Catholic flavor gives neighborhood ‘Little Rome’ identity

WASHINGTON (CNS)—Catholics don’t have to go to Italy to visit Rome.

Tucked away in a little section of Washington, the Brookland neighborhood around The Catholic University of America is known as “Little Rome” and “Little Vatican,” according to local legend and District of Columbia guidebooks.

Just as the center of the Vatican is St. Peter’s, the center of Little Rome is Catholic University, founded by the U.S. bishops in 1887 to be the national Catholic university.

Many other Catholic institutions later moved into the area around the university, creating a distinctively Catholic culture in which it’s not uncommon to see a colorful variety of religious habits in a single day.

About 20 religious communities for men and women, the Basilica of the National Shrine of the Immaculate Conception in Washington on July 19.

Cardinal Levada: Document on nature of Church directed toward Catholics

SAN FRANCISCO (CNS)—The recent Vatican document emphasizing that only the Catholic Church possesses the fullness of the means for salvation was created primarily as an instructional tool for Catholics and should not be read as a diminishing of other faith communities, according to the Churchman who signed it.

On the contrary, said Cardinal William J. Levada, who heads the Congregation for the Doctrine of the Faith, which issued the document on July 10, the narrative itself points out that “outside the Catholic Church, elements of holiness and truth do exist and that the Holy Spirit is working in those other communities and Churches as well.”

During a July 17 interview while visiting San Francisco, Cardinal Levada commented on his congregation’s work, Pope Benedict XVI’s recent instruction on the Tridentine Mass, emerging themes of the papacy and challenges facing the universal Church today.

The former archbishop of San Francisco described as “purely coincidental” the fact that his congregation’s document on the nature of the Church was made public only three days after the pope’s announcement of his decision to allow broader use of the Tridentine rite.

“Many have tried to see it as some kind of one-two punch,” Cardinal Levada said with a laugh, “but the truth is that it is simply a coincidence that they were published in such proximity.”

In restoring easier access “to the principal way of worship in the Church for more than 400 years,” Pope Benedict “expressed a great generosity” toward those intensely devoted to the Tridentine Mass, the cardinal told Catholic San Francisco, the archdiocesan newspaper.

The Tridentine Mass is the Latin-language liturgy that predates the

See DOCUMENT, page 4.

A living legacy

Historical marker celebrates Cardinal Ritter’s courage, vision

Addressing those assembled for the dedication ceremony for the new historical marker at his birthplace, he said, “He left behind ‘a living legacy,’ they said, that continues to inspire people to embrace Christ’s call to serve the poor.

As archbishop of Indianapolis and later of St. Louis, Cardinal Ritter was remembered as a holy and courageous man who faced considerable opposition from the Ku Klux Klan when he desegregated Catholic schools in both archdioceses years before the landmark Supreme Court case of Brown vs. Board of Education [of Topeka, Kan.] in 1954 and the national civil rights movement championed racial equality in the 1960s.

The dedication of the historical marker in front of Cardinal Ritter’s childhood home at 1218 E. Oak St. in New Albany also commemorated the 115th anniversary of his birth there on July 20, 1892.

The marker erected by the Indiana Historical Bureau with funding from the Knights of Columbus Cardinal Ritter Council #1221 in New Albany reads: “Born in New Albany 1892. Was ordained 1917 after graduation from St. Meinrad College and Seminary and assigned to his first parish in Indianapolis. He advanced in the church, becoming”

See CARDINAL, page 2.

CARDINALS

Catholic flavor gives neighborhood ‘Little Rome’ identity

WASHINGTON (CNS)—Catholics don’t have to go to Italy to visit Rome.

Tucked away in a little section of Washington, the Brookland neighborhood around The Catholic University of America is known as “Little Rome” and “Little Vatican,” according to local legend and District of Columbia guidebooks.

Just as the center of the Vatican is St. Peter’s, the center of Little Rome is Catholic University, founded by the U.S. bishops in 1887 to be the national Catholic university.

Many other Catholic institutions later moved into the area around the university, creating a distinctively Catholic culture in which it’s not uncommon to see a colorful variety of religious habits in a single day.

About 20 religious communities for men and women, the Basilica of the

See CARDINAL, page 7.

‘One Bread, One Cup’

Youth conference geared to form the Church of the future, page 9.

Cardinal Levada: Document on nature of Church directed toward Catholics

SAN FRANCISCO (CNS)—The recent Vatican document emphasizing that only the Catholic Church possesses the fullness of the means for salvation was created primarily as an instructional tool for Catholics and should not be read as a diminishing of other faith communities, according to the Churchman who signed it.

On the contrary, said Cardinal William J. Levada, who heads the Congregation for the Doctrine of the Faith, which issued the document on July 10, the narrative itself points out that “outside the Catholic Church, elements of holiness and truth do exist and that the Holy Spirit is working in those other communities and Churches as well.”

During a July 17 interview while visiting San Francisco, Cardinal Levada commented on his congregation’s work, Pope Benedict XVI’s recent instruction on the Tridentine Mass, emerging themes of the papacy and challenges facing the universal Church today.

The former archbishop of San Francisco described as “purely coincidental” the fact that his congregation’s document on the nature of the Church was made public only three days after the pope’s announcement of his decision to allow broader use of the Tridentine rite.

“Many have tried to see it as some kind of one-two punch,” Cardinal Levada said with a laugh, “but the truth is that it is simply a coincidence that they were published in such proximity.”

In restoring easier access “to the principal way of worship in the Church for more than 400 years,” Pope Benedict “expressed a great generosity” toward those intensely devoted to the Tridentine Mass, the cardinal told Catholic San Francisco, the archdiocesan newspaper.

The Tridentine Mass is the Latin-language liturgy that predates the

See DOCUMENT, page 16.

A living legacy

Historical marker celebrates Cardinal Ritter’s courage, vision

Addressing those assembled for the dedication ceremony for the new historical marker at his birthplace, he said, “He left behind ‘a living legacy,’ they said, that continues to inspire people to embrace Christ’s call to serve the poor.

As archbishop of Indianapolis and later of St. Louis, Cardinal Ritter was remembered as a holy and courageous man who faced considerable opposition from the Ku Klux Klan when he desegregated Catholic schools in both archdioceses years before the landmark Supreme Court case of Brown vs. Board of Education [of Topeka, Kan.] in 1954 and the national civil rights movement championed racial equality in the 1960s.

The dedication of the historical marker in front of Cardinal Ritter’s childhood home at 1218 E. Oak St. in New Albany also commemorated the 115th anniversary of his birth there on July 20, 1892.

The marker erected by the Indiana Historical Bureau with funding from the Knights of Columbus Cardinal Ritter Council #1221 in New Albany reads: “Born in New Albany 1892. Was ordained 1917 after graduation from St. Meinrad College and Seminary and assigned to his first parish in Indianapolis. He advanced in the church, becoming”

See CARDINAL, page 2.

CARDINALS

Catholic flavor gives neighborhood ‘Little Rome’ identity

WASHINGTON (CNS)—Catholics don’t have to go to Italy to visit Rome.

Tucked away in a little section of Washington, the Brookland neighborhood around The Catholic University of America is known as “Little Rome” and “Little Vatican,” according to local legend and District of Columbia guidebooks.

Just as the center of the Vatican is St. Peter’s, the center of Little Rome is Catholic University, founded by the U.S. bishops in 1887 to be the national Catholic university.

Many other Catholic institutions later moved into the area around the university, creating a distinctively Catholic culture in which it’s not uncommon to see a colorful variety of religious habits in a single day.

About 20 religious communities for men and women, the Basilica of the

See CARDINAL, page 7.
Bishop of Indianapolis 1934 and first Archbishop of New
Archdiocese of St. Louis. In 1946, he desegregated five Catholic St. Louis high schools amid
protests. In 1961, he was elevated to cardinal by Pope
John XXIII; only Roman Catholic Cardinal from Indiana.
Cardinal Ritter will continue in this neighborhood. This is
“... the legacy of Cardinal Ritter must
undertaken,” he said, “and encourage you to continue to
courage to reach out to the underprivileged, the courage to
come and learn about the courage of ... Cardinal Ritter, the
think it’s going to be a place of formation where people can
move forward because the legacy of Cardinal Ritter must
live on. We hope we can continue to work together in
making this a home, a truly candies to complete the
repairs and establish the endowment.
Bishop Lori has coached out [foundation] group all along,” Hock said. “Archbishop Buechlein and
Msgr. Schaedel have given us their blessing.”
Conventional Franciscan Father Troy Overtown, a
Clarksville native who formerly taught at Cardinal Ritter
Jr./Sr. High School in Indianapolis from 1991 until 2001,
Clarksville native who formerly taught at Cardinal Ritter
Jr./Sr. High School in Indianapolis from 1991 until 2001,
helped several Cardinal Ritter students produce an
educational video about the life of the namesake of the
Indianapolis West Deanery interparochial high school.
Now Father Troy ministers as program director for
Morton Press Inc.
The Ritter Bakery, built during the late 1870s, and
attached house, constructed in the 1890s, were badly
deteriorated and scheduled for demolition when Historic
Landmarks Foundation of Indiana bought the property in
2002. The Cardinal Ritter Birthplace Foundation was
established in 2004, purchased the house from Historic
Landmarks in 2005 and is now leading the effort to
complete the building.
Cardinal Ritter’s niece, Virginia Lipps, and her husband,
John Shaughnessy
Senior Reporter:
Ron Massey
Staff:
Editor: Mike Koshis
Assistant Editor: John Shagshaghy
Senior Reporter: Mary Ann Wyand
Reporter: Sean Gallagher
Online Editor: Brandon A. Evans
Business Manager: Ron Moses
Administrative Assistant: Dana Dye
Senior Account Executive: Barbara Bremann
Senior Account Executive: Kelly Joren
Art Director: Ann Stenberg
Graphics Specialist: Dea Schist
Graphics Specialist: Jerry Boucher
New director of catechesis begins archdiocesan ministry

By Sean Gallagher

When Kenneth Ogorek moved to Indianapolis earlier this month to begin his ministry as the new director of catechesis for the archdiocese, the occasion was something of a homecoming for him. Raised in South Bend, Ind., Ogorek did his undergraduate studies at Wabash College in Crawfordsville, Ind. Two of his siblings and their families currently live in Indianapolis.

But he has also looked forward to helping lead catechetical ministry in central and southern Indiana because of the leadership of Archbishop Daniel M. Buechlein in this field.

“He has such a great reputation for catechetical leadership,” Ogorek said, “so the opportunity to work with an archbishop and a staff that are so well known for being excellent Catholic educators—that in and of itself was exciting.”

Ogorek is taking over the ministry that Harry Dudley left when he was named the director of religious education for the Archdiocese of Washington last December.

Ogorek will also be collaborating with Annette “Mickey” Lentz, archdiocesan executive director for Catholic Education and Faith Formation.

“I am very pleased to have Ken join the staff of the Office of Catholic Education,” she said. “He brings much diocesan experience with him as a catechetical leader.

“I look forward to working with him. Ken’s energy and enthusiasm for the ministry of catechesis is exciting.”

Prior to coming to the archdiocese, Ogorek had been the director for catechesis in the Pittsburgh Diocese and served under another bishop, Donald Wuerl, known for catechetical leadership.

Archbishop Wuerl was named to lead the Washington Archdiocese in May of 2006.

For Ogorek, there was yet another factor that drew him to Indiana: the high standing of catechetical ministry throughout the archdiocese that is known across the country.

“From Tell City to Cambridge, City, from Universal to Aurora, the archdiocese has an excellent catechetical reputation far beyond its borders,” he said. “I’m eager to learn more and more about how our Catholic faith is proclaimed throughout central and southern Indiana.”

In his ministry as director of catechesis, Ogorek will give direction and oversee all faith formation in central and southern Indiana. He will work closely with pastors and parish administrators of religious education.

An early opportunity for Ogorek to make connections with parish catechetical leaders will be at an archdiocesan conference for school and parish administrators of religious education to be held in early August in Indianapolis. Ogorek also plans to visit parishes across the archdiocese.

“The conference will be a great opportunity for me to meet a lot of the catechetical leaders and to be reacquainted with some others,” he said. “I’m looking forward to making some of those visits, and just learning one-on-one how the effort is going and, most importantly, what I might be able to do to be of service.”

Ogorek, however, sees aiding the families of the archdiocese in passing on the faith to the next generation as the ultimate purpose of his ministry.

“The older I get, the more I see the wisdom of the Church’s teaching that parents are the primary educators of their children,” said Ogorek, who is married and has three children.

“So what I’m really looking forward to is working very closely with parish administrators of religious education and principals in serving the families of the archdiocese.”

In WYD message, pope calls on youths to evangelize, be missionaries

VATICAN CITY (CNS)—When adults have so much difficulty bringing young people to faith, it probably is a sign that God is calling youths to evangelize their peers, Pope Benedict XVI said in his message for World Youth Day 2008.

The struggle that adults have in making the faith convincing “could be a sign with which the Spirit is urging you young people to take this task upon yourselves,” the pope wrote in his message, released in English on July 24.

Pope Benedict also said he hoped a huge crowd of young people would join him in Sydney, Australia, for the July 15-20 international gathering, which will include a renewal of the promises made at baptism and confirmation.

“Together we shall invoke the Holy Spirit, confidently asking God for the gift of a new Pentecost for the Church and for humanity in the third millennium,” the pope said.

The theme of World Youth Day 2008 is “You will receive power when the Holy Spirit has come upon you; and you will be my witnesses.”

As with previous World Youth Days, the Archdiocese of Indianapolis will have a contingent of youths participating in the event in Australia.

The Holy Spirit is the spirit of love, the source of Christians’ strength, and the power that helps them be coherent and attractive witnesses of Christ, the pope said.

Pope Benedict said he knows many young people have worries and questions about their lives and their futures. They are concerned about their place in a world marked by “so many grave injustices and so much suffering,” and about how they can make a difference when there is so much selfishness and violence around them, he added.

Young Christians, he said, ask themselves how they can bring into the world the fruits of the Holy Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

“One again, I repeat that only Christ can fulfill the most intimate aspirations that are in the heart of each person,” the pope said. “Only Christ can humanize humanity and lead it to its divinization.”

The pope told young people that the Church must be therepository of Christ’s divine love and that it is important to share that love with others, he said.

The pope asked the young people to commit their lives to sharing “the truth of Christ, to respond with love to hatred and disregard for life; to proclaim the hope of the risen Christ in every corner of the earth.”

The pope urged youths to be holy and to be missionaries, since holiness cannot be separated from mission.

Pope Benedict told the young people that the most carefully planned and efficiently executed programs will not bring people to Christ. A missionary outreach requires prayer, active participation in a Christian community and personally sharing God’s love with others, he said.

“For the mission to be effective,” he said, “communities must be united, that is, they must be of one heart and soul, and they must be ready to witness to the love and joy that the Holy Spirit instills in the hearts of the faithful.”

In his message, Pope Benedict also said he hoped a huge crowd of young people would join him in Sydney, Australia, for the July 15-20 international gathering, which will include a renewal of the promises made at baptism and confirmation.

“Together we shall invoke the Holy Spirit, confidently asking God for the gift of a new Pentecost for the Church and for humanity in the third millennium,” the pope said.

The theme of World Youth Day 2008 is “You will receive power when the Holy Spirit has come upon you; and you will be my witnesses.”

As with previous World Youth Days, the Archdiocese of Indianapolis will have a contingent of youths participating in the event in Australia.

The Holy Spirit is the spirit of love, the source of Christians’ strength, and the power that helps them be coherent and attractive witnesses of Christ, the pope said.

Pope Benedict said he knows many young people have worries and questions about their lives and their futures. They are concerned about their place in a world marked by “so many grave injustices and so much suffering,” and about how they can make a difference when there is so much selfishness and violence around them, he added.

Young Christians, he said, ask themselves how they can bring into the world the fruits of the Holy Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

“One again, I repeat that only Christ can fulfill the most intimate aspirations that are in the heart of each person,” the pope said. “Only Christ can humanize humanity and lead it to its divinization.”

The pope told young people that the Church must be the repository of Christ’s divine love and that it is important to share that love with others, he said.

The pope asked the young people to commit their lives to sharing “the truth of Christ, to respond with love to hatred and disregard for life; to proclaim the hope of the risen Christ in every corner of the earth.”

The pope urged youths to be holy and to be missionaries, since holiness cannot be separated from mission.

Pope Benedict told the young people that the most carefully planned and efficiently executed programs will not bring people to Christ. A missionary outreach requires prayer, active participation in a Christian community and personally sharing God’s love with others, he said.

“For the mission to be effective,” he said, “communities must be united, that is, they must be of one heart and soul, and they must be ready to witness to the love and joy that the Holy Spirit instills in the hearts of the faithful.”

21st annual Elizabella Ball to benefit
St. Elizabeth/Coleman Pregnancy & Adoption Services
Saturday, Aug. 18, 2007 • 6 p.m.
Indiana Roof Ballroom • 140 W. Washington St.
$175 per person • $350 per couple

“Dancing with the Stars” competition is back! This year’s dancers will be Dan Elsener, Melina Kennedy, Father Jonathan Meyer, Maria Quintana and Chris Wright! Please respond by Aug. 9. Black tie optional.

Contact us directly to purchase tickets at 317-787-3412. www.StElizabeths.org
When it comes to abortion and Communion, where do you stand?

I strongly agree with editor emeritus Jack Fink’s editorial position concerning “Abortion and Communion” in the July 13 issue of The Criterion. It has been said once before, but was in need of a second wind.

If you are Catholic, you choose life. If you choose life, you are pro-life. Therefore, if you are a Catholic you are pro-life—no questions asked. If you say you are Catholic but you are pro-choice, then maybe you haven’t really found yourself in the Catholic faith. Abortion puts you in the position of mortal sin. Psalm 139:13-14 reads, “For thou didst form my inward parts; thou didst weave me in my mother’s womb. I will give thanks to thee for I am fearfully and wonderfully made; wonderful are thy works, and my soul knows it very well.”

We had our own personal history before we were even born. We knew God before we were even made. At the time of our conception, we are life, we are a human being—even though it is in its simplest form.

The sixth commandment says “Thou shalt not kill.” If a fetus is a human life then abortion is one of the most grievous sins. Being in the state of mortal sin means that until we have gone to confession and asked for forgiveness from that specific sin, we cannot participate in the sacrament of holy Communion.

To be able to participate in holy Communion, one must be pro-life or you should never be able to receive the Eucharist. You would have to go to confession many times and always have that one sin. But if you keep doing the same thing over and over, and asking for forgiveness over and over, then are you truly sorry?

If not, then where do you stand in your faith?

(Andy Camp is a member of St. Monica Parish in Indianapolis.)

Letters to the Editor
Readers: Statement on ‘truth of Catholic Church’ could harm dialogue

We read the statement of Pope Benedict XVI reasserting the primacy of the Roman Catholic Church, saying that “other Christian communities are either defective or not true Churches and Catholicism provides the only true path to salvation.”

We also read the Protestant leaders’ responses to this statement and, frankly, can understand their disappointment in the pope’s statement, particularly in light of the late Pope John Paul II’s apparent sincere efforts at ecumenism—plus Vatican II’s efforts in the same direction.

We also believe that the Catholic Church is the one true Church, and that’s why we are Catholic—otherwise, we would likely be somewhere else. It also happens we were born into the faith.

We do not believe that all of those that are not Catholic are lost, and we think the statement will have a dulling effect on our relationships with our separated brethren.

On the whole, we have a great respect for Pope Benedict, but are somewhat disappointed with this release and feel sure this will cause considerable discussion and questioning in our future dialogues with those not of our faith.

William and Rosemary O’Bryan New Albany

(Editor’s Note: The Vatican document, “Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church,” does say that salvation is attainable outside the Catholic Church. It reads, in part, “It is possible, according to Catholic doctrine, to affirm correctly that the Church of Christ is present and operative in the Churches and ecclesial Communities not yet fully in communion with the Catholic Church, on account of the elements of sanctification and truth that are present in them.”

“There are ‘numerous elements of sanctification and of truth’ which are found outside her [the Roman Catholic Church’s] structure. . . .”

“It follows that these separated Churches and Communities, though we believe they suffer from defects, are deprived neither of significance nor importance in the mysteries of salvation. In fact, the Spirit of Christ has not refrained from using them as instruments of salvation.”

To read the entire document, go to www.vatican.va/curia/news/congregation/cfth/documents/rc_con_cfaith_doc_20070629_responsa_questiones_en.html.)

One of Indiana’s native sons is rightly remembered in New Albany

You may have heard his story before, the story of a boy raised in a southern Indiana community and parish who grew into a man whose courage and vision helped change the world. But it’s worth repeating.

He was born in New Albany in 1892, grew up at St. Mary Parish and knew as a young boy, “I simply wanted to be a priest.”

He was ordained in 1917 after graduating from St. Meinrad College and Seminary, and brought many gifts to his ministry. He was appointed auxiliary bishop of the then Diocese of Indianapolis in 1933, then became bishop of the diocese in 1934 and, later, was appointed the first archbishop of the newly-formed Archdiocese of Indianapolis in 1944.

He was named to lead the Archdiocese of St. Louis in 1946, where as its archbishop he continued to champion the rights of African-Americans just as he had done in Indiana.

In 1937, he had ordered the integration of Catholic schools in Indianapolis. Ten years later, amid protests, he desegregated Catholic schools in St. Louis—seven years before the U.S. Supreme Court ordered integration in public schools.

In 1961, he was elevated to the rank of cardinal by Pope John XXIII, and is the only cardinal to hail from Indiana. He also was a participant in all four sessions of the Second Vatican Council.

While he championed human dignity and religious tolerance, his simple approach to life was: “Work hard … pray hard … don’t worry.”

We, of course, are talking about Cardinal Joseph Elmer Ritter, who as a visionary and man of courage did so much for the Church—and society—until his death in 1967.

While Catholics and people of faith have embraced Cardinal Ritter’s life and legacy for decades, we find it fitting that the Indiana Historical Bureau, Cardinal Ritter Birthplace Foundation and Cardinal Ritter Knights of Columbus Council #1221 in New Albany have now paid tribute to his life and ties here. The Indiana state historical marker dedicated on July 22 at Cardinal Ritter’s birthplace on Oak Street in New Albany will serve as another reminder to people of all walks of life about what a difference one person of vision and courage can make in the world. The foundation is also working to restore the home for use as a community center and site for nonprofit organizations to carry on Cardinal Ritter’s legacy of service.

As we also learned at Sunday’s dedication ceremony, historical markers commemorate significant Indiana individuals, places and events, and they help communities throughout Indiana promote, preserve and present their history for the education and enjoyment of residents and tourists of all ages.

Via the Internet, that history reaches a worldwide audience.

What we find just as affirming is the fact that, in a society where secularism has become a buzzword for so many pundits in our day and time, Indiana state officials have not shied away from remembering how faith is a big part of so many people’s everyday lives.

It was only last summer that Gov. Mitch Daniels hung a portrait of St. Theodora Guérin on the south wall of his office at the Indiana Statehouse in Indianapolis, and said of her, “She obviously came as near to perfection as any fallen human can.”

And last fall, a portion of U.S. 150 near St. Mary-of-the-Woods, Ind., was renamed St. Mother Theodore Guérin Memorial Highway in honor of the state’s first saint.

What those actions—and the Cardinal Ritter historical marker—demonstrate is what a big part religion plays in our state and its history.

As Catholics and people of faith, it’s something we should all be proud of. And as people striving to emulate the holy people who have gone before us, it’s something we must never forget.

— Mike Krokos
Eucharistic adoration and devotion help us live our faith

**(Eleventh in a series)**

La apostolía exhortatoria *Sacramentum Caritatis* (*“The Sacrament of Charity”*) escrita por el Papa Benedicto XVI como un resumen de las deliberaciones de los Sínodos de Obispos en los que se discutían los aspectos más interesantes y necesarios para la vida cristiana. La apertura de la obra reza: "La mayor categoría sobre la Eucaristía es la Eucaristía misma bien celebrada (n. 64)." La catequesis Eucarística (conocida como catequesis mimética), se caracteriza por tres elementos: 1. Interpreta los ritos a la luz de los acontecimientos de la historia de nuestra salvación. 2. Presta especial atención a la introducción sobre el significado de los signos y símbolos contenidos en los ritos. 3. Se preocupa por evidenciar el significado de los ritos para la vida cristiana en todas sus dimensiones. El Papa indica que la adoración eucarística debe observarse en la reverence a la Eucaristía, especialmente con respecto a adorarla por medio de procesiones, las asambleas de los Obispos quiso llamar la atención, no sólo con palabras, sobre la importancia de la relación íntima entre celebración eucarística y adoración. En este aspecto significativo de la fe de la Iglesia se encierra uno de los elementos decisivos del camino eucarístico realizado tras la renovación litúrgica querida por el Concilio Vaticano II (n. 66).

El Papa Benedicto prosigue: "Uno de los momentos más intensos del Sínodo fue cuando, junto con muchos fieles, nos desplazamos a la Basílica de San Pedro para la adoración eucarística. Con este gesto de oración, la asamblea de los Obispos quiso llamar la atención, no sólo con palabras, sobre la importancia de la relación íntima entre celebración eucarística y adoración. En este aspecto significativo de la fe de la Iglesia se encierra uno de los elementos decisivos del camino eucarístico realizado tras la renovación litúrgica querida por el Concilio Vaticano II (n. 66)."

El Papa comenta que durante los primeros años después del Concilio, no siempre se percibió claramente la relación entre la Misión y la adoración al Santísimo Sacramento. Nos ofrece como ejemplo la situación, ampliamente difundida de que el pan eucarístico no se nos dá para ser contemplado, sino para ser comido. Esta era una falsa dicotomía. Menciona la citanova de San Agustín: “Nadie come de esta carne sin antes de adorarla...” (Ps. 89). Por tanto, en la Eucaristía el Hijo de Dios viene a nuestro encuentro y desea unirse a nosotras la adoración eucarística. Hay que hacer notar la continuidad obvia de la celebración eucarística, la cual es en sí misma el acto más grande de adoración de la Iglesia" (n. 66).

Los pastores deberán fomentar la práctica de la adoración eucarística, tanto individual como comunitaria, incluso comenzar por aquellos que están a punto de recibir la Primera Comunión (n. 67).

El Papa expresa admiración por todos aquellos que se encuentran comprometidos con la adoración apostólica del Santísimo Sacramento, resultando que las parroquias y demás grupos deberán reservar un tiempo para la adoración por medio de procesiones, la práctica de la Cuarenta Horas, congresos eucarísticos, etc. "Estas formas de devoción, debidamente actualizadas y adaptadas a las diversas circunstancias, merecen ser cultivadas también hoy" (n. 68).

Felizmente la adoración eucarística ha ido creciendo en nuestra Arquidiócesis. Las consecuencias beneficiosas resultan evidentes. El Papa concluye: "La adoración eucarística es la columna vertebral de la celebración eucarística en todos los aspectos..."

**La adoración eucarística y la devoción nos ayudan a vivir nuestra fe**

**Men Religiosos:** que los especialistas en nuestras comunidades en la Eucaristía sean más apreciados y atendidos por todos, en todas partes.

**¿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. 46202-1410 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 atendidos por todos, en todas partes.

---

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

**SEEKING THE FACE OF JESUS**

**BUCANDO LA CARA DEL SEÑOR**

---

**The Criterion Friday, July 27, 2007 Page 5**
Four Benedictine sisters profess perpetual vows

Benedictine Sisters Pamela Kay Doyle, Anne Louise Frederick, Susan Marie Lindstrom and Marie Therese Racine made their perpetual monastic profession with the Sisters of St. Benedict during a June 17 ceremony at Our Lady of Grace Monastery in Beech Grove. The sisters made their profession of perpetual vows on June 17 at the monastery chapel.

Elisabetha Ball is set for Aug. 18 in Indianapolis
St. Elizabeth/Colleen Pregnancy and Adoption Services will sponsor its 21st annual Elisabetha Ball, which will benefit the Catholic Charities Indianapolis agency, at 6 p.m. on Aug. 18 at the Indiana Roof Ballroom in Indianapolis.

Elisabetha Ball will be Aug. 18 in Indianapolis
St. Elizabeth/Colleen Pregnancy and Adoption Services will sponsor its 21st annual Elisabetha Ball, which will benefit the Catholic Charities Indianapolis agency, at 6 p.m. on Aug. 18 at the Indiana Roof Ballroom in Indianapolis.

Events Calendar

From left, Benedictine Sisters Pamela Kay Doyle, Susan Marie Lindstrom, Anne Louise Frederick and Marie Therese Racine pose at Our Lady of Grace Monastery in Beech Grove. The sisters made their profession of perpetual vows on June 17 at the monastery chapel.

VIPS
Marinus and Edith (Alting-Siberg) Thein, members of Our Lady of Lourdes Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 7.

The couple was married on Aug. 7, 1957, in a civil ceremony in Indonesia and later in a Church ceremony in the United States. The couple has five children: Elizabeth Hodge, Ben, Ernie, Rick and Roy Thein. They have seven grandchildren and four great-grandchildren.

www.SparkleHouse.com

Elisabetha Ball is set for Aug. 18 in Indianapolis
St. Elizabeth/Colleen Pregnancy and Adoption Services will sponsor its 21st annual Elisabetha Ball, which will benefit the Catholic Charities Indianapolis agency, at 6 p.m. on Aug. 18 at the Indiana Roof Ballroom in Indianapolis.

Following up on the success of last year’s fundraiser, this year’s ball will include another installment of “Dancing with the Stars” based on the hit ABC show.

The contestants are Marian College president Daniel Elsener, WTHR Channel 13 meteorologist Chris Wright, St. Luke Parish associate pastor Father Jonathan Meyer, Baker and Daniels law partner Melina Kennedy and J.P. Morgan Chase vice president Maria Quinones.

The deadline for purchasing tickets is Aug. 9. For more information or to purchase tickets, call 317-877-4582 or log on to www.archindy.org/a and click on “What’s happening.”

www.CriterionOnline.com
CATHOLIC
continued from page 1
National Shrine of the Immaculate Conception and the U.S. Conference of Catholic Bishops are all located near the university.
Father George McLean, an Oblate of Mary Immaculate, has lived in the Brookland neighborhood since 1956 and remembers when the area had an even higher concentration of Catholic culture and communities.
In the 1950s, the area had at least 50 men’s and women’s religious communities, about a dozen schools of theology for particular men’s religious orders, and 70 houses for graduate students of the various orders, he said.
"The high concentration of religious communities wasn’t a coincidence. "They were actively invited by the cardinal," Father George said in an interview with Catholic News Service.
He was referring to Cardinal James Gibbons of Baltimore, who encouraged the religious communities, including the Oblates, to buy property near the university in the early part of the 20th century to help support the university while it was having financial troubles.
At that time, the area was part of the Baltimore Archdiocese. Washington was established as an archdiocese by Pope Pius XII in 1939.
In the late 1960s, there was another increase in the number of religious in the Brookland area when the Second Vatican Council opened the door for more religious women to attend college.
Father George remembers seeing signs posted by the university’s campus mail services asking sisters to please use their last names while on campus because the university didn’t know which mail to give to each of the 20 Sister Ann Jeans.
In the 1950s and ’60s, he also remembers that departments, such as psychology, sought to incorporate Catholic teaching into the curriculum and that the university also provided a forum for discussing changes in the Church during Vatican II.
"The university was truly a Catholic intellectual center and that was the heart of Little Rome," said Father George, who taught metaphysics at the university.
As the secular and Catholic culture nationwide continued to change in the latter part of the century, the academic approach of the university became more mainstream and the number of religious in the area and at the university began to decline.
About 20 religious communities and a small number of theological schools still remain in the neighborhood.
The university continues to be the national Catholic university. The archbishop of Washington always serves as its chancellor and representative to the Vatican.
In addition to the university, the adjacent Basilica of the National Shrine of the Immaculate Conception is another focal point of Little Rome. About 750,000 Catholics visit the shrine each year, according to Jacqueline Hayes, director of communications.
The original plans for the national shrine began when The Catholic University of America’s administration wanted to build a large chapel to serve the needs of the growing number of faculty and staff in the early 20th century, writes author Gregory Tucker in his book, America’s Church: The Basilica of the National Shrine of the Immaculate Conception.
The plans for the chapel eventually turned into plans for a shrine to Mary, honoring her as patroness of the United States under the title of the Immaculate Conception, a distinction given to her by the U.S. bishops in 1846 and ratified by Pope Pius IX the following year.
The national shrine, opened in 1959, is one of the 10 largest churches in the world and contains more than 70 chapels and oratories that are mostly dedicated to titles of Mary. The titles reflect the ethnic and devotional traditions of the American and universal Church. Pope John Paul II named the shrine a basilica in 1990.
Across the street from the national shrine in Little Rome is the Dominican House of Studies—a formation house for members of the Dominican order that also provides theological pontifical degrees for laypeople.
The Dominican House welcomes visitors to join the priests and brothers for Masses and praying the Liturgy of the Hours. During the school year, the liturgies and prayers are done in the main chapel, which is designed in the style of a European monastery chapel, and the Liturgy of the Hours is chanted in alternated choir form.
Not far from the Dominican House is the headquarters of the USCCB, which is both the membership organization to which all the bishops belong and their public policy arm. It is made up of a variety of secretarships and offices with staff who carry out the work of the bishops’ various committees.
Other Catholic institutions of note in the area are the headquarters of the U.S. Archdiocese for the Military Services, the Pope John Paul II Cultural Center, Trinity University, Providence Hospital, and the Franciscan Monastery and Commissariat of the Holy Land.

With the foresight to advance cardiology
5-star rated by HealthGrades™ in treating heart attacks in 2005.
The heart to achieve excellence
Awarded the 2004 and 2005 HealthGrades Distinguished Hospital Awards for Clinical Excellence.™
The courage to listen and anticipate
Consistently improving our services and facilities, including a $40 million expansion currently under way in Mooresville.
Rebuild and restore
Top 5% in the nation for overall orthopaedic care.

With machines, medicine and faith
A philosophy of healing that incorporates our Franciscan values of compassionate concern, joyful service and respect for life.

We are leading the way
With three convenient hospital campuses, a medical staff of more than 700 doctors and 4,000 employees to serve your needs.
50 years of devotion
Father Schmidlin’s ministry has touched countless lives

When Father Donald Schmidlin opened the large surprise package, he found a hand-woven hammock from Panama and a letter from a young man wanting to thank the priest for changing his life and his faith. The young man, Michael Chapuran, sent the hammock to celebrate Father Schmidlin’s 50 years as a priest, a gift that Chapuran obtained while serving in the Peace Corps in Panama.

Chapuran told the letter to Father Schmidlin the impact he had on him as an Indiana University student attending St. Paul’s Catholic Center in Bloomington.

“When I first met you, I was sitting in the very back pew at the quiet 9 p.m. Mass at St. Paul’s in 2002,” Chapuran writes. “You walked up to me and started asking me who I was and where I was from. In 20 years as a Catholic, you were the only priest that I had a conversation with, and I was admittedly nervous. You asked me how school was going and what I was studying. I thought it was just past the time before Mass, but to my surprise the next week when I showed up, you remembered my name.

In your letter, Chapuran recounted how Father Schmidlin became a friend who helped deepen his faith, and how his involvement at St. Paul’s became so important to his life that he proposed to his girlfriend, Angela Adams, at the church’s piano at 1 a.m. this past January.

“Being engaged, I am looking at a lifetime commitment from first step to last step, seeing the huge promise to be made without knowing what life will present me with,” he continues. “The very thought humbles me, but then I look at you. You’re a very good liturgist and homilist, and a very good one-on-one counsellor. A lot of people came to him with their problems. He was very good in crisis situations, very calm.”

She also remembers the special Christmas tradition he had each year of giving small presents to the boys and girls who attended the children’s Mass on Christmas Eve.

“His first Christmas here, he passed out little candy cigars which said, ‘It’s A Boy!’” Caruso says with a laugh.

“When I was a priest, I was able to get to the heart of what it means to be a priest,” Father Schmidlin says. “I wanted to be able to concentrate on giving good homilies that would mean something in people’s lives.”

While his personal touch guided his years as a pastor, his sense of compassion marked his years of leading Catholic Charities for the archdiocese from 1982 to 1976.

“His dedication to the Church and the community hasn’t decreased since he retired in 2001. Since then, he has helped shape the lives and the faiths of college students at Indiana University and Butler University in Indianapolis.”

Father Kern views priesthood as an abundance of blessings

He is sometimes called “the dancing priest”—a reference to the way Father Joseph Kern often taps his feet and sways to music as he celebrates the Mass.


According to people who know the priest, the letter speaks to the heart of Father Schmidlin, who was ordained on May 3, 1957.

“He’s very spiritual, very caring and sincere,” says Marie Carson, a longtime friend and the business manager at St. Matthew Parish in Indianapolis, one of the many parishes in the archdiocese where Father Schmidlin has served as pastor.

“He was a very good pastor, a very good liturgist and homilist, and a very good one-on-one counsellor. A lot of people came to him with their problems. He was very good in crisis situations, very calm.”

Father Kern’s deep concern for people is reflected in the way he reaches out to people even in difficult situations.

“The most challenging part of being a priest is reconciling with people I have offended,” he says. “The intention was to reconcile. Being a priest means everything to me. It’s my life. It’s a joyful life. We don’t have a lot of things that people have, but we have abundance in many ways. Someone once said, ‘You can’t out-give God. Every time you give, you receive something more in return.’ That fits in.

His gift for giving grew when he was a young priest. As a child, he wanted to become a missionary but health problems forced him into a different way of serving God and people. After earning a master’s degree in special education, he served as a chaplain at a state hospital, where he worked with mentally handicapped children from 1965 through 1972.

“Some were mentally ill. A lot were physically disabled, too,” he says. “Some were disfigured or deformed in some way. They were developmentally slow, but they could have beautiful personalities. One thing I learned from that was to look past the exterior to the interior with everybody. Try to look past the exterior to the interior with everybody. Try to be aware.”

Father Kern views priesthood as an abundance of blessings
By Patricia Happel Cornwell

ST. MARY-OF-THE-KNOBS — St. Mary-of-the-Knobs parishioner Paul Crockett likes to “rock out for the Lord,” and he did just that at the June 25-29 “One Bread, One Cup” youth conference at Saint Meinrad Archabbey.

Paul, 17, sang and played the upright bass for the Liturgy of the Hours during the second of three such conferences on the southern Indiana campus this summer. The first conference was held on June 11-15 and the third one took place from July 6-10.

“One Bread, One Cup” is a conference that introduces Catholic youths, youth ministry leaders and religion teachers to the theology and spirituality of Catholic liturgy and trains them in various liturgical ministries.

A junior at Floyd Central High School, Paul attended daily sessions in “Music for Liturgy of the Hours.” Other students chose “Advanced Theological Reflection,” “Developing a Personal Witness Talk,” “Extraordinary Minister of Holy Communion” and other ministry tracks.

Skill-building sessions were also available for the adults who accompanied them.

This was Paul’s second year at the “One Bread, One Cup” youth conference. He was among 87 youths and 24 adults who attended the conference from 16 states. All attendees were from the United States as well as from the archabbey’s staff.

Saint Meinrad has hosted youth conferences on campus since the mid-1990s. The program became known as “One Bread, One Cup” in 2000.

An incoming senior at Floyd Central High School, he chose the training track for extraordinary ministers of holy Communion. She also rehearsed with the sacred choir for the conference’s liturgical observances, where teens got to put into practice the skills they learned.

“Libby said the conference ‘gives you the chance to be around peers who believe the same thing that you do, and to celebrate God’s Word and the Eucharist together. It’s a great learning experience,’ she said. ‘It fosters your prayer life and gives you more appreciation for the Eucharist.’ Former attending ‘One Bread, One Cup’ last year, Libby did not participate in her parish’s youth ministry programs and activities, but the conference motivated her to become involved. After this year’s experience, she is now qualified as an extraordinary minister.

The best part of the conference for me,” she said, “was adoration on Thursday night.”

Ashley Niehaus, a member of St. Mary-of-the-Knobs parish, attended her second “One Bread, One Cup” conference this year.

A junior at Floyd Central High School, she chose the training track for extraordinary ministers of holy Communion.

“Developing a Personal Witness Talk,” Ashley explained, “was so good and really helpful. This second time. I learned a lot more fun to go to church.”

Ashley said. “At first, it was kind of weird because you didn’t know anybody. By the middle of the week, you were more comfortable and, by the end of the week, you were good friends.”

Joshua Book, 17, a junior at North Harrison High School in Ramsey, had never been to a “One Bread, One Cup” conference before. John Jacob, his director of religious education at St. Michael Parish in Bradford, encouraged him to attend this year.

“John told me it was a kind of leadership camp and I trusted him so I signed up,” Joshua said. “At first, it was kind of weird because you didn’t know anybody. By the middle of the week, you were more comfortable and, by the end of the week, you were good friends.”

Joshua attended the track for sacristans and servers. These sessions delved into the meaning of the Liturgy of the Word and the Liturgy of the Eucharist as well as the changes in the Mass prompted by the Second Vatican Council.

Using slides to reinforce her presentation, instructor Haley Todd of Finley, Ohio, discussed the Eucharist with 12 youths during a server training session.

“The wheat, ground and broken, then combined with water for Communion hosts represents ‘the gift of ourselves, broken … and brought together by the water of baptism,’ Todd explained.

While Joshua has served as an altar server since fourth grade, he said the “One Bread, One Cup” training ‘changed the way I think of Mass now. I’m more aware of what’s really happening, and it’s a lot more fun to go to church.’

Would he attend another “One Bread, One Cup” conference?” No, he said. ‘I would go to go again.”

Members of the SMOKN Youth Ministry of St. Mary-of-the-Knobs Parish in Floyds Knobs and St. Mary Parish in Navilleton display a few of the T-shirts they will trade with “One Bread, One Cup” participants from other communities. From left are Matthew Hamilton, Paul Crockett and Kevin Crockett, all members of St. Mary-of-the-Knobs Parish. Their group’s slogan is “We’re fed up for Jesus.”

By Patricia Happel Cornwell


Children of the Greenwood Parish in Greenwood, the Richmond Catholic Community in Richmond, St. Michael Parish in Bradford, and St. Mary-of-the-Knobs Parish in Floyds Knobs.

Students roomed with young people from other parishes rather than with their friends, and the first full day of activities included “ice breakers.”

Paul Crockett’s brother, Kevin, attended for the first time this year. They got to know teenagers from 16 states. All, California, Louisiana, Illinois, Michigan and Georgia.

“You strengthen relationships with the people in your parish group, and you make new friends, Paul said. “The best part of the conference for me,” said Libby Wright, 17, also a St. Mary-of-the-Knobs parishioner, attended her second “One Bread, One Cup” conference this year.

An incoming senior at Floyd Central High School, she chose the training track for extraordinary ministers of holy Communion. She also rehearsed with the sacred choir for the conference’s liturgical observances, where teens got to put into practice the skills they learned.

Libby said the conference “gives you the chance to be around peers who believe the same thing that you do, and to celebrate God’s Word and the Eucharist together. It’s a great learning experience,” she said. “It fosters your prayer life and gives you more appreciation for the Eucharist.”

Before attending “One Bread, One Cup” last year, Libby did not participate in her parish’s youth ministry programs and activities, but the conference motivated her to become involved. After this year’s experience, she is now qualified as an extraordinary minister.

“The best part of the conference for me,” she said, “was adoration on Thursday night.”

Ashley Niehaus, a member of St. Anthony Parish in the Evansville Diocese, was also in attendance for the second time.

She participated in the “Proclamation of the Word” lector training. She has already served as lector in her parish half a dozen times, but received valuable tips from Benedictine Father Gavin Barnes.

The eight teens in Ashley’s group scrambled onto the stage of St. Bede Theater to practice Father Gavin’s warm-up exercises. As he coached them, they dangled their arms and bent over toward the floor in a “frog doll” exercise.

He told them to relax their jaw muscles as well and advised them to “loosen up” in the sacristy before Mass so they are able to speak clearly.

The students next took turns reading and listened intently as Father Gavin critiqued the fine points of pronunciation, projection and emphasis.

“Paul’s letters are teaching devices,” Father Gavin told the youths. “If you’re reading this, you’ve got to convince us.”

The group put their new techniques to use immediately by presenting the daily Mass readings during the conference.

Adele Harbeson, 18, a Floyd Central senior, attended “One Bread, One Cup” for the first time, taking the “Music for Eucharistic Liturgy” track.

She and a friend have organized rehearsals for teen choir at St. Michael Parish in Bradford for the past year.

While she had never met her roommate before, Harbeson said that, by the end of the week, “I was a little bit sad to leave.”

Joshua Book, 17, a junior at North Harrison High School in Ramsey, had never been to a “One Bread, One Cup” conference before. John Jacob, his director of religious education at St. Michael Parish in Bradford, encouraged him to attend this year.

“John told me it was a kind of leadership camp and I trusted him so I signed up,” Joshua said. “At first, it was kind of weird because you didn’t know anybody. By the middle of the week, you were more comfortable and, by the end of the week, you were good friends.”

Joshua attended the track for sacristans and servers. These sessions delved into the meaning of the Liturgy of the Word and the Liturgy of the Eucharist as well as the changes in the Mass prompted by the Second Vatican Council.

Using slides to reinforce her presentation, instructor Haley Todd of Finley, Ohio, discussed the Eucharist with 12 youths during a server training session.

“The wheat, ground and broken, then combined with water for Communion hosts represents “the gift of ourselves, broken … and brought together by the water of baptism,” Todd explained.

While Joshua has served as an altar server since fourth grade, he said the “One Bread, One Cup” training “changed the way I think of Mass now. I’m more aware of what’s really happening, and it’s a lot more fun to go to church.”

Would he attend another “One Bread, One Cup” conference?” No, he said. “I would go to go again.”

Members of the SMOKN Youth Ministry of St. Mary-of-the-Knobs Parish in Floyds Knobs and St. Mary Parish in Navilleton display a few of the T-shirts they will trade with “One Bread, One Cup” participants from other communities. From left are Matthew Hamilton, Paul Crockett and Kevin Crockett, all members of St. Mary-of-the-Knobs Parish. Their group’s slogan is “We’re fed up for Jesus.”

By Patricia Happel Cornwell


Children of the Greenwood Parish in Greenwood, the Richmond Catholic Community in Richmond, St. Michael Parish in Bradford, and St. Mary-of-the-Knobs Parish in Floyds Knobs.
English? Latin? Parish builds unity out of liturgical diversity

By Sean Gallagher

On July 7, Pope Benedict XVI issued a motu proprio that allowed for wider celebration of what was termed the Mass of Blessed John XXIII, also known as the Tridentine or traditional Latin Mass.

The allowance was made, in principle, for all priests around the world, including those in the Archdiocese of Indianapolis.

However, archdiocesan director of liturgy Father Patrick Beidelman doesn’t expect any changes to occur at most parishes in central and southern Indiana when the terms of the pope’s apostolic letter take effect on Sept. 14.

“For the majority of people in our parishes, the focus is probably going to be the same as it was before—on the practical concerns of the daily life in parishes and with working to make the liturgical life of the communities as vibrant and as effective as they can be,” said Father Beidelman, who also serves as rector of SS. Peter and Paul Cathedral in Indianapolis.

In a personal letter introducing the motu proprio, the pope described the Mass as it is currently celebrated in nearly all parishes as the “ordinary form” of the Mass, while the traditional Latin Mass was called the “extraordinary form.”

Considering the possibility to speak of these two versions of the Roman Missal as if they were “two rites,” the pope wrote, “Rather, it is a matter of a twofold use of one and the same rites.”

He also expressed his expectation that the current ordinary form of the Mass would be the one that would be celebrated most often in parishes around the world.

Archdiocesan vicar general Msgr. Joseph F. Schaedel thinks that this will be the case in the archdiocese because the traditional Latin Mass has been available for those who prefer it for several years.

It has been celebrated on a daily basis at Our Lady of the Most Holy Rosary Church in Indianapolis for nine years. And for the past two years, it has been celebrated daily at SS. Cecilia and Philomena Church in Oak Forest in the Batesville Deanery.

“For the most part, people that are really attached to the old Latin Mass have fairly convenient opportunities to [attend them],” said Msgr. Schaedel, who is also pastor of Our Lady of the Most Holy Rosary Parish.

“Even Catholics in southern Indiana can celebrate such a Mass in Louisville.”

So I don’t think there’s going to be a great resurgence of returning to the old Latin Mass.

The possibility remains, however, that sometime after Sept. 14, a parish in the archdiocese might offer Masses in both the ordinary and extraordinary forms.

If that happens, then Holy Rosary Parish might become a model for how two groups of the faithful—one that prefers the Mass in English and the other attached to the traditional Mass in Latin—can grow together in faith as a unified parish community.

Father Dennis Duvelius was the associate pastor at Holy Rosary Parish for nine years as a member of the Priestly Fraternity of St. Peter, a religious order that focuses on celebrating the traditional Latin Mass. He has since become a priest of the archdiocese and is finishing up his first year as administrator of St. Louis Parish in Batesville.

Father Duvelius acknowledged that integrating the extraordinary form of the Mass into the life of Holy Rosary Parish was challenging initially.

“To be honest, it was rough at first, as each group adjusted to the other’s ways of thinking and doing things, but now there are no sides,” he said. “Holy Rosary is one parish family with two forms of the liturgy.”

Msgr. Schaedel has been pastor of Holy Rosary for the entire time that it has offered both forms of the Mass.

He said it took about three years for a good level of trust to be developed between those attached to the Mass in English and those who prefer the Latin Mass.

Msgr. Schaedel noted, however, that tensions weren’t related solely to liturgical questions. He said that longtime members of Holy Rosary were concerned that the parish, as they had known it, would be “phased out” when the traditional Latin Mass was introduced there.

Msgr. Schaedel now sees the dual liturgical life as a force of vitality for the parish.

“It’s certainly enhanced the attendance, the activity around the parish, the number of young people, young families,” he said. “It’s probably more than tripled the income of the parish.”

According to Msgr. Schaedel, the attendance at the three Sunday Masses celebrated each weekend (two in English, one in Latin) is about equal.

Priestly Fraternity of St. Peter Father Michael Magiera celebrates the Tridentine Mass at Holy Rosary Church. Yet he emphasized that he is the associate pastor for the entire parish.

“I take that very seriously,” he said. “I always make it a point of going out to greet those parishioners after the 4:30 p.m. [Saturday] English Mass and the noon Sunday English Mass.”

He said both he and Msgr. Schaedel help each other by distributing Communion at both the English and Latin Masses. Both will occasionally preach at all the weekend Masses, and Father Magiera occasionally plays the organ at English Masses.

“When you have such a good cooperation on the part of the clergy, the [parishioners] generally go along with that very well, and they don’t find it funny or anything,” Father Magiera said. “I think that they like it.”

Josephine Lombardo, 77, has been a member of the parish her entire life. She still lives within sight of the church.

On July 14, she attended the Saturday evening Mass in English. Afterward, she said she occasionally attends a weekday Tridentine Mass.

Lombardo said she likes the young families that the Mass in Latin has attracted to the parish.

“We have more people coming to Mass every day,” she said. “That’s wonderful. It seems like old times again seeing all these little ones.”

Father Magiera noted that parishioners intermingle in other ways.

“People here like each other,” he said. “English Mass people, Latin Mass people, they serve on the same committees. They belong to the same devotional groups. You’ll have English Mass people working side by side with Latin Mass people at the Italian Street Festival.”

It could be that the unity that has come out of the liturgical diversity at Holy Rosary Parish is based on the principle that neither the ordinary or extraordinary form of the Mass is superior to the other.

“People, in this day and age, if you have two different things, they always want to get to the point where they can say which one is better. Is the English better than the Latin or vice versa? Neither one is better. Both of them are allowed and encouraged by the Church.’”

—Msgr. Joseph F. Schaedel
VATICAN CITY (CNS)—Seven weeks after Pope Benedict XVI praised Vatican civil servants for their work in “our little state, from the most visible to the most hidden,” the state unveiled its own Web site.

The site, www.vaticanstate.va, is linked to and works closely with the Vatican’s main Web site, www.vatican.va, but provides more information about the offices that help run the state, as opposed to the Church.

Officially launched on July 19 in Italian, English, French, German and Spanish, the site includes live pictures from five webcams.

With a click on their computer, Internet users can join pilgrims praying at Pope John Paul II’s tomb in the grotto of St. Peter’s Basilica. A camera high on the Vatican hill points toward the dome of St. Peter’s Basilica. And three webcams have been set up on the dome itself: one looking at St. Peter’s Square, another at the Vatican Gardens and the third at the home of the new Web site, the Vatican governor’s office.

The site is set up for e-commerce, but online shoppers will have to wait until sometime in 2008 to order their Vatican stamps and coins or books, posters and reproductions from the Vatican Museums.

In an e-mail message on July 18, the new webmaster said, “An exact date for the shopping has not been set,” but the governor’s office is working with the Vatican bank, formally the Institute for the Works of Religion, to make sure the site is user friendly and secure for credit-card transactions from around the world.

Oddly enough, the highly efficient Vatican postal service, which presumably would ship the goods, does not have its own section on the site, but the Vatican Telephone Service and the Vatican Pharmacy do.

The site includes a brief introduction to the government of Vatican City State, explaining that it is “an absolute monarchy. The head of state is the pope, who holds full legislative, executive and judicial powers.”

“Between the death of one pope and the election of another, the powers are assumed by the College of Cardinals,” it says. And the cardinals who have not yet reached their 80th birthdays are responsible for electing the new pope.

The site even points out that at 136 acres—including 74 acres of gardens and 62 acres devoted to farming—the villa’s territory exceeds that of the 109-acre Vatican City State in the heart of Rome.

As the site launched, it had a detailed history of the villa, but almost nothing about the decorative plants in the gardens or the plants that villa workers grow for sale. And it did not mention the milk-producing cows.

On the other hand, the section dealing with the Vatican Gardens names some of the species they host, like “the majestic camphor tree (‘Cinnamomum glanduliferum’) and two varieties rare in Italy: an Australian silk-oak (‘Grevillea robusta’) and ‘two very tall examples of dawn redwood (‘Metasequoia glyptostroboides’).”

Like most official government Web sites, the Vatican City State site also includes an explanation and history of the Vatican flag and Vatican national anthem. Of course, there are links to sound files, giving visitors the option of hearing the anthem in its standard marching-band version or the much slower, fancier orchestral track.†
The book of Daniel and the minor prophets

(Fifteenth and last in a series)

As I said last week, the Old Testament concludes with 18 prophetic books. Last week, I briefly mentioned some of them. I’ll get into detail about only one more—the Book of Daniel. The stories in the first six chapters are told in the form of novels. They mention historical names and places but are fictitious. They tell the tale of the life of Jewish exiles in Babylon, especially four young men—Daniel, Hananiah, Mishael, and Azariah.

We have the stories of three young men in a fiery furnace and Daniel in the lion’s den, but also Daniel’s interpretation of King Belshazzar, Nebuchadnezzar’s successor. The message of these stories is that it’s possible to live and to thrive in a Gentile environment while remaining faithful to the Jewish tradition.

Then the book shifts to apocalyptic literature— revelations and visions, especially concerning the end of time. It starts with “predictions about kingdoms to come”—fairly easy to do since the book was actually written after those kingdoms came and went.

The book also has an angel telling Daniel about the ongoing battle in heaven between the archangels Michael and Gabriel on the one hand and the angelic “princes” of Persia and Greece on the other.

The revelations end with the resurrection of the dead, the only book in the Bible that speaks about individuals’ resurrection. Belief in the resurrection didn’t come into Judaism until the second century B.C.E., the time of the Maccabees.

Most of the 12 books of the minor prophets are prophetic poems composed over a period of about 300 years. It has been postulated that there are 12 because of the 12 tribes of Israel. Some of these prophets lived in the northern kingdom of Israel, some in the southern kingdom of Judah. Some came from the Babylonian period and some after the exile and the return to Palestine. The book of Jonah is included among the minor prophets. It’s the one case in that it’s a narrative, a short story, as I pointed out in the 11th column in this series.

One of the minor prophets predict the coming of a Messiah. The final book of the Old Testament, the so-called Book of Malachi, is the Book of Malachi. It ends with the prophecy, “Lo, I will send you Elijah, the prophet before the day of the Lord comes, the great and terrible day.”

When the Apostles questioned Jesus about the return of Elijah, he told them that Elijah had returned and they realized that he was talking about John the Baptist. These 15 columns are my cursory introduction to the Old Testament. I hope, though, that they might have whetted your appetite enough for you to read some of it yourself.

Cornucopia/Cynthia Dewes

It’s a ‘grand’ night (and day) for singing

The thing about grandkids is that they’re all different. Our kids are all different too, which always surprises us since we’ve always lived in the same family. But with grandparents, we can give them the freedom to be individually without needing to share time with only one parent. That’s the beauty of grandparenting.

Our practice for our out-of-town families has been to take one grandchild at a time for a week or two in the summer, without their parents or siblings around. Age 9 or 10 is ideal, but any age is great. Naturally, we try to fill their visits with kids stuff such as visits to the Indianapolis Zoo, movies, petting the dogs and cat, etc.

We take trips to the Indianapolis State Museum and the Children’s Museum, the History Center and a Symphony on the Prairie just so we can’t be accused of ignoring culture. We also visit the woods and examine bugs and try our hand at fishing in the creek, fortunately without success. We play with legos, board games and puzzles.

Naturally, what we choose to do depends upon the interests of the child. We took a couple of the kids to Indianapolis Indians baseball games, and others to see the large dollhouse at the Children’s Museum. Those who have pets will hang out with dogs or be licked with sloppy kisses, while those who don’t tend to need time to warm up to the very idea of animals. Perhaps we can help pet the cat weekly.

One, who shares Grandpa’s interest in model railroad trains and general public transportation, spends hours with him in the basement running trains, fixing connections and mooring the neat locomotives.

Another, as a teenaged girl, visited every shop downtown, at the Fashion Mall and all points in between, accumulating a vast wardrobe as she went and then trying to figure out how to get it all back to Germany.

One tender-hearted grandmother spent a couple of weeks with us. She was happy all day, but got a bit weepy at bedtime and was crying. We had to figure out how to get it all back to Germany.

I say “thanks” to clerks, doctors, the postman and gentlemen who graciously open a door for me. I can say “thanks” to grocery cashiers and bank tellers, waiters and waitresses, and those who deliver packages to my door. I say it to the bus and train conductors, professional colleagues.

However, there are many unsung heroes whose jobs I take for granted but never yet give a “thank you”—even volunteers in various roles. I know because I’ve been in many such situations played by myself when a “thank you” comes my way despite my dedication to a career.

Not so at St. Augustine Home for the Aged in Indianapolis, operated by the Little Sisters of the Poor. There, volunteers are always at your beck and call.

In fact, volunteers are even honored with an annual Mass and luncheon. Unfortunately, I have not been able to attend many of their recognition luncheons, but that matters not. Why? Because I feel as though I should be honoring them for the privilege of seeing the good work of the Little Sisters and their staff—and, of course, their volunteers.

Faithful Lines/Shirley Vogler Meister

Do we always give credit where credit is due?

My sister, Beverley, told me that one morning when she left the dentist’s office she thanked her doctor for giving her a beautiful smile. Although Bev has always had a lovely smile, apparently her dentist polished it to perfection and was grateful for the cooperation.

“Thank you” usually rolls from my tongue in an automatic way most of the time, but I sometimes forget to be specific.

I say “thanks” to clerks, doctors, the postman and gentlemen who graciously open a door for me. I can say “thanks” to grocery cashiers and bank tellers, waiters and waitresses, and those who deliver packages to my door. I say it to the bus and train conductors, professional colleagues.

However, there are many unsung heroes whose jobs I take for granted but never yet give a “thank you”—even volunteers in various roles. I know because I’ve been in many such situations played by myself when a “thank you” comes my way despite my dedication to a career.

Not so at St. Augustine Home for the Aged in Indianapolis, operated by the Little Sisters of the Poor. There, volunteers are always at your beck and call.

In fact, volunteers are even honored with an annual Mass and luncheon. Unfortunately, I have not been able to attend many of their recognition luncheons, but that matters not. Why? Because I feel as though I should be honoring them for the privilege of seeing the good work of the Little Sisters and their staff—and, of course, their volunteers.

Volunteers are the mainstay of most non-profit organizations and charities. When a good match is made between a volunteer and a need, I know that God’s grace is at work.

More than that, often volunteering can lead to long-term employment. I’ve seen workers in schools and shops, hospitals and nursing homes, amateur sports and Scouting-type enterprises.

Back to giving credit where credit is due. Let’s be grateful for volunteers, but also remember to say “thanks” to others who provide services for us.

When was the last time we have smiled and said “thanks” to firemen having lunch in public? Or thanked a security officer at a mall? Or complimented a priest whose honey is so good you’d like to help him sell it? Or thanked a street musician or “sanitation engineers” in the neighborhood or those who keep our public parks beautiful or...? The list is endless.

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

Perspectives

Family and Sean Gallagher

True love is found in caring for babies

Little Victor Gallagher, my family’s third child, is about 1 month old now. For a few weeks now, he has started to make eye contact with people. He’ll smile when we smile at him. And he’s making those oh-so-cute cooing sounds that are so endearing to all babies so adorable.

This is the time when it’s really easy to use our first love. Now, of course, this doesn’t mean that I didn’t love him before. The simple words “your hands” and “your hands that make and hold and love” show how much our family’s love for him or her mother’s womb can inspire love beyond question.

But in those first couple of months after birth, there’s no give-and-take between baby and parent like Cindy and I have been experiencing lately. A newborn baby doesn’t smile, laugh or coo to show that he appreciates we are doing or what you’re doing for him.

But no matter what, you’re still a parent. And you will do all those things to care for your baby.

That’s what true love is. That’s what the “first love” of the New Testament called “agape.”

It’s a self-sacrificing love that wills the good of another without reservation than that “other” exists and has been placed in your life by God. True love isn’t conditional. It doesn’t depend on the payback that my wife, Cindy, and I are starting to experience that he is worth the effort we are putting into him.

In the midst of the endless cycle of demands that babies place upon their parents in order for parents to find time to reflect upon the powerful meaning of this love.

I certainly am not perfect in the care that I give to Victor.

But I’m cognizant enough of the true love that I developed in me so I feel heartbroken when I think about the millions of babies killed in the womb each year throughout the world. I write reports about little babies who are injured or dead at the hands of parents who have chosen them so hard or hit them when they just didn’t want crying.

I certainly am not perfect in the way that I love him. He’s certainly and he is being constantly for our every need.

God does this even when, like a newborn baby, he makes contact with him or don’t smile at him, or don’t make the cooing sounds that are so loving to us.

Perhaps the more that we reflect upon the power of the love we show the newborn, the more pure that love will become.

But the ongoing sad effects of original sin in our own lives and in the world at large can sometimes hide this urge to care for our babies.

What is faith if not an attempt to perfect in the care that we give to Victor. 

I certainly am not perfect in the care that I give to Victor.

But I’m cognizant enough of the true love that I developed in me so I feel heartbroken when I think about the millions of babies killed in the womb each year throughout the world. I write reports about little babies who are injured or dead at the hands of parents who have chosen them so hard or hit them when they just didn’t want crying.

I certainly am not perfect in the way that I love him. He’s certainly and he is being constantly for our every need.

God does this even when, like a newborn baby, he makes contact with him or don’t smile at him, or don’t make the cooing sounds that are so loving to us.

Perhaps the more that we reflect upon the power of the love we show the newborn, the more pure that love will become.

But the ongoing sad effects of original sin in our own lives and in the world at large can sometimes hide this urge to care for our babies.

That is why it is so important for parents to help each other. 

Cindy and I are both very grateful for the meals that our friends and loved ones made for us soon after Victor was born. We try hard to give back to the people who have helped them with their babies when they have our children.

True love is the greatest gift that God can give us. In truth, it is greater.

It is the gift of his very life poured into our souls, that life that then flows out of us in the loving care that we show each other, especially those little ones who we can’t pay back.
Sunday, July 29, 2007

• Genesis 18:20-32
• Colossians 2:12-14
• Luke 11:1-13

The Sunday Readings

The Book of Genesis is the source of this weekend’s first story. Abraham asks for a further lowering. Abraham realizes the deadly effects of human decisions leading to immorality in these cities actually located in the Eastern geography millennia ago or even if they existed. All this debate is unfortunate—even if, at times, it is fascinating—because it completely sweeps by the religious truth that after all what are Genesis is all about.

In this reading, God is conversing with Abraham, regarded as the father of the Hebrew race. The topic is the vice in the two cities of Sodom and Gomorrah. God, the just, insists that this vice will result in a divine retribution on the people of these cities. Abraham pleads for divine mercy. The conversation can be taken as a bargaining process. Abraham asks that the hurdle be lowered. God agrees. Then Abraham asks for a further lowering. God agrees, and so on.

Actually, the two important points are that humans create their own doom. It stands to reason. Look at the despair that war brings upon affected populations. Look at the heartbreak that sin brings upon people and relationships. Abraham realizes the deadly effects of human decisions, such as the decisions leading to immorality in these cities. Nevertheless, he asks God for mercy, but beyond mercy, he asks God for life.

God hears Abraham, and God extends mercy. This is the second and most consoling point. For his second reading, the Church presents a reading from the Epistle to the Colossians.

The Christians of Colossae were no different from other Christians in the Roman Empire’s Mediterranean world or the first century A.D. To them, the Christian faith was new. In the face of such an overwhelming pagan culture, following this faith was a challenge indeed.

Encouraging them, this epistle reminds the Colossian Christians that in Christ they died to the culture and to their own instincts. Baptism drowned their sins and their weakness before the pressures of their surroundings and of their nature. In baptism, they died, but they also rose to life in Christ, with its eternity and strength.

St. Luke’s Gospel supplies us with the last reading. It is the beautiful revelation of the Lord’s Prayer. No prayer is more loved by Christians, now and throughout Christian history. Each verse is powerfully and profoundly expressive.

The first verse is especially telling, setting the stage for all the others. Jesus tells the disciples to address God as “Father,” not as king, ruler, judge or creator. It establishes the believer’s relationship with God.

The second part of the reading is very reassuring. Jesus insists that God’s door is never closed. God always hears the appeals of people. Loving people with an infinite love, God will give them life. He even gives life to sinners if they repent and in love turn to God.

Reflection

The reading from Genesis and the reading from Luke call us to approach God in full confidence that our pleas will be heard. It is particularly comforting when we turn to God after sinning. If we reject our sins, and instead turn to God, our sins will be forgiven.

It is all a beautiful thought, but the Christians of Colossae give us evidence, as if we need any, that our instincts and all around us can be very difficult to overcome.

Nevertheless, we can overcome sin and all that brings sin. Why? If we are sincere as believers, Christ is in us, with strength, insight and power. He will show us the way. He will sustain us. He will take us to the very place of God. He will keep us safe forever.

Daily Readings

Monday, July 30
Peter Chrysologus, bishop and doctor Exod 32:15-24, 30-34 Psalm 106:19-23 Matthew 13:31-35
Tuesday, July 31
Ignatius of Loyola, priest Exod 33:7-11, 34:3b-9, 28 Psalm 103:6-13 Matthew 13:36-43
Wednesday, Aug. 1
Thursday, Aug. 2
Eusebius of Vercelli, bishop Peter Julian Eymard, priest Exod 40:16-21, 34-38 Psalm 84:3-6, 8-11 Matthew 13:44-46

Question Corner/By John Dietzen

Several American men and women have been canonized since 1930

We read that the first officially recognized Brazilian saint was recently canonized.

What exactly does canonization mean? How many Americans have been canonized? Are others to be canonized soon?

A Canonization is a formal declaration by the Church that a deceased member of the Christian community is with God in eternal glory and may be venerated in the public worship of the Church.

During early Christian centuries, only martyrs were so honored. In the fourth century, others who lived exemplary holy lives—even if they were not killed for their faith—began to be venerated as saints too.

Seven canonization processes involving men and women in what is now the United States have been completed since 1930.

The first involved eight Jesuit missionaries—six priests, a lay volunteer and a lay brother—known collectively as the North American martyrs. They are St. John de Brebeuf, St. Charles Garnier, St. Antoine Daniel, St. Isaac Jogues, St. Noel Chabanel, St. Gabriel Lallemant, St. John Lalonde and St. Rene Goupil. They are commemorated together on Oct. 19.

All were French missionaries who worked and suffered martyrdom between 1642-49 in New France, which included eastern parts of present-day Canada and the United States.

St. Frances Cabrini, founder of the Missionary Sisters of the Sacred Heart, came to America from Italy in 1889 and was canonized in 1946. Her feast day is celebrated on Nov. 13.

St. Elizabeth Ann Seton, a native of New York, was raised Episcopalian then was widowed and left bankrupt with five children at the age of 29. Two years later, she joined the Catholic Church.

St. Elizabeth is often considered the founder of the Catholic school system in our country. She died in 1821 and was canonized in 1975. Her feast day is Jan. 4.

St. Rose Philippine Duchesne came to the United States as a missionary from France. She established several schools, worked extensively with Native American Indians in later life and was canonized in 1888. Her feast day is Nov. 18.

St. John Nepomucene Neumann, Bohemian by birth, was ordained in New York in 1836 as a member of the Redemptorist Congregation. He became the fourth bishop of Philadelphia in 1852. He was canonized in 1977, and his feast day is Jan. 5.

St. Katharine Drexel, born into a wealthy Philadelphia family, spent her life establishing schools for black and American Indian children. She founded Xavier University in Louisiana, the only historically black Catholic university in our country. She was canonized in 2000 and her feast day is celebrated on March 3.

Mother Theodore Guerin, a French nun who ministered in the American “west”—Indiana and Illinois—for 16 years, founded the Sisters of Providence and what is now Saint Mary-of-the-Woods College near Terre Haute. Canonized in 2006, her feast is celebrated on Oct. 3.

Several men and women who are either native to or worked in what is now the United States have been beatified—declared “Blessed.” Among them is Kateri Tekakwitha (1656-80), a Mohawk Indian who was the first American Indian and first American lay person to be beatified.

While their process continues, if or when any of these might be canonized is uncertain.

(Four free brochures in English or Spanish answering questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jdietzen@reed.com.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Submissions of poetry also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
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 who are brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


Discalced Carmelite Sister Joseph McKenzie was a former prioress

The archbishop continues to “shoot straight from the shoulder” with his characteristic forthrightness.

Franciscan Sister Mel Hofmann served in Papua New Guinea

Franciscan Sister Mel Hofmann, a member of the congregation of the Sisters of the Third Order of St. Francis, died on July 13 at the motherhouse in Omaha, Nebraska. The Mass of Christian Burial was celebrated by Benedictine Archbishop Lambert Reilly on June 16, in St. Joseph Church, New Orleans. Burial followed at the sisters’ cemetery.


Six months later, she transferred to the newly founded Carmelite Monastery of St. Joseph in Terre Haute, where she made her profession of vows in 1949.

She served as prioress of the Terre Haute Carmelite Convent from 1977-80 and from 1986-93. She served as novice mistress and councilor for many years.

From 1994-97, she was the coordinator of the St. Teresa Association of the Catherine Labouré Sisters of the Virgin Mary Monasteries in the United States.

Survivors include several nieces and nephews. Memorial gifts may be sent to the Discalced Carmelite Sisters, Monastery of St. Joseph, 59 Allendale, Terre Haute, IN 47802.

Franciscan Sister Mel Hofmann served in Papua New Guinea

Franciscan Sister Mel Hofmann was the first foreign woman to enter the bush in that area of the country. When she arrived, thousands of people came to say goodbye to her and several other Oldenburg Franciscans.

From 1964 until 2001, Sister Mel served at St. Joseph School in the Divine Shepherd Parish and School in Mendi, New Guinea, and at St. Joseph School in Kagagu, Kagua Province.

During the last 20 years, from 1982 until 2001, she dedicated much of her ministry time to establishing and developing St. Joseph Teri High School in Papua New Guinea.

Sister Mel was served by one sister, Marathon, and several nuns and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, Box 100, Oldenburg, IN 47036.1
For information about rates for classified advertising, call (317) 236-1572.

Prayers Answered
THANK YOU, God, Blessed Mother and St. Jude for prayers answered.

For Sale
ToniNatural.com
Natural Shampoo & Personal Care Products
For A Healthy YOU!

Health Care
ARGBONE INTERNATIONAL
Private Skin Care, Arthritis/Chronic Therapy and Counselor
Home Based Business
Fees, 30 min: $45, 45 min: $60
2nd visit: Discount

In-Home Care
• 24-hour Medication reminder
• Hygiene/Dressing, Assistance
• Meal Preparation
• Respite Care
• Errands & Shopping
• Transportation
Caregivers Screened (Interview and Background)
Visiting Angels Indianapolis
TOLL FREE
888-733-0617

Classified Directory
Classified Coupon

Home Improvement
STOP SMOKING
$99
• Laser Technology
• No Side Effects
• Painless
• Fast & Effective
271-2232
Laser Alternatives, Inc
Avon, Indiana

In-Home Care
Lorenzano’s Family Ristorante
Open for Dinner
Tues-Wed-Thurs-Fri 4:00-10:00
Sat 5:00-10:00
Family Friendly
Carry Out Available
Private Party Room Available
Call Now To Reserve
7153 Southeastern Ave.
Indianapolis, IN
317-353-6105

Real Estate
Living and Working in your Community
Steve J. Torpey
317-507-5883
www.thecriteriononline.com

Positions Available
Director of Religious Education
St. Mary’s Church of Lanesville, Indiana is seeking a full-time Director of Religious Education. Applicants should possess a thorough knowledge and love of the Catholic faith, and should have a diverse background in the field of education, as well as good organizational skills.

Direct inquiries/resumés to:
Mickey Lentz, Executive Director
Catholic Education and Faith Formation
Office of Catholic Education
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202
mlentz@archindy.org

Assistant Dean of Students
Brebeuf Jesuit High School is seeking a candidate to supervise students during the school day; enforce policies regarding the students and assist in the health, safety and security needs of the school. Requirements: Bachelor’s degree, 3 - 5 years’ experience in teaching or educational administration. Teacher or administrator’s license or equivalent. All candidates must have a desire to work within and promote Jesuit educational standards. Full description and application materials at www.brebeuf.org.

If interested, please send cover letter, résumé, and salary requirements (must be included) by August 5, 2007:
HumanResources@brebeuf.org
Principal’s Office
2801 West 86th Street
Indianapolis, IN 46268
317-524-7149
IDE

For information about rates for classified advertising, call (317) 236-1572.

Call or email Dana for your
Classified Needs
236-1575 or ddanberry@archindy.org

Patronize Our Advertisers
For information about rates for classified advertising, call (317) 236-1572.

Classified Coupon
2 Lines, 1 Week for $13.00 • $2.00 for each additional line
Write your classified ad on this coupon and send it to us with payment. Your coupon DOES NOT APPLY to Commercial Business ads. Commercial advertisers may call (317) 236-1728, for commercial rates. Write your ad below with ONE WORD PER SPACE, including the phone number you want in your ad.

Ad: (four words per line)
Classification: (for sale, etc.)

Table: [Table data]

Deadline: Tuesday, 5:00 p.m., 10 days in advance of Friday publication date.

Mail this coupon with payment to:
The Criterion
PO. Box 1717
Indianapolis, IN 46206-1717

For charge ads: Visa / MasterCard

Classified Ads: The Criterion
Catholics to celebrate feast of St. Patrick two days earlier in 2008

DUBLIN, Ireland (CNS)—Catholics worldwide will celebrate the feast of St. Patrick two days earlier next year after the Vatican gave permission to move the feast day to avoid a conflict with Holy Week.

Traditionally, St. Patrick and all things Irish are celebrated on March 17.

However, in 2008, March 17 falls on the Monday of Holy Week and, according to Church law, the days of Holy Week and Easter rank above all others so the solemnity of St. Patrick must be moved to another date.

When the conflict became apparent, officials from the Irish bishops' conference wrote the Vatican's Congregation for Divine Worship and the Sacraments. The congregat approved the move earlier this year, but it only was made public in mid-July.

A source at the Irish bishops' conference who did not wish to be named told Catholic News Service that the bishops were “keen to keep a link with the civic celebrations by moving the feast to the nearest Saturday, in this case March 15.”

“We hope that this will facilitate the religious celebration of the holy day while not interfering too much with people who wish to celebrate the importance of St. Patrick’s Day as a symbol of all things Irish,” he said.

It is the first time in almost 100 years that the feast of St. Patrick will not be celebrated on March 17. In 1913, the same conflict occurred, and in that case the Church marked the feast on April 1.

According to historians, March 17 is the traditional date given for the death of St. Patrick, and his feast has been celebrated on this day since the seventh century.

A spokesman for St. Patrick's Festival, the committee that organizes the civic celebrations in Dublin, said, “Parades and other cultural events will continue on the traditional feast day of St. Patrick, [on] March 17.”

St. Patrick’s Day is a centerpiece in Ireland’s tourism calendar, with an estimated 1 million people visiting annually to take part in celebrations.

St. Patrick is credited with bringing Christianity to Ireland in the year 432, and his preaching won the Emerald Isle the title of “land of saints and scholars.”

The next time St. Patrick’s Day will fall during Holy Week will be 2160.

“Underlying a typical American idea of what a Church is,” Cardinal Levada said, “is the idea that we are the ones who make the Church, we create the Church.

“There is the slogan, ‘We are the Church.’ And, of course, there is the sense of the Church being made up of all the baptized,” he continued. “But we do not make the Church. God makes the Church. We receive the Church as a gift.”

He said the doctrinal congregation’s document could be “very helpful to Catholics in the United States who are culturally conditioned” to accepting self-organized groups of worshippers as Churches.

In its emphasis on Vatican II teaching, the congregation’s document was in step with what Cardinal Levada said is one of the clear themes of Pope Benedict’s papacy—underlining that the council represents a continuity of Church life, not a point of discontinuity.

As the time of Vatican II, there was a temptation and a tendency to place Church practices and teachings in pre-occidental and post-occidental “baskets,” he said. “I know I did it. There was a kind of [attitude of] ‘throw this out, here’s the new stuff.’ I think many of us regret that.”

Challenges facing the universal Church include “the disconnect between faith and reason in the modern world” cited by the pope in his address in Regensburg, Germany, last September, Cardinal Levada said.

He said the pope “rightly identified as a very significant challenge” a growing view that modern civilization “makes religion no longer necessary, or some would say, even possible.”

Another challenge, he said, is to infuse “into the body politic” an active “love of neighbor and the service we are called to give each other” by Christ to address global issues of war, starvation and disease.

The pope, he said, “often returns to this theme,” and exhorts Christians “to use our human ingenuity and creativity to overcome these evils.”

DAMIAN FEENEY holds his 14-month-old son, Brayden, as they watch the annual St. Patrick’s Day parade in Smithtown, N.Y., on March 17. The Feeney’s are members of St. Patrick Parish in Smithtown, N.Y.