Human dignity, rights always must be respected, Vatican official says

GENEVA (CNS)—Even in emergency situations caused by war or natural disaster, the dignity of each human person must be respected, said the Vatican’s representative to U.N. agencies in Geneva.

The right to freedom, to work, to family reunions, to education and personal development, and other human rights “cannot simply be discarded in emergencies,” Archbishop Silvano Tomasi said on July 20 during a meeting of the humanitarian affairs segment of the U.N. Economic and Social Council.

The international community must find ways to guarantee an effective global humanitarian response to disasters, he said.

Archbishop Tomasi repeated the Vatican’s call for real action to ensure the safety of women and girls in refugee camps around the globe.

“The continued sexual violence perpetrated against women and girls within and around refugee camps violates all standards of international law and leads to the emotional, physical and mental devastation of these women, which cannot be justified under any circumstances,” he said.

While local governments and aid agencies, including Catholic charities, usually have the best knowledge of people’s needs, the international community must have a mechanism for stepping in when the local government is unable or refuses to act or uses a disaster situation for political purposes, he said.

Archbishop Tomasi said the effort to feed 8 million people with its tasty foods and amusement park rides every July was Dick Hess’ way to honor his father and mother, and “love your neighbor as yourself” (Mt 19:19).

That’s exactly what parishioners Christopher Hess, 27, and Justin Lawrence, 28, of Indianapolis did when they took over their late fathers’ longtime volunteer positions on the committee for the popular east side festival, which attracts thousands of people with its tasty foods and amusement park rides every July.

Richard “Dick” Hess, who died on Jan. 20 after a lengthy illness, served on the parish festival committee for 31 years and as chairman for 23 years. Donald “Rex” Lawrence, who died on May 5 after suffering a heart attack, helped Dick Hess coordinate the festival for 19 years and served as the chairman for eight years.

Their deaths left a huge void on the festival committee so their sons scheduled vacation time to help carry on this family volunteer tradition.

A large banner displayed at the festival read “Festival Rexfest—In Memory of Dick Hess and Rex Lawrence.”

Their sons and other committee members wore special T-shirts decorated with a drawing of the men looking down at the festival from heaven.

Father Joseph Riedman, Holy Spirit’s pastor from 1993 until July 1 of this year, knows how much volunteer work it takes to present a parish festival every summer. He also supervised another large festival as pastor of Our Lady of the Greenwood Parish in Greenwood from 1980 until 1993.

“In spite of their grief, they stepped forward to help with the festival,” Father Riedman said of the sons. “This was a way to honor their fathers, and they helped out admirably. I think they’ll be helping again next year. We have to pass the [volunteer] baton to younger generations.”

Holy Spirit’s annual fundraiser is “a fun way to the Hodgkin’s lymphoma that I was diagnosed with and treated for last year. In fact, there are no longer any signs of cancer in my body and my health has been good except for the shoulder problems I have had.”

I would appreciate your prayers, and please know that I will continue to pray for all of you.

Sincerely yours in Christ,

Most Reverend Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis
July 15, 2009

Above, a large banner displayed at the festival read “Festival Rexfest—In Memory of Dick Hess and Rex Lawrence.”

Right, Holy Spirit parishioners Christopher Hess, left, and Justin Lawrence of Indianapolis pose for a photograph on July 8 at the parish festival. They helped three other men organize the summer festival this year in memory of their fathers, Richard “Dick” Hess and Donald “Rex” Lawrence, the longtime festival chairman and assistant chairman, who died earlier this year. Holy Spirit’s festival, which dates back to 1948 as a small event, was expanded in 1954 and continues to grow larger each year. This year’s festival attracted 10,000 people.

Sons follow in late fathers’ footsteps at Holy Spirit festival

By Mary Ann Wyand

“Honor your father.”

Two grieving young adult sons from Holy Spirit Parish in Indianapolis took Christ’s teaching in the Gospel of Matthew to heart during the months after their fathers died by helping coordinate the annual summer festival on July 9-11 in their memory.

Jesus told the faithful to “honor your father and mother, and, ‘love your neighbor as yourself’” (Mt 19:19).

That’s exactly what parishioners Christopher Hess, 27, and Justin Lawrence, 28, of Indianapolis did when they took over their late fathers’ longtime volunteer positions on the committee for the popular east side festival, which attracts thousands of people with its tasty foods and amusement park rides every July.

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Holy Spirit’s annual fundraiser is “a fun
The pope’s encyclical—released in early July—re-emphasizes the Catholic Church's continued support of workers associations going back to Pope Leo XIII's encyclical, “Rerum Novarum,” in 1891, but it also challenges labor leaders to adapt to a growing global economy in all relevant. A according to John Carr, executive director of the Department of Justice, Peace and Human Development at the U.S. Conference of Catholic Bishops, the pope’s encyclical says a healthy economy depends on workers who earn a navigators in Vermont ("Charity in Truth"). He stressed that the voice of workers must be heard as heads of state, industry moguls, labor union leaders and environmentalists develop long-term solutions for the ailing global economy.

"Pope Benedict, like earlier popes, thinks labor unions are a big part of the solution," Carr told CNS. "The encyclical encourages a strong voice for labor to balance the authority of management in the global economy—against the give-and-take system expected to achieve long-term financial security. Whatever Benedict says is not an either-or," Carr said. "In some ways, the most important word in this encyclical is 'and.' Instead of sorting things out, or lifting one over another, he says the Catholic way is to put those things together," he continued. "He really integrates charity and truth, charity and justice. He talks about the economy and ethics in a way that makes them seem like competing values, but in fact things that need to work together for the good of the human family.

Labor union president John Sweeney of the AFL-CIO said the pope's support of labor unions in the encyclical, saying it offers an ethical critique of the global economic crisis.

Sweeney also said the encyclical proposes concrete elements for policies anchored in moral values that enhance the dignity of all, especially the poor and working people. Through "Charity in Truth" does support the workers movement, it's far from being just a pro-labor document. Stephen Schneck, director of the Life Cycle Institute at The Catholic University of America in Washington, said Pope Benedict calls on labor union leaders to address the needs of workers, industries and nations beyond the scope of their membership.

"That's really a strong statement," Schneck told CNS. "It's talking to union members and union leaders to recognize that union interests aren't what's all about. They are part of a much broader enterprise, this idea of the common good, and that unions need to be focusing and serving the common good—just as business interests, just as the state, just as all of the groups and individuals in society need to be focused on the common good," he said.
Pope thanks doctors, well-wishers for treatment, prayers

ROMANO CANAVESE, Italy (CNS)—Pope Benedict XVI thanked the doctors who treated his broken wrist, and thanked everyone who prayed and expressed their concern for him.

Before reciting the Angelus prayer in the town of Romano Canavese in northern Italy on July 18, the pope greeted thousands of the faithful gathered outside the town’s parish church, waving enthusiastically even though his hand was encased in a plaster cast.

“As you can see, because of an accident, my mobility is a bit limited, but my heart is fully healthy,” he said over the crowd.

The pope traveled about 50 miles by helicopter and car from Les Combes, where he has been vacationing, to Romano Canavese, the hometown of his secretary of state, Cardinal Tarcisio Bertone.

“I offer my heartfelt thanks to everyone—and there are many of you—who have demonstrated your closeness, your sympathy and your affection for me, and who have prayed for me,” he said.

I especially want to thank the doctors and the medical staff who treated me with such diligence, compassion and friendship. As you can see, they were successful … we hope they were successful,” he added.

The pope fractured his right wrist after he accidentally fell during the night of July 16-17 in the town of Les Combes, where he is being treated for a broken wrist and ribs. The swelling has gone down enough to allow the pope to put on his ring back on his right hand. He shook hands with well-wishers with his left hand.

Pope Benedict’s brief trip to Romano Canavese was designed to pay homage to his “closest collaborator,” or his secretary, who was secretary of the Congregation for the Doctrine of the Faith when its present pope, then-Cardinal Joseph Ratzinger.

“I am truly happy to be able to pay him homage today coming to his hometown, where many people survive him with affection,” said the pope.

The pope noted the many vocations that have come from the small town, especially for the Salesian community, to which Cardinal Bertone belongs. The pope said the numbers should serve to encourage the diocese to continue its dedication to education and vocations formation.

Among the gifts the pope received during his visit was a notebook-sized portable computer. The right-handed pope looked especially pleased with the gift, given to him by Franco Bemabe, the president of Telecom Italia, which now owns Olivetti, famed for portable typewriters.

Cardinal Bertone told the Italian news agency ANSA that the broken wrist would make it difficult for the pope to use his ABone vacation to continue work on the second volume of his book about Jesus.

The Vatican spokesman, Jesuit Father Federico Lombardi, said in a written statement that the pope was “learning how to live with the right wrist in a cast.”

The most difficult thing for the pope to get used to, the spokesman said, “is having to give up writing by hand, something he intended to do frequently” during his July 13-29 vacation.

Travel with Msgr. Schaedel to view ‘Catholic Sisters in America’ exhibit

In celebration of the 175th anniversary of the Archdiocese of Indianapolis, Msgr. Joseph F. Schaedel, vicar general, is leading a pilgrimage July 27 to visit the “Women & Spirit: Catholic Sisters in America” exhibit in Cincinnati.

The pilgrimage will begin with Mass in Covington, Ky., followed by lunch in Newport, Ky., then the afternoon at the Cincinnati Museum Center. A savings seminar is planned for the evening.

The Leadership Conference of Women Religious, this travelling exhibit features the work of 10 religious sisters who have shaped the nation’s health care, educational and social justice institutions since arriving in America nearly 300 years ago.

In association with the Cincinnati Museum Center, pilgrims will learn about women religious who corresponded with President Thomas Jefferson, talked down bandits and roughnecks, lugged pianos into the wilderness and provided the nation’s first health insurance to Maidu Indians.

Pilgrims will also be able to witness the sisters’ courage living through the Civil War, the Gold Rush to the West, the San Francisco earthquake, the influenza epidemic, the civil rights movement and Hurricane Katrina.

The pilgrims will depart from the Archdiocese O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis promptly at 8 a.m. on July 27. The pilgrimage will take a break during the July 28 train journey to Covington, Mass. will be celebrated at St. Mary’s Cathedral Basilica of the Assumption at 11 a.m. Lunch will follow nearby at America’s first authentic Hofbrauhouse in Newport.

After lunch, there will be a tour at the Cincinnati Museum Center. The group will return to Indianapolis between 5 p.m. and 6 p.m.

The cost is $59 per person for lay people and $49 per person for vowed religious. The pilgrimage fee includes deluxe motor coach transportation, continental breakfast, lunch and fees for events.

The trip will be filled on a first-come, first-served basis. Pilgrims may register online at www.archindy.org. Click on the 175th anniversary link then select “pilgrimage to Cincinnati” and “adult” to register.

People may also register by calling Carolyn Noone, associate director of special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428.

With mail-in ballots counted, U.S. bishops approve liturgical translations

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops announced on July 17 that four liturgical texts for use in English-speaking countries have been approved by the bishops nearly a month after their spring meeting in San Antonio.

The texts contain prefaces for the Mass for various occasions, votive Masses and Masses for the dead, solemn blessings for the end of Mass, and prayers over the people and eucharistic prayers for particular occasions, such as ordination and final blessing.

With only 189 of the 244 Latin-rite U.S. bishops eligible to vote at the meeting, the items did not receive the necessary two-thirds vote for passage. The remaining 55 bishops had to be polled by mail. July 16 was the deadline for submission of ballots.

On the floor of the bishops meeting in June, some of the texts were criticized by Bishop Donald W. Trautman of Toledo, Ohio, who voiced frustration with grammar, sentence structure and word choices that he said are not suitable for contemporary worship.

One of the texts which he singled out for a critique of language—Masses and prayers for various needs and intentions—was approved by 183 bishops, the minimum needed for passage, after the mailed ballots were counted.

Fifty-three bishops voted not to approve it and five abstained.

A new translation of the Order of Mass II was approved on a 210-52 vote with 2 abstentions.

A translation of rituals for votive Masses and Masses for the dead passed 181-32, with two abstentions. And the translation of the text for ritual Masses passed 186-32, with two abstentions.

The texts are the latest pieces of an ongoing update of the Roman Missal, U.S. propers for the Mass, the commons and the Liturgy of the Hours. The texts were approved by a vote of 163 bishops, the minimum needed for approval.

The texts are revised versions of previous Latin texts approved by the bishops’ English Language Liturgy Committee in January 1984.

The translation of the Roman Missal used in the United States. After the U.S. bishops’ approval, the text goes back to the Vatican for “recognito,” or confirmation.

In June 2008, the Vatican granted “recognito” to the translation of the main parts of the Mass, which the U.S. bishops had voted to approve in June 2006.

Msgr. Anthony Sherman, executive director of the Secretariat for Divine Worship of the USCCB, said in a press release that the texts had “earned the approval in the manner recommended by the International Commission for English in the Liturgy.”

The priest said the bishops will then have completed that section of the review process and would await the “recognito” from the Vatican Congregation for Divine Worship and the Sacraments.

A new translation of the Order of Mass II was approved at a June 3 vote with 2 abstentions.

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We have to face reality: Some people will think that now, with our economy in such bad shape, is not the best time for Pope Benedict XVI to issue an encyclical reminding us of the importance of social justice. The pope did, in fact, delay the release of the encyclical so the comment on the global economic crisis.

The text, "This crisis becomes an opportunity for discernment in which to shape a new vision for the future." That's the spirit in which he wrote "Caritas in Veritate," the 30,000-word encyclical released on July 7.

It's a brilliantly written letter that covers a large range of issues: the global economy, development aid, declining populations, food security, the environment, scientific research, bioethics, sexuality and more. It's all presented as part of the first three words of the encyclical—charity in truth.

He said that "charity is at the heart of the Church's social doctrine." However, since charity can be misconstrued, it must be linked with truth. "Truth is the light that gives meaning and value to charity," he wrote.

Undoubtedly, the most controverted is the pope's call for a reform of the United Nations and economic institutions to produce "a true world authority" to manage the world economy. He issued that call toward the end of the encyclical after a thorough discussion of the major issues. It seems doubtful, though, that sovereign countries will be willing to give such power to the U.N. or any other organization.

A major part of the encyclical is devoted to globalization because it has become a fact of economic life. That's evident when we realize that the United States has become dependent on China to buy much of our debt, or when we make a phone call to try to get a job in Spain or even to make a phone call to try to get a job in Spain or even to get a job in Spain or even to get a job in Spain or even to get a job in Spain or even to get a job in Spain. (We were quoted as saying, "We are in the middle of an infertility epidemic."

Please don't tell me that this "infertility epidemic" has come about because of the current worldwide economic crisis.

It started in the 1960s and 1970s, and has nothing to do with the present economy—although that economy isn't of any aid in reversing our slide toward population growth.

It isn't very likely due to the fact that we humans want to have a comfortable life all set up and be able to enjoy it before we have to deal with the consequences of having many children and possibly having our contented routine disturbed.

The true explanation at the heart of incidents such as the one described above is that all such acts are signs of the moral relativism which Pope Benedict XVI discusses in the encyclical three times in the encyclical, three times in the encyclical, three times in the encyclical. He has written about it before, and it is at the heart of his statement, at such an advanced age.

I don't plan to address the obvious concern that the Catholic Church has in justifying a pregnancy conceived in a petri dish rather than during the normal act of love between a mother and a father.

We know that our Church, the Roman Catholic Church, considers in vitro fertilization to be sinful. The reasons are obvious, and don't need to be repeated here. But, as a retired gynecologist, I am familiar with the fact that ovarian transplants have been performed in women who had to undergo possible infertility-producing chemotherapy at a young age.

In such a case, the ovaries, or an ovary, can be removed prior to the onset of the drug therapy and then replaced later when chemotherapy is over and the patient is doing well. That is an option of treatment to be considered by young, fertile women.

Are we at the point, however, in the popular article were the words of Dr. Sherman J. Silber from the St. Louis Infertility Center, who was quoted as saying, "We are the middle of an infertility epidemic. With these new techniques, we could dramatically expand our reproductive lifespan."

True enough! But is expanding our reproductive lifespan so that we can become mothers and fathers in our 50s and 65s and maybe even beyond a good idea? And why are we "in the middle of an infertility epidemic?"

Letters from readers are published in The Criterion as part of the newspaper's commitment to the "responsible exchange of freely-held and expressed opinion among the People of God." (Communio et Progresso, 116.)

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be submitted, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to three more than three months.

Concise letters (usually less than 300 words) are to be given preference.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," The Criterion, P.O. Box 1711, Indianapolis, IN 46206-1712. Readers with access to e-mail may send letters to criterion@archindy.org.
Pastoral letter to focus on Christ as our hope

La "esperanza" ha sido un tema recurrente para expresar, tanto en nuestros esfuerzos, como en el fruto de ese esfuerzo, continua la misión de Cristo en la arquidiócesis.

Recuerdo que durante la preparación para el aniversario de nuestro milenio, en el año 2000, elegimos el tema “Camino de fe 2003”.

Aceptamos la idea de que eramos peregrinos de camino al nuevo milenio cristiano y que lo recorriamos con esperanza.

A lo largo del trayecto al nuevo milenio y para recabar fondos para nuestro camino de esperanza, lanzamos nuestra primera cruzada de recaudación de capital y fondos. Como tema, elegimos el tópico “Legado de la esperanza”.

A través de la esperanza, nos proponemos expresar, tanto a Dios, como en nuestra vida diaria, nuestra fe en Cristo, que es la base de nuestro compromiso con él. El deseo de alcanzar la felicidad sobrenatural es inherente a nuestra naturaleza y nos conduce a Cristo.

Es importante recordar que, a pesar de los desafíos y dificultades que enfrentamos en nuestro viaje, Cristo nos guía y nos acerca a él.

El tema de la esperanza es relevante para nuestra vida diaria y nos invita a reflexionar sobre nuestra relación con Dios y con nuestra comunidad.

El virtud de esperanza es un tema recurrente en nuestra vida espiritual y pastoral, y es importante que la cultivemos y la vivamos de manera auténtica.

En este momento, se nos ofrece la oportunidad de profundizar en nuestra fe y en nuestra esperanza, y de hacerlo de manera consciente y constructiva.

La esperanza no es un concepto fácil, ya que implica superar desafíos y enfrentar dificultades. Sin embargo, es un tema importante en nuestra vida diaria y nos invita a perseverar en nuestra fe.

La esperanza es un don de Dios, que nos permite enfrentar los desafíos de la vida y seguir adelante con confianza.

Hoy, más que nunca, se nos invita a reflexionar sobre nuestra esperanza y a vivirla de manera auténtica.

El arzobispo Buechlein ha expresado su esperanza de que esta carta pastoral pueda servir como una inspiración para todos nuestros fieles, y nos invita a reflexionar sobre nuestra esperanza y a vivirla de manera auténtica.

Es importante que, como comunidad, reflexionemos sobre nuestra esperanza y cómo podemos vivirla de manera consciente y constructiva.

La esperanza es un tema recurrente en nuestra vida diaria y nos invita a perseverar en nuestra fe.

Archbishop/Bishop Daniel M. Buechlein, O.S.B.

Archbishop Buechlein’s intention for vocations for July

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

Do you have an intention for Archbishop Buechlein’s prayer list?

You may mail it to him at:

Archdiocese of Indianapolis
P.O. Box 1410
1400 N. Meridian St.
Indianapolis, IN 46202-1410

Archbishop Buechlein’s prayer list

You may mail it to him at:

Archdiocese of Indianapolis
P.O. Box 1410
1400 N. Meridian St.
Indianapolis, IN 46202-1410

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

La intención de vocaciones del Arzobispo Buechlein para julio

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

Redención — sin duda es un don de Dios, que nos permite superar los desafíos de la vida y seguir adelante con confianza.

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Retreats and Programs

**Retreats**

Rachel’s Vineyard Retreat, Indianapolis.

Spiritual Journey and healing process for women, men and married couples experiencing symptoms associated with addiction, confidential healing process and lodging. Information: 317-236-1521 or 800-382-9836, ext. 1521.

**August 31 – July 2**

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). "Guided Retreat." Information: 812-367-1411 or spiritual@lilyofthedome.org.

**August 4**

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Silent non-guided retreat, "Come Away and Rest Awhile." 8 a.m.-6 p.m., $25 per person includes continental breakfast and lunch. Information: 317-543-7681 or sjspasotti@archindy.org.

**August 7**

St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "The Journey of Thomas Merton." Benedictine Father Eugene Hensell, presenter. Information: 317-738-3929. †

**August 9**

St. John Academy, 5353 S. 46th, Indianapolis. Silent non-guided retreat, "Come Away and Rest Awhile." 8 a.m.-4 p.m., $25 per person includes continental breakfast and lunch. Information: 317-543-7681 or sjspasotti@archindy.org.

**August 14**

St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "Jesus Divine: Praising with Holy Scripture." Benedictine Brother Matthew Wirtz, presenter. Information: 317-543-7681 or M.Wirtz@stmeinrad.edu.

**August 21-23**


**August 28-30**

St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "Scriptures and Novels." Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or M.Zoeller@stmeinrad.edu.

**September 2**

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Silent non-guided retreat, "Come Away and Rest Awhile." 8 a.m.-4 p.m., $25 per person includes continental breakfast and lunch. Information: 317-543-7681 or sjspasotti@archindy.org.

Fatima Retreat House plans bazaar, picnic and hog roast on Aug. 3

Enjoy summer with a picnic, bazaar, Mass and hog roast on Aug. 3 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The picnic is part of the archdiocesan retreat center’s fourth annual “Missions Helping Missions Bazaar,” which lasts from 10 a.m. until 5 p.m. A misson begins at the 4 p.m. Mass. The summer celebration begins at 1 p.m. to 6:30 p.m. also includes Mission Mass at 4 p.m. followed by the hog roast, which costs $10 per person or $30 per family up to five people. Dinner tickets may be purchased in advance or during the event. For more information, call Sandy Pasotti at Our Lady of Fatima Retreat House at 3337-3571 or send an email to her at spasotti@archindy.org.
Ancient Rome comes to life at vacation Bible school

By Jennifer Lindberg
Special to The Criterion

SHELBY COUNTY—Eleven-year-old Logan Perry watched and listened in awe as the vacation Bible school activities taught him what it was like to be a Christian in hostile ancient Rome.

He and other children walked through a Roman marketplace, passed people wearing Roman costumes and took time to see the skits that showed how the Romans treated Christians in the time of St. Paul in 60 A.D.

There was even St. Paul, in prison chains, to tell Logan and his friends about his love of Christ and how he was willing to go to jail because of his belief in Jesus. The son of Paula and Rich Perry of Shelbyville even learned several Bible verses from the Book of Romans that showed him how he should live his life.

His favorite was Romans 6:23, “For the wages of sin is death, but the free gifts of God is eternal life in Christ Jesus. Our Lord.”

“I find it means that if you really focus, and do what you are supposed to do, you will be able to stay away from sin and death and go to heaven,” Logan said.

The “Rome, Paul and the Underground Church” Bible study was a unique way to help the children learn their Catholic faith and more of its beginnings. But the coordinator of religious education at St. Vincent de Paul Parish in Shelby County, Linda Robertson, hoped for when she chose the approach of this year’s vacation Bible school at the parish on July 6-10.

“I like seeing the children put the Christian message into action,” Robertson said.

It also appealed to her because it was an intergenerational program and entire families could participate in activities. Robertson had participants—as young as 2 and as old as 82—in varying roles.

The son of Paula and Rich Perry of Shelbyville, Logan Perry, watches and listens in awe to the skits that showed how the Romans treated Christians in the time of St. Paul in 60 A.D. Omer Cord, right, helps children learn the trade of carpentry in the Roman village marketplace at the vacation Bible school held on July 6-10 at St. Vincent de Paul Parish in Shelby County.

The coordinator of religious education at St. Vincent de Paul Parish in Shelby County, Linda Robertson, coordinated the vacation Bible school because it was worthwhile for her as an educational leader.

“Father Landwerlen’s performances, and Robertson’s, were the centerpiece of the program. All of the skits were really believable and very real,” said Robertson. “He really has a way of putting a passion into his interactions with people when he speaks about God and the Church.”

Robertson also praised Parishioner Doug Rodgers, who portrayed the Roman soldier guarding the Apostle, said that of all the vacation Bible schools he has helped with, this one “got the kids more involved in actual Catholic beliefs and practices.”

Some of the younger children really believed Father Landwerlen’s and Rodgers’ performances, and were concerned that their pastor would always be a prisoner. Father Landwerlen said he wanted to be involved in this year’s Bible school because it was worthwhile for the children.

“This teaches them about the early Church, Christians suffering and death,” he said. “This is good Church history for them.”

After speaking with the Apostle Paul, who actually did have chains around his ankles to make it seem more real, the children went to the church basement, which represented an underground church where Christians had to worship secretly out of fear of the Romans. The children also witnessed other skits, including one where someone who stole a loaf of bread was threatened with flogging by a Roman soldier. When that happened, the Christians offered to pay for the bread. They also witnessed Roman soldiers closing down the metal works shop because the shop owner was Christian.

Later, children gathered on blankets in the parish hall to go over the Bible verses and sing Christian songs before heading home with an activity to do, such as helping wash the dishes or telling someone about Jesus.

Despite learning that Christians had to suffer for their faith, Rebekah Sever, 9, said she learned something more important.

“God’s love is always with us,” said Rebekah, the daughter of parishioners Steve and Theresa Sever of Waldron. “It’s there to save us.”

Robertson said she was pleased with how the vacation Bible school activities worked and how the children learned the message of the Gospel.

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From the Editor Emeritus/ John F. Eink

Basic Catholicism: Devotion to the saints

(From a series)

One of the ways that the Catholic Church differs from other religions is its devotion to saints. It has honored people who lived holy and heroically holy lives since the beginning of Christianity, and it has venerated the saints and praying to them as a way of interceding with God. Finally, the popes reserved for themselves the right to declare someone a saint.

The Catholic Church canonizes people not only to honor them—they couldn’t care less, being in heaven—but more important, to offer them as role models. Those of us who are still trying to work out our salvation can try to emulate some of the virtues displayed by those who were recognized for their holiness.

There are many more saints than just those the Church has officially canonized. To be a saint means simply that person is in heaven. Naturally, we hope that all of us will be saints after we die, although there’s not much chance that the Church will ever declare us so.

There are various classifications of saints. The Blessed Virgin Mary is in a classification by herself since she is considered the mother of Jesus, who was both God and human. Next by way of honor are the Apostles, first 11 who followed Jesus (excluding Judas, who betrayed him) and then all the rest. Mary, the wife of Jesus, is also included among the Apostles because of her importance in the early Church.

Next in honor are the martyrs, those who died rather than deny Christ. There have been martyrs in nearly every century, probably none more than during the 20th century.

Next are pastors, and these include especially holy popes, bishops, priests, abbots and missionaries. These are followed by the Doctors of the Church, the 30 men and three women who are considered the Church’s most accomplished teachers, whose combination of intellectual brilliance and sanctity has been so extraordinary as to earn them a place in the development of doctrine or spirituality.

After the Doctors of the Church come virgins, women who have lived devoted lives to serve the Church or the Church. Blessed Teresa of Calcutta will fit in this category. She was the mother of Jesus, the Incarnate Son of God. Finally, we have the category of holy men and women, which covers those who don’t fit into one of the other classifications. They could be men or women in religious orders, or those who worked with the underprivileged and marginalized. This is the category that includes married men and women.

One of the things some people object to regarding Catholic’s devotion to the saints is the idea of praying for their intercession. That practice comes from the doctrine of the Communion of Saints, which is part of the Apostles Creed.

Catholics believe that the saints in heaven—and that includes anyone in heaven, not just those who have been canonized—can pray for us, just as those on Earth can.

Cornucopia/ Cynthia Dewes

Happy birthday to the cutest, smartest, sweetest...

Today is our oldest son’s birthday. Of course, it’s a time for reminiscing and re-assessing the years leading up to it, but for us it is also a time of joyful gratitude.

That’s because we feel so blessed to know that we felt upon seeing Will for the first time, that we created this wonderful new person from our love for each other was overwhelming. It still is.

Unlike what we read in sentimental mommy literature, I didn’t feel too attached to my infants in the womb. Except for physical changes or discomforts, what I felt most was the panic of just not being prepared for a new member of our family.

I loved the prospective baby in the abstract, but really had no idea what personal affection for him or her. I liked the theory of motherhood. I was the kinds of selecting yellow or green nursery equipment to avoid the pink or blue dilemma, but neither of these led to a feeling of intimacy with the new boy or girl.

But! The first time they got that little “critter” in my arms, a rush of intense love came over me. I suppose that is the moment I distinctly worked, but what I realized was it has continued to operate with all my children. My husband tells me he feels the same way. I suppose it’s just a function of physically bearing the child.

Naturally, Will was the cutest, smartest, sweetest and most... Willful. We have photos of ourselves gazing in wonder at him as he lay, nonchalantly in his buggy or asleep in his crib. He was also the funniest, something I didn’t expect in a tiny baby.

One, I left him with his dad for an evening, leaving a bottle of breast milk for him in case he got hungry. Apparently, Will did not approve of this method of eating because about half the bottle were kids were lying on our bed, swallowing and looking disgusted. Dad still held the full bottle of milk in his hand.

The first baby, unfortunately, is always the one on whom we practice parenting. We want that cutest, smartest, sweeter, cutest baby to be the most obedient, most reverent, and best educated child and adult. We stick to a strict master plan with advice from our own parents, parenting manuals and horror stories from other parents.

We make mistakes, and parental guilt becomes a permanent aspect of our character. We regard ourselves as failures, but Will has certainly fulfilled our hopes. He has served our country with honor for many years in the U.S. Navy, and he is a faithful and loving son, husband and father. His family, his sailors and his dogs love him.

Sometimes Will’s children get tired of hearing about their dad as the paragon of virtue, and ask us what bad things he did when he was young. So we tell them about the part of the story where he attended a spiritual directors’ meeting. Together, the two heard about a listening post in Vancouver, British Columbia, where people attended a spiritual directors’ meeting.

Mary’s listening post is located in Anchorage’s downtown transit center. In the hubbub of a noisy terminal, with a mini-ruined Nations moving in and out as a result of being spewed out by steamy exhaust, The Listening Post provides an oasis where the weary can come to pray, meditate, seek comfort and succor. The volunteers on staff aren’t there to counsel, refer, “fix,” convert or advise you. They are there to listen.

“They are people who are burdened who don’t want advice,” says Mary. “They want to be heard, and they want someone to sit with them as they weather the storm.”

“It’s almost countercultural today to truly listen. We listen as we keep one eye on the computer screen or the Blackberry. Conversations with our own families are often snatched from the busy day. We listen in fragments, in sound bites. We set dates for family dinners to negotiate between success and failure. Mary’s listening post is located in Anchorage’s downtown transit center. In the hubbub of a noisy terminal, with a mini-ruined Nations moving in and out as a result of being spewed out by steamy exhaust, The Listening Post provides an oasis where the weary can come to pray, meditate, seek comfort and succor. The volunteers on staff aren’t there to counsel, refer, “fix,” convert or advise you. They are there to listen.

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At The Listening Post, with its safety and confidentiality, people talk. They reveal the little in their lives, the struggles with addiction, lives they fear they have failed. They come in to rejoice, and they tell of finding success. Or they bring in promises of faith and inquire about spirituality.

The ministry is larger than me. One man who is schizophrenic told a volunteer he felt safer at The Listening Post than at his own home.

It occurs to me that true listening begins with the true listening of prayer. If our own lives are shallow and prayer is all we can offer, we are not likely to be too far.

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Seventeenth Sunday in Ordinary Time

By Christa Hammack

Death Not Said

By Christa Hammack

Unmarried candidates for permanent diaconate promise to practice celibacy

Q What are Church regulations today concerning celibacy for permanent deacons? Can you explain the reason that they are required to make a promise of celibacy? (Wisconsin)

A Unmarried candidates for the permanent diaconate cannot be admitted until they have publicly assumed the obligation of celibacy, according to the Church. Candidates who are married and whose spouses die ordinarily may not marry again without relinquishing their clerical state as deacons. Under some circumstances, a widowed candidate may petition the ordinary for the Church that he be admitted to the permanent diaconate. Unmarried candidates must be at least 25 years of age to be ordained. Married candidates must be at least 35 years old, and their wives must consent to the ordination. Most diocesan laws require that a candidate not be married to a non-Catholic, unless he or she is prepared to enter into a life of solitude. The Church has also ruled that a candidate must be willing to renounce all other ties of dependence so that he may focus on his new vocation.

 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. Readers are encouraged to self-address a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father John Dietzen, Indianpolis, IN 46208 or e-mail to jdietzen@adl.com.
Appeals panel says Illinois parental notification law is constitutional

SPRINGFIELD, Ill. (CN)—A ruling that removes a federal injunction against a parental notification law means for the first time in decades Illinois will enjoy an entirely free, if minimal, restriction on access to abortion for its Catholic officials said on July 14.

“Parental notice enjoys broad public support and works to ensure the protection of Illinois’ children and families,” said Bob Gilligan, executive director of the Catholic Conference of Illinois, the public policy arm of the state’s bishops.

Gilligan was commenting on the decision by a three-judge panel of the 7th U.S. Circuit Court of Appeals in a case on the constitutionality of the 1995 Illinois Parental Notice of Abortion Act.

Under the law, parents must be notified 48 hours before a girl or boy younger than 18 obtains an abortion; it does not require parental consent but also allows a girl to bypass the notification requirement by notifying a judge.

The appeals court panel in its July 14 decision said the statute “is constitutional on its face under the relevant criteria for consent statutes, and therefore it satisfies any criteria that are approved for bypass provisions in notice statutes.”

“Today’s decision represents a great and important victory for the lives of the unborn and the sanctity of every human life,” Gilligan said.

The law was in “legal limbo” for years because the state Supreme Court had not ruled on appeals of the law. In late 2006, the court issued rules. In March 2007, Illinois Attorney General Lisa Madigan filed a lawsuit.

A wealth of social science data indicates that parental notification laws lead to lower pregnancy rates, out-of-wedlock births and abortions,” he added.

Deborah Corban was sister of Father Harold

Oldenburg Franciscan Sister Laetitia Meyer

On July 28, 1936, and professed her final vows on June 1, 1944, in Indianapolis.

She was born on Aug. 16, 1949, in Indianapolis. She was a dispensation for many years. She also was an accomplished vocalist, and sang with her family in the jubilation Singers. She was a member of St. Mark Lutheran Church.

Surviving are her husband, Kevin Corban; son, Adam Corban; three sisters, Loretta Corban, Sharon Laramore and Carolyn Stendorff; two brothers, Father Harold Rightor II and Jim Rightor; and many nieces and nephews.

Oldenburg Franciscan Sister Laetitia Meyer ministered as an art teacher and principal

She was called to the Archdiocese of Evansville in the Diocese of Evansville and the Diocese of Saginaw.

From 1983 until 2004, Sister Laetitia resided at the Motherhouse of Holy Trinity College in Indianapolis and Ohio. She especially enjoyed teaching fine arts classes for high school students in the archdiocese.

Sister Laetitia taught at Holy Trinity School, the former St. Mark Academy and Father Thomas Sciera Memorial High School, all in Indianapolis.

She attended Catholic schools in the Evansville Diocese and the Diocese of Evansville.

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Moon landing: Vatican Radio marks anniversary with Pope Paul VI texts

VALENTIAN CITY (CNS)—“Honor, greetings and blessings to you, conquerors of the moon, pale lamp of our nights and our dreams,” Pope Paul VI said in a message to the three Apollo 11 astronauts who had just landed on the moon.

The night of July 20-21, 1969, Pope Paul had spent time looking at the moon through the telescope of the Vatican Observatory at his summer residence in Castel Gandolfo. Then he watched the actual landing and the first moon walk on television.

But his message to the U.S. astronauts and a congratulatory telegram to then-President Richard Nixon represent only a tiny portion of what Pope Paul had to say about the expedition months before the July 16 launch and months after the July 24 return to earth.

Marking the 40th anniversary of the first manned mission to land on the moon, Vatican Radio published its collection of Pope Paul’s audience and Angelus talks about the mission, his reflections on the day of the landing, and the text of his speech to astronauts Neil Armstrong, Michael Collins and Edwin “Buzz” Aldrin, all of whom he met at the Vatican on Oct. 16, 1969.

Pope Paul told Armstrong that he was right on the mark in describing the mission as “one giant leap for mankind.”

“Man has a natural urge to explore the unknown, to know the unknown; yet man has also a fear of the unknown,” Pope Paul told the three men. “Your bravery has transcended this fear and through your impromptu adventure man has taken another step toward knowing more of the universe.”

Pope Paul told the men that the time, energy, talents, resources and teamwork behind their successful trip “pay tribute to the capacity of modern man to reach beyond himself, to reach beyond human nature, to attain the perfection of achievement made possible by his God-given talent.”

The pope also prayed that people’s knowledge of God’s creation would continue to grow and that it would lead them to see more clearly God’s power, infinity and perfection.

Speaking on July 13, 1969, he said, that, just as the mission drew people’s attention to the moon, it also should provoke questions about human life and identity.

A week later, just hours before the moon landing, he cautioned that while technology could allow man to reach great heights, its use for good or evil always depended on human minds and heart.

“The human heart absolutely must become freer, better and more religious as the source of their machines, weapons and the instruments people have at their disposition become more powerful,” he said.

“Today we celebrate a sublime victory,” he said, but human beings also must dedicate their time, talent and creativity to solving problems on the planet that is their home.

“A we know, there are still three wars under way on the face of the Earth: Vietnam, Africa and the Middle East, and a fourth has been added, already claiming thousands of victims in El Salvador and Honduras,” he said in the July 20, 1969, speech. A diving that “hunger still afflicts entire populations,” he asked, “Where is real humanity? Where is brotherhood? Where is peace?”

U.S. astronaut Edwin “Buzz” Aldrin poses for a photo beside the American flag on July 20, 1969, during the first manned lunar landing. Pope Paul VI told astronaut Neil Armstrong that he was right in the month describing the Apollo 11 mission to the moon as “one giant leap for mankind.”
New Harry Potter movie is short on effects, yet charms with comedy

By Kamilla Benko

Harry Potter, the immensely popular book series by J.K. Rowling, continues to create opportunities for discussion about the Catholic faith.

In the past, the Vatican has been reluctant to endorse a series with witches and wizards as the main characters. However, in 2007, the Vatican newspaper, L'Osservatore Romano, praised Half-Blood Prince for finding the "right balance" of adolescent love. The budding romance is tastefully conducted and Harry's fun for the audience, but does not detract from the main plot.

Many reviews have complained that Half-Blood Prince is a movie. But compared to the fourth and fifth installments, this movie is sprinkled with light-hearted laughs (as reflected by its PG rating).

Out of the comic elements come from the new romantic tension between Hermione and Ron that provides many cringe-worthy moments—both intentional and non-intentional.

While the Harry Potter movies are known for their explosive magical effects, the acting in the series has mostly been sub-par—until now. Though there is the occasional bad-acting moment, they are fewer and farther between than in earlier movies.

The talent is notable in scenes with Tom Felton, the actor who plays Harry's school nemesis, Draco Malfoy, and Alan Rickman, always a chillingly convincing Severus Snape. Scenes with these actors snap along with tension and also engender a surprising amount of sympathy.

Jim Broadbent is a good addition to the supporting cast. As the slightly inebriated Slughorn, he kept the laughs flowing with his ill-concealed self-advertisement.

This movie contains more dialogue and fewer special effects than previous movies in this series, but fans looking for a visual spectacular will enjoy the climactic cave scene.

I am not ashamed to admit that I am a Harry Potter fan and was one of the millions of children who anxiously awaited each new book. That being said, I am more of a fan of the Potter books than I am of the movies.

I was slightly disappointed by what was added and altered in the film. But I can understand why the director made the changes that he did. I believe the movie was true to the general essence of the book.

Half-Blood Prince is a solid addition to the movie franchise and, while it is certainly not the best movie I have ever seen, it is the best Potter movie to date.

(Kamilla Benko, a sophomore at Indiana University in Bloomington and member of St. Luke the Evangelist Parish in Indianapolis, is a summer intern at The Criterion.)

Harry Potter and the Catholicism: Shedding light on Catholic themes in Hogwarts

By Kamilla Benko

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