



The

# Criterion

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**'We're all brothers'**

Prayer, fun and learning help camp participants ponder priesthood, page 16.

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## Providence at work



Providence Cristo Rey High School students, left, Breonna Jones, Samoya Heard and Simone Heard prepare for the high-ropes course at Butler University in Indianapolis. The fitness course was part of team-building training for Providence Cristo Rey's corporate work-study program.

## First year at Cristo Rey High School in Indianapolis changes students' lives

By John Shaughnessy

It's nearly impossible to capture the first year of a new Catholic high school with just one story, but Providence Sister Jeanne Hagelskamp has never been one to shy away from a challenge.

As the president of Providence Cristo Rey High School in Indianapolis, Sister Jeanne considers the request and then begins to share a telling moment about her school—the latest in a national network of 19 schools which are building a reputation for helping students from low-income families through a work-study program that is changing lives.

The moment occurred this spring, shortly after Sister Jeanne met with all the students to remind them that they needed to keep pushing themselves academically, that she and the school's teachers wouldn't accept anything less than their best efforts.

After the meeting, one student who is learning disabled went to her guidance counselor in tears, worried that her struggles in her classes would lead to her being asked to leave the school. When the guidance counselor told Sister Jeanne about the girl's concerns, this time it was Sister Jeanne who cried.

"I met with her and told her she works so hard," Sister Jeanne recalled. "She said, 'Sister, at my other school, they let me sit because they didn't think I could do the work. They just gave me grades because they didn't think I could earn them. At Providence Cristo Rey, I discovered something I never thought I could accomplish. I know I earn the grades I get. That's why I love the school so much.'"

Sister Jeanne paused. As fresh tears streaked down her cheeks, she continued, "I told her, 'I promise you. We'll work so hard to get you where you want to go.' She was crying. I was crying. Certainly the year has had its challenges and frustrations, but then you remember the kids' stories and you understand why you're doing this."

### Taking advantage of an opportunity

That combination of caring for and challenging students flowed at Providence Cristo Rey in its first year, which ended on June 13. It was that way ever since its grand opening celebration on Aug. 15, 2007.

On that steamy day, an audience of students, staff members, parents and supporters crowded into the un-air-conditioned school gymnasium and learned that 96 percent of the 2006 graduates of the 18 other Cristo Rey high schools across the country headed to college.

They also learned that Providence Cristo Rey High School in Indianapolis didn't have a staff, a building or any students three years ago, the time when Sister Jeanne was chosen as the school's president.

On that August day last year, then-14-year-old Brittnee Vaughn looked around the hot gymnasium and said in a hushed tone, "I didn't realize there were so many people who want the school to be a success. It means I want to make people here proud of me. I want to take advantage of the opportunity."

Ten months later, near the end of the school year, Brittnee sat in the school and talked about how her first year at Providence Cristo Rey had changed her life.

One day a week, she worked at AIT Laboratories in Indianapolis as a specimen processor, a job that tapped into her interest in science and her desire to become a forensic detective in the future.

"I love the job," she said. "I have to get as much information as I can from the specimens. I feel like I'm needed here."

She knows she was challenged the other four days at school.

"I've become more independent, classes have gotten a lot harder, there's been a lot more homework for sure, and the teachers have been on our backs about a lot of things," she said. "That's good. They are caring about us. They don't want anything to happen to us or anyone around us."

"My mother wants me to be here. She thinks it's a benefit to get a step ahead."

### Dreams and inspirations

Getting a step ahead has been the dream of the Cristo Rey network of schools since the first one opened in Chicago 12 years ago. Jesuit Father John Foley—the chairman of the national Cristo Rey network of schools—believes that "every child deserves a chance" and "we shouldn't tolerate any more waste of talent in our big cities today."

Sister Jeanne has her own inspiration for the Cristo Rey school in Indianapolis, which is sponsored by the Sisters of Providence. The inspiration comes from

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## Priests urged to care for their bodies the way they care for flock's souls

WASHINGTON (CNS)—With studies confirming that a high percentage of U.S. clerics are overweight and lead inactive and nutritionally unhealthy lifestyles, several Catholic leaders in interviews with Catholic News Service said priests should focus on their bodies with the same care they give the souls of their parishioners.

"We should remind our priests to take the time for relaxation and physical exercise," said Baltimore Archbishop Edwin F. O'Brien, himself a physically fit 69-year-old Catholic leader. "It's very important for their health and their ministry."

A 2001 national survey of more than 2,500 Christian religious leaders—conducted by the pastoral leadership research project "Pulpit and Pew" based at Duke Divinity School in North Carolina—said that 76 percent of Christian clergy were either overweight or obese, 15 percentage points higher than for the general U.S. population.

The "Pulpit and Pew" study was the largest of recent surveys conducted on the health of U.S. clergy of several Christian denominations, all reaching similar conclusions.

"I probably would agree with that finding because I know a lot of overweight priests," said Father David Garcia, director of the Old Spanish Missions in San Antonio. "I'm determined not to ever become one."

The 58-year-old priest—who combines a strict regimen of running, weightlifting and martial arts six days a week to maintain a body fat percentage of 13 on his 5-foot-7-inch, 148-pound frame—believes his body is a gift from God and that it is his duty to be a good steward.

Though Father Garcia has been athletic since he was a child, he said that five years after his ordination he became the secretary to his archbishop and began attending high-profile social functions that came complete with servings of rich foods. Six months into the job at the age of 30, he noticed his pants had become pretty snug.

"I looked in the mirror and asked myself, 'Do you want to be a fat old man before your time?'" he said. "So I looked at my lifestyle, began to study nutrition, began to run ... and then diversified my workout program. It's been a big part of my priesthood. You're more

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As the president of Providence Cristo Rey High School, Providence Sister Jeanne Hagelskamp, middle, gets personally involved in the lives of the school's students. Here she is shown in the school's chapel with Terry Majors, left, and Brittnee Vaughn, who say their lives have been changed in the first year of the school.



# HEALTH

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aware of yourself, and the gift of life. When we let our bodies go, we really in a sense misuse or abuse the gift that God gave us.”

Father Garcia said bishops need to do a better job promoting ongoing exercise routines and a healthy diet to their priests.

It’s easy for clergy to fall into a sedentary lifestyle with a work schedule that has them on call 24 hours every day of the week and also to indulge in unhealthy foods provided at the numerous social functions and potluck dinners they are required to attend, said Susan Gibbs, spokeswoman for the Archdiocese of Washington.

“It is a problem, and it needs to be addressed by the bishops in each diocese,” said Father David Toups, a priest of the Diocese of St. Petersburg, Fla., who is associate director for the Secretariat of Clergy, Consecrated Life and Vocations for the U.S. Conference of Catholic Bishops.

“As the bishops look at accountability of priests, that physical accountability has to be there, for their own well-being and the well-being of the people they tend to,” he said. “It’s about making sure their physical and spiritual needs are being met and about them being credible witnesses for God.”

Some U.S. Catholic dioceses have established sports leagues and marathons designed for participation by priests and women religious, fashioned exercise centers in diocesan buildings and routinely encouraged seminarians to pay careful attention to the well-being of their bodies.

The Archdiocese of Indianapolis has offered a wellness program for its priests for several years through health care facilities in Indianapolis and New Albany. Among other things, the program involves complete yearly physicals and detailed medical testing of participants.

In general, younger priests lead healthier

lifestyles than older clergy, said Father William Joensen, 48, of the Archdiocese of Dubuque, Iowa, and a philosophy professor at Loras College in Dubuque, which has a small number of seminarians in its St. Pius X Seminary Program.

“You can attribute some of that to a generational philosophy which places physical fitness as a priority,” said Father Joensen, himself an avid bicyclist who was spending part of June in Spain on a cycling trip.

“But, we also stress in priestly formation that it is important to avoid reverting to a sedentary lifestyle and to focus on staying active. This becomes an issue in their evaluations when I work with them as a spiritual director,” he said.

A few years ago, several pastors of the Archdiocese of Baltimore volunteered to participate in an archdiocesan parish leadership analysis, and after an independent consultant interviewed members of St. Dominic Parish in Baltimore, she told the pastor of the parish—Father James Kiesel—concerns about his health had been overwhelmingly raised by his flock.

“It was a wake-up call for me,” said Father Kiesel, 51. “I certainly was aware that I was out of shape, but hearing the concerns from the people around me drove home the point.”

The pastor joined a gym, developed a workout program and within 18 months shed 40 pounds and gained more than muscle tone for his 6-foot-1-inch frame. He said he achieved stronger concentration skills for his ministry and a deeper connection with God.

Since parish priests have unusual work schedules tending to the spiritual needs of the faithful at Masses, funerals, weddings, hospital visits and individual consultations around the clock, many don’t find the time for a regular exercise routine, Gibbs said.

“The problem with that kind of thinking is, [that] it’s a vicious cycle,” Father Garcia said. “The more you give yourself permission not to take care of your body, the more your body

deteriorates. Then you get sick more often and then you have less time for your ministry. Taking care of my body is as important as praying. If priests are too busy to pray, then we have a real problem.”

It’s crucial for priests to make the time commitment for routine physical activity and to stick to the schedule, even if it means other pastoral demands have to wait, he said.

“Don’t give me the excuse that you don’t have the time because we can all fit this in our schedules,” Father Garcia said. “Sometimes you have to tell people ‘no’ because you have another priority. I have to make time for my body, just like I need to make time for my mind and spirit.”

Father Joseph Bochenek, the 63-year-old pastor of St. Brigid Parish in the Canton section of Baltimore, found the best way for him to keep physically active and fit was to join an activity with members of his parish.

So, when an old friend asked him if he could use a building on his parish’s campus to run an Okinawa Shorin Ryu Karate school five years ago, Father Bochenek gave him access to space rent free, joined the program and encouraged parishioners to enroll in the twice-weekly class.

“It’s offered me discipline, balance, physical fitness and tranquility,” he said. “For the group, it’s offered us companionship in a wholesome and friendly atmosphere.”

Because many diocesan priests live alone, it’s easy for them to fall into the trap of eating junk food and spending their leisure time in a sedentary way, which is why group activities can be beneficial for priests, Father Joensen said.

“I tell seminarians that it’s important to become involved in prayer groups, especially among other priests, where priests are looking out for each other,” he said. “This way, you can lead more by example. I’ve been in my prayer group for the past 15 years. There are six of us in it



Father James Kiesel, pastor of St. Dominic Parish in Baltimore, smiles while working out at a local gym on June 18. With studies confirming that a high percentage of U.S. clerics are overweight and lead inactive and nutritionally unhealthy lifestyles, several Catholic leaders are urging priests to care for their bodies the same way they care for the souls of their parishioners.

and three of us cycle, several of us belong to fitness centers and one works with a personal trainer.”

Physically fit priests also have more credibility when espousing the virtues of being a good steward of one’s body to members of their congregation, Father Garcia said.

“We should practice what we preach, and we have to remember we’re leading by example,” he said. “The bishop of a diocese can do the same for his priests. By himself taking care of his health, he can show them how to take care of their body and that it’s important to keep life in balance with prayer, eating, exercise and stimulating the mind, and then doing the hard work.” †

## Survey shows many Catholics pray regularly, but fewer active in parish

WASHINGTON (CNS)—Less than a third of U.S. Catholics participate regularly in selected pastoral or community activities at their parishes, though nearly 80 percent say they pray at least weekly, according to the latest report from the U.S. Religious Landscape Survey by the Pew Forum on Religion and Public Life.

The survey released on June 23 was a wide-ranging compilation of data covering religious affiliations, practices, beliefs and how faith influences people’s political positions and activities. With information drawn from more than 35,000 interviews conducted in the spring and summer of 2007, the massive database is being sorted and gradually released by Pew in several reports.

Among details that stand out in the current report is that only 31 percent of Catholics say they participate monthly in at least one of selected activities through their parishes, including the church choir, community or volunteer work, work with children and parish social activities. Of those activities, the highest rate of participation was 20 percent who said they attended social activities at least monthly.

Thirty-seven percent of all people surveyed—which included atheists, agnostics

and people unaffiliated with any faith—participate in one of those activities.

Among all Protestants, the participation rate was 49 percent, with higher rates among evangelicals (54 percent) and historically black Churches (60 percent). Members of the Church of Jesus Christ of Latter-day Saints, also known as Mormons, had the highest rate of participation for an individual denomination at 77 percent, followed by Jehovah’s Witnesses at 76 percent.

Of the whole U.S. group, 58 percent said they pray daily and another 17 percent said they pray at least once a week. Of Catholics, 58 percent said they pray daily and another 21 percent said they pray at least weekly.

As for types of prayer, half the total surveyed and half of Catholics said they practice meditation either weekly or at least occasionally.

Catholics are less likely than the population as a whole to read Scripture outside religious services. Less than a quarter—21 percent of Catholics—said they read Scripture weekly, and another 21 percent said they do so monthly or at least yearly. Of the whole population, 35 percent said they read Scripture weekly and another 18 percent do so regularly.

Just 29 percent of Catholics said they

participate in prayer groups, Scripture study sessions or other types of religious education on a regular basis, with just 13 percent doing so weekly and 16 percent participating monthly or yearly. Across all faith groups, 23 percent take part in such activities weekly and 17 percent do so monthly, the survey said.

Forty-two percent of Catholics said they

attend Mass at least once a week, with another 39 percent who go to Mass at least a few times a year. Of the whole population, 39 percent go to religious services at least weekly, and another 33 percent attend at least a few times a year.

Jehovah’s Witnesses were the most frequent participants in church services, with 82 percent attending at least once a week. †

### Official Appointments

#### Effective immediately

**Rev. David Kobak, O.F.M.**, administrator of Holy Family Parish in Oldenburg, to pastor of Holy Family Parish in Oldenburg.

#### Effective July 2, 2008

**Rev. Jonathan P. Meyer**, associate pastor of St. Luke the Evangelist Parish in Indianapolis and archdiocesan director of youth ministry, to administrator of St. Anne Parish in Jennings County and St. Joseph Parish in Jennings County, while continuing as archdiocesan director of youth ministry.

**Rev. John A. Meyer**, pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, dean of the Seymour Deanery and chaplain of Father Michael Shawe Memorial Jr./Sr. High School in Madison, to attending to the spiritual needs of the students of Hanover College in Hanover, while continuing as pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, dean of the Seymour Deanery and chaplain of Father Michael Shawe Memorial Jr./Sr. High School in Madison.

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



6/27/08

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# Future deacons to extend Church's reach into the community

By Sean Gallagher

The first 25 men to be ordained as permanent deacons in the archdiocese will start ministering in their respective parishes soon after they are ordained in a historic liturgy on June 28 at SS. Peter and Paul Cathedral in Indianapolis.



## Permanent Deacons

Archdiocese of Indianapolis  
FIRST ORDINATION CLASS

Most Catholics in central and southern Indiana will experience their service within their parishes, often during weekend Masses, but also in sacramental preparation, catechetical programs and parish-based charitable ministries.

There is another aspect of these men's ministry that, at least initially, few of their fellow parishioners will see, but it will be important in extending the reach of the Church into the broader community.

Most of the deacon candidates have been assigned by Archbishop Daniel M. Buechlein to specific ministries outside their parishes.

Their ministries will occur in hospitals, nursing homes and correctional facilities across the archdiocese where, up until now, the Catholic Church has had little or no ministerial presence.

Deacon candidate Wayne Davis has been doing hospital chaplaincy at Hancock Regional Hospital in Greenfield.

When considering how he and his fellow deacon candidates have been asked to take the Church's ministry into new places, he said it is "humbling ... to think that God can use us as his instruments."

At the same time, he speaks with confidence that this is exactly where deacons—whose focus is on the diverse opportunities of the ministry of charity—are called to be.

"We ought to be praying about ... trying to reach those corners that we just haven't been able to reach very well in the past," Davis said.

### Ecumenical implications

In extending the Church's reach, the future deacons often find themselves ministering among an audience mixed with some Catholics, but often a large number of non-Catholic Christians.

Deacon candidate Lawrence French has experienced this for the last two years at Manderley Health Care Center, a nursing home in Osgood, and—for the last six months next door—at Buckeye Village, a senior citizen apartment complex.

Although he is excited about taking the Church's ministry into new territory, he said

there are challenges to serving a religiously diverse community.



Deacon candidate Lawrence French, third from left, leads a Bible study on June 5 at Buckeye Village, a senior citizens apartment complex in Osgood. The participants in the Bible study are a mixed group of Catholics and non-Catholic Christians.

"You have to be very careful about what you say," French said. "You don't want to misquote the Bible or the Church's position."

"If you misspeak and then you go back, they're going to think that the Church is changing its position."

Buckeye resident Clarence Gunter, a non-Catholic Christian, appreciates how French reflects upon the Scriptures in a Bible study he leads at the complex.

"[He] gives you something different to think about," Gunter said. "Sometimes you just change your mind a little bit. There's always something new to learn."

Although there are challenges in ministering in an ecumenical context, there are also potential blessings that cannot be received in a parish setting.

Deacon candidate David Reising noticed this reality while ministering at the Lawrence County Correctional Facility in Bedford.

In the past, he has led Catholic inmates in a weekly Communion service then invited them to join him in praying the rosary. But he was soon ministering to non-Catholic Christians as well.

"Some of the non-Catholics wanted to come along, too," he said. "It's amazing how they were thirsting for God. There were some Baptists praying the rosary with us."

Being an inviting Catholic presence in the wider community is important for Reising, who said that Catholics are a distinct minority in Lawrence County, making up only 3 percent of the population.

"People see us as Catholics and that Catholics are OK, are good, that they take care of their own."

It also can be an aid to the ministry of non-Catholic Christians in communities where

the Catholic presence is small, and can strengthen the bonds between Catholics and Christians of other traditions.

As lead chaplain at Hancock Regional Hospital, Russell Jarvis, an ordained minister in the Independent Christian Churches, appreciates the ministry of Davis, who Jarvis said is the hospital's first volunteer Catholic chaplain in the chaplaincy program's 15-year history.

"We really welcome that," Jarvis said. "It's helped us to get the perspective that we needed to have here, not just to take care of patients that are Catholic, but to just appreciate the Catholic spirituality."

### Leading the way for the laity

In many ways, the future deacons will be pioneers in their ministry in the broader community. But they definitely don't want to go it alone.

While they will be ministering in the secular world, they recognize that this is ordinarily where bishops, priests and religious men and women don't go and that it is the primary place for the lay faithful to be spreading the Gospel.

"It excites me to be able to model and also to lead the laity into doing, really, what their mission in the Church is, to evangelize the culture," said Davis.

Deacon candidate Wesley Jones' non-parish ministry will be to the people who work and minister in the various agencies of Catholic Charities Indianapolis and to the people who are served through them.

He hopes through his preaching at St. Barnabas Parish in Indianapolis to inspire others to join him.

"If you work in that kind of ministry with the poor, it can't help but influence how you talk and what you bring into homilies and into

## No general admission tickets available for diaconate ordination

The ordination of the first class of permanent deacons for the Archdiocese of Indianapolis will be a great occasion for our local Church. All are invited to pray for these 25 men as their ordination approaches.

However, because of the number of family members and guests invited, there will be no general admission for the ordination liturgy, according to Benedictine Father Bede Cisco, director of the archdiocesan Office of Deacon Formation. All guests attending the liturgy must present tickets.

Each newly ordained deacon will celebrate with his parish community, most on the weekend of June 28-29, Father Bede said. †

your parish work," Jones said. "I hope that will help me sensitize people in my parish and increase the number of people that are involved in that [ministry of charity]."

Davis sees himself as a "catalyst" in inspiring the vast majority of members of the Church—the lay faithful—to further heighten the profile of the Church in the community by being more active in ministry there.

"I think I can be a bridge between some of the laity and some of these outreaches of the Church, to get them involved in them," Davis said.

Although Davis and his fellow future deacons want to have the laity join them in their ministry in the wider community, they will always be on the lookout to extend the Church's reach even farther.

"There is so much work to do. The harvest is ripe, but the workers are few," said French. "And even with 25 guys out there, we're still going to need lay people to assist [us] in any way they can."

"Maybe that will be a function of the deacon in some parishes—to help get things organized in areas where you can visit the sick, visit the nursing homes, visit the jails."

"And then you can pull back from that once that ministry is in place and then go into another area."

(To read profiles of the archdiocese's future deacons and articles about the life and ministry of deacons, log on to [www.archindy.org/deacon](http://www.archindy.org/deacon).) †

# Via satellite video, pope urges Catholics to make world better

QUEBEC CITY (CNS)—The Eucharist is the Church's "most beautiful treasure" and introduces the faithful to eternal life, Pope Benedict XVI said in his homily during the closing Mass of the 49th International Eucharistic Congress on June 22.

Speaking via satellite video in both English and French on two giant video

screens that loomed over the historic Plains of Abraham in the city's Battlefield Park, Pope Benedict told more than 55,000 pilgrims that the Eucharist "is the sacrament par excellence" and contains the mysteries of salvation.

"It is the source and summit of all action and the life of the Church," he said.

The pope said the Eucharist does not separate the faithful from their contemporaries, but as the supreme gift of God's love calls people to make the world a better place.

"We must not cease to fight so that every person is respected from conception to natural death, that our rich societies welcome the

poorest and restore their dignity, that every person can live and feed his family, and that peace and justice radiate on all continents," he said.

The pope also announced that Dublin, Ireland, would host the next International Eucharistic Congress in 2012.

Pope Benedict urged participants to deepen their understanding of the Eucharist "so as to bear witness courageously to the mystery."

"We must go back again and again to the Last Supper on Holy Thursday, where we were given a pledge of the mystery of our redemption on the cross," the pope said. "The Last Supper is the locus of the nascent Church, the womb containing the Church of every age."

"In the Eucharist, Christ's sacrifice is constantly renewed, Pentecost is constantly renewed," he said.

The pope stressed proper preparation for receiving the Eucharist. As much as possible, the Eucharist must be received with a pure heart, he said, especially through seeking the sacrament of reconciliation.

Sin, especially grave sin, opposes the action of the eucharistic grace in us, he said.

In addition to deepening the understanding of the Eucharist, he urged more eucharistic

adoration to prolong communion with Christ.

The Mass took place in a park marking historic battlegrounds, where in 1759 the British defeated the French for control of Quebec. The giant screens showed not only close-ups of the liturgical celebration and wide shots of the massive crowd, but also glimpses inside the Vatican of the pope watching the proceedings on television.

Slovakian Cardinal Jozef Tomko, who acted as the pope's representative throughout the weeklong congress, celebrated the closing Mass.

A gentle rain began to fall during the opening procession as hundreds of priests, bishops and cardinals made their way across the soggy grass toward the altar located on a raised wooden platform. Its design suggested the prow of a ship.

On a separate raised platform, a choir and a brass ensemble provided the music for the liturgy that incorporated many prayers, including the Nicene Creed, sung in Latin.

The pope noted Quebec's celebration of



Women hold candles as they participate in an evening eucharistic procession through the streets of Quebec City on June 19. Nearly 25,000 Catholics participated in the procession, part of the 49th International Eucharistic Congress.

the 400th anniversary of its founding, calling it an opportunity to recall the values of the pioneers and missionaries who founded the Church in the French settlement.

He recalled St. Jean de Brebeuf and other Canadian men and women who played key roles in developing the life of the Church and building Canada's social and cultural institutions. †





# The Criterion

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

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## Editorial



The 25 archdiocesan deacon candidates kneel in prayer on Sept 16, 2007, during a Mass at SS. Peter and Paul Cathedral in Indianapolis at which they were instituted as acolytes. On June 28, the candidates will become the first men ordained as permanent deacons in the history of the archdiocese.

## Welcome, new deacons

We offer heartiest congratulations to the men who will be ordained permanent deacons on June 28.

Twenty-five men entered the diaconate program four years ago, and the same 25 men will be ordained as part of the first class of deacons in the history of the Archdiocese of Indianapolis.

Deacons are unique in the Catholic Church. They are the only ones who can receive all seven sacraments. (Men whose wives have died can be ordained permanent deacons or priests, and also thereby receive all seven sacraments.)

Catholics are generally familiar with the role of deacons since they have encountered them frequently when attending Mass in other dioceses. It won't hurt, though, to review some of the basics about deacons.

When those 25 men receive the sacrament of Holy Orders on Saturday, they will no longer be laymen. One used to hear them called "lay deacons," but that's an oxymoron because you can't be both a layman and a deacon. The men will receive the first of the three degrees of the sacrament of Holy Orders: the diaconate, the presbyterate (priests) and the episcopacy (bishops).

Bishops and priests share in the priesthood of Christ while deacons are ordained to a degree of service. A deacon is, basically, a helper. The word comes from the Greek word *diakonos*, which means "servant" or "helper." He is to help the bishop or priest in ministering to those entrusted to him.

All permanent deacons are involved in some way in the three general areas of diaconal ministry—the ministry of the word, the ministry of the liturgy, and the ministry of charity. Of those three, the ministry of charity and service holds a place of priority in the ministry of the deacon.

In the first category, a deacon's most important function is to proclaim the Gospel and to preach. But the ministry of the word also includes such things as catechetical instruction and other forms of teaching, counseling or conducting retreats.

Deacons have specific roles at Mass, but they also perform other liturgical roles, such as baptizing, witnessing marriages, bringing Communion to the

dying (also known as Viaticum), presiding over funerals and burials, presiding over liturgies of the word outside of Mass, conducting Benediction services, leading nonsacramental reconciliation services, conducting prayer services for the sick and dying, and administering certain of the Church's sacramentals. Of course, they cannot celebrate Mass, hear confessions or anoint the sick.

The role of deacons stretches back to the Apostles. The sixth chapter of the Acts of the Apostles describes the commissioning of "seven reputable men, filled with the Spirit and wisdom."

St. Stephen was one of the first deacons, and also the first martyr. St. Lawrence was a deacon who served Pope Sixtus II and was martyred during the persecution of the Emperor Valerian in 258. He was responsible for the material goods of the Church of Rome and the distribution of alms to the poor. When the Romans demanded the Church's treasures, Lawrence showed them the poor and the crippled. He was placed on a red hot grill, where he made the famous comment that he was roasted on one side and should be turned over.

Since March 14, *The Criterion* has been publishing profiles of the new deacons. Two of them were featured in most of our issues since then. We hope, therefore, that you have come to know these men. It's an extraordinary class.

In selecting deacon candidates, the Church wants mature men, but not necessarily older ones. Our deacons range in age from David Henn's 39 to Ronald Stier's 71, but more than half of them are in their 50s. All are or have been married. Timothy Heller's wife died last year, so Heller is making the commitment to celibacy. A deacon may not remarry if his wife dies.

The deacons will be expected to devote 10 to 12 hours a week to their service for the Church. Some will undoubtedly do more than that, especially those who are retired or are already employed by a parish or a Church agency.

We're confident that our first deacons will make great contributions to our local Church. We welcome them.

— John F. Fink

## Making Sense Out of Bioethics/Fr. Tad Pacholczyk

# Half human, half animal?

British scientists have recently received a green light from their regulatory agency to create "hybrid embryos."



Using cloning technology, these embryos are made out of human and animal parts. By injecting a human nucleus (the "human genetic package") into a cow egg that has had its

own genetic package taken out, a defective human embryo can be created.

People sometimes imagine this would make a half-human, half-animal creature and, hence, the name "hybrid embryo."

However, because the nuclear genetic package is entirely human, the new embryo would actually be human with various cow molecules present as "contaminants" within the embryo's biochemical machinery.

The reason for trying to produce these maimed human embryos is to be able to destroy them before they grow too large, prior to reaching two weeks of age, in order to obtain their stem cells.

This bizarre project of creating partially damaged human embryos using cow eggs is being promoted largely because of the difficulty of getting women to agree to donate their eggs.

Most women balk at the idea of handing over their own eggs voluntarily so that scientists can use them for cloning experiments. Not only is the procedure for obtaining eggs invasive, painful and dangerous for women, but they often feel a natural protectiveness toward their own eggs, their fertility and any children they might engender.

This instinct to "protect our own" is deeply rooted not only in human beings, but throughout the animal kingdom, and only the most cursory ethical reflection is needed to grasp the moral problem with creating human offspring in laboratories, using an admixture of cow components, in order to scientifically cannibalize them.

We see this natural instinct to protect one's embryonic offspring very powerfully illustrated in the case of the Emperor Penguin. It is the only mammal bold enough to remain in Antarctica throughout the entire winter while others migrate to warmer climates.

The story of the breeding habits of Emperor Penguins has fascinated millions in the recent big-screen movie, *March of the Penguins*. These animals find one mate, to whom they are singularly faithful, and each female lays one softball-sized egg, which she hands over to her mate. She then strikes out on a two-month feeding frenzy in the waters of the ocean, leaving her partner to incubate the egg through the worst of the polar winter, having only his body fat to sustain him.

Through shrieking windstorms and weeks of winter darkness, the male carefully balances the egg containing the growing embryonic penguin on the tops of his feet, where there is an apron of densely feathered flesh which seals out the deadly cold. That egg remains on his feet for more than 60 days, and during that period, the male eats nothing and loses up to half of his own body weight.

If the egg should happen to fall out of its protective hutch, it can freeze solid on the polar ice in a matter of a few short minutes.

The mother normally returns around the time the chick hatches. After hatching, an emperor chick spends its first two months nestled within its mother's or father's belly pouch, where the temperature hovers at a protective 96.8 degrees Fahrenheit. Parents take turns caring for the young chick, feeding it regurgitated food until it eventually becomes ready to exit from its secret hutch and face the brutal elements of Antarctica.

The incredible solicitude of the Emperor Penguin for its own pre-born

offspring, scrupulously protecting them even in their most vulnerable embryonic stages, is a powerful testament to the proper order of creation, where older members of the species naturally go to great lengths to assure the safety and well-being of younger members.

Part of the progress of human civilization over the centuries has been in a similar protection for the young, where children have come to be seen as a sacred trust, an end in themselves, and not merely a means for the satisfaction of parental (or scientific) desires. Father Raymond de Souza has summarized the matter well:

"It is a hallmark of Western civilization that children are to be seen as good in their own right, persons with rights and dignity entrusted to the care of their parents. This is such a commonplace idea that we do not stop to consider it a great civilizational achievement, but it is. In the ancient world, both infanticide and child sacrifice were not rare, and in general the legal status of the child was akin to other property in the household. It was the long painstaking work of centuries—drawing upon both religious and civil resources—to arrive at the cultural and legal consensus that the child does not exist as an object for the benefit of others, but that the child must be treated as a subject for his own sake."

Today, however, we are being powerfully tempted to subvert these primary intuitions and instincts by forcefully removing our young from the protective harbor of the womb via abortion, and by going even further and desecrating our own embryonic children as mere objects for scientific aggrandizement, treating them as repositories for deriving spare parts or stem cells.

Some in our society pretend that this type of scientific research represents "progress," but it actually represents a regress to a time when children were considered objects to be disposed of by others.

One reason that *March of the Penguins* was such a hit was because of the way it highlighted the kind of parental love, protection and sacrifice to which each of us naturally is drawn. The destruction of our own through embryonic stem cell research—as much as some might wish to cloak it in terms of techniques, such as "hybrids"—is a reversion to the barbarism of former ages.

The remarkable extent to which many members of the animal kingdom seek to protect their own embryonic offspring should give us pause as a society to reflect on basic questions, and help us regain our moral equilibrium, lest we continue to rush headlong into transgressing our own nature and our most sacred obligations toward our young.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †

## Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

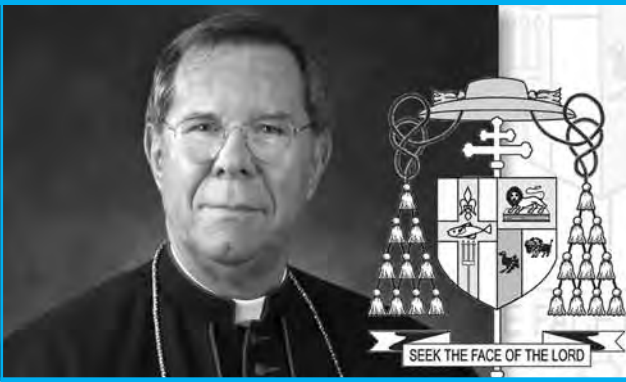
Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org). †



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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Get up, look up and carry on because of Jesus

(Third in a series)

“Were you there when he fell upon the ground?”

The Third Station on the Way of the Cross marks the first time that Jesus fell under the weight of the cross.

It is no surprise that after a night of brutal scourging and crowning with thorns the loss of blood would have so weakened Jesus to the point of physical collapse. He could hardly have had physical control under the heavy weight of the wooden cross. Jesus meets his physical limit early on the way to Calvary.

Falling to the ground must have been an added humiliation for Jesus, who was a fairly young man in his prime. It is useful to think of the very human dimension of Christ's Passion because our imagination helps us realize more vividly how much love he had for us.

It is important to make the connection to the suffering of Jesus personally because we are included as the beneficiaries of his loving sacrifice.

Our faith is not simply a theoretical idea or mere speculation about our Redeemer. Our faith is a personal commitment in a relationship of love and friendship with Jesus.

We believe in the person of Jesus and what he did; in other words, faith is not just an idea. Salvation is not just something generic. It is personal.

We can look at what happened on the

Via Dolorosa in Jerusalem 2,000 years ago as a real-life demonstration about how to cope with seeming failure in living up to our expectations as followers of Jesus. The fall of Jesus has a profound spiritual meaning because a sense of spiritual failure can become a temptation against hope.

When Pope Benedict XVI visited the United States last April, he came bearing the simple message, “Christ our Hope.”

Repeatedly, the Holy Father addressed the need for hope in our culture, and he pointed to Christ as the source of our hope.

Perhaps in times of discouragement, it is helpful to remember that on the way to winning our redemption from sin and death on the Cross on Calvary, the decisive foundation of our hope, Jesus fell upon the ground. He fell, but he got up and completed the act of our redemption. Even in his apparent failure and weakness, he offered us a witness of perseverance and endurance.

I think it was in the summer of 2007 that I happened onto the annual televised induction of new members into the National Football League's Hall of Fame. In particular, I tuned in just as Michael Irvin of the Dallas Cowboys was acknowledging his reception of the honor.

In the course of his remarks, he admitted that he had not always been the husband and dad he should have been. He apologized to his wife. And then he invited his two young sons to stand as he exhorted them, saying he hoped they would be better

husbands and fathers than he had been. And he told them, “If you fall, get up, look up and don't give up.” For emphasis, he repeated it.

It is easy to give his admonition a spiritual application. Failure, sin, can lead to giving up in discouragement.

On the one hand, there may be the complicating hazard of indifference. On the other hand, a false sense of perfectionism can be equally misleading.

Even for great saints, becoming holy, leading a good life, often meant being willing to get up and start over again. The real spiritual failure is to give up and quit trying to become holy.

We can become spiritually and morally lukewarm if we become indifferent to the lesser sins, if we become comfortable with the “small” sins or faults.

Becoming comfortable with venial sins can become a setup for grave sins; the habit of serious sin does not happen suddenly. Getting up, looking up and not giving up is based on faith in God's mercy and the help of his grace.

We are saved by God's grace, not by our actions alone. Perfectionism is based on the fallacy that salvation depends on our initiative alone. Practically, it tends to push

God out of the picture. In fact, this state can be one that is lacking in faith, at least practically speaking.

The challenge that we face when we fall is to believe deep down that goodness is more powerful than evil.

We are created in God's image and in baptism we are united with Christ. Sin can not only cause a rupture in our relationship with Christ. Worse still, it can eclipse our belief in God's mercy, which was won for us so poignantly in the Passion of Christ.

We can get up, we can look up and we can carry on because of Jesus. He fell upon the ground, but he got up and went on to Calvary. †

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 June

**Women Religious:** that their love of God and the religious charism may be widely appreciated and encouraged.

### Levántate, alza la vista y sigue adelante por Jesús

(Tercero de la serie)

“¿Estabas allí cuando cayó al suelo?”

La Tercera estación del Vía crucis marca la primera vez que Jesús cayó sucumbiendo al peso de la cruz.

No es de sorprender que después de una noche de brutales azotes y la coronación de espinas, la pérdida de sangre debió de ser tal que debilitó a Jesús hasta el punto del derrumbamiento físico. Difícilmente pudo haber tenido algún tipo de control físico ante la pesada carga de la cruz de madera. Jesús llega a su límite físico a principio del camino al Calvario.

Caer al suelo debió ser una humillación adicional para Jesús quien era un hombre bastante joven en toda su plenitud. Resulta útil pensar en la dimensión humana de la Pasión de Cristo porque nuestra imaginación nos ayuda a darnos cuenta de manera mucho más vívida de cuánto nos amaba.

Es importante realizar la conexión personal con el sufrimiento de Jesús ya que nosotros nos contamos como los beneficiarios de su sacrificio de amor.

Nuestra fe no es simplemente una idea teórica o una mera especulación sobre nuestro Redentor. Nuestra fe es un compromiso personal en una relación de amor y amistad con Jesús.

Creemos en la persona de Jesús y en lo que hizo; en otras palabras: la fe no es tan sólo una idea. La salvación no es sencillamente algo genérico. Es personal.

Podemos considerar lo que sucedió en la Vía Dolorosa en Jerusalén hace 2,000 años como una demostración de la vida real de cómo reponernos ante el aparente fracaso

de cumplir con nuestras expectativas como seguidores de Jesús. La caída de Jesús encierra un profundo significado espiritual porque la sensación de fracaso espiritual puede convertirse en una tentación contra la esperanza.

Cuando el Papa Benedicto XVI visitó Estados Unidos el pasado abril, vino enarbolando un simple mensaje: “Cristo, nuestra esperanza.”

Una y otra vez el Santo Padre habló sobre la necesidad de esperanza en nuestra cultura y señaló a Cristo como la fuente de nuestra esperanza.

Quizás en momentos de desaliento sea útil recordar que en el camino a conquistar nuestra redención del pecado y la muerte en la Cruz en el Calvario, el fundamento decisivo de nuestra esperanza, Jesús cayó al suelo. Cayó pero se levantó y completó la obra de nuestra redención. Aún en medio de su aparente fracaso y debilidad, nos ofreció un testimonio de perseverancia y resistencia.

Creo que fue en el verano de 2007 que casualmente sintonicé la introducción anual televisada de los nuevos miembros del Hall de la Fama de la Liga Nacional de Fútbol Americano. En particular, sintonicé justo cuando Michael Irvin de los Dallas Cowboys estaba aceptando el otorgamiento de la distinción.

En el transcurso de sus comentarios, admitió que no siempre había sido el esposo y el padre que debió ser y le pidió disculpas a su esposa. Seguidamente invitó a sus dos jóvenes hijos a que se levantaran mientras él los exhortaba diciendo que esperaba que fueran mejores esposos y padres de lo que él había sido. Y les dijo: “Si caen, levántense, alcen la vista y no se den por vencidos.” Para agregar énfasis, repitió la frase.

Es muy fácil darle a su admonición una aplicación espiritual. El fracaso, el pecado, pueden conducir a darnos por vencidos ante el desaliento.

Por otro lado, tenemos el complejo peligro de la indiferencia. Por otra parte, un falso sentido del perfeccionismo puede ser igualmente engañoso.

Aun para los grandes santos alcanzar la santidad llevando una buena vida ha significado con frecuencia estar dispuestos a levantarse y comenzar otra vez desde cero. El verdadero fracaso espiritual es darse por vencido y cesar en el intento de alcanzar la santidad.

Si nos tornamos indiferentes a los pecados menores, si no nos incomodan los “pequeños” pecados o fallas, podemos volvernos indiferentes espiritual y moralmente.

Volvernos indolentes ante los pecados veniales puede convertirse en el antecedente de los pecados mortales; el hábito de cometer pecados graves no se adquiere repentinamente. Levantarse, alzar la vista y no darse por vencido tiene su fundamento de fe en la misericordia de Dios y el auxilio de su gracia.

Somos salvos por la gracia de Dios, no solamente por nuestras acciones. El perfeccionismo se basa en la falacia de que la salvación depende únicamente de nuestra propia iniciativa. Prácticamente se tiende a sacar a Dios del panorama. De hecho, esta condición puede considerarse como carente

de fe, al menos en lo que se refiere a la práctica.

El reto que se nos presenta cuando caemos es creer en lo profundo de nuestro ser que la bondad es más poderosa que la maldad.

Hemos sido creados a imagen de Dios y en el bautismo nos unimos con Cristo. El pecado ocasiona no solamente una ruptura en nuestra relación con Cristo. Lo que es peor aún: puede eclipsar nuestra creencia en la misericordia de Dios que fue conquistada para nosotros de manera conmovedora en la pasión de Cristo.

Podemos levantarnos, podemos alzar la vista y podemos seguir adelante por Jesús. Él cayó al suelo pero se levantó y siguió hacia el Calvario. †

¿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 junio

**Mujeres Religiosas:** Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.



## Events Calendar

### June 27

Firefighters Union Hall, 748 Massachusetts Ave., Indianapolis. **St. Mary Parish, social**, 6:30 p.m., \$30 per person. Information: 317-637-3983.

Primo Banquet Hall, 2615 E. National Ave., Indianapolis. **Holy Name of Jesus Parish, "100th Anniversary Dinner and Dance,"** 6-11 p.m., \$25 per person. Information: 317-784-5454 or [tduell@holyname.cc](mailto:tduell@holyname.cc).

### June 29

South High School Road and West Mills Road, Indianapolis. **St. Ann Parish, groundbreaking of new church in Decatur Township**, 10:30 a.m. Information: 317-244-3750.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **"Mass in the Meadow" and parish picnic**, 10:30 a.m., food, games. Information: 812-339-5561.

St. Maurice Parish, 1963 N. St. John St., Greensburg. **Parish picnic**, 10 a.m.-3 p.m., roast beef and chicken dinners, games, country store. Information: 812-663-4754.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, 10 a.m., on **third Sunday holy hour and pitch-in**, groups of 10 pray the

new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

### June 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mass**, 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### July 2

St. Mary Parish, 317 N. New Jersey St., Indianapolis.

**Solo Seniors**, Catholic, educational, charitable and social singles 50 and over, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Summer Family Night**, social, bring a covered dish, hot dogs provided, 6-8 p.m. Information: 317-259-4373, ext. 218.

### July 4

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Fourth of July Fiesta**, live music, dancing, food, games, 5-10 p.m. Information: 317-637-3983.

### July 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-885-5098. †

## Retreats and Programs

### July 4-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Feeling Free: An Independence Day Celebration,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### July 11-12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Leadership Blast!"** Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### July 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation program for engaged couples. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Men's Golf Retreat."** Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Mother of Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Apostolate of Roman Catholic Home Educators (ARCH) retreat, "The Gifts of the Holy Spirit."** Information: 317-848-9772 or [dmjirgal@sbcglobal.net](mailto:dmjirgal@sbcglobal.net).

### July 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples.

Information: 317-236-1596 or 800-382-9836, ext. 1596.

### August 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

### August 19-21

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Virtue of Humility for Today,"** Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### August 22-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Holy Spirit in Our Lives,"** Benedictine Archabbot Bonaventure Knaebel, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### September 19-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation program for engaged couples. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### September 20

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand. **"Saturday Morning at the Dome—Staying Grounded in the Midst of Change,"** Benedictine Sister Jane Will, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental

breakfast and lunch. Information: 812-367-1411 or [spirituality@thedome.org](mailto:spirituality@thedome.org).

### September 26-28

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Celebrating Paul of Tarsus,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### September 27

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **"Lions Breathing Fire: Living the Catholic Faith,"** third annual Indiana Catholic Men's Conference, 8 a.m.-4:30 p.m. Information: 317-924-3982, 317-888-0873 or [www.indianacatholicmen.com](http://www.indianacatholicmen.com).

### October 3-5

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Living the Rule of St. Benedict,"** Benedictine Father Harry Hagan, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

Mount Saint Francis Retreat Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Friends of St. Francis Retreat."** Information: 812-923-8817 or [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

### October 7-9

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Mid-week retreat, "Made for Happiness: God's Logic in the Beatitudes,"** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### October 10-12

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying with Icons,"** Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### October 18

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand. **"Saturday Morning at the Dome—Be Salt! Be Light! Be Fully Alive!"** Benedictine Sister Karen Joseph, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or [spirituality@thedome.org](mailto:spirituality@thedome.org).

### October 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

### October 24-26

Mount Saint Francis Retreat Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Men's Retreat."** Information: 812-923-8817 or [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

### October 27-31

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Priests' Retreat—Preaching the Gospel of Mark,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu). †

## VIPs

**Harry C. and Viola (Singer) Kaiser**, members of Holy Guardian Angels Parish in Cedar Grove, will celebrate their 65th wedding anniversary on June 29 with Mass at 8:30 a.m. and a reception from 1 p.m. until 3:30 p.m. at their home.

The couple was married on June 26, 1943, at St. Joseph Church in St. Leon.

They have 10 children: Monica Bischoff, Barb Reed, Regina, David, John, Joseph, Ken, Maurice and Steve Kaiser, and the late Thomas Kaiser. They have 22 grandchildren and

five great-grandchildren.

**Salvatore "Tudie" and Janet (Hutchinson) Navarra**, members of St. Mary Parish in Greensburg, will celebrate their 60th wedding anniversary on June 30.

The couple was married on June 30, 1948, at St. Mary Church in Greensburg.

They have four children: Debbie Dinsmore, Greg, Mark and the late John Navarra. They have 13 grandchildren and 10 great-grandchildren.

### Bill and Anna Lisa (Raab)

**Lehmann**, members of St. Pius X Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 28.

The couple was married on June 28, 1958, at St. Charles Borromeo Church in Bloomington. †



## Awards

**Devin Roach**, a student at Roncalli High School in Indianapolis, was recently selected as a first-place winner in the Grade 10 division of the 2008 U.S. "Try Prayer! It Works!" contest, a national competition that encourages students to express their faith through art, poetry and prose.

The contest is sponsored by Family Rosary of Holy Cross Family Ministries.

Devin's award-winning entry, which was selected from more than 3,000 entries, was a poem that he composed about how St. Thomas Aquinas has inspired and influenced him. †



## Carmelite prioresses

Carmelite Sister Jean Alice McGoff, left, prioress of the Monastery of the Resurrection in Indianapolis, talks with Carmelite Sister Anne Brackmann, prioress of the Monastery of St. Joseph in Terre Haute, after a Mass on June 21 in the chapel at the Indianapolis Carmel on Cold Spring Road. The Carmelite nuns will relocate their Indianapolis monastery to the campus of the Sisters of the Third Order of St. Francis in Oldenburg on June 30. The Archdiocese of Indianapolis recently purchased the Monastery of the Resurrection for use as the Bishop Simon Bruté College Seminary.



## Associate award

Judy Hillman, center, holds the Partners in Ministry Award that she received earlier this month during the national meeting of the North American Conference of Associates and Religious in Vienna, Va. Hillman is the co-director of the Oldenburg Franciscan Associates. With her are, from left, Franciscan Sister Joan Laughlin, Hillman's current co-director, and Franciscan Sister Barbara Piller, congregational minister of the Oldenburg Franciscans and a former associate co-director.



# Environmental exegesis: Two sets of commandments

VATICAN CITY (CNS)—Anytime there's mention of a new Ten Commandments at the Vatican, journalists start salivating. So the buzz was high when a new "Decalogue for the Environment" was promised in early June.

As it turns out, though, these Ten Commandments were not headline material. Instead of a list of "Thou shalt nots," a Vatican official presented a set of 10 basic principles to keep in mind on environmental issues.

Meanwhile, an Italian theologian and spiritual adviser to Italy's national agricultural federation came up with his own Ten Commandments, focusing on what he called "ecological sins."

As the environment continues to evolve as a main theme of Pope Benedict XVI's pontificate, here is a look at these two takes on offenses against environmental ethics—one nuanced, the other more pithy.

Bishop Giampaolo Crepaldi, secretary of the Pontifical Council for Justice and Peace, offered 10 principles drawn from the *Compendium of the Social Doctrine of the Church*. Here is an abbreviated version:

1. The human being, created in God's image, is placed above all other earthly creatures, which must be used and cared for in a responsible way.

2. Nature must not be reduced to a utilitarian object of manipulation, nor absolutized or placed above human dignity.

3. Ecological responsibility involves the entire planet in a common duty to respect a collective good, for present and future generations.

4. In dealing with environmental problems, ethics and human dignity should come before technology.

5. Nature is not a sacred or divine reality, removed from human intervention. Thus, human intervention that modifies some characteristics of living things is not wrong, as long as it respects their place in the ecosystem.

6. The politics of development must be coordinated with the politics of ecology, and every environmental cost in development projects must be weighed carefully.

7. Ending global poverty is related to the environmental question, remembering that the goods of the Earth must be shared equitably.

8. The right to a safe and clean environment needs to be protected through international cooperation and accords.

9. Environmental protection requires a change in styles of life that reflect moderation and self-control on a personal and social level. That means moving

away from the logic of consumerism.

10. Environmental issues also require a spiritual response and a greater awareness that the created world is a gift of God.

Msgr. Carlo Rocchetta, who works as a sort of chaplain to Italian farming organizations, took a more traditional approach and used the Ten Commandments schema—though his adaptation would never fit on stone tablets:

1. I am the Lord your God: You shall not cause situations of danger or death in the order of nature, especially if they can become permanent and uncontrollable.

2. You shall not commit violence to the created world and its integrity: There exists an "ecological sin" that offends me, just as a personal or social sin offends me.

3. Remember to respect the unity of the life-system and the interdependence

that exists among beings: The future of humanity is at stake. Seek a lifestyle that is moderate, just and respectful of nature and the common good.

4. Honor the variety of living creatures, flora and fauna: It is a gift and a richness for all; do not impoverish or destroy it. Appreciate biodiversity; value and promote it.

5. You shall not kill economic democracy, social justice and solidarity in the name of economic and financial powers that cancel the freedom, creativity and initiative of smaller entrepreneurs.

6. You shall not use the genetic patrimony and the knowledge of the human genome for profit or gain: All that is written in creation is shared and should serve the good of all humanity.

7. You shall not steal or create new forms of poverty and exploitation of the weakest, using a perverse

economic system in which the poor make the rich richer.

8. You shall not bear false witness to consumers, lying about products, generating food insecurity or even disease. Respect life in all its forms and work to produce safe foods.

9. You shall not desire agriculture without farmers, anonymous and unconnected to the land. Value the task of "custodian" and "cultivator" that I entrusted to man from the beginning.

10. You shall not destroy traditional regional products or those of quality, the tastes and flavors of the Earth; do not contaminate healthy seeds and livestock with cultures and fodder that may not be safe.

Intervene in nature to improve it, not to threaten or do violence to its delicate balance.

Whichever version of the "environmental



This photo montage provided by SolarWorld shows how solar panels will look on the roof of the Vatican's audience hall when installed in 2008. Some 2,000 panels were donated to the Vatican by SolarWorld, a German company.

commandments" are used, it is clear that following them closely would challenge the current system of agricultural economics and personal consumption.

It bears remembering that the Vatican itself has, to some degree, tried to go greener: installing solar panels, for example, and collaborating in a

reforestation project in Hungary designed to offset carbon emissions from Vatican City.

Last year, Pope Benedict suggested that Sunday be considered "the Church's weekly feast of creation." It is a theme that he is expected to develop in his upcoming social encyclical. †

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# PROVIDENCE

continued from page 1

St. Theodora Guérin, the French sister who came to Indiana in 1840 and forever changed the course of education in this state by establishing and staffing schools that gave people from all backgrounds the opportunity to learn and grow in their faith.

Every day, Sister Jeanne calls upon the advice that St. Theodora gave her fellow Sisters of Providence more than 160 years ago: "Have confidence in the Providence of God that so far has never failed us. Grope along slowly. Be patient, be trustful. And rest assured, if you lean with all your weight on Providence, you will find yourself well-supported."

Sister Jeanne is even more convinced of the wisdom of those words after the first year of Providence Cristo Rey.

"It's been a year of ups and downs," she said. "The upside is looking at all the situations in which students have beat all the odds and done some amazing things. There are just some amazing turnarounds."

Just ask Terry Majors, 15, who just completed his freshman year at the school.

"My grades weren't that good in the first semester," he said. "Now, I'm getting A's and B's. The school has showed me how to be a role model. It showed me how to step up my responsibility. When you step up your responsibility, you get more things done. I'm trying my hardest."



Providence Cristo Rey student Darnell Bland Jr. checks an assignment with Stacie Lynn Devine, an employee at Eli Lilly and Company, who provides after-school tutoring.

He had the same approach in his job at Duke Realty Corp. in Indianapolis, where he performed a variety of duties, including work on a computer. He dreams of becoming a lawyer someday and eventually president of the United States.

"Last year, I wasn't as comfortable as I am now," he said. "I used to be a wise guy. Now, I'm at a school that has boosted my confidence. I want to be where people can believe in me. This school wants you to be successful. This school taught me a lot through the year. It's why I am who I am."

## Facing challenges with faith

While there were many success stories, the first year brought challenges, too.

"The biggest challenge is that in many cases the students haven't been challenged before and they know they're not going to get by without being challenged here," Sister Jeanne said. "There's been a fear of failure. The hurdle we had to help them jump is that it's better to try and see if you can do it. If you fail, we'll find another way to help you do it."

The other big challenge is recruiting new students—and keeping them.

"Trying to get the word out is really hard," Sister Jeanne said. "Most of the students aren't in the Catholic schools."

She hopes to have an incoming class of 100 students enter the school in August. Of this year's 90 students who started the school year, about 70 finished the year at Providence Cristo Rey.

"Typically, our schools [in the Cristo Rey network] lose about 30 percent of the students during freshman year," Sister Jeanne said. "It's a tough transition for kids. We lost some because of behavior or they were looking for an easier environment. Some of it was our choosing, some was because of transportation problems. One student didn't seem to believe in God."

When a student left the school for any reason, Sister Jeanne took it personally.

"She doesn't want to give up on the kids," said Anne O'Dea, the school's director of admissions. "What makes her so right for this school is that she continues to give everything she can for these students to be successful."

That commitment often meant arriving at the school at 6 a.m. and not leaving until 10 p.m.

"I don't think our faculty and staff have worked this hard



Providence Cristo Rey students Nick Myers, left, David Bigelow and Angel Rodriguez use laptop computers during their theology class.

in their lives, but it's worth it," said Sister Jeanne. "I look at our kids and I know their families' histories. The challenges some of our kids face make our challenges totally insignificant."

O'Dea shared the story of one student who spoke at a meeting for prospective students and their parents. The student told the audience that there have been times when he wanted to leave the school. Then he shared the reason why he's glad that he stayed.

"He told this story of his best friend who was with gang [members] and they wanted to rob this store," O'Dea said. "He said his best friend is now in jail. He said to the group, 'You know where I was? I was in school.'"

Sister Jeanne listened to that story and nodded. For her, it's another story of Providence at work at Providence Cristo Rey.

"I really believe that many of these kids would not have some doors opened to them in the future if it wasn't for here," Sister Jeanne said. "It hasn't been easy. But over and over, all you have to do is look at the faces of these kids, and I wouldn't have it any other way."

"We're doing everything we can to change the lives of these students."

(For more information about Providence Cristo Rey High School, contact the school at 317-860-1000 or log on to [www.providencecristorey.org](http://www.providencecristorey.org).) †

## Employer jumps at chance to support school's work-study program

By John Shaughnessy

Nearly 50 years have passed, but Michael Evans couldn't resist another opportunity to show his appreciation for a teacher who had influenced his life.

When Providence Cristo Rey High School in Indianapolis sought companies to participate in its unique work-study program, Evans didn't hesitate in committing the involvement of the business he founded and leads, AIT Laboratories in Indianapolis.

"I was taught by the Sisters of Providence in high school," says Evans, a 1961 graduate of Our Lady of Providence Jr./Sr. High School in Clarksville. "The sister who taught me physics and chemistry was Sister Janet Bodine. I wasn't a very good student, but she was a good teacher."

Because Sister Janet gave Evans an opportunity to learn, he figured he could do the same for some of the students at Providence Cristo Rey, which opened in August of 2007.

"I thought it was a wonderful opportunity for us as well as our students," Evans says. "They work hard. It inspires our employees to see these students work so hard and go to

school full time. And it shows these kids they can do the work. They work side by side with our employees."

That's the approach that Providence Cristo Rey High School seeks from the 30 businesses who have agreed so far to be corporate sponsors in the work-study program.

"In the work-study program, teams of four students job-share one full-time, entry-level position," explains an information sheet for the school. "Each student works five full weekdays each month during normal business hours, and class schedules are arranged so no student misses academic classes due to work."

"Through this program, students have the opportunity to gain experience in a professional work setting, fill the employment needs of local businesses and earn about 75 percent of their tuition."

The concept has been embraced by Mike Dilts, the president of Shiel Sexton, a construction company in Indianapolis.

"This isn't a feel-good, take-a-child-to-a-ballgame experience," Dilts says. "This is real-life experience. This gives a young man or woman access to a professional world where they can work and say, 'I like that, I want to do that.' I've seen remarkable progress in our students by being in this environment."

The program also connects professionals with the students, offering them a chance to make a difference in the young people's lives.

Evans has had that impact on Britnee Vaughn, a 15-year-old freshman at Providence Cristo Rey. She continues to work this summer as a specimen processor at AIT, analyzing and recording information. When she told Evans about her interest in forensic medicine, he arranged for her to view an autopsy.



As part of his work-study program at Providence Cristo Rey High School, Angel Cruz, left, works one day a week at AIT Laboratories in Indianapolis. He is pictured with Michael Evans, the founder and owner of the company, who became involved in the high school because of a teacher who influenced his life years ago.

"It was real interesting," she says as her eyes light up at the memory of the experience. "I love my job."

"I was really pleased I could do it for her," Evans says. "I've talked to her a number of times and knew she would be interested. Britnee has a strong interest in the sciences. It may be the stepping stone for her to go to medical school."

It's another way of repaying the kindness he received from Sister Janet. Beyond the corporate sponsorship to Providence Cristo Rey, Evans has made a scholarship contribution to the school in Sister Janet's honor.

"If you get to know these kids, you understand why the extra effort is made," Evans says. "These are terrific kids. Life is about more than the profit line. I want to go home at the end of the day and say I helped somebody. They're a part of our organization, our family. We want to help them achieve what they want to achieve." †

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# Jesus and Mary can help us through life's challenges, speakers say

By Mary Ann Wyand

With the missionary image of Our Lady of Guadalupe displayed beside the altar, Augustinian Father Denis Wilde celebrated the Eucharist during a Pro-Life Day of Recollection on June 14 at St. Joan of Arc Church in Indianapolis.

During his homily, the Priests for Life speaker reminded pro-life supporters to pray to both Jesus and Mary for help in battling sin and the culture of death that are prevalent in contemporary society.

"Call to mind the marvelous gift of Mary," Father Wilde explained. "She represents the Mother Church because we wouldn't have the Church without Jesus and we wouldn't have Jesus without Mary. ... St. Augustine said before she bore him in her womb, she bore him in faith."

The Virgin Mary's "total 'yes' to God" before the Archangel Gabriel was filled with power, he said, because she was free from original sin and fittingly prepared to become the mother of Jesus.

"It is, of course, up to us all during our life to live that ['yes'] out," Father Wilde said, in service to God and his people.

"We have so many gifts," he said, "starting with the gift of our own life and that we're able to worship God in freedom."

With thankfulness for God's gifts and blessings comes the responsibility to do God's work, Father Wilde said, and his graces will help us do that in daily life.

"When we are four-square with the Lord," he said, "when we respond with a 'yes' without adding stipulations, it is then that we are most powerful because we have let into our lives an obedience to what God's plan is for us."

Complete surrender in life is living and working for Christ, Father Wilde said, so that

we may be worthy of God's promises of redemption, salvation and eternal bliss.

Active in pro-life ministry for four decades, Father Wilde has traveled to 43 states on behalf of Priests for Life to preach about the Gospel of Life at more than 450 programs as well as support the local pro-life efforts of clergy and laity.

"The devil is a liar and a murderer," he said during his pro-life presentation, and the abortion industry is fueled by lies.

For spiritual inspiration, Father Wilde urged pro-life supporters to read Chapter 12 of the Book of Revelations, which describes how evil wages war with "those who keep God's commandments and bear witness to Jesus" (Rv 12:17).

St. Anthony parishioner Debbie Miller of Indianapolis started Healing Hidden Hurts in 1999 after she experienced post-abortion reconciliation because she wanted to help other women suffering from the trauma of abortion.

"It is the Lord who is doing this work," Miller said. "Because I have had an abortion, a lot of times women who are contemplating abortion will speak to me. And because I've been there, I can tell them that it is a place they never want to go."

With prayer support, she said, "God has worked very powerfully through this ministry."

Miller had an abortion at age 23 at the urging of her husband, who was temporarily unemployed and concerned about being able to support their two young children.

"It wasn't something I wanted to do," she said of the abortion. "I never wanted it. ... We felt like we had no choice. I told myself that this was one of those hard things in life, and I had the abortion. ... I thought that I could put it behind me and move on, but I was mistaken. Like a lot of women, I was deeply affected by my abortion and never realized it for many, many years. ... As the years went on, I realized that I no longer had tears. ... God was not a part of my life so when I had to make this horrible decision I never thought to turn to God."

Miller said she struggled with feelings of deep sadness, physical and emotional pain, inappropriate expressions of anger and isolation from God until she participated in a Christ Renews His Parish retreat and was reconciled with God.

Women often deny their abortion experience, she said, and don't understand why they are grieving, feeling angry or thinking about suicide.

Miller said when she finally turned to God for help, went to confession and received the Eucharist for the first time in



Above, Augustinian Father Denis Wilde of Priests for Life elevates the Body and Blood of Christ during a June 14 Mass at St. Joan of Arc Church in Indianapolis. He was the featured speaker at a Pro-Life Day of Recollection.

Left, St. Boniface parishioner Diane Teder-Cochrane of Lafayette, Ind., the owner of St. Michael's Catholic Books Inc. store, shares advice on ways to live close to Jesus and Mary.

20 years, "good things began to happen to me, and I knew that God had heard my prayer and he was there for me."

She returned to her Catholic faith, participated in an abortion reconciliation retreat and later said "yes" when God called her to begin Healing Hidden Hurts.

"Women need to develop a personal relationship with God," Miller said, in order to heal from the trauma of abortion.

St. Boniface parishioner Diane Teder-Cochrane of Lafayette, Ind., the owner of St. Michael's Catholic Books Inc. store, told pro-life supporters about how Jesus and Mary sustained her during several miscarriages and other difficult times for her family.

"Here are a couple pointers of things that you can do with Our Lady to help you get where you need to be," she said. "I've learned them through all this suffering so I think it's a good thing to pass them on."

Sanctify your sleep, she advised, by

telling God that you love him and ask him to bless your time of rest.

"Smile," Teder-Cochrane said. "... Look in the mirror and say 'I can make it today. Everything is OK because I've got you [God].' ... The adrenalin that flows from that smile into your body changes you and changes everyone you meet."

Never tell lies, she said. "No exaggerations of the truth. God is truth. Anything else comes from the devil."

Each day, she said, "say 'God bless you' to everyone you meet. ... It's a prayer. Start every day with a consecration to Jesus and Mary by praying 'I am all yours, and all that I have is yours.'"

Display holy images in your home, she said. "Your home should become a little church. ... Make it holy. Pray there."

Life is a cross, and there is always another cross waiting, she said, "but the minute you offer it up to God that relieves it." †



St. Anthony parishioner Debbie Miller of Indianapolis, the founder of Healing Hidden Hurts, discusses the importance of a personal relationship with God.

## Catholics say farewell to Latin Patriarch Michel Sabbah of Jerusalem

JERUSALEM (CNS)—Retired Latin Patriarch Michel Sabbah of Jerusalem officially handed over his crosier to Archbishop Fouad Twal during a Mass of Thanksgiving, ending 20 years as head of the Church in the Holy Land.

Patriarch Sabbah turned 75 in March and submitted his resignation to Pope Benedict XVI as required by canon law. He chose to celebrate his final Mass on June 21 at the Church of Gethsemane.

Archbishop Twal, who has been coadjutor of the Latin patriarchate for nearly three years, replaced Patriarch Sabbah during his installation Mass at the Church of the Holy Sepulcher the following day.

As he entered the Church of Gethsemane, Patriarch Sabbah was greeted by a standing ovation. An international delegation of Knights and Ladies of the Holy Sepulcher dressed in traditional regalia followed several bishops as they entered the church. Representatives of other Christian communities in the Holy Land were present as well.

Patriarch Sabbah urged the Christian community to take action by praying, reading Scripture, going to Mass and living lives ruled by love. The community must see the image of God in all people, live in communion with others and be able to forgive while still demanding their God-given rights, he said.

"At Gethsemane, ... we are praying with Jesus. With him, we have carried, and our successor will continue to carry, the concerns of each and every one of our brothers and sisters, of all religions and nationalities," he said. "At the same time, he will also continue to bear responsibility for promoting peace, justice, forgiveness and reconciliation, thereby making our faith a road toward peace."

He prayed that God would grant "wisdom and courage" to all leaders of the region to "overcome the evil of occupation and the evil of fear which obstruct the road to peace."

As he turned over the patriarchal staff, there was a round of applause for the new patriarch. But for Palestinians it was a poignant farewell to Patriarch Sabbah, who, as the first local patriarch, made their voice heard around the world.

For young Palestinians like Julia Hishmeh, 19, from Jerusalem, he was the only patriarch they have known.

"It is sad he is leaving," she said. "He defended us. He was our representative to the world and spoke out on our behalf to all the world."

Anton Asfar, 31, said Patriarch Sabbah was loved by all Christians as a religious leader they looked up to.

"He is one of us," said Asfar.

At the Mass of Thanksgiving before he was made patriarch, Archbishop Twal said

the region needs prayers.

"For much time we have held the hope for a just, quick and comprehensive solution to the conflict, fascinated by the talks and promises without end. Today we are tired of all this," said the native of Madaba, Jordan.

The following day, a group of some 120 Catholics from the new patriarch's hometown and many members of his family and extended tribe came to Jerusalem for his installation Mass.

The streets near the Latin Patriarchate offices were festooned with flags of the Latin Patriarchate and the Vatican. Catholics gathered in the street for the festive procession to the Church of the Holy Sepulcher for the Mass.

Reem Sawalha, a 42-year-old relative of the new patriarch, said she hoped he would bring some help to Jordanian Catholic institutions.

"We have our rights, too," she said.

One relative described the new patriarch as a very humble and spiritual man who most likely was not yet comfortable with all of the pomp and circumstance accompanying his installation.

In his homily at the installation Mass, Patriarch Twal said he knows the challenges that the Church faces and said the Church in the Holy Land "will fall and at other times receive hard blows."

"Our people in the Holy Land, like all



Archbishop Fouad Twal, left, accepts a crosier from outgoing Latin Patriarch Michel Sabbah at Patriarch Sabbah's Mass of Thanksgiving in the Gethsemani Basilica in Jerusalem on June 21. Archbishop Twal was installed as the new Latin patriarch of Jerusalem the following day, replacing Patriarch Sabbah, who served in the post for 20 years.

peoples in the Middle East, are constantly groaning and suffering as they await the hour of their liberation, the hour of their resurrection, for the way of the cross continues on and on," he said. "My confidence is nurtured by all the spiritual, human and ecclesial richness of this diocese." †



# Five Benedictine monks celebrate priesthood jubilees

Criterion staff report

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad celebrated the 60-year priesthood jubilees of Fathers Simeon Daly, Harold Hammerstein and Rupert Ostdick as well as the 50-year jubilees of Fathers Columba Kelly and Damian Schmelz on May 25.

Father Simeon was born on May 9, 1922, in Detroit. He professed vows on Aug. 10, 1944, and was ordained on May 18, 1948.

He attended high school, college and seminary at Saint Meinrad, and later earned a Licentiate in Sacred Theology and a master's degree in library science at The Catholic University of America in Washington.

Father Simeon taught religion and liturgy at Saint Meinrad, and served as assistant librarian for two years. In 1951, he was appointed head librarian.

He also served as monastery subprior—third in leadership—for three years from 1975-78.

He served the American Theological Library Association as a board member from 1973-76, as president from 1979-81 and as executive secretary from 1985-90.

After almost 50 years, Father Simeon retired as librarian on Aug. 1, 2000.

He currently helps the staff in the Archabbey's Development Office.

Father Harold was born on Oct. 13, 1923, in Evansville, Ind. He professed vows on Aug. 10, 1944, and was ordained on July 10, 1948.

A physical education teacher in the former minor seminary at Saint Meinrad for many years, Father Harold also served for a time as a chaplain at the federal penitentiary in Terre Haute.

From 1975-78, Father Harold was the pastor of St. Augustine Parish in Leopold, Ind.

Since 1978, Father Harold has resided in Evansville and assisted at St. Benedict Cathedral.

Father Rupert was born on Nov. 14, 1921, in Elgin, Ill. He professed vows on Aug. 10, 1944, and was ordained on May 18, 1948.

He completed his college and seminary studies at Saint Meinrad.

Father Rupert served for a year as assistant treasurer of the Archabbey then as treasurer from 1948-79.

During those years, he also served as assistant spiritual director, spiritual director, master of novices and instructor of clerics.

In 1972, Father Rupert assumed the role of the Archabbey's business manager and treasurer. In 1979, he was appointed general manager of Abbey Press.

Father Rupert served the monastic community as subprior from 1986-96.

In 1991, he began working with employees' health claims in the Archabbey's Human Resources Department. He currently serves as the co-worker pastoral liaison.

Father Columba was born on Oct. 30, 1930, in Williamsburg, Iowa. He professed vows on July 31, 1953, and was ordained to the priesthood on July 5, 1958.

He earned a Bachelor of Arts degree at the former Saint Meinrad College, and a Licentiate in Sacred Theology and a Doctorate in Sacred Music from the Pontifical Institute of Sacred Music in Rome.

Father Columba was the Archabbey choirmaster for many years, beginning in 1964. During that time, he began composing English-language chants based on the principles used to create original chant repertory.

He taught summer sessions at St. Joseph



Benedictine Fathers Columba Kelly, from left, Harold Hammerstein, Simeon Daly, Rupert Ostdick and Damian Schmelz pose for a photograph after celebrating their priesthood jubilees on May 25 at Saint Meinrad Archabbey Church in St. Meinrad.

College's liturgical music program in Rensselaer, Ind., from 1964-72.

Father Columba was prior—second in leadership—of the monastery from 1978-84. From 1984-89, he was a professor at the former Saint Meinrad College.

In addition to composing, he gives workshops and publishes extensively in scholarly journals.

Father Columba is a commuting chaplain for Monastery Immaculate Conception in Ferdinand, Ind., and a member of the adjunct faculty at Saint Meinrad School of Theology.

Father Damian was born on May 7, 1932, in Georgetown. He professed vows on July 31, 1953, and was ordained on

May 3, 1958.

He earned a Bachelor of Arts degree at the former Saint Meinrad College, a Bachelor of Sacred Theology at The Catholic University of America, and master's and doctorate degrees at Purdue University in West Lafayette, Ind.

Father Damian began his teaching career as a biology instructor at Saint Meinrad in 1959. He was named the assistant dean of students at Saint Meinrad College in 1971, a college trustee in 1974 and college academic dean in 1975, positions he held until the college was closed in 1998.

Father Damian has served as pastor of St. Henry Parish in St. Henry, Ind., since 2001. †

## Holy Father urges Church to draw inspiration from Pauline year

VATICAN CITY (CNS)—Pope Benedict XVI asked the whole Church to draw inspiration from the jubilee year dedicated to St. Paul and to imitate the Apostle's courageous missionary efforts.

St. Paul demonstrated that with firm faith "we can overcome every form of fear," the pope said at a Sunday blessing on June 22.

The pope officially was to open the Pauline year at a prayer service on June 28 in the Basilica of St. Paul Outside the Walls in Rome, where the saint's tomb is located.

At his Sunday blessing, the pope spoke about the role of faith in conquering fear. He cited an episode from a difficult period in the evangelizing efforts of St. Paul, when

God appeared in a vision and told him: "Do not be afraid. Go on speaking, and do not be silent, for I am with you" (Acts 18:9-10).

In fact, St. Paul continued to preach with courage, suffering martyrdom in the end, the pope said. The Church is now preparing

to celebrate the 2,000th year of his birth with the jubilee year, he said.

"May this great spiritual and pastoral event stimulate in us a renewed faith in Jesus Christ, who calls us to announce and witness his Gospel without any fear," he said.

The pope said fear takes many forms in life, including childish fears that disappear

with maturity and real fears that need to be overcome through effort.

There are also deeper existential fears that can provoke anguish, he said.

"This comes from a sense of emptiness, and is tied to a certain kind of culture that is permeated by widespread theoretical and practical nihilism," he said.

This type of fear is prevalent where people think they can do without God, and believe that they can control life and death or good and evil, he said.

The believer, on the other hand, need not fear anything because he "knows he is in the hands of God, and that evil and the irrational do not have the final word," he said. †



Pope Benedict XVI waves to the faithful gathered for the Angelus prayer in St. Peter's Square at the Vatican on June 22. The pope asked the whole Church to draw inspiration from the jubilee year dedicated to St. Paul and to imitate the Apostle's courageous missionary efforts.

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**16 ACRES OF QUALITY STOCK!**



## In visit, Pope Benedict praised and challenged Americans

By Joseph F. Kelly

The very nature of the papal office makes the pope, at times, a remote figure surrounded by staff and bound by ritual and formalities.

But the pope is first and foremost a pastor of souls who naturally wants contact with the faithful. His visits to various countries can have an impact well beyond those experienced by people who actually encounter him in person.

Pope Benedict XVI's recent pastoral journey to the United States accomplished much in a short time. First and foremost, he demonstrated his deep and abiding affection for this country. Caustic critics have urged the Vatican to focus on the Third World since the U.S. is so materialist and secular, but this pope knows better.

He recognizes that the U.S. provides great support to issues of concern to the Vatican, such as easing the humanitarian crisis in Darfur and ending the seemingly unending conflict in the Middle East. We must also recall that this pope lived in West Germany and knew the U.S. as the main bulwark against the expansion of atheistic communism in Europe.

Pope Benedict thanked the American bishops, but also President Bush for inviting him. He praised the nation's "feast of Thanksgiving." To the U.S. bishops, he said, "America is a land of great faith," praising its willingness to help those in need.

He told young people at St. Joseph's Seminary in Yonkers, N.Y., "As young Americans, ... you are brought up with a sense of generosity, service and fairness."

He emphasized that Catholics must serve their country, telling teachers and school administrators that "society in general has high expectations of Catholic educators."

For Pope Benedict, Catholic education cannot be measured by the number of Catholic students or the orthodoxy of course content—both of which are crucial—but rather by how the institutions promote the life of faith among their students.

As always for the pope, the person comes first.

Clearly, the pope sees the U.S. and its Catholic citizens playing a great role in the Church and the world. His appreciation did not, however, blind him to societal deficiencies, which he approached in a pastoral way.

He said, for example, "Protecting religious freedom with the rule of law does not guarantee that peoples—particularly minorities—will be spared from unjust forms of discrimination and prejudice." He also observed that "for an affluent society, a further obstacle to an encounter with the living God lies in the subtle influence of materialism."

On another issue, the pope asked, "Have you ever noticed how often the call for freedom is made without ever referring to the truth of the human person? ... Dear friends, truth is not an imposition. ... It is a discovery of the One who never fails us."

Pope Benedict urged U.S. Catholics to do more to remedy societal ills. "Spiritual leaders have a special duty, and we might say competence, to place the deeper questions at the forefront of human consciousness," he said. "Who bears witness to the good news of Jesus on the streets of New York, in the troubled neighborhoods of large cities, in the places where the young gather, seeking



Pope Benedict XVI speaks with Julie Malik, a survivor of the Sept. 11 terrorist attacks on the World Trade Center in New York, during a prayer service on April 20 at ground zero.

someone in whom they can trust?"

Notice that he said "someone" to trust, not some program or institution. Personal caring must always come first.

He proved this himself, meeting with victims of clerical sexual abuse. He spoke with each victim, clasping

*Millions followed his every word.  
Now we have the opportunity to  
continually follow his example.*

the person's hands and praying together.

In 2002, some Catholics claimed that the sex abuse problem was created largely by a scandal-mongering media, but this pope courageously and openly acknowledged the problem. He told the bishops, "Many of you have spoken to me of the enormous pain that your communities have suffered when clerics have betrayed their priestly obligations and duties by such gravely immoral behavior."

He also praised the bishops for their "compassion and care" for the victims and for their honesty in admitting that the matter was not always handled well.

Dealing with the sex abuse issue was probably the most difficult part of Pope Benedict's visit, but he handled it manfully and openly, and won deserved praise for all he did.

Some people, familiar with the late Pope John Paul II's charismatic warmth, wondered if Pope Benedict would be rather remote with people. But at ground zero, he showed his warmth—and his humility.

He prayed at the site then met with relatives of some of the people who had died there. Several were Catholic. One woman genuflected in front of Pope Benedict, who promptly bent over to help her up—a magnificent gesture, but more importantly a spontaneous and natural one.

Many problems facing the U.S. Church, such as the vocation shortage and the diminishing number of Catholic schools, are deep-rooted and won't be solved during a five-day papal visit.

What can happen as a result of the historic papal visit, however, are all the actions for good that Pope Benedict urged U.S. Catholics to do.

Millions followed his every word. Now we have the opportunity to continually follow his example.

(Joseph F. Kelly chairs the Department of Religious Studies at John Carroll University in Cleveland.) †

### Discussion Point

## Pope spoke truth, touched people during visit

### This Week's Question

How did the pope's visit to the U.S. affect you personally? What did he say or do that remains most vivid in your memory and why?

"I thought [the pope's visit] was wonderful. He spoke the truth and touched people. It was like Jesus walking and speaking the truth to us without being harsh. I loved every bit of it." (Germaine Ryce, Poynette, Wis.)

"I was just plain excited [that] he came over here to visit. And when all those young people came to Mass [with him], that was exciting because young people today need the guidance." (Jerry Abler, Pierce, Neb.)

"The highlight for me was his address to the United Nations, his appeal to all nations to work for

human rights and the common good." (Cullen Larson, Atlanta, Ga.)

"Overall, his presence in the U.S. was great for the Catholic faith. Seeing him just made you feel good. He is so intelligent, and he gave great explanations, but his words were easy to understand. After reading all of his talks, I just gained so much." (Judy Hoelsing, Fordyce, Neb.)

### Lend Us Your Voice

An upcoming edition asks: What do you do to bring hope to others?

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



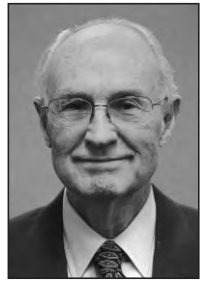


From the Editor Emeritus/John F. Fink

## Possible saints: Kentucky's Charles Nerinckx

(Fifth in a series of columns)

This week's possible saint served close by, especially for those who live in the southern part of the Archdiocese of Indianapolis. Father Charles Nerinckx is known as the Apostle of Kentucky.



Before coming to Kentucky in 1805, Father Nerinckx was a priest in Belgium. This was during the years following the French Revolution when the Church was still being persecuted.

In 1797, the Belgian government required all priests to take an oath of hatred against royalty, and Father Nerinckx refused to do so. For seven years, he hid during the day in the attic or chicken coop of a hospital administered by his aunt, a Benedictine nun. At night, he visited Catholics, instructing them and hearing confessions. His 2 a.m. Masses sometimes attracted as many as 200 people.

In 1804, when he was 43, he escaped from Belgium by walking for 10 days to

Amsterdam, where he boarded a ship for the United States. After three months in what he described as "a floating hell," he disembarked in Baltimore. He studied English at Georgetown University and lived with Bishop John Carroll before Bishop Carroll assigned him to the Kentucky Territory.

His pastoral area was a square, 200 miles from north to south and from east to west. He visited his flock on horseback, taking six weeks to make a circuit. Each year, he added a community and built a church. In 1815, and again in 1820, he traveled back to Europe in search of priests and money for his mission. Both times, he also returned with numerous crucifixes, chalices, paintings and other religious articles, many of which are displayed in the chancery of the Archdiocese of Louisville or at the motherhouse of the Sisters of Loretto.

He founded the Sisters of Loretto, known formally as the Friends of Mary at the Foot of the Cross, in 1812. It was the first community of religious women founded in the United States. Their mission was mainly to teach girls, especially the

poor, slaves and Indians. During the 12 years between their founding and Father Nerinckx's death, the community grew to more than 100 members. It continues today, and its motherhouse and novitiate are in the small town of Nerinx.

In 1808, John Carroll, by then the Archbishop of Baltimore, recommended that Father Nerinckx be appointed Bishop of New Orleans. When the appointment came, though, Father Nerinckx declined it because he thought he had too much to do in Kentucky.

In 1824, though, he asked Bishop Benedict Flaget, Bishop of Bardstown, to permit him to move farther west after the bishop received complaints about Father Nerinckx's alleged excessive rigor and austerity. Bishop Joseph Rosati of New Orleans accepted him and assigned him to the Upper Louisiana Territory, now Missouri. Father Nerinckx hoped to develop missions among the Indians there.

He left Loretto on June 16, 1824. But less than two months later, he died at St. Genevieve, Mo. His body was transported back to the sisters' motherhouse at Loretto 10 years later. †

Cornucopia/Cynthia Dewes

## Summertime, and the digging is easy

Rainy summer days, which have been numerous this year, may lead to all kinds of unusual behaviors. The stir-crazy effect forces the modern overly busy person to perform rare tasks, such as reading an actual book, baking something or writing an actual snail-mail letter.



My personal favorite is cleaning out files, drawers, cupboards, closets, in fact, any of the plentiful packrat facilities in my home. Not that the results are evident, mind you. Clutter continues to reign, but I find it amusing to give neatness a run now and then.

It is fun to see or re-examine the stuff you have saved over the years. You find that what was terribly important to you once is irrelevant now. This tends to prove the point that change is the only certainty in life.

It's a good thing, too. Magazine articles I have saved since 1976 naming new treatments for various ailments are not only considered obsolete now, but their advice might even kill you. The reverse is also true: For example, eating chocolate and

drinking a glass or two of wine daily are now claimed to be healthy habits. I like that one.

I found schedules for cultural events dating from the 1980s that now seem quaintly old-fashioned, especially the admission fees charged for them. Ads for kids' toys or clothing I had considered buying for the "grands" wouldn't even apply to the "greats" by now, fashions and trends being what they are.

Telephone numbers saved "just in case" are now as out-of-date as "Operator, please ring up John Smith for me." In fact, the old address book I found is now an historic archive of our past residences, acquaintances, doctors, dentists and veterinarians. Sadly, it is also a record of friends, relatives and neighbors who have passed away over the years.

Under the kitchen sink lay other revelations. There was a hand towel that disappeared long ago and cleaning supplies so old I think they have lost their toxicity (my contribution to environmental cleansing). Umpteen empty coffee cans to use as grease receptacles crowded the recesses, and disappointing cleaning inspirations I had purchased now sat half-empty and crusting.

The pantry cupboard revealed a 10-year-old box of cake flour and other seldom-used supplies, such as spices for previous gourmet experiments and packets of unidentified fish sauce. (Ugh!)

Closet scrutiny led me to wonder who are the people who belong to some of the clothes hanging here? Surely no one we know since they are the wrong sizes for our use today, not to mention any time in the last several years. They must be a sign of that syndrome that affects us all, as in "I'll save that outfit for when I lose 20 pounds."

God has kindly provided us with imagination and creativity, and sometimes the means and opportunities to use them. The results may vary from producing genius in art or prize-winning service to others to just plain accumulating memories.

Cleaning out the results of years of collecting can be so satisfying, making us feel virtuous in trying to simplify life. It also offers a meditative review of our past. Thank God for rainy days.

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

Emmaus Walk/Debra Tomaselli

## Remember, it's not about us, it's all about God

(Editor's note: This week, we begin a new column, "Emmaus Walk," by Debra Tomaselli of Maitland, Fla. Her column appears in several diocesan newspapers. Her e-mail is [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).)

When our church's Mothers' Group asked me to be a guest speaker, I jumped at the chance. I love to share my faith, and I love being a mother. I was thrilled for the opportunity. But at the same time, I was scared.



I am a perfectionist. For weeks, I scrawled notes while waiting in carpool lines, cooking dinner or watching television. Days before the talk, however, I still had not perfected my presentation.

Finally, the night before my speech, I made a simple plan. My goal was to illustrate the importance of faith in a young child's life.

I took a picture of the Blessed Mother from our teenage daughter's bedroom. We

had given it to her for her 8th birthday along with an Easy Bake oven, a pink "Skip-It" and a plush teddy bear. Her thank you note, handwritten in chunky second-grade print, read: "Dear Mom and Dad, Thank you for my birthday presents. I liked the Mary picture best." I made copies of it for handouts, hoping to illustrate how kids appreciate holiness.

I arrived early for the meeting. As we gathered, I prayed for these holy women of faith. With three nearly grown daughters, I understood the magnitude of their humble work. I felt honored to be in their presence. We sat in a circle and prayed. Then, sitting beside them, I leaned forward and spoke.

I recalled the joys of chasing shadows with my toddler in the late afternoon sun. I recounted the power of three Hail Mary's and the peace they delivered as my brother lay dying 20 days after our youngest child was born. I remembered transforming a boring day into lifetime memories when my two preschoolers and I strolled to the grocery store and bought an éclair to share on the way home. I recalled the nagging inner voice that convinced me to become a Brownie leader when I didn't really want to,

and the incredible support provided at a time when I needed it most.

I forgot about the Mary picture. I never distributed the handouts. I barely glanced at my outline. I engaged with the moms. At the conclusion, everyone graciously thanked me.

Later, however, I struggled. What if I bored them? How could I have abandoned my plan? Why did I forget the handouts? I should have stood during the presentation. I chastised myself for not being more professional, informative or organized. Then another realization surfaced.

*God doesn't want our perfection, he wants our faithfulness.*

With that, I found peace. I fulfilled the invitation to speak. My mission was complete.

You have a task, too. Don't be afraid to offer what you have. Your gift is important. It may not be much; it may be flawed. God will take the five loaves and two fish and multiply it. You may be a stuttering Moses or an aged Sarah, but he will work wonders with a willing heart.

After all, it's not all about us. It's all about him. †

Faith and Family/Sean Gallagher

## Be ready!

My family and I recently spent some time at a nearby park on a beautiful, sunny spring day.



We flew a kite, had a picnic lunch and our two eldest sons had fun on the park's playground equipment.

It was an ordinary family outing until the end. My wife, Cindy, had just told

Michael and Raphael to wrap up their play because we were leaving in five minutes.

That's when a car pulled up near where we were standing. A woman about the age of my wife and I got out with two young toddlers. After we engaged in some idle chit-chat for a few moments, the woman told us that she was from northern Indiana and had brought her younger sister to a nearby abortion facility to have that procedure.

She told us that, although she didn't approve of her sister's choice, she had paid for it. Understandably, she seemed to be feeling quite a bit of stress. Maybe that's why she started speaking to us, whom she had never met before, about such a serious topic.

As Cindy and I were attentive to this woman, we weren't disinterested listeners. We believe strongly that a person's right to life begins at conception. We are also convinced that abortion, far from helping women, actually ends up scarring them in body, mind and spirit.

But we didn't enter into the conversation as if it were a debate. In fact, I should explain that it was Cindy who talked with and listened to the woman because I felt that she would benefit more from a one-on-one conversation with another woman about this topic.

As I watched our sons, who ended up getting nearly another hour of playtime, I came by periodically to see how things were going.

Cindy listened to all the woman had to say. Every now and then, she would also try to persuade her, with care and compassion, to return to the facility to talk her sister out of the abortion. Cindy let her know that there were lots of people both in Indianapolis and where she lived that would help her sister and would even be willing to adopt her unborn child.

In the end, the woman said that any attempt to persuade her sister in that direction would be fruitless. She ended up leaving the park around the time that she thought her sister would be discharged.

My point in recounting this story isn't so much to make a pro-life argument or, much less, to put my family up on a pedestal.

Rather, what happened to our family recently should remind all believers to be ready at all times.

We need to be ready to let our faith shine forth in our words and deeds. We need to be ready to share the Gospel with those who need to hear it. Most of the time, these opportunities will come upon us in the ordinary events of everyday life.

But when people come our way who need help of any kind, we should consider that it is Christ himself who is before us: "So you also must be ready, because the Son of Man will come at an hour when you do not expect him" (Mt 24:44).

We shouldn't be nervous about this. God will give us the grace we need to be good witnesses of his love.

Neither do we need to be concerned about how successful we are in sharing that divine love. Cindy and I have no idea what happened to the woman we spoke with, and to her sister, after she left us.

The important thing is that we tried to be faithful to the Gospel in a way that showed love to a sister in need. That is all God would ever ask of any of us. †



Feast of SS. Peter and Paul, Apostles/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, June 29, 2008

- Acts 12:1-11
- 2 Timothy 4:6-8, 17-18
- Matthew 16:13-19

This weekend, the Church celebrates the feast of SS. Peter and Paul, both of whom were martyred in Rome in the early days of Christianity.



Peter, or Simon, was the Galilean fisherman whom Jesus called to be an Apostle and whom Jesus then commissioned to be the head of the Christian community.

Paul was a Jew from Tarsus. Obviously from a family of means, since his family was financially able to educate him, Paul studied under the great rabbi Gamaliel in Jerusalem. Later, he campaigned against the newly initiated Christian movement.

However, in a dramatic encounter with the Risen Lord, Paul converted to Christianity. He went on to be the greatest missionary, taking the Gospel throughout the Mediterranean world.

The first reading for this feast is from the Acts of the Apostles.

It centers on Peter. Clearly, the first Christians were interested in Peter, their interest obliquely giving testimony to his place at the head of the Church.

In this reading, King Herod, the Roman pawn who had tried the Lord on Good Friday, turns his attention to the Lord's followers. The reading notes that the king already has beheaded James, the brother of John. Then Herod arrested Peter.

Imprisoned and in chains, Peter is at Herod's mercy, or seemingly at Herod's mercy. The entire Christian community is praying for Peter. Suddenly, angels appeared, broke his chains and escorted him to freedom.

St. Paul's Second Epistle to Timothy is the source of the next reading.

Timothy was more than just Paul's convert and disciple. Paul regarded him as a son. Timothy was with Paul on some of the Apostle's missionary trips. The tradition is that Timothy eventually became the first bishop of Ephesus.

Paul tells Timothy in this letter that time is running out. Paul says that the end is

near, and that he has finished the race. Perhaps the Apostle realizes that his cat-and-mouse game with the Roman authorities is about to end with his own peril.

Regardless, Paul insists that he has kept the faith. Called by Jesus, Paul asserts that he has never wavered in his beliefs.

St. Matthew's Gospel supplies the last reading.

The setting is Caesarea Philippi, then and now a very picturesque site at the headwaters of the Jordan. Important in this reading is the exchange between Jesus and Peter.

Peter states that Jesus is the "Son of the living God." The Lord replies that God inspired Peter's statement. The Lord goes on to confer authority over the community upon Peter.

Jesus refers to "keys." In the ancient world, chief stewards, or officials akin to modern prime ministers, wore the keys to the ruler's house on a necklace as a symbol of their position.

The reference was immediately clear to all present for this conversation between the Lord and Peter.

## Reflection

The first reading from Acts and the last reading from Matthew's Gospel come together in this fact. Peter enjoys the special protection and inspiration of God.

In Matthew, the Lord gives Peter the task of leading the community. Acts is filled with examples of Peter's leadership as it actually unfolded.

Furthermore, in Acts, God protects Peter and intervenes to allow Peter to continue to serve the Church.

Peter had a divinely assigned role to play in the revelation given by and in Jesus. Through Peter, the revelation continues.

Important in all the readings is faith in God. It is vital to the story revealed in Acts. The entire Church prayed for Peter's release, realizing and respecting Peter's position, trusting that God's divine power would humble the might of Herod and restore Peter to freedom.

Faith is critical in the stories recorded in the Acts of the Apostles and the Gospel of Matthew.

In the second reading, Paul urges Timothy, and us, to trust in God and to believe that God will always be with us. †

## Daily Readings

Monday, June 30

The First Holy Martyrs of the Holy Roman Church  
Amos 2:6-10, 13-16  
Psalm 50:16b-23  
Matthew 8:18-22

Tuesday, July 1

Blessed Junipero Serra, priest  
Amos 3:1-8; 4:11-12  
Psalm 5:4b-8  
Matthew 8:23-27

Wednesday, July 2

Amos 5:14-15, 21-24  
Psalm 50:7-13, 16b-17  
Matthew 8:28-34

Thursday, July 3

Thomas, Apostle  
Ephesians 2:19-22  
Psalm 117:1b-2  
John 20:24-29

Friday, July 4

Elizabeth of Portugal  
Amos 8:4-6, 9-12  
Psalm 119:2, 10, 20, 30, 40, 131  
Matthew 9:9-13

Saturday, July 5

Anthony Mary Zaccaria, priest  
Amos 9:11-15  
Psalm 85:9ab, 10-14  
Matthew 9:14-17

Sunday, July 6

Fourteenth Sunday in Ordinary Time  
Zechariah 9:9-10  
Psalm 145:1-2, 8-11, 13-14  
Romans 8:9, 11-13  
Matthew 11:25-30

## Question Corner/Fr. John Dietzen

# Doctrine of transubstantiation is an essential Catholic belief

Years ago, we were taught that transubstantiation—the bread and wine becoming the body and blood of Christ—is essential Catholic belief.



However, my granddaughter, who is graduating from eighth grade, says that she never heard of it although she does believe that Jesus is present in the Eucharist.

We never hear about transubstantiation even in homilies. Can you explain why? (Connecticut)

The word itself may not be used as much in catechisms and other explanations of Catholic teachings, but that in no way detracts from our belief in this great mystery of our faith.

The reality behind the word, the doctrine that our Lord is "body and blood, soul and divinity" present under the appearance of eucharistic bread and wine, will always be at the heart of Catholic Christian faith.

As for proclaiming that truth, every Liturgy of the Eucharist at Mass overflows with this reality.

Most obviously, in the words of consecration during the institution narrative of the eucharistic prayer, we hear the words of Jesus himself, "This is my body ... this is my blood."

Every time we receive the Eucharist, our "Amen" as the Communion minister declares "the body of Christ" professes, among other things, our faith in that presence of Jesus.

The word "transubstantiation" was not, in fact, applied to the Eucharist for nearly 1,200 years.

The Fourth Lateran Council in the 13th century was the first to use it to name the change in the eucharistic elements at Mass. It became common after that.

It is not used frequently today, however, because it is too much of a Latin mouthful, and we are able to express what we believe about this sacrament without resorting to such, for us, unfamiliar and obscure terminology.

The Catechism of the Catholic Church is a good example. "By the words of Christ and the invocation of

the Holy Spirit," the catechism declares, "the bread and wine mysteriously become the body and blood of Christ" (#1333).

Later, the catechism speaks at length about what happens when Christ becomes present. A "conversion" of the bread and wine into another reality takes place. The Church believes, it continues, that the word of Christ and the Spirit have power to make this change happen (#1373 to #1375).

We don't find the term "transubstantiation" at all in this explanation except at the end, and then only as part of a quotation from the Council of Trent (#1376).

Big philosophical words may have theological value, but they really don't tell us much more about the "what" or the "how," or take us any deeper into the mystery of the Eucharist.

An article about an Anglican-Roman Catholic joint declaration concerning the Eucharist refers to a "Black Rubric."

What is that? (Indiana)

"Black Rubric" is the name sometimes given to a sentence, formerly in the *Anglican Book of Common Prayer*, declaring that kneeling at Communion indicated only reverence and humility, not adoration of the consecrated bread and wine.

The "Black Rubric" contradicts official present belief of the Anglican communities concerning the Eucharist.

The joint statement to which you probably refer, which was agreed upon by Roman Catholic and Anglican theologians assigned by their respective Churches to study the Eucharist together, declares that this sacrament "presupposed his [Christ's] true presence, effectually signified by the bread and wine which, in this mystery, become his body and blood."

(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 to [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Sacred Spaces—Continuing the Ascent

The curved driveway, stone bridge,  
The flowing green lawn, swaying trees  
And flowers galore  
Welcome me.

The castle stands waiting.  
My feet climb stone stairs—  
Stairs so many have climbed before me  
In these seventy years.

The cool air from  
Inside invites me  
Into the sacred space  
Warm in spirit.

Walls inundated with prayer  
Wrap even my heart  
Sometimes made of stone,  
Sending peace into the soul.

Love embraces.  
Stress and tension evaporate,  
Replaced by  
The presence of God.

This sacred space,  
Safely, softly,  
Holds the beautiful residents,  
Fresh faces, smiling and welcoming,  
Unconditional love pouring from them,  
Touching us as we reach for hugs.  
My heart is full as tears fall.

I love these beautiful sisters,  
The Sisters of the Monastery of the  
Resurrection,  
Moving on to a new adventure  
As they continue the ascent  
To the pinnacle of Mount Carmel.

We, who are left behind,  
Also move onward  
In our own ascent of Mount Carmel,  
Holding in our hearts  
That beautiful  
Sacred space.

By Trudy Bledsoe, O.C.D.S.

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Discalced Carmelite Secular Order. She wrote this poem after the Mass and open house on June 21 marking the Indianapolis Carmel's June 30 move to the campus of the Sisters of the Third Order of St. Francis in Oldenburg.)



# 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.

**BEHR, Catherine M.**, 97, Prince of Peace, Madison, June 13. Mother of Marjorie Calvert, Marie Hoskins and Mary Catherine Jones. Sister of Mary Frances Krutel. Grandmother of 18. Great-grandmother of 28. Great-great-grandmother of 42.

**ALVINA F. BESSLER**, 89, Holy Family, Oldenburg, June 17. Mother of Janie Obermeyer, Phyllis Quiroz, Sandra Werner, Bonnie and Michael Bessler. Sister of Betty Spaeth. Grandmother of nine. Great-grandmother of nine. Great-great-grandmother of one.

**DENISON, Mary Helen (Waiz)**, 84, St. Paul, Sellersburg, June 9. Mother of Mary Pat Boone, John and Tom Denison. Sister of Carl and James Waiz. Grandmother of 10.

**FLEECE, Dorothy May (Jansing)**, 83, St. Augustine, Jeffersonville, June 14. Mother of Patricia Berger, Sandra Faller, Karen Flynn and William T. Fleece Jr. Sister of Angela Norris and William Jansing.

Grandmother of 11. Great-grandmother of 13.

**FORSTING, Dolores M.**, 82, St. John, Enochsburg, June 19. Wife of Leo Forsting. Mother of Mary DeGraw, Linda and John Forsting. Sister of Lorraine Ziegelmeier. Grandmother of one. Great-grandmother of four.

**GAVAGHAN, Elizabeth (Griffin)**, 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 7. Wife of Jim Gavaghan. Mother of Pattiann Johnson, Bill, Bob, Dennis and Jim Gavaghan. Grandmother of seven. Great-grandmother of two.

**HATFIELD, Joseph**, 74, St. Andrew, Richmond, June 10. Husband of Carol Hatfield. Father of Rita Crawford, Teresa Henson, Susan Pulis, Anna Warren and Maria Williams. Brother of Jeannie Ferriell and Jackie McConaha. Grandfather of 10. Great-grandfather of two.

**HERMANN, Louis E.**, 76, St. Mary, Rushville, June 12. Brother of Kathleen Fayhee, Marie Frait, Edith Johnson, Carolyn, Joseph, Leo and Richard Hermann. Uncle of several.

**HOLZER, James Cletus**, 88, St. John the Baptist, Osgood, June 6. Husband of Rosella Holzer. Father of Patricia Durlacher, Aletha Heaton, Joan Sarringhaur, Marie Strobel, James, John and Mark Holzer. Brother of Rita Cline. Grandfather of 27. Great-grandfather of 53.

**KOORS, Paul Edward**, 74, St. Mary, Greensburg, June 15. Husband of Sue (Wenning) Koors. Father of Nancy Castle, Kathy Simon, Gary, Ronald and Roger Koors. Brother of Dorothy Ricke. Grandfather of 12. Step-grandfather of four.

**MATHIS, Daniel Joseph**, 37, Annunciation, Brazil, June 9. Son of Christina Sneddon. Stepson of William Sneddon. Stepbrother of Sam Sneddon. Grandson of Bob and Kathleen Moore.

**MINER, Robert E.**, 84, St. Joseph, Shelbyville, June 12. Husband of Angela (Reuter) Miner. Father of Carolyn Roberts, Janet Schmidt, Dolores Seright, Alan and James Miner. Grandfather of 11. Great-grandfather of three.

**SCHOETTELKOTTE, Marlene**, 60, St. Peter, Franklin County, June 10. Wife of Charles Schoettelkotte. Mother of Gina Gillman, Andrea Miley, John and Tom Schoettelkotte. Sister of JoAnn Amberger, Mary Lunsford, Franciscan Sister Alice Retzner, John and Louis Retzner. Grandmother of nine.

**STEWART, Colleen (Schaler)**, 38, Sacred Heart of Jesus, Indianapolis, May 30. Mother of Chyla Stewart and Christopher Schaler. Daughter of Kathleen (Lynch) Schaler. Sister of Patrick Schaler. Granddaughter of Lucille (Fritz) Lynch.

**SUMMERS, Patricia**, 76, St. Anne, New Castle, June 17. Mother of Gerald Armour. Sister of Jerry and Tom Summers. Grandmother of three.

**TOFFOLO, Peggy (Durbin)**, 81, St. Matthew, Indianapolis,

June 12. Mother of Carla Kirch, Kathleen, John and Richard Toffolo. Sister of Marilyn Feltman, Joan Gudgel, Phyllis Souviner, Don and Jim Durbin. Grandmother of five. Great-grandmother of six.

**WEISENBACH, Dolores**, 77, St. Anthony of Padua, Morris, June 11. Mother of Nancy Knigga, James and Kenneth Weisenbach. Sister of Alberta Bedel, Colleta Prickel and Alfrieda Peters. Grandmother of 11. Great-grandmother of one.

**WELAGE, Leonard E.**, 84, St. Mary, Greensburg, June 14. Father of Marijean Brush. Brother of Marjorie Mahan, Mildred Moeller, Marie Olinger, Edward, Roger and Vincent Welage. Grandfather of two.

**WHITE, Joan S.**, 58, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 3. Wife of Thomas H. White. Mother of Holly Brown, Sheila Chandler and Kevin White.

**WILHELM, Ron**, 63, St. Joseph, St. Leon, June 9. Husband of Cheryl Wilhelm. Father of Rhonda Savage, Renee Vaughan, Jessica Wiedeman, Ashley, Andy and Brad Wilhelm. Son of Angela Wilhelm. Brother of Melissa Baker, Joyce Bittner, Laura DePue, Mary Jane Telles, Marlene Vogelsang, Connie, Dan, David, Jim, Leo Jr., Melvin and Tim Wilhelm. Grandfather of nine.

**ZEIHER, Oliver M.**, 89, St. Matthew, Indianapolis, June 10. Husband of Dorothy Zeiher. Father of Pam Cook, Cordel and Kendall Zeiher. Brother of Bertha Mae McKinster and John Zeiher. Grandfather of eight. †



**Missionary image**  
A woman kneels in prayer before the missionary image of Our Lady of Guadalupe after Mass on June 14 at St. Joan of Arc Church in Indianapolis.

## Providence Sister Marian Elizabeth Moriarty taught for 49 years

Providence Sister Marian Elizabeth Moriarty died on June 9 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 93.

The Mass of Christian Burial was celebrated on June 17 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Elizabeth Agnes Moriarty was born on July 29, 1914, in Cicero, Ill.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Aug. 21, 1933, professed first vows on Jan. 23, 1936, and professed final vows on Jan. 23, 1941.

Sister Marian Elizabeth earned a Bachelor of Science degree in education at Saint Mary-of-the-Woods College.

During 74 years as a Sister of Providence, Sister Marian Elizabeth ministered as a teacher for 49 years at Catholic grade schools staffed by the sisters in Indiana, Illinois and California.

In Indiana, Sister Marian Elizabeth taught at St. Patrick School in Fort Wayne from 1944-51.

In 1990, she left active ministry but continued to give residential service, first in Illinois then at the motherhouse. In 2006, she began her ministry of prayer full-time at the motherhouse.

Surviving are a sister, Patricia Tuglus of Largo, Fla., and several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sister of Providence, Saint Mary-of-the-Woods, IN 47876. †

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Archdiocesan vocations director Father Eric Johnson gives a homily during a Mass on June 12 at the Future Farmers of America Leadership Center in Johnson County during Bishop Bruté Days. The camp and retreat experience for junior and senior high-school-aged boys open to the priesthood is sponsored by the Bishop Simon Bruté College Seminary in Indianapolis.



Camper John Andrew O'Rourke, a member of St. Mark the Evangelist Parish in Indianapolis, kneels in prayer after receiving Communion during Mass on June 12.

## 'We're all brothers'

# Prayer, fun and learning help young men ponder priesthood

By Sean Gallagher

JOHNSON COUNTY—The culture of vocations in central and southern Indiana is spreading.

That fact was on display from June 11-14 at the Future Farmers of America Leadership Center just outside Trafalgar when 50 junior and senior high-school-aged boys from across the archdiocese participated in the third annual Bishop Bruté Days.

The participants came from 22 parishes and nine deaneries in the archdiocese.

Four participants who are members of parishes in the Lafayette Diocese also took part in the camp.

Bishop Bruté Days is a retreat and camping experience for young men open to the idea that God might be calling them to the priesthood. It is sponsored by the Bishop Simon Bruté College Seminary in Indianapolis.

Archdiocesan priests are present throughout the event, giving presentations on the faith, celebrating Mass, hearing confessions and presiding over Benediction in addition to being present to the young men in many informal situations.

"These guys have more energy than Quaker has oats," said seminary vice rector Father Paul Etienne with a laugh after the various groups of campers and their seminarian counselors did their often raucous group cheers on June 12.

Seminarians serve as camp counselors and lead the young men in morning and evening prayer services and also in outdoor activities such as dodgeball and soccer.

Members of the Knights of Columbus and the Indianapolis Serra Club provided meals for the camp.



Camper Dylan Jaeger, right, a member of St. Malachy Parish in Brownsburg, winds up to throw in a game of dodgeball. Standing next to him is camper Shane McConnell, a member of St. Charles Borromeo Parish in Bloomington.

"It gives me a very strong hope for our future, both in terms of the quality of guys in the seminary but also just in the number of young men that are obviously thinking about the priesthood," Father Etienne said. "I think it shows that our efforts to create this culture of vocations in the archdiocese are beginning to grow. That's encouraging."

Bringing together young men who are thinking about the priesthood from across 39 counties helps them feel less alone in their thoughts, said camper Jay Cougan, a member of Immaculate Heart of Mary Parish in Indianapolis.

"In this type of atmosphere, with seminarians and priests, I think it's a lot more open for kids of all ages to explore their vocation from God, whatever it may be, and to be proud about it and not feel pressure ... about that. It's an open and positive [environment]," Jay said.

In fact, after being at the camp for just a day, Jay felt a real bond with the other young men there.

"We're all brothers," he said. "We're doing all the prayers together and then we're doing all the physical activity with each other. It [builds] community and gets us closer together."

Although Bishop Bruté Days helps teenage boys explore a possible priestly vocation, it is also a time for archdiocesan seminarians to test their leadership skills.

"Quite often, some of the guys whose leadership skills are a little bit more questionable, when you see them in this context, you really see them developing their leadership," said Father Robert Robeson, the seminary's rector. "You realize that they are pretty good in leadership roles when that wouldn't otherwise be apparent at other times during the school year."

Seminarian Gregory Lorenz, a member of St. Roch Parish in Indianapolis, finished his first year at Bishop Bruté just weeks before he served as a camp counselor.

He said being a leader for the campers had some potentially profound implications.

"What we say and do really affects them," Lorenz said. "It's kind of a huge responsibility to keep your patience and really be aware that everyone is looking up to you."

"You have the potential to help these kids out and to help them further their faith. But you also have the potential to turn them away from that if you seem hypocritical or too uptight."

Although the seminarians' duties at the camp were serious ones, Father Robeson felt pride in watching them be good leaders.

"I'm especially proud of how they step up to the responsibility and really make this a fun but also a very prayerful and very holy experience for the kids that are coming," Father Robeson said.

"It's great for the kids to get to see that the seminarians and the priests that they encounter here are just good, normal guys who are committed to Christ, who put Christ first in their lives."

(To learn more about Bishop Simon Bruté College Seminary, log on to [www.archindy.org/bsb](http://www.archindy.org/bsb).) †



Making a human pyramid during the camp are, from left, bottom row, campers Joe Linginfelter, Marshall Tobin and Vincent Jansen, middle row, Byron Woods and Joseph Cole, and on the top, Patrick Lockhart. Seminarian Tim Wyciskalla looks on from behind.



Above, a camper wearing the Bishop Bruté Days T-shirt listens to archdiocesan vocations director Father Eric Johnson give a presentation on vocations.



Left, camper Patrick Lockhart, a member of St. Mark the Evangelist Parish in Indianapolis, tries to keep a ball away from seminarian Martin Rodriguez during a soccer match on June 12.