Laying themselves down for Christ

Fathers Kovatch, Nagel and Summers begin life and ministry as priests

By Sean Gallagher

On the cold terrazzo floor of a cavernous cathedral, three men dressed in white laid face down, prostrate in prayer.

In laying themselves down before God and the assembly of lay people, priests, deacons, seminarians and Archbishop Daniel M. Buechlein on June 2 in SS. Peter and Paul Cathedral, Deacons Thomas Kovatch, Eric Nagel and Randall Summers took on the image of Christ, who laid down his life for all humanity.

Just minutes later, Archbishop Buechlein, in a ritual gesture that can be traced back to the Apostles, of whom he is a successor, laid his hands upon them, and the three were ordained to the priesthood for the Archdiocese of Indianapolis.

Each thus became what has classically been called an alter Christus, “another Christ.” In his homily just prior to the ordination ritual, the archbishop spoke to the three men about the meaning of the vocation to which they were called.

“Today, you put yourself at Christ’s disposal,” Archbishop Buechlein said.

“You offer yourselves to serve the people of our local Church, to do that in the person of Christ, the high priest and bridegroom of the Church.

“Today, we pray with you that Jesus will take you by the hand again and again and lead you in your priestly ministry.”

As the liturgy progressed, the newly ordained Fathers Kovatch, Nagel and Summers gradually took on more and more visible signs of the priesthood.

They were vested in a stole and chasuble. Archbishop Buechlein anointed their hands with chrism and presented them with a chalice and paten.

And the approximately 90 priests present for the liturgy joined the archbishop in the imposition of hands on the three men.

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More photos, pages 10-11.

VATICAN CITY (CNS)—U.S. President George W. Bush is coming to the Vatican for his first formal audience with Pope Benedict XVI, a meeting seen on both sides as immensely important.

Vatican officials said the June 9 encounter would give the pope and the president a chance to sit down for a survey of dramatic situations around the world, including Iraq, where thousands of Christians have been forced to flee.

The Bush administration believes the audience will highlight the shared values and common objectives of the Vatican and the United States.

In an interview on June 1 with Catholic News Service, the U.S. ambassador to the Vatican, Francis Rooney, said the meeting was “a hugely important reflection” of the president’s respect for the role of the pope and Vatican agencies around the world.

“It opens up opportunities for doing good in the world … by leveraging our mutual values and interests in promoting human dignity and religious liberty and for broadening all freedoms,” Rooney said.

One specific area of common concern is global terrorism, Rooney said.

“Certainly, the rise of Islamic fundamentalism and the use of religion as an excuse for terror are areas the Holy Father has spoken clearly about,” he said.

Vatican officials said one sure topic would be the fate of Iraqi Christians, who have faced increasing violence and discrimination since the U.S.-led invasion of the country in 2003 and the overthrow of former Iraqi President Saddam Hussein.

Rooney said the Bush administration is also troubled that thousands of Christians have left Iraq.

“The whole reason we’re in Iraq is to try to build a country in which all the people of Iraq can lead a peaceful life,” Rooney said.

As for the pope’s recent comment that “nothing positive” was coming from Iraq, the ambassador said that should not be read as a blanket criticism of the Bush administration's policies.

Above, standing at the altar in SS. Peter and Paul Cathedral in Indianapolis, Archbishop Daniel M. Buechlein is joined, from left, by newly ordained Fathers Thomas Kovatch, Randall Summers and Eric Nagel in praying the eucharistic prayer during a June 2 ordination liturgy. Kneeling beside the altar are, from left, Deacon Thomas Aquinas Hong of the Diocese of Pusan, South Korea, and Deacon Daniel Schomaker of the Diocese of Covington, Ky.

At left, Deacons Kovatch, from left, Nagel and Summers lay prostrate on the floor of SS. Peter and Paul Cathedral shortly before they were ordained to the priesthood.

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More photos, pages 10-11.
MEETING
continued from page 1

U.S. operations there. “I don’t think the Holy Father was
indicting the nation-building, democracy-
and freedom-building, and institutional
development aspects of the coalition’s
work,” Rooney said.

“I think he was right—and how can you argue?—reflecting on the sadness of the
continued violence being perpetrated
by the few against the many,” he said.

Global economics could also be an
important topic during Bush’s meeting
with the pope and in separate talks with
the Vatican secretary of state, Cardinal
Tarcisio Bertone.

Bush will come to Rome immediately
after participating in a G-8 summit in
Germany, where the leaders of the world’s
most powerful nations were to discuss,
among other things, proposals to increase
aid to developing countries.

Pope Benedict has strongly encouraged
countries to implement the Millennium
Development Goals, a plan that aims to
grow global poverty in half by 2015.

To accomplish this, richer countries have
been asked to increase development aid to
7.7 percent of their gross domestic product.

The Bush administration has endorsed the
goals, but balked at supporting numerical aid
targets.

Rooney said that position was based on
the principle that “you can’t necessarily apply a rigid mathematical formula to
economies and circumstances that are
dradically different in scale and type.”

“You’ve got to factor in the private char-
ities, NGOs and things like that, where the
United States is far and away the world
teleader,” he said.

“United States is far and away the world’s
leader,” he said.

“The United States is a great country,
and the current president has especially
distinguished himself for some positive ini-
tiatives in favor of the defense of life from
creation,” Cardinal Bertone said.

The success of a pope-president meeting
cannot always be measured by official
statements or speeches on the day of
the encounter.

Weeks of planning go into such an
encounter, accompanied by a proliferation
of U.S.-Vatican contacts and the exchange of
briefing papers on important topics.

When diplomacy is put in motion,
related projects are sometimes given a
boost. Some believe the pope-president
encounter could favor the chances for a
papal visit to the United Nations and the
encounter could favor the chances for a
papal visit to the United Nations and the
United States sometime next year.

Vatican officials, who spoke off the
record, said there were no burning
U.S.-Vatican issues on the agenda for the
papal audience. At least the public part of
the meeting, they said, would probably focus on
areas of shared concerns and shared values.

Privately, the situation of Christians in
various parts of the world, including China,

may also come up in the talks, but the
Vatican does not want to encourage a
public criticism of China at this delicate
moment, when a papal letter on the
Church in China is expected to be released
soon.

Iraqi refugee Sabria Yousef Nona prays during Mass at the Chaldean Catholic Vicariate in Amman,
Jordan, on Feb. 14. Vatican officials said one sure topic of Pope Benedict XVI’s meeting with President
George W. Bush would be the fate of Iraqi Christians, who have faced increasing violence and
discrimination since the U.S.-led invasion of the country in 2003 and the overthrow of former
Iraqi President Saddam Hussein.

The Criterion invites readers to share their memories of
SS. Peter and Paul Cathedral

On June 29, the feast of SS. Peter and
Paul, Father Patrick
Beidelman and
members of
SS. Peter and Paul
Cathedral Parish
will bring to a
close the
celebration
of the
1000th anniversary
of the cathedral’s
dedication.
A special 6 p.m. Mass
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WASHTINGTON (CNS)—The Center for Applied Research in the Apostolate reported that in 2006-07 it identified more permanent deacon candidates and more students in U.S. lay ecclesial ministry programs than in the previous year.

The biggest change was in the number of people working toward degrees or certificates for lay ecclesial ministry—20,240, or 25 percent higher than reported in 2005-06. CARA, based at Georgetown University in Washington, has been tracking U.S. seminary enrollments for 40 years. In more recent years, it also has conducted annual surveys of enrollment in deacon and lay ministry formation programs across the country.


The directory, a hardbound book of more than 425 pages, includes the program, enrollment and contact information on all the U.S. formation programs for priests, deacons or lay ministry that responded to CARA’s surveys. CARA releases its statistical data each year, but publishes the full directory only every other year.

CARA said it received reports from 142 permanent deacon programs and found 2,046 candidates among the 111 programs that had candidates in 2006-07. This was up 5 percent from the 1,942 candidates in 113 active programs reported the year before.

New U.S. norms for permanent deacon formation that took effect in 2005 set up a new “aspirant path,” a time of discernment and reflection before a prospective permanent deacon can enroll in a formation program as a candidate. There were 1,080 aspirants in 2005-06 and 978 in 2006-07.

In the spring issue of its quarterly newsletter, The CARA Report, CARA reported data on retired and active permanent deacons for the first time. Of the nearly 15,000 permanent deacons in the United States, CARA said its research indicates that 77 percent are still in active ministry.

Mary L. Gautier, CARA senior research associate, told CNS that according to the most recent data available on diocesan priests, 71 percent of them are still in active ministry. Formation for lay ecclesial ministry has been the most rapidly growing area of Catholic education for ministry in the past two decades. The first year CARA surveyed U.S. programs for lay ministry, in the 1985-86 academic year, it found 10,500 students in 206 programs. A decade later, the number of students had swelled to more than 20,000, and by 2002-03 it had grown to more than 36,000.

In 2004-05, CARA narrowed its definition of students for lay ecclesiastical ministry to include only those who were in degree or certification programs—thus eliminating the thousands of Catholic adults enrolled in courses in those programs just for their personal faith enrichment.

As a result of the narrower definition, the number of students CARA counted in 2004-05 dropped to just under 19,000. The next year, it dropped to 16,000. This past year, it rose to 20,240. Of those, two-thirds, 13,523, were working toward a certificate in ministry and one-third, 6,717, were working for a graduate degree in ministry.

Study finds more U.S. Catholics preparing for diaconate, lay ministry

May 1 was a historic day in the archdiocese. On that day, Deacon John Chlopecki became the first permanent deacon in the history of the Church in central and southern Indiana.

But there was no fanfare, no special liturgy, to mark the occasion. It was simply the day on which the incardination process was completed whereby Deacon Chlopecki went from being a deacon of the Archdiocese of Chicago—for which he was ordained in 1991—to being a deacon of the Archdiocese of Indianapolis.

The quietness of the occasion was just fine for Deacon Chlopecki.

“It’s important for me, but for celebration purposes, it wasn’t that important,” said Deacon Chlopecki, who works as a computer consultant and also ministers at St. Nicholas Parish in Ripley County.

Effective on July 3, he will be assigned to St. Anthony of Padua Parish in Morris.

Personally, though, Deacon Chlopecki was glad to see his incardination process completed.

“When you work for the archdiocese so long and you’re so involved, ... you really want to be a part of it,” he said. “You want to be a part of it mentally, physically and spiritually, which incardination gives you—that full feeling of being a part of this archdiocese.”

Deacon Chlopecki and his wife, Marie, moved to Morris from Chicago in 1995 when Marie developed a disability.

At the time, there was no deacon formation program in the archdiocese. “When I first moved down to the archdiocese, I prayed that there would be a deacon someday,” Deacon Chlopecki said. “And I prayed, ‘Dear God, please let me be a part of it. Let me help bring this to fruition.’

And the good Lord gave me exactly what I prayed for, and more so than I ever thought it would be.”

He served on the committee that, starting in 2002, helped develop the current archdiocesan deacon formation program.

When men started applying for the program, Deacon Chlopecki interviewed each of them. He has continued to serve as a mentor for the 25 deacon candidates who are scheduled to be ordained a year from now.

As men are applying to be a part of the next deacon formation program, Deacon Chlopecki is interviewing many of them, too.

Benedictine Father Bede Cisco, archdiocesan director of deacon formation, said Deacon Chlopecki is an “exemplary deacon” for the deacon candidates and the faithful of the archdiocese in general “because of his commitment to service, his service to the program first of all, but also his care of the sick in the parishes that he’s served and of those in need.

“I think the fact that he’s become the first permanent deacon in the archdiocese gives us a better sense of the fullness of the sacrament of orders,” said Father Bede. “We now have all three orders [deacons, priests and bishops] represented in the archdiocese on an established basis.”

Although he has made history as the archdiocese’s first permanent deacon and, according to Father Bede, continues to be the primary example of the life and ministry for the archdiocese’s deacon candidates, Deacon Chlopecki looks upon his diaconal life and ministry from a more humble perspective.

“I try to do my best,” he said. “I live my life the best that I can. I try to give an example to all that I encounter through my words and actions.

“I have a prayer life, a work life. And I’m a husband and family man, a father. All those things combined make me what I am. And hopefully, I can be a good example for the rest of the men and even more so for the archdiocese.”

Study finds more U.S. Catholics preparing for diaconate, lay ministry

Deacon Chlopecki became first archdiocesan permanent deacon

Deacon John Chlopecki proclaims the Gospel during a Mass on Sept. 17, 2005, at SS. Peter and Paul Cathedral in Indianapolis during which the 25 men in the first archdiocesan deacon formation program became deacon candidates.

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We are happy to congratulate
Rick Nagel and Randy Summers on their ordination to the priesthood.

Rev. Mark O’Keefe, OSB, and the students, faculty and staff of
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We probably will never divorce alcohol from college life. Many people consider it a harmless rite of passage from adolescence to adulthood despite the fact that drinking alcohol is illegal for most of the students.

We don’t really want to make it more traumatic than it already is for parents to say goodbye to their children when they go off to college. Yes, we did have an editorial in our May 18 issue about sex on college campuses, and this week’s issue is about booze. It’s just that we think that parents must be aware of what’s going on. Alcohol and college students probably have gone together from the beginning. There’s the drinking song from “The Student Prince” at Heidelberg University in Germany. Even the Christian apologists C.S. Lewis each term gave a dinner for his students at Oxford University in England at which the alcohol flowed freely, and the object was to get drunk.

We probably will never divorce alcohol from college life. Many people consider it a relatively harmless rite of passage from adolescence to adulthood despite the fact that drinking alcohol is illegal for most of the students, those under 21.

But the problem of frequent binge drinking in colleges has reached shocking levels. One organization that has been tracking drinking on college campuses since 1993 is the National Center on Addiction and Substance Abuse (CASA) at Columbia University. Joseph A. Calilano Jr., former U.S. secretary for health and human services, is its president and chairman. In an article in the May 28 issue of the Jesuit magazine America, Calilano reported that in 2005—the last year for which relevant data is available—half of all full-time college students binge drink, abuse prescription drugs and/or abuse illegal drugs. The proportion of students who binge drink frequently (three or more times in the past two weeks) is up 16 percent; who drink on 10 or more occasions in a month is up 25 percent; who get drunk three or more times in a month is up 26 percent; and who drink to get drunk is up 21 percent.

But it’s not just alcohol. Since the 1990s, the proportion of students who use marijuana has more than doubled. Use of drugs like cocaine and heroin is up 52 percent, and student abuse of prescription stimulants and tranquilizers has exploded.

The CASA report also notes that each year more than 1,700 students die from alcohol poisoning and alcohol-related injuries. 700,000 students are assaulted by classmates who were drinking, and almost 100,000 students are victims of alcohol-related sexual assaults and rapes.

The entire 256-page report, titled “Wasting the Brain and the Brightest,” is available on CASA’s Web site at www.casacolumbia.org.

What can parents do about this? First of all, despite these horrendous figures, it’s clear that not all college students are spending most of their nights in bars. And not all the students in bars are binge drinking despite pressure to join in drinking games. Many of our “best and brightest” are intelligent enough to drink responsibly—or not at all.

In that article in America, Calilano says, “Parents bear a significant measure of responsibility. Three-fourths of college drinkers and drug users began drinking and drugging in high school or even earlier. Teen drinking and drug use is a parent problem. Parents who provide the funds for their children in college to purchase alcohol and drugs and party at substance-fueled spring breaks enable the college culture of abuse.

We know from recent stories of serious or fatal traffic accidents involving teens that this problem exists in our high schools as well as on college campuses. Parents must teach their children not to follow the crowd. They must know that they can’t keep up with the guys when it comes to drinking, and that on average one drink affects a woman about as much as two drinks for a man. We know, too, that alcohol frequently leads to sex, especially in this era of “hooking up.”

Parents should also check to see whether the college their student attends is doing to prevent student use of alcohol and drugs. As the CASA report says, colleges that have facilitated or tolerated a college culture of alcohol and drug abuse have become part of the problem. We agree with Joseph Calilano that “it is time to take the ‘high’ out of higher education.”

— John F. Finn

Letters to the Editor

Church leaders have an obligation to teach and defend our faith

It seems to me that Catholics are getting more and more liberal in our acceptance of Catholic teachings.

For instance, how easily we seem to accept the silence of some of our “Catholic” politicians. How politicians can profess to be a Catholic and continue to support the killing of innocent persons in the womb, in nursing homes or through partial-birth abortions is beyond me. This would also include the death penalty, not to mention same-sex marriages (and the list could go on).

Personally, I don’t see any of these as a fit to serve in public office. What disturbs me almost as much is that it seems that some of our hierarchy, who are responsible for shepherding our souls, appears to accept these activities because they are apparently unwilling to rock the boat. Should they take a stronger stand in defiance to these people what it really means to be Catholic and not be so wishy-washy in confronting these issues? I believe our church leaders have an obligation to teach our Catholic faith and not play political games. They need to continue to teach what the Church has taught from St. Peter down to Pope Benedict XVI and not alter with racist practices that hinder the Church’s mission of fostering communion among God’s people.

A Church who is black and Catholic, has written Without Excuse, a how-to book for corporate America looking to hire “talented diverse professionals.” I see a parallel between corporate America and the Church: both have something they want people to embrace as their own.

Watson not only explains why corporations must quit making excuses for not finding competent minorities, he also gives references to where industries can find excellent candidates. No wonder Watson was featured on “The Today Show,” CNN and in demand worldwide.

Watson says the 2000 U.S. Census reports there are now more than 100 million people of color living in the United States. “To ignore them is to stake your head in the sand on a critical and competitive issue—even to neglect your fiduciary duty” of passing along what you hold in trust for others, says Watson.

“Even though race is one of the first things we notice about a person, we don’t have the first clue how to address it for fear we might offend someone, look stupid or get sued,” Watson adds.

Watson believes—as do I—that “this awkwardness, this discomfort, this unwilling- inhibition of reaching out beyond our comfort zones is at the root of the diversity paralysis affecting organizations throughout America today.”

At a time when Church leaders are dismantling established programs for minorities and taking “new directions” that seem more like backslaps, Congress 10 participants would do well to heed the message Watson conveys.

What a sight that would be, and one more reason why I think I may be a minority of Niagara Falls.

(Carole Norris Greene writes for Catholic News Service.)

Letters to the Editor Policy

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

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.

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El Papa Benedicto XVI, en su exhortación apostólica de 2007, afirmó que el Bautismo es un punto de partida espiritual que permite a la persona acceder a la reconciliación con Dios. El exhortador indicó que el Bautismo es el primer sacramento de iniciación cristiana y que su efectividad requiere un acto de fe por parte del individuo. Además, el Papa Benedicto XVI instó a los fieles a participar activamente en la celebración eucarística, ya sea en su calidad de adulto o como participantes en la misa para niños. El Papa también instó a los fieles a cultivar el amor por la Eucaristía y a llevar a cabo el servicio de la confesión, el anuncio de la fe y la oración por los demás. En el transcurso de su mensaje, el Papa Benedicto XVI también mencionó la importancia del matrimonio y de la vida familiar, así como la necesidad de cultivar la paz y la reconciliación entre los cristianos. En este contexto, se destacó la importancia de los tiempos de oración y de las prácticas eucarísticas, como la anuencia de los enfermos y la celebración de las misas de ofrenda. El Papa Benedicto XVI también recordó la importancia de la enseñanza de las virtudes y de la formación de las nuevas generaciones en el seno de la familia y de la comunidad espiritual. En su exhortación, el Papa Benedicto XVI instó a los fieles a actuar como parte de la comunidad eclesial, en la que todos tenemos un papel que cumplir en el avance de la fe y la evangelización.
**Events Calendar**

### June

**June 8**
St. Francis Hospital, Swope Conference Center. 1201 Hadley Road, Mooresville. Free seminar for cancer patients, “Tired of Thinking or Too Tired to Think? Managing Fatigue and Chemotherapy Brain.” 9:00 a.m. - 11:00 a.m., includes lunch. Registration: 317-257-7805.

**June 10**
Our Lady of the Most Holy Rosary Parish, 520 St. Denis, Indianapolis. 23rd annual Italian Street Festival. Fri.-Sat. 5-11 p.m.; Italian foods, music. Information: 317-688-4478.

**June 10**
St. Louis School, 17 St. Louis Place, Batesville. Rummage sale, Sat. 8 a.m.-4 p.m., half-price sale noon-4 p.m., Sun. 8 a.m.-1:30 p.m., $1 bag sale. Information: 317-924-3204.

**June 11**
Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. Free concert, “An Evening of Classical Music.” 7:00 p.m. Information: 812-367-2777, 800-880-2777 or kordesch@indiana.edu.

**June 13**
Our Lady of Lourdes Parish, 5355 E. Washington St., Indianapolis. Catholic Business Exchange, Vincent C. Capozio, CEO of St. Vincent Hospital, speaker. Mass, 6:30 a.m., buffet breakfast at 7:30 a.m., $11 per person in advance, $15 at door. Information: www.catholicbusinessexchange.org.

**June 14-15**
St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. Parish festival and picnic, chicken dinner, turtle soup, games, 10 a.m.-7 p.m. Information: 812-623-2094.

### Juin 16
Kordes Retreat Center, 841 E. 14th St. Fri., 6:30-7:30 p.m., Confession, 1 p.m., followed by Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-5569 or 800-382-9836, ext. 1569.

**June 16**
Saint Meinrad Archabbey, 3354 W. 30th St., Indianapolis. Members of God’s Precious Infancy Infant of Prague Life Mass, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-5569 or 800-382-9836, ext. 1569.

**June 18-20**

**June 18-22**
Kordes Retreat Center, 841 E. 14th St., St. Meinrad. “Post-Vocations and Young Men in a Wounded World: Guided Retreat.” Information: 812-367-2777, 800-880-2777 or kordesch@indiana.edu.

**June 25**
Our Lady of Fatima Retreat House, 5/55 E. 56th St., Indianapolis. “Volunteers, Seniors, and Friends Monthly Mass and Social,” Mass, 9 a.m., continental breakfast, softball, social.” Information: 317-778-7581 or e-mail benedictin@yahoo.com.

**June 25-26**
Kordes Retreat Center and Conference Center, 1402 Southern Ave., Beech Grove. Garden retreat, “Connecting with God, Friends and Nature,” the home and gardens of Cherie and Larry LaFoe. 9 a.m.-4 p.m., $45 includes German breakfast, lunch and desert. Information: 317-778-7581 or e-mail benedictin@yahoo.com.

**July 1**
Benedictine Sister Silas Henderson, presenter. Information: 317-378-6611 or e-mail mzosller@stmeinrad.edu.

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**Recesses and Programs**

### June 9-16

### June 10
Oldenburg Franciscan Center, Oldenburg. “Evening: Scripture/Paint Music and Silence and Interfaith Prayer Service,” 4:30 p.m. Information: 812-367-6437 or e-mail oldenbgfr@comcast.net.

**June 13**
Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. “Feast of St. Anthony,” 7:30 p.m. Information: 812-925-8817.

**June 15**

**June 22-24**
Kordes Retreat Center, 841 E. 14th St., St. Meinrad. “Post-Vocations and Young Men in a Wounded World: Guided Retreat.” Information: 812-367-2777, 800-880-2777 or kordesch@indiana.edu.

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**VIPS**

George F. and Patricia J. (Rucker) Kortendorf, members of St. Jude Parish in Indianapolis. They have four grandchildren. Donna Adrian, Mary Beamam, Judy Hammert, Carol Schenck and Tom Kortendorf. They have 10 grandchildren and nine great-grandchildren.

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FATHER BADER AWARD: Robert M. Steiner III

ROBERT L. LARKIN AWARD: Adam Robert Bruner and Bradley Richard Schnatter

OUR LADY OF PROVIDENCE HONOR: Samuel Arthur Marking and Cecilia Garner

ACADEMIC SCHOLARSHIPS AWARDED - $5,182,114

C.J. Anderson: IU Southeast, Bellarmine University, Franklin College, University of Dayton, University of Evansville; Rebecca Barczak: Ball State University, Kent State University, University of South Dakota; Justin Benedetti: Bellarmine University; Hana Benjamin: Western Kentucky University; McKenna Byerley: Bellarmine University; Rachel Chin: IU Bloomington, Franklin College; Tori Combs: Bellarmine University, Depauw University, IU Bloomington, Miami University, St. Mary’s College, Notre Dame, Xavier University; Brad Coombs: University of Southern Mississippi; Alex Day: Ball State University, Depauw University, IU-Purdue University; Daniel Day: Bellarmine University, Franklin College, University of Evansville; Branden Epperson: Rose-Hulman Institute of Technology; Jennifer Evanczyk: Wright State University; Lucas Fitzgerald: Bellarmine University; Mary Garner: Bellarmine University, IU-Purdue University; Rachel Geiger: Bellarmine University, IU-Purdue University; Amanda Harper: Bellarmine University; Paul Harper: Vincennes University; Levi Hudson: Rose-Hulman Institute of Technology; Elizabeth Jenkins: Point Park University; Brendan Jones: Bellarmine University, University of Indianapolis, US Air Force Academy, US Naval Academy, Wabash College; Kristin Kime: Butler University, IU-Purdue University; Holly Kimmel: Belmont Abbey College, Queens University of Charlotte; Jason Klee: Bellarmine University, Concordia University, University of Indianapolis; Hayley Koetter: Western Kentucky University; Katie Kraft: Bellarmine University, Ball State University, Xavier University; Katie Koetter: Bellarmine University, Concordia University, Xavier University; Katie Lock: University of Dayton, Ball State University, Ball State University; Kelyn Man: Bellarmine University, University of Dayton; Sam Marking: Butler University, University of Louisville, Xavier University; Brandon Metzger: Ball State University, Ball State University; Leah Moody: Bellarmine University, Butler University, Haverford College; Kristin Mooney: Bellarmine University, Maran College, Marquette University, Purdue University; Yulia Morozova: Bellarmine University, Butler University, University of Evansville, University of Indianapolis; Michelle Morris: Bellarmine University, University of Indianapolis; Kyle Pitzer: Bellarmine University, University of Indianapolis, US Naval Academy, US Air Force Academy, US Naval Academy, Wabash College.

Congratulations Class of 2007!


GRADUATES 116

Indiana Academic Honors Diploma: 59% of Class

98% of Class: College Board
Jesus of Nazareth
by Joseph Ratzinger, Pope Benedict XVI, translated by Adrian Walker.

As you can see, or can count by looking at page 5 each week, Archbishop Daniel M. Buechlein’s column is called “Seeking the Face of the Lord.” It’s interesting, therefore, that Pope Benedict XVI wrote that his new book, Jesus of Nazareth (Doubleday, $24.95), is “my personal search for the face of the Lord.”

This is an unfinished book. It begins with Jesus’ baptism by John the Baptist in the Jordan River and ends with his Transfiguration. In the book’s foreword, the pope explains that he decided to publish the first 10 chapters of the book as Part One because “I do not know how much more time or strength I am still to be given” in order to complete Part Two. That part will, he wrote, include the infancy narratives as well as the rest of Jesus’ life, death and resurrection.

Popes have long published encyclicals, the highest form of papal teaching, and Pope Benedict wrote his first encyclical, “God Is Love,” while he was finishing this book. Jesus of Nazareth, though, is not an encyclical.

Lord’s Prayer. His chapter on the parables includes essays on only three of them—the Good Samaritan, the Two Brothers and the Good Father (sometimes called the Prodigal Son parable), and the Rich Man and Lazarus. In the final chapter, Jesus clearly declares his identity, repeating God’s name for himself in the Old Testament—“I am.” Perhaps everyone will have a favorite chapter. Certainly one of the most intriguing is the one on John’s Gospel, especially concerning its authorship and the identity of the “beloved disciple.”

Michael Dubrul, a book editor at Our Sunday Visitor, reported that he read the pope’s 374-page book in one day. I guess it’s possible to speed-read the book, but why would anyone want to do that? This is a book that should be read slowly then read again.

Those who have read Cardinal Ratzinger’s previous books will recognize the style of this book. Although it does indeed go from the baptism to the Transfiguration, it’s not a chronological account of Jesus’ life. Rather, it’s a series of essays about who Jesus was. After an initial reflection on the mystery of Jesus, he does indeed begin with Jesus’ baptism and temptations, but then abandons chronology.

For example, he doesn’t follow Jesus’ temptations in the desert with the calling of the disciples or the wedding feast at Cana. He discusses the disciples in Chapter 6 and the wedding feast in an essay on vine and wine in a chapter about the principal images of John’s Gospel.

One of the longest chapters is about the Sermon on the Mount, followed by essays on the seven petitions in the Our Father. This is an unfinished book. It begins with Jesus’ baptism by John the Baptist in the Jordan River and ends with his Transfiguration. In the book’s foreword, the pope explains that he decided to publish the first 10 chapters of the book as Part One because “I do not know how much more time or strength I am still to be given” in order to complete Part Two. That part will, he wrote, include the infancy narratives as well as the rest of Jesus’ life, death and resurrection.

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Throughout the book, Pope Benedict quotes others who have written about Jesus, some who agree with him and others who don’t. Naturally, he disagrees with those who have written that the “historical Jesus” is completely different from the “Christ of faith.” He says that the historical-critical method is an indispensable tool, but it has its limits, on which he elaborates.

Quotations from the Old Testament are used throughout the book to show that the Old Testament pointed the way to Jesus, the new Moses. Jesus, in fact, is the greater Moses since Moses, while speaking to God as a friend, did not see his face. “Only the one who is God sees God—Jesus,” the pope writes.

We hope that God will give Pope Benedict the time and the strength to complete Part Two of this magnificent book.

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We hope that God will give Pope Benedict the time and the strength to complete Part Two of this magnificent book.
Archbishop O'Meara, we were extremely moved by the ways they can participate in that mission. The awards are named for the late T. O'Meara journalism award winners. He was among the 2007 Archbishop Edward Cardinal O’Meara Journalism Award winners. He won a first-place honor from the Society for the Propagation of the Faith for his story “A Light in Africa.”

The staff recognition continued at the Catholic Press Association’s annual convention in New York. Assistant Editor John Shaughnessy was among the 2007 Archbishop Edward Cardinal O’Meara journalism award winners. He won a first-place honor from the Society for the Propagation of the Faith for his story “A Light in Africa.”

The in-depth piece featured Drs. Ellen and Bob Eistert, a brother and sister medical team who do tremendous outreach among the sick in Africa. The story won in the category “interviews with missionaries.”

The awards are named for the late Archbishop O’Meara, who served as the national director of the Society for the Propagation of the Faith from 1966 to 1979 and was Archbishop Daniel M. Buechlein’s predecessor as shepherd of the Archdiocese of Indianapolis from 1979 to 1992. The Society is responsible for informing Catholics about the Church’s worldwide mission and advising them of ways they can participate in that mission.

“With the awards’ connection to Archbishop O’Meara, we were extremely pleased about the recognition and bringing this award ‘home’ to his archdiocese,” said Criterion editor Mike Krokos.

The staff received more recognition on May 25 at the Catholic Press Association annual awards program. Shaughnessy was awarded first place in the best personality profile category for his story on Father John Mannion and his unique caregiving role and friendship with the (now the late) Charlie Ressler. “John Shaughnessy tells a compelling story that draws readers in with a powerful introduction and holds their attention with strong writing throughout,” judges wrote. “A priest’s compassion and humanity shine out from the page.”

Art director Ann Sternberg received a second-place award in the best use of graphics category for the design of The Criterion’s 2006 Christmas Supplement cover. Judges said the cover was “beautiful” and noted, “The type style fits the mood of the piece. The headline and the poem are perfectly placed to balance the words and image. This paper has great reproduction and can pull off this sort of stunning presentation. Well done!”

Christina Capecci, who pens the newspaper’s monthly “Twenty-Something” column, was awarded second place for best regular column dealing with culture, the arts and leisure. Judges said Capecci’s columns tackled topics with universal appeal. “But they also tackled these topics in her voice—a young, female voice,” they wrote. “The columns provided a refreshing viewpoint through the Catholic lens. Capecci questions American standards, then finds answers through Scripture and in her life experiences, boldly sharing them through descriptive, touching writing.”

Shaughnessy also received a third-place award in individual excellence (combined writer/editor category). Writers were asked to submit up to five examples of their work. Judges said Shaughnessy “has a gift for inspirational storytelling [His] profiles were never saccharine and always promised me to think, ‘I wish that had been in my paper.’ ”

The Criterion staff’s special Oct. 20, 2006, issue highlighting St. Theodora and St. Elizabeth was honored for excellence in journalism reproduction and can pull off this sort of stunning presentation. Well done!”

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The Criterion staff’s special Oct. 20, 2006, issue highlighting St. Theodora Guérin’s canonization in Rome was awarded an honorable mention in the CPA’s best one-shot special section category. Shaughnessy also received an honorable mention in the best reporting on teenagers category for “Faith Amid Tragedy,” his story about how young people at area Catholic high schools dealt with the untimely deaths of classmates. The awards were for work completed in the 2006 calendar year.

“IT’S ALWAYS AFFIRMING WHEN OUR STAFF GETS RECOGNITION FOR THEIR COMMITMENT, DEDICATION AND HARD WORK,” KROKOS SAID.
I LAY DOWN MY LIFE FOR YOU THIS DAY…
Three men dedicate their lives to Christ as priests

Father Thomas Kovatch gives Communion to his mother, Mary Lou Kovatch of South Bend, Ind.

In a gesture symbolic of his promise of obedience, Deacon Eric Nagel places his hands in the hands of Archbishop Daniel M. Buechlein. During the June 2 liturgy at SS. Peter and Paul Cathedral in Indianapolis, Deacon Nagel and Deacons Thomas Kovatch and Randall Summers were ordained priests for the Archdiocese of Indianapolis.

Newly ordained Father Randall Summers, left, Archbishop Daniel M. Buechlein and Father Thomas Kovatch, left, and Father Eric Nagel, right, watch the blessing.

Kristina Dobson, Father Nagel’s sister, proclaims the first reading during the ordination liturgy.

Father Eric Nagel blesses his mother, Rita Nagel of Rensselaer, Ind., during a reception at the Archbishop O’Meara Catholic Center Assembly Hall following the ordination Liturgy.

Deacon Randall Summers and his brother, Dan Summers, process into the cathedral at the start of the ordination Liturgy. Dan Summers carries his brother’s priestly vestments.

Father Eric Nagel blesses his mother, Rita Nagel of Rensselaer, Ind., and his brother, Dan Summers, during the ordination Liturgy.

Archbishop Daniel M. Buechlein prays with, from left, Fathers Thomas Kovatch, Randall Summers and Eric Nagel at the cathedral factory.

In a gesture symbolic of his promise of obedience, Deacon Eric Nagel places his hands in the hands of Archbishop Daniel M. Buechlein. During the June 2 liturgy at SS. Peter and Paul Cathedral in Indianapolis, Deacon Nagel and Deacons Thomas Kovatch and Randall Summers were ordained priests for the Archdiocese of Indianapolis.
PRIESTS
continued from page 1

on the new priests, and in a joyous sharing of the sign of peace.

As the eucharistic prayer began, the three new priests stood at the altar with Archbishop Buechlein and participated for the first time in consecrating the bread and wine into the body and blood of Christ.

Finally, at the Mass’ conclusion, Fathers Kovatch, Nagel and Summers joined the archbishop in blessing the congregation. They individually blessed the archbishop as well.

After the Mass, the celebration continued across the street with a reception at the Archbishop O’Meara Catholic Center Assembly Hall.

Long lines of well-wishers waited to greet the new priests and receive blessings from them.

All three commented during the reception about their hopes for their priestly life and ministry, and how the power of the visual symbols of the ordination matched profound thoughts and prayers running through their hearts and minds during the liturgy.

Father Nagel said he was aware of how he was imitating Christ when he was lying prostrate on the cathedral floor.

“I said to the Lord in prayer, ‘I lay down my life for you this day. And I’ll continue to do my best to follow faithfully,’” he said.

Starting on July 3, Father Nagel will begin his ministry as the associate pastor of Our Lady of the Greenwood Parish in Greenwood and associate vocations director for the archdiocese.

Rita Nagel, Father Nagel’s mother, spoke of her own prayers during the litany of the saints.

“I was praying very hard that his deceased father was looking over him at that time,” she said.

Mary Lou Kovatch, mother of Father Thomas Kovatch, was filled with emotion after the liturgy.

“It was just humbling. Very humbling. [I prayed,] ‘Sweet Jesus, you’ve brought us here’” she said with tears.

Father Kovatch said he was nervous before the liturgy, but his anxieties quickly faded and were replaced by broad smiles.

As he looked forward to serving as the associate pastor of the three parishes that make up the Richmond Catholic Community and as chaplain of Seton Catholic High School, Father Kovatch said he hopes “to try and go out there and really be a joyful priest, a happy priest, to draw people closer to Christ.”

Father Summers also said he is anticipating the beginning of his ministry as associate pastor of St. Barnabas Parish in Indianapolis.

“I just look forward to a lot of new relationships, and to see how the ministry grows and blossoms,” he said “It was a wonderful day.”

Father Eric Johnson, archdiocesan vocations director, helped guide the three newly ordained priests through the final years of their seminary formation.

“I think this is a happy day for the Church,” he said “We have three wonderful men that have come forward and said not only yes to God’s call but, in doing that, are themselves kind of an image of faith for the rest of us.

“They trust in God, and they trust in all of God’s promises and God’s people.” †
Congratulations to the Class of 2007

They have accepted offers of admission at 67 colleges and universities and scholarship packages totaling $3,455,846.
By John Shaughnessy

The 177 Catholic school teachers couldn’t hide their delight in sharing $248,000 in performance pay.

For Peggy Elson, the joy came in hearing the teachers share their tributes to a program that’s designed to help them teach more effectively.

Those reactions were displayed on May 15 as the archdiocese celebrated five years of the only Catholic school system in the country to use the Teacher Advancement Program (TAP), a program "to help schools attract, develop, motivate and retain high-quality teachers."

"My 'celebrations' of the celebration were the testimonials given by the principals, leadership team members and teachers from the TAP schools," said Elson, the director of the archdiocese’s TAP program.

Elson listened as Karen Miller, a veteran teacher at St. Barnabas School in Indianapolis, said, "In May 2002, my question was, 'Why do I have to change?'"

Elson was pleased when Miller shared her answer to her own question: "Through much hard work and strong leadership, we now have higher expectations for our already high-achieving students."

St. Barnabas was among the first eight schools chosen for the program that was part of Project EXCEED, a $15 million educational initiative driven by a $10 million challenge grant from Lilly Endowment Inc.

Now, there are 13 schools in the program. Besides St. Barnabas, the list includes these schools in Indianapolis: St. Jude, St. Lawrence, Central Catholic, Holy Spirit, St. Simon the Apostle, Our Lady of Lourdes, St. Anthony, Holy Angels, St. Philip Neri, Holy Cross Central, St. Andrew/St. Rita Catholic Academy and Father Thomas Seccia Memorial High School.

Elson recently answered questions about TAP. Here is an edited version of her responses.

How does the program basically work?

Elson: "Qualified teachers are given opportunities to take on more responsibility and are paid for doing so.

"Teachers meet weekly in small cluster groups led by a master teacher. [They] work together to analyze student data, improve instruction and learn new research-based instructional strategies that increase students’ academic achievement."

"Teachers are evaluated four to six times per year by trained and certified evaluators. Teachers receive performance pay based on demonstrated expertise in the classroom and increased student achievement."

What has been the average performance pay for teachers in the program?

Elson: "$1,400 per teacher is placed in a performance pay pool. The payouts have averaged $1,300 per teacher and have ranged from $600 to $2,900."

How does the program ultimately help students?

Elson: "TAP analyzes student data in order to identify student needs and then obtains strategies to meet those needs. Ultimately, it’s what every child deserves."

How does the program help teachers?

Elson: "Teachers collaborate with other teachers to learn and practice the instructional strategies which have proven successful in their schools. Teachers no longer work in isolation, but are given the support they need. [That] enhances their practice and ultimately raises student achievement."

How do you gauge the success of the program after five years?

Elson: "Principals agree that TAP has helped them recruit, retain and reward successful teachers. The monthly TAP master teacher meetings have fostered a collaborative network between and among the 13 TAP schools."

How were schools chosen for the program?

Elson: "Archdiocesan schools were introduced to TAP, and encouraged to write proposals if they felt TAP met their needs for school improvement. Schools were selected on their demonstrated enthusiasm for change that the TAP structure created, their willingness to implement TAP elements, and their leadership, both at the school and the parish levels, to sustain TAP."

What is the future of the program?

Elson: "It is our hope that through the Legacy for Our Mission campaign that we will be able to sustain and strengthen TAP in the existing schools and to replicate TAP in other archdiocesan schools."

Cassandra Ray, career teacher at St. Philip Neri School in Indianapolis, works with students. "As a first-year teacher, the TAP [Teacher Advancement Program] observations and rubric helped me see what I was doing well, and helped me focus on things that I needed to improve," she said.
Sacrament of baptism changes our lives for ever

By Edward P. Hahnenberg

I remember the first time I realized just what a commitment baptism demands of Christians. It was at the Easter Vigil not long after college. The parish we just joined was celebrating baptisms—and celebrating them with gusto!

Growing up, I had been to the Easter Vigil many times. But I had never been in a parish that baptized with full immersion. So this was new for me. I was fascinated by the logistics. It wasn’t the complicated steps of the ritual that intrigued me. It was the clothes!

The newly baptized wore special robes. As they stepped into the baptismal font, the robes billowed out like clouds. As they emerged, the robes hung cold and wet on their bodies.

My mind wandered. Where did they get robes like that? Did the parish have a closet full of them in various sizes? What did they wear underneath or on their feet? When did they change? Where did they leave their own clothes during all of this?

I tried to imagine what the day was like for these newly baptized Christians. It is a big day. There is so much to do.

Family members are probably in town. There is a party or a celebration brunch to plan for everyone. Some of the newly baptized had to get their children dressed up for a service that is late and long. They have to pose for photos.

And, as if all of that weren’t enough, in the middle of the main event they get dunked in a pool in front of 400 people!

Wouldn’t it be a lot less complicated if

they skipped the dunking, if they didn’t have to walk around wet? Surely there must be an easier way.

And then it dawned on me that baptism is not the easy way! It symbolizes a radical, life-transforming commitment to Christ.

In the early Church, baptism was a major life change. It often meant leaving certain professions and circles of friends. It was a commitment.

When infants are baptized, commitments are made by their parents and godparents. When we see adults baptized at Easter, however, we are reminded that we can’t pass off to others a responsibility that is our own.

We are invited to respond to the radical questions that others once answered for us: "Do you reject sin so as to live in the freedom of God’s children? ... Do you believe in God, the Father Almighty, creator of heaven and earth?"

In renewing our baptismal promises, we commit to nothing short of trying to live like Christ. That’s how radical these words are.

Jesus’ own baptism was what launched his public ministry. It was the beginning of a mission. He preached. He taught. He healed the sick, fed the hungry, welcomed sinners and confronted the unjust. He lived a life of love for others, and in the end this life got him killed.

That’s our model—a life of love lived to the end. No wonder the appropriate analogy for baptism is not washing our hair but drowning—dying to oneself.

St. Paul reminds us: "Are you unaware that we who were baptized into Christ Jesus were baptized into his death?" (Rom 6:3).

Growing up, I had been to the Easter Vigil not long after World Youth Day in Paris in 1997. He asked them, "Do you know what the sacrament of baptism does to you?"

Through baptism, the pope explained, "God acknowledges you as his children and transforms your existence into a story of love with him. He has come to make a pact with you, and he offers you his peace. ... Baptism is a sign that God has joined us on our journey.”

Are we too fascinated with this world to accept God’s intervention in our lives?

(Carole Norris Greene is associate editor of Faith Alive!)

We need to use God-given talents

This Week’s Question

Do you have a vocation? What are you called by God to be and to do?

“I feel like I have a calling to teach CCD for high school. When I sat in on my son’s grade-school class, I was thinking, ‘I’d like to do this.’ And my son’s teacher asked me to do it!” (Mary Meyers, Brighton, Wis.)

“I feel I’m called to mentor and inspire young people through my music and dialogue. I work on an interfaith campus in Nashville, and we work together to bring the community and cultures together” (Linda Nelson, Nashville, Tenn.)

“I’m getting ready to retire.... As a parish director of religious education, I think I’m called to use the talents I have to make people more aware of God’s presence in their lives.” (Emily Gordon, Sterling Heights, Mich.)

“One of 11 children, my vocation changed steadily. I was a student, an outdoorsman, a sportsman, a chemist, a husband, a father, a grandfather and now... I write daily devotions, which help others on their continuous improvement journey toward heaven. It’s the most exciting vocation I’ve ever had!” (Daniel Najvar, Quitman, Texas)

Lend Us Your Voice

An upcoming edition asks: Where—in what context—did you learn to pray in a new way? What is that way?

To respond for possible publication, send an e-mail to cnp@cwnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Embrace the dance of life

There’s something about warm weather that prompts people to wed. You’ll probably hear wedding bells ringing nearby—a relative, a friend or a neighbor—which means you’re warming up your iron or getting ready for your next hat. And if you turn to ABC’s “Dancing with the Stars,” you’ll be feeling a bit unprepared, keenly aware that you lack expert instruction, fake eyelashes, dazzling dresses, spray-on tanner and killer legs.

It’s a daunting endeavor to hear music and move your limbs in a way that somehow corresponds. People approach the challenge in a variety of ways. As a young adult on an active wedding circuit, I’ve been tracking the dancing styles. Perhaps you identify with one:

* The dancer—These are the annoying people who dwell on that immaculate rhythm. They embody music in a way that makes sense and looks good.

* The seductress—These people hit the dance floor and suddenly feel incredibly attractive. Every motion is dramatic—the sidelong glances, the sharp head turns, the pelvis thrusts.
* The cradle robber—This subgroup typically involves grandводи who believe their self-perception is skewed by dancing. To them, every young woman is available and (inexplicably) attainable.

* The jumper—This group’s working on their vertical. Every beat is cause to bounce. The clapper—This is where confusion arises. Too. Clappers tend to sway side to side: clap to the left, clap to the right, repeat. Soon they’re cracking the rules, but it’s not a problem.

* The sweater—They look like Steve Nash late in a playoff game: flushed cheeks, matted hair. It’s tempting to think they’re having the time of their lives. The slow dancer—These people pop up when the music slows. They had seconds on cake. They’re still feeling it. But they’ll waltz to “Wonderful Life.”

* The rock—These are the ones who punch the numbers in the air. The seductress—They start going to extremes. Without reward. However, the intangible self-perception is skewed by dancing. To them, everyone else is unprepared. They feel they punch the numbers in the air.

* The MTV star—These are the ones who think they know it all. Without the special effects and talent, it can look like hopscotch gone mad. The chicken dancer—These folks to flu dance or jump. And when the temps pick up, they scamper their faces in concentration. They’re determined to keep up. They’re working on new elements of the dance floor. Everyone else seems to know the steps and have momentum. It’s awkward enough.

* The seductress—These people fake eye dance if you’re watching your feet. And you’ll never have fun if you don’t shake your self-consciousness. So dive in with a sense of freedom. Feel the beat. Do your thing.

* The seductress—You’ll probably hear Charlotte in 3:23. “Whatever you do, in word or deed, wholeheartedly.”

* It’s Jesus’ first miracle at the wedding at Cana, embracing his ability to make wine. “It’s Marty Haugen’s hope in his hymn “Give Us in.” “Give us the courage to enter into the song.” And it’s my prayer for the next dance and the next day: that we find courage to enter into the song.

†

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

Sunday, June 10, 2007

- Genesis 14:18-20
- 1 Corinthians 11:23-26
- Luke 9:11-17

This weekend, the Church celebrates the Feast of the Body and Blood of Christ, or Corpus Christi as it was known in the days of the Latin liturgy. In all the celebrations, the Church has a twofold purpose. The first purpose, of course, is to call us to be joyful members of the Church who have been nourished by the feast. The second purpose is to teach us.

The Feast of the Body and Blood of Christ is the feast of the Holy Eucharist. The Holy Eucharist is the greatest of treasures for the Church, and the Church on this feast uses the opportunity to reflect upon the Eucharist.

The reading for this weekend is from Genesis.

Genesis shares with all the other books of the Old Testament, the history of salvation. These books are more than merely history, or the statements by prophets. Rather, each in its own way reveals the fact that God is the Creator. After Creation, and indeed after human sin, God did not leave humanity to its own fate.

Instead, God reached out in mercy, sending figures such as Abraham and Melchizedek, mentioned in this reading, to clear the way between God and humankind.

Melchizedek, the king of Salem, better known as Jerusalem, was a man of faith, as was Abraham. In gifts symbolizing their own limitations, but also representing the nourishment needed for life itself, they praised God’s mercy.

St. Paul’s First Epistle to the Corinthians gives us the second reading.

It is a revelation of the Last Supper, using the same words found in the Synoptic Gospels.

The presence of this story is in all these sources tells us how important the first Christians regarded the Last Supper. Celebrating the Eucharist in ancient Corinth tells us how important the Eucharist was to Christians even in the first century A.D.

Finally, the words are clear: “Bread – my body” and “Cup … my blood.”

St. Luke’s Gospel supplies the last reading.

It is a familiar story. A great crowd has gathered to hear Jesus. Mealtime comes. The Apostles have virtually nothing to give the people, only five loaves and two fish. In the highly symbolic use of numbers in days when scientific precision was rarely needed, five and two meant something paltry and grossly insufficient.

Jesus used gestures also used at the Last Supper, gestures actually a part of Jewish prayers before meals. He then sent the disciples to distribute the food. All had their fill. After all had eaten, 12 baskets were needed for the leftovers. To return to the symbolism of numbers, 12 meant overabundance and lavishness.

Reflection

The Church on this feast calls us to focus our minds on the Holy Eucharist and our hearts on God.

The second reading, from Paul’s Second Epistle to the Corinthians, teaches us about the Eucharist.

The reading takes us back to the Last Supper, but also to the beliefs of the Christians who lived a generation or so after the Last Supper. For them, the reality of the Eucharist was clear. Paul was clear about the meaning of Christ’s words: “This is my body” and “This is my blood.”

The words are crisp and straightforward.

The first reading reminds us that all through history God has reached out to people to nourish their starved, fatigue souls.

Finally, the Gospel tells us of God’s immense love. When our soul hangers, God supplies, not in any rationed sense, but lavishly. This outpouring of spiritual nourishment comes in and through God’s love, shown and given by God.

God’s love in nourishing us still is available, through the Eucharist in the Church, as it was long along on the hillside when the Apostles assisted Jesus in feeding the multitudes.

Ode to a Grandchild

Oh habe of my baby
Your mother’s yet to know
The deepest stirrings of the heart
Untapped and still to flow.

Oh joy of all joys
What wondrous gifts you’ll bring
The melodies she has not heard
The songs she’s yet to sing.

Oh love of all loves
Her fine tunings you will hone
And open up a world to her
Till now she has not known.

By Betty Jo Felker

(Betty Jo Felker is a member of Holy Spirit Parish in Jacksonville, Fla. She is a former member of Holy Cross Parish in St. Cross, which is her hometown, and more recently St. Anthony of Padua Church in Clarksville. She wrote this poem when her daughter was expecting her first child.)

Daily Readings

Monday, June 11

Barnabas, Apostle
Psalm 98:1-6
Matthew 3:1-12

Tuesday, June 12

2 Corinthians 1:18-22
Psalm 119:129-133, 135
Matthew 5:13-16

Wednesday, June 13

Anthony of Padua, priest and doctor of the Church
2 Corinthians 3:4-11
Psalm 99:5-9
Matthew 5:17-19

Thursday, June 14

2 Corinthians 3:15-4:1, 3-6
Psalm 85:9ab-14
Matthew 5:20-26

Friday, June 15

The Most Sacred Heart of Jesus
Ezekiel 34:11-16
Psalm 23:1-6
Romans 5:3b-11
Luke 15:3-7

Saturday, June 16

The Immaculate Heart of Mary
2 Corinthians 3:14-21
Psalm 103:1-4, 8-9, 11-12
Luke 2:41-51

Sunday, June 17

Eleventh Sunday in Ordinary Time
2 Samuel 12:7-10, 13
Psalm 32:1-2, 5, 7, 11
Galatians 2:16, 19-21
Luke 7:36-8:3
or Luke 7:36-50

Question Corner/ Fr. John Dietzen

Consecrated virgins are dedicated to serving Church, helping others

According to our diocesan newspaper, a woman in a nearby town recently made her vows as a “consecrated virgin.” That’s a new “Catholic thing” to me. What is it? How many are there? What do they do? (Ohio)

A

The consecration of men and women to a committed celibate life is an ancient practice in the Church, although we haven’t heard much about them for a long time.

They are unrelated to the usual religious orders of men and women that we’re familiar with – Benedictines, Dominicans, Franciscans and so on.

Consecrated virgins of this order typically do not live in a community, although some may voluntarily live together to support and encourage each other.

For centuries, the solemn rite of consecration of virgins was reserved for certain orders of nuns taking their solemn vows.

Early in the 20th century, the Vatican’s Sacred Congregation for Religious, as it was then called, denied the request of some bishops to consecrate individual women living in the world. Later, however, around 1950, the practice resumed.

Today, any woman living in the world who has never been married, is of good character and prudence, and who has never lived in open violation of charity may petition the local bishop to receive her consecration to a celibate and chaste life.

It is up to the bishop to establish conditions for such a commitment in his diocese.

According to the United States Association of Consecrated Virgins (USAVC), a voluntary association of women who have been consecrated to this life, some who denies it is being care by the Church usually works with a spiritual director and has already lived a private promise of charity for some time.

Even though they dedicate themselves to service of the Church and their neighbor, lay women who aspire to this way of life must be able to support themselves financially and provide for their medical care. Normally, they continue in their personal professions or careers after their consecration.

When he receives women committing themselves to such a life, the presiding bishop outlines the spiritual foundations of their promises.

“The Church is the bride of Christ,” he tells them. “This title of the Church was given by the fathers and doctors of the Church to those like you who speak to us of the world to come, where there is no marrying or giving in marriage. You are a sign of the great salvation proclaimed at the beginning of human history and fulfilled on the marriage covenant between Christ and his Church” (“Rite of Consecration to a Life of Virginity for Women Living in the World,” #16).

The USAVC reports that there are around 100 consecrated virgins in the U.S. today and about 3,000 worldwide.

Q

When does an injury to another person by true gossip become sinful? How is the information true and has taken place, where is the injury or the sin? (Illinois)

A

In my experience as a priest, no sin of speech is more destructive to our social relationships than gossip. One who thinks and acts this way is grossly in error when the topic of our gossip is true, we’re dealing with the sin of detract and contumely (insult). To lie about others, attributing to them faults and bad actions we know are untrue is worse and is a sin of calumny or slander.

One commits the sin of detract when he or she knows the faults of another without a very good reason for doing so. It can be a serious moral offense if it does great harm to another person’s reputation.

The same sin is committed when the other person is refused ordinary decency and are not told the truth face to face in private or in public, such as in newspapers or on television. Even when the other person’s faults are public knowledge, it can be a sin against charity to speak unnecessarily about those faults.

Occasionally, there may be good reasons to tell someone another person’s faults, such as to a child’s parents. Just because a story about a person is true, it is not appropriate to spread it around.

A person’s good name is among his most precious possessions. His or her faults are a private matter between himself or herself and God. Scripture has many strong condemning words for gossips.

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.

The Criterion Friday, June 8, 2007
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 and religious sisters and brothers 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.


BROCK, Mary E., 86. St. Lawrence, Indianapolis, May 8. Brother of Mauna Loa Osborne. Grandmother of two.†

DIERKES, Mary E., mother of one.


HARTMAN, Louis E., Sr., 75, 96. St. Andrew’s, Indianapolis. May 5. Brother of Raymond and Walter Vernier.†


MOSEY, Maxine, 64, St. Lawrence, Indianapolis, May 21. Mother of Chris and Sue Mosey. Sister of Charles, Clive and Leslie Anderson.


Top Vatican official: Documents show Pius XII worked to help Jews

ROME (CNS)—Thousands of Vatican documents demonstrate that Pope Pius XII worked quietly but effectively to help Jews and others during World War II, a top Vatican official said.

Cardinal Tarcisio Bertone, the Vatican secretary of state, said on June 5 that the documentation of papal charity is the most convincing response to the “black legend” that has depicted the late pope as indecisive toward the victims of Nazism.

“The cardinal said a fair reading of history must recognize the “enormous work of charity that the pope promoted by opening the doors of seminaries and religious institutes, welcoming refugees and the persecuted, and helping all.”

“The Church of Pius XII continued to work not only with a prophetic voice but, above all, with daily prophetic action,” he said.

Bertone made the comments in Rome at the presentation of the book Pius XII, Eugenio Pacelli: A Man on the Throne of Peter by Italian journalist Andrea Tornelli.

The cardinal’s lengthy talk came four weeks after the Vatican’s Congregation for Saints’ Causes declared that the late pope heroically lived the Christian virtues and recommended Pope Benedict XVI advance Pius XII’s sainthood cause.

Cardinal Bertone said the legend of Pius XII’s supposed “silence” during the war had its roots in the postwar period, specifically 1946-48, when the state of Israel was being formed and when the world was calling for respect and justice for Palestinian residents of the Holy Land.

Over the years, Cardinal Bertone said, the false accusation of papal inaction for Jews suffering under Nazi occupation gained acceptance, despite historical evidence to the contrary. On several occasions, the pope did denounce Nazi persecutions, he said.

But the pope measured his words carefully and prudently, Cardinal Bertone said, because he was convinced that speaking more bluntly would end up causing greater harm to Jews and other groups.

He said Pius XII explained this policy of discretion when he spoke of the Jews in a public address in 1943, saying that people should not expect him to divulge “all we have attempted and achieved to mitigate their suffering, improve their moral and juridical conditions, [and] protect their indispensable religious rights.”

In fact, Cardinal Bertone said, former Nazi officials immigrating after the war confirmed that papal denunciations would have only accelerated the killings of Jews and the Church’s own ministers.

For similar reasons, he said, popes chose discretion over strident criticism during the more recent decades of persecution of Christians under communism.

When you attend this conference you will receive a two day admission pass, a Renovaré conference notebook, two spirituality formation books, childcare (when you attend this conference you will receive a two day admission pass, a Renovaré conference notebook, two spirituality formation books, childcare (
Catholics have prayed at the Shrine of Our Lady of Lourdes in France since the Virgin Mary first appeared to Bernadette Soubirous, a 14-year-old peasant girl, at the grotto near Massabielle Cave on Feb. 11, 1858. Pilgrims have offered prayers at the Shrine of Our Lady of Fatima in Portugal since the Blessed Mother appeared to three shepherd children—Francisco Marto, Jacinta Marto and Lucia dos Santos—six times between May 13 and Oct. 13 in 1917. Archdiocesan Catholics will have the opportunity to pray at both Marian shrines during a Sept. 9-18 pilgrimage to Portugal, Spain and France led by Msgr. Joseph F. Schaedel, vicar general, who is celebrating his 25th anniversary of ordination to the priesthood this year.

“I am fortunate to be leading pilgrims to two of the most important Marian shrines in the world,” Msgr. Schaedel said. “Lourdes is not just my favorite Marian shrine, it’s my favorite shrine.”

“My last trip there was with the Knights and Dames of Malta for their annual international pilgrimage in April 2006,” he said. “We were there for an entire week. To see [as many as] 55,000 people in a eucharistic procession or the people that come there to pray at the grotto every day or the nightly candlelight rosary procession with at least 10,000 people every single night is just breathtaking.”

“Since I was very young, I had always wanted to visit Lourdes,” he said. “This will be my fourth visit there. So of all the places that we’re going to visit, I think I’m looking forward to the most. It was one of the thrills of my priesthood to be able to be the main celebrant and preach at Lourdes in the grotto.”

The pilgrimage begins with a visit to the Shrine of Our Lady of Fatima on Sept. 10. Msgr. Schaedel said, and he is looking forward to visiting Fatima for the first time. In May 1962, a year after Pope John Paul II survived an assassination attempt by Mehmet Ali Agca on May 13, 1981—the feast of Our Lady of Fatima—at St. Peter’s Square in Rome, the pontiff visited Fatima to thank God and Mary for helping him survive the shooting.

On the 10th anniversary of the assassination attempt, Pope John Paul prayed at the Fatima shrine then placed a fragment of the bullet that wounded him in the crown of the statue of Mary. During pilgrimages, people give themselves over to God in “a retreat on wheels,” Msgr. Schaedel said. “We visit various shrines, we have some inconveniences and there are sacrileges to be made, but we have plenty of time for prayer and reflection. Just getting away from the normal, everyday routine to visit these sacred places is truly a spiritual retreat.”

Since he was appointed vicar general, Msgr. Schaedel has led six pilgrimages to holy places in Europe as well as 13 pilgrimages to shrines in the U.S., where he celebrated daily Mass with the pilgrims.

Carolyn Noone, associate director of special events for the archdiocese, has coordinated 26 pilgrimages since 1996. She worked with Grueninger Tours to coordinate this pilgrimage to Spain, Portugal and France as well as many others in previous years.

Noone said the pilgrimages will depart from Indianapolis on Sept. 9 for an overnight flight to Lisbon, Portugal.

On Sept. 10, the pilgrims will board a deluxe motor coach for a panoramic tour of Lisbon, she said, followed by a short drive to the shrine at Fatima, where they will tour the basilica and participate in a private Mass at the Aparecidas Chapel.

On Sept. 11, the pilgrims will travel to Avila, Spain, for a private Mass at Casa de la Santa, the Church of St. Teresa of Avila, and sightseeing. Noone said, then will enjoy a bus tour of scenic Madrid on Sept. 12 following Mass in the morning.

On Sept. 13, the pilgrims will visit the cathedral in Burgos, she said, then will travel to Pamplona to see Xavier Castle, the birthplace of St. Francis Xavier, patron saint of the Archdiocese of Indianapolis. From Pamplona, the pilgrims will travel through the Pyrenees Mountains on Sept. 14, Noone said, to visit Lourdes, France, where the Holy Mother appeared to St. Bernadette 18 times in 1858. Hundreds of unexplained or miraculous healings have been attributed to prayers at the Lourdes grotto.

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Our Lady of Lourdes in France during the early 1900s.

This historic postcard shows pilgrims arriving at the Shrine of Our Lady of Lourdes in France.