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A living legacy

Historical marker celebrates Cardinal Ritter's courage, vision

Photos by Mary Ann Wyand



Helping unveil this state historical marker on July 22 in front of the birthplace of Cardinal Joseph Elmer Ritter at 1218 E. Oak St. in New Albany are, from left, Holy Family parishioners Virginia and Paul Lipps of New Albany; Msgr. Joseph F. Schaedel, vicar general; David Hock, a member of Our Lady of Perpetual Help Parish in New Albany and chairman of the Cardinal Ritter Birthplace Foundation; and Bishop Robert J. Hermann, auxiliary bishop of St. Louis. Virginia Lipps is the niece of the late cardinal, who was the archbishop of Indianapolis and later of St. Louis.

By Mary Ann Wyand

NEW ALBANY—A living legacy.

In testimonials about the life and ministry of the late Cardinal Joseph Elmer Ritter, speakers praised his fine character and unwavering commitment to working for equality for all people during a July 22

See related editorial, page 4.

dedication ceremony for the new historical marker at his birthplace.

He left behind “a living legacy,” they said, that continues to inspire people to embrace Christ’s call to serve the poor.

As archbishop of Indianapolis and later of St. Louis, Cardinal Ritter was remembered as a holy and courageous man who faced considerable opposition from the Ku Klux Klan when he desegregated Catholic schools

in both archdioceses years before the landmark Supreme Court case of *Brown vs. Board of Education* [of Topeka, Kan.] in 1954 and the national civil rights movement championed racial equality in the 1960s.

The dedication of the historical marker in front of Cardinal Ritter’s childhood home at 1218 E. Oak St. in New Albany also commemorated the 115th anniversary of his birth there on July 20, 1892.

The marker erected by the Indiana Historical Bureau with funding from the Knights of Columbus Cardinal Ritter Council #1221 in New Albany reads:

“Born in New Albany 1892. Was ordained 1917 after graduation from St. Meinrad College and Seminary and assigned to his first parish in Indianapolis. He advanced in the church, becoming

See **CARDINAL**, page 2



Cardinal Joseph Elmer Ritter

Cardinal Levada: Document on nature of Church directed toward Catholics

SAN FRANCISCO (CNS)—The recent Vatican document emphasizing that only



Cardinal William J. Levada

the Catholic Church possesses the fullness of the means for salvation was created primarily as an instructional tool for Catholics and should not be read as a diminishing of other faith communities, according to the Churchman who signed it.

On the contrary, said Cardinal William J.

Levada, who heads the Congregation for the Doctrine of the Faith, which issued the document on July 10, the narrative itself points out that “outside the Catholic Church, elements of holiness and truth do exist and that the Holy Spirit is working in those other communities and Churches as well.”

During a July 17 interview while visiting San Francisco, Cardinal Levada commented on his congregation’s work, Pope Benedict XVI’s recent instruction on the Tridentine Mass, emerging themes of the papacy and challenges facing the universal Church today.

The former archbishop of San Francisco described as “purely coincidental” the fact that his congregation’s document on the nature of the Church was made public only three days after the pope’s announcement of his decision to allow broader use of the Tridentine rite.

“Many have tried to see it as some kind of one-two punch,” Cardinal Levada said with a laugh, “but the truth is that it is simply a coincidence that they were published in such proximity.”

In restoring easier access “to the principal way of worship in the Church for more than 400 years,” Pope Benedict “expressed a great generosity” toward those intensely devoted to the Tridentine Mass, the cardinal told *Catholic San Francisco*, the archdiocesan newspaper.

The Tridentine Mass is the Latin-language liturgy that predates the

See **DOCUMENT**, page 16

Catholic flavor gives neighborhood ‘Little Rome’ identity

WASHINGTON (CNS)—Catholics don’t have to go to Italy to visit Rome.

Tucked away in a little section of Washington, the Brookland neighborhood around The Catholic University of America is known as “Little Rome” and “Little Vatican,” according to local legend and District of Columbia guidebooks.

Just as the center of the Vatican is St. Peter’s, the center of Little Rome is Catholic University, founded by the U.S. bishops in 1887 to be the national Catholic university.

Many other Catholic institutions later moved into the area around the university, creating a distinctively Catholic culture in which it’s not uncommon to see a colorful variety of religious habits in a single day.

About 20 religious communities for men and women, the Basilica of the

See **CATHOLIC**, page 7



This is a view of The Catholic University of America’s campus from the bell tower of the Basilica of the National Shrine of the Immaculate Conception in Washington on July 19.

CNS photo/Bob Rolier

CARDINAL

continued from page 1

Bishop of Indianapolis 1934 and first Archbishop of new Archdiocese of Indianapolis 1944. In the 1930s, he championed the rights of African-Americans in Indiana.

"He was named Archbishop of St. Louis 1946. In 1947, he desegregated five Catholic St. Louis high schools amid protests. In 1961, he was elevated to cardinal by Pope John XXIII; only Roman Catholic Cardinal from Indiana. Was an outspoken, progressive participant in all three [actually four] sessions of Vatican Council II. Died 1967; buried in St. Louis."

The marker's text will be posted on the Indiana Historical Bureau Web site, located at www.statelib.lib.in.us/www/ihb/markers, so the information is available for Internet research.

"He was a great man of prayer, a great man of faith, a great civic leader and a great lover of the poor," Bishop Robert J. Hermann, auxiliary bishop of St. Louis, told several hundred people attending the dedication ceremony at the partially restored frame house.

"Not only was he a great Churchman, he was also a great statesman and a great leader at the Second Vatican Council," Bishop Hermann said. "We loved him in St. Louis."

Bishop Hermann, who was ordained to the priesthood by Cardinal Ritter in 1963, thanked the Cardinal Ritter Birthplace Foundation board members and supporters on behalf of Archbishop Raymond L. Burke and the people of the Archdiocese of St. Louis for "giving us an opportunity to carry on the legacy of Cardinal Ritter."

Cardinal Ritter Birthplace Foundation members are trying to raise \$250,000 to finish the interior repairs and build an addition for use as a large multipurpose room.

They have established an endowment and hope to raise \$1 million to ensure the future of the historic house and continuation of the charitable ministries to be located there. The board set up an account with the archdiocesan Catholic Community Foundation for tax-deductible donations.

When Phase One of the restoration and renovation project is completed, board members of the nonprofit foundation expect to use the cardinal's birthplace for a small educational museum with memorial garden as well as space for a community meeting room and social services that may include a food pantry, dental clinic and eye clinic for low-income residents.

"I understand this is going to be a place where the poor can come and find healing," Bishop Hermann said. "I also think it's going to be a place of formation where people can come and learn about the courage of ... Cardinal Ritter, the courage to reach out to the underprivileged, the courage to reach out to the poor and the courage to inspire others to do the same."

"I commend you for the wonderful project you have undertaken," he said, "and encourage you to continue to move forward because the legacy of Cardinal Ritter must live on. We hope we can continue to work together in making this foundation really come alive."

Msgr. Joseph F. Schaedel, vicar general, represented Archbishop Daniel M. Buechlein at the ceremony and assisted Bishop Hermann when he blessed the state historical marker.

"We heard about his championing civil rights and social justice," Msgr. Schaedel said. "... The living legacy of Cardinal Ritter will continue in this neighborhood. This is an important project and it means more than just restoring this house. It's going to mean a lot to this neighborhood and this city for generations to come."

The Ritter Bakery, built during the late 1870s, and attached house, constructed in the 1890s, were badly deteriorated and scheduled for demolition when Historic Landmarks Foundation of Indiana bought the property in 2002.

The Cardinal Ritter Birthplace Foundation was established in 2004, purchased the house from Historic Landmarks in 2005 and is now leading the effort to complete the building.

Cardinal Ritter's niece, Virginia Lipps, and her husband,

Photos by Mary Ann Wyand



Conventual Franciscan Father Troy Overton, program director for Mount St. Francis Retreat Center and a member of the Cardinal Ritter Birthplace Foundation board of directors, explains how artists from Louisville Stained Glass in New Albany created a replica of an original stained-glass window for the restoration of Cardinal Ritter's birthplace in New Albany.

Paul, are members of Holy Family Parish in New Albany and represented the Ritter family at the ceremony.

"I think it's wonderful the house was saved," she said. "My grandfather and my father were bakers, but when the Depression came along my father left the bakery. My mother and father lived in the house, but moved before I was born."

Greg Sekula, director of the southern regional office of Historic Landmarks Foundation of Indiana in Jeffersonville, served as the master of ceremonies.

"What is so exciting about this building is its ability to hopefully transform this neighborhood and honor the legacy of Cardinal Ritter," Sekula said. "We hope to find tenants to provide social service outreach to the community so it's a wonderful melding of community development and historic preservation, and a great way to celebrate what Cardinal Ritter was all about."

David Hock, a member of Our Lady of Perpetual Help Parish in New Albany, is the chairman of the foundation board.

He has worked with a childhood friend from St. Mary Parish, Bishop William E. Lori of Bridgeport, Conn., as well as retired Father Clifford Vogelsang, former pastor of St. Augustine Parish in Jeffersonville and former dean of the New Albany Deanery, to raise funds to complete the repairs and establish the endowment.

"Bishop Lori has coached our [foundation] group all along," Hock said. "Archbishop Buechlein and Msgr. Schaedel have given us their blessing."

Conventual Franciscan Father Troy Overton, a Clarksville native who formerly taught at Cardinal Ritter Jr./Sr. High School in Indianapolis from 1991 until 2001, helped several Cardinal Ritter students produce an educational video about the life of the namesake of the Indianapolis West Deanery interparochial high school.

Now Father Troy ministers as program director for Mount St. Francis Retreat Center and serves on the foundation board.

"This [project] is a one-of-a-kind opportunity for this city and the archdiocese to celebrate the life of one of the greatest Americans in our history," Father Troy said.

"There are three important men in my life—Jesus Christ, Francis of Assisi and Cardinal Joseph Ritter. ... I love to hear people talk about the civil rights movement, ... but [the work of] Cardinal Ritter is always left out. I want



Our Lady of Perpetual Help parishioner David Hock of New Albany, left, and Bishop Robert J. Hermann, auxiliary bishop of St. Louis, enjoy a joke by Msgr. Joseph F. Schaedel, vicar general, during the dedication ceremony on July 22 for the historical marker in front of Cardinal Ritter's birthplace in New Albany.

everybody to know about that and celebrate it."

(For more information about ways to help the Cardinal Ritter Birthplace Foundation, call Conventual Franciscan Father Troy Overton at 812-923-8817 or log on to the Web site at www.cardinalritterhouse.org or write to P.O. Box 831, New Albany, IN 47151.) †

The Criterion

7/26/07

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New director of catechesis begins archdiocesan ministry

By Sean Gallagher

When Kenneth Ogorek moved to Indianapolis earlier this month to begin his ministry as the new director of catechesis for the archdiocese, the occasion was something of a homecoming for him.



Kenneth Ogorek

Raised in South Bend, Ind., Ogorek did his undergraduate studies at Wabash College in Crawfordsville, Ind. Two of his siblings and their families currently live in Indianapolis.

But he has also looked forward to helping lead catechetical ministry in central and southern Indiana because of the leadership of Archbishop Daniel M. Buechlein in this field.

"He has such a great reputation for catechetical leadership," Ogorek said, "so the opportunity to work with an archbishop and a staff that are so well known for being excellent Catholic educators—that in and of itself was exciting."

Ogorek is taking over the ministry that Harry Dudley left when he was named the director of religious education for the Archdiocese of Washington last December.

Ogorek will also be collaborating with Annette "Mickey" Lentz, archdiocesan executive director for Catholic Education and Faith Formation.

"I am very pleased to have Ken join the staff of the Office of Catholic Education," she said. "He brings much diocesan experience with him as a catechetical leader.

"I look forward to working with him. Ken's energy and enthusiasm for the ministry of catechesis is exciting."

Prior to coming to the archdiocese, Ogorek had been the director for catechesis in the Pittsburgh Diocese and served under another bishop, Donald Wuerl, known for catechetical

leadership.

Archbishop Wuerl was named to lead the Washington Archdiocese in May of 2006.

For Ogorek, there was yet another factor that drew him to Indiana: the high standing of catechetical ministry throughout the archdiocese that is known across the country.

"From Tell City to Cambridge City, from Universal to Aurora, the archdiocese has an excellent catechetical reputation far beyond its borders," he said.

"I'm eager to learn more and more about how our Catholic faith is proclaimed

throughout central and southern Indiana."

In his ministry as director of catechesis, Ogorek will give direction and oversee all faith formation in central and southern Indiana. He will work closely with pastors and parish adminis-

'From Tell City to Cambridge City, from Universal to Aurora, the archdiocese has an excellent catechetical reputation far beyond its borders. I'm eager to learn more and more about how our Catholic faith is proclaimed throughout central and southern Indiana.'

— Kenneth Ogorek

trators of religious education.

An early opportunity for Ogorek to make connections with parish catechetical leaders will be at an archdiocesan conference for school and parish administrators of religious education to be held in early August in Nashville. Ogorek also plans to visit parishes across the archdiocese.

"The conference will be a great opportunity for me to meet a lot of the catechetical leaders and to be reacquainted with some others," he said. "I'm looking forward to making some of those visits, and just learning one-on-one how the effort is going and, most importantly, what I might be able to do to be of service."

Ogorek, however, sees aiding the families of the archdiocese in passing on the faith to the next generation as the ultimate purpose of his ministry.

"The older I get, the more I see the wisdom of the Church's teaching that parents are the primary educators of their children," said Ogorek, who is married and has three children.

"So what I'm really looking forward to is working very closely with parish administrators of religious education and principals in serving the families of the archdiocese." †

In WYD message, pope calls on youths to evangelize, be missionaries

VATICAN CITY (CNS)—When adults have so much difficulty bringing young people to faith, it probably is a sign that God is calling youths to evangelize their peers, Pope Benedict XVI said in his message for World Youth Day 2008.



Pope Benedict XVI

The struggle that adults have in making the faith convincing "could be a sign with which the Spirit is urging you young people to take this task upon yourselves," the pope wrote in his message, released in English on July 24.

Pope Benedict also said he hoped a huge crowd of young people would join him in Sydney, Australia, for the July 15-20 international gathering, which will include a renewal of the promises made at baptism and confirmation.

"Together we shall invoke the Holy Spirit, confidently asking God for the gift of a new Pentecost for the Church and for humanity in the third millennium," the pope said.

The theme of World Youth Day 2008 is "You will receive power when the Holy Spirit has come upon you; and you will be my witnesses."

As with previous World Youth Days, the

Archdiocese of Indianapolis will have a contingent of youths participating in the event in Australia.

The Holy Spirit is the spirit of love, the source of Christians' strength, and the power that helps them be coherent and attractive witnesses of Christ, the pope said.

Pope Benedict said he knows many young people have worries and questions about their lives and their futures. They are concerned about their place in a world marked by "so many grave injustices and so much suffering," and about how they can make a difference when there is so much selfishness and violence around them, he added.

Young Christians, he said, ask themselves how they can bring into the world the fruits of the Holy Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

"Once again, I repeat that only Christ can fulfill the most intimate aspirations that are in the heart of each person," the pope said. "Only Christ can humanize humanity and lead it to its divinization."

Pope Benedict told young people he knows some people suspect Christians of intolerance when they try to share the good news of Christ with those who do not believe, but sharing the Gospel is not the same as trying to impose a faith on others.

The world needs young people who

have allowed the love of Christ into their lives and are ready to respond to God's call to share that love with others, he said.

The pope asked the young people to commit their lives to sharing "the truth of Christ, to respond with love to hatred and disregard for life; to proclaim the hope of the risen Christ in every corner of the earth."

The pope urged youths to be holy and to be missionaries, since holiness cannot be separated from mission.



The World Youth Day cross is carried at a rally of some 7,000 people in Sydney, Australia, on July 1 after it arrived in the country the same day. The cross will travel throughout Australia in advance of the July 2008 World Youth Day in Sydney.



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Editorial



In this undated photo, Cardinal Joseph Ritter greets a father and his young son.

One of Indiana's native sons is rightly remembered in New Albany

You may have heard his story before, the story of a boy raised in a southern Indiana community and parish who grew into a man whose courage and vision helped change the world, but it's worth repeating:

He was born in New Albany in 1892, grew up at St. Mary Parish and knew as a young boy, "I simply wanted to be a priest."

He was ordained in 1917 after graduating from St. Meinrad College and Seminary, and brought many gifts to his ministry. He was appointed auxiliary bishop of the then Diocese of Indianapolis in 1933, then became bishop of the diocese in 1934 and, later, was appointed the first archbishop of the newly-formed Archdiocese of Indianapolis in 1944.

He was named to lead the Archdiocese of St. Louis in 1946, where as its archbishop he continued to champion the rights of African-Americans just as he had done in Indiana.

In 1937, he had ordered the integration of Catholic schools in Indianapolis. Ten years later, amid protests, he desegregated Catholic schools in St. Louis—seven years before the U.S. Supreme Court ended segregation in public schools.

In 1961, he was elevated to the rank of cardinal by Pope John XXIII, and is the only cardinal to hail from Indiana. He also was a participant in all four sessions of the Second Vatican Council.

While he championed human dignity and religious tolerance, his simple approach to life was: "Work had ... pray hard ... don't worry."

We, of course, are talking about Cardinal Joseph Elmer Ritter, who as a visionary and man of courage did so much for the Church—and society—until his death in 1967.

While Catholics and people of faith have embraced Cardinal Ritter's life and legacy for decades, we find it fitting that the Indiana Historical Bureau, Cardinal Ritter Birthplace Foundation and Cardinal Ritter Knights of Columbus Council #1221 in New Albany have now paid tribute to

his life and ties here.

The Indiana state historical marker dedicated on July 22 at Cardinal Ritter's birthplace on Oak Street in New Albany will serve as another reminder to people of all walks of life about what a difference one person of vision and courage can make in the world. The foundation is also working to restore the home for use as a community center and site for nonprofit organizations to carry on Cardinal Ritter's legacy of service.

As we also learned at Sunday's dedication ceremony, historical markers commemorate significant Indiana individuals, places and events, and they help communities throughout Indiana promote, preserve and present their history for the education and enjoyment of residents and tourists of all ages.

Via the Internet, that history reaches a worldwide audience.

What we find just as affirming is the fact that, in a society where secularism has become a buzzword for so many pundits in our day and time, Indiana state officials have not shied away from remembering how faith is a big part of thousands of citizens' everyday lives.

It was only last summer that Gov. Mitch Daniels hung a portrait of St. Theodora Guérin on the south wall of his office at the Indiana Statehouse in Indianapolis, and said of her, "She obviously came as near to perfection as any fallen human can."

And last fall, a portion of U.S. 150 near St. Mary-of-the-Woods, Ind., was renamed St. Mother Theodore Guérin Memorial Highway in honor of the state's first saint.

What those actions—and the Cardinal Ritter historical marker—demonstrate is what a big part religion plays in our state and its history.

As Catholics and people of faith, it's something we should all be proud of. And as people striving to emulate the holy people who have gone before us, it's something we must never forget.

—Mike Krokos

Be Our Guest/Mark Cappel

When it comes to abortion and Communion, where do you stand?

I strongly agree with editor emeritus Jack Fink's editorial position concerning "Abortion and Communion" in the July 13 issue of *The Criterion*.

It has been said once before, but was in need of a second wind.

If you are Catholic, you choose life. If you choose life, you are pro-life.

Therefore, if you're a Catholic you are pro-life—no questions asked.

If you say you are Catholic but you are pro-choice, then maybe you haven't really found yourself in the Catholic faith.

Abortion puts you in the position of mortal sin. Psalm 139:13-14 reads, "For thou didst form my inward parts; thou didst weave me in my mother's womb. I will give thanks to thee for I am fearfully and wonderfully made; wonderful are thy works, and my soul knows it very well."

We had our own personality before we were even born. We knew God before we were even made. At the time of our

conception, we are life, we are a human being—even though in its simplest form.

The sixth commandment says "Thou shalt not kill." If a fetus is a human life then abortion is one of the most grievous sins.

Being in the state of mortal sin means that until we have gone to confession and asked for forgiveness from that specific sin, we cannot participate in the sacrament of holy Communion.

To be able to participate in holy Communion, one must be pro-life or you should never be able to receive the Eucharist.

You would have to go to confession many times and always have that one sin. But if you keep doing the same thing over and over, and asking for forgiveness over and over, then are you truly sorry?

If not, then where do you stand in your faith?

(Mark Cappel is a member of St. Monica Parish in Indianapolis.) †

Letters to the Editor

Readers: Statement on 'truth of Catholic Church' could harm dialogue

We read the statement of Pope Benedict XVI reasserting the primacy of the Roman Catholic Church, saying that "other Christian communities are either defective or not true Churches and Catholicism provides the only true path to salvation."

We also read the Protestant leaders' responses to this statement and, frankly, can understand their disappointment in the pope's statement, particularly in light of the late Pope John Paul II's apparent sincere efforts at ecumenism—plus Vatican II's efforts in the same direction.

We also believe that the Catholic Church is the one true Church, and that's why we are Catholic—otherwise, we would likely be somewhere else. It also happens we were born into the faith.

We do not believe that all of those that are not Catholic are lost, and we think the statement will have a dulling effect on our relationships with our separated brethren.

On the whole, we have a great respect for Pope Benedict, but are somewhat disappointed with this release and feel sure this will cause considerable discussion and questioning in any future dialogues with those not of our faith.

William and Rosemary O'Bryan
New Albany

(Editor's Note: The Vatican document, "Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church," does say that Catholicism is attainable outside the Catholic Church. It reads, in part:

"It is possible, according to Catholic doctrine, to affirm correctly that the Church of Christ is present and operative in the Churches and ecclesial Communities not yet fully in communion with the Catholic Church, on account of the elements of sanctification and truth that are present in them."

"There are 'numerous elements of sanctification and of truth' which are found outside her [the Roman Catholic Church's] structure. ..."

"It follows that these separated Churches and Communities, though we believe they suffer from defects, are deprived neither of significance nor importance in the mystery of salvation. In fact, the Spirit of Christ has not refrained from using them as instruments of salvation."

To read the entire document, go to www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20070629_responsa_quaestiones_en.html

Top Concerns

Americans cite war and immigration as leading issues to be addressed by Congress and the president. Percent who said the following should be their top priorities:

IRAQ WAR

63

IMMIGRATION

29

HEALTH CARE

23

THE ECONOMY

10

ENERGY, FUEL PRICES

7

EDUCATION

6

Percentages add to more than 100% due to multiple responses. Data based on telephone interviews with 1,014 national adults conducted June 25-28. Source: Gallup Poll ©2007, CNS

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Eucharistic adoration and devotion help us live our faith

(Eleventh in a series)

The apostolic exhortation “*Sacramentum Caritatis*” (“The Sacrament of Charity”), written by Pope Benedict XVI as a summation of the deliberations of the 2005 International Synod of Bishops on the Eucharist, includes a substantial section on interior participation in the celebration.

As a consequence, he also gives a detailed commentary on practices of devotion and eucharistic adoration.

The Holy Father writes: “The Church’s great liturgical tradition teaches us that fruitful participation in the liturgy requires that one be personally conformed to the mystery being celebrated, offering one’s life to God in unity with the sacrifice of Christ for the salvation of the whole world.

“For this reason, the Synod of Bishops asked that the faithful be helped to make their interior dispositions correspond to their gestures and words. Otherwise, however carefully planned and executed our liturgies may be, they would risk falling into a certain ritualism. Hence, the need to provide an education in eucharistic faith capable of enabling the faithful to live personally what they celebrate. . . . The best catechesis on the Eucharist is the Eucharist itself, celebrated well” (n. 64).

Eucharistic catechesis (referred to as a mystagogical catechesis) is characterized by three elements: 1. It interprets the rites in light of the events of the history of our salvation. 2. It takes special care to present

the meaning of the signs and symbols contained in the rites. 3. It is concerned with bringing out the meaning of the rites for the Christian life in all its dimensions. The pope notes that the effectiveness of such teaching may be observed in a reverence of the Eucharist, particularly with regard to kneeling during the central part of the eucharistic prayer, expressing externally our reverence for “the infinite majesty of God, who comes to us in the lowliness of the sacramental signs” (n. 65).

Pope Benedict writes: “One of the most moving moments of the Synod came when we gathered in Saint Peter’s Basilica, together with a great number of the faithful, for eucharistic adoration. In this act of prayer, and not just in words, the assembly of bishops wanted to point out the intrinsic relationship between eucharistic celebration and eucharistic adoration. A growing appreciation of this significant aspect of the Church’s faith has been an important part of our experience in the years following the liturgical renewal desired by the Second Vatican Council” (n. 66).

The pope observes that in the early years after the Council, the relationship between Mass and adoration of the Blessed Sacrament was not always perceived with sufficient clarity. He gives as an example the widespread objection that argued that the eucharistic bread was given to us not to be looked at, but to be eaten. This was a false dichotomy. He cites the quotation of St. Augustine that “no one eats the flesh without first adoring it; we should sin were

we not to adore it” (from his commentary on Psalm 98).

“In the Eucharist, the Son of God comes to meet us and desires to become one with us; Eucharistic adoration is simply the natural consequence of the Eucharistic celebration, which is itself the Church’s supreme act of adoration” (n. 66).

The practice of eucharistic adoration, both individually and in community, should be “promoted by the pastors, and catechesis should be provided even beginning with those about to receive first Communion” (cf. n. 67).

The pope commends all those engaged in the apostolate of adoration of the Blessed Sacrament, noting that parish and other groups should set aside time for adoration through processions, Forty Hours, eucharistic congresses, etc. “If suitably updated and adapted to local circumstances, these forms of devotion are still worthy of being practiced today” (cf. n. 68).

Happily, eucharistic adoration has been growing in our archdiocese. The consequent blessings are evident.

The Holy Father addresses the location of the tabernacle, a matter left, ultimately, to the diocesan bishop. The pope observes that: “. . . the place where the Eucharistic species is reserved, marked by a sanctuary lamp, should be readily visible to everyone entering the

church. It is therefore necessary to take into account the building’s architecture; in churches which do not have a Blessed Sacrament chapel, and where the high altar with its tabernacle is still in place, it is appropriate to continue to use this structure for the reservation and adoration of the Eucharist, taking care not to place the celebrant’s chair in front of it. In new churches, it is good to position the Blessed Sacrament chapel close to the sanctuary; where it is not possible, it is preferable to locate the tabernacle in the sanctuary, in a sufficiently elevated place, at the center of the apse area, or in another place where it will be conspicuous” (n. 69).

Our archdiocesan directives mirror the pope’s. †

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

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

Archbishop Buechlein’s intention for vocations for July

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

La adoración Eucarística y la devoción nos ayudan a vivir nuestra fe

(Décimo primero de la serie)

La exhortación apostólica “*Sacramentum Caritatis*” (“El Sacramento de la caridad”), escrita por el Papa Benedicto XVI como un compendio de las deliberaciones del Sínodo Internacional de los Obispos de 2005 sobre la Eucaristía, incluye una sección extensa sobre la participación interior en esta celebración.

Como consecuencia, también ofrece comentarios detallados sobre las prácticas de la devoción y adoración eucarística.

El Santo Padre escribe: “La gran tradición litúrgica de la Iglesia nos enseña que, para una participación fructuosa, es necesario esforzarse por corresponder personalmente al misterio que se celebra mediante el ofrecimiento a Dios de la propia vida, en unión con el sacrificio de Cristo por la salvación del mundo entero.

“Por este motivo, el Sínodo de los Obispos ha recomendado que los fieles tengan una actitud coherente entre las disposiciones interiores y los gestos y las palabras. Si faltara ésta, nuestras celebraciones, por muy animadas que fueren, correrían el riesgo de caer en el ritualismo. Así pues, se ha de promover una educación en la fe eucarística que disponga a los fieles a vivir personalmente lo que se celebra. . . . La mejor catequesis sobre la Eucaristía es la Eucaristía misma bien celebrada” (n. 64).

La catequesis Eucarística (conocida como catequesis mistagógica), se caracteriza por tres elementos: 1. Interpreta los ritos a la luz de los acontecimientos de la historia de nuestra salvación. 2. Presta especial atención a la introducción sobre el significado de los

signos y símbolos contenidos en los ritos. 3. Se preocupa por enseñar el significado de los ritos para la vida cristiana en todas sus dimensiones. El Papa indica que la efectividad de dichas enseñanzas puede observarse en la reverencia a la Eucaristía, especialmente con respecto a arrodillarse durante la parte central de la Plegaria eucarística, expresando externamente nuestra reverencia por “la majestad infinita de Dios, que llega a nosotros de manera humilde en los signos sacramentales” (n. 65).

El Papa Benedicto prosigue: “Uno de los momentos más intensos del Sínodo fue cuando, junto con muchos fieles, nos desplazamos a la Basílica de San Pedro para la adoración eucarística. Con este gesto de oración, la asamblea de los Obispos quiso llamar la atención, no sólo con palabras, sobre la importancia de la relación intrínseca entre celebración eucarística y adoración. En este aspecto significativo de la fe de la Iglesia se encuentra uno de los elementos decisivos del camino eclesial realizado tras la renovación litúrgica querida por el Concilio Vaticano II” (n. 66).

El Papa comenta que durante los primeros años después del Concilio, no siempre se percibió claramente la relación entre la Misa y la adoración al Santísimo Sacramento. Nos ofrece como ejemplo la objeción ampliamente difundida de que el pan eucarístico no se nos daba para ser contemplado, sino para ser comido. Esta era una falsa dicotomía. Menciona la cita de San Agustín: “Nadie come de esta carne sin antes adorarla [...], pecaríamos si no la adoráramos” (de sus comentarios sobre el Salmo 98).

En efecto, en la Eucaristía el Hijo de Dios

viene a nuestro encuentro y desea unirse a nosotros; la adoración eucarística no es sino la continuación obvia de la celebración eucarística, la cual es en sí misma el acto más grande de adoración de la Iglesia” (n. 66).

Los pastores deberán fomentar la práctica de la adoración eucarística, tanto individual como comunitaria, incluso comenzando por aquellos que están a punto de recibir la Primera Comunión (cf. n. 67).

El Papa expresa admiración por todos aquellos que se encuentran comprometidos con la adoración apostólica del Santísimo Sacramento, resaltando que las parroquias y demás grupos deberían reservar un tiempo para la adoración por medio de procesiones, la práctica de las Cuarenta Horas, congresos eucarísticos, etc. “Estas formas de devoción, debidamente actualizadas y adaptadas a las diversas circunstancias, merecen ser cultivadas también hoy” (cf. n. 68).

Felizmente la adoración eucarística ha ido creciendo en nuestra Arquidiócesis. Las consecuentes bendiciones resultan evidentes.

El Santo Padre comenta sobre la colocación del sagrario, una cuestión que queda, a fin de cuentas, en manos del obispo diocesano. El Papa observa que: “. . . el lugar en que se conservan las especies eucarísticas sea identificado fácilmente por cualquiera que entre en la iglesia, también gracias a la lamparilla encendida. Para ello, se ha de

tener en cuenta la estructura arquitectónica del edificio sacro: en las iglesias donde no hay capilla del Santísimo Sacramento, y el sagrario está en el altar mayor, conviene seguir usando dicha estructura para la conservación y adoración de la Eucaristía, evitando poner delante la sede del celebrante. En las iglesias nuevas conviene prever que la capilla del Santísimo esté cerca del presbiterio; si esto no fuera posible, es preferible poner el sagrario en el centro del ábside, o bien en otro punto donde resulte bien visible” (n. 69).

Las instrucciones de nuestra arquidiócesis son reflejo de las del Papa. †

¿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 26-28

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

July 27

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Couple to Couple League, Mass for Chastity**, 7 p.m. Information: 317-228-9276.

Holy Angels Church, 740 W. 28th St., Indianapolis. **Lectures on the Lawn Series, "The Mass-Getting Back to Basics,"** 7-8 p.m., bring a lawn chair and brown bag dinner, no charge.

Mother of Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"Home Schooling with a Meek and Quiet Spirit" retreat**, \$115 single room, \$75 double room. Information: 317-848-9772 or dmjirgal@sbcglobal.net.

July 27-28

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parish festival**,

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

July 28

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

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

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. Youth ministry, first annual **"Show and Shine" Car Show**, \$15 for participants, free to spectators, 9:30 a.m.-2 p.m. Information: 317-361-8361.

Monument Circle, Indianapolis. Faith, Hope and Love international service organization, free Christian music contest, **performance by Catholic vocalist**

Sarah Bauer, 3 p.m. Information: www.sarahbauer.com.

July 28-29

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

July 29

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., followed by holy hour, Mass, 2 p.m.**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

July 30

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

July 30-August 3

Benedict Inn Retreat and Conference Center, 1402 Southern

Ave., Beech Grove. **Basketball for Life, Girls' Basketball Camp 2007**, girls in grades 4-8, 6-9 p.m. Information: 317-788-7581 or benedictinn@yahoo.com.

July 31

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or ccrci@inholyspirit.org.

August 1

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles 50** and over, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

August 2

St. Francis Education Center, 5935 S. Emerson Ave., Suite 100, Indianapolis. **Support for People with Oral, Head and Neck Cancer (SPOHNC), care and share group meeting**, 7-8:30 p.m. Information: 317-782-6704.

Purgatory Golf Club, 12160 216th St., Noblesville, Ind. **St. John Vianney Golf Outing**, Florida scramble, 11:30 a.m. registration, \$125 per person. Information: 317-582-7560 or e-mail djlareau@stvincenct.org.

August 2-4

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **ELM Mentor and Leader Training Retreat**. Information: 812-357-6721 or 800-334-6821 or mhodde@saintmenirad.edu.

August 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**, teaching, 7 p.m., followed by praise, worship and Mass. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

August 3-4

St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Parish yard sale**, 8 a.m.-3 p.m. Information: 812-246-2512.

August 4

Holy Name School, gymnasium, 89 N. 17th Ave., Beech

Grove. **Altar Society, annual summer rummage sale**, 8 a.m.-3 p.m. Information: 317-784-5454, ext. 2.

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Parish festival**, 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodles dinner. Information: 317-485-5102.

August 5

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish picnic**, 11 a.m.-7 p.m., food, quilts. Information: 812-357-5533.

St. Bernard Parish, 7600 Hwy. 337, Frenchtown. **Parish picnic**, 10 a.m.-3 p.m., country style chicken dinner, quilts. Information: 812-347-2326.

August 6

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Helping Women with Cancer "Look Good, Feel Better,"** noon-2 p.m. Information: 317-782-6704 or www.StFrancisHospitals.org/cancer. †



From left, Benedictine Sisters Pamela Kay Doyle, Susan Marie Lindstrom, Anne Louise Frederick and Marie Therese Racine pose at Our Lady of Grace Monastery in Beech Grove. The sisters made their profession of perpetual vows on June 17 at the monastery chapel.

Four Benedictine sisters profess perpetual vows

Benedictine Sisters Pamela Kay Doyle, Anne Louise Frederick, Susan Marie Lindstrom and Marie Therese Racine made their perpetual monastic profession with the Sisters of St. Benedict during a June 17 ceremony at Our Lady of Grace Monastery Chapel in Beech Grove.

Their profession of perpetual vows is a promise of a life of stability in the monastery, fidelity to the monastic way of life and obedience according to the *Rule of Benedict*.

Several hundred family members, friends and community members were present for the celebration.

Benedictine Sister Pamela Kay Doyle graduated from Mount Vernon High School in Mount Vernon, Ind., then earned a bachelor's degree and master's degree in elementary education at Indiana University Purdue University in Indianapolis.

She began her teaching career at St. Margaret School in Bayou La Batre, Ala., then taught at Weston Elementary School in Greenfield. She also taught and served as principal at the former All Saints School in Indianapolis.

Sister Pamela Kay serves as the principal at the 21st Century Charter School in Indianapolis.

Benedictine Sister Anne Louise Frederick was born in Royal Oak, Mich., and grew up in Columbus. She graduated from Columbus East High School then

earned a bachelor's degree in industrial engineering at Purdue University in West Lafayette, Ind.

She began her career at Cummins Engine Company in Columbus and later worked as a research assistant at Indiana University in Bloomington while earning a certification in high school mathematics and a master's degree in secondary education.

For two years, she taught at Bishop Chatard High School in Indianapolis.

Sister Anne Louise teaches at Roncalli High School in Indianapolis.

She has been recognized for excellence in teaching with an Indiana Academic All-Star Award, given by the Indiana Department of Education and *The Indianapolis Star*, and was also honored with recognition in *Who's Who Among American High School Teachers*.

Benedictine Sister Susan Marie Lindstrom, a native of Brooklyn, N.Y., graduated from Archbishop Wood High School for Girls in Warminster, Pa. She earned a bachelor's degree in religious studies at Our Lady of Angels College in Aston, Pa., and a master's degree in pastoral ministry at the University of Dayton in Dayton, Ohio.

She taught at SS. Peter and Paul School in Easton, Md.; Mount St. Joseph Boys High School in Baltimore; Holy Rosary School, Holy Cross High School for Boys, Central Catholic Boys High School and

Providence High School for Girls, all in San Antonio; and Chaminade-Julienne High School in Dayton, Ohio.

Sister Susan Marie teaches religion classes at Bishop Chatard High School in Indianapolis.

She has won several writing awards for her prose and poetry from the Beech Grove Public Library. Her poetry has been published in the *National Catholic Reporter* and *The Criterion*.

Benedictine Sister Marie Therese Racine, a native of New Bedford, Mass., graduated from Bishop Stang High School in North Dartmouth, Mass., then earned a bachelor's degree in special education with a minor in computer science at Fitchburg State College in Fitchburg, Mass., in 1983.

Before entering the monastery, she served as a software engineer for Honeywell Bull and Siemens Medical Systems in Danvers, Mass.

Sister Marie Therese recently completed requirements for her teacher's certification in music education from the University of Indianapolis, where she earned the Mary Ann Dalton Music Education Award, Outstanding Future Teacher Award and was on the Academic Dean's List.

Sister Marie Therese will begin a new ministry as a music teacher at St. Malachy School in Brownsburg in August. †

Elizabella Ball is set for Aug. 18 in Indianapolis

St. Elizabeth/Coleman Pregnancy and Adoption Services will sponsor its 21st annual Elizabella Ball, which will benefit the Catholic Charities Indianapolis agency, at 6 p.m. on Aug. 18 at the Indiana Roof Ballroom in Indianapolis.

Following up on the success of last year's fundraiser, this year's ball will include another installment of "Dancing with the Stars" based on the hit ABC show.

The contestants are Marian College president Daniel Elsener, WTHR Channel 13 meteorologist Chris Wright, St. Luke Parish associate pastor Father Jonathan Meyer, Baker and Daniels law partner Melina Kennedy and J.P. Morgan Chase vice president Maria Quintana.

The deadline for purchasing tickets is Aug. 9. For more information or to purchase tickets, call 317-787-3412 or log on to www.archindy.org/cc and click on "What's happening." †

VIPs

Marinus and Edith (Alting-Siberg) Thein, members of Our Lady of Lourdes



Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 7.

The couple was married on Aug. 7, 1957, in a civil ceremony in Indonesia and later in a Church liturgy in Arnhem, Netherlands.

The couple has five children: Elizabeth Hodge, Ben, Ernie, Ric and Roy Thein. They have seven grandchildren and four great-grandchildren. †

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CATHOLIC

continued from page 1

National Shrine of the Immaculate Conception and the U.S. Conference of Catholic Bishops are all located near the university.

Father George McLean, an Oblate of Mary Immaculate, has lived in the Brookland neighborhood since 1956 and remembers when the area had an even higher concentration of Catholic culture and communities.

In the 1950s, the area had at least 50 men's and women's religious communities, about a dozen schools of theology for particular men's religious orders and 70 houses for graduate students of the various orders, he said.

The high concentration of religious communities wasn't a coincidence.

"They were actively invited by the cardinal," Father George said in an interview with Catholic News Service.

He was referring to Cardinal James Gibbons of Baltimore, who encouraged the religious communities, including the Oblates, to buy property near the university in the early part of the 20th century to help support the university while it was having financial troubles.

At that time, the area was part of the Baltimore Archdiocese. Washington was established as an archdiocese by Pope Pius XII in 1939.

In the late 1960s, there was another increase in the number of religious in the Brookland area when the Second Vatican Council opened the door for more religious women to attend college.

Father George remembers seeing signs posted by the university's campus mail services asking sisters to please use their last names while on campus because the university didn't know which mail to give to each of the 20 Sister Ann Jeans.

In the 1950s and '60s, he also remembers that departments, such as psychology, sought to incorporate Catholic teaching into the curriculum and that the university also provided a forum for discussing changes in the Church during Vatican II.

"The university was truly a Catholic intellectual center and that was the heart of Little Rome," said Father George, who taught metaphysics at the university.

As the secular and Catholic culture nationwide continued to change in the latter part of the century, the academic approach of the university became more mainstream and the number of religious in the area and at the university began to decline.

About 20 religious communities and a small number of theological schools still remain in the neighborhood.

The university continues to be the national Catholic university. The archbishop of Washington always serves as its chancellor and

representative to the Vatican.

In addition to the university, the adjacent Basilica of the National Shrine of the Immaculate Conception is another focal point of Little Rome. About 750,000 Catholics visit the shrine each year, according to Jacqueline Hayes, director of communications.

The original plans for the national shrine began when The Catholic University of America's administration wanted to build a large chapel to serve the needs of the growing number of faculty and staff in the early 20th century, writes author Gregory Tucker in his book, *America's Church: The Basilica of the National Shrine of the Immaculate Conception*.

The plans for the chapel eventually turned into plans for a shrine to Mary, honoring her as patroness of the United States under the title of the Immaculate Conception, a distinction given to her by the U.S. bishops in 1846 and ratified by Pope Pius IX the

following year.

The national shrine, opened in 1959, is one of the 10 largest churches in the world and contains more than 70 chapels and oratories that are mostly dedicated to titles of Mary. The titles reflect the ethnic and devotional traditions of the American and universal Church. Pope John Paul II named the shrine a basilica in 1990.

Across the street from the national shrine in Little Rome is the Dominican House of Studies—a formation house for members of the Dominican order that also provides theological pontifical degrees for laypeople.

The Dominican House welcomes visitors to join the priests and brothers for Masses and praying the Liturgy of the Hours. During the school year, the liturgies and prayers are done in the main chapel, which is designed in the style of a European monastery chapel, and the Liturgy of the Hours is chanted in alternated



This is a view of the Dominican House of Studies from the bell tower of the Basilica of the National Shrine of the Immaculate Conception in Washington on July 19. Under construction at left are the Dominican house's academic center and theological library.

choir form.

Not far from the Dominican House is the headquarters of the USCCB, which is both the membership organization to which all the bishops belong and their public policy arm. It is

made up of a variety of secretariats and offices with staff who carry out the work of the bishops' various committees.

Other Catholic institutions of note in the area are the headquarters of the

U.S. Archdiocese for the Military Services, the Pope John Paul II Cultural Center, Trinity University, Providence Hospital, and the Franciscan Monastery and Commissariat of the Holy Land. †

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50 years of devotion

Father Schmidlin's ministry has touched countless lives

(Editor's note: Four archdiocesan priests are celebrating their 50-year jubilees in 2007. This week, we feature Fathers Donald Schmidlin and Joseph Kern. We will feature Msgr. Bernard Schmitz and Father Joseph Sheets in an upcoming issue of The Criterion.)

By John Shaughnessy

When Father Donald Schmidlin opened the large surprise package, he found a hand-woven hammock from Panama and a letter from a young man wanting to thank the priest for changing his life and his faith.

Michael Chapuran sent the hammock to celebrate Father Schmidlin's 50 years as a priest, a gift that Chapuran obtained while serving in the Peace Corps in Panama.

Chapuran sent the letter to let Father Schmidlin know the impact he had on him as an Indiana University student attending St. Paul Catholic Center in Bloomington.

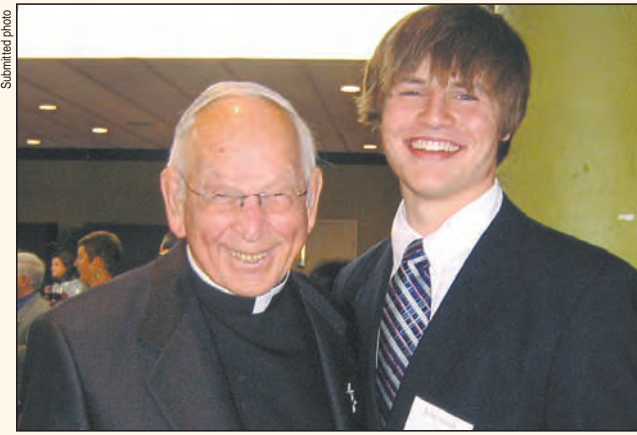
"When I first met you, I was sitting in the very back pew at the quiet 9 p.m. Mass at St. Paul's in 2002," Chapuran writes. "You walked up to me and started asking me who I was and where I was from. In 20 years as a Catholic, you were the only priest that I had a conversation with, and I was admittedly nervous. You asked me how school was going and what I was studying. I thought it was just to pass the time before Mass, but to my surprise the next week when I showed up, you remembered my name."

In the letter, Chapuran recounts how Father Schmidlin became a friend who helped deepen his faith, and how his involvement at St. Paul's became so important to his life that he proposed to his girlfriend, Angela Adams, by the church's piano at 1 a.m. this past January.

"Being engaged, I am looking at a lifetime commitment from the first steps, seeing the huge promise to be made without knowing what life will present me with," he continues. "The very thought humbles me, but then I look at you. It takes a tremendous amount of dedication and perseverance to devote yourself to something on faith, and you have done it for 50 years."

"Thanks to your example of faith and dedication, I have grown in my own relationship with God, and I can now share that relationship with Angela. It awes me to think of how many other countless lives you have changed for the better."

Holding the letter, Father Schmidlin says, "It's one of the most powerful letters I've ever received."



Father Donald Schmidlin shares a fun moment with his great-nephew, Jeremiah Gill, during the celebration of his 50 years as a priest on May 6 at St. Matthew Parish in Indianapolis.

According to people who know the priest, the letter speaks to the heart of Father Schmidlin, who was ordained on May 3, 1957.

"He's very spiritual, very caring and sincere," says Marie Carson, a longtime friend and the business manager at St. Matthew Parish in Indianapolis, one of the many parishes in the archdiocese where Father Schmidlin has served as pastor.

"He was a very good pastor, a very good liturgist and homilist, and a very good one-on-one counselor. A lot of people came to him with their problems. He was very good in crisis situations, very calm."

She also remembers the special Christmas tradition he had each year of giving small presents to the boys and girls who attended the children's Mass on Christmas Eve.

"His first Christmas here, he passed out little candy cigars which said, 'It's A Boy!'" Carson says with a laugh.

"When I was a pastor, I was able to get to the heart of what it means to be a priest," Father Schmidlin says. "I wanted to be able to concentrate on giving good homilies that would mean something in people's lives."

While his personal touch guided his years as a pastor, his sense of compassion marked his years of leading Catholic Charities for the archdiocese from 1962 to 1976.

His dedication to the Church and its faithful hasn't decreased since he retired in 2001. Since then, he has helped shape the lives and the faiths of college students at

Father Kern views priesthood as an abundance of blessings

By John Shaughnessy

He is sometimes called "the dancing priest"—a reference to the way Father Joseph Kern often taps his feet and sways to music as he celebrates the Mass.

Still, if you want to see the true joy in Father Kern's 50 years as a priest, it's in the extra moves he seems to effortlessly make for other people.

Consider this story about the 76-year-old retired priest who still serves as the dean of the Terre Haute Deanery:

"About three weeks ago, there was a lady in the hospital," recalls Jerry Moorman, the pastoral associate at St. Margaret Mary Parish in Terre Haute. "It was a Sunday night, and she had experienced kidney failure. They didn't think she was going to live, and the family couldn't get a hold of the parish priest. The family was distraught. They called me, and I called Father Joe. He came right away. That meant so much to the family. He's a walking saint."

And a dancing priest.

"He's very musically inclined," Moorman says. "When he was our administrator at St. Margaret Mary, he'd be tapping his feet and swaying back and forth to the music. People who came to the Saturday Mass at five o'clock would sometimes ask, 'Is this the parish with the dancing priest?'"

For Father Kern, it's all part of his blessing in being a priest.

"Once I decided to become a priest, I never doubted it at any time," says Father Kern, who was ordained on May 3, 1957. "Being a priest means everything to me. It's my life. It's a joyful life. We don't have a lot of things other people have, but we have abundance in many ways. Someone once said, 'You can't out-give God. Every time you give, you receive something more in return.' That fits in my life."

His gift for giving grew when he was a young priest. As a child, he wanted to become a missionary but health problems forced him into a different way of serving God and people. After earning a master's degree in special education, he served as a chaplain at a state hospital, where he often worked with mentally handicapped children from 1965 through 1972.

"Some were mentally ill. A lot were physically disabled, too," he says. "Some were disfigured or deformed in some way. They were developmentally slow, but they could have beautiful personalities. One thing I learned from that was



Father Joseph Kern smiles as he celebrates Mass at St. Margaret Mary Church in Terre Haute, part of the joy that has marked his 50 years as a priest.

to look past the exterior to the interior with everybody. Try to see the person as a child of God, a human being. Wherever I've been, I look at people as the people of God."

That philosophy has also guided him in his ministry at the Rockville Correctional Facility, a women's prison, for the past 13 years.

"The experience at the hospital has helped me in doing prison ministry," Father Kern says. "It's helped me be more accepting of people that others might not accept."

"Father Kern will do anything to be present to people," says Father Rick Ginther, the pastor of St. Patrick and St. Margaret Mary parishes in Terre Haute. "He's never unwilling to go visit someone, anoint them, listen to them. He's truly a man of God, a servant who is always ready."

His path as a priest has also taken him all across the archdiocese as an administrator, an assistant pastor and a pastor for parishes that include St. Michael in Brookville, St. Paul in Tell City, St. Pius V in Troy, St. Michael in Cannelton, St. Joseph in Rockville, St. Lawrence in Lawrenceburg, St. Jude the Apostle in Spencer and Most Sacred Heart of Jesus in Jeffersonville.

"It's good to mix with the people, listen to the people, respect the people, and be open to them and their ideas," he says.

Father Kern's deep concern for people is reflected in the

Father Donald Schmidlin

- **Age:** 76
- **Parents:** Alphonse and Rosalyn (Rettich) Schmidlin
- **Parish where he grew up:** St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis
- **Education:** Minor seminary at Saint Meinrad School of Theology. Bachelor of arts degree and master of arts degree in philosophy at The Catholic University of America in Washington, D.C.
- **Hobbies:** Reading, crossword puzzles and golf. "I try to play once a week. I'm below average. I feel if I break 100, I'm fortunate."
- **Favorite Scripture passage:** "God is love and those who abide in love abide in God and God in them" (1 Jn 4:16).
- **Influential piece of writing:** "God Is Love," the first encyclical by Pope Benedict XVI. "I'm just in awe of that document. I believe Pope Benedict wants people to discover the appeal of God. God isn't someone who condemns them or won't let them be themselves. He wants us to discover who we really are and be free to do that." †

Indiana University and Butler University in Indianapolis. He is also the senior priest-in-residence at Our Lady of Fatima Retreat House in Indianapolis. He also serves as the spiritual director for about 30 people.

"It's so terribly important that a person is able to establish a deeper personal life of faith with someone else, especially if that person represents the Church," Father Schmidlin says. "I think an awful lot of people today see religion as 'No, no,' instead of 'Yes, yes.'"

At 76, even in so-called retirement, Father Schmidlin still has that need to help people embrace the importance of their faith. He appreciates the gift of the hammock, but he hasn't taken the time to put it up, let alone rest in it.

"I want to fan alive the flame of faith so it burns, to help people discover God as the deepest appeal in them, as what they really want," he says. "Have I done that? I'm trying. Am I there yet? No. Has God helped me do that for other people? Yes." †

Father Joseph Kern

- **Age:** 76
- **Parents:** Henry and Rose (Seiter) Kern
- **Parish where he grew up:** St. Philip Neri Parish in Indianapolis.
- **Education:** Seminary at Saint Meinrad School of Theology. Bachelor's degree in Church history at Saint Meinrad; master's degree in special education at Indiana University in Bloomington; master of divinity degree at Saint Meinrad
- **Hobbies:** Walking, reading and listening to music, including classical, jazz and Broadway show tunes
- **Favorite Scripture passage:** "Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you. See, upon the palms of my hands, I have written your name" (Isaiah 49:15-16).
- **Influential author:** The late Henri Nouwen. "He's from the Netherlands. They're spiritual books. He's down-to-earth, and he makes you think in some new ways." †

way he reaches out to people even in difficult situations.

"The most challenging part of being a priest is reconciling with people I have offended," he says. "The intention was not to offend, but sometimes it was taken in that way. When I found out about offending someone, I tried to reach out and reconcile. The ones I've reached out to we're friends now."

"The best part of being a priest would be leading the assembly at the liturgy and being of service and help to people. My advice to young priests is to remember it's a marathon, not a sprint. You have to pace yourself. You can't do everything. You have to live within yourself."

For Father Kern, life as a priest has enhanced his understanding of God's presence in our lives and the world.

"I've learned over the years to be aware of God's presence everywhere—that God is in everything. I can be aware of God's presence in the trees, the suns, the stars, in everyone. I figure God has given gifts to everybody. You just have to be aware." †

'One Bread, One Cup'

Youth conference geared to form the Church of the future

By Patricia Happel Cornwell

Special to *The Criterion*

ST. MEINRAD—St. Mary-of-the-Knobs parishioner Paul Crockett likes to “rock out for the Lord,” and he did just that at the June 25-29 “One Bread, One Cup” youth conference at Saint Meinrad Archabbey.

Paul, 17, sang and played the upright bass for the Liturgy of the Hours during the second of three such conferences on the southern Indiana campus this summer. The first conference was held on June 11-15 and the third one took place from July 6-10.

“One Bread, One Cup” is a conference that introduces Catholic youths, youth ministry leaders and religion teachers to the theology and spirituality of Catholic liturgy and trains them in various liturgical ministries.

A junior at Floyd Central High School, Paul attended daily sessions in “Music for Liturgy of the Hours.” Other students chose “Advanced Theological Reflection,” “Developing a Personal Witness Talk,” “Extraordinary Minister of Holy Communion” and other ministry tracks. Skill-building sessions were also available for the adults who accompanied them.

This was Paul’s second year at the “One Bread, One Cup” youth conference. He was among 87 youths and 24 adults who attended the conference from 16 states. All told, 280 young people and 109 adults attended the conferences “on the hill.”

At the second conference, the Archdiocese of Indianapolis was represented by 34 teens and eight adults. They hailed from Bishop Chatard High School as well as St. Christopher and St. Mark the Evangelist parishes, all in Indianapolis, in addition to

Our Lady of the Greenwood Parish in Greenwood, the Richmond Catholic Community in Richmond, St. Michael Parish in Bradford, and St. Mary-of-the-Knobs Parish in Floyds Knobs.

Students roomed with young people from other parishes rather than with their friends, and the first full day of activities included “ice breakers.”

Paul Crockett’s brother, Kevin, attended for the first time this year. They got to know teenagers from Virginia, California, Louisiana, Illinois, Michigan and Georgia.

“You strengthen relationships with the people in your parish group, and you make new friends,” Paul said. “It makes you remember that everybody is the Church, the body of Christ.”

Saint Meinrad has hosted youth conferences on campus since the mid-1990s. The program became known as “One Bread, One Cup” in 2000.

Mary Jeanne Schumacher, director of communications at Saint Meinrad, said the conference is “an original.”

Benedictine Father Anthony Vinson, Saint Meinrad’s director of vocational development, organized the conferences and recruited instructors from throughout the U.S. as well as from the archabbey’s staff.

Libby Wright, 17, also a St. Mary-of-the-Knobs parishioner, attended her second “One Bread, One Cup” conference this year.



Members of the SMOKN' Youth Ministry of St. Mary-of-the-Knobs Parish in Floyds Knobs and St. Mary Parish in Navilleton display a few of the T-shirts they will trade with “One Bread, One Cup” participants from other communities. From left are Matthew Hamilton, Paul Crockett and Kevin Crockett, all members of St. Mary-of-the-Knobs Parish. Their group’s slogan is “We’re fired up for Jesus.”

An incoming senior at Floyd Central High School, she chose the training track for extraordinary ministers of holy Communion. She also rehearsed with the sacred choir for the conference’s liturgical observances, where teens got to put into practice the skills they learned.

Libby said the conference “gives you the chance to be around peers who believe the same thing that you do, and to celebrate God’s Word and the Eucharist together.”

“It’s a great learning experience,” she said. “It fosters your prayer life and gives you more appreciation for the Eucharist.”

Before attending “One Bread, One Cup” last year, Libby did not participate in her parish’s youth ministry programs and activities, but the conference motivated her to become involved. After this year’s experience, she is now qualified as an extraordinary minister of holy Communion.

“The best part of the conference for me,” she said, “was adoration on Thursday night.”

Ashley Niehaus, a member of St. Anthony Parish in the Evansville Diocese, was also in attendance for the second time.

She participated in the “Proclamation of the Word” lector training. She has already served as lector in her parish half a dozen times, but received valuable tips from Benedictine Father Gavin Barnes.

The eight teens in Ashley’s group scrambled onto the stage of St. Bede Theater to practice Father Gavin’s warm-up exercises. As he coached them, they dangled their arms and bent over toward the floor in a “rag doll” exercise.

He told them to relax their jaw muscles as well and advised them to “loosen up” in the sacristy before Mass so they are able to

speak clearly.

The students next took turns reading and listened intently as Father Gavin critiqued the fine points of pronunciation, projection and emphasis.

“St. Paul’s letters are teaching devices,” Father Gavin told the youths. “If you’re reading this, you’ve got to convince us.”

The group put their new techniques to use immediately by presenting the daily Mass readings during the conference.

Audrey Harbeson, 18, a Floyd Central senior, attended “One Bread, One Cup” for the first time, taking the “Music for Eucharistic Liturgy” track.

She and a friend have organized rehearsals for teen choir at St. Michael Parish in Bradford for the past year.

While she had never met her roommate before, Harbeson said that, by the end of the week, “I was a little bit sad to leave.”

Joshua Book, 17, a junior at North Harrison High School in Ramsey, had never been to a “One Bread, One Cup” conference before. John Jacobi, his director of religious education at St. Michael Parish in Bradford, encouraged him to attend this year.

“John told me it was a kind of leadership camp, and I trusted him so I signed up,” Joshua said. “At first, it was kind of weird because you didn’t know anybody. By the middle of the week, you were more comfortable and, by the end of the week, you were good friends.”

Joshua attended the track for sacristans and servers. These sessions delved into the meaning of the Liturgy of the Word and the Liturgy of the Eucharist as well as the changes in the Mass prompted by the Second Vatican Council.

Using slides to reinforce her presentation, instructor Haley Todd of Finley, Ohio, discussed the Eucharist with 12 youths during a server training session.

“The wheat, ground and broken, then combined with water” for Communion hosts represents “the gift of ourselves, broken ... and brought together by the water of baptism,” Todd explained.

While Joshua has served as an altar server since fourth grade, he said the “One Bread, One Cup” training “changed the way I think of Mass now. I’m more aware of what’s really happening, and it’s a lot more fun to go to church.”

Would he attend another “One Bread, One Cup” conference?

“Oh, yeah,” he said. “I would love to go again.”

(Patricia Happel Cornwell is a freelance writer and member of St. Joseph Parish in Corydon.) †



Seminarian Jerry Byrd leads choir practice at the “One Bread, One Cup” youth conference. Among those practicing the “Pange Lingua” in the St. Thomas Aquinas Chapel are, front row, from left, Ari Sandi Valdez and Cristina Sanchez of Belleville, Ill.; Stacey Winterrowd of St. Christopher Parish in Indianapolis; Libby Wright of St. Mary-of-the-Knobs Parish in Floyds Knobs; and Kristin Kuhl of Belleville, Ill.



Andrew Gilmore, a member of St. Rose Parish in Santa Rosa, Calif., tunes his guitar in preparation for a liturgical music rehearsal at the “One Bread, One Cup” youth conference.



John Jacobi, left, director of religious education at St. Michael Parish in Bradford, and St. Michael parishioner Joshua Book listen to Greg Walton during lunch at the “One Bread, One Cup” youth conference at Saint Meinrad Archabbey. Walton, a member of St. Catherine Parish in Nashville, Tenn., was the instructor for the main session on catechesis, in which he explained the parts of the liturgy.



Benedictine Father Gavin Barnes coaches Casey Zikmund of St. Apollinaris Parish in Santa Rosa, Calif., during lector training at the “One Bread, One Cup” youth conference at Saint Meinrad. Casey was practicing the reading of St. Paul’s Letter to the Romans, which she would read at Mass the next morning.

English? Latin? Parish builds unity out of liturgical diversity

By Sean Gallagher

On July 7, Pope Benedict XVI issued a *motu proprio* that allowed for wider celebration of what was termed the Mass of Blessed John XXIII, also known as the Tridentine or traditional Latin Mass.



Pope Benedict XVI

take effect on Sept. 14.

“For the majority of people in our parishes, the focus is probably going to be the same as it was before—on the practical concerns of the daily life in parishes and with working to make the liturgical life of the communities as vibrant and as effective as they can be,” said Father Beidelman, who also serves as rector of SS. Peter and Paul Cathedral in Indianapolis.



Fr. Patrick Beidelman

the “extraordinary form.”

“It is not appropriate to speak of these two versions of the *Roman Missal* as if they were “two rites,” the pope wrote.



Fr. Dennis Duvelius

It has been celebrated on a daily basis at Our Lady of the Most Holy Rosary Church in Indianapolis for nine years. And for the past two years, it has been celebrated daily at SS. Cecilia and Philomena Church in Oak Forest in the Batesville Deanery.

“For the most part, people that are really attached to the old Latin Mass have fairly convenient opportunities to [attend them],” said Msgr. Schaedel, who is also pastor of Our Lady of the Most Holy Rosary Parish. “Even Catholics in southern Indiana can attend such a Mass in Louisville. So I don’t think there’s going to be a great resurgence of returning to the old Latin Mass.”

The possibility remains open, however, that sometime after Sept. 14, a parish in the archdiocese might offer Masses in both the ordinary and extraordinary forms.

If that happens, then Holy Rosary Parish might become a model for how two groups of the faithful—one that prefers the Mass in English and the other attached to the traditional Latin Mass—can grow together in faith as a unified parish community.

Father Dennis Duvelius was the associate pastor at Holy Rosary Parish for nine years as a member of the Priestly Fraternity of St. Peter, a religious order that focuses

The allowance was made, in principle, for all priests around the world, including those in the Archdiocese of Indianapolis.

However, archdiocesan director of liturgy Father Patrick Beidelman doesn’t expect any changes to occur at most parishes in central and southern Indiana when the terms of the pope’s apostolic letter

on celebrating the traditional Latin Mass. He has since become a priest of the archdiocese and is finishing up his first year as administrator of St. Louis Parish in Batesville.

Father Duvelius acknowledged that integrating the extraordinary form of the Mass into the life of Holy Rosary Parish was challenging initially.

“Rather, it is a matter of a twofold use of one and the same rite.”

He also expressed his expectation that the current ordinary form of the Mass would be the one that would be celebrated most often in parishes around the world.

Archdiocesan vicar general Msgr. Joseph F. Schaedel thinks that this will be the case in the archdiocese because the traditional Latin Mass has been available for those who prefer it for several years.



on celebrating the traditional Latin Mass. He has since become a priest of the archdiocese and is finishing up his first year as administrator of St. Louis Parish in Batesville.

Father Duvelius acknowledged that integrating the extraordinary form of the Mass into the life of Holy Rosary Parish was challenging initially.

‘People, in this day and age, if you have two different things, they always want to get to the point where they can say which one is better. Is the English better than the Latin or vice versa? Neither one is better. Both of them are allowed and encouraged by the Church.’

—Msgr. Joseph F. Schaedel

“To be honest, it was rough at first, as each group adjusted to the other’s ways of thinking and doing things, but now there are no sides,” he said. “Holy Rosary is one parish family with two forms of the liturgy.”

Msgr. Schaedel has been pastor of Holy Rosary for the entire time that it has offered both forms of the Mass.

He said it took about three years for a good level of trust to be developed between those attached to the Mass in English and those who prefer the Latin Mass.

Msgr. Schaedel noted, however, that tensions weren’t related solely to liturgical questions. He said that longtime members of Holy Rosary were concerned that the parish, as they had known it, would be “phased out” when the traditional Latin Mass was introduced there.

Msgr. Schaedel now sees the dual liturgical life as a force of vitality for the parish.

“It’s certainly enhanced the attendance, the activity around the parish, the number of young people, young families,” he said. “It’s probably more than tripled the income of the parish.”

According to Msgr. Schaedel, the attendance at the three Sunday Masses celebrated each weekend (two in English, one in Latin) is about equal.

Following the conclusion of a July 14 Mass in English at Our Lady of the Most Holy Rosary Church in Indianapolis, Priestly Fraternity of St. Peter Father Michael Magiera, left, associate pastor, talks with parishioner Josephine Lombardo, at right. Also present were, second from left, Msgr. Joseph F. Schaedel, pastor of the parish; seminarian Sean Danda and parishioner Mary Jo Buker.

Priestly Fraternity of St. Peter Father Michael Magiera celebrates the Tridentine Mass at Holy Rosary Church. Yet he emphasized that he is the associate pastor for the entire parish.

“I take that very seriously,” he said. “I always make it a point of going out to greet those parishioners after the 4:30 p.m. [Saturday] English Mass and the noon Sunday English Mass.”

He said both he and Msgr. Schaedel help each other by distributing Communion at both the English and Latin Masses. Both will occasionally preach at all the weekend Masses, and Father Magiera occasionally plays the organ at English Masses.

“When you have such a good cooperation on the part of the clergy, the [parishioners] generally go along with that very well, and they don’t find it funny or anything,” Father Magiera said. “I think that they like it.”

Josephine Lombardo, 77, has been a member of the parish her entire life. She still lives within sight of the church.

On July 14, she attended the Saturday evening Mass in English. Afterward, she said she occasionally attends a weekday Tridentine Mass.

Lombardo said she likes the young families that the Mass in Latin has attracted to the parish.

“We have more people coming to Mass every day,” she said. “That’s wonderful. It seems like old times again seeing all these little ones.”

Father Magiera noted that parishioners intermingle in other ways.

“People here like each other,” he said. “English Mass people, Latin Mass people, they serve on the same committees. They belong to the same devotional groups. You’ll have English Mass people working side by side with Latin Mass people at [the Italian Street Festival].”

It could be that the unity that has come out of the liturgical diversity at Holy Rosary Parish is based on the principle that neither the ordinary or extraordinary form of the Mass is superior to the other.

“People, in this day and age, if you have two different things, they always want to get to the point where they can say which one is better,” Msgr. Schaedel said. “Is the English better than the Latin or vice versa?”

“Neither one is better. Both of them are allowed and encouraged by the Church.” †

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Vaticanstate.va: Navigating the world's smallest country

VATICAN CITY (CNS)—Seven weeks after Pope Benedict XVI praised Vatican civil servants for their work in “our little state, from the most visible to the most hidden,” the state unveiled its own Web site.

The site, www.vaticanstate.va, is linked to and works closely with the Vatican’s main Web site, www.vatican.va, but provides more information about the offices that help run the state, as opposed to the Church.

Officially launched on July 19 in Italian, English, French, German and Spanish, the site includes live pictures from five webcams.

With a click on their computer, Internet users can join pilgrims praying at Pope John Paul II’s tomb in the grotto of St. Peter’s Basilica. A camera high on the Vatican hill points toward the dome of St. Peter’s Basilica. And three webcams have been set up on the dome itself: one looking at St. Peter’s Square, another at the Vatican Gardens and the third at the home of the new Web site, the Vatican governor’s office.

The site is set up for e-commerce, but online shoppers will have to wait until sometime in 2008 to order their Vatican stamps and coins or books, posters and reproductions from the Vatican Museums.

In an e-mail message on July 18, the new webmaster said, “An exact date for the shopping has not been set,” but the governor’s office is working with the Vatican bank, formally the Institute for the Works of Religion, to make sure the site is user friendly and secure for credit-card transactions from around the world.

Oddly enough, the highly efficient Vatican postal service, which presumably would ship the goods, does not have its own section on the site, but the Vatican Telephone Service and the Vatican Pharmacy do.

The site includes a brief introduction to the government of Vatican City State, explaining that it is “an absolute monarchy. The head of state is the pope, who holds full legislative, executive and judicial powers.”

Between the death of one pope and the election of another, the powers are assumed by the College of Cardinals, it says. And the cardinals who have not yet reached their 80th birthdays are responsible for electing the new pope.

The man chosen by the cardinals “becomes sovereign of Vatican City State the moment he accepts his election as pope,” it says.

The site also explains how the pope generally delegates a portion of his powers to ensure the smooth governance of the state and the promulgation of laws regulating life for its

800 residents, its employees and visitors.

The state’s courts merit a very brief description, but the 130-member Vatican police force gets a good-sized page. Perhaps because the police uniforms are not as famous as those worn by the Swiss Guards, seven photographs are included.

The Vatican fire department also falls under the responsibility of the governor’s office, but it initially did not have its own section on the newly launched site.

With Pope Benedict XVI set to arrive on July 27 in Castel Gandolfo, the home of his summer residence south of Rome, visitors to the new Web site could check out the villa’s supermanicured gardens.

The site even points out that at 136 acres—including 74 acres of gardens and 62 acres devoted to farming—the villa’s territory exceeds that of the 109-acre Vatican City State in the heart of Rome.

As the site launched, it had a detailed history of the villa, but almost nothing about the decorative plants in the gardens or the plants that villa workers grow for sale. And it did not mention the milk-producing cows.

On the other hand, the section dealing with the Vatican Gardens names some of the species they host, like “the majestic camphor tree (*Cinnamomum glanduliferum*)” and two varieties rare in Italy: an Australian silk-oak (*Grevillea robusta*) and “two very tall examples of dawn redwood (*Metasequoia glyptostroboides*).”

Like most official government Web sites, the Vatican City State site also includes an explanation and history of the



Vatican City State launched its own Web site, www.vaticanstate.va, on July 19. The new Web site focuses on the offices that help run the 109-acre Vatican City State. The site includes live pictures from five webcams. This is a July 19 screen capture of the site.

Vatican flag and Vatican national anthem. Of course, there are links to sound files, giving visitors the option of hearing the anthem in its standard marching-band version or the much slower, fancier orchestral track. †



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From the Editor Emeritus/John F. Fink

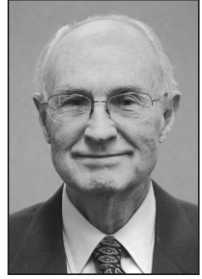
The Book of Daniel and the minor prophets

(Fifteenth and last in a series)

As I said last week, the Old Testament concludes with 18 prophetic books. Last week, I briefly described five of them. I'll go into detail about only one more—the Book of Daniel.

The stories in the first six chapters are like historical novels. They mention historical names and places but are fictional. They concern the life of Jewish exiles in Babylon, especially four young men—Daniel, Hananiah, Mishael and Azariah.

We have the stories of the three young men in a fiery furnace and Daniel in the lion's den, but also Daniel's interpretation of King Nebuchadnezzar's dreams and reading the writing on the wall for King Belshazzar, Nebuchadnezzar's successor. The message of these stories is that it's possible to live and to thrive in a Gentile environment while remaining faithful to the Jewish tradition.



Cornucopia/Cynthia Dewes

It's a 'grand' night (and day) for singing

The thing about grandkids is that they're all different. Of course, our kids are all different too, which always surprised us since they came from the same factory. But with grands, we can get to know them individually without needing to share time with the others. That's the beauty of grandparenting.

Our practice for our out-of-town families has been to take one grandchild at a time for a week or two in the summer, without their parents or siblings around. Age 9 or 10 is ideal, but any age is great. Naturally, we try to fill their visits with kid stuff such as visits to the Indianapolis Zoo, movies, petting the dogs and cat, etc.

We take trips to the Indiana State Museum and the Eiteljorg Museum, the History Center and a Symphony on the Prairie just so we can't be accused of ignoring culture. We hike through the woods and examine bugs and try our hand at fishing in the creek, fortunately without result. We play lots of Uno and Monopoly.

Naturally, what we choose to do depends upon the interests of the child. We

Then the book shifts to apocalyptic literature—revelations and visions, especially concerning the end of time.

It starts with "predictions about kingdoms to come"—fairly easy to do since the book was actually written after those kingdoms came and went.

The book also has an angel telling Daniel about the ongoing battle in heaven between the archangels Michael and Gabriel on the one hand and the angelic "princes" of Persia and Greece on the other.

The revelations end with the resurrection of the dead, the only book in the Jewish Bible that clearly affirms individuals' resurrection. Belief in the resurrection didn't come into Judaism until the second century B.C., the time of the Maccabees.

Most of the 12 books of the minor prophets are prophetic oracles composed over a period of about 300 years. It has been postulated that there are 12 because of the 12 tribes of Israel. Some of these prophets lived in the northern kingdom of Israel, some in the southern kingdom of Judah. Some came from the Babylonian period and some after the exile and the

took a couple of the kids to Indianapolis Indians baseball games, and others to see the large dollhouse at the Children's Museum. Those who have pets will hang out with the dogs and be licked with sloppy kisses, while those who don't tend to need time to warm up to the very idea of animals. Perhaps they'll pet the cat warily.

One, who shares Grandpa's interest in model railroading and trains in general, puts on a striped engineer's hat and spends hours with him in the basement running trains, fixing connections and mooning over neat locomotives.

Another, as a teenaged girl, visited every shop downtown, at the Fashion Mall and all points in between, accumulating a vast wardrobe as she went and then trying to figure out how to get it all back to Germany.

One tender-hearted granddaughter spent a couple of weeks with us. She was happy all day, but got a bit weepy at bedtime from homesickness. Luckily, we were prepared with stories and pictures and plenty of hugs.

She enjoyed the huge family reunion we hosted while she was with us as well as the visitor's perk of local cousins to play with. Come to think of it, the local grandkids probably have the best of both worlds since

return to Palestine.

The Book of Jonah is included among the minor prophets. It's unique in that it's a narrative, a short story, as I pointed out in the 11th column in this series.

Of all the minor prophets, Hosea is probably the most fascinating, beginning with the bizarre command for him to take a harlot as his wife. The prophet uses the imagery of infidelity in marriage to convey an understanding of Israel's behavior toward God.

Some of the minor prophets predict the coming of a Messiah. The final book of the Christian Old Testament, for example, is the Book of Malachi. It ends with the prophecy, "Lo, I will send you Elijah, the prophet, before the day of the Lord comes, the great and terrible day."

When the Apostles questioned Jesus about the return of Elijah, he told them that Elijah had returned and they realized that he was talking about John the Baptist.

These 15 columns are my cursory introduction to the Old Testament. I hope, though, that they might have whetted your appetite enough for you to read some of it yourself. †

they get to see Granny and Grandpa more often, and also to enjoy their cousins when they're visiting.

One thing about grandkids that no one ever tells you is how much information they're willing to share with their grandparents. Since grandparents present no threat of judgmental parental authority, the kids tend to confide in them. In return, grandparents must honor their confidences, take them seriously and try to give sound advice. Or, maybe just keep still and listen.

Grandchildren don't often give their grandparents any sass. When we put dinner on the table, they eat whatever it is without question. If we say, "Brush your teeth" or "Get ready for bed," they just do it. No whining, no bargaining, no aggravation on either side. It's a marvel.

We've come to the last of our 9- and 10-year-old grands, those candidates most suitable for staying with us during the summer, but we're also beginning to enjoy visits from older ones, their friends and beloveds.

And waiting in reserve, we have the "greats." Thanks be to God.

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



Faithful Lines/Shirley Vogler Meister

Do we always give credit where credit is due?

My sister, Beverley, told me that one morning when she left the dentist's office she thanked her doctor for giving her a beautiful smile.

Although Bev has always had a lovely smile, apparently her dentist polished it to perfection and was grateful for the compliment.

This made me wonder: Have I ever sincerely said "thank you" for dental work? If not, shame on me.

By the same token, Bev's experience reminded me that not too long before that—after my husband, Paul, and I finished our appointment with a certified public accountant to prepare income tax forms—I did sincerely tell him how much we have appreciated his expertise through the years. He seemed genuinely pleased with the compliment.

"Thank you" usually rolls from my tongue in an automatic way most of the time, but I sometimes forget to be specific.

I say "thanks" to clerks, doctors, the postman and gentlemen who graciously open a door for me.

I casually say it to grocery cashiers and bank tellers, waiters and waitresses, and those who deliver packages to my door. I say it to family members, friends and professional colleagues.

However, there are many unsung heroes who do their jobs quietly yet never hear a "thank you"—even volunteers in various roles. I know because I've been in many such situations myself when nary a "thanks" comes my way despite my dedication to a cause.

Not so at St. Augustine Home for the Aged in Indianapolis, operated by the Little Sisters of the Poor. There, volunteers are always welcomed and appreciated.

In fact, volunteers are even honored with an annual Mass and luncheon. Unfortunately, I have not been able to attend many of their recognition luncheons, but that matters not. Why? Because I feel as though I should be honoring them for the privilege of seeing the good work of the Little Sisters and their staff—and, of course, their volunteers.

Volunteers are the mainstay of most non-profit organizations and charities. When a good match is made between a volunteer and a need, I know that God's grace is at work.

More than that, often volunteering can lead to fulfilling employment. I've seen this happen in schools and parishes, hospitals and nursing homes, amateur sports and Scouting-type endeavors.

Back to giving credit where credit is due: Let's be grateful for volunteers, but also remember to say "thanks" to others who provide services for us.

When was the last time we have smiled and said "thanks" to firemen having lunch in public? Or thanked a security officer at a mall? Or complimented a priest whose homily has touched us? Or praised a street musician or "sanitation engineers" in the neighborhood or those who keep our public parks beautiful or ...

The list is endless.

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

Faith and Family/Sean Gallagher

True love is found in caring for babies

Little Victor Gallagher, my family's third child, is about 3 months old.



For a few weeks now, he has started to make eye contact with people. He'll smile when we smile at him. And he's making those oh-so-cute cooing sounds that make babies so adorable.

This is the time when it's really easy to love a baby. Now, of course, this doesn't mean that I didn't love him before. The simple wonder of a baby coming forth from his or her mother's womb can inspire love beyond question.

But in those first couple of months after birth, there's no give-and-take between baby and parent like Cindy and I have been experiencing lately.

A newborn baby doesn't smile, laugh or coo to show you that he appreciates who you are or what you're doing for him.

But no matter what, you're still a parent. And you still do all those things to care for your baby.

That's what true love is. That's what the writers of the New Testament called "agape."

It's a self-sacrificing love that wills the good of another for no other reason than that "other" exists and has been placed in your life by God.

True love isn't contingent. It doesn't depend on the payback that my wife, Cindy, and I are starting to experience in the darling smile of our young son.

In the midst of the endless cycle of demands that babies place upon their parents, it is important for parents to find time to reflect upon the powerful meaning of this love.

When parents shower this true love upon their baby, they become an icon of our heavenly Father.

His love for us is infinite, and he is constantly providing for our every need.

God does this even when, like a newborn baby, we don't make eye contact with him or don't smile at him, or don't make the cooing sounds that are our prayers of thanks and praise.

Perhaps the more that we reflect upon the power of the love we show our babies, the more pure that love will become.

But the ongoing sad effects of original sin in our own lives and in the world at large can sometimes hide this urge to care for our babies.

I certainly am not perfect in the care that I give to Victor.

But I'm cognizant enough of the true love that he needs from me to feel heartbroken when I think about the millions of babies killed in the womb each year through abortion, and hear reports about little babies who are injured or die at the hands of parents who have shaken them too hard or hit them when they just wouldn't stop crying.

No matter how caring we are, parents will always be imperfect images of our heavenly Father and his infinite love.

That is why it is so important for parents to help each other.

Cindy and I are very grateful for the meals that our friends and loved ones made for us soon after Victor was born.

We try hard to give a helping hand when they have babies of their own.

True love is the greatest gift that God can give us. In truth, it is grace. It is the gift of his very life poured into our souls, that life that then flows out of us in the loving care that we show each other, especially those little ones who can't pay us back. †

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

The Sunday Readings

Sunday, July 29, 2007

- Genesis 18:20-32
- Colossians 2:12-14
- Luke 11:1-13

The Book of Genesis is the source of this weekend's first story.



As with other passages in this marvelously profound religious book, the story of Sodom and Gomorrah is often overwhelmed by arguments about where these cities actually were located in Middle Eastern geography

millennia ago or even if they existed.

All this debate is unfortunate—even if, at times, it is fascinating—because it completely sweeps by the religious truths that after all are what Genesis is all about.

In this reading, God is conversing with Abraham, regarded as the father of the Hebrew race.

The topic is the vice in the two cities of Sodom and Gomorrah. God, the just, insists that this vice will result in a divine retribution on the people of these cities. Abraham pleads for divine mercy.

The conversation can be taken as a bargaining process. Abraham asks that the hurdle be lowered. God agrees. Then Abraham asks for a further lowering. God agrees, and so on.

Actually, the two important points are that humans create their own doom. It stands to reason. Look at the despair that war brings upon affected populations. Look at the heartbreak that sin brings upon people and relationships.

Abraham realizes the deadly effects of human decisions, such as the decisions leading to immorality in these cities. Nevertheless, he asks God for mercy, but beyond mercy, he asks God for life.

God hears Abraham, and God extends mercy. This is the second and most consoling point.

For its second reading, the Church presents a reading from the Epistle to the Colossians.

The Christians of Colossae were no

different from other Christians in the Roman Empire's Mediterranean world or the first century A.D.

To them, the Christian faith was new. In the face of such an overwhelming pagan culture, following this faith was a challenge indeed.

Encouraging them, this epistle reminds the Colossian Christians that in Christ they died to the culture and to their own instincts. Baptism drowned their sins and their weakness before the pressures of their surroundings and of their nature. In baptism, they died, but they also rose to life in Christ, with its eternity and strength.

St. Luke's Gospel supplies us with the last reading.

It is the beautiful revelation of the Lord's Prayer. No prayer is more loved by Christians, now and throughout Christian history. Each verse is powerfully and profoundly expressive.

The first verse is especially telling, setting the stage for all the others. Jesus tells the disciples to address God as "Father," not as king, ruler, judge or creator. It establishes the believer's relationship with God.

The second part of the reading is very reassuring. Jesus insists that God's door is never closed. God always hears the appeals of people. Loving people with an infinite love, God will give them life. He even gives life to sinners if they repent and in love turn to God.

Reflection

The reading from Genesis and the reading from Luke call us to approach God in full confidence that our pleas will be heard. It is particularly comforting when we turn to God after sinning. If we reject our sins, and instead turn to God, our sins will be forgiven.

It is all a beautiful thought, but the Christians of Colossae give us evidence, as if we need any, that our instincts and all around us can be very difficult to overcome.

Nevertheless, we can overcome sin and all that brings sin. Why? If we are sincere as believers, Christ is in us, with strength, insight and power. He will show us the way. He will sustain us. He will take us to the very place of God. He will keep us safe forever. †

Daily Readings

Monday, July 30
Peter Chrysologus, bishop and doctor
Exodus 32:15-24, 30-34
Psalm 106:19-23
Matthew 13:31-35

Tuesday, July 31
Ignatius of Loyola, priest
Exodus 33:7-11; 34:5b-9, 28
Psalm 103:6-13
Matthew 13:36-43

Wednesday, Aug. 1
Alphonsus Liguori, bishop and doctor of the Church
Exodus 34:29-35
Psalm 99:5-7, 9
Matthew 13:44-46

Thursday, Aug. 2
Eusebius of Vercelli, bishop
Peter Julian Eymard, priest
Exodus 40:16-21, 34-38
Psalm 84:3-6, 8-11
Matthew 13:47-53

Friday, Aug. 3
Leviticus 23:1, 4-11, 15-16, 27, 34b-37
Psalm 81:3-6, 10-11
Matthew 13:54-58

Saturday, Aug. 4
John Mary Vianney, priest
Leviticus 25:1, 8-17
Psalm 67:2-3, 5, 7-8
Matthew 14:1-12

Sunday, Aug. 5
Eighteenth Sunday in Ordinary Time
Ecclesiastes 1:2; 2:21-23
Psalm 95:1-2, 6-9
Colossians 3:1-5, 9-11
Luke 12:13-21

Question Corner/Fr. John Dietzen

Several American men and women have been canonized since 1930

Q We read that the first officially recognized Brazilian saint was recently canonized.



What exactly does canonization mean? How many Americans have been canonized? Are others to be canonized soon? (Texas)

A Canonization is a formal declaration by the Church that a deceased member of the Christian community is with God in eternal glory and may be venerated in the public worship of the Church.

During early Christian centuries, only martyrs were so honored. In the fourth century, others who lived exemplary holy lives—even if they were not killed for their faith—began to be venerated as saints too.

Seven canonization processes involving men and women in what is now the United States have been completed since 1930.

The first involved eight Jesuit missionaries—six priests, a lay volunteer and a lay brother—known collectively as the North American martyrs. They are St. John de Brebeuf, St. Charles Garnier, St. Antoine Daniel, St. Isaac Jogues, St. Noel Chabanel, St. Gabriel Lalemant, St. John Lalande and St. Rene Goupil. They are commemorated together on Oct. 19.

All were French missionaries who worked and suffered martyrdom between 1642-49 in New France, which included eastern parts of present-day Canada and the United States.

St. Frances Cabrini, founder of the Missionary Sisters of the Sacred Heart, came to America from Italy in 1889 and was canonized in 1946. Her feast day is celebrated on Nov. 13.

St. Elizabeth Ann Seton, a native of New York, was raised Episcopalian then was widowed and left bankrupt with five children at the age of 29. Two years later, she joined the Catholic Church.

St. Elizabeth is often considered the founder of the Catholic school system in our country. She died in 1821 and was canonized in 1975. Her feast day is Jan. 4.

St. Rose Philippine Duchesne came to the United States as a missionary from France. She established several schools, worked extensively with Native American Indians in later life and was canonized in 1988. Her feast day is Nov. 18.

St. John Nepomucene Neumann, Bohemian by birth, was ordained in New York in 1836 as a member of the Redemptorist Congregation. He became the fourth bishop of Philadelphia in 1852. He was canonized in 1977, and his feast day is Jan. 5.

St. Katharine Drexel, born into a wealthy Philadelphia family, spent her life establishing schools for black and American Indian children. She founded Xavier University in Louisiana, the only historically black Catholic university in our country. She was canonized in 2000 and her feast day is celebrated on March 3.

Mother Theodore Guérin, a French nun who ministered in the American "west"—Indiana and Illinois—for 16 years, founded the Sisters of Providence and what is now Saint Mary-of-the-Woods College near Terre Haute. Canonized in 2006, her feast is celebrated on Oct. 3.

Several men and women who are either natives of or worked in North America have been beatified—declared "blessed." Among them is Kateri Tekakwitha (1656-80), a Mohawk Indian who was the first American Indian and first American lay person to be beatified.

While their process continues, if or when any of these might be canonized is uncertain.

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

My Journey to God

The Path

The narrow rock strewn path
Seems perilous and steep,
Bramble lined and
Choked with vines
To walk it is to weep.

Peripherally I see
A highway straight and true,
Though golden paved,
Its gentle grade
May not lead to you.

Which way do I go?
Help me, Lord, to choose,
The golden pass,
The rock strewn path.
Which way leads to you?

Let me walk the path,
That tangled tortured trail ...
For I can see
Eternity
Beckoning through the Veil.

By Margaret Jacobi

(Margaret Jacobi is a member of St. Michael Parish in Bradford. A path leads from a wooded area to a Marian shrine at the Basilian Retreat Center on Strawberry Island in Ontario, Canada.)



CNS photo/Bill Witman

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

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

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

DAVIS, Charles Thomas, 64, St. Rose of Lima, Franklin, July 6. Husband of Patsy Davis. Father of Michelle Mason, Amy O'Herron and Patrick Davis. Brother of Martha Abel. Grandfather of four.

DELEHANTY, Kevin J., 48, Immaculate Heart of Mary, Indianapolis, June 24. Father of Conor, Joe and Reid Delehanty. Brother of Mike, Patrick and Tim Delehanty.

DOUGHERTY, Betty Sue, 77, St. Mary, New Albany, July 10. Mother of Carol O'Bryan, Katherine Sears, David, Edward, John, Joseph, Kevin and William Dougherty. Grandmother of 18. Great-grandmother of two.

ENGLERTH, Charles A., 76, Holy Spirit, Indianapolis, July 6. Husband of Marilyn (Schmidt) Englerth. Father of Ann Cousert and Eileen Kahl. Grandfather of four.

FERREE, Louise E., 84, Most Precious Blood, New Middletown, June 6.

Mother of Gloria Chambers, Martha Saulman, Rosa Warren, Bertha Young, Theresa Selvaggi, Diane, Dr. Homer Jr., James, Karl and Lawrence Ferree. Sister of Madelyn Schuller. Grandmother of 23. Great-grandmother of 20.

FIDLER, John R., 80, Annunciation, Brazil, June 4. Father of Nancy Carter, Vicki Nichols, Laurie Pierce, Mary Waidlick, Shari, Bucky, Buddy, Chris, Jim, John, Mike and Steve Fidler. Brother of Mary Ortiz, Nancy and Pat Fidler. Grandfather of 46. Great-grandfather of 59.

GALLOTTA, Bernard F., 79, St. Mary, Lanesville, July 4. Husband of Rita Gallotta. Brother of Rose Bonito, Clara Mertens and Angelo Gallotta.

HILL, Mary Alice, 84, Nativity of Our Lord Jesus Christ, Indianapolis, July 12. Mother of Karen Hill, Sue Ann McQuade and Lou Ann Perko. Grandmother of two.

HOSE, Stella G., 93, Sacred Heart, Clinton, July 16. Sister of Lottie Chipegan, Louise Krall and John Hose.

HUGHES, Donald James, 85, St. Luke, Indianapolis, June 28. Husband of Elizabeth Hughes. Father of Jane Clark, Catherine Domont, Cindy, Jim and John Hughes.

HUMBLES, Eugene V., 83, Holy Spirit, Indianapolis, July 5. Husband of Joan (Bowlen) Humbles. Father of Donna Fuss, Gail Lester, Eugene Jr. and Wayne Humbles. Brother of

Betty, Lucille, Rosemarie, Shirley and Robert Humbles. Grandfather of six. Great-grandfather of six.

KAPPS, Edith Isabel (Gibson), 73, St. Malachy, Brownsburg, July 2. Mother of Kathy Shertzer, Jim and Michael Kapps. Sister of Mary Frances Mahoney. Grandmother of five.

KERN, Lois (Siebert), 76, St. Anne, New Castle, July 14. Wife of Lloyd Kern. Mother of Jane, Charles, Daniel and Steven Kern. Grandmother of 12.

LEAHY, John L., 88, St. Vincent de Paul, Bedford, July 12. Husband of Lillian Leahy. Father of Paula Harris and John Leahy. Brother of Ruth Hodowansky. Grandfather of seven.

LESTER, George R., 68, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 23. Husband of Frances Lester. Father of Kathy and Christopher Lester. Brother of Margie Crawford, Mary Malott, Kay Mooy, David, Dean and James Lester. Grandfather of three.

MASCHINO, Mary (Miller), 83, St. Mary, North Vernon, July 7. Mother of Mary Ann Leach, Karen Maschino and Patricia Stone. Grandmother of five. Great-grandmother of three.

NIELSEN, Virginia, 86, St. Bartholomew, Columbus, July 8. Mother of Krisann Renner, Eric and John Nielsen. Grandmother of eight.

PROVENZA, Martha Jean, 79, St. Mary, New Albany, July 13. Mother of Valen Dino Sr. and Vance Provenza Jr. Grandmother of five.

RAYMOND, Francis John, 89, St. Anthony of Padua,

Clarksville, July 4. Husband of Marjorie Raymond. Father of Melinda, Stephen and William Raymond. Grandfather of two. Great-grandfather of one.

RESIG, Janice Anne, 57, St. Bartholomew, Columbus, July 11. Sister of Jean Cook and Richard Resig.

SCHEITLIN, George E., 77, St. Bartholomew, Columbus, July 9. Husband of Germaine Scheitlin. Father of Geralyn Chabucos, Gary, Geoffrey, Gerard, Gordon and Gregory Scheitlin. Brother of Mary Crabb and Thomas Scheitlin. Grandfather of 23. Great-grandfather of one.

SEEWER, Alvin Charles, 80, Our Lady of Perpetual Help, New Albany, July 5. Husband of Geraldine Sewer. Father of Cheryl Money, Donald and Douglas Sewer. Brother of Albert, Alfred, Arnold, Harry, Herman, Julius and Oscar Sewer.

SHEEHY, Austin E., Jr., 88, St. Bartholomew, Columbus, July 13. Father of Kathleen Allen, James and Joseph Sheehy. Brother of Marie Brusco. Grandfather of five.

STIMSON, Judith, 64, St. Pius X, Indianapolis, June 24. Wife of Jack Conolly. Mother of Sarah Moshe, Justin and Seth Stimson. Stepmother of Claire Grove, Peter and Thomas Conolly. Foster mother of Marchita Kearney. Daughter of Pearl Nemeth. Sister of Donna Lodge. Grandmother of one. Step-grandmother of six.

STRACK, Theodore John, 78, St. Jude, Indianapolis, July 6. Brother of Theresa, Frank, John and Ray Strack.

TABOR, Lucille (Stemle), 93, St. Mary, New Albany, July 11. Mother of Joyce Becker, Gale Stephens, Sharon Wortham and David Stemle. Grandmother of 11. Great-grandmother of 17. Great-great-grandmother of one.

TRAUB, James J., 80, St. Pius X, Indianapolis, June 22. Father of Barbara Braun, Susan Kehl, M. Carol Richardson, James, Jeff and John Traub. Grandfather of 20.

WAGNER, John William, II, 58, St. Roch, Indianapolis, July 8. Husband of Denise (Hickerson) Wagner. Father of Melissa, Stephanie and Chip Wagner. Brother of Susan Rodgers and Ted Wagner.

WERNER, Edwin Paul, 87, St. Theresa of the Infant Jesus (Little Flower), Indianapolis, June 23. Husband of Margaret (Clark) Werner. Father of Virginia Edins, Elizabeth, Chester, Christopher and Philip Werner. Grandfather of two.

WHEAT, Charles E., 84, St. Anthony of Padua,

Clarksville, July 9. Father of Craig, Douglas and Michael Wheat. Brother of Caroline and William Wheat. Grandfather of 10. Great-grandfather of seven.

WHITE, Leon, 87, St. Paul, Tell City, June 27. Father of Grace Brumfield, Julie Daffron, Angie Jarboe, Benita Lambeck, Janelle Maurer, Barbara Spear, Dick White, Gil, Marion, Mike and Tim Schneider. Brother of Cleva Grayson, JoAnn Head and Martha Lillpop. Grandfather of 28. Great-grandfather of 26.

WOEPEL, Adam James, 27, Holy Family, New Albany, July 3. Son of James Woeppel. Grandson of Alberta Alcorn.

WIRE, Thomas Francis, 62, Our Lady of Lourdes, Indianapolis, July 17. Husband of

Bernadette Dufour. Father of Corrine Komacko and Jeffrey Wire. Son of Evaline (Nally) Wire. Brother of Helen Bullock and Jane Sheets.

WUNDERLICH, Blanche (Doerr), 92, St. Mary-of-the Immaculate Conception, Aurora, July 8. Mother of Karen Potterbaum, Lu Ann, Virginia and George Wunderlich. Sister of Charles Doerr. Grandmother of four. Great-grandmother of four.

ZELLERS, Frank L., 75, St. Paul, Tell City, July 1. Husband of Patsy Zellers. Father of Denny, Keith, Mark and Michael Zellers. Brother of Dee Dee Spencer, Art, Harry and Lowell Zellers. Grandfather of nine. Great-grandfather of two. †

Discalced Carmelite Sister Joseph McKenzie was a former prioress

Carmelite Sister Joseph of Jesus and Mary McKenzie, a former prioress and founding member of the Monastery of St. Joseph in Terre Haute, died on July 12. She was 83.

The Mass of Christian Burial was celebrated by Benedictine Archabbot Lambert Reilly on July 18 at the monastery chapel. Burial followed at the sisters' cemetery.

The former Charlotte McKenzie was born on May 11, 1924, in Woods Hole, Mass.

After serving in the WAVES during World War II, Sister Joseph entered the Carmelite Monastery of the Resurrection in Indianapolis in 1947.

A few months later, she transferred to the newly founded

Carmelite Monastery of St. Joseph in Terre Haute, where she made her profession of vows in 1949.

She served as prioress of the Terre Haute Carmel from 1977-80 and from 1992-98.

She also served as novice mistress and councilor for many years.

From 1994-97, she was the coordinator of the St. Teresa Association of Carmelite Monasteries in the United States.

Survivors include several nieces and nephews.

Memorial gifts may be sent to the Discalced Carmelite Sisters, Monastery of St. Joseph, 59 Allendale, Terre Haute, IN 47802. †

Franciscan Sister Mel Hoffmann served in Papua New Guinea

Franciscan Sister Mel Hoffman, a member of the congregation of the Sisters of the Third Order of St. Francis, died on July 13 at the motherhouse in Oldenburg. She was 74.

The Mass of Christian Burial was celebrated on July 16 at the Chapel of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Elaine Marie Hoffmann was born on May 2, 1933, in Cincinnati. She entered the Oldenburg Franciscan community on Sept. 8, 1951, and professed her final vows on Aug. 12, 1957.

In the archdiocese, Sister Mel taught at St. Joseph School in Shelbyville and St. Monica School in Indianapolis before beginning 37 years of missionary service in Papua New Guinea.

Sister Mel was the first foreign woman to enter the bush in that area of the country. When she retired six years ago, thousands of people came to say goodbye to her and several other Oldenburg Franciscans.

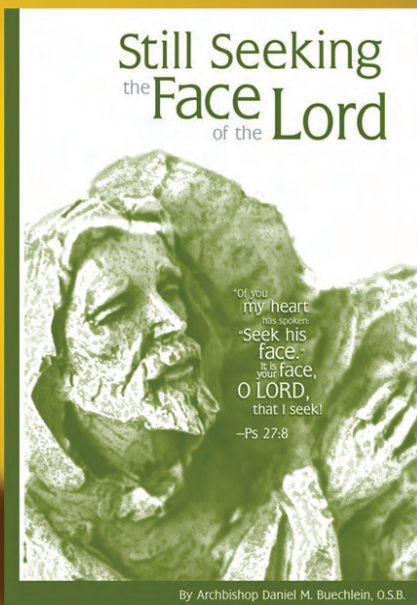
From 1964 until 2001, Sister Mel ministered at Mother of the Divine Shepherd Parish and School in Mendi, New Guinea, and St. Mary Parish and School in Kagua, New Guinea.

During the last 30 years, from 1971 until 2001, Sister Mel dedicated much of her ministry time to establishing and developing St. Joseph Tari High School in Papua New Guinea.

Sister Mel is survived by one sister, Marilyn, and several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, Box 100, Oldenburg, IN 47036. †

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Catholics to celebrate feast of St. Patrick two days earlier in 2008

DUBLIN, Ireland (CNS)—Catholics worldwide will celebrate the feast of St. Patrick two days earlier next year after the Vatican gave permission to move the feast day to avoid a conflict with Holy Week.

Traditionally, St. Patrick and all things Irish are celebrated on March 17.

However, in 2008, March 17 falls on the Monday of Holy Week and, according to Church law, the days of Holy Week and Easter rank above all others so the solemnity of St. Patrick must be moved to another date.

When the conflict became apparent, officials from the Irish bishops' conference wrote the Vatican's Congregation for Divine Worship and the Sacraments. The congregation approved the move earlier this year, but it only was made public in mid-July.

A source at the Irish bishops' conference who did not wish to be named told Catholic News Service that the bishops were "keen to keep a link with the civic

celebrations by moving the feast to the nearest Saturday, in this case March 15."

"We hope that this will facilitate the religious celebration of the holy day while not interfering too much with people who wish to celebrate the importance of St. Patrick's Day as a symbol of all things Irish," he said.

It is the first time in almost 100 years that the feast of St. Patrick will not be celebrated on March 17. In 1913, the same conflict occurred, and in that case the Church marked the feast on April 1.

According to historians, March 17 is the traditional date given for the death of St. Patrick, and his feast has been celebrated on this day since the seventh century.

A spokesman for St. Patrick's Festival, the committee that organizes the civic celebrations in Dublin, said, "Parades and other cultural events will continue on the traditional feast day of St. Patrick, [on] March 17."

St. Patrick's Day is a centerpiece in Ireland's tourism calendar, with an



estimated 1 million people visiting annually to take part in celebrations.

St. Patrick is credited with bringing Christianity to Ireland in the year 432, and

his preaching won the Emerald Isle the title of "land of saints and scholars."

The next time St. Patrick's Day will fall during Holy Week will be 2160. †

Damian Feeney holds his 14-month-old son, Brayden, as they watch the annual St. Patrick's Day parade in St. James, N.Y., on March 17. The Feeneys are members of St. Patrick Parish in Smithtown, N.Y.

DOCUMENT

continued from page 1

Second Vatican Council; it was last revised in the 1962 edition of the *Roman Missal*.

The papal directive "was not primarily aimed at the United States," he said, adding that he feels it will have more impact in France, Germany and Switzerland and little effect in Latin America or Italy.

Turning to the doctrinal congregation's recent "Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church," the cardinal said it addresses five questions about the nature of the Church "and all five are a commentary on Vatican II documents."

"It has the advantage of collecting all that has

happened since Vatican II up to the present time" and explaining how Church articulation of its own nature as well as its views of other Christian communities have developed, he added.

He said he has been "somewhat surprised" at the amount of "ecumenical commentary" the document has generated.

"It is primarily a document addressed to Catholics as believers and teachers, and is intended to clarify the teachings of the Second Vatican Council," he said, "especially the teaching on the nature of the Church."

Reaction to the document on the Church's nature in the United States, where many religious persuasions exist side by side, clearly reflects the nation's "egalitarian approach to society and therefore to Churches," he said, "where for you to say that your Church is the one true Church of Christ, and that another's is not quite, is considered not to be the American way."

"Underlying a typical American idea of what a Church is," Cardinal Levada said, "is the idea that we are the ones who make the Church, we create the Church."

"There is the slogan, 'We are the Church.' And, of course, there is the sense of the Church being made up of all the baptized," he continued. "But we do not make the Church. God makes the Church. We receive the Church as a gift."

He said the doctrinal congregation's document could be "very helpful to Catholics in the United States who are culturally conditioned" to accepting self-organized groups of worshippers as Churches.

In its emphasis on Vatican II teaching, the congregation's document was in step with what Cardinal Levada said is one of the clear themes of Pope Benedict's papacy—underlining that the council represents a continuity of Church life, not a point of discontinuity.

At the time of Vatican II, there was a temptation and a tendency to place Church practices and teachings in precconciliar and postconciliar "baskets," he said. "I know I did it. There was a kind of [attitude of] 'throw this out, here's the new stuff.' I think many of us regret that."

Challenges facing the universal Church include "the disconnect between faith and reason in the modern world" cited by the pope in his address in Regensburg, Germany, last September, Cardinal Levada said.

He said the pope "rightly identified as a very significant challenge" a growing view that modern civilization "makes religion no longer necessary, or some would say, even possible."

Another challenge, he said, is to infuse "into the body politic" an active "love of neighbor and the service we are called to give each other" by Christ to address global issues of war, starvation and disease.

The pope, he said, "often returns to this theme," and exhorts Christians "to use our human ingenuity and creativity to overcome these evils." †

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