Pope and Bush discuss wide range of issues

VATICAN CITY (CNS)—Meeting for the first time, Pope Benedict XVI and U.S. President George W. Bush spoke about the precarious situation of Christians in Iraq and a wide range of other foreign policy and moral issues.

The pope and president looked relaxed as they greeted each other and spoke briefly in front of reporters before their 35-minute private encounter on June 9.

Bush later held a separate 40-minute meeting with the Vatican’s top foreign policy officials.

A Vatican statement described the meetings as “cordial” and said they had focused in part on “the worrisome situation in Iraq and the critical conditions in which the Christian community finds itself.”

Tens of thousands of Christians have fled Iraq over the last four years to escape violence and discrimination.

The talks also touched on the overall situation in the Middle East, including the Israeli-Palestinian conflict and developments in Lebanon.

“The Holy See again expressed the hope for a ‘regional’ and ‘negotiated’ solution to the conflicts and crises that are tormenting the region,” the Vatican statement said.

Bush and the pope also discussed problems in Africa, the humanitarian crisis in Darfur and developments in Latin America, it said.

“Finally, there was an examination of current moral and religious questions, including those related to human rights and religious freedom, the defense and promotion of life, marriage and the family, education of new generations and sustainable development,” the Vatican said.

Before the president’s visit, the Vatican secretary of state, Cardinal Tarcisio Bertone, went out of his way to praise Bush for his position on abortion and for “positive initiatives in favor of the defense of life from conception.”

Bush arrived at the Vatican under very heavy security. His motorcade entered St. Peter’s Square from a side street instead of along Via della Conciliazione, the wide avenue leading to the Vatican, which had been cleared of cars and was lined with curious onlookers.

In the sunny St. Damasus Courtyard, the pope and president looked relaxed as they greeted each other and spoke about other foreign policy and moral issues.

SS. Peter and Paul Cathedral to close centennial year

By Sean Gallagher

SS. Peter and Paul Cathedral has been the setting of countless liturgies over the course of the past century.

Some, such as episcopal funerals, have been marked by great solemnity. Others, like the thousands of weddings that have taken place there, have been moments of great joy.

So it is appropriate that the year in which the centennial of the cathedral’s dedication has been celebrated should come to a close with a festive Mass, which will take place beginning at 6 p.m. on June 29, the patronal feast of the archdiocese’s mother church.

Archbishop Daniel M. Buechlein will be the primary celebrant of the eucharistic liturgy, which will be followed by a banquet at the Archbishop O’Meara Catholic Center Assembly Hall.

Father Patrick Beidelman has experienced many important moments in his life of faith in the cathedral.

He received the sacrament of confirmation there in 1988. A decade later, he came there to be ordained a priest. And now, nearly 20 years after completing his Christian initiation in the church, Father Beidelman is serving as the cathedral’s rector and pastor of Cathedral Parish.

Of the liturgy in which he was ordained a priest, Father Beidelman said, “It felt like I was celebrating a significant moment of Christ sharing his priesthood with me in a place that was very familiar, very comfortable, and a place where I experienced God’s holiness, God’s presence in a very profound way.”

Now he is looking forward to closing the cathedral’s centennial year with a Mass.

By John Shaughnessy

Some people associate him with a lighthouse, noting how his office is filled with gifts of that symbol of hope and reassurance—a connection to his childhood on the coast of Connecticut.

Others picture the proud Italian wearing an apron, slaving over a steaming stove to make his homemade spaghetti and meatballs for all the high school’s sports teams, the drama club and the other school groups—his unique way of showing students how much he cared for them and appreciated their efforts.

His best friends recall his behind-the-scenes, heartfelt touch—rushing to see a friend in the hospital or crocheting a blanket for a teacher whose family just had a baby.

And now there is one more image to remember Holy Cross Brother Joseph Umile—the pasta-making, heavy-smoking, sometimes-glares, always-caring East Coast native who will soon step aside as the president of Bishop Chatard High School in Indianapolis after pouring his heart and his soul into the place for the past 14 years.

That latest image recently surfaced when a huge boulder was excavated from the site where a new activity center is rising at Bishop Chatard. School officials looked at the boulder and viewed it as a perfect tribute to Brother Joseph.

The boulder will be placed in a prominent spot on the school grounds and a plaque will be affixed to it. The plaque will include Brother Joseph’s name, his years of service, the symbols of the school and the Holy Cross order, and this tribute to him:

“The ‘Rock’ of Bishop Chatard.”

See ROCK, page 2.
People get emotional when they think about him leaving,” says Bill Sahm, who will succeed Brother Joseph as the school’s next president on July 1. “People come up to me and say, ‘You know, he really has been a rock.’ I know he’s blessed me with his advice and wisdom.”

The emotion has been known to flow from Brother Joseph, too, who also recently received a special honor at the school’s 2007 graduation on May 25. During the ceremony, a rabbish Daniel M. Buechlein presented Brother Joseph with the “Seek the Face of the Lord” award in honor of his long years of dedication and work for the archdiocese and the Church. It was just the fourth time the archbishop has given the award.

The tribute was one of the poignant moments that have marked his last days at the school.

“People know I’m not enamored with Indiana as a place because there are no mountains and water,” says Brother Joseph, S.B., who was born and raised on Lighthouse Road in New Haven, Conn., with a beach just 50 feet from his family’s house. “But it’s been wonderful working with the people. To accomplish something with the people and get Bishop Chatard back on the road to where it should be, that’s been incredible. Even though home is always home, I feel like I’m leaving a second home.”

Just as uncovering the boulder was an unexpected discovery, so was finding Brother Joseph as a potential leader of the school. He had led a boys’ school in Rome for 10 years, returned to the United States for another year of education and began to search for a position as a high school principal or president in 1993 when Bishop Chatard was looking for a leader.

“I first learned about an opening at Marian High School in Mshawa, Ind.,” Brother Joseph recalls. “The first person I met was Dick Buechlein. He found the right place when he came to Indianapolis?”

“Would you show me the map where New Rochelle, I asked my provincial,” Brother Joseph says. “I’m not retiring,” he says. “I’ll be there for at least another year.”

“Fourteen years later, I’m not retiring,” he says. “I’ll be there for at least another year.”

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Brother Joseph Umile usually holds one of his gifts from his appreciation night—a reminder of the state championships Bishop Chatard sports teams earned during his tenure.

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In an early photo from his time at Bishop Chatard, cousin Brother Joseph Umile poses with Bill Sahm, who will succeed him as the school’s president on July 1.

Brother Joseph Umile shares a laugh with Annette “Mickey” Lents, executive director of Catholic education and faith formation for the archdiocese.
Senior Julie Malone receives college’s highest honor

By John Shaughnessy

Julie Malone walked toward the stage, stunned by the announcement and the reaction of all her classmates and professors rising to give her a standing ovation.

As the cheers and the applause surrounded her, Malone remembered when she was a first-grade student who had just been diagnosed with dyslexia, a learning disorder.

Now here she was on graduation day at St. Mary’s College in Notre Dame, Ind., walking up the steps of the stage to receive the Lumen Christi Award—the highest honor that her college can give a student.

As she walked across the stage to receive the medal, the 22-year-old Malone was struck with the thought that the award was another part of her journey in life, an award she believed was far from just her own.

She thought of all the people who have helped her, not only at St. Mary’s but also in her earlier years in her hometown of Indianapolis—at St. Thomas Aquinas School, Cathedral High School and St. Mary’s Child Center, the archdiocesan agency where she was diagnosed with dyslexia and taught how to live with it.

“I really believe you learn something from everyone you meet and you can see Christ in every person you meet. I’ve not only learned about my faith and trusting in God, I’ve also learned about other people’s faith.”

— Julie Malone

Her parents—Dr. James and Jeanne Malone of St. Thomas Aquinas Parish—are proud that their daughter is doing so for children what others have done for her.

“Every child is affected by every adult they come into contact with,” says Jeanne Malone. “People kept encouraging her along the way, and she kept reaching for what she was told could not be done.”

The Lumen Christi Award was a surprise to Malone when it was announced at the May 19 graduation, but she knew it wasn’t a fluke, not just her own.

“I attended the camp the summer after I was diagnosed with dyslexia,” she says. “It’s a six-week day camp. It really had a profound effect on me. Often, students are very self-conscious about their learning disability. After finding I had dyslexia, I was in the camp and met hundreds of kids who had it. I saw they had similar interests. It broke down any barriers thinking I was the only one who had dyslexia, that it was me against the world.”

As a volunteer at the camp, she tried to be an example to the children. “I love to work with the kids and talk with them,” she says. “They found out I had gone to the camp and that I have dyslexia. They ask me about going to high school and college. I think it means a lot to them to know I go through those same daily challenges as they do.”

Julie Malone graduated from St. Mary’s with a degree in biology. She plans to pursue a doctorate in teaching and to work with children with learning difficulties.

“I really believe you learn something from everyone you meet and you can see Christ in every person you meet,” she says. “I’ve not only learned about my faith and trusting in God, I’ve also learned about other people’s faith.”

A lesson in living

By Julie Malone

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In the man Jesus, God is made visible

Pope Benedict XVI is only two years into his papacy, but he has spent more than half a century reflecting on, and writing about, the mystery of God as it is revealed to us in the person of Jesus Christ.

In hundreds of books, articles and homilies, over many decades, Joseph Ratzinger, now Pope Benedict XVI, has shared with us his students and readers his lifelong search for the face of God, and his profound conviction that in the man Jesus, God is made visible.

People are fortunate that the Holy Father did not give up or suspend his vocation as a writer and teacher when he became pope. His first encyclical, "God is Love," is a powerful reflection on who God is, and who we human beings are called to be as children of God.

Similarly, the pope’s weekly reflections and his homilies and public addresses carry forward his life’s work as a theologian and pastor called to share with others the Good News of Jesus Christ.

Even when his comments have sparked controversy—as in Turkey or Brazil—his subsequent remarks clarify and continue the dialogue that the Holy Father seeks to encourage always about who God is and who we are called to be as people who abide in God’s love.

Likewise, the pope’s weekly reflections and his homilies and public addresses carry forward his life’s work as a theologian and pastor called to share with others the Good News of Jesus Christ.

It needs to be brought to the rest of the world's poor.

The letter to the Editor is written by Mike Krokos, Martinsville.

The letter calls for a renewed commitment among nations, especially the richest, to ensure that all human beings become aware of their responsibility in this matter and accept a transformation of lifestyle with a view to an evermore just distribution of wealth.

Commitments made at the 2007 G-8 summit will do little to alleviate the misery of the world’s poor unless we insist that our political leaders honor their present promises.

Please e-mail, write or call President Bush (White House comment desk: 202-456-1111) and your two U.S. senators and congressperson (Capitol switchboard: 202-224-3121) to ask them to appropriate an additional several billion dollars per year to global poverty reduction assistance—as our government promised to do at the 2005 G-8 summit. Waiting until 2010 will only allow tremendous misery to continue.

Also, please regularly give whatever you can to help the poorest of the poor. KFC/Catholics for a Carey Relief Services, 209 W. Fayette St., Baltimore, MD 21201.

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La relación entre la Eucaristía y las órdenes sagradas se ve con mayor claridad en la mesa

La apoteosis exaltatoria

El sacrificio de la caridad

En efímero, la vípera de su muerte, Jesús instituyó la Eucaristía y fundó al mismo tiempo el sacerdocio de la nueva Alianza. Él es sacerdote, víctima y altar; mediador entre Dios Padre y el pueblo (cf. Hb 5:3-10), y el sacrificio exaltatorio que se ofrece a sí mismo en el altar de la cruz. Nadie puede decir ‘esto es mi cuerpo’ y ‘esto es mi corazón de Cristo y no es en el nombre y en la persona de Cristo, único sacerdote de la nueva y eterna Alianza’ (cf. Hb 8:8-9). En efecto, la vípera de su muerte, Jesús instituyó la Eucaristía y fundó al mismo tiempo el sacerdocio de la nueva Alianza. Él es sacerdote, víctima y altar; mediador entre Dios Padre y el pueblo (cf. Hb 5:3-10), y el sacrificio exaltatorio que se ofrece a sí mismo en el altar de la cruz. Nadie puede decir ‘esto es mi cuerpo’ y ‘esto es mi corazón de Cristo y no es en el nombre y en la persona de Cristo, único sacerdote de la nueva y eterna Alianza’ (cf. Hb 8:8-9).

El Santo Padre recuerda varios puntos importantes sobre la relación existente entre el sacrificio de la Eucaristía y la ordenación sacerdotal.

[A continuing series]

| The apostolic exaltation |
| "The Sacrifice of Charity" |
| The intrinsic relationship between the Eucharist and the sacrament of holy orders. |
| "The intrinsic relationship between the Eucharist and the sacrament of holy orders. The apostolic exaltation of Jesus is the source and summit of the eucharistic sacrifice (Catechism of the Catholic Church, #528). In the name of the heart of Christ, the sacerdotal minister offers to God the prayer of the Church, and above all when offering the eucharistic sacrifice (CCC, #533). As a result, priests should be conscious of the fact that in their ministry they must never put themselves or their personal opinions in first place but Jesus Christ. Any attempt to make themselves the center of the liturgical action contradicts their very identity as priests. The priest is above all a servant of others, and he must continually work at being a sign pointing to Christ, a docile instrument in the hands of the Lord. This is seen particularly in his humility in leading the liturgical assembly, in obedience to the rite, uniting himself to it in mind and heart, and avoiding anything that might give the impression of an inordinate emphasis on his own personality" (n. 23). |
| "The Synod on the Eucharist re-emphasizes that the ministerial priesthood is seen most clearly at Mass, when the bishop or priest presides in the person of Christ the Head. The Church is clearly presented as the body of Christ, which is His right hand, in obedience to the rite, uniting itself to it in mind and heart, and avoiding anything that might give the impression of an inordinate emphasis on his own personality" (n. 23). |

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La doctrina de la Iglesia considera la ordenación sacerdotal como un don que es imprescindible para la celebración válida de la Eucaristía. En efecto, "en el servicio eclesial del ministerio ordenado es Cristo mismo quién está presente en su Iglesia como Cabeza de su cuerpo, Pastor de su reino, sumo sacerdote del sacrificio redentor" (Catecismo de la Iglesia Católica, #1548). Ciertamente, el ministro ordenado actúa "también en nombre de toda la Iglesia y en el nombre del Señor que habita en nosotros" (1 Cor 12:4). En el corazón del sacerdote y sobre todo cuando ofrece el sacrificio eucarístico (ibíd., #1555). Es necesario, por tanto, que los sacerdotes sean conscientes de que nunca deben ponerse ellos mismos y sus opiniones en el primer plano de su ministerio, sino a Jesucristo. Todo intento de ponerse a sí mismos como protagonistas de la acción litúrgica contradice la identidad sacerdotal. A ntes que nada, el sacerdote es servidor y tiene que esforzarse continuamente en ser signo que, como dios, lleva su nombre, como signo de Cristo, como signo que expresa la identidad total y exclusiva a Cristo, a la Iglesia y al Reino de Dios, y confirme por tanto su carácter obligatorio para la tradición latina. El celibado sacerdotal, vivido con madurez, alegría y entrega, es un grandísimo bendición para la Iglesia y para la sacerdotía" (n. 24).

El Sínodo considera la difícil situación que ha surgido en distintas diócesis que sufren escasez de sacerdotes.

"Es preciso, además, hacer un trabajo de sensibilización capacitador... En el Sínodo se ha discutido también sobre las iniciativas pastorales que se han de emprender para favorecer, sobre todo en los jóvenes, la apertura interior a la vocación sacerdotal" (n. 25).

El Santo Padre advierte que la escasez actual no debe ocasionar que los obispos sean menos cuidadosos a la hora de admitir candidatos al sacerdocio. También hizo énfasis en que el cuidado pastoral de las vocaciones debe involucrar a toda la comunidad cristiana en cada área de la vida, invitar a explorar el tema con las familias, que por lo general se muestran dispuestas a incluir en su lista de oración al joven que se siente llamado a este ministerio.

"A nadie le impide tener una fe y una esperanza aún mayores en la providencia divina. Finalmente extiende unas palabras de agradecimiento especiales a los obispos, sacerdotes y diáconos que sirven fiel y generosamente" (n. 25).

The pope writes that we need to have a new greater faith and hope in God’s Providence. Finally, he extends a special word of thanks to bishops, priests and deacons who serve faithfully and generously.

Do you have an intention for a Archbibliothek’s prayer list? You may mail it to him at: Archbibliothek’s Office 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410
Corpus Christi procession

Winding their way through the streets of Bedford, approximately 450 members of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell walk in a Corpus Christi procession on June 10. The Blessed Sacrament was carried in a monstrance under a canopy by Father Richard Eldred, pastor of the Bloomington Deanery parishes. He was joined by members of the Knights of Columbus, archdiocesan seminarians, several altar servers and many women religious who serve the Church in the deanery.

VIPS

Charles and Ruby (Rwakilson) Compton, members of Immaculate Heart of Mary Parish in Indianapolis, celebrate their 50th wedding anniversary on July 14 with family members and friends. She brought to the west side of Indianapolis her witness of Christ and the life of St. Francis. Her life and her work have had an impact on the lives of thousands of people for two generations. I hope many people who know her are able to stop in and say “Thank you” to her.”

Omer J. and Norma J. Ewell (Wells) O’Connor, members of Holy Name of Jesus Parish in Beach Grove, will celebrate their 60th wedding anniversary on June 14. The couple was married on June 14, 1957, at the former St. Catherine of Siena Church in Indianapolis. They have five children: Peggy Novotny, Patricia, Christopher, Daniel and Michael O’Connor. They have 14 grandchildren and three great-grandchildren.

Benedictine monk ordained a priest

Benedictine Father Paul Nord, a monk of St. Meinrad Archabbey, was ordained a priest on June 3 by Archbishop Daniel M. Buechlein in Indianapolis, will celebrate their 50th wedding anniversary on July 14 with family members and friends. The couple was married on June 14, 1957, at the former St. Catherine of Siena Church in Indianapolis. They have five children: Peggy Novotny, Patricia, Christopher, Daniel and Michael O’Connor. They have 14 grandchildren and three great-grandchildren.

Benedictine Deacon Paul Nord stands before Archbishop Daniel M. Buechlein during the June 3 liturgy at St. Meinrad Archabbey Church in St. Meinrad during which he was ordained a priest. Father Paul is a monk of St. Meinrad Archabbey. To the left of the archbishop, watching the ritual are, from left, Benedictine Father Anthony Vinson and Benedictine Archabbot Justin DuVall.
A Comedy Of Biblical Proportions

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Archdiocese Strives to Assist Priests in Continuing Education

A s a priest Msgr. Paul Koetter has served the Catholic community in many ways. From an assistant chancellor for the archdiocese to a vocations director in the Office of Ministry Personnel, he has consistently shared his faith and dedicated himself to a lifelong journey of learning.

It may have been Msgr. Koetter’s hectic schedule, or perhaps he simply needed to refresh his spirit. Ultimately he found an invigorating lesson when he took time to participate in a continuing education program focused on the Gospels as storytelling. Msgr. Koetter’s experience is just one example of how the archdiocese has supported its priests and encouraged them to reflect upon their ministry.

"Going to this workshop emphasized the importance of oral tradition," said Msgr. Koetter, who serves today as pastor of St. Monica Parish in Indianapolis. "The Gospels were originally passed along by word of mouth. This workshop offered me the sole reason I deliver the Gospel from memory every Mass. I try to bring oral tradition back to life for my parishioners."

Addressing priests’ continuing education is one component of the Legacy for Our Mission capital stewardship campaign. Through the campaign, Catholics in central and southern Indiana are asked to contribute funds that will support a variety of needs. A portion of the campaign proceeds will be used to help cover the costs for pastors who wish to pursue continuing education. These opportunities help priests like Msgr. Koetter to advance their educational background and address their spiritual development. Throughout the archdiocese approximately 150 priests serve more than 230,000 Catholics through 39 counties. Priests are called every day to serve the Church, to learn, teach and share the Catholic faith and to serve human needs.

Funds from the Legacy for Our Mission campaign will support priests as they rejuvenate their strength to do God’s work.

"The archdiocese does not push one program or another for everyone. We, as individuals, have the flexibility to choose what workshop or seminar will help us grow the most,” said Father Jeffrey Godecker, pastor of Immaculate Heart of Mary in Indianapolis. "They do recommend that we continue to strive to improve our ministry and gain theological insight."

During a sabbatical several years ago, Father Godecker participated in a few writing workshops. His main goal was to become a better teacher. He learned how to use poetry in presentations to better communicate and connect with his listeners.

"It’s a part of our vocation to try to improve the skills we have and see what we knew were possible," said Father Godecker. "That’s why I participate in continuing education."

Legacy for Our Mission, the archdiocese’s capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as continuing education. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to future ministry needs and distributed to efforts such as continuing education.

Please visit the new online home for the Legacy for Our Mission campaign at www.archindy.org/legacy. It can also be accessed at www.LegacyforOurMission.org.
Wanted: 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 100th anniversary of the cathedral's dedication. The Criterion invites readers to share their memories of cherished moments spent in the archdiocese's mother church. Send memories to Sean Gallagher at The Criterion, P.O. Box 1717, Indianapolis, IN 46206. Memories can also be e-mailed to sgallagher@archindy.org.

Worshippers pray at SS. Peter and Paul Cathedral in Indianapolis during the funeral Mass of Bishop Joseph Chartrand, who died on Dec. 8, 1933. Bishop Chartrand led the Diocese of Indianapolis for 15 years.

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Solidarity: Archdiocesan gift helps flood victims in Camaguey

By Mary Ann Wyand

Widespread flooding in Camaguey, Cuba, on May 25 killed two people, destroyed 20% of homes and left 600,000 people without homes and bedding materials.

A letter reading from the flooding from Catholic Relief Services staff members, Church officials in the Archdiocese of Indianapolis and diocesan officials in Camaguey—Catholic Charities offices in Camaguey—asked Catholic Relief Services (CRS) officials for $10,000 in emergency assistance to buy mattresses, towels, household utensils, clothing and other materials to help people affected by the flood.

Brian Goonan, Catholic Relief Services country director in Cuba, contacted the Archdiocese of Indianapolis, which donated medical supplies, which have been sent to Camaguey in recent years.

The Vatican's concern about Iraq was underlined in another way during the Bush visit. At the pope and the president ended their meeting, the Vatican released a statement by the newly appointed prefect of the Congregation for Eastern Churches, Archbishop Leonardo Sandri, who said many Eastern-rite Catholics were suffering in Iraq, Lebanon and elsewhere because of “war, violence or fear of an uncertain future.”

The last time Bush came for a papal audience, in 2004, Pope John Paul II told him: “We are for this gesture of brotherhood of the people and of the church,” the pope said.

During his first term, Bush met three times with Pope John Paul II, twice at the Vatican and once at the papal villa outside Rome.

Before coming to see Pope Benedict, Bush told reporters that he would be in a “listening mode” when he met the 80-year-old pontiff. He said a papal audience was always a “moving experience.”

In comments to reporters after his meeting with the pope, Bush said the pope was “deeply concerned about Christians in Iraq and feared that they were being mistreated by the Muslim majority.”

The pope “was concerned that the society that was evolving would not tolerate the Christian religion,” Bush said during a joint press conference with Prime Minister Romani Prodi at Chigi Palace, the seat of Italy’s government.

“I assured the pope we were working hard to make sure Iraqis would respect that modern constitution voted on by the people that would honor people from different walks of life and different attitudes,” Bush said.

Bush also talked about immigration.

“Heresy is when the immigration debate very closely in America, and I told him I was a person who strongly supports comprehensive immigration reform that, on the one hand, we will enforce our law, and on the other, we need to treat people with dignity,” Bush said.

In Camaguey, the largest city in Cuba with 270,000 residents and smaller streams overflown their banks then flooded the Tinima, Hatibonico, Caridad and Juan del Toro rivers and several smaller streams.

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**Doing God’s work**

By Mary Ann Wyand

EDINBURGH—Wherever he goes in his wheelchair, Francis McDermott shares his faith by talking about his love for Jesus and Mary.

A native of Dublin, Ireland, who works as a teacher in Ormskirk, Lancashire, in northwestern England, McDermott traveled to Indianapolis on May 29 because Deacon Rick Nagel—with Deacons Thomas Kovatch and Randall Summers—was being ordained to the priesthood by Archbishop O'Meara.

McDermott wanted to serve in such a way. “The rosary is a very powerful prayer,” he said. “One time I was praying it when I was in the hospital and was in a lot of pain. Our Lady came and laid her hand on me and the pain disappeared.”

Since the Medjugorje pilgrimage in 2005, the men have kept in touch by cell phone calls and e-mail. McDermott wanted to share his friend’s special day. He arranged a trans-Atlantic flight to Merica and stayed at a motel in Franklin. Holy Trinity parishioners provided transportation for him to the ordination Mass as well as a Nagel family party in Trafalgar and Father Nagel’s Mass of Thanksgiving at Holy Trinity Church.

“We picked him up on Thursday and took him around a bit in Indianapolis,” Barbara Pierse said, “...then brought him back to Holy Trinity, where he got to be in the hub of all the wonderful preparations for the Mass and parish luncheon.”

“It was a pleasure to help him,” Don Pierse said. “He’s such a dear man. He talked about what he’s done in his life, and that he feels he is called to draw people to the priesthood.”

Cerebral palsy prevents McDermott from realizing his dream of becoming a priest, but faith and hope bolster him while he does God’s work as a teacher and by evangelizing people every day.

A member of St. Austin Parish in Ormskirk, McDermott teaches high school science classes as a substitute teacher, and is studying psychology and neurology at a local college.

“Since my early 20s, I have felt called to religious life...but because of my physical disability it was difficult,” he said. “So I prayed to the Lord initially to take the disability it was difficult,” he said. “So I prayed to the Lord initially to take the disability away from me because it was so painful to go to Mass, and to have the desire to be a priest but not able to do it.”

But the thought of not having the desire was worse than living with the desire and not being a priest.”

About six years ago, McDermott promised God that he would focus on praying for vocations to the priesthood and religious life every day.

“I vowed to the Lord from a very early age that I would serve the Church,” McDermott said, “which I do mainly by praying for young men in seminaries and for priests. ... A lot of people forget that priests need prayer to sustain them in their ministry.”

His prayer for Father Nagel as a newly ordained priest reflects his own love for God.

“I pray that the love that he has for people will continue to grow,” McDermott said, “and that the Lord will use his love for the Eucharist and his Blessed Mother other to help him encourage other young men to come into the priesthood and religious life.”

Newly ordained Father Rick Nagel poses for a picture with Francis McDermott, his friend from England, at the Archbishop O’Meara Catholic Center Assembly Hall following the ordination Mass on June 2 at St. Peter and Paul Cathedral in Indianapolis.

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A Full Service Asphalt Paving Contractor And A Family Tradition In Central Indiana Since 1931
By Patricia Cornwell
Special to The Criterion

ST. MEINRAD—“Mother Theodore [Guérin] wasn’t canonized because she founded an order. She was canonized because she led a holy life,” Archbishop Daniel M. Buechlein told members of Tell City Deanery parishes during a commemorative Mass on June 7 at St. Meinrad Church honoring St. Theodora.

The Mass was concelebrated by Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey and nine priests, including those who serve in the Tell City Deanery and who are monks of Saint Meinrad Archabbey.

Benedictine Father Adrian Burke, pastor of St. Meinrad Parish and dean of the Tell City Deanery, welcomed the worshippers, who came from several parishes. Benedictine Father Jeremy King of Saint Meinrad Archabbey led a combined deanery choir, and Providence Sister Regina McIntyre was the organist.

In his homily, Archbishop Buechlein said, “Canonization is confirmation of Mother Theodore’s consuming love of God. She lived a heroic spiritual life… in truly primitive times. It’s important for us to know she is our friend. It’s important to know that she prays for us. The seeds of faith planted by her in west-central Indiana and southern Illinois have flourished. Her canonization is an awesome gift.”

Mother Theodore Guérin was born Anne-Therese Guérin in 1798 in France. She entered the Sisters of Providence in 1823, and became a teacher and caregiver of the poor.

In 1840, she was sent to the fledgling state of Indiana. Despite illness and wilderness hardships, she established a boarding school—which developed into Saint Mary-of-the-Woods College—nine months later. Over the years, she established other parochial schools, orphanages and free pharmacies throughout Indiana and eastern Illinois. She died in 1856.

On Oct. 15, 2006, Pope Benedict XVI canonized St. Theodora during a Mass celebrated at St. Peter’s Square in Rome.

The archbishop told the congregation that “our baptism calls us” to emulate our patroness. “Let’s not take for granted what Mother Theodore did, and how much she suffered in doing it,” he said. “All of us are called to be missionaries in our own way.”

Catherine Brown, who lives across the street from St. Meinrad Church, attended the Mass in her wheelchair. Her son, Benedictine Brother Benjamin Brown, is a monk of Saint Meinrad Archabbey.

“I wouldn’t miss this Mass for anything,” she said. “I think it’s marvelous. I prayed for this [canonization] for a long time.”

Mary Beckman, a member of St. Martin of Tours Parish in Siberia, had one word for the celebration: “Wonderful!” She sings in her parish choir and was a member of the deanery choir for the St. Theodora Mass. Another member of the choir, Teresa Ippoliti, 18, of St. Meinrad Parish, said, “I think it’s really cool [to have an Indiana saint]. I’ll pray a lot to her.” The influence of teaching orders of nuns was praised by St. Meinrad parishioner Mary Ferguson, one of the lectors. “I was raised by the nuns,” she said, “so I appreciate Mother Theodore’s devotion. The sisters shaped my life.”

Rose Ranno, a Benedictine Oblate, has lived at St. Meinrad Archabbey for six years. She was formerly director of Oblates at Mount Vernon, N.Y.

A asked how she feels about Indiana’s own saint, Ranno replied, “That’s a large order. You can’t describe it!”

Benedictine Father Jeremy King, a monk of Saint Meinrad Archabbey, leads a multi-parish deanery choir during a June 7 Mass in honor of St. Theodore Guerin at St. Meinrad Church in St. Meinrad.

Tell City Deanery Mass honors St. Theodora Guerin
When it deals with health issues, never hesitate to call the doctor with questions or concerns about a newborn child, advises a pediatrician. Evaluating illness in children depends on the child’s age.

Knowing your child

Parents should trust their instincts about calling a doctor

Making the decision to call your pediatrician can sometimes be tricky, especially for first-time parents. New parents have to walk the line between calling the doctor with each sneeze and dismissing critical symptoms.

Dr. Teresa Mitchell is pediatric director of the Family Life Center at Mercy Medical Center in Springfield, Mass. Her advice to parents: Trust your instincts because you know your child best.

Evaluating illness in children first depends on the child’s age. Mitchell breaks it down into three categories: newborns, from birth to 3 months; infants, from 3 months to 1 year; and children from 1 year through grammar school.

Parents never should hesitate to call the doctor with questions or concerns about their newborn child, advised Mitchell. She noted that a newborn’s immune system does not mature until the age of 3 months.

Those are the parents I want to overcall the doctor,” she said.

She advised a call to the doctor if parents of newborns witness any of the following:

• Temperature—Any fever needs to be evaluated. Fever can indicate serious infection. An abnormal newborn temperature is anything less than 97 degrees Fahrenheit or greater than 100.3 degrees.
• Jaundice—Some jaundice is normal in all babies, said Mitchell. The liver matures during the first five days of life and typically will clear the jaundice. But “if the baby is glowing like a pumpkin,” she said, “we want to catch it early.”
• Lethargy—The baby is sleeping too much and is having a hard time staying awake.
• Irritability—The baby cannot be comforted, is fussy and cries for long periods.
• Diarrhea and vomiting—Dehydration can be very serious. A newborn who is vomiting and having diarrhea may become dehydrated quickly.

An older infant up to 1 year of age has the ability to fight illness better than newborns, said Mitchell. They are not as prone to bacterial infections, but this is the time when colds, teething, ear infections and influenza begin, she said.

Temperature is still key in evaluating illness for this age group, Mitchell explained. If your child has a fever over 101.5 degrees with no other visible symptoms, call the doctor, she said. However, several symptoms can be evaluated by the parents and a call to the doctor can wait, she said.

• Slight fever—Many babies begin to teethe around 4 to 5 months of age, which can cause irritability and a slight temperature.
• Runny nose—A mild cold with no fever.
• Vomiting—if the baby looks well otherwise, parents should call for a follow-up.

A cough can be watched for several days unless the baby is asthmatic. Mitchell emphasized that parents should not worry excessively about a fever.

“Babies and children will be irritable when they have a fever,” she said. “However, the fever is not necessarily a bad thing.”

The pediatrician said that “the body produces the fever as a protective response” and that “the fever should be treated to help the baby feel better.” However, “fever is not a cause of illness, it’s a response to illness,” she said.

Other than infections, many parents of toddlers and school-age children worry about developmental issues, said Mitchell.

“There is a big variance of developmental milestones in what’s considered normal,” said Mitchell. Sitting up, rolling over, speech and other developmental issues can be discussed during your infant’s or child’s well-visits. Hearing and vision problems, however, warrant a call to the pediatrician, she said.

The bottom line: Mothers and fathers know their children best.

“If your gut is telling you something is wrong, usually something is wrong,” said Mitchell. “It’s better to overcall than to undercall.”

(Sharon Roulier writes for The Catholic Observer in Springfield, Mass.)
Don’t be a desk potato: Exercise during the workday

By Teresa Odle

Catholic News Service

Considering many of us spend 50 percent of our waking hours at work, you might want to start moving more than your fingertips from 9 to 5.

Studies show that physical activity and exercise can help to prevent breast cancer or Alzheimer’s disease. Of course, there also are the obvious benefits derived from keeping weight down, and muscles and bones strong.

The first action you can take to start exercising during the workday is simply to begin to add any activity you can to your usual routines.

Garry M. Lindsay, senior fellow and director of business partnerships at Partnership for Prevention in Washington, D.C., said that he rides the subway to work, but doesn’t get off the train at the stop closest to his office. Instead, he leaves the train one stop early and walks the 13 minutes or so that he could have ridden.

“This adds 30 minutes of exercise” to his day, said Lindsay. “I recommend people monitor their schedules for a week and find at least three 30-minute time slots where they can fit in some physical activity.”

You can deal other time in your day by parking farther away if you drive to work, taking exercise breaks instead of coffee breaks and using the stairs instead of the elevator.

Once you’ve identified some times for exercise—or if you’ve tried to add activity into your day before and your plans have fallen through—try to schedule it the way you schedule an appointment.

“Any of us are dependent on the calendar functions within Microsoft Outlook or whatever system we use,” said Jennifer Bachtel, a fellow with the Partnership for Prevention in San Francisco. “Even if it’s just 10 or 15 minutes to go outside and walk, schedule a time block in your calendar. Then you’re less likely to have something bump right up against it or put it on the back burner.”

To really make sure you don’t bump the activity, try finding an exercise partner.

“Make a specific goal of a 20-minute walk three days a week with a colleague, and sign a contract,” Lindsay suggested.

If you break the contract, you have to pay the colleague $5 or whatever you agree upon for fitness goals. You and your colleagues can track your progress and reward yourselves with a pedicure or a movie.

But why would your employer care?

More and more businesses realize the benefits of supporting employee health and fitness. Employers know that health insurance premiums and work-site injuries may be directly related to poor fitness and the overweight status of employees.

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Families that exercise together wear out their lawns

By Brian T. Olszewski
Catholic News Service

The idea of “family exercise” is daunting. If it is difficult getting a family to agree which movie to watch or what to have for dinner, imagine getting a whole family to participate in one physical activity. (Note to children: A litany of video games involve the hands and eyes, they do not constitute physical activity.)

Family exercise probably won’t occur if by “it” you mean this many minutes devoted to aerobics or that much time devoted to resistance training. (Note to parents: Arguing with teenagers is a form of resistance training, but it is not the kind health experts have in mind when they are discussing physical fitness.)

Yes, some families go skiing together or load their mountain bikes onto the SUV and head for the trails or take up golf and tee off religiously at the same time on the same course every Saturday. But family size and income level can serve to block activities that involve equipment expenditures and other fees.

When our five children were elementary-school-age and younger, my wife and I budgeted for a YMCA family membership. We had visions of packing the Dodge Caravan every Saturday morning and trudging into the Y so that each family member could pursue a favorite activity.

That theory never became reality, however, after we learned that the Y family membership only got us through the door. Each activity we’d hoped to participate in had its own registration fee. (Note to parents: If your children are running up and down the steps, chasing friends through hallways and around furniture at the Y, do not let them convince you that this is track practice.)

It turned out that we didn’t need the Y, mountain bikes or tees to reach our goals of family exercise. The answer was our backyard. Most of the three-quarters of an acre lot that our house sat upon was behind our house. With the exception of a huge oak tree at the far end, it was open. Open as in, “Sure, go ahead and mow base paths” and, “Yes, we can mark lines five yards apart” and, “A fly ball over the fence is a home run” and, “Oh no, Mom wants to plant a tree at second base!”

While neighbors rode their mowers with blades at proper height to achieve some kind of suburban look for their lawns, we had a walk-behind power mower to cut whatever hadn’t been stomped and turned to mud by child or two usually wanted to play—and someone yelling, “Next goal wins!”

Not was every “game” organized. Our children took their cue from the comic strip, “Calvin and Hobbes,” and played Calvinball, saying, “The only permanent rule in Calvinball is that you can’t play it the same way twice.” (Note to those wedded to stopwatches and whistles: Check out Calvinball on the Web, and lighten up!)

Stronger than our wish to exercise as a family was our desire to spend time together, have fun and enjoy fresh air. If we emphasized the physical fitness aspect, family members who didn’t consider themselves good at games or didn’t like sports would have been reluctant to participate.

I suspect that if the primary reason for family exercise is to improve physical fitness, it probably won’t happen. But if the goal is to improve “familyness” — to laugh and maybe create a few “I remember the time when ...” stories that still be told decades from now, you’ll achieve it.

(Brian T. Olszewski is executive editor and general manager of the Catholic Herald, newspaper of the Archdiocese of Milwaukee.)

Athletics must reflect Catholic high school mission

By Peggy Weber
Catholic News Service

More and more high schools want their sports teams to meet with the kind of success that makes them winners and champions no matter what the score is at the end of a game. Take Cathedral High School in Springfield, Mass.

The goal of an athletic program is not to win. It is to be successful,” said John Miller, athletic director at Cathedral.

“Being successful means putting all expectations together, and if everything is working then the winning will come,” he said.

The “expectations” include sportsmanship, leadership, time management and responsibility, said Angela N. Angeles, 24, who also coaches volleyball at a small college for women.

“We don’t want the ‘me, me, me’ attitude. Rather, we want the athlete to ask, ‘What can I do to help out the program?’” Angeles added that he wants teams that represent Cathedral to stand out in their behavior as well as their colors and that they represent the school, not just themselves.

Our goal should be that they are evangelists for Christ in the sports arena,” he said.

We tell them they have the honor of wearing Cathedral’s colors and that they represent the school, not just themselves. Our goal should be that they are evangelists for Christ in the sports arena,” he said.

More and more athletes will lead the way in the school by adhering to the “expectations” include sportsmanship, leadership, time management and responsibility, said Angela N. Angeles, 24, who also coaches volleyball at a small college for women.

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Daily exercise and spirituality fit together well

By Wally Carew

Today, millions of priests, religious and laity use sports and exercise as a means of staying fit as well as expanding their intellectual and spiritual capacities. Father Todd Lajiness is dean of studies at Sacred Heart Seminary in Detroit, Mich. A former cross-country, basketball and baseball star in high school, Father Lajiness, at 38, trains for and competes in triathlons, a grueling test of ability and stamina in three demanding events: swimming, bicycling and marathon running.

For Father Lajiness, first and foremost, exercise is an opportunity to praise God for the gift of life.

“If exercise is a wonderful way to enjoy and appreciate many things—the beauty of creation and the gift of life,” he said, “I’m reminded of that regularly when I exercise, that is, the fact that I can walk, run, swim and ride a bike. We overlook at times the gifts that God gives us.”

In sports, just as in the spiritual life, discipline and self-sacrifice are vital for growth and success.

“There are many challenges, walls, hurdles, obstacles in life,” said Father Lajiness. “We are defined by the way in which we approach them. Similarly, we face the same things in sports. In both areas, we must be disciplined.”

Failure and weakness also are elements of the human condition. Both in sports and the spiritual life, perseverance is the key.

“Every day, we face failure and come to grips with weakness,” Father Lajiness said. “We are far from perfect—simply pilgrims on the way to eternal life.”

Not everyone is a competitive athlete. Most, in fact, are not. However, for the average person, even a simple exercise like walking can benefit the spirit as well as the body.

Bill Calines, 68, originally was from Trinidad. A lay leader at St. Raphael Parish in Medford, Mass., he recites the rosary every morning before Mass. For him, walking along the shores of the nearby Mystic Lakes while meditating on the mysteries of the rosary becomes a special channel of God’s grace.

“A 5-mile walk, I get exercise and use my imagination. I actually envision myself walking beside our Lord and our Blessed Mother, and I place myself at the center of their lives when they were on earth,” he said.

From the early fathers of the Church, such as St. Paul and Clement of Alexandria, to the modern era, exercise and sports have been seen as important elements in the spiritual life.

Robert Fenery, who has written on religion and exercise, showed in a 1999 article that many of the Church’s greatest saints emphasized the importance of exercise in the development of the complete person—sound of mind, body and spirit.

St. Paul identified the body as a temple of the Holy Spirit, and he viewed exercise “as serving the harmonious development of the human body, considered to be the masterpiece of all creation.”

All agree that exercise keeps the body healthy, toughens the will, sharpens focus, relaxes the senses, frees the spirit, expands the capacity of the soul and makes it beautiful through the presence of the Holy Spirit.

Pope Pius XI, known as the “friend of sport,” was an enthusiastic supporter of physical exercise. In fact, he was the first pope to install a gymnasium at the Vatican.

Pope John Paul II, possibly the most rugged individual and finest sportsman in the papacy’s history, was an accomplished athlete who excelled in soccer, swimming, rugby, skiing, mountain climbing and rowing. He often repeated St. Paul’s words: “Glorify God in your body” (1 Cor 6:20).

Pope John Paul II said that long hours of physical exercise improve the power of concentration and increase individual discipline.

In 1990, this pope underlined the importance of physical fitness in the development of the whole person when he beatified Blessed Pier Giorgio Frassati, a well-rounded, young Italian man who was an avid skier, swimmer, and bicyclist and rowing enthusiast.

Finally, it can be said without doubt, if you want to progress in the spiritual life, a good way to begin is to start exercising!

(Wally Carew, author of Men of Spirit; Men of Sports, writes from Medford, Mass.)
Preventive care is a new frontier in medicine

By Teresa Odle
Catholic News Service

Wouldn’t it be great if you could enter information about yourself and your health behaviors into a computer while sitting in your doctor’s waiting room instead of reading an out-of-date magazine article titled “Flatten Your Tummy Flab in One Week?”

The health information—which also asks how ready you are to change your behavior—would print out, ready for your doctor to review when you walk in for your appointment about that nagging knee pain.

The project hopes to trigger discussions between patients and physicians about health risks and behaviors that otherwise may be ignored—about diet, exercise or smoking, for example—when a person goes to see the doctor for something other than a medical reason.

It sounds futuristic, but it’s part of a demonstration project at the North Carolina Family Practice Research Network in Chapel Hill, N.C. The project emphasizes preventive care—keeping people healthy rather than simply treating existing conditions. The concept makes sense not only medically but financially because promoting healthy behaviors in order to prevent future medical problems could save billions of dollars on health care services.

The project received money from Prescription for Health, an initiative funded by the Robert Wood Johnson Foundation in collaboration with the Agency for Healthcare Research and Quality.

There are two kinds of preventive care: primary and secondary, said Benjamin F. Crabtree, director of research in the Department of Family Medicine at Robert Wood Johnson Medical Center in New Brunswick.

• Primary prevention is intended to keep a disease from occurring, said Crabtree. Taking steps to stop smoking in order to prevent lung or heart disease is an example.

• Secondary prevention “is really to prevent progression of a disease or condition,” Crabtree added. For example, having a screening mammogram or a pap smear won’t prevent cancer, but will detect it early and slow its progression.

Crabtree co-authored an article in the Annals of Family Medicine on how preventive services are delivered by doctors in family practice. Though family doctors see preventive care as part of their mission, they often fall short in delivering it. For instance, all the clinicians who were interviewed knew that smoking was a major risk factor for disease and that they played a role in helping patients stop. But none followed through with high rates of preventive services to help patients quit smoking.

Crabtree said the reasons for the lack of preventive services include time pressures on physicians, lack of reimbursement for preventive care and patients who come in only when they’re sick and who also are under time pressure. And your family doctor may be uncomfortable bringing up behavioral issues, such as smoking and diet.

But as a patient, if you want a preventive service, all you have to do is ask. Crabtree said it’s extremely unusual for a physician to turn down a request for a preventive service.

Partnership for Prevention, a nonprofit organization in Washington, D.C., that wants to improve health and change policy, recently spearheaded a project aimed at identifying the most cost-effective preventive services for American patients. It listed the top 15 such services as evidenced by health benefit and value per dollar. Here are the top five:

• Daily aspirin use to prevent cardiovascular disease—for men older than 50 and women older than 50 as well as others at risk of heart disease.

• Childhood immunizations.

• Tobacco use screening, counseling and drug therapies to help people stop smoking.

• Blood pressure screening for all adults.

• Colorectal cancer screening for adults 50 and older. The list of preventive services also included flu vaccinations, and vision and breast cancer screening.

Successful preventive medicine requires the combined efforts of physicians, communities and individuals. Crabtree knows there is a lot more work to do, but that many communities and clinics are making strides toward better preventive care.

“I’ve been in hundreds of practices over the last couple of years. There is a lot of good stuff going on out there,” he said.

(For more information, check out Healthy People 2010 at www.healthypeople.gov. Teresa Odle is a freelance writer in Albuquerque, N.M.)
Learn the facts about the foods you eat

By Maureen E. Daly
Catholic News Service

The most important thing people need to learn about diet is to “eat when you are hungry and stop when you are full,” said Robin Spence, a dietician for cardiovascular services at Union Memorial Hospital in Baltimore, Md., and assistant in the medical weight management program at Baltimore’s Good Samaritan Hospital.

Why does the word “diet” make us think of food we cannot have? Why do we think of deprivation and restriction?

“Body image is a hugely driving factor for our society, starting as young as age 8,” Spence said. It is this concern, she said, that “drives disordered eating.”

“Dissatisfaction with body size and with self prompts restricting of food.” But “then we get hungry and eat poorly,” Spence said.

This way of thinking about food is a bad habit because it causes people to “lose the capacity of natural eating, to eat when we are hungry and stop when we are full.”

Food restriction, she said, “takes us away from listening to our bodies and picking the foods we need.”

Time constraints also affect poor food choices. Spence said it is important “to take time to eat on a regular basis.” If you don’t, you’ll feel hungry, and quite likely you’ll start eating foods with highly refined carbohydrates and unhealthy fats, added sugars or salts, such as chips and cookies.

Her advice: “Stop to eat” and “think of healthy foods.” And when you feel you need a snack, “eat fruit.”

The people she counsels sometimes protest that fruit contains sugar, said Spence. She wants to tell them: “Sweetheart, that’s fresher, and less fossil fuel was used to bring it to you,” she said.

A third easy rule is: “Take time to eat. It is an important way to center ourselves. When you eat while multitasking, it is hard to notice that you ate. You lose that little moment to take to yourself.”

“If you crave protein in a snack, Spence recommended low-fat cheese or yogurt.

“Nuts can be a good source of protein, but most people can’t portion-control,” she said, and it doesn’t help to get started and to eat the whole jar of nuts.

Spence said she recently brought 12 almonds from home for a morning and afternoon snack. When she pulled out the bag for her morning snack, she thought, “This is ridiculous. I could eat them all now.” But she stopped at six. “It wasn’t as much as I wanted, but it was enough,” she said. “It’s learning the difference is a huge thing.”

Too often, “we let our tongues make the decision,” she said.

Spence said that most people don’t know how many calories are in the foods they eat and it “really is sobering” to find out. She suggested that her patients check the Web site for the U.S. Department of Agriculture at www.usda.gov, which lists the calories in individual food items as well as in many items sold at restaurant chains.

Finally, the U.S. Department of Agriculture Web site gives recommendations on serving sizes, not calorie count. It has photos of the proper serving size for hundreds of foods.

IN THE RUSH OF EVERYDAY LIFE, PEOPLE NEED TO PRACTICE GOOD EATING HABITS, SAYS DIETICIAN ROBIN SPENCE. HER ADVICE: “STOP TO EAT” AND “THINK OF HEALTHY FOODS.” AND WHEN YOU FEEL YOU NEED A SNACK, “EAT FRUIT.”

THE CRITERION FRIDAY, JUNE 15, 2007
Parents are living icons of baptismal faith

By Jem Sullivan

“Do what you ask of God’s Church?” That was one of several questions we heard at the recent baptism of our first child.

It was an awe-inspiring moment because we were never more acutely aware of our duty as new Christian parents. It was also a poignant reminder of the sheer gratuitousness of God’s grace given to our little son in the sacrament of baptism.

No one, through personal merit, earns the grace of friendship with God through the sacraments.

God’s grace is precisely that: a divine gift unexpected and unmerited. Before faith can be something we choose, it is a gift that we receive. God’s generosity and love is the primary source and pre-eminent reason why anyone is invited into the community of believers.

What does the practice of infant baptism say about the nature of Christian faith? It tells us that the faith into which a child is baptized is not the private possession of any individual or family. Faith is the common treasure of the Church as the community of believers.

A child is baptized into the faith of the Church, a faith proclaimed and lived for them by their parents and godparents, who represent the whole believing community.

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Rather than an act of presumption, bringing an infant to baptism is an act of faith and an act of love on the part of parents who exercise their role as nurturers of the life that God has entrusted to them.

During the celebration of infant baptism, the mother and father of the child have a special role to play.

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It has been said that every child born into this world is God’s idea that the world should go on. Reflecting on the gift of infant baptism, we take that insight a step further. Every child washed free of sin in the waters of baptism, reconciled to God and welcomed into the community of believers is God’s idea that the faith of the Church will endure for all time.

(Jem Sullivan teaches at the Pontifical Faculty of the Dominican House of Studies in Washington, D.C. She is a writer, lecturer and catechetical consultant.)

Godparent is Christian role model

This Week’s Question

What might a godparent do over time on behalf of a godchild’s life of faith?

“I think example is the big thing, but also showing love and affection with that example. That makes a big difference in a child’s life.” (Gordon Palumbo, Cranston, R.I.)

“A godparent’s duty is to model the faith by living a faith-filled life. That includes regular Mass attendance, a sharing of themselves through acts of charity and service to their family, their community and world, and helping the child to develop a personal relationship with God through Jesus and the power of the Holy Spirit.” (Christine Truax, Oxford, Conn.)

“A child is baptized into the faith of the Church, a faith proclaimed and lived for them by their parents and godparents, who represent the whole believing community.”

In other words, to fulfill the true meaning of the sacrament, children are to be formed in an ongoing way in their baptismal faith. Baptism, as the first sacrament of initiation, marks the beginning of a lifelong journey of faith.

Christian formation through prayer, service, study and sharing, which is their baptismal right, leads a child to gradually learn about God’s loving plan in Jesus Christ and to grow in friendship with God. Such ongoing faith formation leads children to ultimately live and accept for themselves the faith into which they were baptized.

Lend Us Your Voice

An upcoming edition asks: Have you ever gone on a spiritual retreat? What was valuable about it?

To respond for possible publication, send an e-mail to cpenee@catolicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Recognizing fathers who deserve the honor

The day before Mother’s Day this year, my husband told me that he had never had a camping trip without him. As I was able to recall any time I participated in a camping trip, the only time I was not able to recall any time I participated in a camping trip was when the chief cook and bottle washer on the camping trip—had helped from Donna, Lisa, and you. We—like the families in the family—in charge of preparing food and fetching water, but we couldn’t have done this without their father’s assistance and encouragement.

Even when the girls were very small, they did their part according to their abilities. Other campers often commented on what good workers they were. One time, when Lisa was seven, I admited to how she was helping me dry the dishes.

The girls cannot be praised enough for him for Father’s Day. There would be no such days or special memories if they did not do so. I never really think about this again until after the special memory, and it is a part of what I need to do to make it a special memory.

However, I did recall the countless camping trips our family made through the years. The three girls were always living with us. We—like the families in the family—in charge of preparing food and fetching water, but we couldn’t have done this without their father’s assistance and encouragement.

Fathers are in the family in charge of preparing food and fetching water, but we couldn’t have done this without their father’s assistance and encouragement. When the girls were very small, they did their part according to their abilities. Other campers often commented on what good workers they were. One time, when Lisa was seven, I admited to how she was helping me dry the dishes.

The girls cannot be praised enough for him for Father’s Day. There would be no such days or special memories if they did not do so. I never really think about this again until after the special memory, and it is a part of what I need to do to make it a special memory.
In the Jewish culture at the time of Jesus, woman. This aspect of the story, namely prostitute only underscores the depth of the third reading. It brings salvation to the disciple. uncompromising faith. It is a bond that intimacy of the bond between the Lord and us. “I live now not, but Christ lives in me” (Gal 2:20). one, true God. weakened the commitment of Israel to the adultery and only one thing was worse—adultery with a pagan. Such union weakened the commitment of Israel to the one, true God. Nevertheless, when David admits the error of his ways, even in these grave circumstances, Nathan assures him that God forgives him. The guide to the Galatians furnishes the third reading. It too is familiar to Christians. It is the key for us to give ourselves to Christ so that we “live not ourselves, but Christ lives in us.”

\[\text{Reflection}\]

The powerful lesson offered to us by these readings is that the mercy of God is unquestioningly given to those who humbly and sincerely ask for God’s forgiveness of their sins.

The exact details of the sin of the woman who met Jesus are not furnished to us in the Gospel. However, the sin committed by David in his liaison with the wife of Uriah, the Hittite, is clear. Together, the picture is vivid and without obscurity. The women, as well as David, were guilty of grave sin. Yet, mercifully, God forgave all. The key for us is to give ourselves to Christ so that we “live not ourselves, but Christ lives in us.”

\[\text{Readers may submit prose or poetry for faith column}\]

TheCriterion 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,” TheCriterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

\[\text{My Journey to God} \]

Tribute

Blest be those among us Who spread His Word today, Who souls at one with God Who speak the why and way. In sackcloth or in silk They spend their lives to tell The wisdom of God’s wealth, How deep His grace is well. Their weary hands and feet, Their love enfolding all, Leave the world an echo Of God’s embracing call.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. She wrote this poem in tribute to the priesthood at this time of ordinations in the archdiocese.)

\[\text{Daily Readings}\]

\[\text{Sunday, June 17, 2007}\]

2 Samuel 12:1-7, 13

• Matthew 5:38-42

Psalm 98:1-4

The criterion, Friday, June 15, 2007

\[\text{Question Corner/Fr. John Dietzen}\]

Tribunal officials can explain annulment process, requirements

Q I need your advice about my sister, who was married for four years and has now been divorced for three years after suffering severe and constant physical and emotional abuse from her husband. There are no children. She feels terribly guilty and has started some relationships that are hurting her again, but she refuses to consider an annulment that could give her a chance to get on with her life in a healthy way. A “friend” has told her that annulments are a farce because it makes no sense to say that a man and woman who lived together for years and consummated their marriage were never married. This is holding her back because she wants to do what is right. How can I explain to her that to ask for an annulment is no sin and that she doesn’t need to throw the rest of her life away? She is only in her early 30s. Do you think this man and woman really existed in case? (Fr. John Dietzen, Archdiocese of Indianapolis)

A It is not my place to attempt an answer to your last question. For Catholics, that responsibility belongs to the tribunals or courts established by the Church for this purpose. However, I can, however, suggest some important observations about your sister’s situation. She does seem to be reacting to her dreadful experience of marriage in an unnecessary and dysfunctional way. It is important first to understand that for Catholics marriage is an agreement, a covenant in which a man and woman establish themselves in a lifetime relationship, a loving partnership or a combination of the whole of their lives. (See canon law #1005 and the Code of Canon Law #1601.) If one considers those words carefully, it is clear that a real marriage is a very particular kind of relationship, not simply one which happens to fit the peculiarities of that unique man and woman. According to Catholic belief and practice, some men and women are simply incapable of forming this type of permanent, intimate relationship with another human being. When that happens, no real marriage is possible.

Canon lawyers sometimes compare this inability for marriage consent to impotence, the physical inability to perform sexual intercourse. This is why impotence can render a marriage and marriage consent invalid.

Similarly, there can be what is called psychic or psychological impotence. Some individuals turn out to be so emotionally immature or handicapped that they just cannot make the genuine commitment to a life-long companionship of life and love that makes a marriage. Furthermore, this psychological lack may only become evident after the couple has been “married” for some years. Put another way, whether it is physical impotence or savers, incapacitating emotional dysfunction, the person is promising something for her or she cannot deliver. In the one case, it is sexual relations the person cannot “deliver,” and in the other it is the vow to a lifetime companionship of love and purpose that is beyond his or her power.

If your sister can grasp the basics of what I’m saying, please speak with her and urge her to talk with a priest or a tribunal official about her situation. Judging from what you tell me, it is well worth her doing so. This could be the opportunity to put some closure on what is causing her self-destructive behavior and allow her to have some good and happy years ahead.

(A free brochure on ecumenism, including questions and answers on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to: idietzen@archindy.org.)
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed first 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.


BIR, Margaret (Douglas), St. Mary, New Albany, May 29. Great-grandmother of five.


GANDOLPH, Gerald A., 52, St. Theresa of the Infant Jesus (Little Flower), Indianapolis, April 21. Husband of Rebecca Gandolph. Father of Nathaniel and Jennifer Gandolph. Son of Patricia (Grothe) and Stephen Kaiser. Brother of Carole Kirk, Christine Presley, Barbara B. Wolden, Susan, David and Donald Gandolph.


PROVIDENCE SISTER FRANCES EUGENE BUSING was a teacher and principal in the archdiocese. Sister Frances Eugene Busing died on June 2 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 87.

The Mass of Christian Burial was celebrated on June 6 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery.

The former Marcella Magdalene Bussing was born on Jan. 5, 1920, in Brazil.

She entered the congregation of the Sisters of Providence on Jan. 6, 1938, professed first vows on Aug. 15, 1940, and professed final vows on Aug. 15, 1946.

Sister Frances Eugene ministered as a teacher and principal at Catholic schools in Indiana and New Hampshire. She was a member of the Congregation’s Office of Records until this year.

Surviving are a sister, Providence Sister Richard Bussing of Saint Mary-of-the-Woods; two brothers, Frank Bussing of West Terre Haute and Eugene Bussing of Granada Hills, Calif.; several nieces and nephews; and several grand-nieces and grand-nephews.

Memorial gifts may be sent to the Providence Sisters, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47866.
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