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'That's my passion'

Joyce Overton leads efforts to change lives of refugees to America

By John Shaughnessy

Years had passed since they first met, but Joyce Overton immediately recognized the man walking down the hall toward her.

After all, it's hard to forget someone who seemed to hate you with a passion when you first met.

Yet that was the situation in the 1980s when a then-just-arrived refugee from Ethiopia came to see Overton, the longtime director of the archdiocesan Refugee Resettlement Program.

The man had his own idea for his version of the American dream, a dream that included going to school right away. Yet Overton told him it would be better for him and his family if he got a job. The man stormed away, furious.

Last summer, that same man came back to see Overton, walking down the hall toward her.

"He came up and asked, 'Do you remember me?'" she recalls. "He said, 'You told me I had to go to work instead of school to help my family. I didn't want to do it, but I did it. I was so mad at you. But now I want to thank you.'"

Overton smiles and says, "He eventually did go back to school. He's now a chemist at Lilly."

As Overton shares that story, there's a framed poster on a wall behind her, a poster about "Passion" that states, "There are many things in life that will catch your eye, but only a few will catch your heart. Pursue those."

For the past 30 years, Overton has pursued her passion of trying to make a difference in the lives of refugees who have



come to the United States. She joined the archdiocese's refugee program in 1978—three years after the program began in response to South Vietnamese refugees arriving in America following the end of the Vietnam War in 1975.

Since then, the archdiocese has helped about 15,000 refugees from around the globe, people who have fled their homelands because of war, persecution, civil conflict or a major natural disaster. The refugees have come from Africa, Asia and Europe, including the countries of Cambodia, Laos, Poland, Russia, Cuba, Haiti, Afghanistan, Somalia and Sudan.

Hundreds of refugees have been arriving in Indianapolis this spring and summer from Myanmar, also known as Burma, fleeing the political suppression of the military regime in that Southeast Asian country.

"Helping refugees is important to the archdiocese," Overton says. "It goes back to 'I was a stranger and you welcomed me.' The refugee program has always been a priority of the Catholic bishops."

The seven staff members of the program meet refugees at the airport, help enroll children in schools, and provide clothing, furniture and temporary housing to the

As the longtime director of the refugee program for the archdiocese, Joyce Overton and her staff have helped refugees from around the world adjust to their new lives in the United States.

families. They also assist with job placement, medical checks, cultural orientation and government benefits.

And when that's not enough, Overton often leads the way in providing extra assistance.

"She's very tenacious. She'll go the extra mile," says Marguerite Keys, an assistant in the program. "She's not easily rattled. She's witnessed many clients who seem to have insurmountable problems adjusting to life here and she's helped them reach self-sufficiency. She feels a

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Groups working to fight racial, ethnic disparities in health care

WASHINGTON (CNS)—Dr. Anna Maria Izquierdo-Porrera knows firsthand



that medical offices must be places on which patients can rely to receive quality health care when they need it and places to which they will want to return.

As medical director of the Spanish Catholic Center of

Catholic Community Services in Washington, she tries to cultivate personal relationships with those in her care, such as the fifty-something Cuban-born homeless man who became "part of the family" at the center until his recent death in hospice care after fighting both heart disease and lung cancer.

That man might have been homeless, but he did have a "medical home," according to the definition offered by the Commonwealth Fund in its new study on how racial and ethnic disparities in health care could be reduced or eliminated if more minority patients had a medical home.

"This survey shows that if you can provide both insurance and access to a true medical home, racial and ethnic differences in getting needed medical care are often eliminated," said Dr. Anne Beal, senior program officer at the Commonwealth Fund and lead co-author of the study, during a June 27 news conference in Washington.

According to the report on the study, patients have a medical home if they meet four criteria: have a regular provider or place of care; report no difficulty contacting a provider by phone; report no difficulty getting advice or medical care on weekends or evenings; and find office visits well-organized and efficiently run.

Only 15 percent of Hispanics reported having a medical home, compared to 28 percent of whites, 34 percent of African-Americans and 26 percent of Asian-Americans. Overall, about one in four U.S. adults met the criteria for having a medical home.

But when they did have a medical home, nearly three-quarters of adults—regardless of race—reported they can always get the

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Pope relaxes restrictions on use of Tridentine Mass

VATICAN CITY (CNS)—In a long-awaited overture to disaffected Catholic traditionalists, Pope Benedict XVI relaxed restrictions on the use of the Tridentine Mass, the Latin-language liturgy that predates the Second Vatican Council.

The pope said Mass celebrated according to the 1962 *Roman Missal*, commonly known as the Tridentine rite, should

be made available in every parish where groups of the faithful desire it.

He said that while the new Roman Missal, introduced in 1970, remains the ordinary way of Catholic worship, the 1962 missal should be considered "the

extraordinary expression of the same law of prayer."

"They are, in fact, two usages of the one Roman rite," he said.

The pope's directive came on July 7 in a four-page apostolic letter titled "*Summorum Pontificum*." The new norms will take effect on Sept. 14, the feast of the Exaltation of the Holy Cross.

An accompanying explanatory letter from the pontiff to the world's bishops dismissed fears that the decree would foment divisions in the Church or be seen as a retreat from Vatican II.

The pope said the new Mass rite undoubtedly would remain the Church's predominant form of worship. Use of the old missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language, and "neither of these is

found very often," he said.

But the pope expressed sympathy with Catholics who are attached to the Tridentine rite and uncomfortable with the new Mass. In the post-Vatican II period, he said, excessive liturgical creativity often led to "deformations of the liturgy which were hard to bear."

"I am speaking from experience, since I, too, lived through that period with all its hopes and confusion. And I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church," he said.

The pope said it is clear that, in addition to Catholics from that era, young people are also being attracted by the older form of the liturgy.

The Tridentine Mass has been allowed as a liturgical exception since 1984, but

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Pope Benedict XVI

HEALTH CARE

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care they need, compared with 52 percent of those with a regular provider but no medical home and 38 percent of those without a regular health provider.

The margin of error for the study was plus or minus 2.9 percentage points.

The Spanish Catholic Center, which provides medical, dental, immigration, legal, educational and social services to more than 40,000 people, has a clientele that is 95 percent Hispanic and 98 percent uninsured, said Izquierdo-Porrera.

"Coming to the doctor is a hard thing for them to do" because of work and other commitments, she said, so the center tries to make visits as easy as possible with evening and weekend hours, and by offering prescription and laboratory services as well as medical care.

"From a practical point of view, we only accept patients that we can see on a regular basis," she added. "We're careful not to take more patients than we can care for."

Izquierdo-Porrera said the center has had

success in improving the health status of patients with chronic conditions like diabetes. "We're above the national numbers for Medicare and Medicaid," she said.

Another example of a medical home cited by the Commonwealth Fund is Washington Pediatric Associates, where children and their families can receive services ranging from lactation consultations to parenting classes to infant/toddler yoga and massage to immunizations and information about nutrition and early childhood education.

In a prenatal visit, families meet the physicians and other health care providers in a group setting to learn about the philosophy of the practice, ask questions and tour the examination rooms. The practice also places a special emphasis on pediatric literacy, with children between 6 months and 6 years receiving a new, age-appropriate book at every well-child visit.

At the recent Catholic Health Association assembly in Chicago, Catholic health care leaders participated in an ethics lab in which they assessed the prevalence of racial and ethnic disparities in their own institutions and discussed how to end them.

Using an electronic voting system,



Dental assistant Flore Aviles and dentist Lorenzo Altmon work on the teeth of a 14-year-old client at the Spanish Catholic Center in Washington in this photo taken in February. The center provides medical, dental, immigration, legal, educational and social services to more than 40,000 people annually.

29 percent of the leaders said racial and ethnic disparities occurred "frequently" in Catholic health care and 59 percent said they happened "sometimes." Only 9 percent said they occurred "seldom" and 3 percent said they were "rare."

"Catholic health care is not exempt from

what has been going on in society," said VeLois Bowers, senior vice president for diversity and inclusion at Trinity Health in Novi, Mich. Citing continued problems with discrimination in employment, education and other fields, she added, "We want to not believe it exists." †

Vatican congregation reaffirms truth, oneness of Catholic Church

VATICAN CITY (CNS)—In a brief document, the Vatican's doctrinal congregation reaffirmed that the Catholic Church is the one, true Church, even if elements of truth can be found in separated Churches and communities.

Touching an ecumenical sore point, the document said some of the separated Christian communities, such as Protestant communities, should not properly be called "Churches" according to Catholic doctrine because of major differences over the ordained priesthood and the Eucharist.

The Vatican released the text on July 10. Titled "Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church," it was signed by U.S. Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the

Faith, and approved by Pope Benedict XVI before publication.

In a cover letter, Cardinal Levada asked the world's bishops to do all they can to promote and present the document to the wider public.

The text was the latest chapter in a long-simmering discussion on what the Second Vatican Council intended when it stated that the Church founded by Christ "subsists in the Catholic Church," but that elements of "sanctification and truth" are found outside the Catholic Church's visible confines.

The related discussion over the term "Churches" surfaced publicly in 2000, when the doctrinal congregation—then headed by Cardinal Joseph Ratzinger, now Pope Benedict—said the term "sister Churches" was being misused in ecumenical dialogue.

In a format of five questions and answers, the new document stated that Vatican II did not change Catholic doctrine on the Church. It said use of the phrase "subsists in" was intended to show that all the elements instituted by Christ endure in the Catholic Church.

The sanctifying elements that exist outside the structure of the Catholic Church can be used as instruments of salvation, but their value derives from the "fullness of grace and truth which has been entrusted to the Catholic Church," it said, quoting from Vatican II's "Decree on Ecumenism."

The text said the Second Vatican Council used the term "Church" in reference to Orthodox Churches because, although separated from the Catholic Church, they have preserved apostolic succession, the

ordained priesthood and the Eucharist. Nevertheless, they "lack something in their condition as particular Churches" because they are not in union with the pope, it said.

The Christian communities born out of the Reformation, on the other hand, do not enjoy apostolic succession—the unbroken succession of bishops going back to St. Peter—and therefore "cannot, according to Catholic doctrine, be called 'Churches' in the proper sense," it said.

In his cover letter, Cardinal Levada said the document came in response to critical reactions to the teaching of "*Dominus Iesus*," another doctrinal congregation document of 2000, which said the Catholic Church was necessary for salvation, and to ongoing confusion over interpretations of the phrase "subsists in." †

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World must come together to address poverty, Morris says

By Mary Ann Wyand

Some 850 million people in the world—half of them children—are hungry every day.

A sixth of the world's population is hungry, malnourished and lives in poverty.

Every day, 25,000 people—including 18,000 children—die of malnutrition throughout the world.

Those sobering and heartbreaking statistics can be eliminated, James Morris explained, if more people, Churches, community organizations and companies support poverty-relief efforts in the U.S. and abroad.

Morris, an Indianapolis resident who served as executive director of the United Nations World Food Programme from 2002-07, shared compelling stories about his international humanitarian ministry during a Monarch Speaker Series presentation on June 5 sponsored by St. Joan of Arc Parish and School at the Indianapolis North Deanery church.

He discussed "Connecting to Children: The Importance and Responsibility of Living in a Global Community and How Nutrition Impacts Kids."

In April 2002, Morris was named the 10th executive director of the world's largest food aid organization. During 2005, the World Food Programme fed 97 million people in 82 countries with \$2.8 billion in contributions.

Reflecting on visits to impoverished countries, Morris said relief organizations and their supporters are slowly making progress in alleviating hunger.

"But the fact of the matter is—in this rich world, this smart world, this technologically able world—there is no excuse for those numbers," he said. "To think that 25,000 human beings die every day of malnutrition—75 percent of them children—and more people are dying of hunger, of malnutrition, than die of malaria, tuberculosis and HIV combined, it's shameful, it's sinful, it's reprehensible, it's unacceptable."

Morris said he finds hope in the many good people and ministries that help the poor with basic human needs in the U.S. and Third World countries.

"I've grown to love this remarkable church and wonderful school," he said about St. Joan of Arc Parish. "In the most generous Christ-like way for the last five years, [students, parishioners and staff members] made a special effort to generate resources so that the school each year fed 50 children around the world. Probably these kids were in Africa, and because of the generosity of students here the lives of those children will never be the same—all for the

better—and now they have a chance.

"If every congregation in the world and every school did what this place has done," he said, "we would be a lot further along in solving the problem [of world hunger]."

Morris and his wife, Jackie, lived in Rome during his five-year leadership of the U.N. World Food Programme.

It was hard to leave the ministry, he said, but they are happy to be home again. Their daughter, Jennifer Schaefer, is an assistant principal and resource center coordinator at St. Joan of Arc School.

Now Morris serves as a consultant for the Indiana Pacers and helps Riley Hospital for Children, Gleaner's Food Bank and the Boy Scouts, all in Indianapolis, as well as assisting Indiana University in Bloomington.

In his former ministry, Morris said, he focused on understanding and addressing the dimensions and magnitude of the critical problems of world hunger and extreme poverty in every country.

"It's hard to identify with the magnitude and the seriousness of hunger, malnutrition and famine in the world," he said. "I remember coming back to Rome after having made a trip through an area in Africa [and wondering] 'Why, why, why are so many people living in such extreme poverty and such terrible sadness when other people live such good lives?'"

When he posed the question to a monsignor in Rome, Morris said, the priest told him that poverty is "a great mystery of faith" and God calls people to help the poor who struggle to survive each day.

The Catholic Church has "a wonderful relationship" with the World Food Programme, Morris explained, and "has supported us financially" for years.

"If there is a unifying principle of all the great faiths of the world," he said, "it's the responsibility of those who have to take care of those who have not. We know the scriptural references—'I was hungry and you fed me.' ... All the great religious doctrines are replete with the absolute mandate that we have to do something about this."

Feeding impoverished children enables them to do well in school, Morris said, and education is a critical factor in breaking the cycle of poverty.

"The World Bank would tell you that the most powerful investment any country can make ... is to be sure that children are born to healthy mothers, nursed by healthy mothers, and well-fed, well-nourished, during the first 24 to 36 months of life," Morris said. "And if that happens, the child has a chance. But if that doesn't happen, it's unlikely that the child will ever catch up, no matter what the remedial action might be."



James Morris, former executive director of the United Nations World Food Programme, speaks at St. Joan of Arc Church on June 5.

In the U.S., he said, the Women, Infants and Children (WIC) Nutrition Program and food stamps are wonderful investments in the health of Americans.

"I became consumed and overwhelmed with this notion of hunger and poverty among children," Morris said, and he spent "a huge amount of time" in southern Africa studying the impact of HIV/AIDS on women and children.

In southern Africa, women now have 60 percent of the HIV infections, he said. In Zimbabwe, a country of 13 million people, 1.3 million children are orphaned by HIV/AIDS, more than 20 percent of the population is HIV-positive, the life expectancy has dropped from 68 to 35 in one generation, and grandparents or older children are caring for younger children.

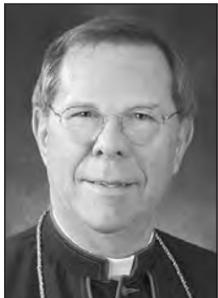
"It's overwhelming," Morris said. "The impact [of AIDS] on children is beyond comprehension. Fifteen million children in southern Africa are orphaned—their parents are gone—because of HIV and that number will go up a million more for the next five years. ... The rest of the world has to step in and be helpful."

During meetings with Pope Benedict XVI and the late Pope John Paul II at the Vatican, Morris said, he thanked the pontiffs for the role of Catholic missionaries around the world—sisters, brothers, priests and laypeople—who do extraordinary work in impoverished countries.

"The Catholic Church has been a remarkable partner for the World Food Programme, in part through Catholic Relief Services and Caritas," Morris said, "but also through lots of diocesan missionaries all over the world." †

Catholic, Disciples of Christ dialogue explores relationship of Word, sacrament

ST. LOUIS—The International Commission for Dialogue between the Disciples of Christ and the Roman Catholic Church held its fourth meeting in the fourth phase of its dialogue at the Pallottine Renewal Center in St. Louis on June 24-28. Archbishop Daniel M. Buechlein, co-chair of the commission, was among the participants.



Archbishop Daniel M. Buechlein

The focus of this session was "the Relation between Word and Sacrament in the Church, with special reference to the Eucharist."

Father Gosbert Byamungu, of the Pontifical Council for Promoting

Christian Unity in Rome, led a Bible study, "Walking Home with a Stranger: the Riddle of Emmaus" (Lk 24:13-35).

Two major theological papers were presented on the theme of "Word and Sacrament" by Dr. Robert Louis Wilken, a Catholic who is a professor at the University of Virginia, and by the Rev. Dr. David M. Thompson, a Disciples of Christ member who is a professor at Fitzwilliam College in Cambridge, England.

From its discussion, the commission identified several points of clarification and areas of common ground as well as noting issues where there is still disagreement and topics needing further exploration.

Commission members said they view the group's work as a contribution toward realizing the dialogue's

long-range goal of full visible unity in one faith, one eucharistic fellowship and common life in Christ.

Dr. William Tabbernee, a Disciples of Christ member and co-chair of the commission, affirmed that "an important component of each of our dialogue sessions is the time we spend together in daily worship and prayer. In those moments, we are reminded that the unity we seek is finally a gift of the Holy Spirit."

The Commission's next session will take place in June 2008. The topic will be "The Priesthood of Christ in Church and Ministry."

In commenting on the choice of the theme for the next session, Archbishop Buechlein said, "This theme should help us further develop our understanding of Christ's presence in the Church, especially in the Eucharist." †

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Editorial



Pope Benedict XVI answers questions at a news conference aboard his flight from Rome to Sao Paulo, Brazil, on May 9. In remarks about the recent legalization of abortion in Mexico City, the pope reiterated Church teaching "that the killing of an innocent baby is incompatible with being in communion with the body of Christ."

Abortion and Communion

The issue of pro-abortion Catholic politicians who are receiving Holy Communion won't go away.

We all recall that it was an issue when Democrat John Kerry was running for president in 2004.

This year, it's Republican Rudolph "Rudy" Giuliani, and the same rules apply to him as they did for Kerry.

That is, Catholics have an obligation to respect life, and it is a grievous sin to encourage abortion. Those with any grievous sin on their souls are not worthy to receive Communion. It's not just a rule for politicians. It applies to everybody.

Pope Benedict XVI was queried about this issue while he was on the plane from Rome to Brazil on May 9.

During the trip, a reporter asked him if he supported the action of the Mexican bishops in excommunicating legislators who voted to legalize abortion. He replied, "Yes. This excommunication was not something arbitrary, but is foreseen by the Code [of Canon Law]."

However, the Mexican bishops actually had not excommunicated those legislators. Therefore, the next day the Vatican issued a correction. Jesuit Father Federico Lombardi, director of the Vatican press office, said, "If the bishops haven't excommunicated anyone, it's not that the pope wants to do so."

The new statement from the Vatican stated, "It is simply part of Church law that the killing of an innocent baby is incompatible with going to Communion."

There's a difference between excommunication and not being able to go to Communion.

Any mortal sin—adultery, skipping Sunday Mass, stealing a large amount of money, defaming someone's good name, etc.—is incompatible with going to Communion. But the present controversy concerns abortion.

Obviously, since the reporter asked about what the Mexican bishops had done, this isn't just a problem in the United States.

Britain's two cardinals recently spoke out. Cardinal Keith O'Brien of Scotland said, "I remind politicians to avoid cooperating in the unspeakable crime of abortion, and the barrier such cooperation erects to receiving Holy Communion."

And Cardinal Cormac Murphy-O'Connor of England said, "The longstanding tradition of the Church teaches that anyone who freely and knowingly commits a serious wrong

should approach the Eucharist only after receiving faithfully the sacrament of penance."

The U.S. bishops have not taken a united stand on the issue of whether priests should refuse Communion to pro-abortion politicians. In 2004, they opted to let each bishop decide for himself. There's agreement that such politicians should not present themselves for Communion, but not on whether they should be refused if they do. It's expected that the bishops will discuss the matter further at their meeting in November.

Meanwhile, we have to face the fact that the Church still has a serious need to educate the faithful about the seriousness of the issue of abortion.

In her syndicated column in *The Indianapolis Star* on June 14, Froma Harrop wondered why Giuliani was the only one of the nine Republican candidates for president in the previous week's debate whom Wolf Blitzer questioned about his views on abortion. Of course, the answer is that Giuliani is the only one of the candidates who is Catholic and pro-choice.

Harrop then made the statement, "Many Catholics don't fret that much over abortion." Unfortunately, she's right.

Those states with the highest percentage of Catholics are those with the most pro-abortion politicians—Massachusetts, for example.

Or Rhode Island, which has the highest percentage of Catholics in the nation and where polls say that 63 percent of the people are pro-choice. That's the state where Bishop Thomas Tobin wrote in the *The Providence Visitor*, "As Catholics, we are called, indeed required, to be pro-life, to cherish and protect human life as a precious gift of God from the moment of conception until the time of natural death. As a leader, as a public official, Rudy Giuliani has a special obligation in that regard."

As much as the popes and bishops have emphasized life issues, they apparently have not been able to convince most Catholics, although we hope that isn't true here in Indiana. And it's not just abortion, but also euthanasia, embryonic stem-cell research and capital punishment, too.

Obviously, it's not just the politicians who need to be thinking with the Church.

— John F. Fink

Reflection/Dan Conway

Pauline year could stimulate Christians to adopt a missionary zeal

While in Rome to report on Louisville Archbishop Joseph E. Kurtz's reception of the pallium during the Solemnity of SS. Peter and Paul at St. Peter's Basilica on June 29, I had the privilege of attending Pope Benedict XVI's pontifical vespers service at the Basilica of St. Paul Outside the Walls the night before.



During this beautifully sung liturgy, the Holy Father announced his intention to proclaim a special jubilee year dedicated to St. Paul.

At a time when the Church is especially conscious of the need to proclaim the Gospel of Jesus Christ—to people who are both far away and close at hand—St. Paul's words and example are a powerful witness to what it means to be a missionary Church.

According to Pope Benedict, "As in the Church's beginning, today, too, Christ needs Apostles ready to sacrifice themselves. He needs witnesses and martyrs like St. Paul."

The pope went on to say that there is no more urgent task facing the Church today than to inspire and send forth "modern Christians who will imitate the Apostle's missionary energy and spirit of sacrifice."

St. Paul's personal testimony to the lordship of Jesus Christ had a transforming influence on the individuals and communities he served.

Because Paul let the Holy Spirit work through him, the infant Church was able to mature and grow far beyond the small band of disciples who were present in Jerusalem in the days following the death and resurrection of Jesus.

Largely because of Paul's personal encounter with the Lord, which led to his radical conversion from a persecutor to an Apostle, the world as we know it has been introduced to the person of Jesus Christ and his saving message.

Paul's preaching, his travels and letters to the nascent Churches of the apostolic age had a cataclysmic effect on the world as he knew it. During his lifetime, Christianity became a universal Church and a beacon of hope for all humanity.

As the pope said in his announcement, the missionary spirit that was St. Paul's is needed in every age to renew the Church and transform the world, according to the saving grace of Jesus Christ.

Pope Benedict hopes that the Pauline year, which will run from June 28, 2008, to June 29, 2009—to mark the approximate 2,000th anniversary of the saint's birth—will stimulate modern Christians to adopt a new missionary zeal.

The Pauline year will feature numerous special liturgies and events in Rome, the

pope said, but should also be celebrated in local churches and in the sanctuaries, religious orders and other institutions that have a special link to St. Paul.

In a special way, the Pauline year will be ecumenical, reflecting the saint's commitment to the unity and harmony among all Christians, the pope said.

The Basilica of St. Paul, which is located "outside the walls" of the ancient city of Rome, is the site of the Apostle's tomb. Recent excavations have unearthed a roughly cut marble sarcophagus that experts believe is the actual tomb of St. Paul, who was martyred nearby.

According to Pope Benedict, "during the Pauline year, particular care should be taken to welcome Catholics from various countries who may want to make penitential pilgrimages to the saint's tomb."

During his homily, the Holy Father observed that St. Paul's success was not the result of a program of evangelization. Instead, the Apostle to the Gentiles' effectiveness was the result of "his extraordinary personal involvement in announcing the Gospel and his total dedication to Christ, despite problems and persecutions," the pope said.

The action of the Church is credible and effective only to the extent that Christians are willing to "pay personally for their faith in Christ, in every situation," he said.

Where this commitment is lacking, the appeal of the Gospel will be weaker, he said.

"Paul lived and worked for Christ; he suffered and died for him. How current is his example today," the pope said.

According to a long-standing tradition, Peter and Paul met near the site of basilica before they were martyred, and they hugged and blessed each other.

As the pope made clear, Paul and Peter were very different figures, with different charisms or gifts, and there were sometimes tensions between them.

But they shared a profound love for Christ, the pope said, and together they helped build up the Church and, in the process, showed the world a new way of being sisters and brothers in the one family of God.

It was a great privilege to be present in this magnificent Basilica, at the tomb of St. Paul, and to hear the successor of St. Peter proclaim this special jubilee year.

When the pope made his announcement, those present—including the representatives from other Christian churches—burst into spontaneous applause.

As the Holy Father observed, St. Paul was a source of unity for the young Churches of the apostolic era. May he also serve as a connecting link among Christians today so that, in spite of our tensions and differences, we may all be one as the Lord intends.

(Dan Conway is president of RSI Catholic Services Group.) †

Letters to the Editor

Reader: More appropriate photograph needed for Family Health Supplement

I have a brief comment concerning the Family Health Supplement in the June 15 issue of *The Criterion*.

As a mother to a 10-month-old infant, I found the article to be interesting, helpful and a good summary of important health care information relevant to my life.

However, I would like to comment about the picture. I was extremely disappointed to see a bottle accompanying an article concerning health practices for newborns and infants.

The American Academy of Pediatrics recommends a full year of breastfeeding to provide the best health and emotional development for all children (<http://aappolicy.aappublications.org/cgi/content/full/pediatrics;115/2/496>).

While bottles are necessary and useful

for some mothers, we need to support and work for a culture that supports and elevates the efforts mothers make to feed their babies themselves.

A half-page picture of an infant using a bottle is exactly contrary to this goal.

I know perhaps that Catholic News Service may have provided the picture along with the article. I am also sending a comment to them.

A more appropriate image should have been selected.

Breastfeeding mothers are better supported through images that do not stress using a bottle.

My wish is to increase your awareness and ask for the examination of *The Criterion's* content in this context.

Meaghan Bauer
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Liturgy of the Word, Eucharist form single act of worship

(Ninth in a series)

In his apostolic exhortation, reflecting on the parts of the Mass, Pope Benedict XVI recalls the “intrinsic bond between the word of God and the Eucharist” (n. 44).

“The Liturgy of the Word and the Eucharistic liturgy with the rites of introduction and conclusion ‘are so closely interconnected that they form but one single act of worship’” (*General Instruction of the Roman Missal*, 28). “... From listening to the word of God, faith is born and strengthened (cf. Rom 10:17); in the Eucharist, the Word made flesh gives himself to us as our spiritual food” (n. 44).

The Holy Father asks that “liturgical proclamation of the word of God [be] entrusted to well-prepared readers” (n. 45) and that initiatives be undertaken to help the faithful understand the Scriptures (cf. n. 45).

“Let us never forget that ‘when the Sacred Scriptures are read in the Church, God himself speaks to his people and Christ, present in his own word, proclaims the Gospel’ (*GIRM*, 29). “... Christ does not speak in the past, but in the present, even as he is present in the liturgical action” (n. 45). The pope quotes St. Jerome: “Ignorance of Scripture is ignorance of Christ” (cf. n. 45).

Reflecting on the homily, the Holy Father says bluntly: “Given the importance of the word of God, the quality of homilies needs to be improved. The homily is ‘part of the liturgical action’ and is meant to foster a deeper understanding of the word of God, so

that it can bear fruit in the lives of the faithful” (n. 46).

He suggests that the proclamation of the word of God be related to the sacramental celebration, and that generic and abstract homilies should be avoided. On occasion, “thematic” homilies may be appropriate, especially if based on the four pillars of the *Catechism of the Catholic Church*, namely the profession of faith, the celebration of the Christian mystery, life in Christ and Christian prayer (cf. n. 46).

The Holy Father underscores the importance of the presentation of the gifts: “In the bread and wine that we bring to the altar, all creation is taken up by Christ the Redeemer to be transformed and presented to the Father. In this way, we also bring to the altar all the pain and suffering in the world, in the certainty that everything has value in God’s eyes” (n. 47).

The section of the exhortation that treats of the Eucharistic Prayer, the center and summit of the entire celebration, cites the *General Instruction of the Roman Missal*, with its list of the basic elements of every Eucharistic Prayer: thanksgiving, acclamation, epiclesis, institution narrative and consecration, anamnesis, offering, intercessions and final doxology (*GIRM* 78-79). The pope asks that the “inexhaustible theological and spiritual richness” of these prayers be the subject of effective catechesis (cf. n. 48).

Significant attention is given to the sign of peace described as responding to the “irrepressible desire for peace present in every

heart” (n. 49).

In accord with a request of the bishops at the Synod, the Holy Father has asked the competent curial offices of the Vatican to study the possible moving of the Sign of Peace to before the presentation of the gifts as a “significant reminder of the Lord’s insistence that we be reconciled with others before offering our gifts to God” (cf. Mt 5:23, ff.) (n. 49).

He noted that, “We can understand the emotion so often felt during the sign of peace at a liturgical celebration. Even so, during the Synod of Bishops there was discussion about the appropriateness of greater restraint in this gesture, which can be exaggerated and cause a certain distraction in the assembly just before the reception of Communion. It should be kept in mind that nothing is lost when the Sign of Peace is marked by a sobriety which preserves the proper spirit of the celebration as, for example, when it is restricted to one’s immediate neighbors” (n. 49).

In regard to the distribution and reception of Holy Communion, Pope Benedict recommends that “the rules governing correct practice in this regard (in the instruction *Redemptionis Sacramentum*),” be faithfully observed, “seeing in them an expression of

the faith and love with which we all must regard this sublime sacrament” (n. 50).

The Holy Father commented on the dismissal of the Mass: “*Ite, missa est*” (“Go, the Mass is ended.”) “The words help us to grasp the relationship between the Mass just celebrated and the mission of Christians in the world. ... The word ‘missa’ has come to imply a ‘mission.’ These few words simply express the missionary nature of the Church” (n. 51). The pope said it might help to provide new texts for the prayer over the people and the final blessing in order to make this connection clear.

Next week: “Active, full and fruitful participation.” †

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

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

Archbishop Buechlein’s intention for vocations for July

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

Liturgia de la Palabra y la Eucaristía constituyen un acto único de adoración

(Noveno de la serie)

En su exhortación apostólica, reflexionando sobre los componentes de la Misa, el Papa Benedicto XVI recuerda: “la unidad intrínseca del rito de la santa Misa” (n. 44).

“La liturgia de la Palabra y la liturgia eucarística—además de los ritos de introducción y conclusión—están estrechamente unidas entre sí y forman un único acto de culto” (*Ordenación General del Misal Romano*, 28). En efecto, la Palabra de Dios y la Eucaristía están intrínsecamente unidas. Escuchando la Palabra de Dios nace o se fortalece la fe (cf. Rm 10:17); en la Eucaristía, el Verbo hecho carne se nos da como alimento espiritual” (n. 44).

El Santo Padre pide que “en la liturgia se ponga gran atención a la proclamación de la Palabra de Dios por parte de lectores bien instruidos” (n. 45) y que deben llevarse a cabo iniciativas que ayuden a los fieles a apreciar la Sagrada Escritura (cf. n. 45).

“Nunca olvidemos que ‘cuando se leen en la Iglesia las Sagradas Escrituras, Dios mismo habla a su Pueblo, y Cristo, presente en su palabra, anuncia el Evangelio’” (*Ordenación General del Misal Romano*, 29). “... Cristo no habla en el pasado, sino en nuestro presente, ya que Él mismo está presente en la acción litúrgica” (n. 45). El Papa cita a San Jerónimo: “desconocer la Escritura es desconocer a Cristo” (cf. n. 45).

Reflexionando sobre la Homilía, el Sumo Pontífice afirma categóricamente: “La necesidad de mejorar la calidad de la homilía está en relación con la importancia de la Palabra de Dios. En efecto, ésta ‘es

parte de la acción litúrgica’; tiene como finalidad favorecer una mejor comprensión y eficacia de la Palabra de Dios en la vida de los fieles” (n. 46).

Sugiere que la proclamación de la Palabra de Dios esté vinculada a la celebración sacramental y que deben evitarse las homilías genéricas y abstractas. En ciertas ocasiones pueden ser apropiadas las homilías “temáticas”, especialmente si están fundamentadas en los cuatro pilares del *Catecismo de la Iglesia Católica*, a saber: la profesión de la fe, la celebración del misterio cristiano, la vida en Cristo y la oración cristiana (cf. n. 46).

El Santo Padre subraya la importancia de la presentación de las ofrendas: “en el pan y el vino que llevamos al altar toda la creación es asumida por Cristo Redentor para ser transformada y presentada al Padre. En este sentido, llevamos también al altar todo el sufrimiento y el dolor del mundo, conscientes de que todo es precioso a los ojos de Dios” (n. 47).

Esta sección de la exhortación que trata sobre la Plegaria Eucarística, el centro y la cumbre de toda la celebración, cita la *Ordenación General del Misal Romano*, con la lista de los principales elementos de toda Plegaria Eucarística: acción de gracias, aclamación, epiclesis, relato de la institución y consagración, anamnesis, oblación y doxología final (*OGMR*, 78-79). El Papa pide que la “riqueza teológica y espiritual inagotable” de estas plegarias sean el sujeto de una catequesis efectiva (cf. n. 48).

Se le concede gran importancia al símbolo de la paz, descrito como la respuesta al “anhelo indeleble en el corazón de cada uno” (n. 49).

De conformidad con la solicitud de los obispos sinodales, el Santo Padre ha pedido a las oficinas competentes de la Curia del Vaticano que estudien la posibilidad de colocar el rito de la paz antes de la presentación de las ofrendas, lo cual “recordaría de manera significativa la amonestación del Señor sobre la necesidad de reconciliarse antes de presentar cualquier ofrenda a Dios” (cf. Mt 5:23, ff.) (n. 49).

Observó que, “se comprende la intensidad con que se vive frecuentemente el rito de la paz en la celebración litúrgica. A este propósito, sin embargo, durante el Sínodo de los Obispos se ha visto la conveniencia de moderar este gesto, que puede adquirir expresiones exageradas, provocando cierta confusión en la asamblea precisamente antes de la Comunión. Sería bueno recordar que el alto valor del gesto no queda mermado por la sobriedad necesaria para mantener un clima adecuado a la celebración, limitando por ejemplo el intercambio de la paz a los más cercanos” (n. 49).

Con respecto a la distribución y recepción de la Comunión, el Papa Benedicto recomienda que “respecto a las prescripciones para una praxis correcta, me remito a los documentos emanados recientemente” (en la instrucción *Redemptionis Sacramentum*), que debe observarse fielmente, “viendo en ellas la expresión de la fe y el amor que todos han de tener respecto a este sublime

Sacramento” (n. 50).

El Santo Padre habló sobre la despedida final de la Misa: “*Ite, missa est*” (“Pueden irse, la Misa ha terminado.”) “En este saludo podemos apreciar la relación entre la Misa celebrada y la misión cristiana en el mundo. ... La expresión ‘missa’ se transforma, en realidad, en ‘misión.’ Este saludo expresa sintéticamente la naturaleza misionera de la Iglesia” (n. 51). El Papa dijo que quizás sea de utilidad proporcionar los nuevos textos para la oración sobre el pueblo y la bendición final que expresen dicha relación.

La próxima semana: “Participación plena, activa y fructuosa.” †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención de vocaciones del Arzobispo Buechlein para julio

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

Events Calendar

July 13
Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. **Open house**, 6-7:30 p.m. Information: 317-924-4333, ext. 122.

July 13-14
St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Rummage sale**, Fri. 8 a.m.-6 p.m., Sat. 8 a.m.-noon, \$2 a-bag day. Information: 317-546-1571.

St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Parish festival**, flea market, children's games, food, entertainment, 4 p.m.-midnight. Information: 812-232-8421.

July 13-15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend" for troubled marriages**. Information: 317-236-1586 or mhess@archindy.org.

July 14
Sacred Heart of Jesus Church,

1530 Union St., Indianapolis. Knights of Columbus, **Exemplification Mass**, 5 p.m. Information: 317-638-5551.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Gift Shop Open House and Social**, 9 a.m.-3 p.m. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

July 15
Our Lady of the Most Holy Rosary Parish, CYO Building, 580 Stevens St., Indianapolis. **"Apologetics for Youth,"** 1-3 p.m. Information: 317-236-1521.

St. Mary Parish, 7500 Navilleton Road, Navilleton. **Parish festival**, chicken dinner, games, 10 a.m.-4 p.m. Information: 812-923-5419.

St. John the Baptist Parish, 25743 State Road 1, Dover. **Summer Festival**, 11 a.m.-6 p.m., fried chicken dinner, 11 a.m.-5 p.m., games, country

store. Information: 812-576-4302. MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., followed by holy hour, Mass, 2 p.m.**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

July 16-20
Michaela Farm, Oldenburg. **Ecology Camp: "Habits and Habitat,"** boys and girls ages 10-12, 9 a.m.-noon, \$60 per child. Information: michaelafarm@seidata.com.

July 17
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Archdiocesan Office for Family Ministries, **"Annulment-The Real Story,"** 7 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596, or mhess@archindy.org.

St. Athanasius the Great

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

July 18-19
Archbishop Edward T. O'Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., Indianapolis. **ELM Lay Ministry retreat, "Discerning Your Call to Discipleship,"** Information: 812-357-6721 or 800-334-6821 or mhodge@saintmeinrad.edu.

July 19-21
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **70th annual Midsummer Festival**, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

July 20
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, James R. Eifert, president of

Indiana Venture Center Inc., speaker, Mass, 6:30 a.m., buffet breakfast and program, \$11 per person in advance, \$15 at door. Information: www.catholicbusinessexchange.org.

July 20-21
St. Susanna Parish, 1210 E. Main St., Plainfield. **Parish festival**, Fri. 6-11 p.m., pork dinner, Sat. 4:30 p.m.-midnight, steak dinner, games. Information: 317-839-3333.

July 21
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m., brown bag lunch, free-will offering. Registration: 317-543-0154.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Bright. **Parish festival**, music, food, children's games, 3-11 p.m. Information: 812-656-8700.

July 22
St. Boniface Parish, 15519 N. State Road 545, Fulda. **Quilt show**, 9-11:30 a.m. Information: 812-357-5533.

St. Meinrad Parish, St. Meinrad. **Quilt show**, 10:30 a.m.-1 p.m. Information: 812-357-5533.

July 26-28
St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Fun Fest**, 4 p.m.-midnight, rides, food, games. Information: 317-787-8246.

July 27-28
St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parish festival**, Fri. 5-11 p.m., Sat. 2-11 p.m., chicken dinner, food, entertainment. Information: 812-282-2290. †

Retreats and Programs

July 12-13
Oldenburg Franciscan Center, convent, Oldenburg. **"Funky Pottery for Teens,"** ages 12-18, 6-9 p.m., \$60 first child, \$50 additional sibling. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

July 13-15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend," program for troubled marriages**. Information: 317-236-1586, 800-382-9836 or e-mail mhess@archindy.org.

Oldenburg Franciscan Center, convent, Oldenburg. **"Women's Golf Retreat."** Information: 812-933-6437 or e-mail center@oldenburgosf.com.

July 20-22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** \$280 per couple. Information: 317-545-7681.

July 22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

July 30
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or www.archindy.org/fatima.

July 30-August 3
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Basketball**

for Life," girls' basketball camp, girls in grades 4-8. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

August 3-5
Rachel's Companions, **confidential spiritual support group for Catholic women struggling with the aftermath of abortion**, call for location, schedule and to join the support group. All calls are confidential. Information: 317-831-2892, 317-236-1521, 800-382-9836, ext. 1521, or email dcarollo@archindy.org.

August 4-10
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"School of Humility," retreat**, \$430 overnights or \$325 for commuters. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

August 5
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

August 10-12
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"An Introduction to the Devout Life: St. Francis de Sales,"** Benedictine Father Adrian Burke, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

August 17-19
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Psalter: A Guide and Challenge for Prayer,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

August 21-23
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter.

Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

August 24-26
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"World Wide Marriage Encounter."** Information: 317-888-1892

or www.WWME.org.

Swan Lake Resort, Plymouth, Ind. **"Getaway Weekend" for African-American Christian married couples**, \$490 per couple. Information: 708-363-8610 or e-mail ArusiNet@yahoo.com. †



Sr. Dana Augustin, S.P.



Sr. Su-Hsin Huang, S.P.



Sr. Patricia Wallace, S.P.

Providence sisters make first profession of religious vows

Three Sisters of Providence made their first profession of religious vows on July 1 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

They are **Sister Dana Augustin**, formerly a member of St. Mary Parish in Richmond; **Sister Su-Hsin Huang**, a native of Tainan City, Taiwan; and **Sister Patricia Wallace**, formerly a member of St. Simon the Apostle Parish in Indianapolis.

Sister Dana entered the congregation on Sept. 16, 2004. She earned a bachelor's degree in music at DePauw University in Greencastle. She currently ministers as the

supervisor of Biomass Processing, part of the Facilities Management staff at Saint Mary-of-the-Woods.

Sister Su-Hsin entered the congregation on Sept. 16, 2004, from Nun Wang Parish in Taitung, Taiwan. She attended schools in Taiwan and currently is a student at Indiana State University in Terre Haute.

Sister Patricia entered the congregation on Sept. 18, 2003. She earned a degree in elementary education at Butler University in Indianapolis. She currently ministers as a school librarian at St. Andrew and St. Rita Catholic Academy in Indianapolis. †

DIABETES RESEARCH STUDY

MIDWEST INSTITUTE FOR CLINICAL RESEARCH® is seeking volunteers with **Diabetes** to participate in a research study to evaluate the safety and effectiveness of an investigational medication for the treatment of Diabetes.

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For more information

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University's Web site provides new ways to teach Catholic history

WASHINGTON (CNS)—In the 1920s, Oregon voters passed a referendum backed by the Ku Klux Klan that required schoolchildren to attend only public schools, forcing Catholic schools to close.

In a letter, Archbishop Alexander Christie of Oregon City stated that the local bishops agreed unanimously to appeal the law to the U.S. Supreme Court.

"Surely the bishops of this country will not stand by inactive while the faith is being strangled in our innocent children," he wrote to Archbishop Edward Hanna of San Francisco, who was head of the National Catholic Welfare Conference, the forerunner to today's U.S. Conference of Catholic Bishops.

The letter is now part of the American Catholic History Classroom Web site, created to help Catholic high school and even university teachers incorporate Catholic history into a secular American history curriculum.

The Catholic University of America in Washington produced the Web site—which is located at <http://libraries.cua.edu/achrcua/packets.html>—to give access to primary documents from its library archives that reveal Catholic thought and reaction to significant movements and eras in American history. The main Web site provides links to information on Catholics in relation to industrialization, a living wage, education, labor unions and race.

For example, Archbishop Christie's letter and other documents from the Oregon case provide a look into a period when the patriotism of Catholics was "on trial," according to the background description of the case found on the Web site.

The Oregon law set a dangerous precedent for abolishing all Catholic schools nationwide until it was reversed by the Supreme Court a few years later, said Maria Mazzenga, manager of the site and education archivist for the university's American Catholic History Research Center.

Mazzenga believes Catholic influence in American history, such as in education, is more difficult for Catholic high schools to teach because most schools use secular history textbooks, which downplay the role of religion.

The result is that students infer that religious activity is inconsistent with, instead of "integrated into, the life of the nation," she said.

"Our answer is to integrate some of these [Catholic] primary documents into the curriculum," Mazzenga said.

She believes this would help the Catholic schools remain competitive with public schools' American history curriculum, while providing a way for students to connect directly with the history and influence of the Church in America.

"It will fix the perception of American history as devoid of Catholic influence," she said.

The primary documents on the Web site include pamphlets, meeting minutes, and letters and editorials from prominent Catholic lay and religious leaders.

The Web site also provides background information about the issues, comprehension questions and advice for teachers on how to incorporate the documents into a curriculum.

The research center purposely chose documents related to prominent events in American history, said Timothy Meagher, curator and university archivist for the research center and archives.

For example, during the onset of labor unions, the Knights of Labor was the largest American union in the United States and was made up of a majority of Catholic members.

But late 19th-century documents on the Web site reveal a debate in the Church as to whether Catholics should be allowed to unionize because some Church leaders considered the unions to be secretive and radical.

Another link on the Web site describes the history of relations between black Catholics and the Church, beginning with slave ownership by clergy and members of religious communities. The site also contains documents surrounding the Federation of Colored Catholics in the 1920s, which was formed to address ways for black Catholics to achieve equality within the Church, paralleling secular civil rights discussions, Mazzenga said.

The university's research center is continuing to update the site and will soon add documents from the bishops' program for social reconstruction in the United States after World War II and different Catholic opinions regarding the 1936 presidential election.

A surprising find for the research center that will soon be available online was the discovery of audiotapes containing the broadcast response of U.S. bishops to the "Kristallnacht" in 1938, when the Nazis destroyed thousands of Jewish homes, businesses and synagogues,



This 1925 editorial cartoon from *The Columbus Dispatch* in Ohio appears among the documents on the American Catholic History Classroom Web site. The site provides historical records and information from the library archives of The Catholic University of America in Washington. The cartoon appeared after the U.S. Supreme Court ruled as unconstitutional an Oregon law requiring children to attend only public schools.

and sent 30,000 Jews to concentration camps.

The tapes include previously unknown broadcasts of American bishops condemning the "Kristallnacht" about a week after it occurred.

"This shows that the American Catholic hierarchy did have some organized response to the anti-Semitism that was taking place in Nazi Germany," Mazzenga said. †

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SIMPLY THE BETTER CHOICE

MASS

continued from page 1

Catholics had to request permission from local bishops, who did not always consent.

The new decree significantly altered the bishop's role, maintaining his general oversight on liturgy but removing him from initial decisions on Tridentine Masses.

The document said a priest who wishes to celebrate the Tridentine Mass alone "does not require any permission," and lay Catholics who spontaneously wish to attend such semi-private Masses may do so.

Local pastors are to handle more formal requests for scheduled Masses, the document said. The text does not require all parishes to automatically establish a Tridentine Mass schedule, but it said that where "a group of faithful attached to the previous liturgical tradition exists stably," the pastor should "willingly accede" to their request to make the old Mass available.

The document stipulates that priests who use the 1962 *Roman Missal* must be qualified to do so. Some experts believe a lack of priests trained to say the old Mass could present problems in responding to local requests.

In the Tridentine rite, the priest celebrated Mass facing east, which—given the layout of most churches—meant he celebrated with his back to the congregation. Since the promulgation of the new *Roman Missal*, the priest normally faces the congregation. And while Latin is the original language of both liturgical texts, the new missal permits use of the vernacular language; because it called for full, active participation, the use of a local congregation's language became customary.

In scheduling Tridentine Masses, the document said, pastors should balance these special requests with their ordinary pastoral demands. It offered some guidelines: On Sundays and feast days, parishes may offer only one Tridentine Mass; the old Mass also can be celebrated on weekdays and in particular circumstances such as pilgrimages.

When a group of the lay faithful "does not obtain what it requests from the pastor," it should inform the local bishop, who is "earnestly requested to grant their desire," the document said.

If the bishop is unable to provide for this kind of celebration, the matter goes to the Pontifical Commission "*Ecclesia Dei*," which is charged with "maintaining vigilance over the observance and application" of the new decree, it said.

Religious orders may offer Tridentine Masses in conventual or community celebrations in their own oratories, it said.

The document said the 1962 missal can be used for the sacraments of baptism, marriage, penance and the anointing of the sick if the faithful request it. Bishops may celebrate the sacrament of confirmation according to the old rite, too.

The document also gave bishops the power to erect a "personal parish" for celebrations according to the old liturgy.

The text allowed for Mass readings in local languages, even when the 1962 missal is being used, using a *Lectionary*, or book of Mass readings, that has been approved by the Vatican. In his letter, the pope also suggested that new saints and new prefaces should be inserted in the 1962 missal; that question will be studied by the "*Ecclesia Dei*" commission.

Priests may use the *Roman Breviary* of 1962 to pray the Liturgy of the Hours, including morning prayer and evening prayer, the document said.

Unlike the 1984 indult offered by Pope John Paul II, the new decree did not explicitly state that those requesting permission for the Tridentine Mass must accept the legitimacy of the new Mass. Vatican sources said such acceptance would be presumed, however.

In his accompanying letter, Pope Benedict said the priests who celebrate according to the Tridentine rite cannot, as a matter of principle, exclude celebrating the new Mass.

"The total exclusion of the new rite would not, in fact, be consistent with the recognition of its value and holiness," he said.

That could be an important point in the Vatican's ongoing reconciliation efforts with the members of the Society of St. Pius X, founded by the late Archbishop Marcel Lefebvre, who was excommunicated in 1988. The society rejects the new Mass and several important teachings of Vatican II.

In a statement on July 7, the head of the Lefebvrite society, Bishop Bernard Fellay, welcomed the pope's decree and said it had created a "favorable climate" for ongoing dialogue with the Vatican. But he said doctrinal differences must be settled before there can be reconciliation with the Vatican.

The publication of the decree came after nearly two years of review. Although it was issued "*motu proprio*," a phrase that signifies a pope is acting on his own initiative, Pope Benedict consulted on the question with the world's cardinals and bishops.

The strongest apprehensions were voiced by French and German bishops, who worried that internal Church unity—and their own authority—could be weakened by creating parallel worshipping communities. Other bishops said the move could be seen as delegitimizing the liturgical reform of Vatican II.

The pope, in his explanatory letter, dismissed both fears as "unfounded." He blamed in part "news reports and judgments made without sufficient information" for confusion over his decision and for divergent reactions ranging from joyful acceptance to harsh opposition.

He emphasized that although the new Mass of 1970 was designed to replace the old liturgy, the 1962 *Roman Missal* was "never juridically abrogated." Its restoration as an extraordinary form of worship thus does not undermine the

Motu Proprio

Latin for "on his own initiative," it appears in documents coming directly from the pope signifying his personal interest in the topic. The first was issued by Innocent VIII in 1484.

NUMBER ISSUED BY

Benedict XVI	5
John Paul II	24
Paul VI	43
John XXIII	2
Pius XII	3

DOCUMENTS ISSUED 'MOTU PROPRIO'



John Paul II
 "*Sacramentorum sanctitatis tutela*" establishing new guidelines for dealing with priests accused of sexual abuse.
 Jan. 10, 2002
 "*Ecclesia Dei*" excommunicating Archbishop Marcel Lefebvre and four illicitly ordained bishops for their disobedience.
 July 2, 1988



Paul VI
 "*Sacrum Diaconatus Ordinem*" restoring the permanent diaconate in the church.
 June 18, 1967



Pius X
 "*Tra le sollecitudini*" outlining regulations for sacred music
 Nov. 22, 1903

Source: CNS reports and www.vatican.va

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council's decisions, he said.

"There is no contradiction between the two editions of the *Roman Missal*. In the history of the liturgy, there is growth and progress, but no rupture," he said.

"What earlier generations held as sacred remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful," he said.

As for Church unity, the pope told the bishops that he had essentially freed them from having to decide on specific requests for the old liturgy, but was relying on them to maintain communion among their faithful. In particular, he asked the bishops to demonstrate "charity and pastoral prudence" in dealing with and improving the attitude of Catholic traditionalists.

"I very much wish to stress that these new norms do not in any way lessen your authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each bishop, in fact, is the moderator of the liturgy in his own diocese," he said. †

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LIC. #110843

A welcoming presence: Refugee advocate embraces people seeking help, hope

By John Shaughnessy

He stands to the side for a moment, savoring another reunion of family and friends at Indianapolis International Airport.

It's the second time he has been to the airport this day, the fourth time in four days, and yet he never tires of watching the smiles of recognition, the tight hugs and the tears of joy from the refugees who can't believe they have finally arrived in the United States, giving them the hope of a new life in a new land.

As he watches, Thlasui "Sui" Tluangneh can't stop smiling either, even though he knows his work is just beginning in helping the latest round of refugees from Myanmar, also known as Burma, adjust to life in America. All this spring and summer, Burmese refugees have been arriving increasingly in Indianapolis—a swell that is expected to reach a total of 300 to 500 people by the end of the year.

"They're excited to see friends and relatives," says Sui, a resettlement specialist for the Refugee Resettlement Program of Catholic Charities Indianapolis. "Sometimes they cry. Sometimes they lose control. All tonight, they will talk. No one sleep. It is nice."

It is also far from the Southeast Asian country that was once their home, a home they fled because of the political suppression of the military regime there.

The most recent refugees from Burma join the nearly 600 refugees from that country who have already made a home in Indianapolis. Most of them are from an ethnic group that's called Chin.

"In 2001, we resettled 133 refugees from Burma," says Joyce Overton, the

longtime director of the archdiocesan Refugee Resettlement Program. "That's how I learned there was already a small Chin community here. They already had a church here, and they agreed to help with resettling the 133 people."

"Earlier this year, we were told that large numbers would come in. We went back to the Chin community and said, 'Can you help?' By this time, the Chin community has grown to more than 500 people and there are seven churches on the southside. I love working with the Chin community because they do come together. They all help and support one another. That's what the refugees know. They know there's a community here."

Sui nods in agreement. He says that the news of how Burmese refugees are accepted and supported in Indianapolis has spread to the refugee camps in Malaysia, India and Thailand.

"We are very close to one another," he says. "When someone's father dies back home, we go to the home right away. We know each other."

Sui also knows personally what it means to fear for your life in your homeland. It was part of his past in Burma.

He was involved in student protests in that country in 1988, the year when the military regime killed an estimated 8,000 to 10,000 people while crushing a pro-democracy movement.

"In Burma, there's no more election after 1990," he says. "Military government put generals and captains in different areas. Everywhere, military people rule. There's persecution, imprisonment. There is suspicion all around. A lot of people need to leave the country."

Sui finally left in 1999, coming to the United States to study at a Bible college in Ohio. Yet even while he was in America, the



Photo by John Shaughnessy

Welcoming Burmese refugees to the United States and Indianapolis, such as these two women and a child, has been a common occurrence this spring and summer for Thlasui "Sui" Tluangneh. As a resettlement specialist for the refugee program of Catholic Charities Indianapolis, Sui knows personally the political suppression that drove the refugees to flee from Burma in the hope of a better life in America.

military came to his home in Burma, asking questions about him.

"Things got worse and worse," he says. "After a year, I applied for asylum. I asked for refuge. Within one year, they grant me."

The United States has been his home ever since. The father of six brought his family to Indianapolis in 2004. He has provided help to arriving Burmese refugees ever since.

"He is very good, wonderful," says Thawng Ling, pastor of the Chin Evangelical Baptist Church in Indianapolis.

In March, Overton hired him to assist the Catholic Charities refugee program, believing he would help tremendously with the influx of Burmese refugees.

"We're glad to have him here," she says.

Sui's constantly quick smile shows he enjoys his role of helping refugees adjust to their new world, their new life.

"It is a noble job," he says. "Back in Burma, my parents were poor. A lot of people were kind to help us. My attitude becomes, 'I should help people in my life.' I'm much better with the language. I'm the one who arrived before they did. I have knowledge—how to buy a car, how to buy a house, how to apply for a job."

He pauses, taking a break from helping the 10 new refugees who have just arrived at the airport.

"I'm very busy, but I'm helping so I'm happy," he says. "I'm very happy." †

PASSION

continued from page 1

sense of responsibility for our clients."

Keys shares the recent story of a refugee who was injured in a car accident shortly after she started her first job. Overton stepped in, using her connections to make sure the mother could still keep her home, pay her utilities and take care of her children.

"She loves the refugees," says Thawng Ling, the pastor of the Chin Evangelical Baptist Church in Indianapolis that also helps Burmese refugees settle in the city. "I've been working with her since 2001, since the first refugees [arrived]. She is wonderful. A lot of people don't have the passion to help strangers, but she does."

Overton deflects all credit, turning it toward the refugees.

"There are still some families struggling, but I see every family as a success story," she says. "The fact that people can come here and, within six months, they can adapt, get a job and their kids are in school, that's amazing. I hope I never have to do that, to adapt

to everything new. I don't know if I could do that."

Like the man from Ethiopia, the former refugees often return to visit Overton to thank her. For more than 20 years, a woman from Vietnam has come into the refugee program's office on Overton's birthday, Oct. 1. Usually, she brings the gift of a homemade doll. Overton keeps the collection of dolls in her office.

"She came here in 1984," Overton recalls. "She was a single mother with three kids. Her oldest child's father was an American soldier. That's how she got into the country. At the time, Congress was having issues with the refugee program and the entire budget for the country. I was the only one working here. She remembers me every October 1st. It's nice. She just called me a couple of weeks ago."

"The first refugees I worked with were from Vietnam. That was in 1978. I remember when I was asked to take the job. They gave me a Vietnamese-American dictionary and told me to learn a few phrases."

She never did learn the phrases. Instead, she relied—and continues to rely—on a

universal language.

"What I've really learned is that people are people," she says. "I find most people are the same. The language is just a barrier. You hear it said all the time, 'We're more alike than we're different.' And that's true. A translator is helpful, but I find if you go into the home, look around and use hand gestures, usually we can communicate. If all else fails, you get on the phone and get a translator."

She's also learned that a dose of reality needs to temper the American dream that refugees have when they arrive here.

"Everybody comes with great expectations of what life will be like in America," she says. "They soon realize that here in America you have to work for what you get."

That thought leads to a smile for Overton as she recalls all the people who have come with their hopes and dreams.

"You see all the people who have come. They have kids and now their kids have kids," she says. "It's a good feeling knowing that the archdiocese and I have helped them start a new life and, hopefully, a better life."

She has continued to help them make the transition even as she has dealt with her own health problems in recent years—problems that have required three surgeries. The pain continues from those problems. But the pain hasn't stopped her passion.

"I love working with the refugees," she says. "In 32 years, we've done a lot of good. And we keep trying. So many people have come here and lived the American dream. I try to make sure we have the dollars we need and the connections we need to give them the programs and the support they need when they get here."

"That's my passion." †

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Benedictine monks celebrate priesthood jubilees

Criterion staff report

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad recently celebrated the 60-year priesthood jubilee of Father Richard Hindel and the 50-year priesthood jubilees of Fathers Aurelius Boberek, Aelred Cody and Sebastian Leonard.

Father Richard was born on July 1, 1922, in Indianapolis and was a member of SS. Peter and Paul Cathedral Parish. He professed vows as a Benedictine monk on Aug. 6, 1943, and was ordained to the priesthood on May 27, 1947.

He began a long career at the former Saint Meinrad high school and college as a teacher and administrator.

In 1961, he earned a master's degree in biology at The Catholic University of America in Washington.

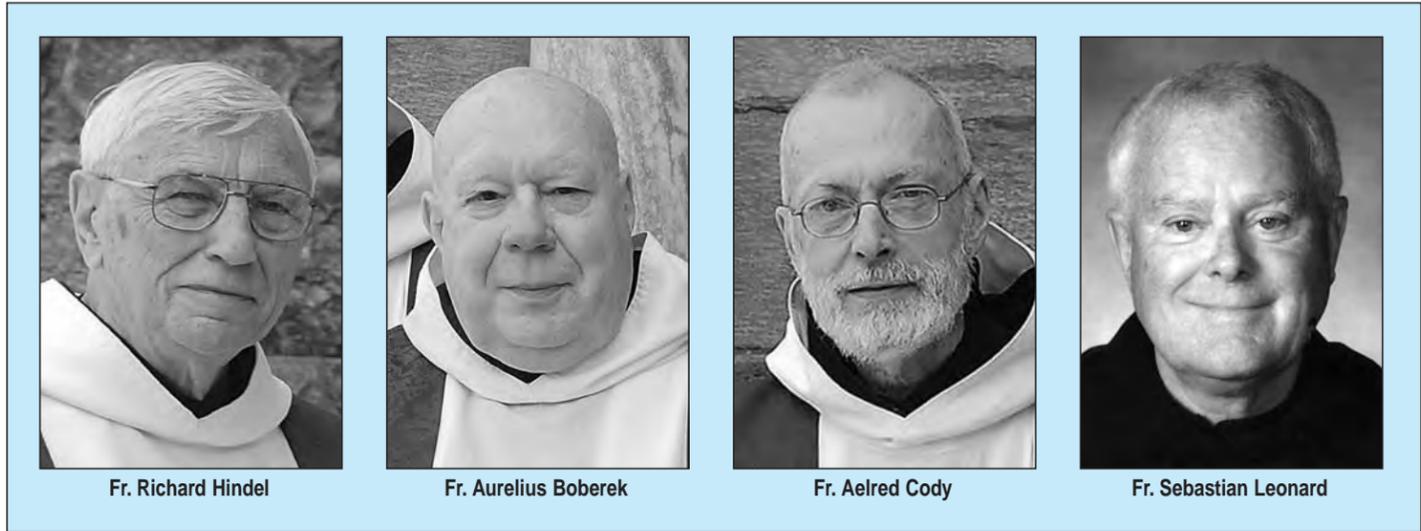
Father Richard was subprior—third in leadership—at the monastery from 1955-63. He also served the community as kitchen master during those years.

From 1964-70, he ministered as superintendent of building and maintenance at Saint Meinrad Archabbey, and received national prominence for his involvement in the National Executive Housekeepers Association Inc.

Before taking on several parish assignments, beginning at St. Isidore Parish in Bristow in 1987, he served at Saint Meinrad School of Theology as dean of students for two years and vice rector for four years.

Currently, he is in residence at St. John the Evangelist Parish in Indianapolis.

Father Aurelius was born on Feb. 12, 1930, in Brooklyn, N.Y. He professed vows as a Benedictine monk on Aug. 1, 1952, and was ordained to the



Fr. Richard Hindel

Fr. Aurelius Boberek

Fr. Aelred Cody

Fr. Sebastian Leonard

priesthood on May 3, 1957.

He earned a master's degree in liturgical studies at the University of Notre Dame in Notre Dame, Ind., and a master's degree at Indiana University in Bloomington.

Father Aurelius served as a professor and dean of students at the former Saint Meinrad College for many years.

After completing graduate studies, he ministered as a professor, pre-theology dean and vice rector at Saint Meinrad School of Theology. He also served as master of ceremonies and assistant director of the oblate program for the Archabbey.

Father Aurelius taught at the American College in Belgium and also served as rector there for two years.

Currently, Father Aurelius helps with parochial assistance at the Archabbey.

Father Aelred was born on Feb. 3, 1932, in Oklahoma City, Okla. He professed vows as a Benedictine monk on Aug. 1, 1952, and was ordained to the priesthood on May 3, 1957.

He earned licentiate and doctorate degrees in sacred theology at the University of Ottawa, licentiate and doctorate degrees in sacred Scripture at the Pontifical Biblical Institute in Rome, and two degrees at the Royal College of Music and Royal College of Organists in London.

Father Aelred served as a professor at the Pontifical Biblical Institute in Rome, where he taught Scripture courses on the Old Testament and New Testament for 10 years.

He also ministered as novice/junior master at Saint Meinrad Archabbey, organist at the Abbey of Sant' Anselmo in Rome, editor of the *Catholic Biblical Quarterly*, and procurator general of the American-Cassinese and Swiss-American Benedictine congregations.

Father Aelred has written several books as well as numerous articles for scholarly journals and periodicals, and also has contributed to encyclopedias and collective works.

Currently, Father Aelred undertakes

special projects from the archabbot and helps with parochial assistance.

Father Sebastian was born on Sept. 4, 1931, in Indianapolis and was a member of Holy Cross Parish. He professed vows as a Benedictine monk on Aug. 1, 1952, and was ordained to the priesthood on May 3, 1957.

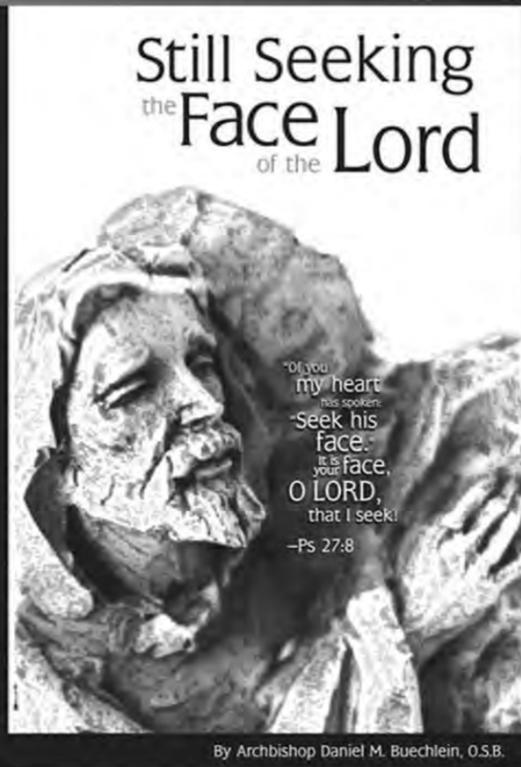
He earned a master's degree at Georgetown University in Washington and a doctorate at The University of Oxford in England.

For 25 years, Father Sebastian taught modern Church history at Saint Meinrad School of Theology.

During some of those years, he also taught history at the former Saint Meinrad College and served as choir master for the monastic community.

In 1983, he was appointed associate pastor of St. David Parish in Davie, Fla.

Since 1995, Father Sebastian has ministered as a chaplain and teacher at the Canterbury School in New Milford, Conn. †



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Mass unites the faithful in prayer and the Eucharist

By Msgr. James P. Moroney

The first document of the Second Vatican Council, written 44 years ago, was about the liturgy.

Of the more than 13,000 words in that “Constitution on the Sacred Liturgy,” the word “liturgy” appears to be the most popular. But one of the close runners-up in this conciliar popularity contest is the phrase “the faithful.”

“The faithful” is a beautiful phrase, really, given the fact that the bishops could have chosen to use “the congregation” or “the assembly” or even “the parishioners” to describe the folks in the pews. But they chose “the faithful” or sometimes “Christ’s faithful.”

The reason for the bishops’ affection for this wording has to do with God’s affection for us.

It was the first lesson I learned from my *Baltimore Catechism*: “Why did God make you? God made me to know him, to love him and to serve him in this world, and to be happy with him forever in heaven.”

I recall learning the same lesson from my Protestant classmates in third grade each time that our teacher would lead us in a rousing chorus of “Jesus loves me, this I know, for the Bible tells me so!”

But there is even more to God’s love. He loves me so much that he wants me to be a part of him and a part of you.

In baptism, God weaves us all together, making us “a chosen race, a royal priesthood, a holy nation, a people of his own. ... Once you were no people, but now you are God’s people” (1 Pt 2:9-10).

What does it mean to be God’s people? It means that each time we come together in obedience to his command to “do this in remembrance of me” he is there in our midst.

It means that when we listen to the Scriptures at Mass we are listening to God speak to us. That is why we say “The word of the Lord” at the end of each reading.

It means too that in holy Communion we eat Christ’s body and drink his blood, and he remains with us until the end of time. And where two or three are gathered in his name, he is there as he promised.

There is a particular moment in the Mass when God’s infinite love for me as a person and for us as his people converges in a beautiful way.

Pope Benedict XVI spoke of this “humble and simple gesture [which] is actually very significant”—the

presentation of the gifts.

At Sunday Mass, men and women just like you and me pick up the gifts of bread and wine then carry them to the priest.

Yet the pope teaches us that it is not just bread and wine that we bring to the altar because mixed with those hosts on the paten is the gift of all creation.

Along with the wine in the cruet, “we also bring to the altar all the pain and suffering of the world in the certainty that everything has value in God’s eyes.”

Then the priest takes those simple gifts—mixed with the sacrifices of our lives and of the whole world—and places them upon the altar just as Christ placed his body upon the cross.

The sacrifice of my life is joined with the sacrifices of all the Church and “united to the redemptive sacrifice of Christ.”

There is a wonderful economy in God’s love for us. So great is his love that he baptizes me into the death and rising of his Son.

I am to be a part of a people consecrated to him so that through his Church he might continue to reveal himself to my heart and join me ever more closely to Christ.

Never was this made clearer to me than the first time that I celebrated the rites for receiving children into the catechumenate so they might be baptized during the Easter Vigil.

At the beginning of the rite, 8-year-old Timmy stood there looking at me, his eyes bright with expectation.

The rite called for me to ask him what he wanted to become.

With more conviction than that which might have been felt by a martyr, he shouted, “A Catholic!”

So I proceeded with the closing words of the rite: “We welcome you joyfully, Timmy, into our Christian family, where you will come to know Christ better day by day. Together with us, you will try to live as children of God, for our Lord has taught us: Love God with all your heart and love one another as I have loved you.”

In response, Timmy broke away from his mother and the group then threw his arms around me and yelled, “I love you!”

He understood that God loves him and that now God’s family loved him as well. Now his job was to hug the rest of the world in God’s name.

(Msgr. James P. Moroney is executive director of the U.S. bishops’ Secretariat for the Liturgy.) †



During the presentation of the gifts, the priest takes those simple gifts of bread and wine—mixed with the sacrifices of our lives and of the whole world—and places them upon the altar just as Christ placed his body upon the cross.

God calls faithful to reconcile, comfort and challenge people

By Carole Norris Greene

“To be the Church is to join the pilgrimage of persons who have found communion with the Lord and who share a fellowship of faith, life and love for one another on the journey,” wrote the late Bishop Joseph L. Hogan of Rochester, N.Y., in a pastoral letter on the life and ministry of the Church which continues to have relevance today.

“We travel ... not simply passing one another as ships in the night,” Bishop Hogan explained, “but together reaching out in our ministries to reconcile, to comfort and to challenge one another to greater generosity.”

Loving God and the community of the faithful “is intensely personal,” he emphasized. “It is enduring. ... Once it takes over in our life, it shapes everything we do—how we spend our evenings, what we think about as we drive along in the car, what we are willing to risk.”

Bishop Hogan urged the faithful to “remain committed to persons as unique individuals” and to “know one another by name,” not letting ourselves “become functionaries [by thinking of parishioners as] ‘the usher’ or ‘that person who sings.’”

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

Discussion Point

Parish thrives with active members

This Week’s Question

What strengthens a parish as a faith community?

“Participation in the prayer life, sacramental life and—if the [parish] has it—perpetual adoration. Also, [it’s good to be involved in] a school community, educating the next generation, not just in academics, but [also] in their faith.” (Roger Fulks, Eudora, Kan.)

“We say the Church is the people, but if you don’t have a pastor who is open, kind, accommodating and interested in them then you don’t have a community. Father Jim Flynn, our pastor at St. Matthew [Parish], is such a man, and he has made our parish grow and flourish.” (Ruth Flynn, Southborough, Mass.)

“Activities that people do together like Bible studies, prayer groups, even social activities, help people get to

know each other better and worship together. We have to have programs for people so they will get together and get to know each other as a family.” (Bitsy Merchant, Billings, Mont.)

“I’d encourage Knights of Columbus breakfasts. They benefit the parish by bringing people together, not just for economic benefit, but [also] for social and fellowship reasons.” (Sam Loo, Bakersfield, Calif.)

Lend Us Your Voice

An upcoming edition asks: What scientific development today is a cause of particular concern or source of hope for you?

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

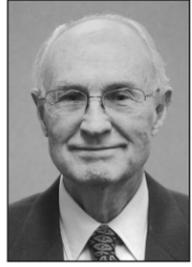


From the Editor Emeritus/John F. Fink

The Old Testament's seven Wisdom books

(Thirteenth in a series of columns)

The seven Wisdom books (Job, Psalms, Proverbs, Ecclesiastes, the Song of Song, Wisdom and Sirach) follow the historical books in the Christian Bible.



These writings reflect the belief of the Jews that God created some kind of order in nature and, if they could discern how this order

operated and harmonize their lives with it, they would be successful and at peace. Wisdom is the ability to perceive this order and to live in accord with it.

The Book of Job explores at great length the age-old question of why bad things sometimes happen to good people. The question is not answered. By the end of the book, all Job knows is that the innocent can indeed be afflicted for no apparent reason.

The Book of Psalms is considered the most valuable Old Testament book for the New Testament. Unfortunately, many

Catholics have never been taught to appreciate the psalms. That's too bad because these ancient Jewish prayers, composed from the time of David until after the exile to Babylon, were the prayers that Jesus prayed.

Most of the psalms were composed for liturgical worship, although they are both personal and communal. Praise of God is the most common theme. Indeed, the psalms were collected into five books of the Psalter, which means "Praises." But there are many other forms of prayer, too: lament, contrition, petition, thanksgiving. Some, too, reflect Jewish history and theology.

The Book of Proverbs is composed of eight collections of wise maxims and moralistic poetry directed mainly to the young to teach them wisdom. It ends with the description of what the Jews considered the ideal wife. The book is known for the parallelism of its verses. For example, "Hatred stirs up disputes, but love covers all offenses" (Prv 10:12).

Ecclesiastes is known for such lines as "You can't take it with you" (Eccl 2:18) or "There's nothing new

under the sun" (Eccl 1:9). It says that it is written by "David's son, Qoheleth," who seems to be a cynic since he declares that "all is vanity" and life itself is "a chase after the wind."

The Song of Songs is a collection of sensuous love poems that has fascinated interpreters for 2,000 years. Who are these lovers? It depends on which of four ways you interpret the poems—literal, allegorical, cultic or dramatic. Usually, though, it is interpreted as the love of God and his people.

The Book of Wisdom, which was written in Greek and thus is not part of the Jewish canon, acclaims the glories of wisdom. The third part of the book extols the special providence of God during the Exodus.

Finally, Sirach (also called Ecclesiasticus) resembles the Book of Proverbs. It, too, is not part of the Jewish canon, but the reason why is not clear since it was written in Hebrew. The author, Jesus Ben Sira, tried to show the Jews of the first century before Christ that wisdom was found in the traditions of Israel rather than in the philosophy of his day. †

Cornucopia/Cynthia Dewes

Alaska: Where the wild things are

Alaska may be the last place on our minds during the month of July. It just doesn't seem like a summer vacation kind of place. But it's on my mind because of a recent trip we took there. Come to think of it, warm July may be a perfect time to visit that far-northern state.



I always knew that Alaska was a huge state, but the way it's presented on maps of the U.S. may not make that clear to some of us.

One Alaskan wag we met showed us a tongue-in-cheek map of Alaska he had on the wall: Alaska was presented in its hugeness, taking up the entire center, with the lower 48 states pictured in a small box at the lower left corner of the map. He said that's probably how most folks think of Alaska—as only a little square in the corner.

Not only is Alaska big, but its qualities dwarf many of the claims bragged about by other states. It has many more lakes than Minnesota's 10,000, for instance, and its temperature swings in one day are

greater than those in any other place in the U.S. On the other hand, its population is so small that, besides its two senators, it claims only one representative in the U.S. Congress.

One reason for this is the hardship of trying to create housing in a place with permafrost only 12 inches below the surface of the soil. Permafrost means just that—it's ice from there on down. So, homeowners can't drill septic systems or water wells. They must rely on holding tanks for waste and water, which must be filled and emptied. And this is in a place where you can receive 200 inches of snow in one winter!

One thing I noticed about Alaskans: Most of them appear to be less than 50 years old. And I know why. You'd have to be young, healthy and tough to survive in a place like that. The winters are harsh, the snow is deep, and supermarkets do not abound on every corner. Even Juneau, the state capital, can be reached only by sea or air since there are no highways running into it.

We were told that older Alaskans go to Hawaii or somewhere in the lower (far lower) 48 states during wintertime. Some native Alaskans even live elsewhere

during most of the year, as does one man who runs a cattle ranch with his family in Texas for a living. He returns to Alaska with his dog for three months every summer, driving a tour bus just to enjoy the home place he loves and share it with visitors.

There are things in Alaska you just don't see anywhere else, such as the huge glaciers in Glacier Bay, and the dogs and humans who compete in the annual Iditarod dogsled race. There's also Mount Denali, the tallest mountain in North America, known as Mount McKinley before Alaska came into U.S. possession during William McKinley's presidency. It is Denali for the Tlingit Indians who lived there then and now.

I'd say Alaska seems to be one of the last wild places in the world, in the best sense of that word. Nature is largely unspoiled and unexploited, and people are devoted to values inspired by necessity for survival and the need for personal verification. Cooperation and looking out for one's neighbor is a given. You might say it's God's country.

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

Faithful Lines/Shirley Vogler Meister

A pleasant beginning for each new day

Looking for some inspiration in life? This idea is free, and the Web site is



"secured" and one that I realize many readers do not have on their radar.

Most of us delight in getting good news. Pondering this, I realized that friends and family members who are most receptive to good news are faith-filled people with

optimistic tendencies.

One morning, I received an e-mail that technically should not have come through since my e-mail address had been changed. That it appeared on my screen was good news in itself because that is how I happily discovered Gimundo.

Gimundo (pronounced ji-mun-doe) is an original word, meaning "a place of inspiration, hope and goodness; a better world."

The co-founders are Chris Case and Keith Cohn. They began Gimundo because of "some kind of epiphany."

They discovered that "you get to a certain point in life, you get a little older, you have a few kids, and you start to question things a little more. If you're paying attention at all, you have to be a little concerned about the culture. If the kids are in the room when negative news is on, you want to hit the mute button so bad you dive on the remote like it's a live grenade."

Like most of us, they found themselves at a crossroads. "Although we've had some success," they explained on their Web site, "we're trying to figure out what to do next."

As many of us do, they realized that good things are also happening in the world and there's much for which to be thankful. So they created an e-mail newsletter that celebrates positive events and human achievement.

After exploring the Gimundo Web site for samples of the good things reported there, I now receive ongoing good news on a regular basis at no cost. Readers interested in doing the same can log on to the site at www.gimundo.com.

There you will also find the background on the founders that impressed me. Somewhere I learned that "you are what

you read." Gimundo is on the right track.

I was also impressed by Gimundo's launching of a "Journal of Gratitude." Anyone can participate by going to the Web site, entering your first name and briefly sharing what makes you grateful.

Children, family and friends are common themes, but other topics include playing the guitar, smiles and laughter, even cappuccino—and the husband who prepares it for his wife.

One woman is thankful for how thankful her husband is for her!

Gimundo's founders are hoping to have 1 million expressions of gratitude shared by Thanksgiving.

Next week, I will share a few of the Gimundo reports that have touched my heart.

We who believe in the Good News of Jesus Christ surely welcome all the good news that comes our way.

Obviously, that is why we read *The Criterion*, too.

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

Twenty Something

Christina Capecchi

Wants, needs and coconut extracts

Somewhere along the line, advertisers convinced me that my skin is woefully inadequate. Dull. Porous. Trapped in dead cells.



They hurled one pejorative after another upon my twenty-something skin, and not once did I defend it. Instead, I cried "Uncle," cowering to the cash register with

some brightly packaged, overpriced remedy.

Cosmetic advertisers are creative in their diagnosis of problems: dry, brittle, rough, damaged, parched, distressed, impure.

They are equally creative in their proposal of solutions, infusing goop with a smorgasbord of extracts: rosemary, lemongrass, seaweed, cucumber, melon, mango, pomegranate, coconut, orchid.

I'm a sucker for the exotic: Swiss Glacial Water, Tahitian Palm Milk, Australian Guava. The more remote its origin, I figure, the stronger its power.

I'm also a sucker for the scientific: alpha and beta hydroxy, nutri-keratin, complexes and formulas, fruit micro-waxes. I don't have the foggiest notion of what fruit micro-wax is, but if the back of the bottle pictures a string of magical microbeads, I'm sold.

Garnier sells face scrub containing dermatological nutrients, a phrase that's enclosed in quotation marks and followed by two asterisks. In tiny type, wedged below the product barcode, we find the asterisks' meaning: "Ingredient complexes developed exclusively by Garnier to work on the skin's outer layer."

It is a brand name, a marketer's invention, not a scientific concept. The asterisks exist for liability's sake because technically the product is not working below the skin as "dermatological" suggests.

Cosmetic advertisers are selling what we never knew we always needed. We buy it because our society puts a premium on appearance. We buy it because we don't want a pressing need to go unmet, and every cosmetic cause is now packaged to seem pressing. Garnier makes it matter, insisting, "The beauty of your skin reflects your inner health and vitality."

Catholicism works the opposite way—from the inside out. It does not come in citrus packaging, yet it renews our inner health and vitality. There is no fine print. There are no asterisks or rhetorical inventions. There is nothing trendy to it. That's not the point.

"An adult faith does not follow the waves of fashion and the latest novelties," Pope Benedict XVI said.

Our faith is ancient, steadfast and deeply satisfying. When we practice it, all the fanciful effects attributed to skin products work on our interior. Catholicism hydrates the soul, polishes the spirit and softens the heart. It regenerates morals, fortifies character, renews forgiveness and rejuvenates compassion.

Our faith offers an active virtue concentrate, infused with extracts from St. Peter, St. Paul and the Virgin Mary. And the benefits are long lasting; only change that begins on the inside stands the test of time.

Distinguishing between wants and needs is the task of today's Catholic young adult. Products, promises and potions are constantly pitched to us, arriving in pretty packages with wiggly words.

We must be discerning. We must see through the hype so we don't invest our greatest energies on causes that are skin deep.

God knows the desires of our heart, and he will grant them freely and generously if we delight ourselves in him.

Parched skin may elicit more attention, but parched spirituality matters much more. So when you tend to those sunburned shoulders this summer, don't worry about coconut vs. cucumber. Lather yourself in his love.

(Christina Capecchi is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.) †

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

The Sunday Readings

Sunday, July 15, 2007

- Deuteronomy 30:10-14
- Colossians 1:15-20
- Luke 10:25-37

The Book of Deuteronomy is the source of the first reading for this weekend.



Deuteronomy is one of the first five books of the Bible, collectively called the "Pentateuch" from the Greek word meaning "five." These five books have been venerated for many years as containing the revelation of God to Moses, the greatest of all

the ancient Hebrew prophets.

In this reading, Moses speaks to the Hebrew people on God's behalf. Moses speaks the word of God. These words call the people to obedience to God's commandments. However, it is clear that no mere lip service or insincere motions merely to appear to obey God are sufficient.

Moses, again speaking for God, summons the people to total dedication to God. Obeying commandments then becomes a visible expression of a genuine attitude of heart.

Also, Moses makes clear to the people that God—while almighty and invisible, therefore neither human nor bound to the earth—is aware of human lives and is communicating with humans.

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

Colossae was a relatively important city in the Roman Empire's northern Mediterranean world. Obviously, a Christian community had formed in Colossae and its spiritual vitality was the concern that led to the writing of this epistle.

The reading builds on the revelation given centuries earlier by Moses and other prophets. God is invisible. He is seen, however, in the Lord Jesus.

Jesus rules over all creation and over all creatures. He is the head of the Church. This statement indicates how aware the first Christians were to the reality of the

believing community.

This community, visible and alive with the very life of the Holy Spirit, was much, much more than a coincidental gathering of persons professing Jesus as Lord. In the Church is the spirit of Jesus. Through Jesus is the way to eternal life.

St. Luke's Gospel provides an utterly basic concept of Christian theology.

Jesus says that the true disciple must love God above all and love neighbor as self. At times, this admonition is presented as if it were a new development in theology, as if ancient Judaism concerned itself only with outward manifestations of obedience to God and worship of God without regard to the deep intentions of the heart.

This interpretation is incorrect. Ancient belief among Hebrews, as evidenced in this weekend's first reading, also required a genuine commitment of the mind and heart to God.

Then, this reading gives us the familiar and beautiful story of the Good Samaritan. This story has inspired Christians all through the centuries yet it is forever fresh.

The key to understanding the story is the disdain in which Jews of the first century A.D. held Samaritans. Jews at the time regarded Samaritans almost as incapable of holiness or goodness.

Jesus clearly taught the obvious. Everyone must love others, and everyone can love others.

Reflection

American culture has advanced in the past 40 years in that Americans are much more alert to and inclined to reject prejudice. Admittedly, as evidenced sadly every day by hate-filled actions and words, prejudice is not dead in this country, but it is not as widespread as was once the case.

So, for many Americans, the story of the Good Samaritan loses some of its impact because these Americans do not scorn people due to their race or ethnic origin.

However, the story is relevant. We all may be Samaritans from time to time. Maybe our sins have set us apart. Sin weakens us. In spite of this, we are called to love God and to love others. Most important, whatever our level of piety, we can—with God's strength—love God and love others. †

My Journey to God

Yellowstone

Gigantic caldera just below the surface
God's love hidden but felt
Ready to explode like Old Faithful
Hot like fire—smoldering ready
Then in a great explosion—like a giant
geyser
It erupts and His love appears—Jesus
His Son.
But all around His love is seen
In geysers—small, colorful, blues and
reds
And pools of clear water flow—oh so
gently
Down to a rippling river.
His love we receive in calm or agitated
water
Disturbed by stones, logs, debris.
His love fills us, envelopes us
And we become peaceful—serene.

Scarcely able to take this in
The tall green stately pines call me
All green, pointing to our Lord above
Calling me to stand straight and tall.
Be not afraid—like these mighty pines
Growing from soil rich or thin.
I too can bear it all.
Becoming calm—

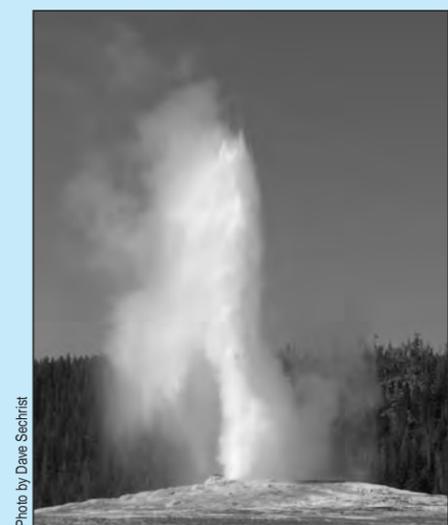


Photo by Dave Sechrist

Filled with the awesomeness of God's
love—
The blue sky above, the falls overflowing,
the lake so large
I simply love and praise and thank the Lord
For Yellowstone.

By Father Thomas Stepanski

(Father Thomas Stepanski, a diocesan priest who retired in 2004 and formerly served as pastor of Mary Queen of Peace Parish in Danville, wrote this poem during an 11-day vacation spent visiting National Parks in the West. Dave Sechrist took this photo of Old Faithful during a family vacation to Yellowstone National Park last year.)

Daily Readings

Monday, July 16
Our Lady of Mount Carmel
Exodus 1:8-14, 22
Psalm 124:1-8
Matthew 10:34-11:1

Tuesday, July 17
Exodus 2:1-15a
Psalm 69:3, 14, 30-31, 33-34
Matthew 11:20-24

Wednesday, July 18
Camillus de Lellis, priest
Exodus 3:1-6, 9-12
Psalm 103:1-4, 6-7
Matthew 11:25-27

Thursday, July 19
Exodus 3:13-20
Psalm 105:1, 5, 8-9, 24-27
Matthew 11:28-30

Friday, July 20
Apollinaris, bishop and martyr
Exodus 11:10-12:14
Psalm 116:12-13, 15-18
Matthew 12:1-8

Saturday, July 21
Lawrence of Brindisi, priest
and doctor of the Church
Exodus 12:37-42
Psalm 136:1, 23-24, 10-15
Matthew 12:14-21

Sunday, July 22
Sixteenth Sunday in Ordinary
Time
Genesis 18:1-10a
Psalm 15:2-5
Colossians 1:24-28
Luke 10:38-42

Question Corner/Fr. John Dietzen

Ordination of married converts is relatively new in the Church

Several months ago, in a neighboring diocese, a married Episcopal priest became Catholic and was ordained a priest. I understand he is now serving as a priest in that diocese. This is news to me. Is it something new? If these married men can be ordained, why cannot we have other married people ordained? It would sure help in the shortage of priests. (Pennsylvania)

The ordination of married converts to the Catholic faith is relatively new. The first married Episcopal priest convert ordained to the Catholic priesthood took place just 25 years ago.

Since then, there have been many, about 75 in the United States and several hundred in Europe.

To my knowledge, the most recent in our country were a retired Episcopal priest, probably the one you speak of, who was ordained for the Archdiocese of Newark in December 2006, and another man ordained for the Archdiocese of Los Angeles in May 2007. Both men are married and have grown children.

The fact that the large majority of married Catholic priests in our country are Episcopalians is perhaps understandable. Their situation is unique.

As with Anglican priests at the time of the Oxford Movement in England during the late 1800s, today's Episcopal clergy who leaned toward the Roman Catholic Church generally felt they should remain within the Anglican tradition and work toward corporate union with Rome.

In time, some of them applied individually for acceptance into the Catholic Church as married candidates for ordination. They were formed within the Catholic "system," they argued, and embraced Catholic tradition and doctrine, and thought they were Catholic except that they were not in union with the bishop of Rome.

The Congregation for the Doctrine of the Faith, it seems, accepted this line of reasoning. It recognized that these Episcopal priests and their families were in good faith, and approved their reception as converts, and eventually their ordination as married men. They were, in other words, dispensed from the promise and commitment of celibacy.

Except in individual cases, these same arguments would normally not apply to converts from most other Christian faiths. Their relationship to the Catholic Church and its tradition is not the same.

You ask: Why then would lifelong married Catholics not be accepted for ordination?

The answers are not yet entirely clear. One apparent factor is that people who are raised Catholic are presumed to know and be committed to the Catholic Church's discipline that married men are not ordained to the priesthood.

The Church assumes, therefore, that by entering a Catholic marriage men have made the choice of the sacrament of marriage over the priesthood.

The same would apply in the other direction. In choosing to be ordained a priest, a man raised in and committed to Roman Catholic tradition is assumed to have chosen the sacrament of orders rather than marriage.

There is at least some evidence that this distinction underlies the difference in policies for "born" Catholics and for converts.

Normally, no convert to Catholicism from any other faith is considered a candidate for ordination if he was once Catholic, joined another faith tradition and is now returning to the Catholic Church.

One convert, however, who is now a married Roman Catholic priest, was actually baptized Catholic. Since he was raised from infancy in another denomination, however, it was decided that he did not grow up with the usual knowledge of Catholic beliefs and discipline. He could thus be in good faith about the possibility of being married and a priest at the same time.

Again, it is worth remembering that the first Anglican priest was ordained in the Catholic Church under the new policy, I believe, only on June 29, 1982.

Further implications of this policy are even now only beginning to be explored. Where it might lead us, if anywhere, no one can yet say for sure.

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

Rest in peace

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

BLONG, Thomas J., 64, St. Lawrence, Indianapolis, June 29. Husband of Barbara (Burns) Blong. Father of Joanna, Mary Beth and Sharon Blong. Brother of 12. Grandfather of two.

CAMPBELL, Raymond, 80, St. Joseph, Sellersburg, June 23. Husband of Emma Jean Campbell. Father of Rose Ann Callahan and Robert Campbell. Brother of Loretta Hardy, Aggie Mills, Marty Short and Bud Campbell. Grandfather of three. Great-grandfather of two.

CLARK, Grace C., 76, St. Gabriel the Archangel, Indianapolis, June 23. Mother of Jim and Tom Clark. Sister of Rita Albee, Teresa Griffin, Ellen Nadalin, Ida Pinto and John Stephens. Grandmother of four.

CLARK, Virginia, 84, St. Mary, Richmond, June 30. Sister of Marilyn Shoemaker.

DELEHANTY, Kevin J., 48, Immaculate Heart of Mary, Indianapolis, June 24. Father of Conor, Joe and Reid Delehanty. Son of Meryl (Rivet) Delehanty. Brother of Michael, Patrick and Timothy Delehanty.

FISCHER, Marjorie M., 81, St. Gabriel, Connersville, June 26. Wife of Clarence F. Fischer. Mother of Nancy Rentfrow, Kenneth and Robert Fischer. Sister of Mary Louise Foster. Grandmother of nine. Great-grandmother of 10.

GAHIMER, Stephen E., 51, St. Mary, Rushville, June 29. Husband of Beverly (Fussner) Gahimer. Father of Amber and Jason Gahimer. Brother of

Marilyn Llewlyn, Mary Beth Melton, Nancy Messer, Barbara Welch, Judy Wheeler, Donald, Larry and Ralph Gahimer.

HILL, Alma Marie, 82, St. Mary, North Vernon, June 27. Wife of Fabian F. Hill. Mother of Karen Bowling, Tracy Hines, Mary Knight, Debra Leach, Jeff and Max Hill. Sister of Veronica Kelley and Fabian McCammon. Grandmother of 16. Great-grandmother of 10.

LYLES, Mary Kathleen (Braun), 68, Holy Cross, Indianapolis, June 12. Wife of Frontus M. Lyles Sr. Mother of Donna Ford, Diana Graham, Elizabeth and Rebecca Kruezman, and James Lyles. Sister of Barbara, Daniel, John and Joseph Braun. Grandmother of 15. Great-grandmother of two.

MAHONEY, Thomas Will, 66, St. Luke, Indianapolis, June 24. Husband of Rosemary Mahoney. Father of Kevin and Sean Mahoney.

McGRATH-HARKINS, Marie, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 20. Wife of John Harkins. Mother of Kevin and Steve McGrath. Grandmother of four. Great-grandmother of one.

PAVEY, Virginia (Cox) Pike, 86, St. Mary, Rushville, June 27. Mother of Sally Stevens and Dean Pike. Stepmother of Rita Hilt, Mary Marlatt, Barbara Musgrave, Sue Ann Odum, Diana Voiles, Joe, John, Larry, Mike, Paul and Stephen Pavey. Grandmother of three. Step-grandmother of 42. Step-great-grandmother of eight.

PEAK, Louis L., 75, Holy Family, New Albany, June 20. Husband of Gertrude Peak. Father of Michele Lewallen, Louis Jr. and Wilbur Peak. Grandfather of nine. Great-grandfather of one.

PFEIFFER, Sue, 76, St. Lawrence, Indianapolis, June 29. Wife of Bill Pfeiffer. Mother of Anne Perkins, Jane Pressly, Bill and Joseph Pfeiffer. Grandmother of eight.

SPOTTS, Margaretta Tinder, 86, St. Paul Hermitage, Beech Grove, June 30. Mother of Margaret, Edward and Robert Tinder. Stepmother of Katherine Chaney, Susan Donohoe, Dennis and Lewis Spotts. Grandmother of three. Step-grandmother of six. Great-grandmother of one. Step-great-grandmother of five.

STRESINO, Air Force Maj. Charles L., 47, St. Gabriel the Archangel, Indianapolis, June 24. Son of Edgar and Mary Lou

Stresino. Brother of Jo Cully, Kathy, Bob and Peter Stresino.

TECHY, Mary M., 87, St. Lawrence, Indianapolis, June 28. Mother of Patricia Bryant, J. Michael Duffy and Christopher Techy. Grandmother of six.

UHLMANSIEK, James, 69, St. Mary of the Immaculate Conception, Aurora, June 22. Husband of Arlene (Thomas)

Uhlmansiek. Father of Christopher and Lee Uhlmansiek. Brother of Mary Ann Forsha and Wayne Uhlmansiek. Grandfather of three.

VEIT, William Charles, Jr., 79, St. Mary, New Albany, June 22. Father of Kathryn Dilks, Charles, John, Richard, Thomas and William Veit. Brother of Barbara Notman. Grandfather of seven. †

Providence Sister Agnes Pauline Meinert was a teacher, principal

Providence Sister Agnes Pauline Meinert died on June 24 at Union Hospital in Terre Haute. She was 90.

The Mass of Christian Burial was celebrated on June 28 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Florence Mary Meinert was born on Oct. 15, 1916, in Cicero, Ill.

She entered the congregation of the Sisters of Providence on Feb. 10, 1936, professed first vows on Aug. 15, 1938, and professed final vows on Aug. 15, 1944.

She celebrated her 90th birthday on the same day that St. Theodora Guérin,

foundress of the Sisters of Providence of Saint Mary-of-the-Woods, was canonized by Pope Benedict XVI at St. Peter's Square in Rome.

During 71 years as a Sister of Providence, she ministered as a teacher for 57 years and as a principal for six years at schools staffed by the congregation in Indiana, Illinois, Massachusetts and the District of Columbia.

In the archdiocese, Sister Agnes Pauline ministered at the former Ladywood High School in Indianapolis from 1938-39, the former Holy Trinity School in New Albany from 1939-42 and St. Joan of Arc School in Indianapolis, where she served as principal, from 1961-67.

In 1996, Sister Agnes Pauline returned to the motherhouse and served on the Providence Center staff for five years then on the residential services staff from 2001-07.

Surviving are two sisters, Claire Abell and Margaret Bradley; a brother, Robert Meinert; and several nieces and nephews.

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

Franciscan Sister Estelle Nordmeyer was 99

Franciscan Sister Estelle Nordmeyer died on June 20 at Margaret Mary Community Hospital in Batesville.

She was 99 and would have celebrated her 80th jubilee of profession this year.

The Mass of Christian Burial was celebrated on July 3 at the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. Burial followed at the sisters' cemetery.

The former Sylvia Elizabeth Nordmeyer was born on March 4, 1908, in Latonia, Ky.

She entered the Oldenburg Franciscan community on Sept. 8, 1927, and professed her final vows on July 2, 1933.

Sister Estelle ministered in elementary and secondary education at Catholic schools staffed by the Franciscan sisters in Oldenburg, Indianapolis and Cincinnati from 1930-50.

In the archdiocese, she taught at the former Holy Family School in Oldenburg, the former St. Mary Academy in Indianapolis and Marian College in Indianapolis.

From 1950-68, Sister Estelle served as director of postulants and novices for her community.

In later years, Sister Estelle ministered as director of retirement ministry and director of the Activity and Craft Center at the motherhouse.

Surviving are a brother, John Nordmeyer of Morris; a niece, Franciscan Sister Maury Nordmeyer; and many other nieces and nephews.

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

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Camp provides comforting atmosphere for 'other-abled' adults

ROLLING PRAIRIE, Ind. (CNS)—For the 150 "other-abled" adults who attend Camp Sharing Meadows in Rolling Prairie, the summer camp experience is a grace-filled time of activity, discussion, new experiences, laughter and love.

Tucked away in a quiet corner of a rural northwest Indiana community, the Christian camp was founded more than 30 years ago through the efforts of Father Dennis Blaney, a now-retired priest of the Gary Diocese. The former director of the diocesan apostolate for the handicapped, Father Blaney recognized a growing need.

In those early years, the concept of small-group homes was just getting established and parents were still reluctant to allow others to care for their developmentally disabled children growing into adulthood. According to Father Blaney, something was missing.

"They didn't have the opportunity to establish and grow in community with their peers," he told the *Northwest Indiana Catholic*, Gary's diocesan newspaper.

The priest developed a program that paired college-age students with disabled buddies. The newfound friends would meet throughout the summer months. One year the group decided to have an overnight gathering at the rectory, with Father Blaney and other volunteers in attendance.

"They came out with a lot of remarkable questions for the staff that night," Father Blaney recalled. "These were people

who generally never had a chance to partake in pajama parties and talk about things with their peers, like dating. You know, the normal things we grow up taking for granted."

Out of that successful event came the idea for the summer camp.

"Our campers could work as baggers in the local grocery store," Father Blaney said. "You might chat with them about the weather or ballgame, but here we give them an opportunity to talk about something deeper, to explore their own spirituality."

Today, Camp Sharing Meadows is among the programs offered through the Share Foundation, serving the residential, vocational and social needs of developmentally disabled adults.

Located on 185 acres, with fields, woods and a lake, the camp runs for six weeks during the summer. Weekend minicamps are offered monthly throughout the year.

The camp is open to adults 18 and older with varying degrees of disabilities, from the mildly handicapped to those who are totally dependent on a caregiver. Participants come from Indiana, Illinois and Michigan.

To accommodate the demand, campers are limited to a one-week stay, according to Kathleen Kelly, executive director of the Share Foundation. The average number of campers per week is around 25, she said. The ratio of campers to counselors is about 2-to-1.

Reanna Tuczynski, camp coordinator, said Sharing Meadows offers traditional activities such as swimming and crafts, but "what makes us stand out are our daily value sessions."

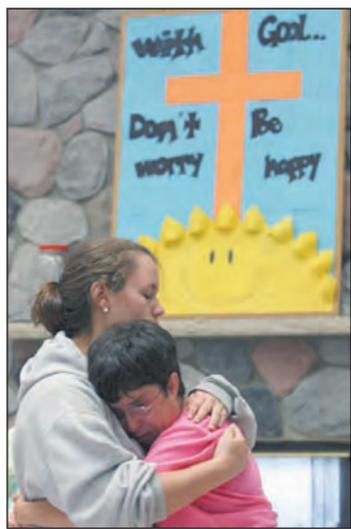
Campers gather daily in a circle to spend an hour exploring their own challenges and opportunities in relation to the camp's theme. This summer it was trusting in God.

One day in June, Sandy Furman, camp director, was leading Bible study and discussion. She recalled the faith of Moses in leading his people out of slavery in the Book of Exodus.

Noting the fear the Israelites must have felt while in exile, Furman asked group members to share times when they were afraid. Stories ranged from the expected—storms, lightning, the dark—to the profound.



Jill Loveless smiles as counselors braid her hair during a break at Camp Sharing Meadows in Rolling Prairie, Ind., in late June.



Counselor Lauren Floccare comforts camper Colleen Boudreau during a session at Camp Sharing Meadows in Rolling Prairie, Ind., in late June. The Christian summer camp for adults with developmental disabilities draws participants from Indiana, Illinois and Michigan. The program, founded by a Gary, Ind., priest, combines traditional camp activities with daily counselor-directed group-sharing sessions.

Arlene Carlson, a middle-age woman, was brought to tears over the loss of her parents, who "died and went to heaven."

Furman reminded the woman that even though her parents were physically gone, "you need to trust God that they are still with you and looking after you. Trust that God will take care of you. Don't get locked in fear. Let go, relax, say a prayer."

Rick Borkowski admitted he was fearful of his frequent seizures. Wheelchair-bound and dependent on others for basic care, he called those moments "very scary." Several others in the group also prone to seizures acknowledged that their greatest fear in those instances was that of losing control.

"I feel so sorry when I come out of a seizure," said Borkowski, aware of the effect on others.

"Never be sorry," Furman said. "This is how God made you and, in his eyes, you are perfect. Don't be afraid because if you are you will miss great things. Trust that God will take care of you. He has been loving you since the day you were born. Don't get locked in fear."

Father Blaney believes the value sessions allow the campers to talk to one another on a deeper level. Kelly added that over the years the staff has seen a need and hunger for this kind of communication within this special community.

"The other-abled need to be able to open up and say what's inside of them," Kelly said. "They need a chance to bare their souls."

(For more information on the camp, log on to www.sharefoundation.org/campsharing.) †



Archdiocese of Indianapolis Pilgrimage to Portugal, Spain and France

September 9-18, 2007

Led by Rev. Msgr. Joseph F. Schaedel, Vicar General

Sunday, September 9—Flight from Indianapolis to Lisbon.

Monday, 9/10—Lisbon/Fatima Upon morning arrival pick up by motor coach for brief tour of Lisbon followed by trip to Fatima, one of the most visited Catholic Marian holy places. After tour and Mass, overnight at Fatima.

Tuesday, 9/11—Fatima/Avila/Madrid Travel to Avila, Spain for tour of St. Theresa Church, Casa del la Santa. After Mass a short trip to Madrid for two nights.

Wednesday, 9/12—Madrid Time in Madrid today with Mass and sightseeing in the morning. Afternoon free for shopping and leisure.

Thursday, 9/13—Madrid/Burgos/Pamplona Drive to Burgos to tour the magnificent cathedral. In afternoon travel to Pamplona for a tour that includes Xavier Castle, the birthplace of St. Francis Xavier, the patron saint of the Archdiocese of Indianapolis. Overnight in Pamplona.

Friday, 9/14—Pamplona/Lourdes This morning we drive through the Pyrenees Mountains to Lourdes, France. Mass will be celebrated at the Lourdes Grotto where Our Lady appeared in 1858 to a young peasant girl, Bernadette Soubirous. Two nights at Lourdes.

Saturday, 9/15—Lourdes Day in Lourdes, with sightseeing, and Mass. Visit to the Sanctuaries in Lourdes and evening rosary procession.

Sunday, 9/16—Lourdes/Montserrat/Barcelona Depart for Montserrat Benedictine Abbey which hosts the Virgin of Montserrat sanctuary and home of one of the oldest boys' choir (Escolania) in Europe. On to Barcelona for a two-night stay.

Monday, 9/17—Barcelona Mass and a half-day sightseeing tour of the city of Barcelona with a visit to the Cathedral and Cloister. Visit to La Sagrada Familia where we view the most famous work by Antonin Gaudi.

Tuesday, 9/18—Barcelona/Return Flight Return flight home reliving the many wonderful experiences we have enjoyed during this faith-filled trip. Arrive home this evening.

Trip includes

- Round trip economy class non-refundable airfare
- First class hotels for eight nights
- Breakfast buffets daily
- Five dinners including a farewell dinner
- Hotel baggage handling for one suitcase
- Sightseeing per itinerary
- Daily Mass
- Local English speaking tour guide
- Experienced Grueninger Tours Travel Director

Cost

- \$2,795 per person based on double occupancy.

(Single price is limited-upon request only.)

For more information call Carolyn Noone at (317) 236-1428 or 800-382-9836 ext. 1428 or cnoone@archindy.org



ST. MARTIN'S CHURCH FESTIVAL

8044 Yorkridge Road • Yorkville, IN 47022

Saturday, July 28

Mass at 4:00 p.m.
Prime Rib Dinner
9 oz. Prime Rib, Baked Potato, Salad Bar, Dinner Roll, Homemade Desserts, Beverage
4:30-8:00 PM EDST
Adults: \$15.00 • Children under 12: \$5.00
Indoor or outdoor dining
♦ Games ♦ Kiddy Land ♦ Quilts
♦ Corn Hole Tournaments ♦ Hamburgers ♦ Hot Dogs
♦ Snacks ♦ Raffles ♦ Beer Garden

Live Music by Peppertown

Games starting at 5:00 p.m. (EDST) Fast Time
Music starting at 8:00 p.m. (EDST) Fast Time

Texas Hold'em No Limit Poker Tournament

One-time Buy-in of \$55.00 / 80 Players max
4:30 Registration / 5:30 Play Begins
55% in Prizes • Snacks Included
Must be 21 or over to play

Sunday, July 29

Mass at 10:30 a.m.
Chicken Dinner
Fried Chicken, Mashed Potatoes & Gravy, Dressing, Green Beans, Slaw, Cake, Beverage
11:30-5:00 PM EDST
Adults: \$8.50 • Children under 12: \$4.25
Inside dining
♦ Lunch Stand ♦ Games ♦ Raffles ♦ Quilts
♦ Kiddy Land ♦ Crafts ♦ Country Store ♦ Beer Garden

5 Mile Country Run

Questions regarding Country Run, call 812-487-2665

Routes to festival
Take I-275 to Lawrenceburg (exit #161). Cross US 50 and follow Route #1 (North) to Yorkridge Road, Guilford (5 miles). Left on Yorkridge Road to Yorkridge, about 4 miles to the Church
OR
I-74 to Route #1. South on Route #1 (3 miles) to North Dearborn Road (West) to New Alsace. Left on Yorkridge Road to the Church.

License #:110797