The wedding planners

Coordinators help couples prepare for special moment

By John Shaughnessy

The stories can be poignant, including the request from the bride who wanted to be the fifth generation of her family to be married in the same church. As the bride stood at the altar in 2005 at St. John the Evangelist Church in Indianapolis, she made her marriage vows in the same place where her parents, her maternal grandparents, both sets of great-grandparents and her maternal great-great-grandparents had promised their lives to each other—a family connection that dated back to 1888.

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

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

Nickels told the couple that the Church couldn’t accommodate the dogs, that the animals couldn’t be part of the holy sacrament of marriage binding the couple in a loving union, and woman. The couple understood, still went married at Sacred Heart and then had their photos taken with their dogs outside the church after the ceremony.

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

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

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

The best couples

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

A call of desperation

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

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

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

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

See COORDINATORS, page 2.

For weddings, downtown churches in hot demand

By John Shaughnessy

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

On Dec. 31, 2004, Steve Kovecsi and Lindsey Torzewski had already known for months that they wanted to be married at the beautifully ornate St. John the Evangelist Church in Indianapolis during June of 2006. Steve and Lindsey also had been told by the wedding coordinator at St. John’s that she wouldn’t start accepting first-come, first-serve reservations for wedding dates in 2006 until Jan. 1, 2005.

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

When St. John’s wedding coordinator, Bridget McClellan, checked the answering machine later, the first message on Jan. 1 was from Steve. She phoned Steve and Lindsey to tell them they had secured the wedding date they wanted June 24, 2006.

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

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

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

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

See CHURCHES, page 2.
The most important part to remember from a wedding is the “vows, that’s what you will remember,” advises Paola Alejo. “It’s always been a beautiful church, but since the restoration after the fire in 2001, it’s absolutely glorious. And there’s the downtown proximity. The majority of weddings at Sacred Heart involve a downtown reception.” She pauses and says, “We’re booking a year ahead. I’ve had to refer people to St. Mary’s, St. Patrick’s, the cathedral and St. Joan of Arc.”

Paola Alejo knows firsthand how the traditional beauty of St. Mary Church attracts couples hoping to be married there. An administrative assistant at the parish, Alejo not only schedules weddings at St. Mary’s, she was married there in October of 2004. “It was the most beautiful wedding, a Hispanic wedding,” Alejo says. “Most of the people say they like the church because it’s older and it’s so beautiful. They also say they have a lot of guests coming from out of town and it ties into the reception as well so that’s another reason St. John’s is popular,” she says.

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

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

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

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

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Music in motion
Pastoral musicians want next generation to spotlight Christ

By Sean Gallagher

Nearly 3,000 liturgical musicians from across the country gathered in Indianapolis from July 9-13 to improve the skills of their craft, ponder the relationship of their ministry to the broader life of the Church, and grow in their life of faith through concerts and common worship.

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

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

One of them was Steven Warner, who has ministered in liturgical music at the University of Notre Dame for more than 25 years, most notably as the leader of its folk choir.

On the convention’s first day, Warner, in a keynote address, invited his vast audience to consider how they, through their music ministry, will lead “generations to consider how they, through their life of faith, will lead future generations must not be about us. It must point to someone else: the person of Jesus Christ.”

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

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

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

Warner’s effort to form the next generation in June 2008. In addition to the courses they take, applicants accepted by the archbishop will begin as deacon candidates from the archdiocese who are members of the choir.

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

“Healing the heart just helped me grow closer to Christ and also helped me figure out what I want to do with my life,” he said.

“Hearing all the stories from previous choir members and people that are in the choir right now, I think I want to do something—something around the Church—other than just doing music.”

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

See MOTION, page 20

Deacon Candidates Prepare for Their Last Year before Ordination

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

“Deacons are part of the structure of ministry established by the Church in the sacrament of Holy Orders,” said Father Bede. “The order of deacons expresses the Church’s commitment to the ministry of charity that Pope Benedict XVI described in his encyclical Deus Caritas Est: ‘The deacon is like a messenger rather than the message. The deacon is a link between Christ and the people by whom he is sent. Therefore, the deacon is to be a bridge between the people of God and the Lord Jesus Christ.’”

In September 2006, the initial process entered into the application process. The applicants accepted by the archbishop will begin as aspirants later in 2007 and move into the full four-year program in August 2008. During the coming months, we will be concluding the pre-ordination formation of the current class and begin formation with the next class.”

In September 2006, the initial process entered into the application process. The applicants accepted by the archbishop will begin as aspirants later in 2007 and move into the full four-year program in August 2008. During the coming months, we will be concluding the pre-ordination formation of the current class and begin formation with the next class.”

Legacy for Our Mission: For Our Children and the Future

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

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

“The call was so pronounced. I was sitting in Mass and the Holy Spirit nudged me to investigate the program,” said Hodges. “I spoke to Brother William who was the chaplain at the Johnson County jail. We read and reflect upon the readings from the upcoming Sunday and pray with the inmates. Some come to worship; others come to break up the monotony that is their lives in prison. Whatever the reason, we’re glad they’ve come.”

The third year of the program has just come to a close and the deacon candidates are preparing to begin their final year of formation before ordination. The candidates continue to learn about ministry and are being formed as deacons by the people they serve in their parishes, their communities and the agencies of the archdiocese.

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

Pope Benedict XVI was busy in the weeks leading to his summer vacation. First, he issued the long-awaited letter to Chinese Catholics, expressing his love for and closeness to them, and appealing for unity and reconciliation among them. The Criterion reported on that letter in its July 6 issue.

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

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

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

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

The pope sent an advance copy of his letter to the Chinese government. He assured Chinese authorities that the Holy See doesn’t wish to interfere in China’s internal policies. He also assured Bishop Hong Xinmao of Hebei province.

One of the obstacles to unity among China’s Catholics is the matter of apostolic succession of the bishops appointed by the Chinese government. The pope acknowledged that solving this problem “cannot be accomplished overnight.” However, at least 90 percent of China’s bishops are now in full communion with Rome, and Pope Benedict invited those who are not to try to get better cooperation in resolving the problems that China’s fervent Catholics are experiencing.

The letter allowing greater use of the Tridentine Mass, using the missal published by Pope John XXIII in 1962, may be more important in other countries than it is here. Many Catholics, though, retain a love for the Mass in Latin. For some, it’s nostalgic, but others believe that it’s more reverent.

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

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

Of the three documents released recently, the one confirming that the Catholic Church is the one true Church is clearly teaching on controversial issues. Yet it doesn’t because it doesn’t state anything new, but the plain fact is that many Catholics today have come to believe that one Christian denomination is as good as another.

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

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

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

The new document reaffirmed Vatican II’s acknowledgement that the Orthodox Churches are true Churches. We’ll be hearing more reaction to that letter, but it’s best to clarify exactly what the Catholic Church teaches, and that document does that.

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

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

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

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

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

In his personal conversations, he proves to be the best listener. To know Father Cliff is to understand that he dedicated his life in the service of others, and did it with great simplicity, especially for those in their hour of need. He represents the very best qualities of a parish priest.

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

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

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

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

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

Py is among members of St. Augustine Parish in Jeffersonville.

Letters to the Editor

Dear Editor,

Prayer is the best solution in immigration reform debate

Thank you for printing the “Be Our Guest” commentary in the July 6 issue by Susan Hurst to counter Douglas Kimco’s June 22 column on the immigration issue.

Thank you also for printing Patrick Long’s letter last October countering Dan Conway’s immigration editorial (“Catholicism is pro-immigration”). I believe that the government of Mexico and the Church within Mexico has an obligation to care for its citizens within their culture and not their own.

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

This issue is between and within sovereign democratic nations. Prayer is the best answer. It is more powerful than the current political tactics employed by the U.S. bishops.

Prayer in conjunction with democratic processes will ultimately achieve a just solution. God’s will be done.

— Henry Kurz

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

(Declaración del Vaticano II)

Las reflexiones del Papa Benedicto XVI sobre la participación activa en la Eucaristía muestran las consideraciones presentadas por los obispos en el Sinodo de 2005 sobre la Eucaristía, el Concilio Vaticano II y la forma en que se ha ejercido la participación activa (Concilium, 14-20). Las palabras en latín utilizadas por el Concilio y la exhortación apostólica del Papa son actuales participantes.

El Papa indicaba que se debe aclarar que la palabra “participación” no se refiere a la mera actividad externa durante la celebración.

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

El texto del Concilio sobre la liturgia “exhita a los fieles a no asistir a la liturgia eucarística como espectadores mudos o extraños, sino a participar, consciente, piadosa y activamente en la acción sagrada. Son siempre necesarios para la celebración de la Eucaristía, ya que la misa es el principio y el fin de la vida eclesial” (n. 52).

El Santo Padre no pide que profundicen sus conocimientos sobre la participación activa en la misa, sino que se conviertan en superintendentes de la iglesia. Y en los diferentes contextos y culturas, estas van a ser traducidas a su propio idioma.

El Papa observa que “no ayuda a la participación activa de los fieles una confusión ocasional por la incapacidad de distinguir las diversas funciones que corresponden a cada uno en la comunion eucarística. En particular, es preciso que haya clara distinción entre las funciones eucarísticas del sacerdote, que es el que ordena, y los fieles que reciben la eucaristía, desde el saludo inicial a la bendición final. "En virtud del Orden sagrado que ha recibido, él representa a Jesucristo, Cabeza de la Iglesia y de las Iglesias, y en su acción, se manifiesta en todos nosotros, para que los fieles lo reciban, y así se realice el acercamiento de cada uno al misterio de la Eucaristía” (n. 54).

El Papa invita a que las concelebraciones y las participaciones en la liturgia sean de tal manera que en cada edición de este momento se realice el acercamiento de cada uno al misterio de la Eucaristía.

El Papa escribe: “Para lograr este objetivo, reconvocando a las Conferencias Episcopales que favorezcan el adecuado equilibrio entre la participación activa de los fieles y en los cánticos, de las imágenes visuales puede representar la Eucaristía, en un mundo que se vuelve cada vez más secularizado, una necesidad pastoral de garantizar la asistencia espiritual a los enfermos, a los que están en casa, a los que están hospitalizados” (n. 58). Debe hacerse todo lo posible para facilitar la participación de los discapacitados en la Eucaristía, especialmente aquellos que pertenecen a iglesias orientales (n. 60).

La participación de emigrados y refugiados, especialmente aquellos que pertenecen a iglesias orientales (n. 60).

“Favorece dicha disposición interior, por ejemplo, el recogimiento y el silencio, al menos unos instantes antes de comenzar la liturgia, el ayuno y, cuando sea necesario, la confesión sacramental” (n. 55).

La intención de vocaciones del Arzobispo Buechlein para julio

Sentido de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más ampliamente notificados por las autoridades.
Paula Scriver joins Franciscans

Paula Scriver became a postulant in the congregation of the Sisters of the Third Order of St. Francis during a community prayer service on July 16 at the Chapel of the Immaculate Conception at the motherhouse in Coldwater, Mich. A native of Putnam, Conn., Scriver earned a bachelor’s degree in physical education with a minor in therapeutic recreation at the University of Connecticut. She earned a master’s degree at the Franciscan Institute of St. Bonaventure University. For the past three years, Scriver has worked as a professor at Brier Cliff University in Sioux City, Iowa. During her postulant year, she will be a professor at St. Bonaventure University and live in community with Franciscan Sister Daria Mitchell in Olean, N.Y. After a year of discernment, the postulancy begins a three-phase program of formation followed by novitiate and a temporary profession, which lead to a permanent commitment as a Franciscan. †

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

www.WWME.org

NFP Awareness

Week is July 22-28

“Life—A Gift of Married Love” is the theme for Natural Family Planning Awareness Week on July 22-28 in dioceses throughout the U.S. The educational week sponsored by the U.S. Conference of Catholic Bishops’ Secretariat for Pro-Life Activities is “a call to celebrate and reverence God’s vision of human sexuality.” For more information, log on to www.archindy.org/family/marriage.nfp.

Worldwide Marriage Encounter is Aug. 24-26

Looking for some time away from daily stresses to reconnect with your spouse? Whether you’ve been married for one week or 40 years, Worldwide Marriage Encounter provides an opportunity to do that. During the weekend, spouses focus on their relationship and how God has blessed them with the sacrament of marriage. The next Marriage Encounter weekend in the archdiocese is Aug. 24-26 at Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. For more information, log on to www.WWME.org, call Mark and Jill Levine at 317-888-1892 or send an e-mail to briellex@leaveline.net. †

VIPS

John and Dorothy (Jones) Engle, members of St. Joan of Arc Parish in Indianapolis, will celebrate their wedding anniversary on July 26. The couple was married on July 26, 1947, at St. Joan of Arc Church in Indianapolis. They have eight children: Barbara, Mary Jo, Nan, Susan, John, Mike and Tom Engle. They have nine grandchildren and one great-grandchild.

Anthony and Julienne (Wagner) Grauman, members of Our Lady of the Greenwood Family Life Center in Greenwood, will celebrate their 50th wedding anniversary on July 27. The couple was married on July 27, 1957, at St. John the Baptist Church in Indianapolis. They have four sons: Christopher, Mark and Brian Grauman. They have two grandchildren.

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Travel with other Catholics including your Catholic Chaplain Father Matthew Koppaunak. This will be Father Matthew’s first trip as a YMT Chaplain. He is Associate Pastor at St. Mary’s Star of the Sea Parish. You’ll dock at the beautiful Hawaiian Islands during their spectacular spring-time, with tomatoes all in bloom! This 15-day vacation includes a 12-day cruise from Honolulu to Kauai. Additional 3-day trip to the Na Pali coast. The trip includes a Pinnacle performance Fasching (on the 3-day trip to the Na Pali coast) and a flower lei greeting, cruise transfers, four nights hotel stay, round trip airfare and baggage handling. Add $500 for round trip airfare from Indianapolis. Meals will be celebrated stroke in Honolulu and some days on ship. $150 deposits are due now. Family & Friends welcome.

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$350 deposit is due now. Family & Friends welcome.

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“I’m goin’ down to the beach”

As a special reward for your reservation, we are going to outfit you with a “MAYOR’S” Favorited Cruise, “I’m goin’ down to the beach” along with a day of wine, dine and relax in a tropical paradise.

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INVESTMENT MANAGEMENT SERVICES"
Black Catholic congress closes with reports on challenges, responses

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

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

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

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

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

In the five years since the last congress, the Catholic education leadership committee also has been working hard, said Kathleen Merrit, director of the Office of Ethnic Ministries for the Diocese of Charleston, S.C. Commissioners have researched and published a book, titled sustaining Catholic Education in and for the Black Community, as a resource for dioceses, individuals and organizations who are trying to develop successful strategies for sustaining Catholic education in their communities, Merrit said.

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

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

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

Commissioners are trying to help parishes find new and effective ways of evangelizing and put together a “tool kit” of best practices and strategies for parishes, she said.

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

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

The spirituality leadership commission has been working to help Catholics acknowledge the gifts of black spirituality and God’s call to ongoing evangelization, said Maria Jenkins, director of the Office of Black Ministry for the Archdiocese of Miami. John Phillips of the Atlanta Archdiocese and Ayisha Morgan-Lee of the Pittsburgh Diocese, who are both members of the commission on youth and young adult leadership, called upon congress participants to support expanded ministerial and leadership roles for black Catholic youth ministers.

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

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

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

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

Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocese, was one of four presenters for a workshop on “The Work of the Catholic Church in Sudan: Living Our Baptismal Promises.”

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

“Africa is a concern of all black Catholics,” Sister Demetria said. “… Some of the justice issues need to be addressed by writing to their congresspersons. We take it as part of our duty to make it known that people are suffering and we can do something about it.”

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

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TRADITION
continued from page 3

controversies.

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

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

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

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

In contrast, the pope’s one-page letter changing the conclave rules dropped out of nowhere. Clearly, this was something the pope did not feel needed broad or lengthy consultation.

For journalists in the Vatican’s press room, the conclave spokesman, had been briefed and could answer some questions. The pope’s move effectively restored the two-thirds majority for all circumstances of papal election, eliminating a simple majority option.

The latest document to drop out of the Vatican pipeline was a statement reaffirming that the Catholic Church is the one true Christian communities. It was personally approved by the pope.

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

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

When Carmel’s Football Coach, Mo Moriarity, suffered a heart attack during the sectional championship game, his team trainer told him there was only one place to go...St.Vincent Heart Center of Indiana. “The staff was exceptional. The doctors are world-class. And the care I received couldn’t have been better. I’m very fortunate St.Vincent Heart Center is here, and that I live here.”

The best heart team. The best outcomes. The best heart care in Indiana. Period.

Mo Moriarity
HEAD FOOTBALL COACH,
CARmEL HIGH SCHOOL

“IT’S THE PLACE YOU WANT TO GO TO GET YOUR HEART WORKING RIGHT.”

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The best heart team. The best outcomes. The best heart care in Indiana. Period.

Mo Moriarity
HEAD FOOTBALL COACH,
CARmEL HIGH SCHOOL
Lauren Mollie Senac and Colin Zachary Andrews were married on Oct. 21, 2006, at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of John and Pam Senac. The groom is the son of Tom and Sue Williams. Father Dennis Duvelius celebrated the Novus ordo Mass in Latin. See story on page 13.
Marriage Supplement

The Criterion  Friday, July 20, 2007

Wedding Announcements

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hortemiller-Bedel
Kelly Christen Hortemiller and Bruce Owen Bedel will be married on Sept. 29 at Nativity of Our Lord Jesus Christ Church in Indianapolis. The bride is the daughter of Richard and Rita Hortemiller. The groom is the son of Jack and Debbie Bedel.

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

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

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

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

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

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

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

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

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

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

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

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Continued on page 12
Isn’t it HIGH TIME
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Marriage vows are promise to God to be faithful in love

By Mary Ann Wyand

Colin and Lauren Andrews believe, are the keys to a happy marriage and a life together filled with many blessings.

The Andrews, who are members of Our Lady of the Most Holy Rosary Parish in Indianapolis, chose a Scripture reading from the Gospel of Matthew for their nuptial Mass last October to emphasize their devotion to God and their commitment to each other. The passage reads, in part, “… they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate.” (Mt 19:3-6).

Author Christopher West, a noted proponent of the late Pope John Paul II’s “Theology of the Body,” emphasizes in his books and speeches that marriage vows involve the promise for a lifetime of “free, total, faithful, fruitful love.” That is their promise every day as they await the birth of their first child in September, and pray that God will bless them with a long marriage and large family.

Lauren Senac and Colin Andrews met nine years ago as freshmen at Bethel College in Mishawaka, Ind. Their friendship blossomed into a love for God and for each other rooted in their faith that was strong enough to sustain their relationship when they were living half a world apart. She taught English at a grade school in China during 2003 and he pursued graduate studies at the Ave Maria School of Law in Ann Arbor, Mich.

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

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

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

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

As part of her marriage preparation, she prayed before the Blessed Sacrament for an hour every Saturday morning at Our Lady of Mount Carmel Church in Carmel, Ind. It was very important to us to have our wedding focused on the Eucharist,” Lauren said. “As the wedding began, I was so at peace and able to focus on the Eucharist and the fact that I was getting married to this person that I have loved for a very long time. It was wonderful.”

Colin enjoys thinking about their future as parents. “It was very important to us to have our wedding focused on the Eucharist, in part, because we don’t want the good for ourselves,” he said. “You become a saint through everyday life. … We love our faith and we love each other. We’re beyond yourself,” he said. “You become a saint through everyday life. … We love your faith and we love each other. We’re open to the grace of God and his teaching. There’s grace that comes with having children, and we’re open to life and his plan for us. That’s the greatest grace.”

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

Dear Supreme Knight:

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

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

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

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

— Beverly Buchanan

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Mahony, Cardinal Roger M.

Los Angeles Archdiocese on July 15 announced the largest church settlement of sexual abuse lawsuits to date, agreeing to pay more than 700 alleged victims a total of $560 million. Before noon the next day, Los Angeles County Superior Court Judge Haley Fromholz had approved the settlement, calling it “the right result.” He said settling the cases was “the right thing to do.”

Los Angeles Cardinal Roger M. Mahony again offered his personal apology to every victim of sexual abuse by a priest, religious, deacon or layperson in the archdiocese. It is the shared hope of everyone in our local Church that these victims, many of whom suffered in silence for decades, may find a measure of healing and some sense of closure with today’s announcement,” he said in a statement on July 15.

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

The settlement—reached by attorneys for both sides through their private meetings with the archdiocese—came the weekend before the first of 15 civil trials in Los Angeles County courts was to begin on July 16. With the agreement in hand, Cardinal Mahony and attorneys for both sides appeared in court to present the formal settlement to Fromholz for approval. Following Fromholz’s action, Cardinal Mahony repeated his apology and his offer to meet privately with any victim of abuse who asks.

“This particular day is a day for the victims to speak,” he said, adding that he would spend the rest of the day in prayer. During the hearing, Ray Boucher, lead attorney for the victims, thanked his clients for their resolve and courage, asking them to stand. “I think they deserve a tremendous debt of gratitude,” Boucher said, fighting back tears.

He credited Cardinal Mahony with taking steps that led to the settlement, which might not have occurred “if left to the lawyers.” Michael Henningan, attorney for the archdiocese, said in the courtroom that his views of clergy sex abuse had changed over the years he spent on the cases, largely through his private meetings with 70 plaintiffs. “I’d like to say that the Church would have been reformed without these cases, but I don’t know that’s true,” he said. “These cases have forever reformed the Archdiocese of Los Angeles. It will never be the same.” The archdiocese in December had announced the settlement of 45 lawsuits for $60 million. Under the latest agreement, the archdiocese will pay $250 million and the balance will come from a combination of payments from insurance carriers and religious orders whose members have been accused in the abuse cases. According to a tally prepared by the Los Angeles Times, the previous largest settlement of abuse cases in the United States since 2002 was the $157 million that the Boston Archdiocese agreed to pay to 983 claimants in several different settlement agreements. The Archdiocese of Portland, Ore., agreed to pay $129 million to 315 claimants, the Diocese of Orange, Calif., agreed to pay $100 million to 90 claimants, and the Diocese of Covington, Ky., settled with 350 claimants for $85 million.

Cardinal Mahony said the new settlement and the one for $650 million announced in November “will have very serious and painful consequences for the archdiocese.” He said the archdiocese will re-evaluate all ministries and services “since we will not be able to offer them at the same levels as in the past.” The archdiocese will sell “nonessential properties” to fund its portion of the settlement, he said, adding that no parish properties or schools would be affected. In May, Cardinal Mahony said the archdiocese would sell its chancery building to help finance the settlements. Archdiocesan functions would either move to rented space elsewhere or the archdiocese would lease back space in its current building, he said. About 50 properties had been identified as available to sell to cover the settlement costs.

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Prophecy tried to get Israelites to reform.

(February in a series of columns)

There are 18 prophetic books in the Old Testament, but don’t worry, I’m going to choose only a few. Isaiah is second only to Psalms as both the longest book in the Bible and as the most valuable Old Testament book of the New Testament. Isaiah the man first appears in the Second Book of Kings. He was a prophet who lived between 740 and 687 B.C. when the kings of Judah rejected his reforming ideals and acted against his advice. But Isaiah didn’t write this entire book. The book spans several centuries and is best characterized as a long-standing school or tradition of disciples. It wasn’t completed until the period 535-400 B.C. after the Babylonian exile and the return to Jerusalem. It ends with prophecies of a Messiah. An eyewitness to the fall and destruction of Jerusalem fulfilled these prophecies. For example, Jesus read a passage from Isaiah the morning he was crucified and then proclaimed that this prophecy was fulfilled in him. Passages in Isaiah also refer to the “suffering servant,” a42 passage that has been considered predictions about the sufferings of Jesus. Jeremiah was the next major prophet. He lived while the Babylonians were threatening Jerusalem. He urged the people to repent, but also studied to them what would happen to the Babylonians rather than escape to Egypt. The Israelite leaders didn’t take his advice and fled to Egypt. They were captured and taken into slavery. Much of the Book of Jeremiah tells what the prophet is doing as well as his prophecies. After all of Jerusalem, the Babylonians gave him the choice of enjoying a palace in Babylon or remaining in Jerusalem. He chose the latter, but when the remnant in Egypt rejected his advice and fled to Egypt, they dragged him with them, and that’s where he died. The Book of Lamentations is included among the prophetic books. An eyewitness to the fall and destruction of Jerusalem composed five laments that combine confession of sin, grief over the suffering and the humiliation of Zion, submission and mtresship, and strong faith in the constancy of God’s love and power to restore. The Book of Baruch follows Lamentations. It gets its name from the name of its prophet Jeremiah, and it was written in Babylon after the fall of Jerusalem. It is one of the few books in the Old Testament that contains instructions for an Israelite to live outside the promised land (the others are Tobit, Wisdom and Esther), even when his or her country is not inhabited by the Israelites. St. Jerome also didn’t include the book in his translation of the Old Testament. It is composed of five compositions, two in prose and three in poetic form. Ezekiel is also one of the major prophets. He is sometimes called “the father of Judaism” for his part in influencing the laws and customs in the Books of Mosis. He prophesied from Babylon after he was exiled there the first time the Babylonians conquered Jerusalem in 597 B.C. (They did it twice, destroying the temple in 587 B.C.)

Cornucopia/Cynthia Dewes

Hoping for reunion, but prepared for drama

When we consider the phenomenon of the family reunion, we’re bound to notice that some families are more united than others. In several cases, marriage can be a misnomer since getting together is more drama than love. My mom’s family was the dramatic kind. Every year we went to the Warm and Drung, maybe because they were German. Grandella Keller was stern and quiet in a kind of menacing way, and for many years, I was convinced he didn’t like me because he never spoke or smiled. It took years before I realized he was actually a marshmallow inside.

My step-Grandma, on the other hand, was kind and lively. Although she always had a cigarette in her mouth and she loved to drink beer, she was a model of propriety. Somehow, she took the edges off Grandpa’s proneness.

The problem was that she was a daughter of a previous marriage, also a nice woman, but a perceived threat to my mom and her new family. My step-grandmother was getting some of their mother’s beloved possessions instead of them. The old Heritance Devil again, hard at work to divide family.

Then there was Uncle John, the designated black sheep. He was the only Stein in WW II. My mom and Dad was startled out with a medical discharge for being stressed. This was kind of amazing because (a) he never got sober to the degree that I was (b) and he was the cause of major stress for the other members of the family, being an unreformed alcoholic and all. Still, he was incredibly inventive and lots of fun.

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

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

My dad’s family, on the other hand, more genuinely liked each other and failed to see the motes in their relatives’ eyes. They were upset with something, they would talk about it and get it over with. My mom’s mother, used to conspiracy theory and intrigue, never quite trusted her in-laws’ ingenuousness.

My paternal reunions have grown large, thanks to my dad’s large number of siblings. The meals are epic, especially when featured homemade rolls, baked ham, hobo hot dishes and Norwegian favorites such as lefse. It’s sometimes lefse. Some younger relatives have added fruit, raw veggie and mysterious healthy concoctions, which are snapped up just as quickly.

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

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

(Cynthia Dewes, a member of Christ the King Parish in Indianapolis, is a regular columnist for TheCriterion.)

Faithful Lines/Shirley Vogler Meister

Taking a sample look at positive news

Last week, I shared how, in serendipitous ways, I get daily e-mail messages from Gimundo, an original company, that offers “a place of inspiration, hope and goodness; a better world.” Internet users were referred to www.gimundo.com to discover a daily dose of very good news. For the record, I have used Internet. I promised to share some of the “good news” this week.

First, I will share something that evolved from a survey of 1,000 adults done by market researcher Synovate last month. Respondents were asked what they received as the receiving end of at least one selfish act of kindness per year.

In a nutshell, women reported receiving more good deeds than men. Those in the oldest age group were most likely to say they were the recipients of any good deed over the past year. If the respondents had been in Catholic communities, I would hope for much better results than that! A full survey report is available at www.gimundo.com.

Now, here are a few samples of Gimundo’s good news.

At the age of 4, Akiane Kramerik told her parents that God had directed her to paint. Not particularly religious, they were intrigued, never quite trusted her in-laws’ ingenuousness.

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

Perspectives

Go and Make Disciples/John Valenti

Ethiconism is at the heart of Renovare

The Vatican II Decree On Ecumenism (“Unitatis Redintegratio”) proclaimed that the commonwealth among all Christians is one of the foundations of the Church, namely because a divided witness to Christ is an imperfect witness.

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

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

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

• Accepting that God’s ultimate purpose is to unite all things in Christ.

• Obedience to the prayer of Jesus Christ “That all might be one” (Jn 17:21).

• Acknowledgement that Christ is the only one who can reconcile his people, and that Christ’s people must pray for this reconciliation.

• Acceptance that the Catholic Church can only be the Church that God intended if all Churches acknowledge their mutual interdependence.

• Desire to achieve unity in a way that enhances rather than diminishes the legitimacy of local Churches.

The document also states, “There can be no true church for a people without a name without a change of heart. … This change of heart and holiness of life, above all, is the preferred condition for the unity of the Church, should be considered as the soul of the whole ecumenical movement and as the mainspring of all denominations and evangelical groups.”

Cardinal Walter Kasper, secretary for the Pontifical Council for Culture, said Catholic Church Unity, said that, “While the search for Christian unity may need to be reassessed in the light of long-standing denominational differences, it definitely needs education aimed at sharpening up the basics of Christian life.”

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

On Sept. 14-15, the Archdiocese of Indianapolis is joining 26 other Christian Churches and denominations in a conference for spiritual renewal. Renew Indianapolis, The Christian Center, to create a personal water filter for people in under-developed countries. The cost is only $3 for a two-year supply of religious, they could be sold worldwide! Go to www.lifestrap.com.

Dr. Kathy Anderson Stevens took early retirement to start School on Wheels, a non-profit organization in downtown Los Angeles which is the largest program in the world with a mission means “to renew,” articulates a balanced vision of spiritual life and faith, and a protection site, Log on to www.SchoolonWheels.org.

Every day, I am eager to read Gimundo’s wide varieties of wonderful news. I am inspired and grateful.

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

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)
The Book of Genesis provides us with this weekend’s first reading. For a century or more, Genesis has carried the heavy burden of being considered almost totally in terms of its Creation Narratives, of which there actually are several. Genesis reveals God’s place in the creation of earth and of humanity, but also has other very compelling stories to tell, such as this presentation of Abraham.

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

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

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

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

Paul insists that he was “committed” by God to preach the Gospel. It was no task that he simply took upon himself. Rather, God called him to be an Apostle so that the world would know him. Rather, God called him to be an Apostle so that the world would know God. It is a very familiar New Testament story. Jesus is in the home of Mary and Martha. He is their guest. Mary only wants to listen to Jesus. Martha is concerned about the details of being the Lord’s hostess.

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

Reflection

At times, this passage from Luke is used to suggest that Martha was either shortchanged or else wanting in faith, whereas Mary was a true disciple. It should be recalled that Martha, in another reading, rushed to Jesus after the death of Lazarus to express her faith in the Lord’s power to resurrect Lazarus. Martha was hardly wanting in faith. However, Martha was confined by human concerns and limitations.

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

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

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

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

Yet, despite all these problems, God entered the picture with salvation and healed. Nothing is impossible for God. The constraints of nature were not able to prevent Sarah’s motherhood.

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

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

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

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

Anthemary International policy denies the violence of abortion

Our Anthemary International group has received copies of your recent column about this organization. We appreciate your recognition of our efforts to uphold human rights around the world for the past 46 years, but we feel some clarification of our evolving policies on women’s human rights is needed.

Violence against women is worldwide. Rape has become a weapon of war. At some time, one in five women will be violated.

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

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

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

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

A

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

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

Amnesty International’s campaigns to address this violence and abuse against women is one of the main reasons I have addressed this violence and abuse against women.

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

Many other groups are taking the “abortion solution” to the nations.

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

But practically, how does promoting and advocating abortion help these girls and women or make them less free of abuse?

It seems clear that something else is going on here.

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

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

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

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

Faith Alive! takes summer break

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


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


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Service Beyond Expectation

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Thank you for your generous partnership in continuing the success of the programs Catholic Charities Indianapolis provides to serve individuals, families and children.

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Service Beyond Expectation
THANK YOU, God, our Lady of Fatima and St. Jude for your answered prayers.

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SEE MUSICIANS, page 20

Archabbot Justin DuVall, O.S.B.

That message was shared by Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey during the homily at a July 31 Mass—the feast day of St. Benedict—celebrated for the 3,000 people attending the National Association of Pastoral Musicians convention in Indianapolis. The convention’s theme was ‘That all may be one’ (Jn 17:21).

‘For every Christian, the heartfelt desire to follow Jesus Christ means that he or she may first have to give up whatever we do, in word or in deed,’ Archabbot Justin said.

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

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

Getting to that point does not come without sacrifice because every choice in life closes off options, he said. ‘Some here have given up possibilities for the future when they married because they fell in love with another person without whom the future itself seemed impossible,’ Archabbot Justin said. ‘Others have chosen to set the course of their freedom down the path of obedience to a life of service in the Church. And still others among us have walked away from a lifestyle that no longer brought a sense of satisfaction…’

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

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

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

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

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

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classified directory

Questions Answered

Prayer for New Life

THANK YOU, God, for answering our prayers for new life.

THANK YOU, God, for answering our prayers for new life. And like St. Peter, St. Benedict and so many others who have gone before us, Jesus offers us the answer.

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

THANK YOU, God, for all the miracles of Fatima. May we learn from Our Lady how to live, love, and serve Jesus.
MOTION

One of those who heard his words was Susie Naville, the coordinator of music ministry at St. Mary Parish in Navilleton. While Mooney was a student at Our Lady of Providence Jr./Sr. High School in Clarksville, Naville volunteered to organize liturgies and liturgical music at the school. As Naville was walking into the cathedral, she was happily surprised to see Mooney, whom she had led in liturgical music at Providence.

"When I first saw him, there was a spark," Naville said. "It just lit up inside me because he was taking what he was given at a younger age and doing it on the college level." It was especially pleasing for Naville to see Mooney develop his talents because of the future that lies before him.

"I know that when he gets out of college, wherever God takes him, he’s going to remember that [music] ... and he’s going to do that at whatever parish he’s at," she said. Mike Deer is a living example of Naville’s conviction. He graduated from the University of Notre Dame in 1991 and was in the folk choir during his senior year. A lifelong member of Our Lady of the Greenwood Parish in Greenwood, he has put his talents—honed in the choir—at the parish’s service for the past 16 years.

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

"The music that the choir sang was diverse. It included traditional hymnody, a contemporary setting of a poem by Cardinal John Henry Newman, as well as songs that were inspired by Hispanic and African musical traditions. Sining these varied pieces was a powerful experience for Nicholas Shaneyfelt.

A member of St. Rose Parish in Knightstown who will be a senior in August majoring in computer science and piano performance at Notre Dame, Shaneyfelt sang with the folk choir for the first time that night. "It was amazing, especially doing it with a bunch of talented musicians who could sight-read music. You wish that you could take that back to your church and have everybody sing [that way]," said Shaneyfelt, who has been a liturgical musician at his parish since he was a junior high school student.

The amazing musical abilities of his fellow choir members were not the only thing that caught Shaneyfelt’s attention. He liked singing for so many people from across the nation in a choir that seeks, under Warner’s direction, to foster unity among the faithful’s diverse musical traditions.

"He wants it to bring people together," Shaneyfelt said. "He wants it to be universal, which is the concept of the universal Catholic Church. I think that’s such a neat thing to bring these people all in here and to scatter them out and spread this unifying music." In his keynote address, Warner spoke passionately about the power of music to bind and inspire people.

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

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