High School Experience.

By John Shaughnessy

Elisabeth Patterson

U.S. Supreme Court.

themselves, for example, Moses in a

are embedded in the buildings

statues or paintings of religious figures,

are the religious symbols tucked away all

notice or capture for their photo albums

tributes to history with cameras always

the seats of government and monumental

summer—visitors to the capital flock to

loom large because of an 1899 law

the Washington Monument, will always

its big landmarks, the U.S. Capitol and

memorials and corridors of power. And

Symbols of faith tucked into power city

WASHINGTON (CNS)—Washington

is a city rich with powerful symbols.

It is known for its monuments,

memorials and corridors of power. And

its big landmarks, the U.S. Capitol and

the Washington Monument, will always

loom large because of an 1899 law

that the three central figures were

Catholic News Service columnist,

researcher in Washington and is a

monks copying manuscripts in the

Library of Congress.

The book One Nation Under God by

Father Eugene Hemrick, a priest from the

Joliet, Ill., Diocese who works as a

National Honor Society and Promise to

the school’s football team, basketball team,

sports and his studies. He’s a member of

a conference that Gallup sponsored, had a

proven track record of measuring the health of a parish. The surveys also offered ways to help any faith community to understand its weaknesses and build on its successes, Msgr. Hanson said.

“I saw that being pastor without doing surveys like these was like driving the old 1959 Chevy I had in the seminary. The dashboard blew a fuse so I didn’t have a working speedometer, gas gauge or odometer,” Msgr. Hanson said. “It ran, but you need to work on.”

Parish checkups measure ‘how Holy Spirit is guiding us’

WEST BABYLON, N.Y. (CNS)—Seven Long Island parishes are giving themselves a spiritual checkup—conducting surveys to find out how actively engaged their parishioners are.

“It’s like going to a doctor,” said Marie Guido, stewardship coordinator at St. Gerard Majella Parish in Port Jefferson Station, N.Y., in the Rockville Centre Diocese. “You get your vital signs checked to see where you’re doing good and what you need to work on.”

Working with the Gallup Organization, those parishes met earlier this summer at Our Lady of Grace Church in West Babylon to discuss the findings of the survey that each has taken of their parishioners and to begin planning ways to draw parishioners into more active engagement.

St. Gerard’s has been conducting “membership engagement” surveys since 2001. The other parishes are new to the process.

Al Winseman, global leader for Gallup’s Faith Practices division, referred to a book that Gallup has published about how parishes and other congregations have been able to use the survey.

“St. Gerard’s here on Long Island is one chapter. They’re one of our success stories,” Winseman said.

Msgr. William Hanson, pastor of St. Gerard, said that in 2001 he and Msgr. Christopher Heller, then co-pastor of St. Gerard and now pastor of St. Joseph Parish in Babylon, were looking for ways to learn why people were coming to the parish.

“We had stopped asking why people weren’t coming,” Msgr. Hanson said. “We wanted to know why they were coming, but we didn’t know where to start.”

The surveys, they learned from attending a conference that Gallup sponsored, had a proven track record of measuring the health of a parish. The surveys also offered ways to help any faith community to understand its weaknesses and build on its successes, Msgr. Hanson said.

“I saw that being pastor without doing surveys like these was like driving the old 1959 Chevy I had in the seminary. The dashboard blew a fuse so I didn’t have a working speedometer, gas gauge or odometer,” Msgr. Hanson said. “It ran, but you need to work on.”

An insider’s guide for this year’s freshman class

By John Shaughnessy

Call it “An Insider’s Guide to Helping Freshmen Make the Most of Their Catholic High School Experience.”

With the help of three young people who have taken a well-rounded approach to high school, here is a list of tips for incoming freshmen—or any high school student—to enhance these four years of their lives.

Get involved—“Find something you’re interested in, something you love, and go for that,” says Elisabeth Patterson, a 2007 graduate of Bishop Chatard High School in Indianapolis. Elisabeth played lacrosse, played guitar at school liturgies, helped with a dance marathon to raise money for Riley Hospital for Children in Indianapolis, and helped lead the school’s chapter of Invisible Children, a group dedicated to helping children in Africa.

“You’ll find people who have the same interests as you. That will help you make strong relationships for your four years.”

Set goals—“Set goals for yourself each day,” says John Okerson, a senior at Father Thomas Seccina Memorial High School in Indianapolis.

John uses that approach both in his sports and his studies. He’s a member of the school’s football team, basketball team, National Honor Society and Promise to Keep, an archdiocesan peer mentor program that promotes chastity.

He’s learned that setting daily goals has helped with his long-term dreams.

“With sports, it’s hard to get through the practices sometimes, so you need to set goals if you want to play,”

Schedule your time—During high school, Kristin Mooney always wanted to watch her favorite television show, “Grey’s Anatomy.”

She also wanted to see as many of her school’s sporting events as possible.

See CHECKUPS, page 2

See SYMBOLS, page 2

See GUIDE, page 2

See page 2
I stayed up until two in the morning to have to set time to do it. I planned how in the Christian, Jewish and Muslim religious.

Statues are in full supply at the Providence Our Lady of the Class of 2007 at Congress, near a man of letters.

Plus, she played softball, participated in musicals and worked part time at an after-school day care center.

It’s hard, but you can be social and successful at the same time,” says Kristin, the co-vehicleator of the Class of 2007 at Our Lady of Providence Jr./Sr. High School in Clarksville. “You have to set time to do it. Planned how much time I needed to study. Sometimes, I stayed up [until] two in the morning to study for tests. Sometimes, you just have to do it.

I didn’t know how fast, how far or how long I could go.”

The surveys, Wineman said, “parishioners can stop guessing about what to do and plan how to do it. Without measurement, we are just guessing.”

“And in the U.S. Capitol, over a niche, was a statue of St. Joan on the Arc in the city’s purpose and peace.

**GUIDE**

**CHECKUPS**

**SYMBOLS**

**Correction**

**The Criterion 8/10/07**

Moving? The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

Main office: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717

Advertising: 317-236-1570

Advertising for the largest paper in the nation’s first parish in Selden. Through the survey, Simon said, “you can start looking for problems before you become major” and look for successes to build on.

So there is a need to let faith etch in the walls of historical buildings. In the Library of Congress, a quotation from the Book of Proverbs is etched in marble: “Wisdom is the principal thing; therefore get wisdom and with all thy getting get understanding.”

And in the U.S. Capitol, over a niche just inside a main-entrance doorway, are words with the potential to be a subtle reminder to those who pass under them: “faith, hope, love and clemency.”

“Take advantage of retreats—A lot of people don’t see the value of retreats until their junior or senior years,” Elizabeth says. “I didn’t take full advantage of them until my junior year. I got to know myself better with God. Before, my faith was personal. With retreats, it opened my faith a more community feel.”

Open yourself to new possibilities—“You shouldn’t care what other people think,” Kristin says. “You shouldn’t be afraid to be yourself. Don’t be afraid to open up. There’s something about being at a Catholic school. You always have someone to talk to. We were such a community. Everyone was backing each other up. You could see God in the school and the people.”

Abigail Rodgers for a photo with her hands folded in prayer in imitation of a statue of Mother Joseph in the U.S. Capitol in Washington on Aug. 2. Canadian-born Mother Joseph arrived in the Pacific Northwest Territories of the United States in 1856 and founded more than 10 hospitals, schools and homes for orphans, the elderly and the sick. Her legacy is honored by a statue of her in the U.S. Capitol presented by the state of Washington in 1980.

**The Criterion**

**The Criterion**

**The Criterion**

French Heritage:

“Perhaps the best way for people to know what is expected of them, whether they feel their participation is important and their opinions count, whether their spiritual needs are being met in that parish, and whether the parish’s leadership cares about them personally.”

Other questions ask whether individual parishioners spend time daily in prayer, whether their faith gives meaning, purpose and peace.

Some questions also measure whether the parishioner’s faith is lived out in his or her life as seen by willingness to forgive others, take unpopular stands or her life as seen by willingness to forgive others, take unpopular stands and with all thy getting get understanding.”

In the Aug. 3 issue of The Criterion, the educational background and current employment status of Benedictine Sister Mary Ann Koetter were incorrect in an article about her first profession of vows. Sister Mary Ann earned a nursing degree at Indiana University Southeast in New Albany. She is currently employed by Vossauer Enterprises Inc. in Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2007 The Criterion Press Inc. ISSN 0574-4350.

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**Vatican publishing house: New page, new director, new ideas**

**VATICAN CITY (CNS)—**With a new director at the helm, the Vatican publishing house is turning a new page. Salesian Father Giuseppe Costa, the recently appointed head of the Libreria Editrice Vaticana, said he wants to beef up the availability of Vatican publications around the world and expand the Vatican’s offerings on art and culture.

“This publishing house can put out—must put out publications [in support of] Catholic culture,” he said. And the distribution of commercial sales of all its publications “clearly need to be boosted, yet also re-examined” in new ways, he told Catholic News Service on July 27.

The 61-year-old Italian priest and professor of journalism was appointed after Salesian Father Claudio Rosonni’s five-year term ended on July 1.

The Vatican publishing house also “is getting things ready for orders over the Internet,” he said. Currently, international orders only can be made by fax, mail or through the private Web site at www.paxbook.com.

Because the Vatican’s publishing house owns the rights to all the pope’s written works, part of Father Giuseppe’s job involves combing over contracts sitting on his desk waiting for a signature.

“There is quite a bit of flexibility” about whether a fee or royalty on future sales is required with obtaining authorizations from the pope. But putting those texts and rights of the pope’s encyclicals and apostolic exhortations to the most people possible.

Publishers who were pirating papal texts for profit often justified their pilfering by saying the pope’s words belong to everyone. But by putting the texts and rights of the pope’s encyclicals and other official documents in the hands of the bishops’ conferences, the Vatican’s publishing house is assured that the reprinted texts are accurate and sold at the cheapest price possible. Because, as Father Giuseppe said, “the pope does belong to everyone, so for that reason it needs to be regulated, otherwise people do whatever they want” with his words.

Father Giuseppe said that, unlike in the past, the [publishing house] will make room for publications that are not solely official Vatican documents in an effort to offer readers a greater selection of Catholic culture.

His office, like the hallway and rooms in the publishing house, is lined floor to ceiling with shelves straining with books. He carefully pulled down a large and heavy art book on the Vatican Museums’ ancient mosaics collection and pointed out that it was published by a private Italian company. Institutions within the Vatican, like the museums and the observatory, are completely free to choose any publisher they want. For example, U.S. Jesuit Brother Guy Consolmagno, a Vatican astronomer and author, published his memoir, Brother Astronomer: Adventures of a Vatican Scientist, with the publishing powerhouse Harper-Row.

But Father Giuseppe said ideally Vatican entities would look to their own publishing house to handle peddling their wares. Both Guy told CNS that the Vatican publishing house “is a wonderful resource to have” for less reliable works that are important to publish.

He said the in-house publishing and distribution comes in handy for publications, such as his Catalogue of the Vatican Memorvner Collection, which might have a very limited circulation “and probably not a big market.”

He said the Vatican astronomers turn to their in-house publishers “when we want to be sure an important book gets out” and does not sit around waiting for a private publisher to pick it up.

**Panel: Immigration change will take activating mainsteam Americans**

**WASHINGTON (CNS)—**Poll after poll says the American public supports a comprehensive approach to fixing immigration problems, but leaders of efforts to pass such a framework fail to find an opposite message is driving the debate.

With a comprehensive immigration bill likely off the table until after next bill likely off the table until after next presidential election, advocates for immigrants said at Aug. 3 teleconference that their strategy now has to be to get more religious leaders to take a stand, said Kevin Appleby, director of migration and refugee policy for the Migration Policy Institute.

“We need to counter the voices of talk radio,” said Appleby. Quite honestly, the Churches, including the Salesian Church, need to do a better job of educating people about the realities of immigration ... to put a human face on the discussion.”

Cecilia Munoz, vice president of research and advocacy at the National Council of La Raza, said that mainstream Americans speaking up to help bring about the civil rights laws of the 1960s, more of the public needs to be involved in supporting immigration reform.

“We have to make it more difficult for people to stand on the sidelines,” she said.

Munoz referred to a speech by Janet Murguia, La Raza’s president, at the council’s July annual conference, in which she described what’s happened to the immigration discussion as “hardened and bigoted. We thought we were having a dialogue but suddenly it became a debate on immigration policy. But it was really a debate about who decides what it means to be an American.”

Murguia said in the speech that, in failing to move forward with a bill that dealt with immigration in the context of the 9/11 attacks and the war on terrorism, Congress “voted to cave in to bigotry. When the Senate voted to reject the bill, it voted to embrace fear.”

She said a “vocational minority, pushed along by an angry mob, averted and abetted by well-known talk-radio shock jocks, made the United States Senate—the greatest deliberative body in the world—in its power to work for a change.

At the Aug. 3 teleconference, Tom Snyder, director of UNITE HERE, the acronym for an international union of garment, textile, food service and hospitality workers, said the “huge group in the middle” must have strong leadership to rally people to hold political leaders accountable for changing current laws and policies. He said it has been easier for politicians to let the status quo remain than to work for a change.

“I would always rather run a campaign to say ‘no’ rather than to say ‘yes’ to changes,” Snyder said.

Appleby said at the teleconference that affirmative figures from all segments of society need to talk about the human justice issues in the current immigration system to the United States. Tom Snyder, director of UNITE HERE, the acronym for an international union of garment, textile, food service and hospitality workers, said the “huge group in the middle” must have strong leadership to rally people to hold political leaders accountable for changing current laws and policies. He said it has been easier for politicians to let the status quo remain than to work for a change.

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Faith & Precedent/

Douglas W. Kmiec

Why 2008 presidential aspirants should meet the human person

Watching the multitude of 2008 presidential candidates, there is a sense of unease. It’s not that the nation’s security, immigration reform, health care and education are unimportant; far from it. It is that the proposals of the candidates seem shop-worn, partisan and just plain hollow. That two-thirds of eligible citizens don’t bother to even vote suggests something more fundamental needs attention in the American body politic.

With only a secular vocabulary, however, what ails us is hard to articulate.

We know that free markets are efficient, but we also see massive disparities in wealth. The middle-class, which Aristotle opined was essential to good governance, often seems consciously short-changed. All but the very wealthy are meaningfully priced out—from the pursuit of public office, affordable housing and even some high-quality universities.

We all value freedom of expression, yet often what is expressed becomes coarse and immoral. The Internet which binds us in conversation is drenched in venomous “chat” and pornographic exploitation.

We value law, but there seems far too much of it to go around, and its administration is, or is troublingly alleged to be, on one hand that we know rather than on objective standard.

We yearn for the “good ole days,” looking for a candidate who will reassure our self-esteem and standing in the global community—restoring, if you will, the image of a happy, open, least, compassionate and principled America rather than Abu Ghraiab, U.S.A.

The conservative and liberal political vocabularies of the 2008 debate platform are inadequate to these tasks. They fail most spectacularly to account for the foundational idea that is America: men and women created equal and seeking a well-ordered civic society in order to pursue a transcendent end.

Competing conservative and liberal ideas reflect a diminished conception of the person. Without a sense of man’s supernatural self, conservatives emphasize individuality and advances in ultrasound technology, people can no longer claim this is not a baby. What happens to a nation that hides this tragedy? It loses its moral compass. It is a way to “devalue” lives, as it did with abortion of the unborn baby and not the justifiable abortion of someone who is not a baby. What ails us is hard to articulate.

Still, why does it take tragedies of epic proportions to bring out the best in so many of us? That question is not foreclosed to anyone. It’s a question to which we may not know the answer.

What the Minneapolis bridge collapse again demonstrated is how so many people turn to their faith in a time of crisis.

“Something like this shatters us,” Archbishop Harry J. Flynn of St. Paul-Minneapolis told Catholic News Service in a phone interview on Aug. 2. “But as one woman said to me, ‘I don’t know what we do without faith.’ It’s the only thing ... to get through something like this. Indeed, in times like these, for so many of us, faith in God is the only answer.”

Mike Krokos
Eucharistic spirituality embraces the whole of life

(Thirteenth in a series)

I t is no surprise that living Sunday obligation became a matter for the Synod of the 2005 bishops’ Synod on the Eucharist.

Pope Benedict XVI writes in his exhortation on the Eucharist: “Conscious of this new vital principle which the Eucharistic impact to the Christian, the Synod Fathers reaffirmed the importance of the Sunday obligation for all the faithful, viewing it as a wellspring of authentic freedom enabling them to live each day in accordance with what they celebrated on ‘the Lord’s Day’ (n. 73).

‘The life of faith is endangered when we lose the desire to share in the celebration of the Eucharist and its commemoration of the paschal victory. Participating in the Sunday liturgical assembly with all our brothers and sisters, with whom we form one body in Jesus Christ, is demanded by our Christian conscience and, at the same time, it forms that conscience. To lose a sense of Sunday as the ‘Day of the Lord’, then, to talk about it, is symptomatic of the loss of an authentic sense of Christian freedom, the freedom of the children of God’ (n. 73).

Pope John Paul II had written an apostolic letter “Dies Domini” (“The Day of the Lord”) (n. 76).

“Speaking of the various dimensions of the Christian celebration of Sunday, he said that it is Dies Domini with regard to the work of creation, Dies Christi as the day of the new creation and the Risen Lord’s gift of the Holy Spirit, Dies Iubilaei as the day on which the Christian community gathers for the celebration, and Dies hominum as the day of joy, rest and community” (n. 74).

“Sunday thus appears as the primordial holy day, when all believers, wherever they are created, can become heralds and guards of the true meaning of time. It gives rise to the Christian meaning of life and a new way of experiencing time: relationships, work, life and death … —while recognizing that Saturday evening, beginning with First Vespers, is fully a part of Sunday and a time when the Sunday obligation can be fulfilled—we need to remember that it is Sunday itself that is meant to be kept holy, lest it end up as a day empty of God” (n. 73).

His exhortation raises the issue that Sunday also ought to be a day of rest from work. He acknowledges that this is a matter controlled by civil society. He asserts that recognizing the Lord’s Day as a day of rest from daily exertions “relativizes work and directs it to the person; work is for man and not for man” (n. 74).

His exhortation addresses the problem of Christian communities which lack priests and where, consequently, it is not possible to celebrate Mass on the Lord’s Day. “Here it should be stated a wide variety of situations exist. The Synod recommended first that the faithful should go to one of the churches in their Diocese where the presence of a priest is assured, even when this demands a certain sacrifice” (n. 75). After adequate instruction about the difference between Mass and Sunday assemblies in the absence of a priest, the local Ordinary may grant the faculty of distributing communion in liturgies without a priest.

Pope Benedict reminds us that the importance of Sunday as the Dies Eclesiae (the day of the Church) brings us back to the intrinsic relationship between Jesus’ victory over evil and death and our membership in his ecclesial body. “On the Lord’s Day, each Christian rediscovers the communal dimension of his life as one who has been redeemed. Taking part in the liturgy and receiving the Body and Blood of Christ intensifies and deepens our belonging to the one who died for us … Secularization, with its inherent emphasis on individualism, has its most negative effects on individuals who are isolated and lack a sense of belonging. Christianity, from its very beginning, has meant fellowship, a network of relationships constantly strengthened by hearing God’s Word and sharing in the Saviour and enlivened by the Holy Spirit” (n. 76).

The Synod Fathers said “the Christian faithful need a fuller understanding of the relationship between the Eucharist and their daily lives. Eucharistic spirituality is not just participation in Mass and devotion to the Blessed Sacrament. It embraces the whole of life” (n. 77).

Pope Benedict says this observation was particularly insightful because one of the serious effects of secularization in our culture is that it has relegated faith to the margins of life as if it means nothing in everyday life, as if God did not exist. He says “Jesus Christ is not just a private conviction or an abstract idea, but a real person, whose being as part of human history is capable of renewing the life of every man and woman” (n. 77).†

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at: Archbishop Buechlein’s Prayer List Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

La espiritualidad eucarística abarca la vida por completo

(Décimo tercero de la serie)

N o resulta sorprendente que el asunto de vivir la obligación dominical se convirtiera en tema de discusiones para el Sínodo de los Obispos sobre la Eucaristía celebrado en 2005.

El Papa Benedicto XVI escribe en su exhortación sobre la Eucaristía: “Los Padres sindicales, conscientes de este nuevo principio de vida que la Eucaristía pone en el cristiano, han reafirmado la importancia del precepto dominical para todos los fieles, como fuente de libertad auténtica, del precepto dominical para todos los fieles, como fuente de libertad auténtica”. De esta forma, se forma un solo cuerpo en Jesucristo, con referencia a ella.

Del Señor”). El Papa Benedicto hace referencia a ella.

“El Papa Benedicto afirma que esta observación fue especialmente reveladora; ya que uno de los graves efectos de la secularización de nuestra cultura es que relega la fe a los márgenes de la vida, como si no significara nada en la vida cotidiana, como si Dios no existiera. Asegura: “Jesus Christo no es una simple convicción privada o una doctrina abstracta, sino una persona real cuya entrada en la historia es capaz de renovar la vida de todos” (n. 77).†

†Otra intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a: Lista de oración del Arzobispo Buechlein Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa, Language Training Center, Indianapolis.
Retreats and Programs

August 10-12
Saint Meinrad Archabbey, Arch Library, 200 Hill Drive, St. Meinrad. “An Introduction to the Devout Life: St. Francis of Sales,” Benedictine Father Adrian Burke, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu

August 11
East Central High School, 1163 W. Main St., St. Paul. “One day conference,” walking on “Water,” Father Gregory Bramlage, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu

August 12
St. Anthony Parish, Center, 379 N. Warman Ave., Indianapolis, Eucharist prayer, 1:30 p.m., 35 per person. Information: 812-487-2046.

St. Joseph Parish, 2005 St. Joe Road, Sellersburg, RCIA, “Handling on the Faith,” 12:30 p.m. Information: 812-246-3696 or LisaWhitaker@StJoeHill.org

St. Mary’s-of-the-Peaks Parish, 3033 Martin Road, Floyds Knob. Seminar and support group, session one.

August 14
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, Ave Maria Guild, meeting, 12:30 p.m. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu

St. Mary-of-the-Peaks Parish, 3000 Martin Drive, Lanesville. Parish picnic, chicken dinner, booths, 7:30 a.m.-3 p.m. Information: 812-952-2853.

MKVS and Divine Mercy Center, Rievelle, located on 925 South, 3 mile east of 421 South and 12 miles south of Versailles. Confession, 1 p.m., followed by holy hour, Mass, 2 p.m., groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Biwerocl, celebrant. Information: 812-689-3551.

August 13
St. Anthony Parish, the Great Byzan- tinian Church, St. Mary Hall, 1117 Blaine Ave, Indianapolis. Catholic Charismatic Renewal of Central Indiana, prayer meeting, 7:15 p.m. Information: 317-592-1992.

www.ishelpspirit.org or e-mail melee@saint meinrad.edu

August 14
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, Ave Maria Guild, meeting, 12:30 p.m. Information: 812-357-6611 or e-mail mzoeller@saint meinrad.edu

Vocations director to be featured on Catholic Radio Indy

An interview with Father Eric John- son, archdiocesan vocations director, will broadcast on Catholic Radio Indy, 89.1 FM’s “Faith in Action” show on Aug. 13-18. During the interview, Father Johnson talks with host Brigid Curtis Ayer about his own road to the priest- hood and how those who may be sensing a call from God to the priest- hood or religious life can respond. “Faith in Action” is broadcast at 7 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to www.catholicradioindy.org and clicking on the “listen now” button. †

August 17
Knights of Columbus Hall, 2000 E. 71st St., Indianapolis.

“Divorce Care,” 7 p.m. Information: 812-923-3011.

Michaela Farm, Oldenburg. “Nature and Me” series for children up to age 3 and their adult caregiver, $20 for the series. Registration: 812-933-0661 or michaelafarm@sodag.com

St. Francis-Hospital, 811 S. Emerson Ave., Indianapolis. Free seminar for cancer patients and their families, caregivers welcome, includes lunch. noon-2 p.m., pre-registration due Aug. 15. Information: 317-782-7982.

August 18
Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. St. Elizabeth/Coleman Pregnancy and Adoption Services, 21st annual Elizabeth Ball, 6 p.m., $175 per person, reserva- tions due Aug. 9. Information: 317-545-3412 or www.SFLElizabeths.org

August 24-26

Swan Lake Resort, Plymouth, Ind. “Getaway Weekend” for African-American Christian married couples, $490 per couple. Information: 812-622-8607 or stnicholas@archindy.org

August 27
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Volunteers, Seniors and Adult Meal Ministry,” Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or e-mail elee@saintmeinrad.edu

September 6
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Silent Non-guided Reflection Day,” 9 a.m.-4 p.m. $25 per person includes continental breakfast and lunch. Information: 317-545-7681 or e-mail elee@saintmeinrad.edu

September 9
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Healing Power of Prayer,” 7-9 p.m. Dr. Timothy Heck, presenter. Information: 317-545-7681 or wwwarchives@archindy.org

September 13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Day of Reflection, “Temptation,” Father Christopher Wrenn, presenter. Information: 317-545-7681 or www.archindy.org/fatima

August 15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Information meeting for “Ignatian Spirituality for Adults” series, Jesuit Father Thomas Wacker, presenter. Information: 317-545-7681 or e-mail elee@saintmeinrad.edu

August 17
St. Mary Parish, 2500 Martin Drive, Lanesville. Parish picnic, chicken dinner, booths, 7:30 a.m.-3 p.m. Information: 812-952-2853.

St. Meinrad “St. Benedict’s Way,” Benedictine Father Mauro Zioller, presenter. Information: 812-357-6611 or e-mail mziel@stben.edu

August 24-26

Swan Lake Resort, Plymouth, Ind. “Getaway Weekend” for African-American Christian married couples, $490 per couple. Information: 812-622-8607 or stnicholas@archindy.org

AmieNPR@yahoo.com

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “An Introduction to the Devout Life: St. Francis of Sales,” Benedictine Father Adrian Burke, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu

August 15
Briar Cliff Preparatory School, chapel, 2803 W. 86th St., Indianapolis. Information meeting for “Ignatian Spirituality for Adults” series, Jesuit Father Thomas Wacker, presenter. Information: 317-545-7681 or e-mail elee@saintmeinrad.edu

August 17-19
Saint Meinrad Archabbey, 100 Hill Drive. St. Meinrad “The Pilgrim’s Path: A Guide and Challenge for Prayer,” Benedictine Father Emmanuel Zsolt, presenter. Information: 812-357-6611 or e-mail mziel@stben.edu

August 21-23
Saint Meinrad Archabbey, 100 Hill Drive.

Saint Meinrad “St. Benedict’s Way,” Benedictine Father Mauro Zioller, presenter. Information: 812-357-6611 or e-mail mziel@stben.edu

August 12
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Volunteers, Seniors and Adult Meal Ministry,” Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or e-mail elee@saintmeinrad.edu

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Vips

Richard and Carol (Maginn) King, members of Holy Family Parish in Rich- mond, celebrated their 50th wed- ding anniversary on July 27. They were married on July 27, 1957, at St. Mary Church in Richmond. The couple has three children: Laura, Nancy and Michael King. They have two grandchildren.

Pau1a Scra8a, a postulant in the congregation of the Sisters of the Third Order of St. Francis in Oldenburg, recently received the Spiritus Francisco- cus Award at Brack Catholic Center in Siusx City, Iowa, where she was an assistant professor of education just prior to her entrance as a postulant. This award recog- nizes the contributions of a member of the Brack Catholic faculty who imitates and reflects the values of St. Francis and St. Clare. Brack Catholic Center was founded by the Sisters of St. Francis of Dubuque, Iowa. †

Italian POW Mass

Magr. Joseph F. Schaedel, vicar general, celebrates Mass on Aug. 27, 2006, in front of Our Lady’s Chapel in the Cathedral at Camp Attaway near Edinburgh. The chapel was built in 1943 by Italian prisoners of war. The 18th annual rosary, Mass and pitch-in picnic to commemorate the building of the chapel will begin at 11 a.m. on Aug. 19. The event is sponsored by the Indiana National Guard Board and the Italian Heritage Society of Indiana. For more information, call Salvatore Petruzzi at 317-849-9731.

Vips

Richard and Carol (Maginn) King, members of Holy Family Parish in Rich- mond, celebrated their 50th wed-
New service ministry aims to continue where St. Joseph left off

GARY, Ind. (CNS)—While little is known of the quiet, gentle man who served as the protector and human father of Jesus, the image of Joseph as a carpenter invokes creative thoughts of how he might have served his God and neighbors. With this fatherly saint as inspiration, St. John the Evangelist Parish in St. John, Ind., has launched a new endeavor—the St. Joseph the Carpenter ministry. Defined in their mission statement as a diverse group of people in service to the less fortunate, the group vows to help “restore the dignity of our brothers and sisters in Christ through love, compassion and home-repair assistance.”

Traveling on a warm July Saturday to the Black Oak section of Gary, a group of nine men and women assisted resident Maggie Arreola. Arreola, the mother of three, has been plagued with health problems, but more immediate concerns are her kitchen floor and several nonfunctioning drains in the home. Her plight came to the attention of some people at nearby St. Ann Parish, who called on the new ministry for help.

Looking at the sagging floor damaged by a termite infestation, workers estimated it was only a matter of weeks before it would give out completely. “It was lucky she didn’t fall through the floor,” said Keith Burke, ministry leader. Burke and his crew were busy removing the rotting floorboards and tiles, starting almost literally from scratch.

“Yes, it was so wonderful,” a tearful Arreola said. “There is no way I could have done this myself.” Arreola’s brother, Jose Valenzela, was on hand to help. Valenzela, who spent the previous two weekends painting his sister’s living room, was eager to watch the major repairs being completed while offering assistance wherever and whenever he could. The St. Joseph ministry, a long-held vision of Burke’s, is open to anyone in the community who wants to make a difference in a very tangible way to those in need. Working on the second and fourth Saturdays of each month, the group aggressively tackles projects that would most likely go undone due to financial restraints or physical limitations.

“This ministry has been something I’ve been called to do. So I just went out and did it.”

— Keith Burke

An enticing part of the ministry, according to Burke, is that it is accessible to many people on many levels gifted with a wide variety of skills and talents. Recently welcomed into the faith, St. John the Evangelist parishioner Laurie Burczkowski sought a way to become involved. Busy with a young son, Burczkowski offered to make lunch for the hungry workers and the family. “Making lunch and delivering it here today was a way I could be involved,” she said.

Bob Rinearson is not Catholic, but his family attends St. John the Evangelist Church in St. John the Evangelist Parish. Rinearson experienced outreach ministry when he accompanied parish members on a Katrina mission trip to New Orleans. Not only did this retired carpenter become hooked on helping others, but he was moved enough to take the first steps to become a Catholic.

“This is just a way of giving back what I have been blessed with,” he said.

Burke added, “This isn’t just a man’s ministry. This is something you can do as a family.”

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NEWBURG, Md. (CNS)—Lauren Gray, 11, and Cameron Spruill, 10, like spending time with the horses and tubing behind the motorboat. Gabrielle Buckles, 9, likes meeting other campers and made 10 new friends this year, she says.

And Jack Bowman? Jack is 11 years old, and he just says summer camp is “something to do so I wouldn’t be bored at my house.”

Whatever drew them in, one thing they all have in common is they attended Catholic summer camp in Maryland this year, and they all plan on coming back next year.

Since 1952, Camp St. Charles in Newburg has helped children get outside and enjoy nature away from the distractions of technology.

The camp offers four two-week sessions from the end of June to mid-August. Up at 7:30 every morning, campers can choose throughout the day from a variety of activities, including archery, swimming lessons, pottery, sports, boating and spending time with the animals at “Brother Roger’s Farm.”

The camp is sponsored by the Society of the Divine Savior, whose members are better known as Salvatorians.

The two Salvatorian brothers who work at the camp have been there for the last 40 years. Laura Hall, camp director for the last six years, has spent the last 14 summers at the camp. She said the children get to choose what activities they want to participate in throughout the week, but sitting in the cabin—listening to music with headphones or talking on a cell phone—isn’t one of those options.

Hall said a “very unplugged experience” for the kids, she said. Although it only spans 15 acres, the camp appears bigger because water surrounds it on three sides. Hall said it’s big enough to give everyone space, but small enough for her to keep an eye on everything that’s going on. The cabins, chapel, mess hall and other buildings are whitewashed, with forest-green trim.

Hall said the experiences that campers have nowadays are not much different from what their parents or even grandparents might remember from their time at Camp St. Charles.

Next summer, the camp plans to add a family summer camp after the fourth session in August.

Hall said she works at the camp because she likes to see the children grow up and mature over the years. Campers range in age from 7 to 13, and those ages 14-15 are training to serve as counselors. Many continue to attend as counselors in high school and college.

Several children who attend the camp belong to families who have moved away from the area, but return for those few weeks every summer.

“The campers who are crying when their parents drop them off are usually the ones who are crying when they come to pick them up two weeks later,” Hall said in an interview with Catholic News Service. “Once kids come, they really get it into it. They’ll go to great lengths to come back.”

Most campers come from the District of Columbia, Virginia and Maryland, but others come from as far away as Miami, Korea, France, England and Spain. Many European countries don’t have summer camps so campers come on exchange to practice their English in a fun environment.

Mitch Ramer is in the eighth grade in Fredericksburg, Va. Last year, he was a camper, but now he’s 14—too old to attend as a camper. He said he signed up to be a counselor-in-training because “I didn’t feel like I was ready to leave yet.”

After two years in training, he can be a junior counselor. He said being a counselor means he has to be more responsible than as a camper, but there are more ups than downs. One of the downs, he said, is that he has to help supervise a number of different activities so “you can’t spend all day playing dodge ball.”

Camp St. Charles tries to recruit campers by making presentations in schools and sending brochures to parishes, but the best recruitment tool it has is word of mouth. Hall said. Registration for the summer begins in October, and the camp usually operates at full capacity with 155 campers. Others are placed on a waiting list.

At the end of every two-week session, Friday afternoon is the time for the carnival celebration, with a hands-free Jell-O eating contest, face painting, inflatable slides and a dunk tank that puts counselors at the mercy of their campers.

Campers can exchange phone numbers and e-mails addresses to keep in touch during the year, and they receive tickets to participate in the activities or use at the snow-cone stand.

Blaise Gardineer, 7, confided to his friends before the carnival began on Aug. 3, “I’m using my first ticket on the dunk tank.”
Two friends celebrate 50 years in the priesthood

(Author's note: Four archdiocesan priests are celebrating their 50-year jubilees in July 2007. This week, we feature Fathers Donald Schmidlin and Joseph Kern in its July 27 issue.)

By Sean Gallagher

Msgr. Bernard Schmitz and Father Joseph Sheets have a lot in common.

This summer, both men celebrated the 50th anniversary of their ordination to the priesthood.

Both served at parishes for long periods. Msgr. Schmitz was the pastor of St. Anthony of Padua Parish in Monticello for 37 years, while Father Sheets spent 36 years in just two pastoral assignments.

And their long history of lasting friendships parallels the enduring friendship the two 76-year-old priests have shared since they started their journey to the priesthood together as high school seniors in seminarians in 1945.

After 12 years in the seminary together, they continued to spend time together because they served four years as assistant pastors of parishes that were only a short drive apart.

Later, when Msgr. Schmitz and Father Sheets were assigned to parishes that were far away from each other, they would call each other regularly and take vacations together.

Msgr. Schmitz recently said that his friendship with Father Sheets has been "extremely important" over the course of their 60 years of knowing each other.

"He's always been an inspiration and a solid voice in the midst of a lot of noise," Msgr. Schmitz said. "Joe always comes up with a good statement that summarizes it all. He's been a loyal friend, one of the best."

Father Sheets showed that loyalty soon after he retired in 2001 by celebrating weekend Masses at Msgr. Schmitz's parish.

I was just retired one month when Msgr. Schmitz called me and told me he needed help," Father Sheets said. "I ended up going there every weekend for the next year."

Father Sheets said having Msgr. Schmitz as a close friend—who is also a priest—has been important over the years.

"There were questions that would arise that we would check with each other on, and see how one would deal with a situation," he said. "It's difficult for a priest to socialize and to share some things of life with anybody else in life except another priest."

A part of the parish family

Building strong relationships has been important for the two priests in other ways.

Serving as pastor for long periods in one parish gave them the opportunity to become like family to their parishioners.

Msgr. Schmitz spent nearly four decades serving the families of St. Anthony of Padua Parish, retiring at the start of July. Other nearby parishes that he served simultaneously for periods were St. Nicholas Parish and St. Pius Parish, both in Ripley County, and St. Charles Borromeo Parish in Milan.

"He became a member of the family as much as the members of the parish," said Walter Eckstein, who was a member of St. Anthony Parish for the entirety of Msgr. Schmitz's tenure.

"He became one of us. He knew us, and he baptized some of the babies. And [then] he baptized their babies."

People who are like family to each other often show that relationship in a special way when illnesses arise.

"He administered the sacraments to the sick and the dying unbelievably well. I think he'll always be known for that," said Joan Eckstein, Walter Eckstein's wife, who served as Msgr. Schmitz's housekeeper and cook for 20 years.

For Msgr. Schmitz, coming quickly to the side of his sick and dying parishioners seemed to be an instinctive part of his priestly life and ministry.

"Part of the family was sick," he said. "They needed help. It's a sign that the family is functioning and people are taking care of their loved ones, both the clergy and the lay folks.

Father Sheets served as the pastor of St. Mary Parish in Lanesville for 14 years, and as pastor of St. Ambrose Parish in Seymour and administrator of Our Lady of Providence Parish in Brownstown for 18 years, a tenure that ended in 2001 when Father Sheets retired.

He said the closeness he had with his parishioners came in the welcome he received from them "not for anything that I have done or I have said, but for the fact that I am a priest." Father Sheets also said intimacy was revealed when he welcomed penitents in the confessional.

"Anytime anyone comes to confession, they're not going to go around and submit their sins to anyone else," Father Sheets said. "But they're going to come and sometimes really bear their souls to you."

There for the long haul

For more than 15 years, the archdiocese has allowed priests to serve as pastor of a parish for a six-year term. That term can then be renewed for another six years. But when Msgr. Schmitz and Father Sheets were in the seminary, they were told that being a pastor was an open-ended assignment.

"The professors that we had used to say, 'You're going to be here for the rest of your life,'" Msgr. Schmitz recalled. "Thirteen years after he was ordained, Msgr. Schmitz was named pastor of St. Anthony Parish. With the words of his seminary professors perhaps still ringing in his ears, he turned to God.

"I actually said prayers, asking that it [being pastor of St. Anthony] be a lifelong thing for me," Msgr. Schmitz said. "It pretty well has been because my life doesn't have that many more years to go."

Father Sheets recognized that there are potential benefits and pitfalls to having priests stay in a pastoral assignment for a decade or more. But, he said, all things considered, long tenures are better than moving priests in and out of a parish every few years.

"With the priest, he's the father of the people and the leader of the people," he said. "And about the time you get to know the people, you're moving on to learn some more names. I don't think that's too good."

Father Sheets served as Maureen Pesta's pastor at Our Lady of Providence Parish for almost 20 years.

A lot of things can happen over that course of time to make people cynical in their relationships.

But Pesta saw an admirable consistency over the years in Father Sheets.

"I found him to really be a person who tried to live his life according to what he taught," she said. "Over the years, you really respect and appreciate any person—priest or whoever they are—who takes that goal seriously, especially in the case of a priest where he is preaching the Gospel."

For Brooks, his journey to that communion was like a stroll with a friend.

"It wasn't an epiphany," Brooks said. "It was just getting to know a good, decent human being and then listening to his homilies on Sunday."

A humble life:

Although Brooks appreciated the effect of Father Sheets' ministry on his life, he knew he would avoid any praise of his efforts, describing himself as "self-effacing to the extreme."

And, indeed, Father Sheets humbly hesitated to judge his own growth in faith over the past 50 years, let alone the his homilies and Sunday."

"I tried," he said. "I hope that things have deepened. I'm not a very good judge on my performance on how much I have improved. I guess I'll just have to leave that up to the good Lord."

Msgr. Schmitz, like his friend, Father Sheets, spoke humbly about his need for God's help when asked to appraise his half century in priestly life and ministry.

"Gratitude to God is a big one," said Msgr. Schmitz, "because we really mess up all the time and don't have him to make us capable of living with other people and putting up with all kinds of situations in life."

In this undated photo, Father Joseph Sheets celebrates Mass at St. Mary Church in Lanesville.

He served as pastor of the New Albany Deanery parish from 1969-83.

A plaque honoring Msgr. Bernard Schmitz for his 50 years of priestly life and ministry and his 37 years of serving as pastor of St. Anthony of Padua Parish in Morris hangs in the back of the Batesville Deanery parish's church. The plaque was crafted at Webster's Carving Shop in nearby Batesville.

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†
Book Review

Book views Harry Potter series through moral, spiritual lenses

The Mystery of Harry Potter: A Catholic Family Guide
By Nancy Carpenter Brown

Our Sunday Visitor (Huntington, Ind., 2007)
175 pp., $12.95

Reviewed by Lorraine V. Murray
Catholic News Service

Are the Harry Potter books safe for kids? This question has been bandied about for years, with some parents insisting that the books encourage young children to see witchcraft and magic as ordinary parts of life, while others believe the books are harmless. Where does the truth lie?

Nancy Carpenter Brown in *The Mystery of Harry Potter: A Catholic Family Guide* attempts to look at the series written by J.K. Rowling through a variety of lenses. Brown admits she went from being anti-Potter to becoming a supporter after she took the time to read the books.

Brown has some good advice. Above all, she believes the books, now numbering seven with the recent publication of *Harry Potter and the Deathly Hallows*, are not for children of all ages. Thus, parents should read them first to decide if the plots would be too upsetting or inappropriate for their own children.

She believes the Harry Potter books are moral tales depicting a struggle between good and evil, with emphasis placed on human free will. For her, the magic in the books is no more harmful than that found in many fairy tales. The books, she claims, emphasize the very Catholic belief in the importance of sacrificial love, so Rowling has “sold a Christian story in the unexpected disguise of a witchcraft tale.”

Every chapter has dinner-table questions, which may be helpful for parents who want to discuss the books with their children.

But rather than take his criticism seriously, Brown dismisses his remarks as polite responses to Gabriel Kuby, a German author who had sent him a copy of her book, *Harry Potter: Good or Evil?*

Oddly, Brown concludes, without evidence, that the pope has never read any of the Harry Potter books himself. At times, she mentions places in the Bible and the catechism that are relevant to her defense of the books, but some of her claims are vague, such as her assertion that even the Bible has stories about magicians and others about people lying.

She also believes it is important for parents to guide their children through the books, and discuss concepts with them.

As she points out, some moral situations in Harry Potter can be hard for young children to understand: “Although there is a clear delineation between the good and evil, there are many times when we must choose greater goods over lesser goods, and we must be able to weigh complex issues.”

This comment alone shows why the books may be inappropriate for very young readers, who lack the wisdom to make such distinctions.

Unfortunately, Brown chose a rather awkward device to deliver her message. In each chapter, she presents a section from a poem by G.K. Chesterton, “Lepanto,” and then compares the action of the poems with the plots of the Potter books. Since this is not a well-known poem, the technique is a bit of a stretch.

Every chapter has dinner-table questions, which may be helpful for parents who want to discuss the books with their children. Also, there is a good chapter on the difference between the movies and the books, with the author noting that the movies are generally more upsetting and violent than the books, and parents should take movie ratings seriously.

When all is said and done, one question remains: Are the books safe for children? Even after reading this book, the jury is still out.

(Lorraine V. Murray is the author of three books on spiritual issues. She works in the Pitts Theology Library at Emory University in Atlanta.)

Ferdinand Benedictines Invite Public to ‘Dancing with the SiStars’

FERDINAND, IN — The Sisters of St. Benedict of Ferdinand, Indiana, invite the public to join them in celebrating their 140th anniversary with a special event that follows in the dancing footsteps of a hit TV show.

The celebration called “Dancing with the SiStars” will take place on Sunday, September 9, at the elegant French Lick Springs Hotel in French Lick, Indiana.

The evening will begin at 5:30 p.m. EDT with a cocktail and hors d’oeuvres reception, followed by dinner, music from the Moonlight Big Band, and a silent auction.

A special program will include dance lessons for the sisters and their guests. Some sisters will be part of “Celebrity Dancing,” featuring special guests Bill and Gayle Cook, Carl Cook, and Pete and Alice Dye.

The Cooks have long been supporters of historic preservation, and their company has been a partner in the $382 million restoration and development project that includes the French Lick Springs Hotel, the adjoining casino, and the West Baden Springs Hotel.

Cook Group Incorporated is sponsoring “Dancing with the SiStars” and is also top sponsor for the sisters’ Cook Dome Classic golf scramble, which will be held Monday, September 10.

The Dyes are legends in golf. Pete Dye has been called “the father of modern golf architecture.” He is currently designing a new championship golf course at French Lick that will open in 2008. The winner of numerous golf championships, Alice Dye received the LPGA’s First Lady of Golf Award in 2004. She has been co-designer with her husband of a number of courses and has promoted making courses more playable for women.

The Cook Dome Classic golf scramble will be held the morning after “Dancing with the SiStars” at the Donald Ross Course in French Lick. Registration is at 9 a.m., with a shotgun start at 10 a.m. The scramble will include a continental breakfast, hot lunch on the course, individual and team awards, and a reception. Pete and Alice Dye will be available for foursome photos.

The French Lick Springs Hotel will provide special room rates for those participating in the banquet and the golf scramble. (Rooms must be reserved by August 21 to obtain the special rate.) Proceeds from “Dancing with the SiStars” and the Cook Dome Classic will support the sisters’ ministries — in schools, parishes, church institutions, health care facilities, retreat centers, and social service agencies. The Sisters of St. Benedict of Ferdinand were founded on August 20, 1867, by four sisters from Covington, Kentucky. Today they number 108 and minister in Indiana, Kentucky, Illinois, Maryland, Italy, Peru, and Guatemala. Our Lady of Grace Monastery in Beech Grove was founded by the Ferdinand Benedictine sisters. Currently 10 Ferdinand Benedictines serve in the Archdiocese of Indianapolis.

For more information, call 812-367-1411, ext. 2651, or visit www.thedome.org.

“...The Criterion” Friday, August 10, 2007

We hope that many of our friends can join us for this special celebration of our 140th anniversary!

— Sister Kristine Anne Harpenau
Cardinal honors 100,000th visitor to renovated Baltimore basilica

BALTIMORE (CNS) — As Rosalie Dohm of Woodbridge, Va., climbed the stairs to the nation’s first Catholic cathedral on Aug. 2, she thought it was unusual that Cardinal William H. Keeler was personally greeting each of the visitors from her parish tour group.

The 66-year-old member of St. Elizabeth Ann Seton Parish in Lake Ridge, Va., then found herself in the spotlight when Cardinal Keeler handed her a package and balloons then congratulated her for being the 100,000th visitor to the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary since it reopened last November.

“I’m dumbfounded,” said Dohm, who came on the tour with her parish’s Silver Foxes senior citizen group. “I was excited about seeing this place, but wow. What a shock to be told you are the 100,000th visitor since it opened back up to the public.”

Cardinal Keeler said he was overwhelmed by the number of people who have flocked to the cathedral since it was restored to the vision of its architect, Benjamin Henry Latrobe, the father of American architecture who also designed the U.S. Capitol.

In fact, Dohm is somewhere in the neighborhood of the 108,000th visitor to the restored basilica, but the Aug. 2 date was chosen to symbolically honor a visitor to demonstrate the volume of visitors who have crossed its threshold since November.

With the national spotlight on the basilica’s reconstruction, officials from the Basilica of the Assumption Historic Trust decided to assemble an army of volunteer guides and conduct several organized tours of the building seven days a week, something it only offered once a week befofe the 30-month, $34 million restoration began.

“The expected there to be interest in the basilica once it reopened, but this has been even bigger than we expected,” said Mark J. Potter, executive director of the historic trust. “We’re already on our second visitors’ sign-in book.”

Visitors from all over the world have penned their names and addresses in both of the books, with 52 percent affiliated with Catholic organizations and the other 48 percent representing all other religious groups, Potter told The Catholic Review, Baltimore’s archdiocesan newspaper.

The basilica averages about 12,000 visitors each month, with more than 16,000 entering the U.S. symbol of Catholicism in January, the month that has seen the highest volume to date, he said.

“Some people come for a religious experience,” Potter said, “while others come because they have a particular interest in history or architecture.”

The cornerstone of the downtown Baltimore basilica was laid in 1806. Pope Pius XI elevated Baltimore’s original cathedral to the rank of a minor basilica in 1937, giving it the honor and right to display the papal bell, the papal umbrella and the pontifical seal.

When Cardinal Keeler became archbishop of Baltimore 18 years ago, he launched a crusade to have Baltimore restored to its original grandeur, but said after presenting Dohm with her “bag of goodies” that he was surprised so many have visited the city’s co-cathedral in the eight months since its reopening.

“I was excited about seeing this place, but wow. What a shock to be told you are the 100,000th visitor since it opened back up to the public.” — Rosalie Dohm

“The basilica turned out to be more spectacular than we had hoped for,” he said while standing in the portico of the historic building: “Visitors take away with them a great sense of history.”

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Biblical women: Lot's wife and daughters

Lot was Abraham’s nephew. The two of them migrated together from Ur in southern Mesopotamia, to settle in the land of Canaan. Then they separated and Lot pitched his tents near Sodom. He and his wife and daughters were the only ones left behind as God destroyed the city. The angels warned Lot and his wife and daughters out of Sodom, into the hills, as God began to destroy the city with fire. They told them not to look back at what lies behind. “But Lot’s wife looked back, and she was turned into a pillar of salt” (Gen 19:26). It’s wise advice. It’s the voice of Wisdom “as the tomb of a disregarding soul, a standing pillar of salt” (Wis 10:7), and it’s quoted, “Remember wife Lot when telling people that, on the coming of the Kingdom of God, a person in the old world will not return to what was left behind (Lk 17:32).

Lot and his two daughters were now safe, living in a cave. But it was a lonely existence for two young women. They had both been engaged, and Lot had tried to get their fiancés to leave Sodom with them, but the men didn’t believe him when he said that God was going to destroy the town. Deprived of men their age, and wanting to have children, the two women decided to take matters into their own hands. They approached the only man around. So they pleased their father with wine until he fell asleep and then, as older men often do, they slept with him. They did the same thing the next night, this time the younger daughter taking her turn. Some historians have speculated that without Lot’s knowledge even though he was able to perform.

Perhaps that is why the movie Stewart, who starred in several of Capra’s films, including It’s a Wonderful Life, was famous for his portrayals of such people. Politicians of the time were held to a standard of behavior which most citizens regarded as morally necessary for anyone in authority was expected to be of good character. Present-day politicians are held in high regard as models of it. The reasons for this belief in the virtue of character were found on a religious view that what is good comes from God and returns to God. When we display good character, we reflect all the God that is within us. Perhaps that is why the movie Hud, which we viewed again recently, is the classic depiction of the American opposition between old-fashioned good character and the current dismissal of it. Hud is the story of a modern man (Paul Newman) in conflict with his father’s way of life (Melvyn Douglas), who represents the virtue of character so prevalent in our culture. The support of good character was prevalent in our culture. Film director Frank Capra practically made a career of praising those who displayed it. Jimmy Stewart, who starred in several of Capra’s films, including It’s a Wonderful Life, was an annual tribute to all that is right and the common good.

The virtue of character never goes out of style. The movie Hud, which we watched recently, is the classic depiction of the American opposition between old-fashioned good character and the current dismissal of it. Hud is the story of a modern man (Paul Newman) in conflict with his father’s way of life (Melvyn Douglas), who represents the virtue of character so prevalent in our culture. The support of good character was prevalent in our culture. Film director Frank Capra practically made a career of praising those who displayed it. Jimmy Stewart, who starred in several of Capra’s films, including It’s a Wonderful Life, was an annual tribute to all that is right and the common good.

likelihood, school teachers, ministers, bank presidents or anyone in a position of authority was expected to be of good character. Present-day politicians are held in high regard as models of it. The reasons for this belief in the virtue of character were found on a religious view that what is good comes from God and returns to God. When we display good character, we reflect all the God that is within us. Perhaps that is why the movie Hud, which we viewed again recently, is the classic depiction of the American opposition between old-fashioned good character and the current dismissal of it. Hud is the story of a modern man (Paul Newman) in conflict with his father’s way of life (Melvyn Douglas), who represents the virtue of character so prevalent in our culture. The support of good character was prevalent in our culture. Film director Frank Capra practically made a career of praising those who displayed it. Jimmy Stewart, who starred in several of Capra’s films, including It’s a Wonderful Life, was an annual tribute to all that is right and the common good.

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The state fair’s Pioneer Village reminds us of the Indiana State Fair in Indianapolis. We often used to hear about “character” in times past. This was not, as in the case of “a man of courage,” but rather as part of the Scout code and other arbiter of moral virtue.

Character is a quality of the human condition, which in those days most of us assumed we tried to create in our children, and hoped to possess ourselves. It meant we believed in honesty, loyalty and unselfish concern for the common good.

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**Nineteenth Sunday in Ordinary Time/ Msgr. Owen F. Campion**

**The Sunday Readings**

**Sunday, Aug. 12, 2007**

- **Wisdom 18:6-9**
- **Hebrews 11:1-2, 8-19**
- **Luke 12:35-40**

The Book of Wisdom is the source of the first reading for this weekend. The Exodus began at night with the Hebrew people’s flight from Egypt, where they had been enslaved. God rescued them from their misery, and guided them to life and hope through the instrument of Moses. Very much a part of the story was the people’s homage to God. Although in secret, they worshiped God, their deliverer.

This book of Scripture, along with the other books of the Wisdom Literature, presents itself as the fruit of human logic, as well as of faith, stressing that there is no conflict between the two.

The second reading for this weekend is from the Epistle to the Hebrews, written for Jewish converts to Christianity who faced the same difficulties as those experienced by pagan converts in the first generations of the Church. After the Jews’ rebellion against Rome, quashed so brutally by the Romans in 70 A.D., the legal system of the empire was no friendlier to Jews than it was to Christians.

Christians were beginning to face persecution because they defied laws requiring the worship of Roman gods and goddesses, including the emperor.

This epistle encouraged and challenged these Jewish converts to Christianity. The reading literally sings about the Hebrews’ flight at night with the angels of God.

It is always important to realize that the Gospels were composed not during the Lord’s time on earth, but decades after Jesus lived and preached.

Biblical scholars think that Luke’s Gospel, based fundamentally upon Mark’s Gospel but also using other sources, was written around 80 A.D., a half century after Jesus.

This in no way diminishes its validity but says that the evangelist knew the stresses facing Christians at the time when the Gospel was composed. This would mean knowing the looming persecution and certainly the struggle between the Gospel and the pagan culture.

The words of Jesus chosen by the evangelist and read during this weekend’s Masses are encouraging. They also serve as a warning for the people.

The Lord urges disciples to be prepared. The Lord will take care of them. However, surviving on earth is not the ultimate. Believers will be vindicated by Jesus in the heavenly kingdom. Jesus is the bridegroom. The wedding banquet is the celebration of love and life in heaven.

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**Daily Readings**

**Monday, Aug. 13**
- **Pontian, pope and martyr**
- **Hippolytus, priest and martyr**
- **Deuteronomy 10:12-22**
- **Psalm 147:12-15, 19-20**
- **Matthew 17:22-27**

**Tuesday, Aug. 14**
- **Maximilian Maria Kolbe, priest and martyr**
- **Deuteronomy 31:1-8**
- **Responsio Deuteronomy 32:3-4, 7-9**
- **Matthew 18:1-5, 10, 12-14**
- **Vigil Mass of the Assumption of the Blessed Virgin Mary**
- **1 Chronicles 5:3-4, 15-16, 1:1-2**
- **Psalm 132:6-7, 9-10, 13-14**
- **1 Corinthians 15:54b-57**
- **Luke 11:27-28**

**Wednesday, Aug. 15**
- **The Assumption of the Blessed Virgin Mary**
- **Revelation 11:19a, 12:1-6a, 10bc**
- **Psalm 45:10bc, 11-12ab, 16**
- **1 Corinthians 15:20-27**
- **Luke 1:39-56**

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**Question Corner/ Fr. John Dietzen**

**Seal of confession binds couple receiving penance**

Q _Is it permissible for a husband and wife to receive the sacrament of penance together? We have experienced this in a retreat, and the ceremony was very meaningful and spiritually helpful for us. Recently, however, a priest told us that this practice is never permitted and that each person must go confession alone. How can it be allowed in one place and not in another? (Wisconsin)_

A _The practice you experienced is not uncommon in retreats or other spiritual occasions for married couples, provided, of course, that the husband and wife approve and consider it helpful for their marriage._

As far as I can determine, there is no liturgical or canonical rule that prohibits a couple from receiving this sacrament in one another’s presence.

Three documents especially guide the Church’s practice for the sacrament of penance: the _Decree of the Congregation for Divine Worship and the Liturgy of the Church_ published in 1973; and the section on this sacrament in the _Code of Canon Law_, especially Canons #1599-1601.

None of these documents rules out the legal reception you describe. Canon #4960, for example, provides that individual confession and absolution is the only ordinary means by which a married person may receive the sacrament of penance.

The introduction to the rite speaks, of course, in the singular for this form of penance. But neither of them indicates that the individual be alone, that there be no one else present receiving the sacrament at the same time.

Canonical provision is made, in fact, for occasions when another person may be present when one is going to confession.

Someone in our country, for example, who is too young or unable to understand English may confess through an interpreter as long as scandal or abuse is avoided (Canon #990).

Also, the third form of the sacrament provided for in the “Rite of Penance,” with general confession and absolution for a large number of penitents, assumes that many people are present to each other throughout the ceremony.

While this third rite is an officially approved ritual for penance, Church authorities today broadly circumscribe its lawful use in ordinary circumstances.

If a couple does receive the sacrament of penance with each other, they are both seriously bound, as is the priest, to the seal of confession, which means that they cannot reveal or use any information acquired through the sacrament to the detriment of either person (Canons #983-984).

(____ A free brochure on eumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail at jdietzen@aol.com_.) ***

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**My Journey to God**

**Salute to My Soldier**

I thank you, God, for my soldier, Always on the watch for the evil eyes. The eyes looking at the colorful, The beautiful, the just and the eyes looking at the colorful, The beautiful, the just and the eyes looking at the colorful, The beautiful, the just and The beautiful, the just and under God and the The beauty-loving America.

Nobody else but my hero, My brave, blessed and priceless soldier. Leaves their beloved ones behind, Goes to a foreign land

To engage the evil,

Ony to make sure

Triumph the evil, To engage the evil,

The greatest nation of America

Keeps enjoying peace and prosperity With freedom, But with some caws discreet

The dedication and sacrifice of my soldier They spit on my soldier’s face With cold reception as he returns. And sometimes,

When my soldier comes back

(Munawar Paul resides in Indianapolis. U.S. Army personnel gather flags to place on the graves of fallen soldiers at Arlington National Cemetery in Arlington, Va., in May.)

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

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 137, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
On OtherAlaskan on an... Alaska Cruise and Pacific Northwest Vacation

Join other Catholics and depart (your city) May 10 June 22, 2005 on this 12-day vacation including a seven-day deluxe Alaska Cruise with Holland America Line and a seven-day Pacific Northwest vacation with Your Man Tours. Mass will be celebrated daily on board. In the group who wish to participate. Your group will fly into Salt Lake City starting a six-night coach tour covering the Pacific Northwest visiting Salt Lake City (including the Mormon Tabernacle, Beehive House and Great Salt Lake), Jackson Hole, Wyoming; Grand Tetons National Park; West Yellowstone; two days in Yellowstone (Old Faithful, Norris Park, Madison; Lake Curse of the Ane, the Great, Couloun Dam; Washington; the Cascade Mountains; and British Columbia. In Vancouver you will board your five-star ship, HAL's Sea Princess. Next, travel through a wonderful maze of forests, islands and glacier-draped peaks, past charming coastal villages, mining ships, and whale watching in June. The cruise will depart Seattle and travel through the Inside Passage and on to Alaska. You will have the opportunity to visit the famous Alaskan cities and view native crafts and customs. During your time in Alaska, you will also have the chance to see wildlife such as bears, whales, eagles, and dolphins. 

Alaska is a unique destination where the culture and history of the indigenous people are closely tied to the land and its resources. The cruise will provide you with a comprehensive overview of the region's natural beauty and cultural diversity. You will experience the natural splendor of Alaska's rugged landscapes, glaciers, and wildlife. The cruise will also offer opportunities to explore the rich history and traditions of the Native American, Russian, and British cultures that have shaped the state. 

Alaskan tours and excursions are available at every port of call, offering a wide range of activities to suit all interests. From Glacier Cruises and wildlife watching to cultural exchanges and visits to historic sites, there is something for everyone. The cruise will dock at various ports throughout Alaska, allowing you to explore and discover the unique character of each destination. Whether you are interested in nature, culture, history, or adventure, this Alaska Cruise and Pacific Northwest Vacation will provide an unforgettable experience.
Faith on the fly

Airport chaplains minister to a flock on the move

WASHINGTON (CNS)—In 16 years as a chaplain at Indianapolis International Airport, Father Glenn O’Connor has learned about an important connection between faith and air travel.

An airport can look like a city, with places all around the world, even to a bar and grill.

“Sometimes at airports, you get people who haven’t been to church for a long time or they haven’t been to confession in a long time,” Father O’Connor said. “It gives them a chance to talk to someone they won’t see again. It gives them a chance to come back to their faith.”

Father O’Connor offers that opportunity as one member of the inter-faith chaplaincy staff at the Indianapolis airport. He can often be found at the airport on Wednesdays and Sundays, and he also celebrates Mass every Sunday morning at 10:45 in the airport chapel.

“We usually get between 10 and 15 people. With our chapel, that’s full,” he said.

With a lot of people moving in and out of airports, you get a lot of people who work on weekends. Everyone is appreciative.

Father O’Connor became the chaplain at Indianapolis International Airport because the airport property is within both his parishes’ boundaries.

“I enjoy doing it,” he said. “It’s a unique ministry. I always felt there was a need for it. You get to meet a lot of people you wouldn’t have normally come in contact with.

Can you find holiness at an airport?

Father Michael Zanolo thinks so.

Father Zanolo has been an airport chaplain at Midway and O’Hare International airports in Chicago for the past six years, so he’s spent a lot of time meeting travelers from around the world and workers at the two airports.

From what he has seen, Father Zanolo said, the presence of a chapel and a chaplain can bring comfort amid the stress and worry that travelers and workers often face at airports.

The Chicago archdiocesan priest celebrates Mass in the O’Hare airport and walks around the terminals, bringing “the presence of the Church into a place where people never think of seeing the Church.”

But Father Zanolo said his job is not easy, especially because he is ministering at two airports. Combined, O’Hare and Midway offer 20 Masses a week, and he and the other chaplains also hear confessions every day.

“I’ve heard confessions in all sorts of little nooks and crannies because I bring the chapel out to the people,” he told Catholic News Service in a phone interview.

Although travelers through the airports are alerted to Masses over the public-address system, Father Zanolo said his main outreach is to the people who work at the airports because, with their strange schedules, they often don’t have time to go to Mass at their own parishes.

The number of workers at the airports is enough to keep Father Zanolo and the other chaplains busy.

Approximately 43,000 people work at O’Hare, and another 8,500 people work at Midway.

“It is like having a very big, busy parish with a lot of people moving in and out,” he said.

Catholic priests and deacons are not the only chaplains making the rounds at airports.

At Dallas-Fort Worth International Airport in Texas, Bishop Donald “D.D.” Hayes of Gospel Inspirational Fellowship Tabernacle Church Ministries in Fort Worth has been a chaplain for the last 14 years. With five terminals and 52,000 workers, Dallas-Fort Worth is “like a small city,” he said.

Bishop Hayes spoke to CNS in a phone interview shortly after seeing off members of the military who were leaving their families to return to Kuwait.

Bishop Hayes virtually gives Bibles to the soldiers and comforts the family members when they gather for the deployment.

“It gets pretty emotional,” he said.

Bishop Hayes—who also works with Catholic chaplains at the airport—usually arrives in the morning and stays until 7 or 8 at night, six days a week, but he said he is always on call.

After the Sept. 11, 2001, terrorist attacks in New York as well as Washington, he said he was at the airport for 30 or 40 days straight, comforting travelers who were nervous about flying.

Having a minister in the airport, Bishop Hayes said, helps to calm people and ease their frustration. New security measures, delayed flights and safety concerns can all pile up to make traveling a difficult experience.

And with planes to be checked and bags to be checked, travelers can find comfort in the calm of a chapel or in a conversation with a chaplain, he said.

The U.S. Conference of Catholic Bishops established the People on the Move Ministries as part of Migration and Refugee Services specifically for people who are traveling or who have schedules that make it difficult to participate in parish life, including airline workers, port workers and fishermen, said Scalabrinii Sister Myma Tordillo, the ministry’s coordinator.

The first airport chapel was started at Boston’s Logan International Airport in 1950 by the late Cardinal Richard J. Cushing. A year later, a chapel was opened in New York City at Idlewild Airport, now called John F. Kennedy International Airport.

Under the direction of the bishop’s Committee on Migration, the National Conference of Catholic Airport Chaplains was created in 1986. Father Zanolo was named president of the conference in 2005.

Currently, 31 airports in the United States have Catholic chaplains.

Father Gerard Walker, a priest of the Diocese of Brooklyn, N.Y., has been a chaplain at JFK airport for about a year and a half.

Having a chapel and a chaplain at JFK, he said, is a luxury, but it’s one that Catholics who come to the airport feel more comfortable with.

“With the presence of the chaplain, they feel right at home,” he told CNS. “So they might be from, I don’t know where, somewhere in Indiana, and they just march in and they are right at home.”

And with some people, Father Zanolo said, feel more comfortable openly discussing issues with him than perhaps with their familiar parish priest.

“I’m an anonymous priest for them, so if there is something that is burdening them, that they may not have felt comfortable talking to their pastor about, I’m somebody they may never see again,” he said. In these cases, however, Father Zanolo also refers them to their own parish or diocese.

Not only does Bishop Hayes provide a calming presence for travelers and workers at Dallas-Fort Worth, but he said he loves working at an airport. He has gotten to know many of the airline workers and said his experience as a former lay chaplain for the U.S. Air Force helps him to relate to them.

He said he also has enjoyed meeting travelers who pass through the airport.

After more than a decade there, and he his fellow chaplains have some interesting stories about passengers, including one couple who met on an American Airlines flight. Later, when they got engaged, they asked a chaplain to come on the plane with them and marry them in the air.

“It really broadens your perspective on the world,” he said.

(Criterion assistant editor John Shaughnessy contributed to this story.)

What is the New Testament?

The Archdiocese of Indianapolis and Saint Meinrad Seminary & School of Theology are offering a ten-week course emphasizing how the early church used cultural and literary resources to explain the mystery of Jesus in the books of the New Testament. This course is one of the classes for the Eclesial Lay Ministry program (ELM).

All interested persons are invited to participate, subject to class size limitations.

Instructor: Sister Barbara Leonhard, O.S.F.

Where: Edward T. O’Meara Catholic Center
1400 N. Meridian St., Indianapolis
When: Thursdays from 1:30—4:30 p.m.
September 6 — November 15, 2007
Cost: $225.00 Subsidy for parish lay ministers may be available through the Archdiocese of Indianapolis.

Contact: Suzanne Yakimich
Director of Lay Ministry Formation
Archdiocese of Indianapolis
1-317-236-7252 or 1-800-382-9856 ext. 7235

Faith on the Fly

There are at least 31 U.S. airports with religious services for Catholics and people of other faiths.

Catholic chaplains

celebrate Masses in

Airports across the country.

Cincinnati/Northern Kentucky Intl.
Cleveland Hopkins Intl.
Chicago Midway Int'l
Chicago O'Hare Int'l
Indianapolis Int'l
Memphis Intl.
Minneapolis/St Paul Intl.
Minneapolis/Loring Field
Midwest Connection
Newark Liberty Intl.
Boston Logan Intl.
JFK Intl.
Buffalo Intl.
Dulles Intl.
Washington Nat'l
Boston Logan Nat'l
Reagan Washington Nat'l
Washington Dulles Int'l
Richmond Intl.
Fort Lauderdale Hollywood Intl.
Jacksonville Intl.
Miami Intl.
San Antonio-Badcrlon Intl.
Greenfield, Ind.