The Criterion staff report

Blessed Mother Theodore Guérin’s canonization date to be set

The date for a canonization liturgy, at which three other people are expected to be canonized, will also likely be announced at the meeting where significant papal matters are discussed. When Blessed Mother Theodore is likely canonized, she will become the eighth American saint and the first with strong ties to Indiana. The consistory is the “necessary last step” in the canonization process, explained Msgr. Frederick Easton, archdiocesan vicar judicial, who oversaw the local investigation of the second miracle that is leading to the canonization. Many expect the canonization liturgy to take place this fall.

A French-born sister, Blessed Mother Theodore arrived in Indiana in 1840. She and her companions established their motherhouse at Saint Mary-of-the-Woods, where they also started Indiana’s first boarding school for young girls. Before she died on May 14, 1856, Blessed Mother Theodore founded 10 other Catholic schools throughout Indiana. Blessed Mother Theodore was beatified in October 1998.

Above, Deacon Scott Nobbe places his hands in the hands of Archbishop Daniel M. Buechlein while renewing his promise to be obedient to him and his successors. Deacon Nobbe was ordained to the priesthood on June 24 at SS. Peter and Paul Cathedral in Indianapolis.

Left, Father Scott Nobbe and Archbishop Buechlein share a moment together following the June 24 ordination liturgy.

By Sean Gallagher

‘Stay in my hands, and give me yours’

Deacon Nobbe ordained to the priesthood

In a liturgy imbued with rich symbols, the love of his family and friends, and the fellowship of Archbishop Daniel M. Buechlein and his new brother priests, Deacon Scott Nobbe was ordained to the priesthood on June 24 at SS. Peter and Paul Cathedral in Indianapolis.

Quoting Pope Benedict XVI during his homily, Archbishop Buechlein reflected on the role of hands in the rite of ordination. “[The pope] said, ‘At the center is the ancient rite of the imposition of hands.’” Archbishop Buechlein said “‘With that gesture, Jesus takes possession of us. ’ In effect, he does so, saying ‘You are under the protection of my hands. … You are kept safely in the palm of my hands … Stay in my hands, and give me yours.’”

Later in the homily, the archbishop returned to the close relationship between Christ and a priest, saying that it is rooted in prayer. “Pope Benedict says that [this] is the meaning of the imposition of hands: I no longer call you servants but friends,” the archbishop said. “The core of the priesthood is being friends of Jesus, and being a friend of Jesus means being a man of prayer.”

Continuing with the theme of hands, the archbishop assured Deacon Nobbe of the prayerful support of all present at the liturgy. “Scott, today you put your hands at Christ’s disposal,” he said. “Today, we pray with you that Jesus will take you by the hand again and again, and lead you in your priestly ministry.”

Deacon Nobbe gave his hands to Christ and the Church during his ordination, but not before his parents, Paul and Joyce Nobbe, in a sense, gave him away. At the start of the liturgy, the archbishop thanked the Nobbes, members of St. Gabriel Parish in Connerville, for supporting their son in his priestly formation. But the close connection between Deacon Nobbe and his parents was further highlighted in the liturgy when Joyce Nobbe sang the responsorial psalm. Standing in the cathedral’s ambo, Joyce Nobbe sang at one point, “For it was you who created my being, knit me together in my mother’s womb.”

She acknowledged afterward the deep emotions that these words brought out in her, causing her to reflect on the “marvel of a birth and where this all went with Scott.”

But while leading the congregation in song, she kept those emotions in check. “I was trying not to think of the words even though I could feel them,” Joyce Nobbe said. “I was fine until I got down and then my knees started shaking.” Although gratified by his mother’s special role in his ordination, Father Nobbe acknowledged afterward that his thoughts were also on his paternal grandmother, Gladys Nobbe, who, at 97, was unable to attend.

A lot of the inspiration that I get comes from her knowing that she has spiritually supported me, ” he said. After the archbishop and the approximately 75 priests present for the liturgy laid their hands upon Deacon Nobbe’s head and his hands were anointed with holy chrism, he used his hands in a priestly gesture for the first time during the eucharistic prayer. He held out his hands in a unique call.

By Abby Feick

Serra Club essay, see page 10.
Pope tells Filipino president ‘well done’ for outlawing death penalty

VATICAN CITY (CNS)—“Well done,” Pope Benedict XVI told Philippine President Gloria Macapagal-Arroyo as she handed him a copy of the law she recently signed outlawing the death penalty in the Philippines.

At the end of a June 26 meeting with the pope, Arroyo gave the pope a statue of Our Lady of Guidance and a copy of the law in a leather case, telling him, “These are two expressions of the faith of the Filipino people.”

After the pope gave her some medals, she spent a couple of moments digging in her purse before pulling out her rosary and asking Pope Benedict to bless it. Earlier on June 26 in Manila, Philippines, members of the opposition parties filed an impeachment complaint against Arroyo in the House of Representatives, alleging that she has conducted political killings and violated the constitution to silence dissent. She and her supporters deny the charges.

The pope and Arroyo spent about 20 minutes speaking privately before the president presented the members of her entourage, including her son, daughter-in-law and baby granddaughter.

A Vatican statement on the meeting said the president discussed with the pope the abolition of the death penalty, a bill she signed on June 24 before leaving for Rome. In addition to banning capital sentences in the future, the law changes the death sentences of about 1,000 prisoners to life in prison without the possibility of parole.

Signig the bill, Arroyo said, “We celebrate life in its most meaningful way, by gathering our institutions together to repeal the death penalty law.”

She also thanked Congress for “expressing the moral and spiritual force” of the Filipino people.

The Vatican statement said the pope and Arroyo also discussed efforts under way to reform the Philippine Constitution, “paying special attention to the poorest sectors of the population,” to Christian-Muslim dialogue in the country and to efforts to reflect Christian values in the nation’s laws.

After Pope Benedict welcomed Arroyo into the papal library, he asked her if she had ever been there previously. “Three times,” she responded—once as a teenager in 1964 when her father, President Diosdado Macapagal, met Pope Paul VI; during her 1998-2001 term as vice president of the Philippines; and in 2003 as president.

After her meeting with the pope, she spent about half an hour with Cardinal Angelo Sodano, Vatican secretary of state, then went into St. Peter’s Basilica to pray in the Blessed Father and Vatican officials for moving forward with Mother Theodore’s canonization,” said Providence Sister Ann Margaret O’Hara, general superior, in a press release. “We are hopeful that the ceremony will occur near her feast day (Oct. 3) or near our Foundation Day (Oct. 22).”

Sister Ann Margaret said once the date for the canonization ceremony at the Vatican is established, the sisters will formulate a plan for a parallel liturgy to take place at St. Mary-of-the-Woods on the same day.

“We’ve reached the pinnacle of the pyramid,” in the canonization process, Msgr. Easton noted. He added, “I think everybody who is engaged with this, especially the Sisters of Providence, are on pins and needles to know the date.”

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

-effective July 5, 2006

Rev. Francis E. Bryan granted permission to retire as full-time instructor at Marian College in Indianapolis while continuing there as chaplain.


Rev. John Beitans, pastor of St. Lawrence Parish in Indianapolis, to a second six-year term and continuing as chaplain of the Latin Catholic Association.


-effective Jan. 10, 2007

Rev. Eric Johnson to sacramental minister of St. Agnes Parish in Nashville while continuing as Vocations Director for the Archdiocese of Indianapolis.

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Archbishop Wuerl installed as head of Washington Archdiocese

WASHINGTON (CNS)—Archbishop Donald W. Wuerl began his ministry as head of the Washington Archdiocese by pledging to make the Church’s voice heard in public debates and by recognizing the multi-ethnic nature of area Catholics. At a June 22 installation Mass attended by nine cardinals as well as government officials and foreign ambassadors sta-
tioned in the nation’s capital, the new archbishop called on archdiocesan Catholics to help him carry out his respon-
sibilities.

Each Catholic has the “weighty charge” of living the Gospel and unfolding “its implications for the issues and circum-
stances of our time,” said Archbishop Wuerl in his homily during the Mass cele-
brated at the Basilica of the National Shrine of the Immaculate Conception in Washington.

“God’s wisdom must impact on the life of society. The wisdom of God is a thread that needs to be woven through that fabric in order to create a truly good and just society,” he said.

“This aspect of ministry will bring the Church into relationship with many in the cultural, educational, social service and political world,” he said.

During his entrance procession, the archbishop shook hands with Democratic Sens. Edward Kennedy and John Kerry of Massachusetts, seated side by side in the third row along the center aisle.

“The bishop’s role is also to sanctify,” the archbishop said in his homily, noting that he will have to do this in an archdio-
cese “where Sunday liturgy is celebrated in over 20 languages.”

These Masses show that one faith is “mirrored and echoed in a vast array of cultural manifestations,” he said.

Before the Mass started, 25 representa-
tives of various archdiocesan ministries and groups greeted the new archbishop.

Archbishop Wuerl, 65, was named to head the Washington Archdiocese on May 16. Prior to that he had been bishop of Pittsburgh for 18 years.

Archbishop Wuerl comes to Wash-
ington with the reputation of being a teaching bishop because of his many cate-
chetically focused pastoral letters, the college classes he taught, the catechism he wrote and the television show he hosted.

The archbishop said in his homily that in Washington he plans to be “the voice of the great teaching tradition rooted in God’s word and God’s wisdom.”

As the head of the Washington Archdiocese, Archbishop Wuerl also will be in the national spotlight. His post in the nation’s capital places him on the Church’s front line regarding the relation-
ship between faith and politics, and the relationship of the Church with public officials whose stands sometimes oppose Catholic teachings.

This often involves looking for the fine line that separates influencing policy from becoming involved in partisan politics. It includes being pastoral to controversial Catholic politicians while not signaling support for any positions they may have contrary to Church teachings.

Archbishop Wuerl, in his homily, noted that a block away from the basilica is the headquarters of the U.S. Conference of Catholic Bishops, the hierarchy’s adminis-
trative arm, which “has the responsibility to present and reflect the voice and posi-
tion of the bishops of this country on pas-
torial and policy matters.” †

Archdiocesan purchasing director attends Archbishop Wuerl’s installation

By Sean Gallagher

Even though they have worked together for 10 years, Steve James didn’t expect Archbishop Donald W. Wuerl to stop and talk to him on one of the most important days in the archbishop’s life.

“It was pretty exciting,” said James, director of the Office of Purchasing for the Archdiocese of Indianapolis.

“You’re in a crowd with 2,500 people and here he sees you and comes over.”

The exchange happened on June 22 as worshippers were entering the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., where Archbishop Wuerl was installed during a ceremony led by the new leader of the Archdiocese of Washington.

James was invited to the liturgy because of his leadership role in Catholic Purchasing Services (CPS).

Since 1989, Archbishop Wuerl has served as the episcopal advisor to the not-for-profit organization that serves the Catholic Church in the United States in its purchasing needs.

On May 1, James was elected to a three-year term as the chairman of the board of CPS during its annual membership-
ship meeting at Longboat Key, Fla.

Just a few weeks later, the bishop was appointed by Pope Benedict XVI to one of the most visible positions of Church leadership in the United States.

As then Archbishop-elect Wuerl was making his way through the basilica before the installation Mass began, he saw James and stopped to speak to him.

James said that a crowd of photogra-
phers soon descended upon them, taking photos of their conversation and later asking James for his name.

“Being present for Archbishop Wuerl’s installation was a moment of satisfaction for James.

“It was very exciting to see that, knowing him for 10 years,” James said. “He fits the role very well. He’s a very visible person, very active out in his parishes and schools.

“Having known him for a decade, James is confident that the faithfulness of the nation’s capital will be served well by Archbishop Wuerl.

“He’s very personable, very easy to work with,” James said. “I like him. I think [people in] Washington will like him, too.” †
AIDS: Condoms vs. chastity

On May 3, a group that included this writer visited the Hector Peterson School in one of the shantytowns in Cape Town, South Africa. The school is teaching 1,619 students in 12 grades. They come from tiny homes made of corrugated steel inhabited by about 600,000 people in Cape Town. In a high percentage of those homes, teen-agers are the heads of the families because their parents have died of AIDS.

We don’t have the latest figures, but in 2002 an average of 1,370 people per day died of AIDS in South Africa. That country is only one of the sub-Saharan countries of Africa that have been ravaged by AIDS. The disease, of course, is also here in America and is spreading faster here than in much of the rest of the world.

The world knows that HIV/AIDS is spread through sexual promiscuity. The way our secular culture has chosen to fight the disease is by distributing condoms. In South Africa alone, 198 million condoms were distributed in 1999. (Again, we don’t have the latest figures.) That solution, though, hasn’t worked. The more condoms distributed, the higher the rate of HIV infections. Either they aren’t used consistently or correctly or the natural infection rate in quality.

The number of sexual partners each year is falling.” That’s the approach taken by PEPFAR, the President’s Emergency Plan for AIDS Relief. We believe it’s the correct approach. An article in the June issue of Crisis by Sue Ellen Browder reports on a successful campaign against HIV/AIDS in Uganda. It used the ABC approach: “Abstain, Be faithful, or for those who refuse to do either, use Condoms.” Using that program, rates of 13- to 16-year-olds having sex in one district of Uganda plummeted from nearly 60 percent in 1994 to less than 5 percent in 2001. Less than 10 percent of unmarried Ugandan women reported multiple partners. And national HIV infection rates fell between 1992 and 2002 from 21 percent to 6 percent.

Rand L. Stoneburner and Daniel Low-Beer of Cambridge University observed in Science magazine, “Uganda has shown a 70 percent decline in HIV prevalence since the early 1990s, linked to a 60 percent reduction in casual sex.” Browder wrote that Dr. Edward C. Green, a research scientist at Harvard’s School of Public Health, reported in the Journal of Medicine and the Person that the ABC approach is also working in other African nations. In Kenya, he wrote, the response to AIDS before 1999 was supplying and promoting condoms. After the ABC approach was introduced that year, “Between 1998 and 2003 among never-married people ages 15 to 24, the number of individuals infected dropped from 44 percent to 5 percent among men and from 68 percent to 7 percent among women. The number of newly infected triplets patients dropped from 4 percent to 2 percent, while the number among men dropped from 30 percent to 17 percent. Meanwhile, the overall prevalence of HIV in adults went from 10 percent to 6.7 percent.”

As Browder wrote in her article in Crisis, “The only surefire way to prevent AIDS in general-population epidemics is to urge people to abstain or be faithful to their spouses, condoms should be offered only as a last resort to those unwilling to do A or B. That’s not religion, but rather a verified, recent, scientif- ic finding.”

—John F. Finn

Parish Diary

Fr. Peter J. Daly

The Josephites and the Gulf: Hope after the hurricanes

New Orleans has hope. The Gulf Coast has hope. African-American Catholics in that devastated area have hope.

That’s the feeling I got after spending a week giving a retreat to the Josephite priests and brothers from the hurricane-ravaged parts of Louisiana, Mississippi and Texas.

The Josephites are a community of just under 150 priests and brothers. They are the only religious community in the Church with a charism to serve the African-American community.

Admittedly, things have looked pretty bleak for both the Gulf Coast and the Josephites. Everybody knows the devastation wrought by the hurricanes, the evil twin sisters Katrina and Rita. Two pastors on the retreat lost their parishes altogether. Several are being reassigned because their communities are “mothballed” for 18 months until it can be determined if people are coming back.

Over the past several years, like many religious orders, the Josephites have lost members that the elderly and few young men come forward for vows.

But this is where the hope comes in. Suddenly, this community is back on the radar screen of the Church in America, and the leaders of Catholic Social Scientists have had exposure to that area in relief efforts.

The Josephites do not seem dispirited. True, they are aging. Their median age is 70. Five active pastors on the retreat were over the age of 80. But they are still active in ministry in their ninth decade of life. Despite all kinds of disasters that had befell them, like St. Paul, they might be shipwrecked but they are not lost.

One of them, Father Bart Endslow, 86, is living in a little FEMA travel trailer. His rectory in Pass Christian, Miss., floated up onto the nearby railroad tracks during Katrina. That’s the approach taken by PEPFAR, the President’s Emergency Plan for AIDS Relief. We believe it’s the correct approach.

The storms have certainly changed our way of life. Our parish now has made four trips to the Mississippi Coast to help rebuild the Josephite parish in Pass Christian.

The experience of my parish has been replicated in dozens of other parishes and by hundreds of other people around the world.

This is not an opportunity to be lost. That is why they have hope.

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

Letters to the Editor

Reader: Without Jesus, death is an enemy and cannot be good or happy

I very much enjoyed the two excellent articles in the April 21 issue of The Criterion dealing with the so-called good or happy death.

Not mentioned in them, though, is the reason our deaths can be good or happy: Not because we die at home or are free from pain or even because we are surrounded by our loved ones when we die—comforting as those things undoubtedly are—but because our Lord suffered unto death so that we might be happy with him forever.

The Catechism of the Catholic Church (#1008 and #1009) says “Death is a consequence of sin. The Church’s Magisterium teaches that death entered the world on account of man’s sin. Even though man’s nature is mortal, God had destined him not to die. Death was therefore contrary to the plans of God the Creator and entered the world as a consequence of sin. Bodily death from which man would have been immune had he not sinned is thus the last enemy of man left to be conquered.

“Death is transformed by Christ. Jesus, the Son of God, also himself suffered the death that is part of the human condition.

Yet despite his anguish as he faced death, he accepted it in an act of complete and free submission to his Father’s will. The obedience of Jesus has transformed the curse of death into a blessing.”

Without Jesus, death is an enemy and a curse and cannot be good, happy or beautiful. Through him, and only through him, can death be good or happy because it can become the door to eternal and blissful life.

Finally, the articles also did not mention that in a speech given a little more than a year before his own death, Pope John Paul II made it clear he believed that “the administration of water and food, even when provided by artificial means, always represents a natural means of preserving life, not a medical act. Its use, furthermore, requires the consciences of those involved, necessarily, as and until it is seen to have attained its proper finality.”

The Catechism of the Catholic Church, (#2729) says, “Even if death is thought imminent, the ordinary care owed to a sick person cannot be legitimately interrupted.”

I am grateful for your wonderful publication.

Thomas Tarzian, Bloomington
Prayer is deep connection with God in our daily life

Pope Benedict XVI said to the young pilgrims in Cologne at World Youth Day. “It is not ideologies that save the world, but only turning to the living God, who is our creator, the guarantor of our freedom, the guarantor of what is truly good and true. The true revolution consists solely in turning without reserve to God, who is the measure of what is right and [at] the same time is eternal love. And whatever could save us if not love?”

A commentator on the Holy Father’s encyclical “God is Love” thought of what the fox said to the Little Prince in the Saint-Exupery story: “One does not see well except with the heart. The essential is invisible to the eyes. Men have forgotten this truth. You must not forget it.” The thought expresses well the way the pope encouraged us to carry on the practice of charity: “to see with the eyes of the heart.”

As successors of the Apostles, the bishops are charged with the primary responsibility for carrying out the diaconia in the particular Churches. Many people do not realize that the bishop is in fact the person who carries out the diaconia in fulfilling this responsibility. One thinks of Catholic Charities agencies and organizations such as the Society of St. Vincent de Paul and many others.

The Holy Father wrote: “More than anything, the personnel who carry out the Church’s charitable activity should be moved by Christ’s love, persons whose hearts Christ has conquered with his love, awakening within them a love of neighbor… The personnel of every Catholic charitable organization want to work with the Church and therefore with the Bishop, so that the love of God can spread throughout the world.”

The pope stressed the point that, “My deep personal sharing in the needs and sufferings of others constitutes a sharing of my very self with them. If my gift is not to prove a source of humiliation, I must give to others not only something that is my own, but my very self. I must be personally present in my gift.”

Those who serve are not superior to the ones served, however miserable the situation may be. “Christ took the lowest place in the world—the Cross—and by this radical humility he redeemed us and constantly comes to our aid.”

“When we consider the immensity of others’, we need, can, on the one hand be driven towards an ideology that would aim at doing what God’s governance of the world apparently cannot fully resolving the problem. Or we can be tempted to give in to inertia, since it would seem that in any event nothing can be accomplished. At such times, a living relationship with Christ is decisive.”

These thoughts led the Holy Father to a final major point. “Prayer, as a means of drawing ever new strength from Christ, is concretely and urgently needed. People who pray are not wasting their time, even though the situation appears desperate and seems to call for action alone. Prayer does not undermine the struggle against the poverty of our neighbors, however extreme. In the example of Blessed Teresa of Calcutta, we have a clear illustration of the fact that time devoted to God in prayer not only does not detract from effective and loving service to our neighbor, but is in fact an inexhaustible source of that service. In her letter for Lent 1996, Blessed Teresa wrote to her lay co-workers: ‘We need this deep connection with God in our daily life. How can we obtain it? By prayer.’

‘It is time to reaffirm the importance of prayer in the face of the activism and the growing secularism of many Christians engaged in charitable work… A personal relationship with God and an abandon- ment to his will can prevent man from being demoted and save him from falling prey to the teaching of fanaticism and terrorism.’

Briefly, the Holy Father addressed the Archbishop Buechlein’s intention for vocations for July

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

The El Papa Benedicto XVI expresó a los peregrinos en Colonia: “No son las ideologías las que salvan el mundo, sino sólo dirigiendo la mirada al Dios viviente, que es nuestro creador, el garante de nuestra libertad, el garante de lo que es realmente bueno y auténtico. La revolución verdadera consiste únicamente en mirar a Dios, que es la medida de lo que es justo y, al mismo tiempo, es el amor eterno. Y ¿qué puede salvarnos sino el amor?”

Un comentarista de la encíclica del Papa Benedicto XVI expresó: “Más que nada, la personalidad que conduce a la vida charitativa debe ser movida por el amor de Cristo, personas cuyo corazón se puede ver bien. Lo esencial es invisible a los ojos. Los hombres no han olvidado esta verdad. Tú debes olvidarlo.” Esta idea expresa muy bien la forma como el papa nos invita a deem- pernar la práctica de la caridad: “ver con los ojos del corazón.”

Como sucesores de los apóstoles, la principal responsabilidad de los obispos es llevar a cabo la diaconía en nuestras iglesias particulares. Muchos integrantes de la diócesis ayu- dan al obispo a cumplir con esta responsa- bilidad. Nos tememos que las agencias de caridad católicas y organizaciones tales como la Sociedad San Vicente de Paul, y muchas otras más.

El Santo Padre escribió: “Habán de ser, pues, personas movidas ante todo por el amor de Cristo, personas cuyos corazones han sido conquistados por Cristo con su amor, despertando en ellos el amor al prójimo…” El amor como medio para recibir constantemente fuerzas de Cristo. Quien reza no desperdicia su tiempo, aunque todo haga pensar en una situación de emergencia y parezca impulso sólo a la acción. La piedad no escatima la lucha contra la pobreza o la miseria del prójimo. La beatita Teresa de Calcuta es un ejemplo evidente de que el tiempo dedicado a Dios en la oración no sólo deja de ser un obstáculo para la eficacia y la dedicación al amor al prójimo, sino que es en realidad una fuente inagotable para ello. En su carta para la Cuaresma de 1996 la beatita escribió a sus colaboradores laicos: “Nosotros necesitamos esta unión íntima con Dios en nuestra vida cotidiana. Y ¿cómo podemos conseguirla? A través de la oración.”

“Ha llegado el momento de reafirmar la importancia de la oración ante el activismo y el secularismo de muchos cristianos comprometidos en el servicio caritativo… La familiaridad con el Dios personal y el abandono a su voluntad impiden la degradación del hombre, lo salvamos de la esclavitud de doctrinas fanáticas y terroristas.”

Benedict XVI’s intention for vocations for July

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

El Santísimo Papa abordó brevemente el tema de la tentación de dudar de la bonda- dad de Dios. “En un momento no nos da a conocer el motivo por el que Dios frena su brazo en vez de intervenir [ante nue- stro sufrimiento]. Por otra parte, Él tan- poco nos impide gritar como Jesús en la cruz: ‘Dios mío, Dios mío, ¿qué me has abandonado?’ Debemos permanecer con esta pregunta ante su rostro, en diálogo onar: ‘Hasta cuándo, Señor, vas a estar sin hacer justicia, tú que eres y t’vayas?’...’ En efecto, los cristianos siguen creyendo, a pesar de todas las incomprensiones y confusiones del mundo que les rodea, en la bondad de Dios y su amor al hombre.”

La segunda sección de la encíclica del papa termina con estas palabras: “El amor es posible, y nosotros podemos ponernos en práctica porque hemos sido creados en imagen de Dios. Vivir el amor y, así, llevar la luz de Dios al mundo: a esto quisiera invitar con esta encíclica.”

La intención de vocaciones del Arzobispo Buechlein para julio

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

La oración es una conexión profunda con Dios en nuestra vida diaria

La oración es una conexión profunda con Dios en nuestra vida diaria
July 2
Saint Meinrad Archabbey, Arch-
chapel Church, 200 Hill Drive, St.
Meinrad. Information: 812-357-6611 or e-mail vinson@saintmeinrad.org.

July 3-July 7
St. Mark the Evangelist Parish,
535 E. Third St., Bloomington. “Summer Reflection,” class, 6-8 p.m., $50 per person. Information: 317-983-8067 or michaela.farmat@sindac.org.

July 12 August 12
St. Meinrad Archabbey, Oldenburg. “Let’s Make an Animal Mask,” children in grades K-5. Linda Ottaway, presenter. 35 per child; additional siblings. Information: 812-357-6611 or e-mail misfarms@isindac.org.

August 18-20
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “We Prodigal Son and His Elder Brother,” Benedictine Father Eugene Hesseltine, presenter. Information: 812-357-6611 or e-mail iquest@archdiocese.org.

August 25-27

August 27
Our Lady of Fatima Retreat House, 535 E. 56th St., Indianapolis. Summer Reflection, “Parables 101: Paradoxes, Not Problems,” Richard W. Smith, presenter, 7-9:30 p.m., $10 per person or $25 per family. Information: 317-545-7681 or e-mail sew@archindy.org.

September 23

Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration after 8 a.m. Mass-5 p.m. Information: 765-647-6981.


Our Lady of the Greenwood Parish, 533 S. Meridian St., Greenwood. Caregivers support group, 7-8:30 p.m. monthly meeting sponsored by Alzheimer’s Association. Information: 317-888-2681, ext. 29.

Summer fun
First-grade Patrick Burke cools down at the end of the last day of classes at St. James School in Westfield on June 18. Students got the chance to enjoy the water spray from a fire-engine tanker being used to cool off and head out for summer break.
The Benedictine monks of Saint Meinrad Archabbey celebrated the 60-year priesthood jubilee of Father Ralph Lynch and the 50-year jubilees of Father Cyprian Davis and Father Mel Patton on May 28 in St. Meinrad.

Father Ralph was born on May 20, 1920, in Cleveland. He made his profession of vows as a Benedictine monk on Aug. 6, 1942, and was ordained a priest on June 11, 1946. He received a Master of Divinity degree from Saint Meinrad School of Theology in 1947 and a Master of Arts degree in econometrics from the University of Notre Dame in 1954. Father Ralph taught civics, history and economics for more than 20 years at Saint Meinrad School of Theology as well as at the Benedictines’ former high school and former college. From 1982-84, he served as chaplain at Holy Angels Convent in Jonesboro, Ark., and at St. Paul Hermitage in Beech Grove.

He also served as secretary to the archabbot, coordinator of pastoral assistance, assistant oblate director and Archabbot Library staff member.

Until 2006, he was chaplain for a lay Dominican community in New Hope, Ky. He currently resides at Saint Meinrad.

Father Cyprian was born on Sept. 9, 1930, in Washington, D.C. He professed his vows on Aug. 1, 1951, and was ordained on May 3, 1956.

He received a Master of Divinity degree from Saint Meinrad School of Theology in 1956 and a Licentiate of Sacred Theology from The Catholic University of America in 1957. He also earned a licentiate in 1963 and a doctorate in history in 1977 from the University of Louvain in Belgium. He also holds several honorary degrees.

Father Cyprian taught history at Saint Meinrad School of Theology and the former college from 1957-82. He also served as a visiting professor in West Africa, Senegal and Burkina Faso as well as at several Benedictine and Trappist monasteries in Nigeria.

He received the John Gilmary Shea Award from the American Catholic Historical Association for his book titled *The History of Black Catholics in the United States*. He has written and edited many articles and books on black Catholic history and lectured throughout the United States.

Father Cyprian serves as professor of Church history at Saint Meinrad School of Theology. He also regularly teaches black Catholic history courses at Xavier University in New Orleans. He also serves as archivist for Saint Meinrad Archabbey, the Swiss-American Benedictine Congregation and the National Black Catholic Clergy Caucus.

Father Mel was born on March 2, 1925, in Fairview Village, now called Fairview Park, in Ohio.

He made his first profession of vows on July 31, 1935, and was ordained to the priesthood on Sept. 22, 1956.

Father Mel earned a Bachelor of Arts degree from John Carroll University and a Master of Divinity degree from Saint Meinrad School of Theology. He completed a post-graduate work at Marquette University.

Prior to coming to Saint Meinrad, Father Mel served in the U.S. Army from 1944-46, and earned a Purple Heart and Bronze Star. He also taught Latin, English, music and journalism at Saint Meinrad’s former high school and college. He was also the organist for the monastic community for many years.

Father Mel also ministered as director of retreats and director of public relations at Saint Meinrad, and served as a chaplain at Fort Knox in Kentucky for many years.

After concluding his career as a teacher, he was the chaplain at Holy Angels Convent in Jonesboro, Ark. He presently serves as the infirmary chaplain at Sacred Heart Monastery in Yankton, S.D.

Catholics, Jews meet on schools, anti-Semitism, anti-Catholicism

WASHINGTON (CNS)—The annual U.S. Catholic-Orthodox Jewish consultation drafted a joint statement on school choice and heard a report on anti-Semitism and anti-Catholicism on the Internet during a meeting in New York June 14.

According to the report, the Internet has more than 5,000 hate sites and computer game offerings that are anti-Semitic or anti-Catholic or both.

The consultation involves the U.S. Conference of Catholic Bishops’ Committee on Ecumenical and Interreligious Affairs and the Rabbinical Council of America and Union of Orthodox Jewish Congregations of America.

In a joint press communiqué after the meeting, released by the USCCB in Washington on June 20, the participants said the statement on school choice “was approved, pending several minor emendations.”

Eugene Fisher, an associate director of the USCCB Secretariat for Ecumenical and Interreligious Affairs, told Catholic News Service the statement should be released this summer.

The communiqué said the statement addresses “the various constitutional approaches being considered in various states to provide equitable means of addressing the needs of the widest range of children, especially low-income families in various religious communities.”

Mark Weitzman of the Simon Wiesenthal Center presented the results of his study of hate sites on the Internet.

The communiqué said he told the group that hatred-promoting games on the Internet include such action as shooting “weebaks”—Mexican immigrants—and running death camps for Jews.

“There are a number of common themes in the sites aimed primarily at Jews and/or the Catholic Church,” the communiqué said. “Both are frequently linked with Satan and portrayed as conspiratorial, ever plotting to take over the world, and as polluting the racial purity of the white race.”

Weitzman also found significant differences.

“What makes the two forms of hate-mongering different,” the communiqué said, “is that the anti-Catholic sites do not call for genocide of all Catholics as the anti-Semitic sites do for Jews, and they are not sponsored by governments, while a number of anti-Semitic sites are sponsored by Arab governments.”

Weitzman told the group that there is a need to alert schools, public and private, “that they cannot simply assign a topic and let children loose on the Net,” the communiqué said.

“Jews and Catholics must work together to combat the stereotypes of us both that are all too prevalent in modern society,” it added.

The co-chairman of the meeting from the Catholic delegation was Bishop William P. Murphy of Rockville Centre, N.Y. The Jewish co-chairman was Rabbi Fabian Schonfeld of the Young Israel of Jersey City in West Orange, N.J., and chair of the Rabbinical Council of New York, chairman of the Interreligious Affairs Committee of the Rabbinical Council of America.
right hand in the direction of the altar where the archbishop was consecrating the bread and wine.

“That was just momentous for me,” Father Nobbe said after his ordination. “I was extremely calm. I think it was a sense of overwhelming peace and gratitude that was present that made me calm instead of being nervous at that point, being the first time to concelebrate at Mass.”

The ordination Mass concluded with Father Nobbe joining Archbishop Buechlein in the final blessing.

Many who sought the newly ordained priest’s blessing after the liturgy were members of the archdiocese’s Hispanic community. On July 5, Father Nobbe will begin service as the archbishop’s part-time executive assistant and his liaison for Hispanic ministry in the archdiocese. He will also minister to Hispanics in the Indianapolis West Deanery.

Franciscan Father Tom Fox, who has ministered to archdiocesan Hispanics for 12 years, said he is looking forward to having Father Nobbe join him in this ministry.

“I am just thrilled to death about this,” he said. “I think Scott knows the community well. I think he’ll just be first class.”

Gerardo Dimas, a Hispanic member of St. Monica Parish in the Indianapolis West Deanery, was also present for the liturgy.

“It’s the first time that I’ve come to an ordination,” he said. “I’ve wanted to come, but I never had the chance. But today is the day. And he is important for us.”

Father Nobbe celebrated a Mass of Thanksgiving at 10:30 a.m. on June 25 at St. Gabriel Church in Connersville.

Benedictine Father Guerric DeBona, a monk of Saint Meinrad Archabbey and a member of the faculty of Saint Meinrad School of Theology, was the homilist at the Mass.

Among the 12 priests concelebrating were Father Joseph Riedman, pastor of Holy Spirit Parish in Indianapolis; Father Harold Rightor, pastor of St. Martin Parish in Yorkville and St. Paul Parish in New Alsace; and retired Father Donald Schmidlin.

Father Nobbe will celebrate all the weekend Masses on July 1-2 at St. Thomas the Apostle Church in Fortville, the parish where he grew up.

(For more photos, log on to www.CriterionOnline.com.)
By Sean Gallagher

BEECH GROVE—Throughout his life, Msgr. Richard Kavanagh has been a close friend to many people, and relatives of Msgr. Kavanagh. He is known for his generous heart and his dedication to his faith and his community. Msgr. Kavanagh passed another milestone in June 2 when he celebrated his 94th birthday. He has been a priest for 70 years and his long path that Msgr. Kavanagh has trod is a profound mystery in being a priest. Msgr. Kavanagh still knows there is a profound mystery in being a priest. The long path that Msgr. Kavanagh has trod is a profound mystery in being a priest. Msgr. Kavanagh still knows there is a profound mystery in being a priest.

After celebrating his first Mass on June 7, 1936, then Father Richard Kavanagh, third from left in front row, poses in front of the rectory of SS. Peter and Paul Cathedral in Indianapolis. Asisting him at the Mass were, from left in the front row, Benefide Father Bernadine Shine, Father Bernard Shanahan, Father William Berrett, and from left, in the second row, Fathers J. Hickey, J. O'Brien and J. Conley. In the third row were seminarians Joseph Dooley, Charles Koester and Berault (first name unknown).

The 94-year-old resident of St. Paul Hermitage in Beech Grove on the occasion of the 70th anniversary of his priestly ordination. Msgr. Richard Kavanagh celebrates 70 years as a priest.

"Bishop Ritter promised me that he would let me go," said Msgr. Kavanagh. "But then another Father [Thomas] Finneran was removed from Cathedral [High School] and Bishop Ritter came to me and said, 'I have to send you to Cathedral. You can't go now, but the next time I send a priest as a chaplain, you can go.'"

"It's everything to me," said resident Bosler and Schulte didn't think the Mass would be. It was a very interesting time for me."

"I didn't have any trouble with that," he said. "Towards the end of the council, we had all kinds of meetings explaining things. We prepared [the parishioners] well for the changes."

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Maryknoll priest recalls life with talented, humble ‘Servant of God’

MARYKNOLL, N.Y. (CNS)—Maryknoll Father Dan Dolan remembers the colleague he called “Father Vince” as a very “focused and serious type” with “a unique combination of talent and modesty.”

Maryknoll Father Vincent Capodanno, whom Father Dolan met in 1959 when both were engaged in pastoral work in Taiwan, is now also called “Servant of God.”

Ordained to the priesthood June 14, 1958, Father Capodanno spent the first eight years of his priesthood as a missionary in Taiwan and Hong Kong. Commissioned as a lieutenant in the U.S. Navy Dec. 28, 1965, he asked to serve with the Marines in Vietnam and joined the 1st Marine Division in 1966 as battalion chaplain.

Father Capodanno “set an example for other missionaries in the way he carried out his duties as chaplain, and his complete dedication to the men for whom he was pastor,” added Father Dolan. He said the chaplain “was willing to face a considerable amount of danger to be with the troops on the front lines of battle.”

He was posthumously awarded the nation’s highest military honor, the Congressional Medal of Honor, “for conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty.”

Father Capodanno “was very mature for his years, very committed and concerned about doing mission work, and everything he did in life was the same way,” Father Dolan said. “He put his heart and soul in it in every way.”

A tribunal set up by the Archdiocese for the Military Services is gathering information about Father Capodanno’s life and virtues for eventual presentation to the Vatican Congregation for Saints’ Causes. †

Serra Club vocations essay

By Abby Feick

Priests and religious wash away loneliness, suffering and hunger

Priests, brothers and sisters each have a unique call on their journey toward salvation. They do as Jesus instructed his apostles, “Go, and wash the feet of others,” on their own behalf.

By serving their community, physically and spiritually wash others’ feet. While doing this, they truly show Jesus’ presence to everyone.

Priests, brothers, and sisters preach God’s word, care for the needy and play the part of God’s glory. Religious do exactly as Philippians 2:12 says: “So then, my beloved, obeying as you have always been … work out your salvation with fear and trembling.”

Brothers wash the feet of others by living holy lives and by praying for others. St. Francis of Assisi, an Italian brother, consumed his whole life caring for others. St. Francis, while adopting a life of physical poverty, helped those who were spiritually poor. St. Francis, who began a religious order with those who joined him, had over five thousand people following his rule by his death.

The Little Sisters of the Poor, located at St. Augustine Home in Indianapolis, are an excellent example of willingly washing the feet of others. The Little Sisters of the Poor, who care for the elderly everyday, help them physically, mentally and spiritually.

When they bend over to listen, they wash away loneliness. When they gently lift the elderly and talk to them tenderly, they wash away suffering. They wash away hunger when they spoon feed and carefully wipe the chins of those that are helpless.

The Little Sisters of the Poor listen to Christ’s instruction and practice it daily.

The late Msgr. Francis Tuohy, a former pastor of Christ the King Parish in Indianapolis, was a priest who daily strived to cleanse the feet of others.

He worked his entire life informing others of God’s love for them. Through his own example of joy, Msgr. Tuohy showed others how people are drawn to Christ through the spirit of joy.

He washed the feet of his parishioners by teaching them that the foundation of joy was to always “wish others well.”

Msgr. Tuohy showed people how to always have an open door by welcoming everyone.

Also, he taught his parishioners how to wash the feet of the less fortunate by never refusing the request of visiting missionaries to speak to his parishioners about their needs.

When he humbly heard confessions, Monsignor asked us to wash his feet by saying, “Please, pray for me.”

Jesus’ instruction to wash the feet of others calls us to act humbly and to be holy.

Jesus taught us to lead holy lives because he wants us to be happy.

The ultimate happiness rests in our salvation. Priests, brothers and sisters work out their salvation by being obedient to Christ’s model, which is washing others’ feet.

(Abby Feick is the daughter of Tom and Carol Feick, members of Christ the King Parish in Indianapolis. Abby just completed the eighth grade at Lumen Christi School in Indianapolis and is the eighth-grade division winner in the 2006 Serra Club Vocations Essay Contest.) †
Catholics need to look back in order to move for ward

By Fr. Lawrence E. Mick

When the Second Vatican Council (1962-65) called for a renewal of the liturgy, there was approval to a movement that had been in process many years. Much of the movement’s momentum was generated by historical studies in the previous century that uncovered insights into how the liturgy was celebrated in the early periods of Christian history.

Renewing the liturgy involved looking back to our past to discern the way forward. This was not a matter of finding some ideal previous period when the liturgy was perfect. But knowing how things were done in the early centuries, and how various additions and changes occurred, provided the basis for wise decisions for the present and the future.

The fathers of the Church, early writers who left written records of their theology and preaching, offer a rich treasure of insights about the liturgy. St. Justin describes the Eucharist as it was celebrated in the second century: “On the day which is called Sunday, all, whether they live in the town or in the country, gather in the same place. Then the memory of the Apostles or the writings of the prophets are read for as long as time allows. When the reader has finished, the president speaks, exhorting us to live by these holy teachings. Then we all stand together and pray. Then... bread, wine and water are brought. The president then prays and gives thanks as well as he can. And all the people reply with the acclamation: Amen!”

“After this, the Eucharists are distributed and shared out to everyone, and the deacons are sent to take them to those who are absent.”

That description tells us that much of what we do at Mass is very ancient. Justin even goes on to describe the collection:

Yet some things are quite different.

In the next century, a document called “The Apostolic Tradition,” attributed to Hippolytus, contains much information about the catechumenate (the preparation of those joining the Church), the ordination of bishops, priests and deacons, and the celebration of the Eucharist. The text of the eucharistic prayer found in this work is the basis for our current Second Eucharistic Prayer.

In the fourth century, St. Augustine also left us much information on the catechumenate, on the meaning of baptism, on penance and many theological issues of the day. Some of his preaching about the Eucharist is as vibrant and stimulating today as it was so long ago.

“It is your own mystery that is placed on the altar,” he taught the newly baptized. “You reply ‘Amen’ to that which you are, and by replying you consent. For you hear ‘The Body of Christ’ and you reply ‘Amen’... Be what you see, and receive what you are.”

Another time, he chastised his congregation for trying to decapitate Christ by thinking they could receive just Christ (the head) without embracing the Church (his body).

Hippolytus, Augustine and other ancient writers like Cyril of Jerusalem, Theodore of Mopsuestia and Ambrose of Milan left us many insights into the classical form of the catechumenate in their time. Those records were invaluable when recent scholars were called upon by the bishops at Vatican II to restore the catechumenate for use today.

We can draw from that experience, letting the past shed light on issues today.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

By Joseph F. Kelly

Modern Americans have grown accustomed to hearing about “cultural wars,” a conflict between different groups claiming to represent either Christian values or individual freedom.

As with most wars, there is no middle ground and Catholics can find themselves pitted by which way they should turn or even whether they should turn at all.

In the fifth century, a similar cultural war erupted. What should Christians do about Roman culture? Could they use it or was it essentially anti-Christian? Could Christians benefit from this culture or would they be corrupted by it?

The answer came from one of the greatest theologians of all time, St. Augustine of Hippo (354-430). He found an obscure passage in the Book of Exodus (Ex 12:35-36) where the departing Hebrews took some of the “goods of the Egyptians;” that is, their material possessions.

Augustine said the “goods of the Egyptians” symbolized pagan culture, and just as the Hebrews used these goods, so could “modern”—that is, fifth-century—Christians use Roman culture.

Augustine avoided extremism. He urged Christians to look carefully at Roman culture to see what was good about it and to use that. Conversely, he urged them to avoid what was harmful.

Catholics do not accept a culture that considers abortion a “choice” or accept a rampant materialism that values people more for their possessions than for their virtues.

But Catholics can accept a culture whose care for tsunami victims produced charitable giving at a previously unheard of rate and which slowly but surely has pushed so many diseases into oblivion. One of my daughters works in a neonatal unit at a hospital. She told me that thanks to ultrasound machines, more and more people realize that fetuses really are babies—individual persons with a right to life. However inadvertently, this piece of modern technology which is used so commonly in pregnancy today makes some people reconsider having an abortion.

This is not an exception. Thanks to modern communications technology, people in the prosperous Western world have been made aware of the sufferings of people in much of the rest of the world.

Pope Benedict XVI’s call for help for the Darfur region of Sudan, for example, resounds more effectively because we cannot avoid what is happening there.

St. Augustine’s insight helps us value and promote the goods in our culture.

(Joseph F. Kelly is chairman of the Department of Religious Studies at John Carroll University in University Heights, Ohio.)
Cynthia Dewes
From the Editor Emeritus/insisted that Gentile converts had to those unfamiliar with it: Desideratum—"is shared here in prose poem church's founding date was transferred to the Rev. Frederick Kates, used the poem (1872-1945). proves it was written by Terre Haute, unmarried women. Only in "junior high" teaching everything from art to geography. and listen to others, even to the dull and less persons than yourself. gentleness. As my thoughts go start to feel hot again I recall my skittering barefoot to the pool along the swim-run-baked sidewalks of my neighborhood. I suppose these memories are more vivid than any of the 4-year-old son, Michael, has started to take swimming lessons at a nearby YMCA. But if Paul thought that that settled the Antioch and Titus returned to Antioch with a letter saying that Gentile converts did not have to be circumcised. But Paul thought that what settled the matter, he was badly mistaken. Soon, Peter arrived in Antioch to learn more about his companions in Jewish and Gentiles. This was new to him. Then other Jews from Jerusalem arrived just at a time when they were intent on driving a wedge between the Jews and Gentiles, and they did over it the Revised Standard Version (RSV) and Gentiles did not eat together. Even Peter and Barnabas were swept up, as Paul wrote in his letter to the Galatians (Gal 2:11-14). Paul stood up to them, calling them hypocrites. When Paul lost the battle. The Jewish Christians continued to refuse to have table fellowship with Gentiles. It got so contentious that Paul no longer wanted to be part of the Church of Antioch. He decided to do what he had planned—move to Ephesus and continue his missionary work. From now on, though, he wouldn’t do it under the auspices of Antioch. This was to have repercussions. †

Faith and Family/Sean Gallagher

One Hoosier’s words of wisdom for all faiths

On a dusty shelf recently, I found a paper "jacket" meant to protect a 45 rpm record, which was misspelled. Printed on the jacket are inspirational words by the Confederate Desiderata," wrongly credited as being first published in 1820 in Old St. Paul’s Church in Baltimore, Missouri. The Desiderata poem proves it was written by Terre Haute, Ind., poet and lawyer Max Ehrmann (1878-1935). The only connection between "Desiderata" and the Baltimore Episcopal church is that in 1954 the church’s reciters, the Rev. Frederick Kates, used the poem in devotional materials. Somehow the church’s founding date was transferred to the poem. "Desiderata”—Latin for “Things to be Desired”—is shared here in prose poem style for Criterion readers, especially those unfamiliar with it.

"Go placidly amid the noise and the haste and remember what peace there may be in silence. As far as possible without intruding on good times with persons. Speak your truth quietly and clearly; and listen to others, even to the dull and less persons than yourself. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe no less than the stars and the trees and the flowers and the animals and the rocks. And whatever you are to do or be you must do or be as service. Whatever it is you do or be, whatever you conceive him to be. And whatever your labors and aspirations, in the noisy confusion of life, keep peace in your soul. With all its sham, drudgery and broken dreams, it is still a beautiful world. Be cheerful. Strengthen our faith in God and other people. May we have our first few strokes in trusting God more. But he’s always ask- ing us to be more trustful and patient. May we ever be bathed in his love. Just like Jesus 2000 years ago invited the children to come to him at the deep” (LK 5:4), God calls us today to immerse ourselves in the depths of his love through the greater and greater trust in him. His love, if we embrace it, will cast out all our fears. For us, contentment in our growth of faith and the other virtues is not an option. God always urges us more and more of ourselves, to approach that height and depth of love where we cling only to his love. The deep waters of God’s love may seem scary to us, like the deep end of a big pool for a 4-year-old swimming student. The water of God’s love is where our feet can touch the floor. Flowing under your fears and dive into the abyss of God’s love this summer. †

Perspectives

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Thirteenth Sunday of Ordinary Time

The Sunday Readings

Sunday, July 2, 2006

• Wisdom 1:13-15, 2:23-24
• 2 Corinthians 8:7, 9, 13-15
• Mark 5:21-43

The Book of Wisdom is the source of the first reading.

When this book originally was written, the plight of God’s people was not a new experience. They had experienced many difficulties in their history. Among these experiences was the loss of their national independence, resulting in an ongoing humiliation and misery. Many people had left the Holy Land and made new homes elsewhere. But in these new places, if they retained their ethnical and religious identity, they were virtual outcasts.

It is not surprising, therefore, that the obviously devout author of Wisdom took pains to insist that “God does not make death.” God does not design the hardships and misfortunes that come upon people. The evil wills of people bring these misfortunes upon others.

Nevertheless, God’s justice and goodness will prevail. It may be that time is required for the ship of human life to right itself when it is tossed by the strong waves of evil, but the ship will right itself because God’s justice ultimately will prevail.

St. Paul’s Second Epistle to the Corinthians supplies the second reading. This reading states a fact that even good people, even committed Christians, are inclined to forget. This fact is that the greatest treasure is not stored in vaults, but rather is the knowledge of God and the insights for living that this knowledge produces.

The Apostle continues to say that if anyone has a surplus in the things of this earth, then this surplus should be put at the disposal of those in need.

For its last reading, the Church this weekend offers us a passage from the Gospel of Mark.

It is a collection of two miracle stories. In the first story, a synagogue official, Jairus to sincerity and to faith. He was daughter is critically ill. There is no reason to think that faith illumined the mind. Faith eased the way for wisdom. So, in his personal goodness, and in his religious devotion, Jairus was able to recognize the divine power within Jesus. Jesus, of course, goes to the girl’s bedside and heals her. She rises and walks around. Everyone saw her recovery. It was not imaginary.

In the second story, a woman with a chronic hemorrhage approaches Jesus. Discreetly, the Gospel does not precisely describe the hemorrhage, but it was gynecological in nature, as likely it was, she was by this fact ritually unclean. This factor set her apart outside the community.

Under the same rules, anyone whom she touched also was unclean. However, she touched the garment of Jesus. He allowed it. No earthly circumstance could render the Lord unclean. He was the blameless Son of God.

Jesus realizes her faith. He tells her that her faith has cured her. The hemorrhage stops.

Reflection

These three readings all remind us that human reasoning can be flawed. In the first reading, attention obliquely is drawn to the fact that some people willingly hurt others on a modest scale or on a great scale. The minds of oppressors are distorted, but oppressors often continue to work their evil. Even good people can fail to see that hardships come not from God, but from nature or the evil acts of others. Paul, in the second reading, reminds us that our priorities easily can be confused.

Finally, St. Mark’s Gospel tells us that sickness and anxiety are part of life. Jesus possesses the key to eternal life. We access this key by turning to the Lord. However, we must be sincere. Our faith must be real.

Church no longer publishes ‘Index of Forbidden Books’

Q I recall years ago reading about the “Index of Forbidden Books,” a list of books that Catholics were not supposed to read or even own.

What happened to this index? Where might one obtain a current list? (Texas)

The Catholic Church has recognized almost from the beginning that what people read greatly influences their faith, for good or bad. This is the reason, for example, that Christians always have monitored translations and copies of the sacred Scriptures carefully to make certain they were as accurate as humanly possible. Some of the most colorful and surprisingly acrimonious documents we possess from early Christianity are letters that flowed between early theologians and saints—notably St. Augustine and St. Jerome—arguing about the most appropriate translation of words in the Bible.

This concern eventually extended to other writings, books relating to religion and Christian religion in particular, which it was judged that Christians should not read, at least without sufficient preparation and background.

The first actual list or “Index of Prohibited Books” was issued in 1557 by the Congregation of the Inquisition. In 1571, after the Council of Trent, Pope Pius V established a Congregation of the Index to be in charge of the list and keep it updated. The Index continued in one fashion or another up to modern times.

In 1987, Pope Leo XIII placed such duties controlling the availability of literature more in the hands of diocesan bishops.

Gradually, particularly in the last century, the prohibition against printing, selling, possessing or reading certain books was mitigated and now is repealed altogether.

The 1983 Code of Canon Law contains no provision for a list of prohibited books. There is no such list today. Approval by proper Church authorities is still required for certain types of publications, either before or after they are printed. These generally include translations and editions of the Bible, liturgical and devotional books, and works intended as texts for religious instruction (“see especially Canons #824-#830”). Although these provisions are considerably less restrictive than previously, the Church understands continues the same concern for the integrity of our faith. The shift is toward a different understanding of the way that Church law should reflect that concern.

Q I have a question about “hell” in the Apostles Creed. A clergyman recently gave a different answer than the one I was taught.

The creed says Jesus “descended into hell.” According to the minister, his time in hell was part of the suffering that Jesus endured for our sins. What does this part of the creed mean? (Arkansas)

The belief of Catholics and most other Christians is that the redemption suffering of Jesus ended at the moment of his death. There was no extension of his Passion in whatever happened after he died.

The word “hell” in the creed does not stand for the “hell of the damned,” its usual meaning in current English. It comes from the old Teutonic word “hela,” which meant a hidden or dark place. In early Christianity, it was used to describe any kind of dungeon or pit.

Our word is an English translation of a Latin—and Greek and Hebrew—term for the lower or infernal regions, a place where people went after death, with no necessary connotation of reward or punishment.

The presence of “hell” in the creed is miraculous, but has been traditional for so long that it hardly will be changed now.

Daily Readings

Monday, July 3

Thomas, Apostle

Ephesians 2:19-22

Psalm 117:1-2

John 20:24-29

Tuesday, July 4

Elizabeth of Portugal

Amos 3:1-8; 4:11-12

Psalm 5:4-8

Matthew 8:23-27

Wednesday, July 5

Anthony Mary Zaccaria, priest

Amos 5:14-15, 21-24

Psalm 30:7-13, 16-17

Matthew 8:28-34

Thursday, July 6

Maria Gorretti, virgin and martyr

Amos 7:10-17

Friday, July 7

Amos 8:4-6, 9-12

Psalm 119:2, 10, 20, 30, 40, 131

Matthew 9:9-13

Saturday, July 8

Amos 9:11-15

Psalm 85:9, 11-14

Matthew 9:14-17

Sunday, July 9

Fourteenth Sunday in Ordinary Time

Ezechiel 2:2-5

Psalm 123:1-4

2 Corinthians 12:7-10

Mark 6:1-6

Question Corner/Fr. John Dietzen

Readers may submit prose or poetry for faith column

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

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

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

My Journey to God

Lead Me

Death, gently take me by the hand. Escort me past the hells of fear. Guide me along the path of peace, Where there’s no need to shed a tear.

Explain, again, the place I seek Is better than the one I know. Have patience with me on this walk. When the doubts and fears I set aside.

Death, sail me on a raft of light, Where shadows cannot lurk and hide. Reveal the life awaiting me. When doubt and fear is set aside.

Death, with your help, a chapter ends. With questions answered, pardoned sins. Now then, lead me to the threshold. Let God’s mercy invite me in.

By Beatrice B. Stires

(Beatrice B. Stires is a member of St. Michael Parish in Greenfield. A painting at SS. Peter and Paul Church in Mauren, Liechtenstein, depicts Christ’s ascension.)
The cardinal helped find "ways to increase income, cut expenses, overhaul the budget process with the help of outside experts and balance the budget. He held every month," Cardinal Szoka said. His responsibilities include serving on the Congregation for Bishops.

While the normal retirement age for a bishop or Vatican official is 75, the cardinals remain members of Vatican congregations and councils until their 80th birthdays. Cardinal Szoka will turn 79 on Sept. 14. Cardinal Szoka has served at the Vatican for 16 years—seven as president of the Prefecture for the Economic Affairs of the Holy See, the Vatican’s budget management office, and nine years as head of the governor’s office.

Cardinal Szoka said he is proud to serve the pope and the Church by overseeing extremely worldly Vatican concerns from budget deficits to parking problems.

The Vatican post office, museums, gardens, police, garbage collectors, finance department, and water, telephone and electrical systems were among Cardinal Szoka’s responsibilities.

Under his governorship, a new entrance to the Vatican Museums was completed and two underground parking garages were opened. Cardinal Szoka also standardized the accounting procedures in all the departments reporting to the governor’s office.

The cardinal helped find ways to increase income, cut expenses, overhaul the budget process with the help of outside experts and balance the budget. He held press conferences twice a year to explain the budget. “My goal was to have transparency,” he said.
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  - Rev. William L. Pichterman, Cathedral of the Assumption
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Retreat helps teens grow in faith, be open to priesthood

By Sean Gallagher

MORGAN COUNTY—Members of the Bishop Simon Bruté College Seminary community recently took another step in building up a culture of vocations in the archdiocese.

From June 14-17, they served as leaders of the first-ever Bishop Bruté Days, held at the Bradford Woods Outdoor Center in Morgan County.

Father Robert Robeson, rector of the seminary, along with several of the resident seminarians and other adult volunteers, helped 16 teenage boys from seven archdiocesan deaneries grow in their faith and consider a possible call to the priesthood.

The retreat involved outdoor activities, spiritual conferences, group discussion, daily Mass and eucharistic adoration, an opportunity for confession and other forms of prayer.

Father Robeson said he hoped the participants would gain through the retreat “a deeper relationship with Christ and a deeper commitment to whatever their call is.”

During the retreat, Alex Wilson, a homeschooled member of St. Louis Parish in Batesville who will be a high school freshman in the fall, spoke about the positive impact he hoped the experience would have on him.

“I hope that it will … allow me to be a better son,” Alex said, “a better older brother and a better Catholic and allow me to discern my vocation.”

Colin Robertson, a member of St. Vincent de Paul Parish in Shelby County who will be an eighth-grader in the fall, said, “I’m learning a lot here, and I’m learning more prayers.” Colin said, “But mainly I think I’m getting more friends and helping them. I think that’s the best thing.”

Even though he was just getting to know the other young men on the retreat, Colin said that its atmosphere helped him open up.

“A lot of times in conversations I just listen to the other people, let them talk it out,” he said. “But in these conversations, I actually get involved with it.”

The retreatants were divided into different teams that competed in athletic activities and trivia contests. We give each other moral support, even when we lose or win,” Colin said. “We just help each other.”

Father Robeson hopes to build on the camaraderie that the retreatants shared by having regular gatherings of young men at Bishop Bruté College Seminary at Marian College in Indianapolis.

But the retreat didn’t just benefit the young men who participated. It was also uplifting for the seminarians who helped lead it.

“It’s been a great experience for me,” said seminarian Kristen Casey. “It’s kind of reassured me that there are a lot of young guys that are actually considering or at least open to the vocation of the priesthood.”

A member of St. Barnabas Parish in Indianapolis, Casey recently completed his first year as a resident seminarian at the Bishop Bruté College Seminary. He said that helping out with the retreat helped him look forward to the kinds of ministry he might do if he is ultimately ordained to the priesthood.

“Especially in a parish as a young priest, I would love to work with the youth and in youth ministry activities,” Casey said. “And being here, ministering to these kids, talking to them and getting to know them, I think is going to help me learn to do that.”

During the middle of the first Bishop Bruté Days, Casey was already hoping that it would happen again next year.

“This is a great opportunity, and I just pray that we continue to do this in coming years,” he said.

(For more photos, log on to www.CriterionOnline.com.)

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