always willing to help out in parishes during the summer when he was here. He was a 'priest's priest.'"

Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocese, remembered Msgr. Lindenmeyer as "a very kind and patient person" who "had a great sense of humor."

She said they traveled "many miles in our archdiocese" for mission education programs at parishes and schools, where he shared

stories about "his missionary work of spreading the Good News" to Native Americans in the Diocese of Gallup.

"Most of his presentations were in the high schools," Sister Demetria said. "The young people enjoyed his slides and his stories. It would not surprise me to hear of someone's vocation being the result of having heard him tell his story."

Our Lady of the Most Holy Rosary parishioner James Alton of Indianapolis, Msgr. Lindenmeyer's nephew, said his uncle loved to preach on behalf of the Indian missions.

"He passed away ... after a five-year struggle with Alzheimer's disease," Alton said. "We will be returning [his body] to Farmington, N.M., for Mass and burial as he requested."

A Mass of Christian Burial will be celebrated on May 18 at St. Mary Church in Farmington, N.M. Burial will follow there.

James Lindenmeyer was born on March 1, 1922, in Batesville.

He was ordained to the priesthood for the Diocese of Gallup by Bishop Bernard T. Espelage on Nov. 14, 1948.

On Dec. 12, 1972, Father Lindenmeyer was elevated to the rank of Domestic Prelate (Monsignor) by Pope Paul VI.

He served at Our Lady of Guadalupe Parish in Flagstaff, Ariz., from 1950 until 1969. When the Diocese of Phoenix was created, he was appointed assistant pastor of St. Joseph Church in Winslow, Ariz., where he served from 1948 until 1950. He also served there as pastor from 1969 until 1976.

In 1976, Msgr. Lindenmeyer was named pastor of St. Mary Parish in Farmington, N.M., where he served until his retirement in 1996. He made his home there until four years ago when deteriorating health forced him to move to Indiana, where his family could care for him.

Surviving with his sister, Shirley Alton, and brother-in-law, Charles Alton, are four nephews, three nieces and 13 great-nieces and great-nephews. †

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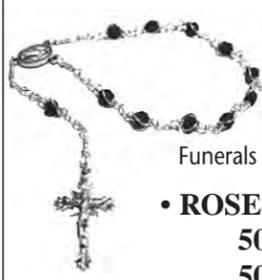
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