By John Shaughnessy

First year at Cristo Rey High School in Indianapolis changes students’ lives

It’s nearly impossible to capture the first year of a new Catholic high school with just one story, but Providence Sister Jeanne Hagelskamp has never been one to shy away from a challenge.

As the president of Providence Cristo Rey High School in Indianapolis, Sister Jeanne considers the request and then begins to share a telling moment about her school—the latest in a national network of 19 schools which are building a reputation for helping students from low-income families through a work-study program that changes lives.

The moment occurred this spring, shortly after Sister Jeanne met with all the students to remind them that they needed to keep pushing themselves academically, that she and the school’s teachers won’t accept anything less than their best efforts.

After the meeting, one student who is learning disabled went to her guidance counselor in tears, worried that her struggles in her classes would lead her to being asked to leave the school. When the guidance counselor told Sister Jeanne about the girl’s concerns, this time it was Sister Jeanne who cried.

“I met with her and told her she works so hard,” Sister Jeanne recalled. “She said, ‘Sister, at my other school, they let me sit because they didn’t think I could do the work. They just gave me grades because they didn’t think I could earn them. At Providence Cristo Rey, I discovered something I never thought I could accomplish. I know I can earn the grades I get.’ That’s why I love the school so much.”

Sister Jeanne paused. As fresh tears streaked down her cheeks, she continued, “I told her, ‘I promise you. We’ll work so hard to get you where you want to go’. She was crying. I was crying. Certainly the year has had its challenges and frustrations, but then you remember the kids’ stories and you understand why you’re doing this.”

She knows she was challenged the other four days at school.

“I’ve become more independent, classes have gotten a lot harder, there’s been a lot more homework for sure, and the teachers have been on our backs about a lot of things,” she said. “That’s good. They are caring about us. They don’t want anything to happen to us or anyone around us. “My mother wants me to be here. She thinks it’s a benefit to get a step ahead.”

Dreams and inspirations

Getting a step ahead has been the dream of the Cristo Rey network of schools since the first one opened in Chicago 12 years ago. Jesuit Father John Foley—the chairman of the national Cristo Rey network of schools—believes that “every child deserves a chance” and “we shouldn’t tolerate any more waste of talent in our big cities today.”

Sister Jeanne has her own inspiration for the Cristo Rey school in Indianapolis, which is sponsored by the Sisters of Providence. The inspiration comes from the flock’s souls.

Priest urged to care for their bodies the way they care for flock’s souls

WASHINGTON (CNS)—With studies confirming that a high percentage of U.S. clerics are overweight and lead inactive and nutritionally unhealthy lifestyles, several Catholic leaders in interviews with Catholic News Service said priests should focus on their bodies with the same care they give the souls of their parishioners.

“We should remind our priests to take the time for relaxation and physical exercise,” said Baltimore Archbishop Edwin F. O’Brien, himself a physically fit 69-year-old Catholic leader. “It’s very important for their health and their ministry.”

A 2001 national survey of more than 2,500 Christian religious leaders—conducted by the pastoral leadership research project “Pulpit and Pew” based at Duke Divinity School in North Carolina—said that 76 percent of Christian clergy were either overweight or obese. 15 percentage points higher than for the general U.S. population.

The “Pulpit and Pew” study was the largest of recent surveys conducted on the health of clergy of several Christian denominations, all reaching similar conclusions.

“I probably would agree with that finding because I know a lot of over-weight priests,” said Father David Garcia, director of the Old Spanish Missions in San Antonio. “I’m determined not to ever become one.”

The 58-year-old priest—who combines a strict regimen of running, weightlifting and martial arts six days a week to maintain a body fat percentage of 13 on his 5-foot-7-inch, 148-pound frame—believes his body is a gift from God and that it is his duty to be a good steward.

Though Father Garcia has been athletic since he was a child, he said that five years after his ordination he became the secretary to his archbishop and began attending high-profile social functions that came complete with servings of rich foods. Six months into the job at the age of 30, he noticed his pants had become pretty snug.

“I looked at my archbishop and asked myself, ‘Do you want to be a fat old man before your time?’” he said. “So I looked at my lifestyle, began to study nutrition, began to run ... and then diversified my workout program. It’s been a big part of my priesthood. You’re more
Survey shows many Catholics pray regularly, but fewer active in parish

WASHINGTON (CNS)—Less than a third of U.S. Catholics participate regularly in selected pastoral or community activities at their parishes, though nearly 80 percent in selected pastoral or community activities at their parishes, though nearly 80 percent

Among other things, the program involves

Facilities in Indianapolis and New Albany. Among the many details that stand out in the current report is that only 31 percent of Catholics say they participate monthly in at least one of selected activities through their parishes, including the church choir, community or volunteer work, work with children and parish social activities. Of those activities, the highest rate of participation was 20 percent who said they attended social activities at least once a month.

Thirty-seven percent of all people surveyed—which included atheists, agnostics, parishes, including the church choir, and another 39 percent who go to Mass at least a third of U.S. Catholics say they participate monthly in at least one of selected activities through their parishes, which includes the church choir, community or volunteer work, work with children and parish social activities. Of those activities, 20 percent who said they attended social activities at least once a month.

Three-quarters of all people surveyed—which included atheists, agnostics, parishes, including the church choir, community or volunteer work, work with children and parish social activities. Of those activities, the highest rate of participation was 20 percent who said they attended social activities at least once a month.

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Future deacons to extend Church's reach into the community

By Sean Gallagher

The first 25 men to be ordained as permanent deacons in the archdiocese will start ministering in their respective parishes soon after they are ordained in a historic liturgy on June 28 at SS. Peter and Paul Cathedral in Indianapolis. Most Catholics in central and southern Indiana will experience their service within their parishes, often during weekend Masses. Some will also provide instruction in catechetical programs and parish-based charitable ministries.

There is another aspect of these men’s ministry that, at least initially, few of their fellow parishioners will see, but it will be important in extending the reach of the Church into the broader community.

Most of the deacon candidates have been assigned by Archbishop Daniel M. Buechlein to specific ministries outside their parishes.

Their ministries will occur in hospitals, nursing homes and correctional facilities along the historic Plains of Abraham where, in 1663, the French for control of Quebec. It also can be an aid to the ministry of deacons in parishes, as their work can involve ministering in places where the Church’s reach has been limited.

One of the deacon candidates, Lawrence French, has experienced this for the last two years at Manderley Health Care Center, a nursing home in Osgood. The participants in the Bible study are a mixed group of Catholics and non-Catholic Christians.

Deacon candidate Wesley Jones’ non-parish ministry will be to work with non-Catholic Christians of other traditions. He hopes through his preaching at churches of other faiths in the community to sensitize people in my parish to the Eucharist.

The Eucharist is the Church’s “most beautiful treasure” and the Church’s “most powerful witness in ministry,” said Davis.

Deacon candidate Lawrence French, third from left, leads a Bible study on June 5 at Buckingham Village, a senior citizens apartment complex in Osgood. The participants in the Bible study are a mixed group of Catholics and non-Catholic Christians.

Deacon candidate Wesley Jones’ non-parish ministry will be to work with non-Catholic Christians of other traditions. "It excites me to be able to model and also to lead the laity into doing, really, what their mission in the Church is, to evangelize the culture," said Davis.

"I think I can be a bridge between some of the things that are going on here, the outreach of the Church, to get them involved in them," Davis said.

"Maybe that will be a function of the deacon in some parishes—to help get things organized in areas where you can visit the sick, visit the nursing homes, visit the jails. And then you can pull back from that once that ministry is in place and then go into another area."

(To read profiles of the archdiocese’s future deacons and articles about the life and ministry of deacons, log on to www.archindy.org/deacon.)

QUEBEC CITY (CNS)—The Eucharist is the Church’s “most beautiful treasure” and introduces the faithful to eternal life, Pope Benedict XVI said June 28 during his visit to Canada, where he and his fellow deacons will celebrate with his parish community, most on the weekend of June 29-29.

Pope Benedict urged participants to "wrestle with the Eucharist, to reflect upon the Scriptures in a Bible study "so as to bear witness courageously to the truth of the gospel," he said.

The Mass took place in a park marking historic battlegrounds, where in 1579 the British defeated the French for control of Quebec. The giant screens showed not only close-ups of the liturgical celebration and wide shots of the massive crowd, but also glimpses inside the Vatican of the Pope watching the celebrations on television.

Slovakian Cardinal Jozef Tomko, who acted as the pope’s representative throughout the weeklong congress, celebrated the closing Mass.

A gentle rain began to fall during the opening procession as hundreds of priests, bishops and cardinals made their way across the soggy grass toward the altar located on a raised wooden platform. Its design suggested the prow of a ship.

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Via satellite video, pope urges Catholics to make world better

Pope Benedict XVI

Via satellite video, Pope Benedict urged Catholics to make the world a better place, saying, "We must not cease to fight so that every person is respected from conception to natural death, that our rich societies welcome the poorest and restore their dignity, that every person can live and feed his family, and that peace and justice radiate on all continents," he said.

"In the Eucharist, Christ's sacrifice is constantly renewed, Pentecost is constantly renewed," he said.

"The Mass took place in a park marking historic battlegrounds, where in 1579 the British defeated the French for control of Quebec. The giant screens showed not only close-ups of the liturgical celebration and wide shots of the massive crowd, but also glimpses inside the Vatican of the Pope watching the celebrations on television.

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On a separate raised platform, a choir and a brass ensemble provided the music for the liturgy that incorporated many prayers, including the Nicene Creed, sung in Latin. The pope noted Quebec’s celebration of the 400th anniversary of its founding, calling it an opportunity to recall the values of the pioneers and missionaries who founded the Church in the French settlement.

He recalled St. Jean de Brebeuf and other Canadian men and women who played key roles in developing the missions of the Church and building Canada’s social and cultural institutions. 

No general admission tickets available for diaconate ordination

The ordination of the first class of permanent deacons for the Archdiocese of Indianapolis will be a great occasion for our local Church. All are invited to pray for these 25 men as their ordination approaches.

However, because of the number of family members and guests invited, there will be no general admission for the ordination liturgy, according to Benedictine Father Bede Cisco, director of the archdiocesan Office of Deacon Formation. All guests attending the liturgy must purchase tickets.

Each newly ordained deacon will celebrate with his parish community, most on the weekend of June 29-29.

Father Bede said. 
Welcome, new deacons

We offer heartfelt congratulations to the men who will be ordained permanent deacons on June 28. Twenty-five men entered the diocesan program four years ago, and the same 25 men will be ordained as part of the first class of deacons in the history of the Archdiocese of Indianapolis.

Deacons are unique in the Catholic Church. They are the only ones who can receive all seven sacraments. (Men whose wives have died can be ordained permanent deacons or priests, and also thereby receive all seven sacraments.)

Catholics are generally familiar with the role of deacons since they have encountered them frequently when attending Mass in other dioceses. It wouldn’t hurt, though, to review some of the basics about them.

When those 25 men receive the sacrament of Holy Orders on Saturday, they will be known as deacons. One word to hear them called “lay deacons,” but it can be understood to mean simply that the man deacon is being promoted largely because of the difficulty of getting women to agree to donate their eggs.

Most women balk at the idea of handing over their own eggs voluntarily so that scientists can use them for cloning experiments. Not only is the procedure for obtaining eggs invasive, painful and dangerous for women, but they often feel a natural protectiveness toward their own eggs, their fertility and any children they might conceive.

This instinct to “protect our own” is deeply rooted not only in human beings, but throughout the animal kingdom and the only most cursory ethical reflection is needed to grasp the moral problem with creating human embryos in laboratories, using an admixture of cow components, in order to scientifically cannibalize them.

We need to ask ourselves if we must protect one’s embryonic offspring very powerfully illustrated in the case of the Emperor Penguins.

The story of the breeding habits of Emperor Penguins has fascinated millions in the last few years. “March of the Penguins” is a reversion to the barbarism of former ages. The desire for our own through embryonic stem research—such as many might wish to clothe in terms of science—is a natural instinct to protect our own embryonic children as mere objects for scientific agrarianization, treatment and experimentation.

Some in our society pretend that this type of scientific research represents “progress,” but it actually represents a regress to a time when children were considered objects to be disposed of by others.

One reason that March of the Penguins was so successful was because of the way it highlighted the kind of parental love, protection and sacrifice that we offer to our own children. This does not mean, of course, that children are to be seen as sacred, but that they are to be seen as good in their own right, persons with rights and dignity entitled to the care of their parents. This is such a commonplace idea that we do not stop to consider it a great civilizational achievement, but it is.

In the ancient world, both infanticide and child sacrifice were not rare, and in general the legal status of the child was akin to another property in the household. It was the long performing work of centuries—drawing upon both religious and civil resources—to arrive at the cultural and legal consideration of the child as an object for the benefit of others, but that the child must be treated as a subject for his own sake.”

Today, however, we are being powerfully tempted to subvert these proper protections and instincts, including forcefully removing our young from the protective harbor of the womb via abortion, and by going even further and desecrating our own embryonic children as mere objects for scientific agrarianization, treatment and experimentation.

In selecting deacon candidates, the Church has to consider the competencies of “seven reputable men, filled with the Spirit and wisdom.” St. Stephen was one of the first deacons, and also the first martyr. St. Lawrence was a deacon who served Pope Sixtus II and was martyred during the persecution of the Emperor Valerian in 258. He was responsible for the material goods of the Church of Rome and the distribution of alms to the poor. When the Romans demanded the Church’s treasures, Lawrence showed them the poor and the crippled. He was placed on a red hot grill, where he made the famous comment that he was roasted on one side and should be turned over.

Since March 14, The Criterion has been publishing profiles of the new deacons. Two of them were featured in most of our issues since then. We hope, therefore, that you have come to know these men. It is an extraordinary class. In selecting deacon candidates, the Church wants mature men, but not necessarily older ones. Our deacons range in age from David Hem’s 39 to Ronald Stier’s 71, but more than half of them are in their 50s. All are or have been married. Timothy Hefler’s wife died last year, so Hefler is making the commitment to his calling. A deacon may not remarry if his wife dies.

The deacons will be expected to devote 10 to 12 hours a week to their service for the Church. Some will undoubtedly do more that, especially those who are retired or are already employed by a parish or a Church agency.

We’re confident that our first deacons will make great contributions to our local Church. We welcome them. — John F. Finn
Seeking the Face of the Lord
Buscando la Cara del Señor

Get up, look up and carry on because of Jesus

(Tercero de la serie)

Weren’t you there when he fell upon the ground?”

The Third Station on the Way of the Cross marks the first time that Jesus fell upon the ground; it is no surprise that after a night of brutal scourging and crowning with thorns the loss of blood would have so weakened Jesus to the point of physical collapse. He could hardly have had physical control under the heavy weight of the wooden cross. Jesus meets his physical limit early on the way to Calvary. Falling to the ground must have been an added humiliation for Jesus, who was a fairly young man in his prime. It is useful to think of the very human dimension of Christ’s Passion because our imagination helps us realize more vividly how much love he had for us.

It is important to make the connection to the suffering of Jesus personally because we are included as the beneficiaries of his loving sacrifice. Our faith is a personal commitment in a relationship of love and friendship with Jesus. We believe in the person of Jesus and what he did; in other words, faith is not just an abstraction. Salvation is not just something generic. It is personal. We can look at what happened on the Via Dolorosa in Jerusalem 2,000 years ago as a real-life demonstration about how to cope with seeming failure in living up to our expectations in life.

The fall of Jesus has a profound spiritual meaning because a sense of spiritual failure can become a temptation against hope. When Pope Benedict XVI visited the United States last April, he came bearing the simple message, “Christ our Hope.” Repeatedly, the Holy Father addressed the need for hope in our culture, and he pointed to Christ as the source of it. Perhaps in times of discouragement, it is helpful to remember that on the way to winning our redemption from sin and death on the Cross on Calvary, the decisive foundation of our hope, Jesus fell upon the ground. He fell, but he got up and completed the act of our redemption. Even in his apparent failure and weakness, he offered us a witness of perseverance and endurance.

I think it was in the summer of 2007 that I happened onto the annual televised induction of new members into the National Football League’s Hall of Fame. In particular, I tuned in just as Michael Irvin of the Dallas Cowboys was acknowledging his reception of the honor. In the course of his remarks, he admitted that he had always been the husband and dad he should have been. He apologized to his wife. And then he invited his two young sons to stand as he exhorted them, saying he hoped they would be better husbands and fathers than he had been.

And he told them, “If you fall, get up, look up and don’t give up.” For emphasis, he repeated it.

It is easy to give his admonition a spiritual application. Failure, sin, can lead to giving up in discouragement.

On the one hand, there may be the complicating hazard of indifference. On the other hand, a false sense of perfectionism can be equally misleading.

Even for great saints, becoming holy, leading a good life, often meant being willing to get up and start over again. The real spiritual failure is to give up and quit trying to become holy.

We can become spiritually and morally lukewarm if we become indifferent to the lesser sins, if we become comfortable with the “small” sins or faults.

Becoming comfortable with venial sins can become a setup for grave sins; the habit of serious sin does not happen suddenly. Getting up, looking up and not giving up is based on faith in God’s mercy and the help of his grace.

We are saved by God’s grace, not by our actions alone. Perfectionism is based on the fallacy that salvation depends on our initiative alone. Practically, it tends to push God out of the picture. In fact, this state can be one that is lacking in faith, at least practically speaking.

We are created in God’s image and in baptism we are united with Christ. Sin can not only cause a rupture in our relationship with Christ. Worse still, it can eclipse our belief in God’s mercy, which was won for us so passionately in the Passion of Christ.

We can get up, we can look up and we can carry on because of Jesus. He fell upon the ground, but he got up and went on to Calvary.

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

Archbishop Buechlein’s intention for vocations June Women Religious: that their love of God and the religious charism may be widely encouraged and appreciated.

Levántate, alza la vista y sigue adelante por Jesús

El verdadero fracaso espiritual es darse por vencido. Levantarse, alzar la vista y seguir adelante por Jesús.

Por otro lado, tenemos el complejo peligro de la indiferencia. Por otra parte, un falso sentido del perfeccionismo puede ser igualmente engañoso.

Aun para los grandes santos alcanzar la santidad llevando una buena vida ha significado con frecuencia estar dispuestos a levantarse y comenzar otra vez desde cero. El verdadero fracaso espiritual es darse por vencido y cesar en el intento de alcanzar la santidad.

Si nos tornamos indiferentes a los pecados menores, si no nos incomodan los “pequeños” pecados o fallas, podemos volverse indiferentes espiritual y moralmente.

Volvemos indiferentes ante los pecados menores puede convertirse en el antecedente de los pecados mortales; el hábito de cometer pecados graves no se adquiere repentinamente. Levantarse, alzar la vista y no darse por vencido tiene su fundamento en la misericordia de Dios y el auxilio de su gracia.

Somos salvos por la gracia de Dios, no solamente por nuestras acciones. El perfeccionismo se basa en la Falacia de que la salvación depende únicamente de nuestra propia iniciativa. Prácticamente se tiende a sacrificar a Dios del paterostema. De hecho, esta condición puede considerarse como carente de fe, al menos en lo que se refiere a la práctica.

El reto que se nos presenta cuando caemos es creer en lo profundo de nuestra ser que la bondad es más poderosa que la maldad.

Hemos sido creados a imagen de Dios y en el bautismo nos unimos con Cristo. El pecado ocasiona no solamente una ruptura en nuestra relación con Cristo. Lo que es peor aún: puede eclipsar nuestra creencia en la misericordia de Dios que fue conquistada para nosotros de manera comoverdadora en la pasión de Cristo.

Podemos levantarnos, podemos alzar la vista y poderemos seguir adelante por Jesús. Él cayó al suelo pero se levantó y siguió hacia el Calvario.

¿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 Indianápolis 1400 N. Meridian St. P.O. Box 1410 Indianápolis, IN 46202-1410

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La intención de vocaciones del Arzobispo Buechlein para junio

Mujeres Religiosas: que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

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

June 4-6
Saint Meinrad Archabbey, 100 Hill Drive.

July 11-12

July 13

August 22-24
Saint Meinrad Archabbey, 100 Hill Drive.

September 19-21

September 20
Monastery Immaculate Conception, Kordes Center, 641 E. 14th St., Ferdinand. “Saturday Morning at the Dome—Staying Grounded in the Midst of Change,” Benedictine Sister Jane Will, presenter. 9:30 a.m.-12:30 p.m., $35 includes continental breakfast and lunch. Information: 812-923-8817 or retreats@mountsauintfrancis.com.

October 7-9
Saint Meinrad Archabbey, 100 Hill Drive.

October 9-12

October 10-12
Saint Meinrad Archabbey, 100 Hill Drive.
St. Meinrad. “Praying with Icons,” Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 18
Monastery Immaculate Conception, Kordes Center, 641 E. 14th St., Ferdinand. “Saturday Morning at the Dome—Be Salt! Be Light! Be Fully Alive!,” Benedictine Sister Karen Joseph, presenter. 9:30 a.m.-12:30 p.m., $35 includes continental breakfast and lunch. Information: 812-923-8817 or smalainitalia@theodore.org.

October 19

October 24-26

October 27-31
Saint Meinrad Archabbey, 100 Hill Drive.

Awards

Devin Rouche, a student at Roncalli High School in Indianapolis, was one of the first-place winners in the Grade 10 division of the 2008 U.S. “Try Pray! It Works!” contest, a national competition that encourages students to express their faith through art, poetry and prose. The contest is sponsored by Family Rosary of Holy Cross Family Ministries. Devin’s award-winning entry, which was selected from more than 3,000 entries, was a poem that he composed about how St. Thomas Aquinas has inspired and influenced him.

Associate Award

Judy Hillman, center, holds the Partners in Ministry Award that she received earlier this month during the national meeting of the National Conference of Associates and Religious in Vienna, Va. Hillman is the co-director of the Oldenburg Franciscan Associates. With her are, from left, Franciscan Sister Joan Laughlin, Hillman’s current co-director, and Franciscan Father Piller, co-founder of the Oldenburg Franciscans and a former associate co-director.

Events Calendar

June 27
Firefighters Union Hall, 748 Massachusetts Ave., Indianapolis. St. Mary Parish, social, 6:30 p.m. 330 person. Information: 217-367-3983.

Prime Banquet Hall, 2615 E. National Ave., Indianapolis. Holy Name of Jesus Parish, “100th Anniversary Dinner and Dance,” 7-11 p.m., $25 per person. Information: 317-784-3545 or sheilahallnume@email.com.

Carmelite Prioresses

Carmelite Sister Jean Alice McGoff, left, prioress of the Monastery of the Resurrection in Indianapolis, talks with Carmelite Sister Anne Brackmann, prioress of the Monastery of St. Joseph in Terre Haute, after a Mass on June 21 in the chapel at the Indianapolis Carmel on Cold Spring Road. The Carmelites run their Indianapolis monastery to the campus of the Sisters of the Third Order of St. Francis in Oldenburg on June 30. The Archdiocese of Indianapolis recently purchased the Monastery of the Resurrection for use as the Bishop Simon Brute College Seminary.

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Environmental exegesis: Two sets of commandments

VATICAN CITY (CNS)—Anytime there’s a mention of a new Ten Commandments at the Vatican, journalists start salivating. So the buzz was high when a new “Decalogue for the Environment” was promised in early June.

As it turns out, though, these Ten Commandments were not headline material. Instead of a list of “Thou shalt nots,” a Vatican official presented a set of 10 basic principles to keep in mind on environmental issues.

Meanwhile, an Italian theologian and spiritual adviser to Italy’s national agricultural federation came up with his own Ten Commandments, focusing on what he called “ecological sins.”

As the environment continues to evolve as a main theme of Pope Benedict XVI’s pontificate, here is a look at these two takes on offenses against environmental ethics—one nuanced, the other more pithy.

Bishop Giampaolo Crepaldi, secretary of the Pontifical Council for Justice and Peace, offered 10 principles drawn from the Compendium of the Social Doctrine of the Church. Here is an abbreviated version:

1. The human being, created in God’s image, is placed above all other earthly creatures, which must be used and cared for in a responsible way.
2. Nature must not be reduced to a utilitarian object of manipulation, nor absolutized or placed above human dignity.
3. Ecological responsibility involves the entire planet in a common duty to respect a collective good, for present and future generations.
4. In dealing with environmental problems, ethics and human dignity should come before technology.
5. Nature is not a sacred or divine reality, removed from human intervention. Thus, human intervention that modifies some characteristics of living things is not wrong, as long as it respects their place in the ecosystem.
6. The politics of development must be coordinated with the politics of ecology, and environmental cost in development projects must be weighed carefully.
7. Ending global poverty is related to the environmental question, remembering that the goods of the Earth must be shared equitably.
8. The right to a safe and clean environment needs to be protected through international cooperation and accords.
9. Environmental protection requires a change in styles of life that reflect modesty and are controlled on a personal and social level. That means moving away from the logic of consumerism.
10. Environmental issues also require a spiritual response and a greater awareness that the created world is a gift of God.

Msgr. Carlo Rocchetta, who works as a sort of chaplain to Italian farming organizations, took a more traditional approach and used the Ten Commandments schema—though his adaptation would never fit on stone tablets:

1. I am the Lord your God: You shall not cause situations of danger or death in the order of nature, especially if they can become permanent and uncontrollable.
2. You shall not commit violence to the created world and its integrity: There exists an “ecological sin” that offends me, just as a personal or social sin-offends me.
3. Remember to respect the unity of the life-system and the interdependence that exists among beings: The future of humanity is at stake. Seek a lifestyle that is moderate, just and respectful of nature and the common good.
4. Honor the variety of living creatures, flora and fauna: It is a gift and a richness for all, do not impoverish or destroy it. Appreciate biodiversity, value and promote it.
5. You shall not kill economic democracy, social justice and solidarity in the name of economic and financial powers that cancel the freedom, creativity and initiative of smaller entrepreneurs.
6. You shall not use the genetic patrimony and the knowledge of the human genome for profit or gain: All that is written in creation is shared and should serve the good of all humanity.
7. You shall not steal or create new forms of poverty and exploitation of the weakest, using a perverse economic system in which the poor make the rich richer.
8. You shall not bear false witness to consumers, lying about products, generating food insecurity or even disease. Respect life in all its forms and work to produce safe foods.
9. You shall not desire agriculture without farmers, anonymous and disconnected to the land. Value the task of “custodian” and “cultivator” that I entrusted to man from the beginning.
10. You shall not destroy traditional regional products or those of quality, the tastes and flavors of the Earth, do not contaminate healthy seeds and livestock with cultures and fodder that may not be safe. Intervene in nature to improve it, not to threaten or do violence to its delicate balance. Whichever version of the “environmental commandments” are used, it is clear that following them closely would challenge the current system of agricultural economics and personal consumption.

It bears remembering that the Vatican itself has, to some degree, tried to go greener: installing solar panels for example, and collaborating in a reforestation project in Hungary designed to offset carbon emissions from Vatican City. Last year, Pope Benedict suggested that Sunday be considered “the Church’s weekly feast of creation.” It is a theme that he is expected to develop in his upcoming social encyclical.†
PROVIDENCE
continued from page 1

St. Theodore Guérin, the French sister who came to Indiana in 1840 and forever changed the course of education in this state by establishing and staffing schools that gave people from all backgrounds the opportunity to learn and grow in their faith.

Every day, Sister Jeanne calls upon the advice that St. Theodore gave her fellow Sisters of Providence more than 160 years ago: “Have confidence in the Providence of God that so far has never failed us. Groping along slowly, He patiently, He trustful. And rest assured, if you lean with all your weight on Providence, you will find yourself well-supported.”

Sister Jeanne is even more convinced of the wisdom of those words after the first year of Providence Cristo Rey.

“It’s been a year of ups and downs,” she said. “The upside is looking at all the situations in which students have beat all the odds and done some amazing things. There are just some amazing turnarounds.”

Just ask Terry Majors, 15, who just completed his freshman year at the school.

“My grades weren’t that good in the first semester,” he said. “Now, I’m getting A’s and B’s.” The school has showed him how to be a role model. It showed me how to step up my responsibility. When you step up your responsibility, you get more things done. I’m trying my hardest.”

He had the same approach in his job at Duke Realty Corp. in Indianapolis, where he performed a variety of duties, including work on a computer. He dreams of becoming a lawyer someday and eventually president of the United States.

“Last year, I wasn’t as comfortable as I am now,” he said. “I used to be a wise guy. Now, I’m at a school that has boosted my confidence. I want to be where people can believe in me. This school wants you to be successful. This school taught me a lot through the year. It’s why I am who I am.”

Facing challenges with faith

While there were many success stories, the first year brought challenges, too.

“The biggest challenge is that in many cases the students haven’t been challenged before and they know they’re not going to get by without being challenged here,” Sister Jeanne said. “There’s been a fear of failure. The hurdle we had to help them jump is that in getting to see if you can do it. If you fail, we’ll find another way to help you do it.”

The other big challenge is recruiting new students—and keeping them.

“Trying to get the word out is really hard,” Sister Jeanne said. “Most of the students aren’t in the Catholic schools.”

She hopes to have an incoming class of 100 students enter the school in August. Of this year’s 90 students who started the school year, about 70 finished the year at Providence Cristo Rey.

“Typically, our schools [in the Cristo Rey network] lose about 30 percent of the students during freshman year,” Sister Jeanne said. “It’s a tough transition for kids. We lost some because of behavior or they were looking for an easier environment. Some of it was our choosing, some was because of transportation problems. One student didn’t seem to believe in God.”

When a student left the school for any reason, Sister Jeanne took it personally.

“She doesn’t want to give up on the kids,” said Anne O’Dea, the school’s director of admissions. “What makes her so right for this school is that she continues to give everything she can for these students to be successful.”

That commitment often meant arriving at the school at 6 a.m. and not leaving until 10 p.m.

“I don’t think our faculty and staff have worked this hard in their lives, but it’s worth it,” said Sister Jeanne. “I look at our kids and I know their families’ histories. The challenges some of our kids face make our challenges totally insignificant.”

O’Dea shared the story of one student who spoke at a meeting for prospective students and their parents. The student told the audience that there have been times when he wanted to leave the school. Then he shared the reason why he’s glad that he stayed.

“He told this story of his best friend who was with gang members and they wanted to rob this store,” O’Dea said. “He said his best friend is now in jail. He said to the group, ‘You know where I was? I was in school.’

Sister Jeanne listened to that story and nodded. For her, it’s another story of Providence at work at Providence Cristo Rey.

“I really believe that many of these kids would not have some doors opened to them in the future if it wasn’t for this,” Sister Jeanne said. “It hasn’t been easy. But over and over, all you have to do is look at the faces of these kids, and I wouldn’t have it any other way.

“We’re doing everything we can to change the lives of these students.”

(Far more information about Providence Cristo Rey High School, contact the school at 317-860-1000 or log on to www.providencecristorey.org.)

Employer jumps at chance to support school’s work-study program

By John Shaughnessy

Nearly 50 years have passed, but Michael Evans couldn’t resist another opportunity to show his appreciation for a teacher who had influenced his life.

When Providence Cristo Rey High School in Indianapolis sought companies to participate in its unique work-study program, Evans didn’t hesitate in committing the involvement of the business he founded and leads, AIT Laboratories in Indianapolis.

“I was taught by the Sisters of Providence in high school,” says Evans, a 1961 graduate of Our Lady of Providence High School. “The sister who taught me physics and chemistry was Sister Janet Bodine. I wasn’t a very good student, but she was a good teacher.”

Because Sister Janet gave Evans an opportunity to learn, he figured he could do the same for some of the students at Providence Cristo Rey, which opened in August of 2007.

“I thought it was a wonderful opportunity for us as well as our students,” Evans says. “They work hard. It inspires our employees to see these students work so hard and go to school full time. And it shows these kids they can do the work. They work side by side with our employees.”

That’s the approach that Providence Cristo Rey High School seeks from the 30 businesses who have agreed so far to be corporate sponsors in the work-study program.

“In the work-study program, teams of four students job-share one full-time, entry-level position,” explains an information sheet for the school. “Each student works five full weekdays each month during normal business hours, and class schedules are arranged so no student misses academic classes due to work.”

“Through this program, students have the opportunity to gain experience in a professional work setting, fill the employment needs of local businesses and earn 75 percent of their tuition.”

The concept has been embraced by businesses, he said, the president of Shiel Sexton, a construction company in Indianapolis.

“This isn’t a feel-good, take-a-child-to-a-ballgame experience,” Dilts said. “This is a real-life experience. This gives a young man or woman access to a professional world where they can work and say, ‘I like that, I want to do that.’ I’ve seen remarkable progress in my students by being in this environment.”

The program also connects professionals with the students, offering a chance to make a difference in the young people’s lives.

Evans has had that impact on Brittnee Vaughn, a 15-year-old freshman at Providence Cristo Rey. She continues to work this summer as a specimen processor at AIT, analyzing and recording information. When she told Evans about her interest in forensic medicine, he arranged for her to view an autopsy.

"It was real interesting," she says, as her eyes light up at the memory of the experience. “I love my job.”

“I was really pleased I could do it for her,” Evans says. “I’ve talked to her a number of times and knew she would be interested. Brittnee has a strong interest in the sciences. It may be the stepping stone for her to go to medical school.”

It’s another way of repaying the kindness he received from Sister Janet. Beyond the corporate sponsorship to Providence Cristo Rey, Evans has made a scholarship contribution to the school in Sister Janet’s honor.

“If you get to know these kids, you understand why the extra effort is made,” Evans says. “These are terrific kids. Life is about more than the profit line. I want to go home at the end of the day and say I helped somebody. They’re a part of our organization, our family. We want to help them achieve what they want to achieve.”

(Based on his work-study program at Providence Cristo Rey High School, Angel Cruz, left, works one day a week at AIT Laboratories in Indianapolis. He is pictured with Michael Evans, the founder and owner of the company, who became involved in the high school because of a teacher who influenced his life years ago.)

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Jesus and Mary can help us through life's challenges, speakers say

By Mary Ann Wyand

With the missionary image of Our Lady of Guadalupe displayed beside the altar, Augustinian Father Denis Wilde said, "We are celebrating the Eucharist during a Pro-Life Day of Recollection on June 14 at St. Joan of Arc Church in Indianapolis.

During his homily, the Priests for Life speaker reminded pro-life supporters to pray to be one with Jesus and Mary in battle against sin and the culture of death that are prevalent in contemporary society.

"Start around the precious gift of Mary," Father Wilde explained. "She represents the Mother Church because we would not have the Church without Jesus and we wouldn't have Jesus without Mary. … St. Augustine said before she bore him in her womb, he bore him in her heart.

The Virgin Mary's "total 'yes' to God" before the Archangel Gabriel was filled with power, but he said, "starting with the gift of our own life and that we're able to worship God in freedom."

"We have so many gifts," he said. "starting with the gift of our own life and that we're able to worship God in freedom."

Father Wilde said, "When we respond with a 'yes' without adding stipulations, it is then that we are most powerful because we have let into our lives ruled by love. The community must work very powerfully through this ministry.

"It is the Lord who is doing this work," Miller said. "Because I have had an abortion, a lot of women who are contemplating abortion will speak to me. And because I've been here, I can tell them that it is a place they never want to go."

"With prayer support, she said, "God has worked very powerfully through this ministry."

Miller had an abortion at age 23 at the urging of her husband, who was temporarily unemployed and concerned about being able to support their two young children.

"It wasn't something I wanted to do," she said of the abortion. "I never wanted it. We felt like we had no choice. I told myself that this was one of those hard things in life, and I had the abortion. I thought that I could put it behind me and move on, but I was mistaken. Like a lot of women, I was deeply affected by the abortion decision and I realized it for many, many years. … As the years went on, I realized that I no longer had to "go." God was not a part of my life so when I had to make this horrible decision I never thought to turn to God."

Miller later said she had feelings of deep sadness, physical and emotional pain, inappropriate expressions of anger and isolation from God. She then participated in a Christ Renews His Parish retreat and was reconciled with God when she realized it was a-shaped abortion experience, she said, and don't understand why they are grieving, feeling angry or feeling sad.

Miller said when she finally turned to God for help, went to confession and received the Eucharist for the first time in 20 years, "good things began to happen to me, and I knew that God had heard my prayer and he was there for me." She returned to her Catholic faith, participated in an abortion reconciliation retreat and later said "yes" when God called her to begin Healing Hidden Hurts.

"Women need to develop a personal relationship with God," Miller said, in order to heal from the trauma of abortion.

St. Boniface parishioner Diane Teder-Cochrane of Lafayette, Ind., the owner of St. Michael's Catholic Books Inc. store, shared advice on ways to live close to Jesus and Mary.

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Holy Father urges Church to draw inspiration from Pauline year

VATICAN CITY (CNS)—Pope Benedict XVI asked the whole Church to draw inspiration from the jubilee year dedicated to St. Paul.

The Apostle, who at the beginning of the third century—which now sees the 50th anniversary of his death—was martyred in Rome, has remained a model for Catholic ministry ever since his death.

In fact, St. Paul demonstrated that with firm faith “we can overcome every form of fear,” the pope said at a Sunday blessing on June 22.

“The pope officially opened the Pauline year at a prayer service on June 28 in the Basilica of St. Paul Outside the Walls in Rome, where the saint’s tomb is located. At his Sunday blessing, the pope spoke about the role of faith in conquering fear. He cited an episode from a difficult period in the evangelizing efforts of St. Paul, when he and the other apostles faced opposition from those who questioned the validity of the new faith. Despite these challenges, St. Paul did not waver in his faith. He knew that God was with him, and he continued to preach the gospel, even when it was met with hostility. This example of faith and courage is one that we can all draw inspiration from in our own lives.”

Benedictine Fathers Columba Kelly, from left, Harold Hammerstein, Simeon Daly, Rupert Ostlick and Damian Schmelz pose for a photograph after celebrating their priesthood jubilees on May 23 at Saint Meinrad Archabbey Church in St. Meinrad.

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16 ACRES OF QUALITY STOCK!
In visit, Pope Benedict praised and challenged Americans

By Joseph F. Kelly

The very nature of the papal office makes the pope, at times, a remote figure surrounded by staff and bound by ritual and formalities.

But the pope is first and foremost a pastor of souls who naturally wants contact with the faithful. His visits to various countries can have an impact well beyond those experienced by people who actually encounter him in person.

Pope Benedict XVI’s recent pastoral journey to the United States accomplished much in a short time. First and foremost, he demonstrated his deep and abiding affection for this country. Caustic critics have urged the Vatican to focus on the Third World since the U.S. is so materialist and secular, but this pope knows better.

He recognizes that the U.S. provides great support to issues of concern to the Vatican, such as easing the humanitarian crisis in Darfur and ending the seemingly unending conflict in the Middle East. We must also recall that this pope lived in West Germany and knew the U.S. as the main bulwark against the expansion of atheistic communism in Europe.

Pope Benedict thanked the American bishops, but also President Bush for inviting him. He praised the nation’s “feast of Thanksgiving.” To the U.S. bishops, he said, “America is a land of great faith,” praising its willingness to help those in need.

He told young people at St. Joseph’s Seminary in Yonkers, N.Y., “As young Americans, you are brought up with a sense of generosity, service and fairness.”

He emphasized that Catholics must serve their country, telling teachers and school administrators that “society in general has high expectations of Catholic educators.”

For Pope Benedict, Catholic education cannot be measured by the number of Catholic students or the orthodoxy of course content—both of which are crucial—but rather by how the institutions promote the life of faith among their students.

As always for the pope, the person comes first.

Clearly, the pope sees the U.S. and its Catholic citizens playing a great role in the Church and the world. His appreciation did not, however, blind him to societal deficiencies, which he approached in a pastoral way.

He said, for example, “Protecting religious freedom with the rule of law does not guarantee that peoples—particularly minorities—will be spared from unjust forms of discrimination and prejudice.” He also observed that “for an affluent society, a further obstacle to an encounter with the living God lies in the subtle influence of materialism.”

On another issue, the pope asked, “Have you ever noticed how often the call for freedom is made without ever referring to the truth of the human person?... Dear friends, truth is not an imposition. It is a discovery of the One who never fails us.”

Pope Benedict urged U.S. Catholics to do more to remedy societal ills. “Spiritual leaders have a special duty, and we might say competence, to place the deeper remedy societal ills have suffered when clerics have betrayed the person’s hands and praying together.

In 2002, some Catholics claimed that the sex abuse problem was created largely by a scandal-mongering media, but this pope courageously and openly acknowledged the problem. He told the bishops, “Many of you have spoken to me of the enormous pain that your communities have suffered when clerics have betrayed their priestly obligations and duties by such grave evil behavior.”

He also praised the bishops for their “compassion and care” for the victims and for their honesty in admitting that the matter was not always handled well.

Dealing with the sex abuse issue was probably the most difficult part of Pope Benedict’s visit, but he handled it manfully and openly, and won deserved praise for all he did.

Some people, familiar with the late Pope John Paul II’s charismatic warmth, wondered if Pope Benedict would be rather remote with people. But at ground zero, he showed his warmth—and his humility.

He prayed at the site then met with relatives of some of the people who had died there. Several were Catholic. One woman guffawed in front of Pope Benedict, who promptly bent over to help her up—a magnificent gesture, but more importantly a spontaneous and natural one.

Many problems facing the U.S. Church, such as the vocation shortage and the diminishing number of Catholic schools, are deep-rooted and won’t be solved during a five-day papal visit.

What can happen as a result of the historic papal visit, however, are all the actions for good that Pope Benedict urged U.S. Catholics to do.

Millions followed his every word. Now we have the opportunity to continually follow his example.

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The person’s hands and praying together.

How did the pope’s visit to the U.S. affect you personally? What did he say or do that remains most vivid in your memory and why?

“I thought the pope’s visit was wonderful. He spoke the truth and touched people. It was like Jesus walking and speaking the truth to us without being harsh. I loved every bit of it.” (Germaine Byrne, Poyntette, Wis.)

“I was just plain excited that he came over here to visit. And when all those young people came to Mass [with him], that was exciting because young people today need the guidance.” (Jerry Ahler, Pierce, Neb.)

“The highlight for me was his address to the United Nations, his appeal to all nations to work for human rights and the common good.” (Cullen Larson, Atlanta, Ga.)

“Overall, his presence in the U.S. was great for the Catholic faith. Seeing him just made you feel good. He is so intelligent, and he gave great explanations, but his words were easy to understand. After reading all of his talks, I just gained so much.” (Judy Hoesing, Fordyce, Neb.)

Discussion Point

Pope spoke truth, touched people during visit

This Week’s Question

How did the pope’s visit to the U.S. affect you personally? What did he say or do that remains most vivid in your memory and why?

Lend Us Your Voice

An upcoming edition asks: What do you do to bring hope to others?

To respond for possible publication, send an e-mail to cnpnews@catholicnews.org or write to FaithAlive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Remember, it's not about us, it's all about God

(With notes as needed, in small type)

We need to be ready to let our faith shine forth in the ordinary events of our daily lives. Anything can be a sign of that syndrome that affects us, as in "I'll save that outfit for when I lose 20 pounds." God has kindly provided us with imagination and creativity, and sometimes the means and opportunities to use them. The results may vary from producing genius in art or prize-winning service to others or plain accumulating memories. Cleaning out the years of useless collecting can be so satisfying, making us feel virtuous in trying to simplify it. It also offers a meditative review of our past.

God for today rains

Cynthia Dewes, a member of St. Paul the Apostle Parish in Flaget, Bishop of Bardstown, to permit him to move farther west after the bishop received complaints about Father Nerinckx's arrogance and austerity. Bishop Joseph Rosati of New Orleans accepted him and assigned him to the Upper Louisiana Territory, now Missouri. Father Nerinckx hoped to develop missions among the Indians there. He left Loretto on June 16, 1824. But less than two months later, he died at St. Genevieve, Mo. His body was transported back to the sisters' motherhouse at Loretto 10 years later.

The pantry cupboard revealed a 10-year-old second-grade print, read: "Dear Mom and Dad, I'm having a hard time when I need it most. I forgot about the Mary picture. I never

(From the Editor Emeritus/ John E. Fink) From the Editor Emeritus/ by, especially for those who live in the Revolution when the Church was still persecuted.

In 1804, when he was 43, he escaped from our teenage daughter's bedroom. We made a simple plan. My goal was to share my faith, and I

I took a picture of the Blessed Mother inner voice that convinced me to become a Franciscan. I

I found schedules for cultural events on

I found notes while waiting in the sunny playground. We flew a kite, had

We need to be ready to let our faith shine forth in the ordinary events of our daily lives. Anything can be a sign of that syndrome that affects

We flew a kite, had a sunny spring day.

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Apostle’s missionary trips. The tradition is son. Timothy was with Paul on some of the appeared, broke his chains and escorted mercy. The entire Christian community is brother of John. Then Herod arrested Peter. Good Friday, turns his attention to the pawn who had tried the Lord on place at the head of the Church. Christians were interested in Peter, their the Acts of the Apostles. Christianity. He went on to be the greatest position, trusting that God’s divine power through Peter, the revelation continues. In this reading, King Herod, the Roman authority is about to end with his been placed at the head of the Christian community. Paul was a Jew from Tarsus. Obviously financially able to educate him, Paul studied under the great rabbi Gamaliel in Jerusalem. Later, he chose to be against the newly initiated Christian movement. However, in a dramatic encounter with the Wise Lord, Paul turned to Christianity. He went on to be the greatest missionary, taking the Gospel throughout the Mediterranean world. The first reading this feast is from the Acts of the first Christians were interested in Peter, their interest obliquely giving testimony to his place at the head of the Christian community. In this reading, King Herod, the Roman prince who had tried the Lord on Good Friday, turns his attention to the Lord’s followers. The reading notes that the king already has beheaded James, the brother of John. Then Herod arrested Peter. Imprisoned and in chains, Peter is at Herod’s mercy, or seemingly at Herod’s mercy. The entire Christian community is praying for Peter. Suddenly, angels appeared, broke his chains and escorted him to freedom. St. Paul’s Second Epistle to Timothy is the source of the next reading. Timothy was more than just Paul’s convert and disciple. Paul regarded him as a son. Timothy was with Paul on some of the Apostle’s missionary trips. The tradition is that Timothy eventually became the first bishop of Ephesus. Paul tells Timothy in this letter that time is running out. Paul says that the end is near, and that he has finished the race. Perhaps the Apostle realizes that his cat-and-mouse game with the Roman authorities is about to end with his own peril. Regardless, Paul insists that he has kept the faith. Called by Jesus, Paul asserts that he has never wavered in his beliefs. St. Matthew’s Gospel supplies the last reading. The setting is Caesarea Philippi, then and now a very picturesque site at the headwaters of the Jordan. Important in this reading is the exchange between Jesus and Peter. Peter states that Jesus is the “Son of the living God.” In the L. O. T. Replies that God inspired Peter’s statement. The Lord goes on to confer authority over the community upon Peter. Jesus refers to “keys.” In the ancient world, chief stewards, or officials akin to modern prime ministers, were given the keys to the ruler’s house on a necklace as a symbol of their position. The reference was immediately clear to all present for this conversation between the Lord and Peter. \[\text{Reflection}\]

The first reading from Acts and the last reading from Matthew’s Gospel come together in this fact. Peter enjoys the special protection and inspiration of God. In Luke, the Lord gives Peter the task of leading the community. Acts is filled with examples of Peter’s leadership and actually unrolling. Furthermore, in Acts, God protects Peter and intervenes to allow Peter to continue to serve the Church. Peter had a divinely assigned role to play in the revelation given by and in Jesus. Through Peter, the revelation continues. Important in all the readings is faith in God. It is vital to the story revealed in Acts. The entire Church prayed for Peter’s release, realizing and respecting Peter’s position, trusting that God’s divine power would humble the might of Herod and restore Peter to freedom. Faith is critical in the stories recorded in the Acts of the Apostles and the Gospel of Matthew. In the second reading, Paul urges Timothy, and us, to trust in God and to believe that God will always be with us. \[\text{A}\] The word itself may not be used as much in catechisms and other publications of Catholic textbooks, but that in no way detracts from our belief in this great mystery of our faith. The reality behind the word, the doctrine that our Lord is “body and blood, soul and divinity” present under the appearance of eucharistic bread and wine, will always be at the heart of Catholic Christian faith. As for proclaiming that truth, every Liturgy of the Eucharist at Mass overflows with this reality. Most obviously, in the words of consecration during the institution narrative of the eucharistic prayer, we hear the words of Jesus himself. “This is my body... this is my blood.” Every time we receive the Eucharist, our “Amen” as the Communion minister declares “the body of Christ” professes, among other things, our faith in that presence of Jesus. The word “transubstantiation” was not, in fact, applied to the Eucharist for nearly 1,200 years. The Fourth Lateran Council in the 13th century was the first to use it to name the change in the eucharistic elements at Mass. It became common after that. It is not used frequently today, however, because it is too much of a Latin mouthful, and we are able to express what we believe about this sacrament without resorting to such, for us, unfamiliar and obscure terminology. The Catechism of the Catholic Church is a good example. “By the words of Christ and the invocation of the Holy Spirit,” the catechism declares, “the bread and wine mysteriously become the body and blood of Christ” (#1333). Later, the catechism speaks at length about what happens when Christ becomes present. A “conversion” of the bread and wine into another reality takes place, the catechism believes, it continues, that the word of Christ and the Spirit have power to make this change happen #1737 to #1375. We don’t find the term “transubstantiation” at all in this explanation except at the end, and then only as part of a quotation from the Council of Trent (#1376). Big philosophical words may have theological value, but they really don’t tell us much more about the “what” or the “how,” or take us any deeper into the mystery of the Eucharist. Q An article about an Anglican–Roman Catholic joint declaration concerning the Eucharist refers to a Black Rubric. What is that? (Indiana) A “Black Rubric” is the name sometimes given to a sentence, formerly in the Anglican Book of Common Prayer, declaring that kneeling at Communion indicated only reverence and humility, not adoration of the consecrated bread and wine. The “Black Rubric” contradicts official present belief of the Anglican communities concerning the Eucharist. The joint statement to which you probably refer, which was agreed upon by Roman Catholic and Anglican theologians assigned by their respective Churches to study the Eucharist together, declares that this sacrament “presupposed his [Christ’s] true presence, effectually signified by the bread and wine which, in this mystery, become his body and blood.” (A free brochure 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. Queries about Latin devotions or a Father Dietzen at the same address or by e-mail to jjdietzen@aol.com)
Rest in peace

FLEECE, Dorothy May
of 10.
and Tom Denison. Sister of Carl
84, St. Paul, Sellers burg, June 9.
DENISON, Mary Helen (Waiz),
grandmother of one.
Grandmother of nine. Great-
Sister of Betty Spaeth.
Bonnie and Michael Bessler.
Phyllis Quiroz, Sandra Werner,
Mother of Janie Obermeyer,
Holy Family, Oldenburg, June 17.
ALVINA F. BESSLER,
grandmother of 42.
Grandmother of 18. Great-
of Mary Frances Krutel.
Mary Catherine Jones. Sister
June 13. Mother of Marjorie
97,
those are separate obituaries on
have other connec tions to it;
are natives of the archdiocese or
are included here, unless they
are listed elsewhere in
office by 10 a.m. Thursday
Please submit in writing to our

The Criterion   Friday, June 27, 2008

Please submit in writing to our

Missionary image

Providence Sister Mariah Elizabeth Moriatry taught for 49 years

Providence Sister Mariah Elizabeth Moriatry died on June 9 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 93.

The former Elizabeth Agnes Moriatry was born on July 29, 1914, in Clero, Ill.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Aug. 21, 1931, professed her first vows on Jan. 23, 1936, and professed final vows on Jan. 23, 1941.

Sister Mariah Elizabeth earned a Bachelor of Science degree in education at Saint Mary-of-the-Woods College.

During 74 years as a Sister of Providence, Sister Mariah Elizabeth ministered as a teacher for 49 years at Catholic grade schools staffed by the sisters in Indiana, Illinois and California.

In Indiana, Sister Mariah Elizabeth taught at St. Patrick School in Fort Wayne from 1944-51.

In 1970, she left active ministry but continued to give residential service, first in Illinois then at the motherhouse. In 2006, she began her ministry of prayer full-time at the motherhouse.

Surviving are a sister, Patricia Tuglas of Largo, Fla., and several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sister of Providence, Saint Mary-of-the-Woods, IN 47876.
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Pastoral and Religious Education Associate

The loc-parish community of Saint Joseph Church, Corydon, and the mission parishes of Most Precious Blood, New Middletown and St. Peter Church, in Buena Vista, is seeking a full-time Pastoral and Religious Education Associate. Located in Harrison County, Indiana, the parishes are home to 550 families from both urban and rural backgrounds. Additionally, there is a growing Hispanic presence in the parishes.

The candidate should have at least two to three years’ successful experience related to administration which includes working with people and program planning in church or civic groups. Appropriate experience can serve as an offset to educational levels.

The ideal candidates will have a Masters degree in Theology, catechesis, or a related field. The Pastoral and Religious Education Associate should have at least two to three years’ successful experience related to administration which includes working with people and program planning in church or civic groups. Appropriate experience can serve as an offset to educational levels.

Pastoral and Religious Education Associate Harrison County, Indiana

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

JOHNSON COUNTY—The culture of vocations in central and southern Indiana is spreading.

That fact was on display from June 11-14 at the Future Farmers of America Leadership Center just outside Trafalgar when 50 junior and senior high-school-aged boys from across the archdiocese participated in the third annual Bishop Bruté Days.

The participants came from 22 parishes and nine deaneries in the archdiocese.

Four participants who are members of parishes in the Lafayette Diocese also took part in the camp.

Bishop Bruté Days is a retreat and camping experience for young men open to the idea that God might be calling them to the priesthood.

It is sponsored by the Bishop Simon Bruté College Seminary in Indianapolis.

Archdiocesan priests are present throughout the event, giving presentations on the faith, celebrating Mass, hearing confessions and presiding over Benediction in addition to being present to the young men in many informal situations.

“These guys have more energy than Quaker has oats,” said seminary vice rector Father Paul Etienne with a laugh.

Archdiocesan vocations director Father Eric Johnson gives a homily during a Mass on June 12 at the Future Farmers of America Leadership Center in Johnson County during Bishop Bruté Days. The camp and retreat experience for junior and senior high-school-aged boys open to the priesthood is sponsored by the Bishop Simon Bruté College Seminary in Indianapolis.

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