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## 'Lord, I come to do your will'

### Teacher's efforts connect Indianapolis parish and mountain community in El Salvador

(Editor's note: "Stewards Abroad" is an occasional series that reports on the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.)

By John Shaughnessy

The truck rumbles up the twisting, narrow, dirt road, heading toward the top of the mountain and the small village of Portillo, El Salvador, that Alice Mattingly of Indianapolis views as her second home.



Since 1997, the third-grade teacher at St. Pius X School in Indianapolis has made about 15 trips to this remote village, including this journey.

Each time, she brings books, toys, school supplies and money from her parish that helps pay for students' scholarships and teachers' salaries in this community.

She also brings something equally valuable to the residents of Portillo—a genuine concern and love that connects with the people so deeply that they consider her return visits as a homecoming of one of their own.

So when the truck driver—a local resident—nears the top of the mountain, he honks the truck's horn repeatedly, letting the people know that Mattingly and the others in the St. Pius group have arrived.

School children suddenly appear, carrying a banner that reads, "Welcome, St. Pius." Adults rush toward the group, too, joining the children who are smiling and serenading the Americans with songs. All the visitors bask in the warmth of the greeting, but the local children and adults especially flock toward Mattingly.

"When she arrives, it's like Mother Teresa has arrived," says Lisa Fohl, a member of St. Pius X Parish who has accompanied Mattingly on several trips to Portillo. "They all surround her and hug her. The most amazing thing is that she hardly speaks a word of Spanish, but she

See EL SALVADOR, page 2



Above, Alice Mattingly, left, and Blanqui, a resident of Portillo, El Salvador, smile for the camera during one of Mattingly's mission trips to Portillo. A third-grade teacher at St. Pius X School in Indianapolis, Mattingly has made about 15 trips to the remote village in the El Salvadoran mountains and helped get her North Deanery parish and school involved in outreach efforts to the Central American country.

Left, Alice Mattingly plays a hand game with Roxanne, a little girl from Portillo who was born with only one hand. When Roxanne was little, she would not leave her mother's side because she was embarrassed about her missing hand. Mattingly was one of the first people to bring her out of her "shell," and got her to play hand games.

## World Youth Day pilgrims experience Aussie hospitality

By Katie Berger

Special to The Criterion

SYDNEY, AUSTRALIA—From petting kangaroos to tobogganing down a hillside, youth and young adult pilgrims from the archdiocese who traveled to Australia for World Youth Day spent the week prior to formal festivities exploring sights around the country.

Now, the 91 pilgrims from central and southern Indiana are looking forward to a July 20 Mass that will be celebrated by Pope Benedict XVI.

Since their arrival in Australia on July 11, the archdiocesan group has been warmly welcomed by the Australian people throughout their

sightseeing stops.

"Australians are a very kind group of people—their hospitality is like no other," said Amanda Brinkman, 17, a member of St. Mary Parish in Mitchell in the Bloomington Deanery.

One such example was at a local parish in Brisbane, where the parishioners of St. Patrick Parish threw a reception for the Indianapolis group following Mass celebrated in their church.

St. Patrick parishioner Anne McNulty, who helped coordinate the pilgrims' visit in the parish, said a lot of preparation went into organizing

See PILGRIMS, page 14



Two archdiocesan World Youth Day pilgrims do the "kangaroo hop" with a resident of the Australia Zoo near Beerwah on July 12.

# EL SALVADOR

continued from page 1

communicates as well as anyone when she goes there. She does it through love and caring.”

## A special e-mail and a call from God

Similar to other parishes in the archdiocese that reach out to economically struggling communities in impoverished countries, St. Pius X has a long list of people who have made a commitment to Portillo. Still, there’s only one person who would downplay the amazing difference that Mattingly has made to that village: Mattingly herself.

She gives the credit to others and God. Consider her response when she’s asked why she has returned so many times to El Salvador, and why she keeps returning.

“I know I kept saying, ‘It’s the people’—which it is—but I also know it’s a calling,” says Mattingly, who is 50.

“In the early years, I remember debating whether to go much more. One year, the deadline to sign up was approaching—the next day, I believe—and I really couldn’t justify spending the money to go. I didn’t tell anyone, but that afternoon I received an e-mail from Clara Pile, who was organizing the trip. She said an anonymous donor had decided to pay for my trip. I knew God wanted me to go. Ever since, all obstacles work themselves out with God’s help.”

The obstacles seemed especially overwhelming during Mattingly’s first visit to Portillo in 1997.

It was five years after the end of a brutal civil war in El Salvador that killed an estimated 75,000 people. That number included fathers, husbands, sons and brothers from Portillo. In the village, water had to be carried from a stream to the simple homes. School was held outside, under a tree, during the previous year. In 1997, any effort for education seemed to be disappearing because there wasn’t enough money to pay the teachers.

“We had just enough money, and the teachers agreed to teach,” Mattingly recalls as she sits in her classroom at St. Pius School. “We’ve continued ever since.”

Eleven years later, there’s a school for children from kindergarten through the ninth grade. There are scholarships for students who want to continue their education in high school and college. There’s a medical clinic and running water just outside the doors of most of the homes.

The St. Pius school and parish community has been at the heart of many of those efforts.

## Building a bridge of stories

“People ask, ‘What do you build there?’” Fohl says.

“We tell people, ‘We build community.’ We’re just trying to let people know we care about them.”

“They are so thrilled to have visitors,”

Mattingly says. “They are at the top of this mountain. They once said their government had forgotten about them, but the people of Indianapolis always remember them. It tugs at your heart. They’re my friends now. They’re actually more like family now.”

Even more important, she has built a bridge between her family in Portillo and her family at St. Pius. She has created the connection by sharing stories between both communities.

“We were there over spring break this year,” she says. “The [young man] driving us was about 10 when we first met him years ago. He’s now studying agricultural engineering in college. A couple of the young women are studying computer science at the university level. It’s exciting.”

“One time, we brought nail polish and lotions with us. We did manicures and pedicures with the women. We were all laughing. It was a fun, frivolous thing to do. We’ve tried to make traditional El Salvadoran food. It was a lot of fun. They love people to come and they love to give you things. Portillo students have written letters or drawn pictures for our students. Many pictures had two schools, one with a Salvadoran flag and the other with a United States flag.”

She carries the gifts and the stories back to Indianapolis, where she has “coin challenges” among the St. Pius students, asking them to bring their pennies, nickels, dimes and quarters to help the people of Portillo.

She asks her students to bring in used running shoes and soccer shoes. She also helps to plan “coffee houses”—nights where parishioners share their musical talents in a setting that encourages others to give.

“Last weekend at the Dairy Queen, I ran into a girl I used to teach who’s now in high school,” Mattingly says. “She told me she got to go to El Salvador last summer. She said she had been wanting to go since third grade.



In a light moment during a visit to help a community in El Salvador, a group from St. Pius X Parish in Indianapolis posed for a photo while wearing clown noses. They are, front row, sitting, from left, Bob Boehmer, Barney Boehmer, Lisa Fohl, Kathy Reitz, Dee Nay and Diane Funk, second row, from left, Jan Gaddis, Nick Fohl, Beth Reitz, Stafford Pile, Tom Funk, Janet Fohl, Rosanne Ripperger and Bud Frutkin, and back row, from left, Pat Baughman, Clara Pile, Alice Mattingly and Rene Gagnier.

Debbie Sahn [another member of St. Pius Parish] has taken quite a number of people down there through the years. For a lot of kids, it’s their first time out of the country. Many of them make numerous trips or they come back and get very involved.”

Mattingly has taught her students to care about the world, says Ted Caron, the principal of St. Pius X School.

“It does a lot for our students,” Caron says. “Every year when we present the coin challenge, she and another teacher give the students a firsthand account of the school in El Salvador and the students there. It’s very eye-opening for our students and even parents. There’s a sense of ownership in helping the students and teachers there. It’s a commitment.”

## ‘Lord, I come to do your will’

That commitment to the people in Portillo has changed Mattingly’s life.

“Even through all their hardships, God has been a big part of their lives,” Mattingly says. “To see people who have gone through so much and suffered so much and still have that faith that’s so strong, it reminds me how I can rely on God and how that helps things.”

She recalls a prayer service she attended during one of her visits, a service shared by parishioners of St. Pius and the people of Portillo.

“Women, children and teens sitting on benches and men standing around the perimeter, all listening to the word of God in their own language, were part of the special memory,” she recalls. “The fact that the first reading was God calling to Samuel during the night [1Sm 3:2-6] and Samuel finally answering, ‘Here I am, Lord, I come to do your will,’ made it that much more special.”

Mattingly believes both communities are working to do the Lord’s will.

“The people in Portillo are willing to open their homes to us,” she says. “They spend a great deal of time preparing meals for all of us and they are patient to try to answer all of our questions—even when our Spanish is lacking. [One] summer while I was there, I found out the students had collected some money and supplies for a blind woman in a nearby town. These children were learning how to serve the Lord just as our own children are doing.”

She pauses and smiles.

“It’s God’s work. It’s way beyond all of us.” †

## Correction

Father Harold Rightor’s last name was spelled incorrectly in a July 11 story about the June 29 groundbreaking for the new St. Ann Church in Indianapolis. †

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# History book recounts 175 years of Catholicism in the archdiocese

Criterion staff report

To commemorate the 175th anniversary of the Archdiocese of Indianapolis, the archdiocese has produced an official jubilee history book.

The nearly 200-page hardcover, titled "The Archdiocese of Indianapolis: 1834-2009, *Like a Mustard Seed Growing*" tells the story of Catholicism in central and southern Indiana from the arrival of Jesuit missionaries in the mid-1700s to the present day.

This limited edition book will be made available through archdiocesan parishes. A copy can be reserved by going to the archdiocesan Web site at [www.archindy.org/175th](http://www.archindy.org/175th) and filling out a reservation form. More information and sample pages of the book can be found on the Web site.

Books can also be reserved by mail by sending your name, address, parish, telephone number and the quantity of books you want. Send a note to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, IN 46202-2367, or P.O. Box 1717, Indianapolis, IN 46206-1717, c/o Ron Massey.

Do not send money to reserve a copy of the book. You will be billed later. The books will be printed this fall and available before the end of the year.

The history book sells for \$27 (plus 6 percent for shipping and handling). The coffee-table book contains glossy, full-color photographs and graphics. The first half of the book is an historical account of the founding of the archdiocese and the growth of the Catholic Church in Indiana. The second half of the book contains historical information and photographs of each parish in the archdiocese.

The history book was written by

Oldenburg Franciscan Sister Francis Assisi Kennedy and is being published by *Éditions du Signe* of Strasbourg, France.

This book is one of many special projects and events planned to celebrate the 175th anniversary of the Archdiocese of Indianapolis, which was established on May 6, 1834, by Pope Gregory XVI.

In his introduction to the book, Archbishop Daniel M. Buechlein writes: "Our Church's mission today isn't much different than it was 175 years ago. We are still under the mandate of Jesus Christ to invite people to 'come and see'—to meet Him and to see what we are all about. But before we can issue that invitation, we ourselves must be living our faith. We cannot show Jesus to others if we ourselves are not reflecting his image.

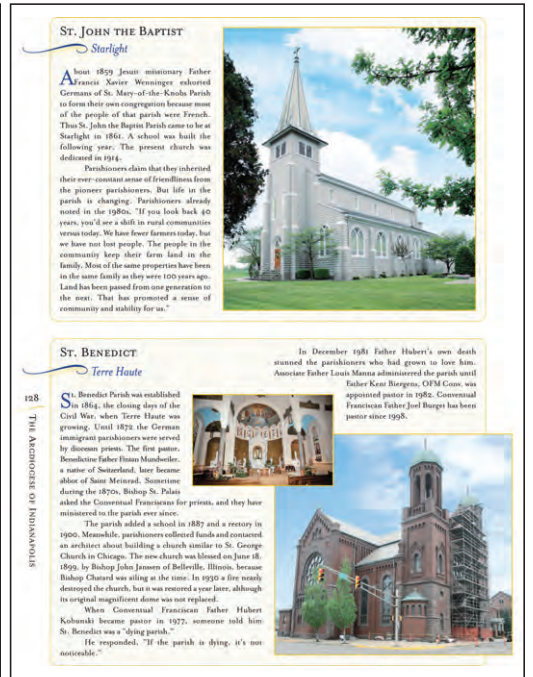
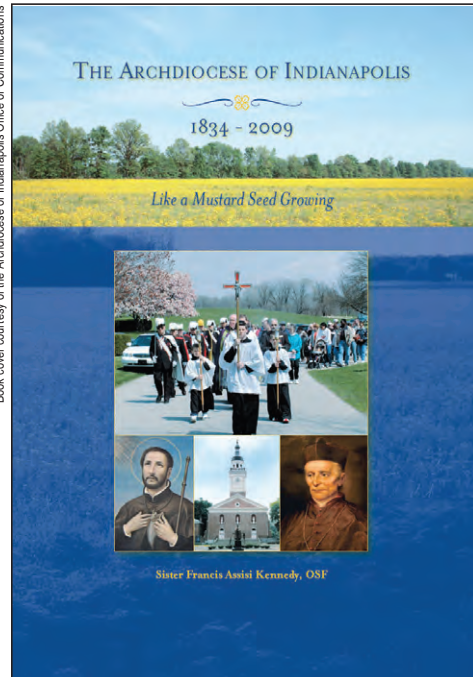
"This history will help all of us learn how our ancestors in the faith revealed the face of the Lord to others and how, over the years, they invited people to 'come and see.' By learning about our own past and celebrating it, we will be able to more clearly ask God to guide us through the next 175 years."

Readers of the book will learn interesting historical facts, such as what role the Catholic Church played in the defeat of the British at Fort Sackville near Vincennes during the American Revolution and the inspiring story of Servant of God Simon Bruté, the first bishop of what would become the Archdiocese of Indianapolis.

The book is also filled with the names of hundreds of lay people who over the past 175 years played key roles in building up the Church in central and southern Indiana.

"This book celebrates the sacrifices, generosity, charity and other graced actions with which earlier generations nurtured the growth of our faith," said Sister Francis Assisi, the book's author. †

Book cover courtesy of the Archdiocese of Indianapolis Office of Communications



Above, "The Archdiocese of Indianapolis: 1834-2009, *Like a Mustard Seed Growing*" tells the story of Catholicism in central and southern Indiana from the arrival of Jesuit missionaries in the mid-1700s to the present day.

Above right, the history book includes photos and historical information for each parish in the archdiocese.

Left, Sisters of Providence obey the exhortation of Pope Pius XII to prepare well to teach. Here they dissect a fish in a summer biology class.

Photo courtesy of Archives of the Sisters of Providence of Saint Mary-of-the-Woods



These pre-schoolers with Franciscan Sister Hortulana Staubach in 1923 were at St. Vincent Orphanage, but their home succeeded an earlier orphanage at a different site.

Photo courtesy of Archives of the Sisters of St. Francis, Oldenburg



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# The Criterion

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## Editorial



St. Paul is shown preaching in this late Gothic painting attributed to Luca di Tomme. Following his conversion, St. Paul made a series of four major missionary journeys that stretched from Jerusalem to Rome.

## The Pauline year gives us a chance to meet St. Paul—as if for the first time

It's possible to know someone so well you don't really know them. Or to be so familiar with a famous author or historical figure that you take for granted who they are or what they have accomplished.

St. Paul is one of these too-familiar characters. We have all heard his story many times—about his dramatic conversion on the road to Damascus after persecuting the original followers of Jesus; about his experiences as a devout Jew (a Pharisee) and his Roman citizenship; about his unique role in extending Christianity to the Gentiles (those of us who are not Jews); and his preaching throughout Syria, Greece and Asia Minor.

We hear his words nearly every week at Mass, and we connect him with St. Peter and the rest of the Apostles in spite of the fact that he was not one of the original Twelve.

"Who was this Paul?" Pope Benedict XVI asked recently as he proclaimed the Year of St. Paul. "We are not gathered here to reflect on a past history. ... Paul wants to speak to us—today!"

Who was St. Paul? The pope has given us a unique opportunity to find out. Instead of taking him for granted, we are invited, and challenged, in this holy year to meet the man who was chosen by Christ to be the first "teacher of the Gentiles in faith and truth," and who became by far the most influential and effective evangelist of the past 2,000 years.

Pope Benedict would like us to get to know St. Paul through his words and his personal story.

"His faith is not a theory, an opinion about God and the world," the pope says. "His faith is an impact of God's love on his heart. And so this same faith is love for Jesus Christ."

For Paul, faith in Jesus Christ was intensely personal—the meaning of his life and of the whole world. And for Paul, the Church is the way that every woman and man becomes connected to Christ, and to one another, as one body united in spirit and in truth.

Pope Benedict opened the Year of St. Paul at an evening prayer service on June 28 in the company of other Christian leaders, including the Orthodox

Ecumenical Patriarch Bartholomew of Constantinople and representatives of other Orthodox Churches and the Anglican Communion.

In his homily at the Basilica of St. Paul Outside the Walls in Rome, Pope Benedict said he hoped that the Pauline year would send a strong signal of Christian unity. Paul taught that we are all one in Christ. This Holy Year is meant to remind us all of the urgency of healing the divisions among Christians, and restoring the unity and vitality of the one body of Christ.

To help us get to know Paul better, Pope Benedict, in his homily, called our attention to three of the Apostle's writings: 1) The Letter to the Galatians, which describes Paul's personal encounter with the Lord. 2) The Letter to the Thessalonians, which underscores the need for courage in the face of difficulties, and 3) the Second Letter to Timothy, which speaks of Paul's suffering as he strives to proclaim the Gospel.

All three emphasize the humanity of St. Paul and provide us with insights into who he was, and why he was so convinced that Jesus Christ is the only way to find true happiness, peace and eternal salvation.

By meeting St. Paul anew, we have a chance to better understand why he was such a passionate advocate for the Gospel that he once rejected and for the Church that he initially tried to destroy.

Let's accept the pope's invitation to spend the next 12 months renewing our acquaintance with St. Paul. Let's reread the Acts of the Apostles and Paul's letters to the first Christian communities. Let's find ways to hear what Pope Benedict and others have to say about this most remarkable Christian evangelist.

Most of all, let's listen carefully—from the heart—the next time that Paul's words are proclaimed in the liturgy. He is speaking to us—here and now—and he has something very important to say about life, about suffering and about the way to everlasting joy.

May we rediscover St. Paul this year and, in so doing, may each of us meet Jesus—as if for the first time—on our own roads to Damascus.

—Daniel Conway

Be Our Guest/Mike Nygra

## Celebrating the gift of 'Humanae Vitae' 40 years later

In 419, St. Augustine wrote in *Marriage and Concupiscence*, "I am supposing, then, although you are not lying [with your wife] for the sake of procreating offspring, you are not for the sake of lust obstructing their procreation by an evil prayer or an evil deed. Those who do this, although they are called husband and wife, are not; nor do they retain any reality of marriage, but with a respectable name cover a shame. Sometimes this lustful cruelty, or cruel lust, comes to this, that they even procure poisons of sterility."

From its very inception, the Catholic Church has taught that contraception is an evil.

So when, on July 25, 1968, Pope Paul VI released his encyclical "*Humanae Vitae*" ("On the Regulation of Birth"), outlining the negative consequences that would come from the invention of "the pill," he was not teaching anything new.

And yet many, both within and outside of the Church, reacted with anger to this encyclical, claiming that what the pope was predicting would never happen. So what did this Holy Father see resulting from the widespread use of "the pill"?

He predicted that four consequences would result:

1. "... how wide and easy a road would thus be opened up towards conjugal infidelity and the general lowering of morality."

Since the introduction of the pill, the divorce rate in the United States has skyrocketed, reaching a level of 54.8 percent in 2005. Television, music and printed media are saturated with sexually explicit content and a general disrespect for the dignity of the human person.

2. "... the man, growing used to the employment of anti-conceptive practices, may finally lose respect for the woman and, no longer caring for her physical and psychological equilibrium, may come to the point of considering her as a mere instrument of selfish enjoyment, and no longer as his respected and beloved companion."

Internet pornography, the number one income generator on the Internet, is already a \$1 billion-a-year industry and growing. One in four men seek sexual fulfillment online. Jokes degrading to women and human

sexuality are commonly told without a thought given to their immorality.

3. "... a dangerous weapon would thus be placed in the hands of those public authorities who take no heed of moral exigencies."

In China, forced sterilization and forced abortion are official government policy.

4. Men would disregard the "limits which no man, whether a private individual or one invested with authority, may licitly surpass."

Since the U.S. Supreme Court's decision in *Roe v. Wade* in 1973, nearly 50 million American children have been murdered in their mother's wombs through legalized abortion.

These developments have clearly shown that Pope Paul VI's predictions were accurate, some say prophetic.

Artificial birth control opposes the dignity of man, and as the *Catechism of the Catholic Church* teaches, "... every action which, whether in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible' is intrinsically evil" (#2370).

The St. Malachy Pro-Life Committee invites all parishioners to read "*Humanae Vitae*," which can be accessed at the Vatican Web site at [www.vatican.va](http://www.vatican.va).

An alternative to artificial contraception is Natural Family Planning (NFP), which, when performed correctly, has an almost 100 percent success rate in spacing pregnancies. The U.S. Conference of Catholic Bishops is recognizing July 20-26 as National Natural Family Planning Awareness Week.

Importantly, NFP is done in accordance with Church teaching. Information can be obtained from the Couple to Couple League International ([www.ccli.org](http://www.ccli.org)).

(Mike Nygra is a member of St. Malachy Parish in Brownsburg. A Mass for Chastity will be celebrated at 7 p.m. on July 25, the 40th anniversary of the promulgation of "*Humanae Vitae*," at St. Luke the Evangelist Church, 7575 Holliday Drive E., in Indianapolis.) †

## Letters to the Editor

### Religious brother presents troubling portrayal of hospice, reader says

After reading the [Catholic News Service] article "Defend disabled and unborn with equal vigor, Catholic brother urges pro-life activists" in the July 11 issue of *The Criterion*, I am writing.

As a 12-year, active St. Vincent Hospice volunteer, I—and many volunteers and employees—take exception to the statements by Brother Paul O'Donnell at a workshop in Arlington, Va. He warned participants about hospice.

Hospice treats everyone with dignity and respect. Patients are kept comfortable, and pain is controlled. They are not deprived nutrition, and are not force fed.

Perhaps Brother Paul should become educated on matters before making ridiculous and untrue statements.

There is a saying: "It is a wise person who knows when to remain silent."

**Dorothy Sisson  
Brownsburg**

## 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 [criterion@archindy.org](mailto:criterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Pray for courage and compassion during your 'Veronica moments'

(Sixth in a series)

“Were you there when she wiped his holy face?”

Tradition gives us the witness of a valiant woman named Veronica as Jesus wound his way up the Via Dolorosa in Jerusalem to Calvary.

Who was she? Was she a companion of the mother of Jesus? Was she a woman who just happened to be passing by on the way to the market? Whoever she was, the Sixth Station of the Cross exemplifies courage, compassion and spiritual practicality.

Courageous Veronica stepped forward to mercifully wipe the bleeding face of Jesus, unafraid of the executioners and their whips. She offered compassion to Jesus, although there is no indication that she knew him to be anything other than a criminal in need. Veronica's spontaneous act of kindness illustrated a spiritual practicality: She used her own veil to wipe the face of Jesus.

Part of the tradition of Veronica that dates back to the early centuries of Christianity is the detail that Jesus left the imprint of his face on her veil. Apparently, it was a reward for her kindness and, if you will, Jesus left a signature of identification for the one who stepped forward to help him.

The image of the “face of the Lord” is a theme that runs through the Old Testament, especially the psalms.

Seeking the face of the Lord, asking the Lord to show his face, appears often in the prayer of the Church.

As many readers know, the theme of the Lord's face is one of my favorites. I have come to think of this theme in connection with what I call a “Veronica moment.”

When I studied in Rome after ordination to the priesthood, I served as a part-time chaplain to a small hospital or clinic near the college of Sant'Anselmo where I studied. The clinic, which was for women preparing to give birth to children or who had given birth, was named Santo Volto or the Holy Face (of Jesus). It was owned and operated by the Sisters of the Holy Face.

I offered morning Mass for them and distributed holy Communion to the patients. As I served the sisters and the nurses, I was deeply impressed by their compassion and care for the women and babies. I was drawn by their devotion to the face of Jesus, which had a definite impact on their health care. I thought of the clinic of the Holy Face and the spirituality of those who served there as a “Veronica moment.”

The theme of seeking the face of the Lord has stayed with me. When I became a bishop, I chose as my episcopal motto “Seek the Face of the Lord” from Psalm 27.

While I was on retreat at a retreat house in southern Louisiana before being ordained a bishop, I was searching for a symbolic image that

might capture my new ministry.

While making the Way of the Cross in the old Jesuit cemetery, I noticed that on every image of the stations the face of Jesus was worn away as if by the winds and storms of the ages. It occurred to me that an image for my ministry as bishop might be to give definition to the face of Christ. I relate the image to a “Veronica moment.”

I have often thought of the spirituality of Blessed Teresa of Calcutta as an example of “Veronica spirituality.” Mother Teresa stressed service to the poor as service to Jesus. She spoke often of seeking the face of Jesus in the face of those around us and especially in the faces of the poor. Her spirituality has had a strong impact on my own spirituality as a priest and a bishop.

The courage, compassion and practical spirituality demonstrated by the woman named Veronica toward Jesus in his Passion is certainly worthy of our imitation.

The fact that she showed compassion for Jesus, whom she probably knew only as a criminal, is significant for us as well.

I think Veronica could be a patroness for mothers and fathers who stand by a child who has a deeply troubled past, who perhaps made a terrible mistake in his or

her life. I think we all admire mothers and fathers who remain faithful to wayward children even though they themselves are heartbroken and perhaps deeply embarrassed.

Surely Blessed Teresa could be counted as a contemporary Veronica. She had a deep compassion for the down and out, and she acted on that compassion.

As we pray at this Sixth Station of the Cross, we do well to pray for the courage, the compassion and the practical will to act when “Veronica moments” occur.

The down and out, those who live with devastating mistakes, are sisters and brothers of our extended family.

Jesus said so. †

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

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

#### Archbishop Buechlein's intention for vocations for July

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

### Reza por fortaleza y compasión durante tus 'raptos de Verónica'

(Sexto de la serie)

“¿Dónde estabas cuando ella enjugó su sagrado rostro?”

La tradición nos habla de una valiente mujer llamada Verónica que fue testigo del recorrido de Jesús por la Vía Dolorosa en Jerusalén hacia el Calvario.

¿Quién era ella? ¿Era compañera de la madre de Jesús? ¿Simplemente era una mujer que casualmente estaba camino al mercado? Quienquiera que fuese, la sexta estación del Vía crucis ejemplifica el valor, la compasión y la espiritualidad práctica.

La valiente Verónica dio un paso hacia adelante y se ofreció a enjugar misericordiosamente el rostro sangrante de Jesús, sin temor a sus verdugos ni a sus látigos. Ofreció compasión a Jesús, aunque no existe indicación de que ella supiera que él era no era simplemente un delincuente necesitado. El espontáneo acto de gentileza de Verónica ilustra la espiritualidad práctica: Utilizó su propio velo para enjugar el rostro de Jesús.

Parte de la tradición de Verónica que data de los primeros siglos del cristianismo, es el detalle de que Jesús dejó la huella de su rostro impreso en ese velo.

Aparentemente fue una recompensa por su amabilidad y, si lo queremos ver así, Jesús dejó una firma de identificación para quien se aventuró a socorrerlo.

La imagen del “rostro del Señor” es un tema que se repite por todo el Antiguo Testamento, especialmente en los salmos. Buscar la cara del Señor, pedirle al Señor que muestre su rostro, son peticiones que aparecen a menudo en las oraciones de la iglesia.

Como muchos lectores saben, el tema del rostro del Señor es uno de mis preferidos. Pienso en este tema en relación con lo que llamo un “rpto de Verónica.”

Cuando estudié en Roma después de mi ordenación como sacerdote, serví como capellán de medio tiempo en un hospital o clínica pequeña cerca de la universidad de San Anselmo donde estudié.

La clínica, que era para mujeres que se preparaban para dar a luz o quienes habían ya dado a luz, se llamaba Santo Volto o el Sagrado Rostro (de Jesús). Pertenecía y funcionaba por medio de las Hermanas del Sagrado Rostro.

Yo celebraba la misa de la mañana para ellas y distribuía la sagrada comunión a los pacientes. Mientras servía a las hermanas y enfermeras, me impresionaba profundamente su compasión y los cuidados que brindaban a las mujeres y los bebés. Me atrajo su devoción hacia el rostro de Jesús, el cual tenía una clara influencia en sus cuidados de salud. Pensé en la clínica del Sagrado Rostro y en la espiritualidad de quienes servían allí como un “rpto de Verónica.” El tema de buscar el rostro del Señor ha permanecido conmigo. Cuando me convertí en obispo, elegí como mi lema “Buscar la cara del Señor” del Salmo 27.

Durante un retiro en una casa de retiro al sur de Louisiana, antes de ser ordenado obispo, estuve buscando una imagen simbólica que pudiese captar mi nuevo ministerio.

Mientras recorría el Vía crucis en el viejo cementerio jesuita, observé que en cada imagen de las estaciones el rostro de Jesús estaba desgastado como por efecto de

los vientos y las tormentas de los siglos. Se me ocurrió que una imagen de mi ministerio como obispo podría ser la de dar la definición del rostro de Jesús. Relaciono la imagen con un “rpto de Verónica.”

He pensado a menudo sobre la espiritualidad de la Beata Teresa de Calcuta como un ejemplo de la “espiritualidad de Verónica.” La madre Teresa consideraba el servicio a los pobres como un servicio a Jesús. A menudo hablaba de buscar la cara de Jesús en el rostro de aquellos a nuestro alrededor, y especialmente en los rostros de los pobres. Su espiritualidad ha tenido una influencia importante sobre mi propia espiritualidad como sacerdote y obispo.

El valor, la compasión y la espiritualidad práctica demostrados por la mujer llamada Verónica hacia Jesús en su pasión es ciertamente digna de ser imitada por nosotros.

El hecho de que mostró compasión por Jesús, a quien probablemente conoció únicamente como un delincuente es significativo también para nosotros.

Creo que Verónica podría ser una patrona de las madres y padres que están dispuestos a ayudar a un hijo que ha tenido un pasado problemático, quien quizás haya cometido un terrible error en su vida.

Pienso que todos admiramos a las madres y padres que permanecen al lado de hijos descarriados incluso cuando llevan el

corazón destrozado y tal vez profundamente avergonzados.

Con seguridad la beata Teresa podría considerarse como la Verónica contemporánea. Ella poseía una profunda compasión por los desposeídos y los excluidos y actuaba movida por esa compasión. Cuando oremos en esta sexta estación del Vía crucis, haremos bien en orar por el valor, la compasión y la voluntad práctica de actuar cuando ocurran esos “raptos de Verónica.”

Los desposeídos y los excluidos, aquellos que viven con errores devastadores, son hermanas y hermanos de nuestra familia ampliada.

Jesús lo dijo. †

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

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

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

#### La intención de vocaciones del Arzobispo Buechlein para julio

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

# Events Calendar

## July 17-19

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **70th annual Midsummer Festival**, Thurs. 4 p.m.-10 p.m., Fri. 4 p.m.-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

## July 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., followed by buffet breakfast, Father Glenn O'Connor, pastor of St. Ann and St. Joseph parishes in Indianapolis, presenter, \$12 per person. Information and registration: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

Indianapolis Colts Party Pavilion, 7001 W. 56th St., Indianapolis. **Catholic Youth Organization (CYO) "Midsummer Fest 2008,"** dinner, auction, 6-10 p.m., RSVP required by July 10. Information: 317-632-9311.

## July 18-19

St. Susanna Parish, 1210 E.

Main St., Plainfield. **Parish festival**, Fri. 6 p.m.-11 p.m., pulled pork dinner, Sat. 4:30 p.m.-midnight, rib-eye steak dinner, food, games. Information: 317-839-3333.

## July 18-26

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. Archdiocese of Indianapolis Office of Family Ministries and Office for Pro-Life Ministry, Lafayette Diocese Pastoral Office for Parish Ministries and the Couple to Couple League, **"Novena for a Rebirth of Chastity and Purity,"** Fri., July 25, **Mass for Chastity**, 7 p.m. Information: [www.nfpindy.org](http://www.nfpindy.org).

## July 19

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Annual summer social, Shop INN-Spiced**, books, unique jewelry, pottery, gifts, free soft-serve ice cream, 9 a.m.-3 p.m. Information: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

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

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

## July 20

St. John the Baptist Parish, 25743 State Road 1, Dover. **"Summer Festival,"** 11 a.m.-7 p.m., fried chicken dinner, 11 a.m.-5 p.m., games, country store. Information: 812-576-4302.

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish picnic**, 10 a.m.-5 p.m., silent auction. Information: 812-923-5419.

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

## July 21

Our Lady of the Most Holy Rosary Parish, Catholic Youth Organization Center, 580 Stevens St., Indianapolis. **"Spirituality in the Summer: The Catholic Faith Pure and Simple,"** educational session for Catholics, non-practicing Catholics, Christians of all denominations and non-Christians, 6:30-8 p.m. Information: 317-636-4478.

## July 22

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholic Adult Fellowship**, Gospel of Mark, Chapter 6, 7-8:30 p.m. Information: 317-876-5425 or

[nshoefer@themoreiknow.info](mailto:nshoefer@themoreiknow.info).

## July 24-26

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Fun Fest,"** 5 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

## July 25

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. Archdiocese of Indianapolis Office of Family Ministries and Office for Pro-Life Ministry, Lafayette Diocese Pastoral Office for Parish Ministries and the Couple to Couple League. **Mass for Chastity**, 7 p.m. Information: [www.nfpindy.org](http://www.nfpindy.org).

## July 25-26

**Schulte High School, Terre Haute, 40th class reunion**, Fri., Copper Bar, 810 Wabash Ave., Terre Haute, \$10 per person, 6 p.m., Sat., Sycamore Club, 200 Heritage Drive, Terre Haute, 6 p.m.-midnight, \$40 per person. Information: 812-877-6137.

St. Anthony of Padua Parish, 316 N. Sherwood Ave.,

Clarksville. **Parish festival**, Fri. 5 p.m.-11 p.m., Sat. 2 p.m.-11 p.m., chicken dinner, food, entertainment. Information: 812-282-2290.

## July 26

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Catholic Charities and Office of Catholic Education, "Just Faith-The Parable of the River Children,"** 8:45 a.m.-1 p.m., \$15 per person. Information: 317-236-1536.

## July 26-27

St. Martin Parish, 8044 Yorkridge Road, Yorkville. **Parish festival**, Sat. 4:30 p.m.-12:30 a.m., prime rib dinner, 4:30 p.m.-8 p.m., Sun. 11:30 a.m.-8 p.m., fried chicken dinner, 11:30 a.m.-5 p.m., food, games, music. Information: 812-623-3408.

## July 27

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish festival and picnic**, 11 a.m., chicken dinners, quilts, games. Information: 812-843-5143. †



## Mission trip

From left, Craig Jarboe, Marianne Krueger and Dylan Kleeman, members of St. Paul Parish in Tell City, help install a drywall ceiling in a home in St. Bernard Parish in Louisiana during a youth mission trip sponsored by their parish on June 22-28. Sixty-five youths and chaperones took part in the mission trip to the area east of New Orleans, which is still recovering from widespread destruction caused by Hurricane Katrina in August 2005.

## Charity to hold big estate sale

The Indianapolis chapter of the Society of St. Vincent de Paul will hold their annual summer estate sale on July 30-31 at their distribution center at 1201 E. Maryland St. in Indianapolis.

The volunteer society collects donations of appliances, furniture, clothing and other items, which are given to the poor. Donated items that are of little assistance to the needy are placed in the annual estate sale at the distribution center.

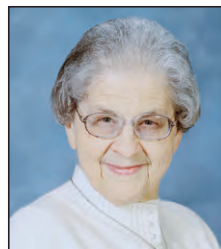
The sale is open to the public and includes valuable items, such as antiques, art and special event clothing. All of the proceeds go toward the purchase of items necessary to help local people in need.

The hours for the sale are July 30 from 8 a.m. until 6 p.m. and July 31 from 8 a.m. to 4 p.m.

For more information about the Society of St. Vincent de Paul, including how to donate items for the needy, call 317-687-1006 or log on to [www.svdindy.org](http://www.svdindy.org). †

## VIPs

Sister of St. Joseph Lillian Baumann will celebrate her 50th jubilee on July 20 with Mass at



10 a.m. at Sacred Heart of Jesus Church, 1530 S. Union St., in Indianapolis. A luncheon and reception will follow at Sacred Heart Hall. For reservations, call 317-616-9841 or send an e-mail to [paulette\\_pettigrew@yahoo.com](mailto:paulette_pettigrew@yahoo.com). The public is invited.

Pete and Mary Kay (Franz) Bramell, members of St. Michael Parish in Greenfield, will celebrate their 50th wedding anniversary on July 19.



The couple was married on July 19, 1958, at Holy Cross Church in Indianapolis.

They have four children: Kathy Wildridge, Susan, Bill and Dan Bramell. They also have seven grandchildren and one great-grandchild.

John and Mary Ann (Golob) Caito, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, will celebrate their 50th wedding anniversary on July 19.



The couple was married on July 19, 1958, at Holy Trinity Church in Indianapolis.

They have seven children: Claire Conover, Sophia Otely, Annette Ratz, Gina Reed, Diana Stewart, Frank and Joe Caito. They also have 19 grandchildren and one great-grandchild. †



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# Meditation CDs to benefit Our Lady of Fatima Retreat House

By Mary Ann Wyand

A popular saying reminds people that “good things come in threes.”

That saying could apply to “Pathways to Prayer,” a three-volume set of CDs featuring guided imagery meditations by Father James Farrell, the new director of Our Lady of Fatima Retreat House in Indianapolis.

The recordings of Father Farrell’s soothing voice are set to background music elements with nature sounds that enhance the listener’s meditation experience.

They were created to help people grow closer to Jesus, Father Farrell explained, by spending quiet time listening for God’s voice.

Since October of 1975, the diocesan priest has been a frequent retreat presenter at Our Lady of Fatima Retreat House and has conducted a number of parish missions. Through the years, his guided imagery meditations have become very popular with retreatants.

People can also experience spiritual growth by listening to his meditation CDs at home or during walks in nature.

A note on the CD jacket suggests that people “try to create a space for solitude” while listening to the CDs.

“Do not use while driving a car,” the jacket information recommends. “Have some tissues nearby if you are prone to tears.”

Each guided meditation concludes with calming instrumental music to give listeners time to slowly return to the present moment after their virtual spiritual journey.

“In ‘Pathways to Prayer, Volume I,’ you meet with Jesus on the porch and have a little conversation with him,” Father Farrell said. “He wants to know how things are going in your life right now. It’s an opportunity to talk to Jesus directly about issues and concerns—things that may be weighing on you—and an opportunity to listen for Jesus’ response to your needs and petitions.”

The second guided meditation CD features Father Farrell’s narrative of Jesus visiting a person at home.

“Jesus comes to your home and you give him a tour of your house,” Father Farrell explained. “Then you take Jesus to your favorite place in the house and have a conversation with him there about your life and your family. It’s an opportunity to grow in love for Jesus and realize that he really is a part of your life.”

The third CD released earlier this year focuses on getting to know Jesus in this life and spending eternal life with God.

“‘Pathways to Prayer, Volume III’ is built around the theme of a covered

bridge,” Father Farrell said. “You meet Jesus on the covered bridge then do a little life review. In the course of the conversation, Jesus tells you that he came from the other side of the bridge, that there is a time for life on both sides of the bridge, and that when it is your time to come to the other side of the bridge he will invite you and you will go with him.

“It has a theme of any kind of a rite of passage in our life,” he said. “Whether we are moving through an

illness or moving through some other life change, we are letting go of some things and embracing something new. It’s an opportunity to walk through that covered bridge and discover that Jesus is on the other side of that passageway just as he has been on the side that you are on now.”

Father Farrell said each volume of the copyrighted CDs now sells for \$10 at Fatima’s gift shop—reduced from the earlier price of \$15—and mail

orders are \$12 to cover the cost of postage.

“All the CDs have been created as an effort to, first of all, promote prayer and invite people to deeper intimacy with Jesus,” he

said. “Then the proceeds from the sale of the CDs benefit Our Lady of Fatima Retreat House. That’s been a great boon to us in the last several years, and we’re looking for new ways to market them.”

Recent improvements at the three-level archdiocesan retreat center include a new wheelchair lift and handicap-accessible restroom, guest services manager Sandy Pasotti said, to accommodate the special needs of visitors.

The retreat house staff also sponsors a monthly Mass and continental breakfast for visitors in addition to days of reflection and weekend retreats throughout the year.

St. Pius X parishioner Martha Thie of Indianapolis, an advisory board member, attended her first retreat in 1961 while the retreat house was still located on Raymond Street in Indianapolis.

Thie said fundraising



Photo by Mary Ann Wyand

Father James Farrell, the new director of Our Lady of Fatima Retreat House, presents a brief reflection on the importance of spiritual retreats during a “Celebrate the Future” program on June 5 at the archdiocesan retreat center at 5353 E. 56th St. in Indianapolis.

efforts benefit Fatima in several ways, including helping people who cannot afford to pay the full price for a retreat.

“I’ve been making retreats at Fatima for years,” Thie said. “It’s a wonderful, holy place—

a place of rest.”

(To order the “Pathways to Prayer” CDs or learn about retreat opportunities, call Our Lady of Fatima Retreat House at 317-545-7681 or log on to the Web site at [www.archindy.org/fatima](http://www.archindy.org/fatima).) †

**Online only**

Want to get more from this story? Then log on to our Web site to get these features:

- Listen to a brief reflection on the importance of spiritual retreats by Father James Farrell.

[www.CriterionOnline.com](http://www.CriterionOnline.com)

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## Serra Club vocations essay

# Priests, deacons and religious show God's love through service

(Editor's note: Following is the first in a series featuring the winners of the 2008 Indianapolis Serra Club Vocations Essay Contest.)

By Abby Brenner

Special to The Criterion

Priests, deacons, and religious brothers and sisters respond to the call of God by speaking about God's acts and following in his footsteps.

They are normal men and women who hear God's call and follow it. They spread his love through missionary trips in faraway places and right here at home through caring for the poor and at Mass. They never cease to do God's will, and they spread his love in so many ways.

Priests spread God's word in the Mass because they want everyone to know about God. They feel a great love for him and want others to experience it, too. Priests and

deacons preach to congregations about God so that the people can pass it on.

Many missionaries travel to faraway places and teach people about God. They spread the news of his salvation and teach about God's forgiveness. Some visit the poor and teach them about God's great love, and that he will never leave their side. They never cease to share God's love.



Priests and nuns also help people in their times of need. They will listen to people when they need to and give advice in God's name. People can tell them all their troubles, and the priest or nun will keep it to themselves. If a person has a guilty conscience, they can come to confession and be given penance and absolution for their sins.

Many nuns and priests serve at food pantries and provide love, care and hope for the poor. They also provide medical care to poor people. They never tire of helping others because they love God so much that they will do whatever pleases him.

They could become teachers to teach religion or nurses to show his love for his people. They always share their faith and stand up for God.

The priests, deacons, and religious brothers and sisters love reading the Bible because it talks about God and all of his loving deeds. They share Bible readings and spread the news about God's works. Priests share many of these readings at Mass and then explain them to the congregation in ways everyone can understand. They share the news of God with everyone they meet.

Many priests bless the sick and dying. They also comfort their families in their time of sadness. Nuns help the elderly and visit them often so they don't feel lonely. They are willing to bear others' burdens because God grants them strength and great compassion.

Priests, deacons, and religious brothers and sisters are loving, gentle when needed, and always try to do what is right in God's name. They reach out to all of us in many ways. Through missionary work, Masses, teaching and caring for everyone, they teach us how to act.

They show us just how much God loves us and make us want to follow God, too.

(Abby Brenner and her parents, George and Candace Brenner, are members of Immaculate Heart of Mary Parish in Indianapolis. She completed the seventh grade at her parish's school last spring and is the seventh-grade division winner in the 2008 Indianapolis Serra Club Vocations Essay Contest.) †

## Pope names new prefect of saints' congregation

VATICAN CITY (CNS)—On July 9, Pope Benedict XVI named Archbishop Angelo Amato, secretary of the Congregation for the Doctrine of the Faith, to be the new prefect of the Congregation for Saints' Causes.

The 70-year-old Italian, a member of the Salesian order, was a longtime collaborator of the future pope when he headed the doctrinal congregation.

Archbishop Amato was one of the principal drafters of the congregation's 2000 document, "Dominus Iesus" ("The Lord Jesus"), which underscored the unique and universal salvation offered by Christ and his Church.

In late 2002, Pope John Paul II named him an archbishop and secretary of the doctrinal congregation.

As prefect of the Congregation for Saints' Causes, a position that signals Pope Benedict's intention to name him a cardinal, Archbishop Amato succeeds Portuguese Cardinal Jose Saraiva Martins, who turned 76 in January. †

# Healthcare camps are a cool way for students to spend their summer

## The Metropolitan Indianapolis-Central Indiana Area Health Education Center (MICI-AHEC)

is offering the following interactive camps this summer for students interested in pursuing a career in healthcare:

### Science Enrichment and Health Career Camp – July 21-24, 2008

- "Science is Simple" Grades: K-3
- "Stepping into Science" Grades: 4-7
- "Beyond Biology" Grades: 8-12

**Program Objectives:** Increase knowledge of the human body systems, foster an awareness of health-science connections, facilitate an interest in healthcare careers, encourage healthy life choices and provide opportunities for unique and fun health-science activities.

### "Health Care Hoops Camp" Academic Enrichment and Basketball Camp – July 14-17, 2008

**Program Objectives:** Increase knowledge of math and science through enrichment activities, learn the fundamentals of basketball through drills and activities, increase knowledge of health careers, and foster an awareness of health-science connections.

### "Nursing University" – August 4-7, 2008

**Program Objectives:** Increase knowledge of the nursing field, foster an awareness of health-science connections, demonstrate the practical application of nursing science principles, and provide opportunities for unique and fun nursing.



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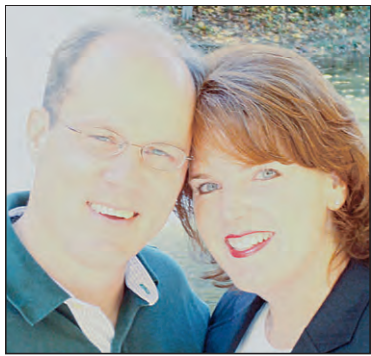
# United in God's love



*Emily Denise Alexander and Anthony Robert Gaddini were married on April 26, 2008, at SS. Philomena and Cecilia Church in Oak Forest. The bride is the daughter of SS. Philomena and Cecilia parishioners Joseph and Lynn Alexander of Sunman. The groom is the son of Oliver and Penelope Gaddini of Park Ridge, Ill. Priestly Fraternity of St. Peter Father Gerard Saguto, administrator of SS. Philomena and Cecilia Parish, celebrated the nuptials during a traditional Latin Mass.*

Photography by Candida Miller

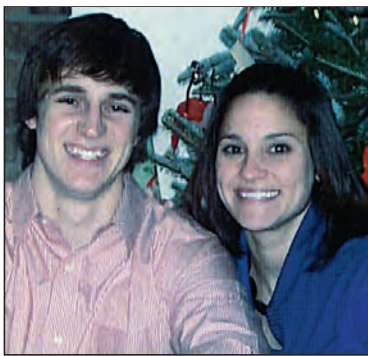
# WEDDING ANNOUNCEMENTS



**Agnew-Hovanec**  
Karen L. Agnew and Richard J. Hovanec Jr. were married on May 31 at St. Matthew Church in Indianapolis. The bride is the daughter of Larry Agnew and Sue Moore. The groom is the son of Richard and Elaine Hovanec.



**Hagan-Stephenson**  
Amanda Elizabeth Hagan and Ryan Anthony Stephenson will be married on Jan. 3, 2009, at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Jeanne Milan. The groom is the son of Dennis and Patti Stephenson.



**Lauck-Thomsen**  
Leisa Christine Lauck and Richard Porter Thomsen will be married on Dec. 20 at St. Roch Church in Indianapolis. The bride is the daughter of Louie and Chris Lauck. The groom is the son of Richard and Jackie Thomsen.



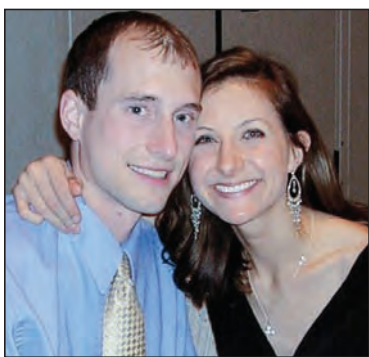
**McGuire-Lecher**  
Siobhan Maureen McGuire and Eric Michael Lecher will be married on Aug. 15 at Holy Cross Church in Indianapolis. The bride is the daughter of Patrick and Patricia McGuire. The groom is the son of Charles and Ruth Lecher.



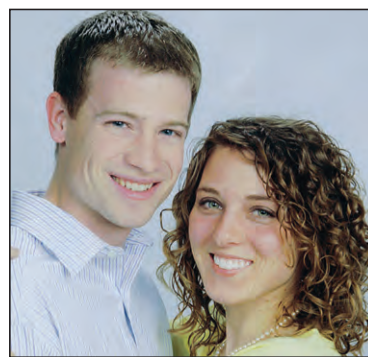
**Robertson-Schenck**  
Katherine Parker Robertson and Jeffrey Alan Schenck will be married on Nov. 21 at the Cathedral of the Assumption in Louisville, Ky. The bride is the daughter of Charles and Jill Robertson. The groom is the son of Garry and Peggy Schenck.



**Barkley-Bannister**  
Megan Elizabeth Barkley and Jonathon Ross Bannister will be married on Oct. 4 at Holy Cross Church in Indianapolis. The bride is the daughter of James and Cindy Barkley. The groom is the son of John and Kathy Bannister.



**Harris-Cain**  
Jenna Marie Harris and Andrew Kenneth Cain will be married on Dec. 20 at the Bishop Chartrand Memorial Chapel at Marian College in Indianapolis. The bride is the daughter of Mark and Ferron Harris. The groom is the son of Kenneth and Patricia Cain.



**Lecher-Busken**  
Mary Elizabeth Lecher and Brian Edward Busken will be married on Aug. 2 at St. John the Evangelist Church in Enochsburg. The bride is the daughter of Steven and Edith Lecher. The groom is the son of Patrick and Judy Busken.

**Nieman-Hollowell**  
Kari Elizabeth Nieman and Matthew Lee Hollowell were married on July 3 at St. Meinrad Church in St. Meinrad. The bride is the daughter of John and Margaret Nieman. The groom is the son of Joseph and Diane Hollowell.

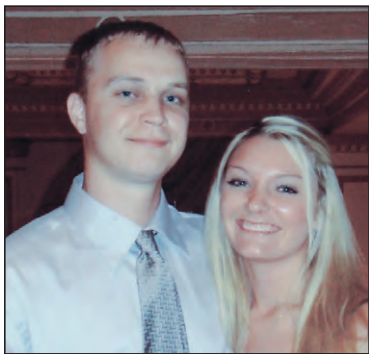


**Roesinger-Yohe**  
Kathleen Marie Roesinger and Gary Michael Yohe will be married on Oct. 25 at the Bishop Chartrand Memorial Chapel at Marian College in Indianapolis. The bride is the daughter of Jim and Mary Roesinger. The groom is the son of Gary and Bev Yohe.

**Seidel-Farrell**  
Helen Marie Seidel and David Neil Farrell will be married on Sept. 6 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of J. Albert and Molly Seidel. The groom is the son of Fred Farrell and Sandra Farrell.



**Burkholder-Makowsky**  
Laura Marie-Pia Burkholder and Kenton Roger Makowsky will be married on Aug. 8 at St. Joseph Church in Sellersburg. The bride is the daughter of Bob and Phyllis Burkholder. The groom is the son of Chris Makowsky and Susan Wentzel.



**Heidenreich-Stamm**  
Magen Marie Heidenreich and Jonathan Dylan Stamm will be married on Aug. 29 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of William and Sherry Heidenreich. The groom is the son of Jon and Becky Stamm.

**Mack-Annable**  
Theresa Louise Mack and Michael Richard Annable will be married on Aug. 23 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Charles Mack and Mary Anna Mack. The groom is the son of Richard and Jean Annable.

**Reinacker-Lieb**  
Kristi Marie Reinacker and James Michael Lieb will be married on Aug. 2 at St. Roch Church in Indianapolis. The bride is the daughter of John and Janie Reinacker. The groom is the son of David and Gloria Lieb.



**Daffron-Clifford**  
Elizabeth Daffron and Kevin Michael Clifford will be married on Sept. 6 at Good Shepherd Church in Indianapolis. The bride is the daughter of Brian and Joanna Daffron. The groom is the son of Mike and Bernadette Clifford.



**Fullenkamp-Bower**  
Emily Anne Fullenkamp and Joshua Adam Bower were married on July 12 at St. Louis Church in Batesville. The bride is the daughter of Tim and Kathy Fullenkamp. The groom is the son of Kevin and Julie Bower.

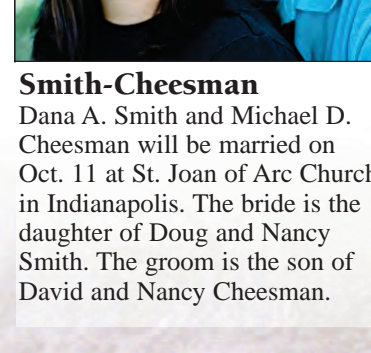


**Kreicker-Winningham**  
Sarah Elizabeth Kreicker and Sean Robert Winningham were married on June 7 at the Bishop Chartrand Memorial Chapel at Marian College in Indianapolis. The bride is the daughter of Michael and Ann Kreicker. The groom is the son of Rick and Barbara Winningham.



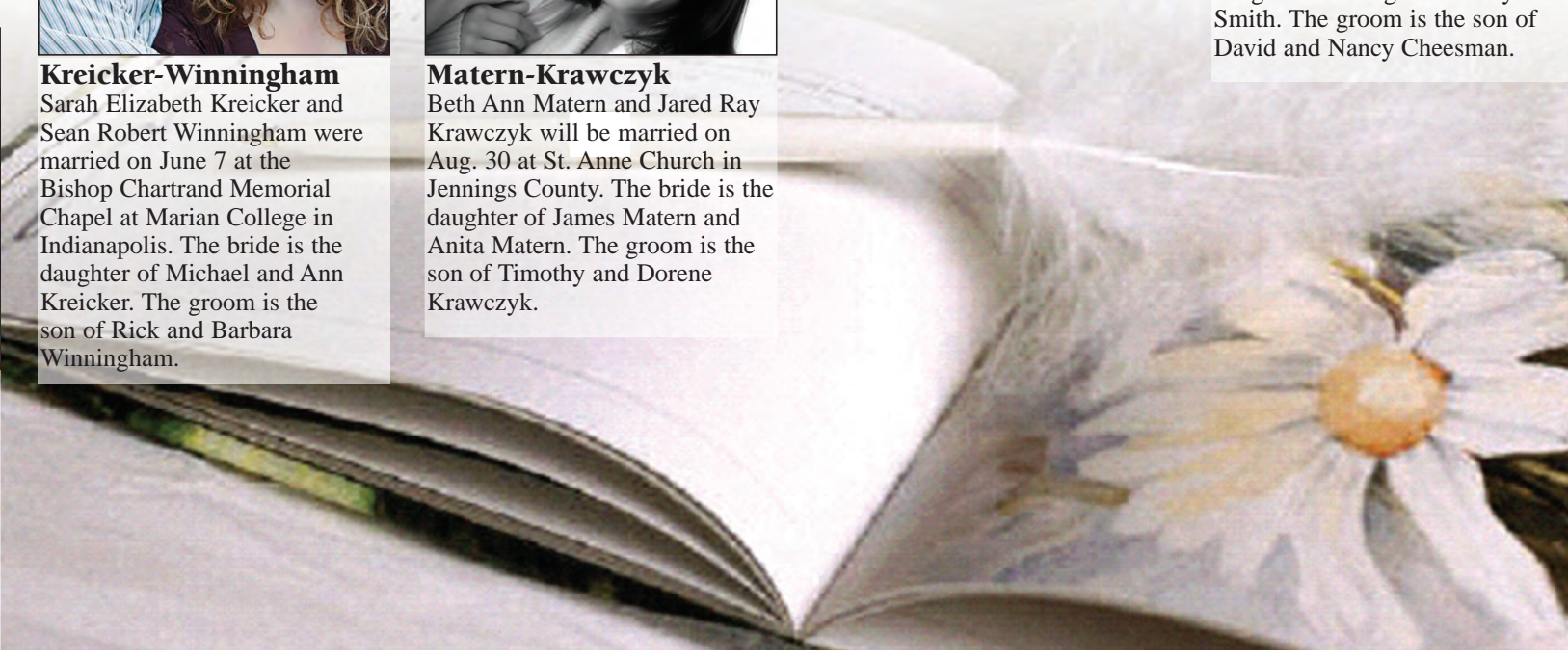
**Matern-Krawczyk**  
Beth Ann Matern and Jared Ray Krawczyk will be married on Aug. 30 at St. Anne Church in Jennings County. The bride is the daughter of James Matern and Anita Matern. The groom is the son of Timothy and Dorene Krawczyk.

**Rennekamp-Cox**  
Amanda Nicole Rennekamp and Errick Brandon Cox will be married on Nov. 8 at St. Mary-of-the-Rock Church in Franklin County. The bride is the daughter of David and Marilyn Rennekamp. The groom is the son of Rick and Wanda Cox.

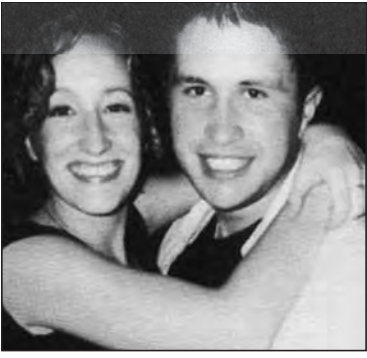


**Smith-Cheesman**  
Dana A. Smith and Michael D. Cheesman will be married on Oct. 11 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Doug and Nancy Smith. The groom is the son of David and Nancy Cheesman.

**Gatsos-Zadik**  
Crecentia M. Gatsos and Joseph M. Zadik will be married on Sept. 6 at St. Louis de Montfort Church in Fishers, Ind. The bride is the daughter of Gregory and Julia Gatsos. The groom is the son of Joseph Zadik and Patricia Toschlog-Zadik.



## WEDDING ANNOUNCEMENTS



**Smith-Terrell**  
Sarah Nicolle Smith and Bart Alexander Terrell will be married on Oct. 24 at St. Roch Church in Indianapolis. The bride is the daughter of Ron and Angie Smith. The groom is the son of Mark Terrell and Jaci Kale.



**Vonderhaar-Humphrey**  
Karen S. Vonderhaar and Edward Cody Humphrey will be married on Sept. 20 at Sacred Heart of Jesus Church in Boulder, Colo. The bride is the daughter of Ralph and Susan Vonderhaar. The groom is the son of Ed Humphrey and Laura Humphrey.



**Wahl-Brinkworth**  
Anna Catherine Wahl and John Gary Brinkworth III will be married on July 19 at St. Mary Church in Lanesville. The bride is the daughter of Stephen and Theresa Wahl. The groom is the son of Gary and Margaret Brinkworth.



**Ware-McGee**  
Katrina Elizabeth Ware and Felix Hollis McGee will be married on Aug. 2 at Christ the King Church in Indianapolis. The bride is the daughter of Michael and Denise Ware. The groom is the son of Felix and Cynthia McGee.



**Weaver-Keasey**  
Courtney L. Weaver and Jason M. Keasey will be married on Dec. 13 at St. Matthew Church in Indianapolis. The bride is the daughter of Dave and Rhonda Weaver. The groom is the son of Larry and Deena Keasey. †

**Sturwold-Bulach**  
Shelli Ann Sturwold and Jeffery Joseph Bulach will be married on Oct. 18 at St. Joseph Church in St. Leon. The bride is the daughter of Harold and Dianna Sturwold. The groom is the son of Jerry and Carolyn Bulach.

# Beatitudes are at heart of meaningful family life

By Scott J. Rutan  
Catholic News Service

Why does it seem so difficult to live the Gospel life as a couple and as a family? Is it the hassles of conflicting schedules or the demands placed upon us?

Why can't families seem to get on track



Holy Spirit parishioners Lintdsay and Juan Fuentes of Indianapolis attend a Mass for St. Theodora Guérin on May 23, 2007, at the Indianapolis East Deanery church.

with the Gospel values of peace, hope, joy and discipline?

When children are growing up and the demands of family life are taxing everyone, focusing on Jesus' eight beatitudes can be a source of strength and hope for one and all.

"Beatitude" comes from the Latin root meaning "utmost happiness."

Jesus' beatitudes are signposts leading to authentic happiness: Blessed are the poor in spirit, the meek, the sorrowful, the merciful, the peacemakers, those who hunger and thirst, and those who are persecuted and insulted and suffer for the sake of Jesus.

One might wonder how any of these has anything to do with happiness. But the beatitudes, when fully appreciated, are at the heart of meaningful family life.

In the beatitudes, the Lord is saying that real happiness—blessedness—lies not in pleasures and "nice stuff," but in the honest-to-goodness daily lives of people.

When families share their sorrows, faults, hungers and needs with one another as well as enjoy the "nice stuff," they encounter true happiness.

Why? For Jesus and for the early Church, when all this was shared "in common" (Acts 2:42-47), people experienced most fully the loving, real presence of the Lord.

Christ is present when the community shares. This is the heart and soul of what it means to be family: to share all in order to discover Christ.

When we have infants or teenagers who hunger for food or attention, we meet Christ.

When we mourn the loss of a job or a disheartening test grade, we are weeping at the foot of the cross.

When we are teased about our clothes or put down for refusing to join in gossip, we are one with our mocked Lord.

Every time a family member shares the pains of daily life, we meet Christ and so encounter true blessing.

Jesus' beatitudes are not all beauty and

sweetness. Most of the time, they paint a picture of a life full of turmoil and heartache.

But it is in these times of struggle, especially within daily family life, that people can fully live the Gospel values that Jesus desires for us. It is in those challenges that we can and do find real happiness and holiness.

(Scott Rutan is coordinator of adult and family faith formation at St. Patrick Parish in Victor, N.Y.) †

### The Beatitudes

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.  
Blessed are they who mourn, for they will be comforted.  
Blessed are the meek, for they will inherit the land.  
Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.  
Blessed are the clean of heart, for they will see God.  
Blessed are the peacemakers, for they will be called children of God.  
Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven."  
—Mt 5:3-10

## Our Lady of Fatima Retreat House

**One Remaining Tobit Marriage Preparation Weekend for 2008:**  
*September 19-21*

**Tobit Marriage Preparation Weekends for 2009:**

- January 16-18, 2009
- February 6-8, 2009
- May 15-17, 2009
- June 5-7, 2009
- July 10-12, 2009
- September 18-20, 2009

To register, go online at [www.archindy.org/fatima](http://www.archindy.org/fatima) and click on the 'register' link and then on the 'Tobit Marriage Preparation' link. Or for more information contact Cheryl McSweeney at (317) 545-7681.

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# God's gifts of baptism and sacramental marriage bless families

By Daniel Sarell

Special to The Criterion

On the first day that the daffodils bloomed in our yard in Indianapolis, my wife, Angela, and I welcomed our first child, Allana, into our home of cats and into an extended family of mostly non-Catholics.

For Allana's recent baptism, we decided to read a letter to her so that she will always have a reminder of why we had her baptized and what responsibilities we assumed by that decision.

Secondarily, we wanted to explain to our non-Catholic relatives why we chose to have our baby baptized rather than wait for her to make that choice for herself when she is older.

Historically, infant baptism goes back to the ancient Church when whole families converted to Christianity at one time.

Throughout the ages, the Church has understood that baptism is necessary for one's salvation, such that some theologians once hypothesized that unbaptized infants who died went to "limbo."

However, the Holy See's International Theological Commission clarified in 2007 that we commend all souls to God's mercy, particularly those of unbaptized infants, and it is with confidence in that mercy that the concept of limbo—which was never solemnly defined by the Church's magisterium—simply does not reflect the faith of the Church.

Despite the recent renunciation of limbo, the Church has always believed that baptism is necessary for salvation because salvation comes from Christ the Redeemer, who restores humanity from Original Sin, which baptism washes away.

By having our infant daughter baptized, we as her parents—filled with the confidence of hope—ask God to save and inspire her, to include her among the saints, and to join her to Christ's paschal mystery—yes, even to his crucifixion.

If you saw a woman walking toward a rocky cliff-face—toward certain death—would you calmly try to make her understand the consequences before you intervene? No, you would yell and scream and make every effort to physically stop her from plunging to her death.

Baptism is like that. We don't necessarily have to rationally understand how God transforms us and calls us to live in order to become one with Christ and his Church. Discipleship is a process of becoming, of discerning, of receiving forgiveness and of growing into spiritual maturity by grateful cooperation with grace.

As a baptized infant, Allana is a member of the Catholic Church and counted among Christ's disciples. We would no more wait to have her baptized than we would wait for her to choose to be a member of our family.

Allana is the greatest gift that my wife and I could ever have received from God. She has challenged us to become better people and better spouses for each other,

more responsible, attentive and giving. In her utter dependence on us, the concept of how we need each other as spouses is no longer abstract.

When Angela and I exchanged our wedding vows, we promised to be true to each other, and we promised to be open to children and to raise them in the Catholic faith.

So beyond our own desire for Allana to share with us our enthusiasm for our faith, we bring her forward for baptism because as her parents we were called, even compelled, by God to raise her in the faith and to afford her the lifelong opportunity to grow in her religion by sacramentally living—to be literally immersed—in the mystery of who Christ is: the Son of God, our Savior and Lord.

In our society today, we have traded in communal obligation to something greater than ourselves for self-serving individual choice. We have turned ourselves, and our society, inward rather than generously outward. This is the opposite of faith in God or Christ-like discipleship.

Beyond feeling obliged to have Allana baptized as our parental duty, Angela and I also seek to anchor Allana's formative years in the grace of our marriage, another sacrament that will nourish Allana's Christian discipleship.

And yet, all around us, we see the moorings of that marital anchor buffeting in the wild surf of the many assaults on marriage in our culture and in our legal system.

As Catholic parents, we view our marriage—a sacramental covenant rooted in nature itself—as a living testament to the love of God as Trinity, a divine community of total self-giving.

Our fidelity and reverence for marriage is the greatest gift we can offer our daughter as she grows up. Our faith-filled married love—imperfect as it may be—is the surest means by which she can learn to live lovingly by being attentive to the needs of others and knowing that there is a God, the giver of life and to whom we owe our gratitude and service for everything we enjoy. This might be a "taught" idea of love, but it will only ever be effective if it is demonstrated consistently.

How often can we answer the question, "What does Christian service look like?" by simply saying, "It looks like a marriage," and effectively communicate our point? And yet, this is what God intended, the vision that Christ redeemed at the wedding feast of Cana.

Angela and I will be imperfect parents, and we are under no illusion that we have the perfect child. However, by our profession of faith in having Allana baptized, we are taking the first and best step we know to declare before God that we will strive toward righteousness as husband and wife, as Mom and Dad, and as baptized believers in Christ Jesus.

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



Angela and Daniel Sarell hold their 8-week-old daughter, Allana Hope, during her baptism on June 1 at St. Luke the Evangelist Church in Indianapolis. Father Stephen Giannini, then pastor of St. Luke Parish, presided at the liturgy.

## Pre Cana conference addresses ways to have happy marriage

Archdiocesan Pre Cana Conference marriage preparation classes for engaged couples are offered throughout the year at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

Upcoming programs sponsored by the archdiocesan Office of Family Ministries are scheduled on Oct. 19 and during 2009 on Feb. 8, Feb. 22, March 1, April 26, May 17, June 7, July 12, Aug. 16 and Oct. 18.

The program presented by trained volunteer couples, priests and other

professionals addresses "Family of Origin," "Communication," "Christian Marriage" and "Sex and Sexuality."

The \$40 non-refundable fee includes a *Perspectives on Marriage* workbook.

(For more information on the Pre Cana Conference and to register online, visit the archdiocesan Office of Family Ministries' Web site at <http://www.archindy.org/family/marriage-precana.html>.) †

## State offers free financial guide for newlywed couples

"Money Skills for Newlywed Couples," a free financial planning brochure from Indiana Secretary of State Todd Rokita, can be downloaded online and contains a variety of helpful advice about how to maintain healthy finances in married life.

The brochure explains that proper financial planning can be a crucial part of marital happiness.

"It is never too early for couples to discuss financial planning since attitudes about money and spending habits can be very different," Rokita noted. "The key to success is discussing finances before complications arise. Having the financial resources to deal with the unexpected will

be as important as developing the communication skills needed to talk about financial matters."

The brochure advises couples to set realistic goals, save as much as they can as early as they can, and decide what they want to start saving and investing for—a home, new car, their children's education and perhaps even early retirement.

(The 30-page financial planning guide can be downloaded by logging on to [www.in.gov/sos/securities/investment/watch/pdf/Money\\_Skills\\_for\\_Newlywed\\_Couples.pdf](http://www.in.gov/sos/securities/investment/watch/pdf/Money_Skills_for_Newlywed_Couples.pdf). Couples can also call 317-233-3985 to request a copy.) †

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# Couples' love endures through the years



St. Malachy parishioner Rita (Karchner) Cross of Brownsburg is the sister of this bride, Margaret Karchner, who was married to Ambrose Peter Widman on May 12, 1932, at St. Ann Church in Fremont, Ohio. Father James Lane witnessed their nuptial vows. The Widmans are deceased. Immaculate Heart of Mary parishioner Helen (Cross) James of Indianapolis is their niece.



St. Simon the Apostle parishioner Roseanne (Mader) Huckleberry of Indianapolis and Nativity of Our Lord Jesus Christ parishioner Jeanette (Mader) Hall of Indianapolis are the granddaughters of the late Edward and Mary (Glatt) Ley, who were longtime members of St. Anne Parish in Jennings County. They were married on April 12, 1904, at St. Anne Church. Father A. J. Urch witnessed their nuptial vows. Their daughter, St. Anne parishioner Dolores Reitman, still lives on the family farm in Jennings County. Huckleberry has her grandmother's wedding dress and shoes as well as two nuptial prayer books in German used by her grandparents during their wedding Mass. She displays these family keepsakes in a curio cabinet in her home.

## Tobit Weekend helps engaged couple prepare for married life

Since 1976, more than 8,000 engaged couples have participated in the Tobit Weekend as part of their marriage preparation in the Archdiocese of Indianapolis.

Tobit Weekends held at Our Lady of Fatima Retreat House in Indianapolis enable engaged couples to step away from the tensions and demands of daily life to relax in a place of beauty and peacefulness, explained Cheryl McSweeney, program manager at the retreat center located at 5353 E. 56th St.

"It gives you a unique opportunity to grow in your knowledge and love of one another," she said, and "enables you to enter into a deeper personal relationship with Christ and to realize the importance of having him at the

center of your marriage."

During the weekend, trained married couples and a Catholic priest present programs for reflection and discussion.

Engaged couples may register for Tobit Weekends on Sept. 19-21 and during 2009 on Jan. 16-18, Feb. 6-8, May 15-17, June 5-7, July 10-12 or Sept. 18-20.

The registration fee of \$280 includes the program, meals and overnight accommodations for the weekend. A \$150 non-refundable deposit is required at the time of registration.

(To register for a Tobit Weekend marriage preparation program, call Our Lady of Fatima Retreat House at 317-545-7681.) †

The Criterion's Spring Marriage Supplement will be published on Feb. 6, 2009.

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# PILGRIMS

continued from page 1

events to host the international guests, but it was worth it.

"It's been a pleasure and a privilege," McNulty said.

For four days after their arrival, the group had arranged tours at a variety of local sights in and around the Brisbane area, several hours north of Sydney.

They toured St. Stephen Cathedral, the mother church for the Archdiocese of Brisbane, strolled along the beaches of Australia's Pacific coast, and spent time at the Australia Zoo, made famous by the late Steve Irwin, also known as the "Crocodile Hunter."

At the zoo, the pilgrims petted kangaroos and koala bears, fed elephants and attended a show about crocodiles.

Later in the trip, the group spent time walking around Hinterland and Springbrook Park along the Gold Coast to see some of Australia's natural beauty. They also stopped at the "Big Banana"

where each person took a turn tobogganing down the hillside.

Starting earlier this week, the pilgrims' attention turned to the events of World Youth Day, which runs from July 15-20 in Sydney. The pilgrims have been participating in daily catechetical presentations, Mass and evening events, such as concerts and the sacrament of reconciliation and eucharistic adoration.

"The excitement is starting to build, and that's really exciting," said Matt Trossman, a young adult father of three from Holy Family Parish in Oldenburg.

Trossman, who comes to World Youth Day after a year of ups and downs, sees the pilgrimage as a time to re-energize.

His health problems—combined with those of his father-in-law and grandmother as well as his wife's car accident—left him needing a boost. At the urging of his wife, he decided to be a part of the pilgrimage to Australia.

"As we got closer, it turned and progressed into my voyage," he said. "I realized how important this trip was for

Photo by Katie Berger



Youth and young adult pilgrims from the archdiocese pose for a picture after a July 11 Mass at St. Stephen Cathedral in Brisbane, Australia.

me as a time to rejuvenate my mind."

Many of the pilgrims bring similar stories. They now wait for the chance to meet people from around the world, and take time out of their ordinary day-to-day lives to pray and renew their own

journeys of faith.

(For a frequently updated archdiocesan World Youth Day weblog and photos from the pilgrimage, log on to [www.archindy.org/wyd](http://www.archindy.org/wyd).) †

## World Youth Day kicks off in Sydney with Mass, dancing, testimonies

SYDNEY, Australia (CNS)—World Youth Day officially kicked off on July 15 with an opening Mass celebrated by Sydney Cardinal George Pell before an estimated 140,000 people.

Before the Mass, as the pilgrims gathered on the old docklands at Barangaroo, they heard testimonies of faith experiences at previous World Youth Days, watched dancing by a variety of Aboriginal Australian and South Pacific islander groups, and cheered a procession of 160 national flags.

While the official welcoming dances were taking place onstage, a group of six young men from Papua New Guinea offered their own choreographed blessing to the four directions of the compass from the

place they found to stand in front of the estimated 4,000 concelebrating priests.

Australian Prime Minister Kevin Rudd welcomed the pilgrims in a dozen languages, ending by saying that he would speak in Australian, "G'day and have a great time Down Under."

The Mass combined ancient chants, standard hymns, native singing and the anthem written specifically for World Youth Day, "Receive the Power." Women from Australia's Tiwi Islands sang as the Book of the Gospels was presented.

In his homily, Cardinal Pell encouraged the young people to use the July 15-20 celebration as a time not simply to celebrate their faith with peers from around the world, but also to strengthen their commitment to

Christ and to open further their hearts and minds to God's will for their lives.

He also spoke to those who may not be practicing Catholics or have any connection to any religion: "Christ is calling you home to love, healing and community."

"Secular wisdom claims that leopards do not change their spots, but we Christians believe in the power of the Spirit to convert and change persons away from evil to good, from fear and uncertainty to faith and hope," he said.

Even those who believe and who practice their faith need to do more, Cardinal Pell said.

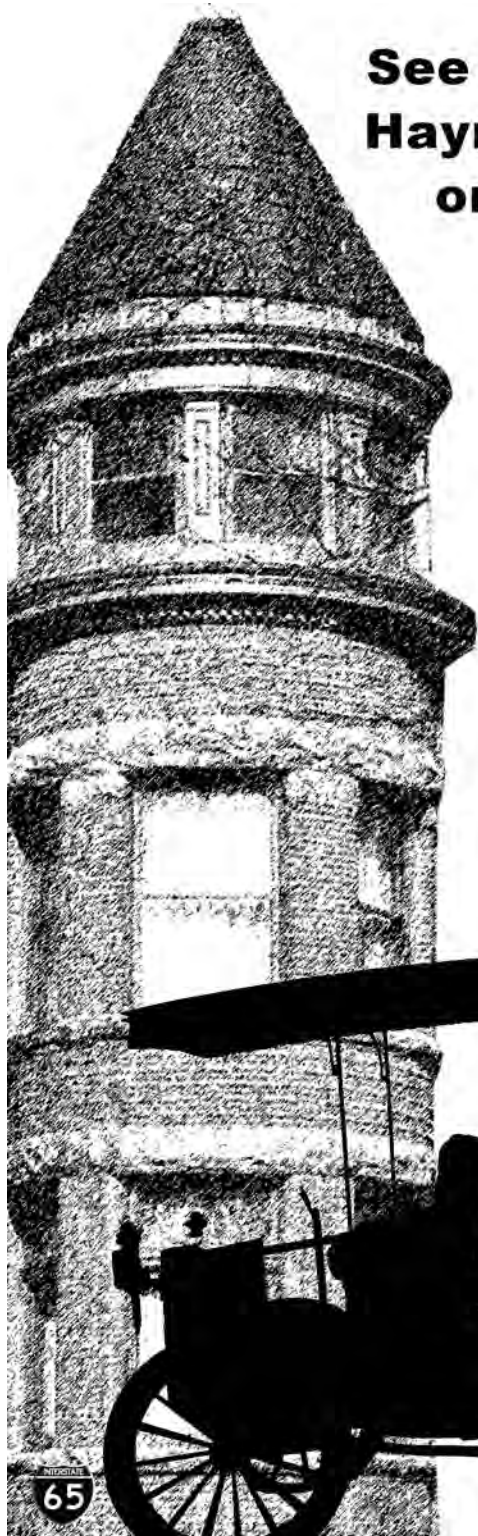
"Our task is to be open to the power of the Spirit, to allow the God of surprises to act through us," he said.

Too many times, Christians profess and practice their faith, but they try to do it very comfortably and without taking risks, he said.

"Following Christ is not cost-free, not always easy, because it requires struggling against what St. Paul calls 'the flesh,' our fat, relentless egos, old-fashioned selfishness. It is always a battle, even for old people like me," the 67-year-old cardinal said.

"Don't spend your life sitting on the fence," Cardinal Pell told them, "because only commitments bring fulfillment."

The cardinal also prayed that everyone who had come to Australia for World Youth Day would be blessed and glad they came "despite the cost, hassles and distances traveled." †



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# 50 years of devotion

## Father Eckstein's 50 years of ministry is marked by humility

(Editor's note: Six archdiocesan priests are celebrating their 50-year jubilees in 2008. This week, we feature Father Francis Eckstein and Msgr. Harold Knueven. We will feature Fathers Herman Lutz, Joseph McNally, William Munshower and Harold Ripperger in upcoming issues of The Criterion.)

By Sean Gallagher

Father Francis Eckstein grew up across the road from St. Nicholas Parish, a small country parish in the hills of Ripley County in southeastern Indiana.

When he was ordained a priest 50 years ago on May 3, 1958, he had hopes that he might one day be the kind of pastor of a country parish that he had admired as a boy.

"They really mingled well with the local people," Father Eckstein said. "They'd be driving along the road and see a farmer out in the field [and] stop and visit ... [or] see if they needed any help."

But for nearly 40 years after his ordination, Father Eckstein didn't see much of the countryside, ministering instead in Indianapolis and in mid-sized cities and towns, such as Richmond, Connersville and Bedford.

His dream wasn't fulfilled until he was given his last pastoral assignment before he retired when, in 1995, he was named the pastor of St. John the Baptist Parish in Osgood and St. Mary Magdalen Parish in New Marion, both in the Batesville Deanery.

Now, in retirement, he provides sacramental assistance to St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County. He lives at St. Charles Parish, just miles away from his old family home.

"I'm as happy as a pea in a pod," Father Eckstein said. "It's an ideal arrangement here for me. I'm close to home, and I still go down to the home place and mow the yard and garden. And when I don't have anything to do here, I'll go down and sit on the porch or on the swing."

Although it took a long time for his country parish dream to become a reality, Father Eckstein accepted in humility wherever he was assigned.

"He was always willing to go where the archbishop asked him to go," said Msgr. Harold Knueven, one of Father Eckstein's ordination classmates, who grew up less than 10 miles away from him in New Alsace.

"He doesn't speak out too much. He listens a lot. He shares his ideas when he's asked to speak, but he doesn't really



Father Frank Eckstein, fourth from left, poses with the concelebrating priests at his 50th jubilee Mass celebrated on July 13 at St. Nicholas Church in Ripley County. The concelebrating priests are, from left, Fathers Gerald Kirkhoff, Elmer Burwinkel, Pascal Nduka, Paul Landwerlen, Kevin Morris and Msgr. Harold Knueven.

promote himself too much."

Eleanor Oberle, a member of Holy Family Parish in Richmond, got to know Father Eckstein in 1960 when the priest was an assistant pastor there.

Ever since then, she and her husband, Ron, have maintained a close friendship with Father Eckstein, whom she praised for his "down-to-earth ways."

"He's a farmer at heart," said Oberle. "He's a man of the earth [from] a small town."

Father Eckstein grew up the middle child in a family of five boys and four girls.

According to Verena Federle, a younger sister, Father Eckstein always took the lead when he and his siblings would play Mass in their family's farmhouse.

"He was always the priest, and we were always the servers," said Federle, a member of St. Paul Parish in New Alsace. "He would use sliced potatoes for holy Communion."

His parish priests often encouraged him and the other young boys at St. Nicholas to consider becoming a priest, especially, he said, when they would come to the parish's two-room schoolhouse in the 1940s to pass out report cards.

Father Eckstein eventually entered Saint Meinrad Seminary in 1946.

### Father Francis Eckstein

- **Age:** 77
- **Parents:** Amand and Mary (Federle) Eckstein
- **Parish where he grew up:** St. Nicholas Parish in Ripley County
- **Seminary:** 12 years at Saint Meinrad Seminary in St. Meinrad
- **Hobbies:** Gardening, fishing and hunting
- **Favorite author:** Oblate of Mary Immaculate Father Ronald Rolheiser
- **Favorite Bible verse:** "What profit would there be for one to gain the whole world and forfeit his life?" (Mt 16:26; Mk 8:36). †

Although it took decades for him to return to his southeastern Indiana roots, Father Eckstein still sought to "mingle well" with the people he ministered to wherever he found himself.

He always looked to parishioners first for the priorities in his ministry.

"I think that's kind of what's held me in there," Father Eckstein said. "It was meeting the needs of the people, and the people were the ones that were kind of laying out the path."

Oberle has seen this quality in her friend for nearly 50 years.

"He just relates to people on their very basic needs and just feels what they're feeling," she said. "He's cried with us. He's laughed with us. He's not afraid to be right there with you. He's ready to give you what you need."

What Father Eckstein has learned in giving himself to fulfilling the needs of those he serves is that, in the end, he finds fulfillment as well. It is something he said is good for young men today who might be thinking that God is calling them to the priesthood.

"It's a very fulfilling and satisfying kind of life," said Father Eckstein. "You're really touching people's lives in good times and in bad."

"If you want to feel at the end of the day like you've accomplished something ... I would encourage them to look at [the priesthood]. I've been very content, very happy. I thank the Lord for the vocation that I have." †

## Prayer is the source for Msgr. Knueven's active ministry

By Sean Gallagher

Even though he is pushing 76, Msgr. Harold Knueven is hard to keep up with.

At a time when many people have long since started relaxing in life's golden years, Msgr. Knueven is leading a multimillion dollar project to move the entire campus of St. Mary Parish in Greensburg, where he has served as administrator since 2003.

"Everybody compares him to the Energizer bunny because he just keeps going," said Donna Lecher, the outgoing president of St. Mary Parish's parish council.

"I've often asked him how he does it because it exhausts me with all the meetings that have to be attended," said Lecher. "He says that he'll sometimes grab a 15-minute power nap. I know that he exercises, and he takes time for recreation."

Ordained 50 years ago on May 3, 1958, Msgr. Knueven has kept himself on the go for the last half century by making sure he takes care of himself physically and spiritually.

Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, once shared a room with Msgr. Knueven when both were on retreat at Saint Meinrad Archabbey in St. Meinrad.

"He's high energy," said Msgr. Svarczkopf. "At six in the morning, he's doing his pushups [and saying], '57, 58, 59.' And I'm in bed saying, 'Harry, count to yourself.'"

"He's like the Army. He does more work before eight in the morning than most people do all day."

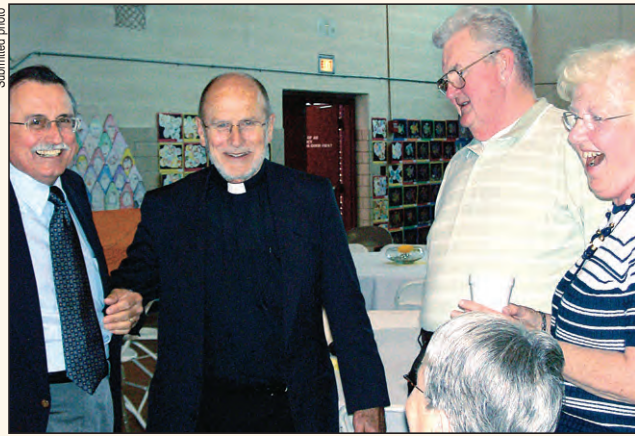
Msgr. Knueven grew up in the 1930s and 1940s deep in southeastern Indiana, across the street from St. Paul Church in New Alsace, his home parish.

For many years, the parish priests had encouraged the young Harold Knueven to consider the priesthood. When it came time for him to enter high school, he decided to become a seminarian and study at Saint Meinrad Seminary in St. Meinrad.

"My mom and dad took me [there] in the fall of 1946," he said. "I saw them drive over the hill and I thought to myself, 'What am I getting into?' I didn't know a soul at Saint Meinrad. I was a freshman in high school."

"But it didn't take me very long to get acquainted with everybody."

Seminary life agreed with him enough that, once ordained, he eventually served from 1962-75 on the staff of



Members of St. Simon the Apostle Parish in Indianapolis visit with their former pastor, Msgr. Harold Knueven, currently administrator of St. Mary Parish in Greensburg, on May 18 at the Batesville Deanery parish during a celebration of the 50th anniversary of his priestly ordination. From left are St. Simon parishioners Tom Thibo and Charlie and Peggy McIntosh.

the former Bishop Bruté Latin School in Indianapolis, at the time, the archdiocese's high school seminary.

Through his ministry there, he helped shape many priests in the archdiocese younger than him.

"It's always good to know that you'd touched the lives of these young priests that are still active in the parishes," said Msgr. Knueven.

One of them is Msgr. Svarczkopf, who has immediately followed Msgr. Knueven in four pastoral assignments, including his current one as pastor of Our Lady of the Greenwood Parish.

"[Msgr. Knueven] played on my intramural basketball team," Msgr. Svarczkopf said. "He was our enforcer. He got most of the fouls."

Although a physically active priest, Msgr. Knueven looks to his life of faith as the source of his vitality.

"The important thing is to say Mass every day and say the Divine Office every day," Msgr. Knueven said. "I wouldn't survive if I didn't say my prayers."

Msgr. Knueven said he prays the Liturgy of the Hours every day before the Blessed Sacrament in St. Mary Parish's perpetual adoration chapel, which he helped establish. He also helped start one at Our Lady of the Greenwood Parish.

"I really believe in the Real Presence," he said. "If we have

### Msgr. Harold Knueven

- **Age:** 75
- **Parents:** John and Leona (Easley) Knueven
- **Parish where he grew up:** St. Paul Parish in New Alsace
- **Seminary:** 12 years at Saint Meinrad Seminary in St. Meinrad
- **Hobbies:** Fishing. "I used to do a lot of water-skiing."
- **Favorite Bible verse:** "No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13).
- **Favorite prayer or devotion:** Eucharistic adoration †

faith in the Real Presence, we're going to do everything in our power to show our respect for Christ's presence in the churches, in perpetual adoration chapels and in the Eucharist."

According to Lecher, Msgr. Knueven's deep life of prayer is the force behind his ability to lead a parish through large projects.

"To me, it's his spirit," she said. "You know that he is driven by God. There are no selfish reasons why he does this. He does everything for the honor and glory of God."

Msgr. Knueven is trying to do this now at St. Mary Parish. He did it at Our Lady of the Greenwood Parish in the 1990s when he helped that Indianapolis South Deanery parish build a new church. And in the 1980s, he helped St. Simon the Apostle Parish in Indianapolis retire an \$800,000 debt.

"He's been able to get people to get things done," Msgr. Svarczkopf said. "People have been able to trust him."

In the parishes where he has served, people have trusted Msgr. Knueven and turned to him for help at any time.

"I have my phone in my pocket all the time," he said. "I'm available 24/7. Everybody in the parish has that number."

For Msgr. Knueven, that availability to those whom he serves is at the heart of the priesthood that he has lived for 50 years.

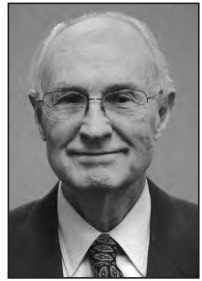
"We're not priests for ourselves," he said. "We're priests to help other people. And that's what it's all about." †

From the Editor Emeritus/John F. Fink

## Possible U.S. saints: Pierre Toussaint

(Eighth in a series of columns)

Venerable Pierre Toussaint, a former slave, is the only layman to be buried among cardinals and archbishops in St. Patrick's Cathedral in New York. When he died in 1853 at age 87, no other place seemed as appropriate for a man regarded as a saint.



If he is ever canonized, he could become the patron saint of hairdressers because that is what he did for a living. (Hairdressers already have St. Martin de Porres and St. Mary Magdalene as patron saints.)

Pierre was born in 1766 as a slave in Haiti on a plantation owned by the Frenchman Jean Jacques Berard. Since Pierre worked as a domestic servant, he learned to read and write, and play the violin.

In 1791, Berard foresaw that Haiti's slaves, who comprised 450,000 of the 520,000 population, were about to revolt. He took his family, two sisters-in-law and

five domestic slaves, including Pierre and his sister, Rosalie, to New York. The slaves did revolt, and won their freedom in 1793.

In 1801, Berard returned to Haiti to see if anything was left of his plantation. There wasn't. He wrote a letter to his wife, Marie, saying that everything they owned was "irretrievably lost." Soon Marie received another letter: Jean Jacques had contracted pleurisy and died.

When the Berards had moved to New York 10 years earlier, Pierre had become apprenticed to a hairdresser and soon became popular with the wealthiest women in New York. He now supported Madame Berard and the household until Madame Berard contracted tuberculosis and died in 1897, when she was only 32. She and Pierre had arranged that he would be released from slavery when she died. He also inherited the Berard home.

In 1811, he married another former slave from Haiti, Juliette Gaston. Unable to have children, they adopted the 6-month-old daughter of Pierre's sister, Rosalie, whose husband had abandoned his family. The child, Euphemia, died from tuberculosis when she was 14.

Pierre continued his work as a hairdresser. Customers appreciated his work, but also his closeness to God and occasional advice. He quoted the Beatitudes, *The Imitation of Christ* and the French writer Father Jacques Bossuet. He would explain devotion to the Blessed Mother and quote from great spiritual writers. If any gossip should happen to occur in his shop, he would say in broken English, "Toussaint dresses hair; he no news journal."

Pierre attended Mass and said the rosary daily in St. Peter's Church. He helped Elizabeth Ann Seton raise funds for orphans and, after she founded the Daughters of Charity, he helped support that community. He opened an orphanage for black children in his own home and began the first school for black children in the city when it was illegal to educate Negroes. He provided food, clothing and shelter to refugees from Haiti. He nursed victims of a yellow fever attack.

After 40 years of marriage, Juliette died in 1851 and Pierre buried her beside their daughter, Euphemia. After two lonely years, Pierre died. †

For the Journey/Effie Caldarola

## An anecdote for a powerful narcotic

In an interview with the *National Catholic Reporter*, Father Ronald Rolheiser



of the Missionary Oblates of Mary Immaculate told about a journalist who had moved back to New York after living in France.

The journalist's 8-year-old son had no access to television while growing up in

Paris, and had watched perhaps a total of five hours in his life. Father Ronald said the journalist was asked if his 8-year-old son had withstood the onslaught of American culture upon his move to the U.S.

The journalist replied, "Of course, he didn't hold out. American culture is the most powerful narcotic this planet has ever perpetrated."

That sentiment fit well with an article I recently read in *The New Yorker* about a man whose career makes him "the premier retoucher of fashion photographs."

We all realize pictures in magazines are retouched. Even school photos can be retouched now. At the preschool where I taught, we even had a photographer who, when confronted with a bad group shot, would digitally take a smiling head from one photo and attach it, not always too skillfully, to the same small body in another shot.

But the "retouching" in this article makes the disappearing wrinkle or even a reattached head seem downright archaic. We are talking about bad plastic surgery being refashioned, legs lengthened, tummies flattened, lighting altered, hair rearranged, busts expanded, eyes reformed, shadows and color added.

If a computer can do it, it's done—all in the interest of creating the American ideal of beauty, down to the last perfectly straightened tooth.

Remember that old cliché, "Seeing is believing"? Better alter that to "I can't believe my eyes" because when it comes to photography, you absolutely can't.

When Father Rolheiser told *NCR* the story about the 8-year-old and television, he went on to say that St. John of the Cross "warned us about over-distracting and numbing ourselves because then when you face life-changing events you are not ready, you lack the depth."

I would add that what our popular culture feeds us on a daily basis doesn't just distract us from the essentials of our lives—it creates for us a false reality, a picture of life that doesn't really exist.

If we live with integrity, we live with the reality of aging, death, wrinkles, bulges and imperfection. We don't have an artificial sense—a sitcom sense—of what constitutes attractiveness and success in life.

As a middle-aged woman, I am sensitive to the fact that news programs can have overweight old geezers reading or commenting on the news, but if a woman takes his seat, she is made up, trussed up, and in the rare event she is nearly 40, it is obvious she has had "work" done.

Does this send a message to women? You bet it does.

For those of us who try to keep our equilibrium in this culture, it is frustrating. But to those who have nothing to support them but the narcotic of our consumer, youth-oriented society, it is a crash course in self-loathing and self-doubt.

St. John of the Cross may seem like an unlikely anecdote to this powerful narcotic, but the closer we can come to a true prayer life, the closer we come to an authentic life all the way around, a life that recognizes what is of value and what is important in this passing world.

(Effie Caldarola writes for *Catholic News Service*.) †

The Joyful Catholic/Rick Hermann

## Life is like a roller coaster so enjoy the ride

When you worry about the ups and downs in your life, remember the joyful thrill of riding on a roller coaster.



Standing in line for a scary roller coaster, my friends and I pass an ominous sign: "Be afraid."

We laugh and press forward past another menacing sign: "Be very afraid."

A third sign warns: "I'd turn back if I were you."

This adventure clearly is not for the faint-hearted. Our destination is "The Screaming Monster."

With growing excitement, we all jump on board, anticipating the wild ride ahead.

Lurching forward, we ride clackety-clack up to a dizzying height.

The bravest among us shout, "Nice knowing you!" and show off by raising their hands to the sky, defying gravity.

The mere mortals among us ride with our eyes squeezed tight, holding on for dear life, our knuckles turning white.

Suddenly, we jolt and slide into a terrifying, heart-racing 200-foot drop followed by two upside-down loop-de-loops with alternating darkness and light.

We relish the moment as our world turns

upside down, twisting and turning and screaming with a mix of terror and delight, the brave and timid alike.

We take courage in the midst of it all, knowing we are safe.

All is well, we know, all is well.

At last, we clank safely back to the platform where we disembark with wobbly knees and windblown hair.

We greet the solid ground gratefully, and one of us kisses the ground.

We are revitalized, renewed and richly blessed. With deeper friendships from our experience, we share a greater trust in the goodness of life, more courage to face the next ride and a resounding chorus of "Let's do it again!"

Sad to say, along the roller coaster of life, some of us lose our way.

We "grow up" and lose our trust in life. We forget our youthful love of God.

A 7-year-old was thrilled to be at Disney World for the first time.

She headed straight for Space Mountain. Her father worried that the roller coaster would be too scary for her but, to his delight, she rode it twice.

The next year when the family returned, the daughter, now 8, again dragged her parents to Space Mountain.

As they stood in line, her father could see her soberly studying the signs that warned about the ride's speed.

"Dad," she said, "I don't think I want to go."

"Why?" her father asked. "You enjoyed this ride last time."

"I know," the daughter replied, "but this year I can read better!"

Like this little girl, we start to believe the signs that say "Be afraid."

Slowly, we fear for our safety. We begin to doubt that the nuts and bolts have been properly checked.

We no longer see the smiles of others, we see only terror. We become deaf to the laughter of our friends and hear only their screams of fright.

We need to relax and rediscover our youthful trust in our heavenly father.

Now we can enjoy the topsy-turvy ride through the peaks and valleys of our lives.

We can rejoice like King David, who proclaims: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps 23).

We can trust that the nuts and bolts are safe and the seatbelts secure. Our Father is watching out for our safety.

So hold on tight to your faith in God, grab a cotton candy and enjoy the ride of your life.

(Rick Hermann of St. Louis is a Catholic author and career coach. His e-mail address is [RH222@sbcglobal.net](mailto:RH222@sbcglobal.net).) †

Faithful Lines/Shirley Vogler Meister

## When, where and why may we use the name of God?

When my husband, Paul, and I attended our great-nephew Jonathon's high school graduation in Illinois, we were edified to hear some of the students and adults acknowledge God in their statements during the ceremonies.



We were surprised that prayer was allowed because most of what we have read

or heard states that public schools cannot do this. To Freeburg High School's credit, they do.

Jonathon and his sister, Allison, who attends the same school, previously had a good Christian education at Zion Lutheran School in Belleville, Ill., the city where Paul and I were blessed with Catholic educations. That and the Catholic education we provided for our daughters at Bishop Chatard High School in Indianapolis prepared all of us well for adulthood.

It is sad to realize that in most public schools prayer is not openly allowed and the sense of God's presence is not encouraged. Yet there is no doubt that most people believe in "a higher presence" no matter what faith they profess. Catholics—most Christians, in fact—believe in the triune God: Father, Son and Holy Spirit.

Most people—of whatever faith—believe that we are not God. Not even through the Eucharist can we be God. However, we can reflect God's love in everything we do.

If I shared the names for God for all the faith traditions in the world, they would fill this column. My point is that everyone should respect the faith of everyone else as long as the spiritual practices are meant to acknowledge and praise God and enhance life in sacred ways.

From this simplistic statement, I go a step farther: I believe all expressions of faith and positive prayer in good faith are

beautiful—even something as simple as "God bless you." Yet I might be reprimanded if I were to say even that at some public functions.

Perhaps most of us know the story attributed to various high schools in various states. I briefly share it here without names.

At this particular high school, administrators and students were told beforehand that they could not say a prayer or credit God in their speeches. At one point, someone went to the podium to speak. Instead, he sneezed and every graduate stood and shouted, "God bless you!" Of course, this was planned to make a point.

Don't we have the right to break some rules sometimes if we are not crude or unruly and do not break the Ten Commandments or precepts of our Church?

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



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

# The Sunday Readings

Sunday, July 20, 2008

- Wisdom 12:13, 16-19
- Romans 8:26-27
- Matthew 13:24-43

The Book of Wisdom provides this weekend's first reading.



Wisdom is the name not only of this book of the Old Testament, but also of an entire genre of writings. Collectively, the purpose is to convey in human language, and for human situations of life, the

wisdom that can come only from God.

Always important as a backdrop in reading the Wisdom literature, or in reading any Scripture, for that matter, is that humans necessarily are limited. We cannot understand everything. We cannot see everything. Even what we see at times, and perhaps more often than not, is distorted and colored.

The bottom line, therefore, is that we need God. We simply cannot survive without divine wisdom. God offers this in the revealed Scriptures.

This weekend's reading is a salute to God, the almighty, the perfect, and the perfectly just and all-knowing. The reading is highly poetic and lyrical, almost as if it was a hymn. It proclaims the majesty and greatness of God.

Whereas we humans are severely limited, God is not limited. Marvelous for us, God fulfills us despite our limitations. We have nothing to want or fear if we listen to God, the source of all wisdom.

Thus, this passage calls us to the reality of God.

St. Paul's Epistle to the Romans is the source of this very brief reading, the second lesson for this weekend's Liturgy of the Word.

The emphasis here is on our weakness and limitations. Even our prayers are weak, handicapped by our sinfulness. However, God supplies what we need. As disciples of Jesus, born again in the life of Jesus, we speak with the Holy Spirit. The Holy Spirit praises God for us and petitions for us.

For the last reading, the Church presents a parable from St. Matthew's

Gospel.

It is the familiar story of the sower who planted good seed in his field. These references to agriculture were very useful in addressing audiences whose livelihood almost exclusively was in farming or herding.

At night, an enemy comes and sows the seeds of weeds. In time, both grain and weeds come forth. God will separate the good from the bad. There will be a difference.

Another parable follows. It is the story of a mustard seed, a tiny piece of matter. But, as a seed, it has the potential of life and growth. In time, it becomes a great tree.

Finally, Jesus gives the Apostles a special and much more detailed lesson. He explains the parable. They were the Lord's special students, individually chosen for a special future task.

## Reflection

The Wisdom Literature was composed in an era when fidelity to God had a demand beyond that of the usual. The culture surrounding devout people was quite hostile to the one, true God of the Jews. Indeed, many of the elect fell away from God. The popular wisdom of the culture seemed so obvious, so clear and so compelling.

However, the Wisdom writings insist that this culture is unfulfilling. God alone is sure.

Today our own culture calls us astray. We also are challenged. The Church teaches us to help us in responding.

God is great, as both the first and second lessons insist in this weekend's readings. God supplies what we need. He gives us divine wisdom for our walk through the darkness and shadows of life. He redeems us in Jesus.

Nevertheless, weeds grow in the gardens of our souls. We must be aware of them. We must attempt to uproot them. It is the story of avoiding temptation.

Reassuring us is Paul. God marvelously provides for us. Only God is sure and true. We must strengthen ourselves so that we personally as Christians can grow into a mighty tree of righteousness, able to withstand the rigors of our times and able to endure forever. †

## Daily Readings

**Monday, July 21**  
Lawrence of Brindisi, priest and doctor  
Micah 6:1-4, 6-8  
Psalm 50:5-6, 8-9, 16bc-17, 21, 23  
Matthew 12:38-42

**Tuesday, July 22**  
Mary Magdalene  
Micah 7:14-15, 18-20  
Psalm 85:2-8  
John 20:1-2, 11-18

**Wednesday, July 23**  
Bridget of Sweden, religious  
Jeremiah 1:1, 4-10  
Psalm 71:1-4a, 5-6b, 15, 17  
Matthew 13:1-9

**Thursday, July 24**  
Sharbel Makhluf, priest  
Jeremiah 2:1-3, 7-8, 12-13  
Psalm 36:6-7b, 8-11  
Matthew 13:10-17

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

**Saturday, July 26**  
Joachim and Anne, parents of the Blessed Virgin Mary  
Jeremiah 7:1-11  
Psalm 84:3-6a, 8a, 11  
Matthew 13:24-30

**Sunday, July 27**  
Seventeenth Sunday in Ordinary Time  
1 Kings 3:5, 7-12  
Psalm 119:57, 72, 76-77, 127-130  
Romans 8:28-30  
Matthew 13:44-52  
or Matthew 13:44-46

## Question Corner/Fr. John Dietzen

### Catholic church may be formally 'unblessed' by bishop's decree

Q Many parish churches have closed in our state and other parts of the country in recent years. Some are torn down, but many are sold, sometimes to other non-Catholic congregations who use the buildings for their own worship. We know churches are blessed when they are built, but how do you "unbless" a church? I always thought that when something is blessed, it stays blessed forever. Is that wrong? (Wisconsin)



A Normally, what you say is true. Often, a time comes, however, when it is impossible to use a blessed or consecrated object any longer for its original purpose.

As you note, that happens with churches as well as other buildings. Because of deterioration of the structure, lack of money, lack of sufficient numbers of Catholics in the area or lack of priests, bishops and their advisers may decide that a parish church should be closed.

Church law provides for that situation. When one or more of those conditions exist, or if another serious reason suggests that the church no longer be used for divine worship, the bishop can, as the law says, "relegate it to profane but not sordid [repugnant or disreputable] use" (Canon #1222).

The word "profane," from a Latin word which means "outside the temple" or "outside sacred use," has acquired a more negative, disrespectful implication in English than this canon law intends for it. In this case, it basically means merely that the particular church building is from now on not a place where official communal Catholic worship and liturgy will be celebrated.

According to advice from the Canon Law Society of America, "unblessing" a church, as you put it, is simple.

After advice from the priests' council and others who may have a right to be consulted, the bishop need only decree that the building will no longer be designated for Catholic worship, is consequently no longer dedicated or blessed, and is thus no longer a Catholic church.

The building may then be sold for worship to another religious denomination or for other appropriate uses (CLSA Advisory Opinions 2002, pgs. 130-131).

Your comment that "once a thing is blessed, it stays blessed forever" is worth a brief comment. Some blessed items, such as

books, can wear out. Others get past the point where they are useful. Unless one has unlimited space, there are only so many rosaries, Bibles, statues, medals, crucifixes and holy pictures that one can accumulate over the years.

When a blessed article is taken apart, melted or otherwise has its identity changed, it is no longer considered blessed. One proper way to dispose of unusable holy oil is to burn it. The same is true for other blessed or consecrated articles. Unusable blessed statues, books, scapulars and so on may be broken or torn so they lose the identity for which they were blessed and then may be discarded.

When they have served their spiritual purpose and have become worn out or replaced, there is no irreverence in disposing of them appropriately.

Q Our parish has arranged a reconciliation room in part of the church sacristy. The people were told that the old confessional will no longer be used.

Some of us are disturbed by one of our priests, who does not always observe the right of a penitent to go to confession anonymously. He will escort the penitent into or out of the room. This makes it more difficult. (Illinois)

A First of all, a priest who refuses to respect the anonymity of penitents who desire it in their confession unjustly violates a serious and clear right of Catholic people.

Regardless of the priest's personal feelings, he never has a right, whether by edict or intimidation, to impose his feelings on others in contradiction to options legitimately offered by the Church. This is particularly true in matters relating to the sacraments.

As you indicate, the Church's instructions for ministering and receiving the sacrament of penance provide that the penitent should have the opportunity to go to confession face-to-face or anonymously, whatever way that he or she wishes to do so.

I hope you will try as gently and as honestly as possible to let your priests know your feelings about this so the sacrament can be for you the healing and helpful experience that our Lord meant for it to be.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, 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 to [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Poet, What Do You Say?

Poet, what do you say?

I say the world does not need  
Another poem about saying "Goodbye,"  
So a "Goodbye" poem  
I shall never write.

Ah, but poems about Love—  
Now those the world can  
Never have enough of.

So while it is true  
That you are leaving us,  
It is not "Goodbye" I'll say,  
But rather that you are loved.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. She wrote this poem in May while reflecting on life's many changes, transitions and endings. In this Catholic News Service file photo, Father Peter Sneig, former rector and president of the now closed Archbishop Quigley Preparatory Seminary in Chicago, wipes away tears during a March 11, 2007, evening Mass as part of the high school seminary's "Great Goodbye" observance. The Chicago archdiocesan high school seminary closed in June 2007 after 102 years of educating young men considering the priesthood.)



CNS file photo/Karen Callaway



# Journalist and former White House press secretary Tony Snow dies at 53

WASHINGTON (CNS)—Robert Anthony “Tony” Snow, former White House press secretary and a prominent journalist who worked both in print and broadcast, died July 12 at Georgetown University Hospital in Washington after a long bout with colon cancer. He was 53.

A private funeral service was to be celebrated on July 17 for Snow at the Basilica of the National Shrine of the Immaculate Conception in Washington.

President George W. Bush, for whom Snow worked as press secretary, was expected to attend.

As Snow, who was Catholic, battled cancer, his faith deepened, something that was reflected in the commencement speech he gave at The Catholic University of America in Washington in May 2007. He titled his speech “Reason, Faith, Vocation.”

“Faith is as natural as the air we breathe. Religion is not an opiate, just the opposite,” he said. “It is the introduction to the ultimate extreme sport. There is nothing that you can imagine that God cannot trump.”

Snow had been diagnosed and treated for cancer before becoming White House press secretary in May 2006. Shortly before his Catholic University address, Snow had

announced the return of his cancer, and in his remarks to the graduates, he said he had received numerous messages with promises of prayer for him.

“Never underestimate the power of other people’s love and prayer. They have incredible power. It’s as if I’ve been carried on the shoulders of an entire army,” Snow said.

In a statement released on July 14 by Catholic University, Vincentian Father David M. O’Connell, university president, recalled that Snow “was so generous with his time, offering to pose with any of the graduates who approached him. Tony was eager to tour the campus and basilica after the ceremony, and left CUA that afternoon to spend time with his family. ‘They are my priority,’ he told me.”

“May he live in the joy and peace of the promised eternity he spoke of at commencement,” Father O’Connell said.

Eternity is something Snow spoke of at one point in his commencement address.

“No matter how lousy things may seem, you’ve got the breath of life. And while God doesn’t promise tomorrow, he does promise eternity,” he said.

After hearing the news of his death, Bush and his wife, Laura, were among those

praying for Snow and his family. They attended church on July 13 and prayed that Snow’s family may “find comfort and strength during this tough time for them.”

Snow worked for numerous newspapers, holding a variety of editorial positions, from 1979 until 1991.

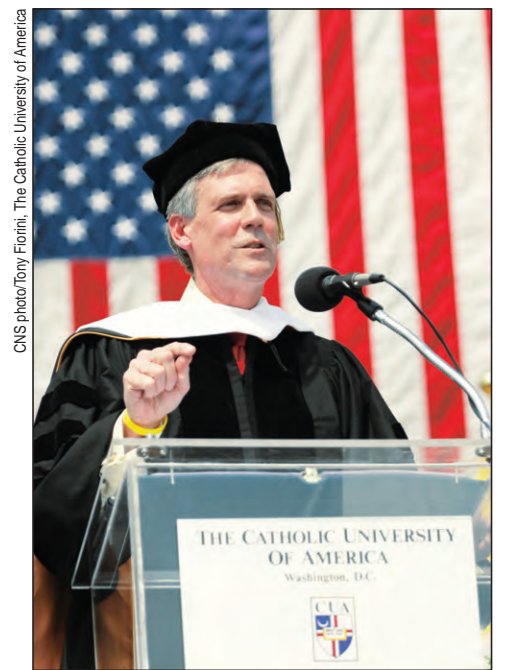
In 1991, he left newspapers to become deputy assistant to the president for communications and director of speechwriting for President George H.W. Bush.

After working with the first President Bush, Snow went on to work briefly with ABC News before settling in with the Fox News Channel for many years. Snow anchored the “Fox News Sunday” show beginning in 1996.

In 2003, Snow launched a Sunday morning show called “Weekend Live with Tony Snow” as well as “Tony Snow Live” for Fox News Radio.

Snow was born in Kentucky and grew up in Cincinnati. Snow attended Davidson College in North Carolina, where he graduated with a bachelor’s degree in philosophy in 1977.

He is survived by his wife, Jill, whom he married in 1987, and their three children, son Robbie and daughters Kendall and Kristi. †



Tony Snow delivers the main address for The Catholic University of America’s 118th annual commencement ceremony in Washington in May 2007. The former White House press secretary, who was Catholic, died July 12 after a battle with colon cancer.

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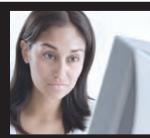
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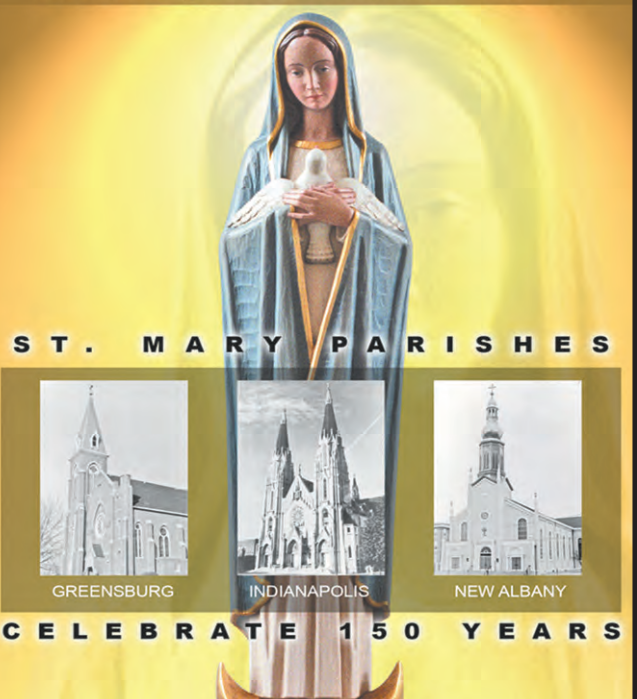
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# Prayers answered

## Cathedral High School wins boys' golf state championship

By John Shaughnessy

Franciscan Sister Dolores Jean Nellis has long been known for her special morning prayers at Cathedral High School in Indianapolis.



Sr. Dolores Jean Nellis, O.S.F.

The members of the 2008 Cathedral boys' golf team will now be remembered for answering one of her prayers by becoming the first golf team in the school's history to win a state championship.

During the school year, Sister Dolores Jean often assessed the needs of the students, wrote a prayer for them at night and shared the prayer in the morning at school—prayers that ranged from asking God's blessings for students taking standardized tests to those struggling with the death of a loved one.

It was a tradition that marked Sister Dolores Jean's special place at Cathedral, a tradition that seemed to have come to an end when she retired after 59 years in Catholic education as the 2007-08 school year came to a close in May.

Yet when the members of the Cathedral boys' golf team prepared for the Indiana High School Athletic Association state championship on June 10 and 11, their mothers decided to approach 79-year-old Sister Dolores Jean in the hope that she would write and recite a special prayer for the team. An avid sports fan, Sister Dolores Jean agreed.

"She showed up early on the first day of the state championship and led us in a prayer," recalled Joe Vollmer, the coach of the Cathedral boys' golf team. "She prayed that everyone would do his best and God would watch over them, that they would use the talents God had given them."

That's exactly what Kevin Bowen, Brad Gehl, Henry Plager, Jason Seward and Corey Ziedonis did to earn the state championship. Corey also recorded the best score during the two-day golf tournament.

"It was fun," said Vollmer, a member of St. Simon the Apostle Parish in Indianapolis, who was in his first year of coaching the boys' golf team at Cathedral.

"They worked so hard all season long, and it was satisfying to see them play so well on the stage of the state championship. The kids were very close. They were supportive of one another. That's important on any athletic team."

Vollmer also considered it important to mention the contributions of the other team members who received state championship medals: Ben Smith, Mark Welsh and Tim Bowman.

In the state championship match, Cathedral finished 22 strokes ahead of its closest competition, the boys' golf team from Avon High School. Cathedral had lost to Avon earlier in the season.

"I knew we had the talent to win," Vollmer said. "Of course, you have to play well that particular week. Our prayers were answered big time. They certainly did what Sister Dolores prayed for—used the talents God gave them. They delivered." †



Members of the Cathedral High School boys' state championship golf team are, front row, from left, Mark Welsh and Kevin Bowen, and back row, from left, Tim Bowman, Henry Plager, Ben Smith, Brad Gehl, Jason Seward and Corey Ziedonis.



Left, Coach Joe Vollmer talks with Cathedral golf team member Jason Seward, a senior. Concerning the team's success in 2008, Vollmer said, "They worked so hard all season long, and it was satisfying to see them play so well on the stage of the state championship."

Special thanks to Cook Group Incorporated, of Bloomington, Indiana, for being our "Platinum: Top of the Hill" sponsor for the Dome Golf Classic and Gala. We extend our gratitude to Cook Group for its generous and continued support of the Sisters of St. Benedict of Ferdinand, Indiana.



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