



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Back-to-school time again

School is back in session for the 2009-10 year. See photos, page 9.

CriterionOnline.com

August 21, 2009

Vol. XLIX, No. 45 75¢

## Italian researchers develop heart-repair method with adult stem cells

VATICAN CITY (CNS)—Italian researchers have developed a method to repair a damaged heart using adult stem cells, and said it confirmed that the adult cells were more therapeutically useful than embryonic stem cells.

“The adult stem cell is already prepared to differentiate in the tissue we want to repair. And it is certainly more productive, less wasteful and less dangerous—beyond the ethical aspects—to work with adult stem cells instead of embryonic stem cells,” said Settimio Grimaldi, an expert at the Institute of Neurobiology and Molecular Medicine in Rome, which carried out the research.

Grimaldi spoke on Aug. 15 to Vatican Radio, which hailed the published results as an important advance in stem-cell therapy. The Italian team developed a new method of isolating cardiac stem cells, cultivating them and injecting them in such a way that they replace damaged tissue. After testing on animals, the researchers hope to apply the method on humans in about three years.

Grimaldi said the method should be able to help people who have suffered heart attacks lead a fairly normal life, including work and sports activities.

“The frontier of regenerative medicine is opening, and this, in our opinion, is the medicine of the future,” Grimaldi said.

Church experts have long argued that the use of adult stem cells is not only ethically acceptable but appears to be more promising on a practical level. Grimaldi agreed.

“Why should we complicate things by going and taking embryonic cells, with all the ethical questions that follow?” he said.

He said that because their team’s method takes adult stem cells from the patient and re-injects them, there is no problem of rejection, a major advantage in this type of treatment.

The Italian results may be added to a growing list of adult stem-cell treatments developed around the world in recent years that many scientists and Church leaders have said show embryonic stem-cell research is unnecessary. †

Submitted photos

## A journey touched by God



To mark his 25 years at Roncalli High School in Indianapolis, principal Chuck Weisenbach traveled to Italy this summer to learn more about the life of Angelo Roncalli—the peasant boy who grew up to become Pope John XXIII. Weisenbach stands near a bronzed statue of Pope John XXIII that was erected in front of the home where Angelo Roncalli was born.

## Roncalli principal follows in the footsteps of school’s namesake

By John Shaughnessy

Thousands of miles from his Indiana home on a recent summer day, Chuck Weisenbach sat in an outdoor café in a small Italian village, marveling at how his journey had once again been “touched by God.”

Part of that feeling came from sharing the trip to Italy with his wife of 25 years, Jane, who sat across the table from him.

And part of it came from having spent the morning visiting the humble home of one of the great heroes of his life—a

peasant boy who grew up to become one of the most loved and influential leaders that the world and the Church has known.

For three weeks this summer, Weisenbach and his wife traveled through France and Italy, following part of the life journey of Blessed Pope John XXIII, a man whose concern for and constant outreach to all people is captured in one of Weisenbach’s favorite stories.

The story takes place long before he became pope, when he was Msgr. Angelo Roncalli serving as a papal diplomat in

See RONCALLI, page 16



Pope John XXIII is pictured at St. Andrew Church in Rome on Nov. 13, 1962.

## Archdiocesan seminarians make pilgrimage to Vincennes

By Sean Gallagher

VINCENNES—Twenty-five seminarians made a pilgrimage on Aug. 12 to Vincennes, Ind., the place where the Church in Indiana began 175 years ago.

That is when the Servant of God Bishop Simon Bruté came to minister in what is now known as the Old Cathedral Basilica of St. Francis Xavier, a church that was built in 1826.

The seminarians, accompanied by archdiocesan vocations director Father Eric Johnson, prayed in the crypt where Bishop Bruté and his first three successors are buried, celebrated Mass in the main church and visited the Old Cathedral Library, which was founded in 1794 and is the state’s first library. Much of Bishop Bruté’s own extensive library is preserved there.

Father Johnson said that it was important for the men who are discerning if God is calling them to serve the Church in central and southern Indiana as priests to visit the place where it began.

“It kind of makes the stories that we know and the history that we’re a part of more tangible and

See VINCENNES, page 8

Photo by Sean Gallagher



Seminarians Gregory Lorenz, left, Dustin Boehm and Phillip Rahman stand before the tomb of the Servant of God Bishop Simon Bruté, the first bishop of Vincennes, in the crypt of the Old Cathedral Basilica of St. Francis Xavier in Vincennes on Aug. 12.

# Bishops' Web site offers background on health reform views

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops has launched a Web site that seeks to clarify its position on the health care reform debate and to help Catholics add their voices to the discussions.

The Web site at [www.usccb.org/healthcare](http://www.usccb.org/healthcare) features videos addressing various aspects of the health reform debate, answers to several frequently asked questions, copies of bishops' documents and letters to Congress, facts and statistics about Catholic health care in the United States, and links to send messages to members of Congress.

The bishops also plan to offer specific "action alerts" on the site when Congress returns to work on health reform legislation in September.

The site urges Catholics to tell Congress that "health care reform should:

- "Include health care coverage for all people from conception until natural death, and continue the federal ban on funding for abortions.

- "Include access for all with a special concern for the poor.

- "Pursue the common good and preserve pluralism, including freedom of conscience.

- "Restrain costs and apply costs equitably among payers."

In one of the videos on the USCCB site, Kathy Saile, director of domestic social development in the USCCB Department of Justice, Peace and Human Development, notes that the bishops have not taken a position for or against any particular piece of

health reform legislation.

"A lot is happening in Congress. It changes daily, but our principles and criteria remain consistent," she said.

"The bishops are right at the center of the debate," Saile added. "But the debate is going to continue in Congress for several more months. There will be lots of opportunities to call, to e-mail and to continue that dialogue with members of Congress."

In other videos, Richard M. Doerflinger, associate director of the USCCB Secretariat of Pro-Life Activities, explains why the bishops are insisting that any health reform legislation be "abortion-neutral."

"Abortion is the opposite of health care. It kills the patient," he said. "We can't support reform if it is going to turn doctors against some of their patients."

At the same time, Doerflinger said, the bishops' goal is not to "advance the pro-life cause" through health reform legislation. "We just want to preserve all major existing policies and provisions, so that [reform legislation] doesn't forge new ground against the life of the unborn."

The Catholic Health Association has a



The U.S. Conference of Catholic Bishops has launched this new Web site, [www.usccb.org/healthcare](http://www.usccb.org/healthcare), to help clarify information about various aspects of the debate on health care reform.

similar message on its Web site at [www.chausa.org](http://www.chausa.org).

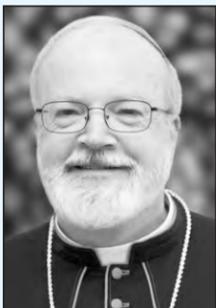
"CHA has not endorsed any of the health care reform bills, but our message to lawmakers is clear: Health reform should not result in an expansion of abortion and it must sustain conscience protections for

health care providers who do not want to participate in abortions or other morally objectionable procedures," it says.

The association also has detailed information about its "vision for U.S. health care" on a separate Web page at [www.ourhealthcarevalues.org](http://www.ourhealthcarevalues.org). †

## U.S. bishops visit Cuban churches a year after devastating hurricanes

HAVANA (CNS)—Three U.S. Catholic bishops are touring parts of Cuba that were ravaged by hurricanes last year.



Cardinal Sean P. O'Malley

Boston Cardinal Sean P. O'Malley told Catholic News Service on Aug. 17 their goal is "to understand what we can do to further assist the Church in Cuba."

He and Bishop Thomas G. Wenski of Orlando, Fla., and Auxiliary Bishop Oscar Cantu of San Antonio were to visit parts of Cuba that were hit by one or more of the three hurricanes—Ike, Gustav and Paloma—that crossed

over the island late last summer and fall.

Two tropical storms, Fay and Hanna, also caused significant flooding. Four of the storms—Fay, Gustav,

Hanna and Ike—hit the island in just over a three-week period.

"We want to see how the situation has evolved after the hurricanes and to make contact with the bishops, the clergy and missionaries" in Cuba, Cardinal O'Malley said, noting that there is a long history of collaboration between the Churches of the United States and Cuba.

The U.S. Conference of Catholic Bishops sent \$250,000 for hurricane relief, part of \$860,000 in aid to the Cuban Church in 2008.

The storms led to only seven deaths, but caused hundreds of millions of dollars in damage to homes, agriculture and infrastructure, including roads, electrical and telecommuni-



Bishop Thomas G. Wenski

cations systems.

Cardinal O'Malley said he also hoped to visit a new seminary in Havana and see other projects by Caritas, the Catholic Church's international aid agency in Cuba. The bishops' plans also included stops at sites considered historic after Pope John Paul II visited them in 1998.

Bishop Wenski told CNS the trip was "a solidarity visit to strengthen the ties of friendship between our sister Churches in Cuba and the U.S."

"It's good to see how our aid has been used and to see how the Church is doing after the storms," he added.

Besides Havana, the bishops' delegation was to visit the Diocese of Holguin, which was among the areas hardest hit by Hurricane Ike last September, and the Archdiocese of Santiago de Cuba, home of the Sanctuary of the Virgin of Charity of El Cobre, the patroness of Cuba. †

## Celebrating Catholic School Values awards dinner is Nov. 10 in Indianapolis

Criterion staff report

The Indianapolis Colts often take center stage during the fall in Indiana, but for at least one special November evening the pro football team will share the spotlight with several outstanding individuals.

The Colts organization will receive the Community Service Award during the archdiocese's Celebrating Catholic School Values: Scholarship and Career Achievement Awards dinner on Nov. 10.

Five individuals will also receive Career Achievement

Awards during the 14th annual event, which has raised more than \$4 million to support need-based education scholarships to Catholic schools in the archdiocese.

This year's recipients of the Career Achievement Awards will be Patricia Cronin of Christ the King Parish in Indianapolis, Oliver Jackson of St. Rita Parish in Indianapolis, Charles "Chick" Lauck of St. Barnabas Parish in Indianapolis, and Robert and Eleanor McNamara of St. Luke the Evangelist Parish in Indianapolis.

The event will begin at 6 p.m. on Nov. 10 in the Indiana Convention Center in Indianapolis.

The premiere annual Catholic school event in the archdiocese brings together corporate sponsors in celebration of archdiocesan Catholic schools. Corporate sponsorships are now being accepted. Platinum partnerships for the event represent a \$15,000 gift for scholarships. Gold sponsors are \$10,000, silver partners are \$5,000 and bronze partners are \$1,750.

For sponsorships and ticket information, contact Rosemary O'Brien in the archdiocesan Office of Stewardship and Development at 317-236-1568 or 800-382-9836, ext. 1568, or e-mail her at [robrien@archindy.org](mailto:robrien@archindy.org). †

**The Criterion**

**Phone Numbers:**  
 Main office: .....317-236-1570  
 Advertising .....317-236-1572  
 Toll free: .....1-800-382-9836, ext. 1570  
 Circulation: .....317-236-1425  
 Toll free: .....1-800-382-9836, ext. 1425

**Price:** \$22.00 per year, 75 cents per copy

**Postmaster:**  
 Send address changes to *The Criterion*,  
 P.O. Box 1717, Indianapolis, IN 46206

**Web site:** [www.CriterionOnline.com](http://www.CriterionOnline.com)

**E-mail:** [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2009 Criterion Press Inc. ISSN 0574-4350.

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

1400 N. Meridian St.  
 P.O. Box 1717  
 Indianapolis, IN 46206-1717  
 317-236-1570  
 800-382-9836 ext. 1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical postage paid at Indianapolis, IN.  
 Copyright © 2009 Criterion Press Inc.

**POSTMASTER:**  
 Send address changes to:  
 Criterion Press Inc.  
 1400 N. Meridian St.  
 Box 1717  
 Indianapolis, IN 46206-1717

**The Criterion** 8/21/09

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# Sin in America

## Researchers attempt to find who's good and who's not

WASHINGTON (CNS)—How much sin is in America?

It depends on where you live, according to four Kansas State University geography researchers.

In what researcher Thomas Vought described as a not-too-serious study meant to garner attention at a convention of geographers in Las Vegas as much as to contribute to understanding the habits of people around the country, the foursome found that the South—encompassing an arc from North Carolina through Louisiana—was most prone to the traditional seven deadly sins.

And the least sinful areas? The Midwest and western Appalachia, the study's findings showed.

Lest Southerners beg to differ, Vought told Catholic News Service the study is not meant to serve as an authoritative review of the country's sinfulness.

"I don't think we started this to send a message to anyone," he said. "It was a fun exercise."

The study revolved around the traditional seven deadly sins: lust, gluttony, greed, sloth, wrath, envy and pride. Vought explained that the researchers wanted to use objective data to help in their analysis to avoid subjectivity and bias. So they turned to census data, FBI crime reports and Department of Health and Human Services statistics.

Plotting the data by county, the researchers were able to project where each of the seven deadly sins were more prevalent or less prevalent.

Here is how the Kansas State researchers calculated the sinfulness of any one region:

- Sloth: expenditures per capita on entertainment and recreation, such as video games and movie rentals, that tend to keep people isolated from one another as reported in the "U.S. Census Bureau 2002 Economic Census: Arts, Entertainment and Recreation Report."

- Greed: comparing total per capita income with the number of people living in poverty per capita as reported by the U.S. Census Bureau.

- Envy: statistics from "FBI Uniform Crime Reports" related to stealing, i.e., robbery, burglary, larceny and motor vehicle theft.

- Wrath: more statistics from the FBI, but for rape, assault and murder.

- Gluttony: comparing the total number of fast-food restaurants per capita as reported by the "U.S. Census Bureau 2002 Economic

Census: Food Services and Drinking Places Report."

- Lust: the number of sexually transmitted diseases per capita from data collected by the U.S. Department of Health and Human Services.

- Pride: With no data that could be related, the researchers calculated pride as the aggregation of the other six sins.

Vought said the researchers found that the sins of gluttony and sloth were minor compared with greed, lust, envy, wrath and pride. The most gluttonous area, so to speak, encompassed southeastern Virginia and northeastern North Carolina. Pockets of gluttony also were found in central Appalachia and western Texas.

Slothful pursuits also were few and far between. The data showed sloth most common in southern Montana, south-central Pennsylvania, and Los Angeles and surrounding communities.

Greed was more widespread with large pockets in southern Florida, much of California, southern Nevada, western Arizona, and the Atlantic Coast from northern Virginia through southern New England. But, surprisingly, significant pockets of greed showed up in Seattle and western Washington, Denver and northern Colorado, the Houston and Dallas areas, an arc around the southern tip of Lake Michigan, and the area around the western basin of Lake Erie.

The least greedy areas proved to be the Southern states in an arc extending from Georgia through Arkansas and northeastward into West Virginia, north-central Texas, and the upper Midwest



Kansas State University geography researchers released the results of a not-too-serious study that found areas of the South to be most prone to the traditional seven deadly sins.

from Kansas to North Dakota.

When it came to envy, wrath and lust, data pointed to the South as being the most sinful area. A swath from western Appalachia to the upper Midwest proved to be the least sinful.

Pride, the aggregate of all the other sins, largely matched the patterns for envy, wrath and lust.

The concept of the seven deadly sins, also known as cardinal sins, can be traced back to the fourth-century writings of Roman-born Christian monk Evagrius Ponticus, who identified eight evil thoughts in which all sinful behavior was based. In order of increasing seriousness they were: gluttony, lust, avarice, sadness, anger, acedia (spiritual sloth), vainglory (vanity) and pride.

Late in the sixth century, Pope Gregory I—St. Gregory the Great—profuse writer that he was, revised the list, which became known as today's seven deadly sins. St. Thomas Aquinas commented on the sins in "Summa Theologica" in the 13th century. Since then—from poet Dante Alighieri's "The Divine Comedy" to contemporary depictions in television, film and video games—the sins of humanity have been the focus of writers, philosophers and theologians.

Vought and his fellow researchers have tossed around the idea of doing a similar

analysis of the seven virtues, identified in the Catholic tradition as the cardinal virtues of prudence, justice, temperance and courage and the theological virtues of faith, hope and charity.

The trouble with such a study, Vought and his friends fear, is that it's much more subjective and a bit more difficult to quantify all the good being done in American society. If such a study could be done with a high degree of accuracy, he said, it might show that the geographic areas that seem to be more sinful may be more virtuous as well.

In case you're wondering about where Las Vegas—the so-called "Sin City" and America's gambling capital where the researchers presented their findings to the Association of American Geographers—stacks up, the researchers said the city came across as pretty average in the study but only because it was compared with the rest of the country. Within the state of Nevada, it turned out to be the most sinful area with Carson City close behind.

Vought admitted that questions abound when it comes to mapping a murky concept like sin. He acknowledged that the analysis, while based on official statistics, is not perfect.

"People will read into it what they will," he said. "That's all my colleagues and I really want." †

## Justice starts at home: Vatican job norms reflect Church teaching

VATICAN CITY (CNS)—When Pope Benedict XVI wrote in his new encyclical that efficiency and profit cannot be the only things motivating an ethical employer, he was speaking for himself as well.

The Vatican published the encyclical "Caritas in Veritate" ("Charity in Truth") on July 7, the same day the pope signed the new statutes of the Labor Office of the Holy See.

The office was established 20 years ago, at a time when Vatican lay employees publicized labor grievances and threatened work stoppages. New salary structures were introduced and the Labor Office functioned as an arbitration and mediation service for employees with grievances.

In the first few years of its existence, the office handled about 400 cases each year, said Massimo Bufacchi, who recently was named director of the Labor Office.

Bufacchi told the Vatican newspaper, *L'Osservatore Romano*, that the serious complaints have all but ended, so the statutes have the office focusing more on promoting the professional and spiritual development of the employees and creating a work environment marked by justice, equality and "authentic respect for the human dignity of each collaborator."

The Vatican's employment practices and the work environment have to reflect Church teaching that "the value of human labor is not the type of work that is done, but the fact that the person doing it is a human being," he said in the interview published on Aug. 8.

In the Vatican, the thing that gets a bit tricky is that in most offices there are laypeople, clerics and religious working side by side and they have different needs and obligations outside the office that can impact their work life. A lay employee may need time off when a child or

spouse is sick, while a member of a religious order may need time off to participate in his or her order's general chapter.

Bufacchi is most proud of the Vatican's efforts to assist Vatican employees with their family obligations.

"The norms that recently have entered into force are very advanced in terms of provisions for the family," he said.

In addition to generous maternity leave, the Vatican gives a bonus to mothers or fathers when a new baby is born. The bonus is equal to two-thirds of the employee's monthly salary and, obviously, doubles if the mother has twins. If both parents work for the Vatican, the bonus is based on the salary of the person earning more.

The Vatican also has a schedule of family allowances based on total family income and the employee's number of dependents—a spouse, children, a person with disabilities. Also according to household income, there are additional allowances for day care and a special annual contribution toward the expense of schoolbooks, which Italian parents purchase even for children attending state schools.

The Vatican's new-child bonus extends to an employee adopting a child under age 6, and there is a special allowance to help cover costs incurred by employees who travel to countries outside Italy for adoptions.

According to information released with the annual Vatican budget figures in July, the Vatican employs 4,626 people, at least 1,150 of whom do not benefit from the family-friendly policies because they are priests, religious brothers or religious sisters.

The figures show that just under 18 percent of the workforce is female—715 laywomen and 116 nuns—but Bufacchi said that is 5 percent more than the ratio five

years ago.

Laypeople far outnumber priests and religious at offices belonging to the government of Vatican City, which include the Vatican newspaper, Vatican Radio, the Vatican Museums, the Vatican Gardens and the Vatican health care service.

Laymen also outnumber priests and religious working in Vatican congregations and councils, but not overwhelmingly.

The Labor Office publishes the base salary schedules for Vatican employees, with the exception of the prefects, presidents, secretaries and undersecretaries of the congregations and councils and the directors of other Vatican offices.

The starting salaries for the lower-level employees range from the equivalent of about \$1,690 a month to about \$2,680 a month. The figure increases with each year of service. In addition, Vatican salaries are tax-free, many employees live in Vatican-owned apartments where they pay below-market rents, they can shop at the Vatican's discount supermarket and they are fully covered by the Vatican's own health service.

And while Italian politicians, labor unions and other groups have spent months arguing over whether to set a common retirement age for women and men—currently the Italian age is 60 for women and 65 for men—the Vatican already treats men and women the same.

Currently lay men and women working at the Vatican retire when they are 65; priests and religious retire at 70, and bishops, archbishops and cardinals at 75.

The new provisions adopted by Pope Benedict in April stipulate that, beginning with employees hired in 2010, the retirement age will rise to 67 for laity and 72 for priests and religious. Prelates will continue to retire at 75. †



# The Criterion

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## Editorial



Father Laurence Tracy hears a confession on April 8 during a reconciliation service at Our Lady of Perpetual Help Church in Rochester, N.Y.

## Do you live in a sinful 'state'? As a Catholic, you don't have to

**B**eware if you know anyone who lives in the South.

Be happy if you reside in the Midwest and western Appalachia.

At least that's the message, albeit a not-too-serious one, in a Catholic News Service article about sin in America.

The story, featured on page 3 of this week's issue of *The Criterion*, includes the results of work done by four Kansas State University geography researchers.

As you'll read, the study revolved around the traditional seven deadly sins: lust, gluttony, greed, sloth, wrath, envy and pride, and how researchers gleaned census data, FBI crime reports and Department of Health and Human Services statistics to obtain their findings.

One of the researchers, Thomas Vought, said the not-too-serious study's goals, which he termed "a fun exercise," included contributing to understanding the habits of people around the country.

Though we won't go into all the details, the researchers found that the South—encompassing an arc from North Carolina through Louisiana—was most prone to the seven deadly sins.

The study also showed that the Midwest—including Indiana—and western Appalachia, were the least sinful areas.

Though Vought told CNS that the study is not meant to serve as an authoritative review of the country's sinfulness, as Catholics, it offers us a gentle reminder of one of the gifts that our faith provides us—the sacrament of reconciliation.

As the *United States Catholic Catechism for Adults* tells us, "Confession liberates us from sins that trouble our hearts and makes it possible to be reconciled to God and others" (USCCA, page 238).

It adds, "In confession, by naming our sins before the priest, who represents Christ, we face our failings more honestly and accept responsibility for our sins. It is also in confession that a priest and penitent can work together to find the direction needed for the penitent to grow spiritually and to avoid sin in the future" (cf. *Catechism of the Catholic Church*, #1455, #1456).

As imperfect people, we know that sin can rear its ugly head at a moment's notice in our daily lives.

But thanks to our faith, we know that if we stray we can return to the path to redemption through the sacrament of reconciliation.

May we never forget this gift of faith.

—Mike Krokos

## Continuing to celebrate the Year for Priests in our archdiocese

**P**lain and simple, there are a lot of good priests serving the Archdiocese of Indianapolis.

You have told us as much in recent weeks.

After Pope Benedict XVI officially began the "Year for Priests" in June, we asked readers to share stories of priests who have ministered to them in various capacities in the archdiocese.

We hoped people would answer the call to recognize holy men who are serving or have served our parishes and schools in central and southern Indiana, and you have done just that.

Our thinking for this reader-response was simple: many of us probably take our pastors and associate pastors for granted, and here is a chance to thank that priest or priests for their life and ministry.

Although space does not allow us to

print all the responses we receive, we hope to feature more readers' stories about how priests have made a difference in their lives of faith in the coming weeks and months.

If a priest has meant a lot to you, if you have seen him minister well or if his life has helped your faith grow, we want to know about it.

Send your stories to Sean Gallagher by e-mail at [sgallagher@archindy.org](mailto:sgallagher@archindy.org) or mail to P.O. Box 1717, Indianapolis, IN 46206.

During this Year for Priests, Pope Benedict has encouraged us to pray for our priests' growth in holiness.

As people of faith, may we continue to do our part to support our priests' ministry and never take them for granted.

—Mike Krokos

## Making Sense Out of Bioethics/Fr. Tad Pacholczyk

# The authentic transformation of 'useless' human suffering

Human beings naturally recoil at the prospect of pain and suffering.



When a sharp object pokes us, we instinctively pull away. When the unpleasant neighbor comes up on caller ID, we recoil from answering the phone. Our initial response is to avoid noxious stimuli and pain, similar to most animals.

Yet when dealing with painful or unpleasant situations, we can also respond deliberately and in ways that radically differentiate us from the rest of the animal kingdom.

We can choose, for example, to confront and endure our pain for higher reasons. We know that a needle will hurt, but we decide to hold our arm still when getting an injection because our powers of reason tell us it will improve our health.

We know the pain of talking to our difficult neighbor, but we figure that we should rise to the challenge and do it anyway, attempting to build peace in the neighborhood.

We can also approach our pain and suffering in unreasonable ways, driven by worry and fear.

When we suffer from a difficult relationship, we can turn to drugs, alcohol or binge-eating. When we suffer from the thought of continuing a pregnancy, we can terminate it by taking the life of our son or daughter by abortion. When we suffer from the pain of cancer, we can short-circuit everything by physician-assisted suicide.

How we decide to respond to suffering, whether rationally or irrationally, is one of the most important human choices we make. For many in our society, suffering has become a singular evil to be avoided at all costs, leading to many irrational and destructive decisions.

While physical pain is widespread in the animal world, the real difference for human beings is that we know we are suffering and we wonder why, and we suffer in an even deeper way if we fail to find a satisfactory answer. We need to know whether our suffering has meaning.

From our hospital bed or wheelchair, we can hardly avoid the piercing question of "why," as grave sickness and weakness make us feel useless and even burdensome to others.

In the final analysis, however, no suffering is "useless," though a great deal of suffering is lost or wasted because it is rejected by us, and we fail to accept its deeper meaning.

Pope John Paul II often remarked that the answer to the question of the meaning of suffering has been given by God to man in the cross of Jesus Christ.

In the field of Catholic health care, the question of suffering arises with regularity and, while the dedicated practice of medicine strives to lessen suffering and pain, it can never completely eliminate it.

## Letters to the Editor

### Unlike Michael Vick, many convicted felons are still looking for a second chance

Why an editorial about Michael Vick in a Catholic newspaper?

Of course, he deserves a second chance, but he is already financially secure.

My young friend, a convicted felon like Vick, cannot even get a job at a convenience store, a fast-food restaurant, Kroger, Wal-Mart, etc.

How about an editorial about him and the thousands like him?

John E. Combs  
Batesville

The U.S. Conference of Catholic Bishops, in an important document called the "Ethical and Religious Directives for Catholic Health Care Services," reminds us that "patients experiencing suffering that cannot be alleviated should be helped to appreciate the Christian understanding of redemptive suffering."

The very concept of "redemptive suffering" suggests that there is much more to human suffering than meets the eye, and that it is not simply an unmitigated evil from which we should instinctively flee.

Rather, it is a mysterious force that can mold us in important ways and mature us, a force we ought to learn to work with and accept as part of our human journey and destiny.

Each of us, in our pain and suffering, can become a sharer in the redemptive suffering of Christ.

As children, we may have been taught those famous three words by our parents when pain and suffering would come our way: "Offer it up!"

Those simple words served to remind us how our sufferings can benefit not only ourselves, but those around us in the mystery of our human communion with them. When we are immobilized in our hospital bed, we become like Christ, immobilized on the wood of the Cross, and powerful redemptive moments open before us, if we accept and embrace our own situation in union with him.

Because of the personal love of the Lord towards us, we can in fact make a very real addition to his plan of salvation by uniting our sufferings to his saving cross, just as a little child can make a very real addition to the construction of her mother's cake when she lovingly allows her to add the eggs, flour and salt.

While the mother could do it all unaided, the child's addition is real and meaningful as the love of the mother meets the cooperation of the child to create something new and wonderful.

In the same way, God permits our sufferings, offered up, to make an indelible mark in his work of salvation.

This transformation of the "uselessness" of our suffering into something profoundly meaningful serves as a source of spiritual joy to those who enter into it.

For those who are in Christ, suffering and death represent the birth pangs of a new and redeemed creation.

Our sufferings, while never desirable in themselves, always point toward transcendent possibilities when we do not flee from them in fear.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †

## Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Eternal life with God is a mystery and our profound hope

**E**ternal life is a mystery and a profound hope. No one knows the details of what eternal life will be like, but our faith gives us some important clues.

Scripture speaks of it using images of happiness or joy: life, light, peace, wedding feast, the Father's house, the heavenly Jerusalem, paradise.

We also know, with the certainty of faith, what eternal life will *not* be like. Let's start with the negative and work our way to the meaning of the positive images given to us in Scripture.

The myths of ancient peoples often suggest that life after death will simply be a continuation of earthly life. That's why hunting or farming implements—and in some cultures jewels, furniture and even slaves—were placed in the graves of their former owners. Life after death is the same as earthly life—only better, happier and lasting forever. This is not what we Christians believe.

In classical Greek and Roman thinking, life after death was ghost-like, shadowy and insubstantial. Even in the Old Testament, Sheol, like the Greek Hades, was viewed as a place less vivid or real than earthly life.

The immortal soul is separated from the body, which decays and returns to elemental matter. The disembodied soul then remains in a permanent state of spiritual existence. This is not what we Christians believe.

To our ordinary way of thinking,

"eternal life" suggests that life as we know it goes on forever. We can hardly imagine what heaven will be like; if we think of it in natural terms, we can't help but be turned off by the idea of our current existence, with its suffering and sorrow, continuing forever—endlessly—like the witch's curse in a fairy tale. This is not what we Christians believe.

What, then, do we Christians believe about life after death and about the hope that was promised at the time of our baptism?

If we look carefully at the words of our Lord in the Scriptures, we can begin to develop an understanding of what life with God in heaven will be like. We mustn't fool ourselves here. Eternal life with God is a mystery and a profound hope. We will not fully understand it until we experience it, by the grace of God, at the end of time.

But through Christ's death and resurrection, we have been given some fundamental insights into the true meaning of life after death. What the Apostles and martyrs and all the saints tell us, and what the Church has consistently taught since the Holy Spirit was given to us at Pentecost, provides us with some fundamental truths concerning the mystery of eternal life.

Pope Benedict XVI addresses this mystery in his encyclical letter "*Spe Salvi*" ("Saved by Hope"). The pope writes, "What in fact is *life*? And what does *eternity* really mean? There are moments when it suddenly seems clear to us: Yes, this is what true life

is—this is what it should be like. Besides what we call life in our ordinary language is not real life at all."

Quoting St. Augustine, the Holy Father continues: "Ultimately we want only one thing—the blessed life, the life which is simply life, simply happiness. In the final analysis, there is nothing else that we ask for in prayer. Our journey has no other goal—it is about this alone" ("*Spe Salvi*," #11).

We believe that human beings who die in God's grace and friendship, and who have been purified, live forever in Christ. They are in heaven, which is not a place according to our earthly understanding. Heaven is the ultimate end and fulfillment of our deepest human longings, the state of supreme happiness. (See the *Catechism of the Catholic Church*, #1023-1024.)

In "*Spe Salvi*," Pope Benedict comments on the difficulty we have imagining what eternal life must be like. He says it is certainly not "an unending succession of days in the calendar."

Rather, he teaches that heaven is "more like the supreme moment of satisfaction in which totality embraces us and we embrace totality."

Using a very powerful image, the pope goes on to say, "It would be like plunging into the ocean of infinite love, a moment in which time—the before and after—no longer exists" ("*Spe Salvi*," #12).

Eternal life is a blessed communion with God and with all who are in Christ. It is "a plunging ever anew into the vastness of being, in which we are simply overwhelmed with joy" ("*Spe Salvi*," #12). The Lord himself tells us, "I will see you again and your hearts will rejoice, and no one will take your joy from you" (Jn 16:22).

This is our most profound hope: to be with Christ and to be overwhelmed with lasting joy. †

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

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

#### Archbishop Buechlein's intention for vocations for August

**Parish Awareness:** that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

### La vida eterna con Dios es un misterio y es también nuestra profunda esperanza

**L**a vida eterna es un misterio y una profunda esperanza. Nadie conoce los pormenores de cómo será la vida eterna, pero nuestra fe nos ofrece algunos indicios importantes.

Las Escrituras hablan de ello empleando imágenes de felicidad o júbilo: vida, luz, paz, banquete de bodas, la casa del Padre, Jerusalén en el cielo, el paraíso.

Asimismo, con la certeza de la fe, sabemos como *no* será la vida eterna. Empecemos con los aspectos negativos y avancemos hasta el significado de las imágenes positivas que nos ofrecen las Escrituras.

Los mitos de los pueblos antiguos por lo general sugieren que la vida después de la muerte será simplemente la prolongación de la vida terrenal. Es por ello que en las tumbas se colocaban instrumentos de caza o de cultivo (y en algunas culturas, joyas, muebles e incluso esclavos) que pertenecían al difunto. La vida después de la muerte es igual a la vida terrenal, pero mejor, más feliz y perdura por toda la eternidad. Esta no es la creencia de los cristianos.

En el pensamiento griego y romano clásico, la vida después de la muerte era fantasmal, tenebrosa e insustancial. Incluso en el Viejo Testamento, el Sheol, al igual que el Hades de los griegos, era visto como un lugar menos vivaz o real que la vida terrenal.

El alma inmortal se separa del cuerpo, el cual se descompone y vuelve a ser materia elemental. El alma incorpórea permanece en un estado de existencia espiritual permanente. Esta no es la creencia de los cristianos.

Para nuestra forma de pensar común, la "vida eterna" sugiere que la vida que

conocemos se prolonga por toda la eternidad. Dificilmente podemos imaginarnos cómo será el cielo; si pensamos en ello desde nuestra perspectiva natural, no podemos menos que sentirnos desalentados por la idea de que nuestra existencia actual, con sus sufrimientos y pesares, se prolongue para siempre, eternamente, como la maldición de la bruja en un cuento de hadas. Esta no es la creencia de los cristianos.

¿Qué es, pues, lo que creemos los cristianos acerca de la vida después de la muerte y sobre la esperanza que se nos prometió en el bautismo?

Si examinamos con detenimiento las palabras de nuestro Señor en las Escrituras, podemos comenzar a desarrollar un entendimiento de cómo será la vida con Dios en el cielo. No debemos engañarnos. La vida eterna con Dios es un misterio e infunde también una profunda esperanza. No lo entenderemos totalmente hasta que lo experimentemos al final de los tiempos, mediante la gracia de Dios.

Pero a través de la muerte y resurrección de Cristo se nos han dado algunas nociones fundamentales en relación al verdadero significado de la vida después de la muerte. Lo que nos dicen los Apóstoles, los mártires y todos los santos, así como lo que nos ha enseñado consecuentemente la Iglesia desde que se nos entregó el Espíritu Santo en Pentecostés, nos proporciona algunas verdades fundamentales en relación al misterio de la vida eterna.

El papa Benedicto XVI aborda este misterio en su carta encíclica "*Spe Salvi*" ("Salvados por la esperanza"). El Papa escribe: "¿Qué es realmente la *vida*? Y ¿qué significa verdaderamente *eternidad*? Hay momentos en que de repente percibimos

algo: Sí, esto sería precisamente la verdadera vida, así debería ser. En contraste con ello, lo que cotidianamente llamamos vida, en verdad no lo es."

Citando a San Agustín, el Santo Padre prosigue: "En el fondo queremos sólo una cosa, 'la vida bienaventurada,' la vida que simplemente es vida, simplemente 'felicidad.' A fin de cuentas, en la oración no pedimos otra cosa. No nos encaminamos hacia nada más, se trata sólo de esto" ("*Spe Salvi*," #11).

Creemos que los que mueren en la gracia y la amistad de Dios, y están purificados, viven para siempre con Cristo. Se encuentran en el cielo que no es un lugar definido por nuestra capacidad de entendimiento terrenal. El cielo es el fin último y la realización de las aspiraciones más profundas del hombre, el estado supremo de felicidad. (Ver el Catecismo de la Iglesia Católica, #1023-1024)

En "*Spe Salvi*," el papa Benedicto habla sobre la dificultad que tenemos para imaginarnos cómo será la vida eterna. Comenta que ciertamente no se trata de "un continuo sucederse de días del calendario."

En lugar de ello, nos enseña que el cielo se asemeja más al "momento pleno de satisfacción, en el cual la totalidad nos abraza y nosotros abrazamos la totalidad".

Empleando una imagen muy poderosa, el Papa continúa con su disertación: "Sería el momento del sumergirse en el océano del

amor infinito, en el cual el tiempo—el antes y el después—ya no existe" ("*Spe Salvi*," #12).

La vida eterna es una comunión sagrada con Dios y con todos los que están con Cristo. "Este momento es la vida en sentido pleno, sumergirse siempre de nuevo en la inmensidad del ser, a la vez que estamos desbordados simplemente por la alegría" ("*Spe Salvi*," #12). El mismo Señor nos dice: "Volveré a veros y se alegrará vuestro corazón y nadie os quitará vuestra alegría" (Jn 16:22).

Esta es nuestra más profunda esperanza: estar con Cristo y sentirnos desbordados por la alegría. †

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

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

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

#### La intención del Arzobispo Buechlein para vocaciones en agosto

**Conocimiento de la Parroquia:** Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

# Events Calendar

## August 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Dr. Matthew Will, associate professor of finance, University of Indianapolis, speaker, 6:30-8:30 a.m., follow-up workshop, 8:30-9 a.m., online reservations only by Aug. 19. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

St. Anne Parish, 102 N. 19th St., New Castle. **Pork chop dinner**, 4-7 p.m. Information: 765-529-0933.

## August 21-22

St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. **"Sausage Fest,"** food, music, Fri., Sat. 6 p.m.-midnight. Information: 317-253-1461.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Augustravaganza,"** rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

## August 21-23

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Dinner theater, "Nonsense,"** Fri. and Sat.

6:30 p.m., \$25 per person includes dinner, Sun. 2:30 p.m., \$12 includes tea. Information: 317-356-7291 or [nonsense@att.net](mailto:nonsense@att.net).

## August 22

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **25th anniversary of priestly ordination of Father Ben Okonkwo**, Mass, 11 a.m., reception following liturgy.

## August 23

St. Paul Parish, 9798 N. Dearborn Road, Guilford. **Ladies Sodality, hot breakfast bar buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-487-2096.

Saint Meinrad Archabbey and School of Theology, Church, 200 Hill Drive, St. Meinrad. **Organ concert**, Hillary Sullivan, organist, 3 p.m., no charge. Information: 800-682-0988 or [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## August 27-29

St. Ann Parish, 6350 Mooresville Road, Indianapolis. **Parish festival**, rides, games, food, Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m. Information: 317-244-3750.

## August 28-29

Prince of Peace Parish, 413 E. Second St., Madison. **"Community Festival,"** Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Fri. 5 p.m.-midnight., Sat. 5 p.m.-midnight, food, carnival rides, games. Information: 812-265-4166.

## August 29

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **"Fall Festival,"** food, music, games, 4-11 p.m. Information: 317-257-2266.

Mount Saint Francis, 101 St. Anthony Dr., Mt. St. Francis. **Silent auction**, 11 a.m.-11 p.m. Information: 812-923-8817.

St. Francis Hospital and Health Center, 8111 S. Emerson Ave., Indianapolis. **"Legs for Life," free screening program**, registration required. Information or appointment: 317-782-4422 or 877-888-1777. †

## Retreats and Programs

### August 21-23

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Book of Revelation: What It Is and What It Isn't,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### August 28-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Scriptures and Novels,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### August 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"The Journey of Thomas Merton,"** Dr. Paul A. Crow, presenter, 9 a.m.-4:30 p.m., \$50 per person. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### August 29-30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"SPRED retreat, "We Are One Body,"** special religious development participants and catechists, \$75 per person. Information:

17-236-1448 or 317-402-3330.

### September 3

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: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### September 4-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"For Men Wanting Answers: Discerning a Vocation to Priesthood,"** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### September 7-13

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Image As a Window to the Spiritual: An Artist's Six-Day Hands-on Workshop and Retreat,"** Benedictine Brother Martin Erspamer and Passionist Brother Michael Moran, presenters. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### September 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Prayer Distractions,"**

Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### September 22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine 2009—The Holy Sacrifice of the Mass,"** Benedictine Sister Mildred Wannemuehler, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### September 25-27

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. Come and See Vocation Retreat, **"Finding Purpose in Life."** Information: 317-787-3287, ext. 303 or [jennifermechtild@benedictine.com](mailto:jennifermechtild@benedictine.com).

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying the Psalms,"** Benedictine Father Harry Hagan, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### September 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Evening of reflection,**

**"Meet Me at The Shack,"** Father Jim Farrell, presenter, 7-9:30 p.m., \$15 per person includes light dinner. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### September 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Reflection, "What You Are Missing in Your Spiritual Life and How to Get It,"** Father Michael McKinney, presenter, 8:30 a.m.-2:30 p.m., \$35 per person includes continental breakfast and lunch. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### October 6-8

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Midweek retreat, "Pray Your Way to Happiness,"** Benedictine Brother Maurus Zoeller. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### October 9-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Peaceable Pope: Blessed John XXIII,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu). †



Photo courtesy of Saint Meinrad Archabbey

Benedictine Brother Thomas Gricoski ritually raises his hands in prayer on Aug. 15 while professing solemn vows as a monk of Saint Meinrad Archabbey in St. Meinrad. The solemn profession of vows took place during a Mass celebrated in the Archabbey Church of Our Lady of Einsiedeln.

## Benedictine monk professes solemn vows

Benedictine Brother Thomas Gricoski professed solemn vows as a monk of Saint Meinrad Archabbey on Aug. 15 during a Mass celebrated at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

He entered the novitiate at Saint Meinrad in 2005. In professing solemn vows of obedience, fidelity to the monastic way of life and stability in the community at Saint Meinrad, he becomes a full and permanent member of the Benedictine community.

Brother Thomas, 28, is a native of Hyattsville, Md. He grew up in Frackville, Pa., where he was a member of St. Ann Parish.

He earned a bachelor's degree in philosophy from the University of Scranton in 2002, and a master's degree in philosophy from the Catholic University of Louvain in Belgium in 2004. He served a pastoral intern year at Immaculate Conception Parish in Scranton, Pa.

Brother Thomas is currently a seminary student at Saint Meinrad School of Theology in his last year of studies. He also assists in Saint Meinrad's Office of Benedictine Oblates.

(For more about Saint Meinrad Archabbey, log on to [www.saintmeinrad.edu](http://www.saintmeinrad.edu).) †

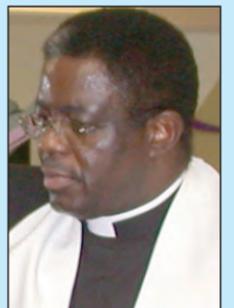
## Priest to celebrate ordination anniversary

The public is invited to a celebration of the 25th anniversary of the priestly ordination of Father Ben Okonkwo, a chaplain at St. Vincent Hospital in Indianapolis.

It will take place at an 11 a.m. Mass on Aug. 22 at St. Monica Church, 6131 N. Michigan Rd., in Indianapolis. A reception at the parish will follow.

Father Okonkwo is a priest of the Issele-Uku Diocese in Nigeria.

For more information about the anniversary celebration, call 317-437-1553. †



Fr. Ben Okonkwo

Submitted photo



## Unexpected guests

Ben Garber, a member of the Catholic Youth Organization football team at St. Luke the Evangelist Parish in Indianapolis, points at hot air balloons that descended on his parish's practice field on Aug. 15 while the team gathered for their season's first practice. The balloons and their pilots were participating in a hot air balloon race sponsored by the Indiana State Fair, held Aug. 7-23 in Indianapolis.

# Nine Franciscan sisters celebrate 50-year jubilees

Criterion staff report

Nine Sisters of the Congregation of the Third Order of St. Francis, based in Oldenburg, are celebrating 50 years of religious life as Franciscans.

The 50-year jubilarians are Sisters Janet Born, Mary Lynne Calkins, Jean Marie Cleveland, Ruth Eggering, Rose Lima Frerick, Dianne Kaimann, Barbara Piller, Donna Rohman and Rita Thomas.

Sister Janet Born, formerly Sister Mary Joy, ministered at St. Bernadette Parish in Indianapolis, the Oldenburg Academy of the Immaculate Conception, St. Mary (Immaculate Conception) Parish in Rushville, St. Paul Parish in Tell City, La Claire in Oldenburg and Michaela Farm in Oldenburg.

She also served at the former St. Vincent Orphanage in Vincennes, Ind., as well as in parish ministry in Ohio.

From 2002-08, she ministered as director of programs and marketing at the Oldenburg Franciscan Center.

Sister Janet is currently on sabbatical at Berakah in Pittsfield, N.H.

Sister Mary Lynne Calkins, formerly Sister Mary Magdalen, ministered at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, St. Bernadette Parish in Indianapolis, Father Thomas Scecina Memorial High School in Indianapolis, Our Lady of Perpetual Help Parish in New Albany and the Oldenburg Academy of the Immaculate Conception.

She also served at parishes in Ohio, Michigan, Missouri and Arkansas.

From 1985-91, she was director of communication for the Oldenburg Franciscan community.

Sister Mary Lynne is currently an outpatient therapist at Centerpoint Health in Cincinnati.

Sister Jean Marie Cleveland, formerly Sister Joseph Marie, is a native of Indianapolis.

She ministered at St. Monica Parish in Indianapolis, Holy Trinity Parish in Indianapolis, Cardinal Ritter Jr./Sr. High School in Indianapolis, Our Lady of the Most Holy Rosary Parish in Indianapolis, St. Patrick Parish in Indianapolis, St. Mary Parish in Indianapolis, the Oldenburg Academy of the Immaculate Conception, St. John the Baptist Parish in Dover and St. Peter Parish in Franklin County.

She also served in parish ministry in Ohio. From 2000-06, Sister Jean Marie served

as congregational minister for the Oldenburg Franciscan community.

She is currently the vice president for mission effectiveness at Marian University in Indianapolis.

Sister Ruth Eggering, formerly Sister Monica, ministered at the former St. Francis de Sales Parish in Indianapolis, Holy Name of Jesus Parish in Beech Grove, St. Mary (Immaculate Conception) Parish in Rushville and St. Francis Hall at the motherhouse.

She also served at St. Mary Parish in Evansville, Ind., as well as at parishes in Ohio and New Mexico.

Sister Ruth is currently on the nursing staff at Cardinal Ritter Senior Services as well as Mary Queen and Mother Center in St. Louis.

Sister Rose Lima Frerick ministered at St. Bernadette Parish in Indianapolis, St. Mark the Evangelist Parish in Indianapolis and Cardinal Ritter Jr./Sr. High School in Indianapolis.

She also served at St. Mary Parish in Evansville, Ind., and Reitz Memorial High School in Evansville as well as the former St. Vincent's Orphanage in Vincennes, Ind., and in parish ministry in Ohio.

She also ministered as director of communication for the Oldenburg Franciscan community.

Sister Rose Lima is currently an administrative assistant and technical writer at Imstar Enterprises Inc. in Cincinnati.

Sister Dianne Kaimann, formerly Sister Marie Vincent, ministered at St. Michael Parish in Brookville, St. Bernadette Parish in Indianapolis, St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, Health Link in Indianapolis and at the motherhouse.

She also served at parishes in Ohio and Missouri.

Sister Dianne is currently the bookkeeper at St. Mary-of-the-Rock Parish in Franklin County as well as the secretary for membership and on-going formation at the motherhouse.

Sister Barbara Piller, formerly Sister Mary Linus, ministered at the Oldenburg Academy of the Immaculate Conception, St. Mary (Immaculate Conception) Parish in Rushville, St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, Shalom House in Indianapolis and St. Pius X Parish in Indianapolis.

She also served in parish ministry in Ohio.

At the motherhouse, Sister Barbara was co-director of associates from 1993-94, a



council member from 1994 to 2000, director of life development from 2001-06 and member of the motherhouse co-ordinating team from 2001-06.

In 2006, Sister Barbara was elected congregational minister and a council member for the Oldenburg Franciscan community. She will serve in those leadership positions until 2012.

Sister Donna Rohman, formerly Sister Demaris, ministered at St. Mark the Evangelist Parish in Indianapolis and St. Louis Parish in Batesville.

She also served at St. Agnes Parish in Evansville, Ind., and in parish ministry

in Ohio.

Sister Donna is currently the secretary to the general council for the Oldenburg Franciscan community and also ministers as a tutor.

Sister Rita Thomas, formerly Sister Esther Marie, ministered at St. Mark the Evangelist Parish in Indianapolis, Holy Name of Jesus Parish in Beech Grove and St. Lawrence Parish in Lawrenceburg.

She also served at parishes in Missouri and Illinois.

Sister Rita currently teaches at the Shalom Preschool and Child Development Center in Florissant, Mo. †

## New Catholic-Muslim expert at USCCB is man of many hats, many firsts

WASHINGTON (CNS)—Father Leo Walsh might be the first Alaskan to work at the U.S. bishops' headquarters in Washington. He also might be the first licensed rugby referee and the first nationally certified beer judge.

Father Walsh brings a variety of skills to his new post as associate director of the Secretariat of Ecumenical and Interreligious Affairs at the U.S. Conference of Catholic Bishops, specializing in Catholic-Muslim relations. He also brings a lifelong interest in things ecumenical and interreligious,

prompted first by the large number of Orthodox Christians in Alaska.

"They were there first," he said of the Orthodox.

Eight Russian Orthodox monks brought Christianity to Alaska's Kodiak Island more than 200 years ago.

In an interview with Catholic News Service on Aug. 10, just two weeks into his new job, Father Walsh talked about other influences on what has become his life's work—among them his friendships in Rome with fellow seminarians at the Pontifical Ukrainian College next door to the Pontifical North American College and a 1993 visit to the Holy Land, where all three of the Abrahamic religions coexist side by side, not always without conflict.

"Their interactions were very poignant, the conflicts very stark," he said of the Christian-Jewish-Muslim interactions in Jerusalem.

Now 44, Father Walsh was born and raised in Anchorage, a city he described as the third most diverse in the United States, with 70 languages spoken in its schools.

His parents and the eight Walsh children were one of the founding families of Our Lady of Guadalupe Parish in Spenard in 1972.

In 1987, he earned a degree in business administration, with a concentration in organizational behavior and labor relations, from the University of Notre Dame in northern Indiana. After working in the private sector for a few years, he began seminary studies in Rome and was ordained a priest of the Anchorage Archdiocese in 1994.

Soon after ordination, Father Walsh returned to Rome to earn a licentiate in ecumenical theology at the University of St. Thomas Aquinas, also known as the Angelicum. Twelve years later, he went back to earn his doctorate in ecumenical studies from the Angelicum with a dissertation called "Encounter in Magadan—A Critical Historical Analysis of Issues Related to Proselytism as They Manifested Themselves in the Russian Far East, 1989-1992."

Frequently cited in that dissertation, he noted in the interview, was Paulist Father Ron Roberson, who now occupies the office next to Father Walsh's as the other associate director of the USCCB ecumenical and interreligious secretariat.

In Anchorage, Father Walsh wore many hats. He was vicar general, vicar for clergy, vocations director, ecumenical/interfaith officer and pastor of St. Andrew Parish in Eagle River. He also served at various times as chairman of the board of Catholic Social Services of Alaska, president of the local interfaith council and treasurer of the national group now known as the Catholic Association of Diocesan Ecumenical and Interreligious Officers.

Then there was the fun stuff. He home-brews his own beer, and the local home-brew club that was meeting at his parish convinced him to become certified to judge beer

competitions. After a six-month course of instruction, Father Walsh passed the three-hour exam that he said was among the hardest he's ever taken—second only to defending his doctoral dissertation.

Father Walsh also has had a private pilot's license for 20 years and, when in Alaska, flies a float-equipped bush plane "to many secret fishing holes," he said.

Many challenges lie ahead in his work on Catholic-Muslim relations, which he said is primarily about "relationships and dialogues." Three regional dialogue groups have been meeting since as far back as 1993.

The Sept. 11, 2001, terrorist attacks did not deter Catholic-Muslim dialogue but rather intensified it, Father Walsh said.

"Because of our prior relationships, we were able to respond more effectively together," he said. "It showed the need for dialogue on a national level, and that it's a blessing to be in dialogue."

Father Walsh, who lives at the USCCB staff house with other priests working at the bishops' headquarters, plans to take some time to decide where and how he'll be involved in pastoral ministry in the Washington area.

"A priest's first calling is to the people, of course," he said. "But it's easy to let that eclipse the work here. I'm going to give myself a month."

Father Walsh said he also has been asked how Archbishop Roger L. Schwietz of Anchorage was able to release him for the USCCB work when the archdiocese only has 12 diocesan priests.

Calling Anchorage a "stewardship diocese," he said, "It's important to remember that we are part of a much larger body of believers."

"There are very few people in the country who do what we do," Father Walsh added. "We all give a little part of who we are to the larger body." †



Fr. Leo Walsh

# VINCENNES

continued from page 1

concrete," he said. "We need something that we can touch that helps to make that [history] more real and causes us to reflect a little more deeply on who it is that we are and what it is that we're called to."

This was especially true for seminarian Scott Lutgring, a member of Our Lady of the Greenwood Parish in Greenwood, who is a first-year theology student at Saint Meinrad School of Theology in St. Meinrad.

Lutgring had previously been a seminarian for the Lafayette Diocese and had been in formation at Mount St. Mary's Seminary in Emmitsburg, Md., where Bishop Bruté had ministered before being appointed the first bishop of Vincennes.

"Being there for two years and seeing the history and the tradition and then coming here, it just seems to me like I'm blessed to go the way Simon Bruté went," Lutgring said. "I'm following in his footsteps."

Seminarian Michael Keucher, a member of St. Charles Borromeo Parish in Bloomington who is a first-year philosophy student at Saint Meinrad, said Bishop Bruté was an important part of his life of faith.

"Archbishop Daniel [M. Buechlein] has done such a great job focusing our attention on Bishop Bruté and his rightful place in our prayers," Keucher said. "As a seminarian, I pray to him frequently for his intercession."

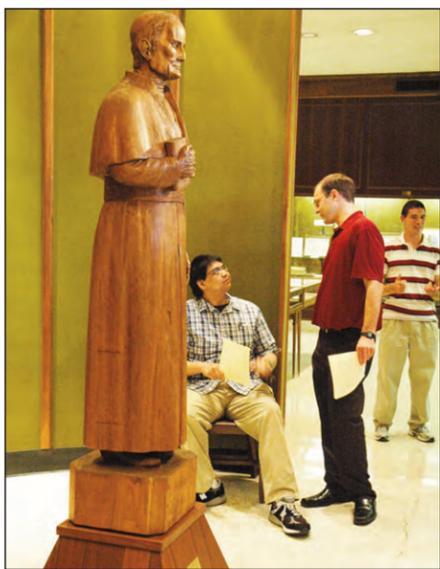
But the seminarians weren't just focused on the past during the pilgrimage. It was the conclusion of a three-day retreat for them at the start of their academic year. They spent the first two days at Our Lady of Fatima Retreat House in Indianapolis.

"Being on this retreat with the guys, seeing the bond they have with each other, it seems very natural," Lutgring said. "I've gotten to know the guys. They're great. It's been a great first experience in the archdiocese."

Seminarian Phillip Rahman, a member of St. Boniface Parish in Fulda and a sophomore at Bishop Simon Bruté College Seminary in Indianapolis, spoke about the importance of spending time with his brother seminarians.

"They're going to be instrumental in my formation," Rahman said. "The community and love we have for each other will help [us] build each other up."

(To learn more about the archdiocese's seminarians, log on to [www.HearGodsCall.com](http://www.HearGodsCall.com).) †



Seminarians Charles Penalosa, left, and Michael Keucher chat next to a statue of Bishop Bruté in the Old Cathedral Library during their Aug. 12 pilgrimage to Vincennes.



Father Eric Johnson, archdiocesan vocations director, preaches a homily on Aug. 12 during a Mass celebrated in the Old Cathedral Basilica of St. Francis Xavier in Vincennes. Twenty-five of the 27 seminarians participated in the pilgrimage.

Photos by Sean Gallagher



Above, archdiocesan seminarians walk on Aug. 12 toward the Old Cathedral Basilica of St. Francis Xavier in Vincennes, Ind., in the Evansville Diocese. Their pilgrimage to Vincennes was the culmination of a three-day retreat that began on Aug. 10 at Our Lady of Fatima Retreat House in Indianapolis.

Left, seminarian Scott Lutgring prays on Aug. 12 in the Old Cathedral Basilica of St. Francis Xavier in Vincennes during an archdiocesan seminarians' pilgrimage prior to the start of the academic year.

## New seminarians come from a variety of parishes

By Sean Gallagher

VINCENNES—Nine of the archdiocese's 27 seminarians at the start of this academic year are new seminarians.

"It's a pretty good year for us," said Father Eric Johnson, archdiocesan vocations director.

But he is not just pleased with the relatively large number of new seminarians this year. Father Johnson also noted that some of them are coming from parishes that have not had seminarians for a long time, such as St. Joseph Parish in the Indianapolis West Deanery and St. Boniface Parish in Fulda in the Tell City Deanery.

"The guys around the archdiocese are starting to buy into a culture that encourages vocations," Father Johnson said.

He hopes that having more parishes with seminarians might spur more men to discern a possible call to the priesthood.

"I honestly think that part of our success at, for instance, St. Barnabas or Our Lady of the Greenwood [parishes that have multiple seminarians] is rooted in the fact that there are seminarians there and have been for a while," Father Johnson said. "That encourages and perpetuates that [culture]."

The seminarians come from 17 parishes across eight of the 11 deaneries in central and southern Indiana. Three parishes—Our Lady of the Greenwood Parish in Greenwood and St. Mary and St. Barnabas parishes, both in Indianapolis—have multiple seminarians.

Seminarian Michael Keucher, a member of St. Charles Borromeo Parish in Bloomington, said having seminarians from more parishes across the archdiocese encourages him.

"It certainly is a testament to the times we're in because we have so many more guys who want to go out and to spread the faith and to do what they feel is their part in the Church," he said. "I find it very refreshing."

(To learn more about the archdiocese's seminarians, log on to [www.HearGodsCall.com](http://www.HearGodsCall.com).) †



Seminarians Daniel Bedel, left, Gregory Lorenz, Benjamin Syberg and Andrew Proctor sing on Aug. 12 in a schola during a Mass at the Old Cathedral Basilica of St. Francis Xavier in Vincennes during a seminarian pilgrimage to the southern Indiana town where the Church in Indiana began 175 years ago.



Seminarians Phillip Rahman, left, and David Proctor peer into a display case in the Old Cathedral Library in Vincennes that houses many of the books of Bishop Bruté and early documents of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.



# BACK-TO-SCHOOL TIME



Holy Name School sixth-grader McKenzie Beeson of Beech Grove decorates a picture frame on Aug. 14 for her school photo during religion class. The frame looks like a treasure box to symbolize how every person is loved and treasured by God.



Newly ordained Father Sean Danda answers questions in the kindergarten class on Aug. 14 at Holy Name of Jesus School in Beech Grove. Father Danda assisted with various ministries for six weeks at Holy Name of Jesus Parish after his June 27 ordination.



Holy Name School third-grader John Pasyanos of Beech Grove works on a class assignment on Aug. 14 at the Indianapolis South Deanery grade school.



Holy Name School pre-kindergarten student Allison Rinks of Beech Grove puts together a puzzle on Aug. 14, her fourth birthday.



Freshmen student Taylor Marshall, right, smiles as she attempts to solve a math problem in teacher Mary Alice Knott's algebra class at Our Lady of Providence Jr.-Sr. High School in Clarksville on Aug. 17. Also pictured is classmate T.J. Hutt.



Thanks to the generosity of members of Holy Family Parish in New Albany and Most Sacred Heart of Jesus Parish in Jeffersonville, backpacks and school supplies were recently donated to Hispanic children in the New Albany Deanery. The program was begun a few years ago, said Franciscan Father Tom Smith, coordinator of Hispanic Ministry in the New Albany Deanery, because many of the children's parents were recent immigrants who didn't know what their children needed in school or couldn't afford it.

# LCWR says Vatican has not fully disclosed reasons for U.S. visitation

WASHINGTON (CNS)—Leaders representing 59,000 women religious are questioning what they say is a lack of full disclosure about what is motivating the Vatican's apostolic visitation that will study the contemporary practices of U.S. women's religious orders.

In an Aug. 17 press statement, the Leadership Conference of Women Religious also said the leaders "object to the fact that their orders will not be permitted to see the investigative reports about them" when they are submitted in 2011 to the Vatican's Congregation for Institutes of Consecrated Life and Societies of Apostolic Life and its prefect, Cardinal Franc Rode.

In addition, the women religious expressed concern about secrecy they say is surrounding the funding of the study, said Sister Annmarie Sanders, director of communications for LCWR.

No details on funding the study have been released by the office of the Apostolic Visitation of Institutes of Women Religious in the United States.

"Part of the conversation revolved around the fact that at a time when congregations of religious women are financially strapped they are concerned about being asked to pay for an investigation they did not ask for," Sister Annmarie said.

The concerns emerged on Aug. 14 as 800 members of the LCWR concluded a four-day meeting in New Orleans.

Sister Annmarie, a member of the Sisters, Servants of the Immaculate Heart of Mary, declined to be more specific about what the leaders discussed privately regarding the visitation.

"We're waiting to see how it [the visitation] plays out," Sister Annmarie

told Catholic News Service on Aug. 17. "We're in the middle of it now. We don't know what the next steps are going to be [like]."

"They don't want to judge ahead of time. But certainly there's some apprehension right now," she said.

The Vatican-ordered visitation is looking at the broad realm of religious life of 341 U.S. congregations of women religious.

A working document—known as an "instrumentum laboris"—outlining the areas the visitation will cover was sent to superiors general in early August. Members of the orders were being asked to reflect on the working document. It serves as a prelude to a separate questionnaire that will be sent to the superiors on Sept. 1, marking the start of the study's second phase.

The questionnaire will cover each order's life and operation, identity, governance, vocation promotion, admission requirements and formation policies, spiritual life and common life, mission and ministry, and finances.

The questionnaires are due on Nov. 1 at the apostolic visitation office in Hamden, Conn. Once the questionnaires are analyzed, individual congregations will be selected for a visit by a visitation team starting in January. Not all religious congregations will be visited.

After the working document was sent to the superiors, Mother Mary Clare Millea, superior general of the Apostles of the Sacred Heart of Jesus and the apostolic visitor charged by the Vatican with directing the study, declined to identify how the study was being funded.

She told CNS on July 31 that, while the Congregation for Institutes of

Consecrated Life and Societies of Apostolic Life is ultimately responsible for paying for the study, individual congregations being visited will be asked to cover the cost of lodging and transportation for the visitation team.

The outgoing LCWR president, Sister J. Lora Dambroski, a member of the Sisters of St. Francis of the Providence of God, urged the leaders gathered in New Orleans to move forward together as the study evolves.

Citing passages from the Gospel of Luke, Sister Lora urged the women to continue their efforts to build a new world despite its increasing chaos and disorder.

She called for the women to understand that what they may have held on to tightly in the past should be reassessed so that new patterns of life and new practices can emerge while they adhere to core beliefs.

"Simply put, we are no longer as we once were. We can't be," she said.

"We are in the midst of a unique time of Spirit-filled chaos and unique invitation to ongoing creativity in the living of Gospel commitment," she said. "This is another defining moment in our conference and our collective histories and future."

She asked the leaders to consider ways to "positively grasp this time as [an] opportunity to tell our present stories, of how we still are faithful vowed Gospel women."

The leaders also approved what was described as a "call" that includes a series of steps to carry the organization through a five-year period ending in 2015. Among them is the development and implementation each year of a study to review and reflect on emerging



A member of the Leadership Conference of Women Religious displays a sign while marching with others through Woldenberg Riverside Park in New Orleans for a prayer service to preserve the wetlands. The walk was part of the LCWR's Aug. 11-14 gathering in the city. During the meeting, the women religious also discussed their concerns surrounding the Vatican's apostolic visitation that will study the contemporary practices of U.S. women's religious orders.

questions, issues and trends affecting vowed religious life.

A committee, chaired by the LCWR executive director, and with members from the board, at-large representatives and the national office staff, will oversee the process.

LCWR represents 95 percent of U.S. women religious. †



## Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

### DIocese OF EVANSVILLE

## 12 deacons ordained for diocese on Aug. 15

EVANSVILLE—Bishop Gerald A. Gettelfinger ordained 12 new permanent deacons for the Diocese of Evansville at St. Benedict Cathedral on Aug. 15.

"They are a great group of men," said Father Jean Vogler, director of the diocesan permanent diaconate program. They are "highly talented, extremely dedicated, very competent," he said. "The diocese will be very pleased with them."

The 12 new deacons join 41 deacons—some of whom were ordained in 1977 among the first group in the diocese.

Four of the 41 deacons are retired.

The number of diocesan priests has dwindled in recent decades while interest in the permanent diaconate has blossomed.

"I think they are a great gift from God," Father Vogler said. "The Holy Spirit is guiding the Church and, at this time in history, the Holy Spirit is providing deacons to get the work done."

The Church is experiencing a time when many Catholic lay men are willing to take the time to prepare for ministry, he said. The Catholic Church is a sacramental Church, and having deacons who can administer some of the sacraments "certainly will help," Father Vogler said. †

## St. Mary's Medical Center CEO takes stand on health care reform

EVANSVILLE—In response to a request from *The Message*, newspaper of the Diocese of Evansville, a statement was provided as the "Overall Stance on Health Care Reform" from Tim Flesch, president and chief executive officer of St. Mary's Medical Center in Evansville.

Flesch met with Rep. Brad Ellsworth, D-Ind., in April 2008, and had another meeting scheduled with Ellsworth on Aug. 19.

"We believe that the United States health care system is in need of reform," Flesch said. "As we consider that reform, we need to ensure that persons have access to high quality health care services. This includes improved transparency and the ability of patients to navigate the health care delivery system."

Coverage should be universal, he said.

"We also need to move toward 100 percent coverage for the American population," he said. "Most proposals have targeted 95 percent coverage or above."

Insurance rules should be changed, Flesch said.

"We also need to reform the insurance rules to create shared obligation and responsibility for coverage."

Flesch said that a proposal to eliminate pre-existing conditions as a reason to deny insurance coverage would be one of the ways to support this principle.

(For these stories and more news from the Diocese of Evansville, log on to the Web site of *The Message* at [www.themessageonline.org](http://www.themessageonline.org).) †

### DIocese OF GARY

## Since second grade, he knew he wanted to be a priest

WANATAH —Ask and Father Gerald Schweitzer can tell you the exact moment he knew he would become a priest.

He was in the second grade and his class was preparing to receive first holy Communion.

"Sister Francine said when we received [the Eucharist] for the first time, we should go back to our pews and pray quietly to ourselves. The Lord would then speak to our hearts," Father Schweitzer recalled.

"After I received, the fellow sitting next to me had to remind me I was supposed to be quiet so I folded my hands and waited."

At that moment, the child receiving the body and blood of Christ for the first time heard God say he would like the boy to one day become a priest.

"If there was a moment of revelation, an initial awareness of God, it was that second-grade experience," Father Schweitzer said. "From that time on, becoming a priest was always on my mind."

Growing up, the young Jerry was "shy, spoiled and enjoyed sports."

"I was not, however, academically prone," he explained. "I enjoyed basketball, football and baseball. I was a typical boy."

In seventh grade, while attending a gathering for religious life at St. Thomas More Parish in Munster, Jerry learned about the Capuchin-run St. Lawrence Seminary High School in Mt. Calvary, Wis.

After graduation, five classmates from Our Lady of Perpetual Help School in Hammond decided to attend the boarding school.

To the best of his knowledge, Father Schweitzer said, he was the only one who stayed the course to ordination.

(For these stories and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at [www.nwicatholic.com](http://www.nwicatholic.com).) †

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# Friars rely on God and strangers during 300-mile trek

WASHINGTON (CNS)—With an unflappable trust in God, six Franciscan friars set out on foot one morning from Roanoke, Va., on a trek that would take them 300 miles through the Virginia countryside to Washington.

Carrying few belongings, the friars depended upon the generosity of the people they met along the way for food and shelter during their six-week journey.

The friars chose as their pilgrimage site the Mount St. Sepulcher Franciscan Monastery and Commissariat of the Holy Land in Washington.

The monastery is a popular stop for pilgrims who want a glimpse of the Holy Land. The grounds of the monastery feature dozens of replicas of significant Christian sites from that part of the world and from Europe.

Dressed in their brown habits and sandals, leaving the details of their trip up to God, the friars set out on their journey on June 16, following the spirit of their wandering founder, St. Francis of Assisi. They arrived at the monastery on July 28.

They called their 300-mile journey “Walking With Hope, a Journey of Faith and Discovery,” and set up a Web site about it at [www.friarwalk.com](http://www.friarwalk.com).

The trip was the idea of four young friars who were just finishing their initial formation as Franciscans. These young friars had recently completed their novitiate in Cedar Lake, Ind., and took their simple vows before they set out.

They are Joshua Van Cleef, 24, from Detroit; Roger Lopez, 30, from Pensacola, Fla.; Richard Goodin, 25, from Lebanon, Ky.; and Clifford Hennings, 23, from Houston.

Two Franciscan priests served as their mentors on the journey: Father Mark Soehner, 51, from Dayton, Ohio; and Father Ed Shea, 52, from Chicago.

In an interview with *The Catholic Standard*, newspaper of the Washington Archdiocese, Father Mark said the hardest part of the journey was to put himself “out there.”

He said it was hard “letting go [of your] own expectations” and trusting God.

The friars depended on God to take care of them during the journey. Their first night, they found themselves at a fire station, covered in ticks from their walk. Behind the station, there was a picnic table and a large trampoline in the woods.

Father Mark said the friars decided to spend the night on the trampoline. They slept with their toes pointed inward like

“spokes on wheels.” The friars also slept on picnic benches during their pilgrimage.

During another experience, a Native American healer named “Healing Bear” took the friars to his one-room schoolhouse in the mountains. There, the friars told him Bible stories.

Van Cleef said the most interesting thing about the journey was that God never stopped “surprising” them. He said the friars learned to live in the moment.

Father Mark said the purpose of the pilgrimage was to “experience [the] early life of the Franciscan renewal.”

He noted that the Franciscan movement is 800 years old. But with each age, there has been a different way of being Franciscan, he said. Taking journeys was the friars’ tradition from long ago, and the six friars decided to take their journey “to become pilgrims.”

Along the way, people mistook them for the Amish, Jedi knights from *Star Wars*, ninjas and monks. People talked to them about their own struggles in life and how God was working in their lives.

“Almost all the way along,” Father Mark said, “[we] experienced nothing but generosity and people’s kindness.”

The two priests heard confessions along the way, but mostly the friars were there to listen. They continued their prayer life with morning and evening prayers.

Around 8 p.m. each night, anxiety would set in about how the friars would meet their basic needs that night.



A group of Franciscan friars who walked 300 miles from Virginia to the Franciscan Monastery of the Holy Land in Washington are pictured outside the monastery on July 31. Pictured from left to right are Father Mark Soehner, 51, from Dayton, Ohio, Joshua Van Cleef, 24, from Detroit, Roger Lopez, 30, from Pensacola, Fla., Richard Goodin, 25, from Lebanon, Ky., and Clifford Hennings, 23, from Houston.

Goodin said then God would start “to work.” The friars often went from having nothing to having more than they needed, and the help would come from different people. But it started with one person taking a “step in faith” to help them.

One day, the friars once found themselves on top of a mountain without food, water or shelter. As evening neared, a Mennonite gave them directions, a Catholic also offered help, they caught a ride with a Jew and they ended up sleeping in the home of a Hindu—all within a short space of time.

“God has done miracles in our midst,” Father Mark said. Shea said he was “changed by people’s generosity” during the journey, a sojourn that he said demonstrated that St. Francis has universal appeal. †

## Catholic school students help create new bullying-prevention Web site

ST. PAUL, Minn. (CNS)—“Guess who just signed on?” a teenage girl says to a couple of her friends huddled around a computer monitor. “Sarah. You know, Sarah—sits in the back of science [class], never talks to anybody. You know, Miss Science Fair.”

The girls all laugh.

“I hear that she has a thing for Dylan.”

“Wait, Dylan the quarterback? Like that’s going to happen.”

“You guys, I think we should help her out,” one girl says with a smirk. “You in?”

The girls proceed to set Sarah up, embarrassing her in front of her friends and Dylan while they are all attending a basketball game. Sarah is devastated.

This fictional scenario is one of several videos students from Convent of the Visitation School and St. Thomas Academy in Mendota Heights produced for the new Web site [www.TeensAgainstBullying.org](http://www.TeensAgainstBullying.org).

The Web site was created by the Minnesota Parent Training and Information Center, called the PACER Center. The Minneapolis-based nonprofit organization, which serves families of children with disabilities, seeks to educate teens about the damaging effects of bullying in all its forms as

well as how to respond if they fall victim to a bully.

The videos produced by the students can be viewed on the Web site by clicking on “Respond” and then “Acting Up.”

“We realized quickly that to make an impact we were going to need to really engage all kids to care about bullying and that it was going to be the peers themselves who could really make a difference in how children look at bullying situations,” said Julie Hertzog, the center’s bullying-prevention project coordinator.

“We started by asking their opinions about things—[from] everything about bullying to current teen culture to how they use technology—because we wanted to make a product that was very relevant, very edgy and that definitely appealed to the teen audience,” Hertzog told *The Catholic Spirit*, newspaper of the Archdiocese of St. Paul and Minneapolis. “It’s very much about teen power, teen voice and teens making a difference.”

Wendy Short-Hays, head of VISTA Productions, the combined theater department of Visitation and St. Thomas, said she took on the project as a way to give students experience with video production as well as an opportunity to perform community service.

Over the past year, the students worked with Short-Hays

and a professional videographer to write scripts, rehearse and film the videos.

“I think that every kid has some experience [with bullying]. It’s been something that I’ve dealt with most of my life,” said Sarah Busch, a recent Convent of the Visitation graduate who worked on the project. “It was a really incredible experience to be able to take these feelings I have about bullying and my experiences and put them into a medium to help other people.”

Busch, who plans to attend St. Olaf College in Northfield in the fall, said working with PACER employees stirred in her a passion for social work.

“It was really inspiring to see people who actually made a career out of helping kids and who have put so much time and energy into doing it, which is what I want to do,” she said. †

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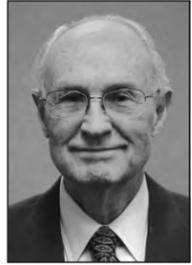


From the Editor Emeritus/John F. Fink

## Basic Catholicism: The other sacraments

(Twenty-eighth in a series)

Besides the Eucharist, which I wrote about last week, the Catholic Church has six other sacraments.



Sacraments, by the way, are defined as “efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us” (*Catechism of the Catholic Church*,

#1131).

By “efficacious signs,” we mean that they are effective. Each of the sacraments brings some particular grace special to that sacrament. We believe that Christ instituted every one of the sacraments at some point during his life and gave them to the Church that he founded. Through the sacraments, we receive divine life, or holiness.

The Church groups the seven sacraments into three categories. Baptism, confirmation, and the Eucharist are called the sacraments of initiation. Penance (or reconciliation), and anointing of the sick are sacraments of

healing. Holy orders and matrimony are sacraments at the service of communion.

Baptism is necessary for salvation. Jesus told Nicodemus, “No one can enter the Kingdom of God without being born of water and Spirit” (Jn 3:5). There was a time when babies were baptized shortly after their birth because of high infant mortality. The Church still wants babies to be baptized early, but not before parents are properly prepared to raise them as Catholics.

Confirmation is usually for children in their early teens. Adults are also frequently confirmed, especially those who enter the Church on Holy Saturday. This sacrament is sometimes called the sacrament of the Holy Spirit because the third person of the Trinity comes upon the person to strengthen him or her for an adult service to the Church. We believe that Christ instituted this sacrament on the night of his resurrection when he breathed on the Apostles and said, “Receive the Holy Spirit” (Jn 20:22).

Jesus instituted the sacrament of penance during that same appearance to the Apostles when he said, “Whose sins you forgive are forgiven them, and whose sins you retain are retained” (Jn 20:23). This sacrament requires

contrition and a firm purpose of amendment on the part of the sinner, confession to a priest, absolution by the priest in the name of Jesus, and an act of penance as a way to make satisfaction for the sins confessed.

Jesus healed the sick, and the Church continues his ministry of healing through the sacrament of the anointing of the sick. In this sacrament, the primary effect is spiritual healing, the sick person’s sins forgiven if he or she is unable to confess his or her sins in the sacrament of penance.

This sacrament was once called extreme unction, or the last rites, and was administered to someone who was dying. Today the Church’s last rites include three sacraments: penance, anointing of the sick, and the Eucharist as *viaticum*, or food for the journey.

Holy orders is the sacrament that ordains men for service to the Church. The word “order” came from the Roman Empire, where it referred to a governing group. There are three “orders” of ordination—bishops, priests and deacons.

I’ll discuss the sacrament of matrimony next week. †

Catholic Education Outreach/

Mary Schaffner

## Young adult and college campus ministry is up and running

Archbishop Daniel M. Buechlein’s love for and dedication to our young adults is evident, and this has proved very fruitful over this past year.



On July 1, 2008, the archbishop asked Father Rick Nagel to take charge of the challenging and exciting ministry to our young people by appointing him director of what is now Young Adult and College Campus

Ministry in the archdiocesan Office of Catholic Education.

Father Nagel, along with me as program coordinator, set out seeking to understand the young people of our archdiocese, visiting with them on college campuses as well as at many young adult gatherings. We spent time being present among them, getting to know them, and listening to their needs and desires as young adult Catholics.

As the year progressed, the young people participated in many activities. They gathered in prayer at young adult Masses, traveled by plane to the March for Life in Washington, D.C., thanks to the generosity of a benefactor, and ran the good race for vocations at the One America 500 Festival Mini-Marathon in May in Indianapolis, just to mention a few things.

Most of all, our young adults warmed the hearts of the many people who were present along the way, including Archbishop Buechlein, who was present to our young people at many of these events.

Our young adults are an energetic group, who bring much joy and hope to the people they encounter and the parish communities to which they belong. They have a natural spirit of generosity and a deep love of their Catholic faith, particularly as it relates to the Eucharist and their personal relationship with Jesus Christ.

They strive to take to heart the words that Pope Benedict XVI shared on his visit to the United States in 2008 when he said, “Your personal prayer, your times of silent contemplation and your participation in the Church’s liturgy bring you closer to God and also prepare you to serve others.”

Our young adults have many good things to offer in service to our Church that flow out of their worship and personal relationship with God.

Looking to the future, the archbishop recently appointed Father Nagel as the chaplain at Indiana University–Purdue University in Indianapolis (IUPUI) to minister to and be present as Church on this growing campus of more than 30,000 students.

Father Nagel will also be assisting Father Stephen Giannini, pastor of St. John the Evangelist Parish in downtown Indianapolis, which will become a central gathering point for our young adults seeking a spiritual home.

Every Sunday, young adults of the archdiocese are invited to attend the 7 p.m. Mass at St. John the Evangelist Church to be with other young adults and spend time socializing afterward.

Father Nagel and I have also spent time visiting with the priests of the various deaneries, listening to their thoughts and ideas for how to better invite our young people into parish life.

From this and other information gathered, a vision can be laid out to welcome our young people with open arms, nourish them within the eucharistic life of the parish, and evangelize our communities with their unique gifts and talents.

Archbishop Buechlein recently set a date in September for an “Archbishop’s Bash,” inviting young adults to his residence to celebrate Mass, learn of some of the various charisms in our archdiocese that they can be involved in, share a meal and simply enjoy their company.

His joy and love of this generation of Catholics is evident—and contagious!

(Mary Schaffner is program coordinator for young adult and college campus ministry in the archdiocesan Office of Catholic Education.) †

The Joyful Catholic/Rick Hermann

## God wants you to trust in him each day

A mother was preparing pancakes for her two young sons.



The boys began to argue over who would get the first pancake.

Their mother saw the opportunity for a moral lesson.

“If Jesus was sitting here, He would say ‘Let my brother have the first pancake, I can wait.’”

Immediately, one brother turned to his sibling and said, “OK, you be Jesus!”

We can all recognize a little bit of that desire in ourselves, can’t we?

We all want to be first in line, first to choose, first to decide what we want.

While we know Jesus is generous and promises to give us what is best for us, we still want to choose.

We are afraid Jesus will give us a smaller slice of life than we want, or a distasteful portion, so we rush ahead of others to choose our own destiny.

In our reluctance to trust God, we often disregard others and bypass our own best interests.

But we should not condemn ourselves for distrusting God’s plans. Let us remember that Jesus, in his humanity, pleaded with

God to be spared crucifixion; “My Father, if it is possible, may this cup be taken from me...” (Mt 26:39).

Jesus was so afraid of his destiny that he sweated drops of blood. Have you ever been this anxious? Perhaps you are right now.

Still in the same breath, Jesus quickly opened himself to his Father’s will, trusting his Father to give him only what was most loving, most good, and most perfect; “... yet not as I will, but as you will” (Mt 26:39).

By imitating Jesus, we can find peace in the midst of any trial or storm.

When we are afraid or worried about the future, we can find a quiet moment to ask God for exactly what we want then gracefully release everything to his perfect will.

You may say, “That’s impossible! Jesus is God but I’m only human. You don’t know the trouble I’m in!”

You are correct. In our fallen state, we all find it difficult to trust God. On our own, we grasp at pancakes.

You need God’s help to learn to trust him.

To increase our trust in God, we have many prayers to help us. “O God, come to my assistance, make haste to help me.”

Our most powerful aid in trust-building is the Eucharist. Jesus said, “Whoever eats my flesh and drinks my blood has eternal life” (Jn 6:54).

His disciples complained that this was a

hard teaching to understand, and many of them departed as a result.

But the disciples who stayed with Jesus discovered “the peace of God that transcends all understanding” (Phil 4:7).

They discovered that Jesus truly had their best interests at heart.

Then Jesus sent them out into the world to spread the Good News of eternal life. In effect, he said to his disciples, “Now, you be Jesus.”

So enjoy the peace and power of the Eucharist, in which we share the life of God. Pray something like this; “Jesus, I gratefully accept whatever you give me today.”

Open yourself to Jesus and let him come into your life more deeply every day.

As you develop your trust in Jesus, you will find yourself giving more joyfully to others.

As you gain confidence that God will give you everything you need, you will discover a secret delight in allowing others to go first, seeking what is best for them, and giving them what they need.

Then in quiet prayer, you may well imagine Jesus smiling upon you and saying; “OK, you be Jesus now!”

(Rick Hermann of St. Louis is a Catholic columnist and speaker. His e-mail address is rh222@sbcglobal.net.) †

Faithful Lines/Shirley Vogler Meister

## Fighting cancer: Continuing hope for the future

I smiled when I saw a photo of 80-year-old Sister Mary John Tintea, a Daughter of



Charity who ministers at St. Vincent Hospital in Indianapolis, in the July 10 issue of *The Criterion*.

Sister Mary John is raising funds for The Weekend to End Breast Cancer, a two-day, 60-kilometer walk on Sept. 26-27 in

Indianapolis that benefits the St. Vincent Foundation. Proceeds go toward breast cancer research and education.

Shortly thereafter, I received a book in the mail titled *Sometimes You Have to Laugh: A Poet’s Look at Cancer* by Marilyn Stacy.

We are graduates of the Academy of Notre Dame, once operated by the School Sisters of Notre Dame in Belleville, Ill.

How long ago that seems, but how very much present it is, because this month is our 55th class reunion at the Shrine of Our Lady of the Snows in Belleville.

Stacy, a professor emeritus and psychotherapist in private practice in

Dallas, Texas, has published fiction, non-fiction and other poetry.

In 2006, she was surprised to be diagnosed with aggressive breast cancer. Having already agreed to teach some college classes that fall—and having already accepted the presidency for the Poetry Society of Texas—she chose to move ahead in those roles.

“I wanted to have other things to think about,” she said.

After surgeries, chemotherapy and radiation, she began exercising then playing basketball with friends.

Her husband, Dean, and their five children, two grandchildren, two great-grandchildren—and her friends—bolstered her during 11 months of treatments.

Whenever I read anything about breast cancer, I think about the many friends I have who suffered through the same treatments that she had—and also survived. This could not have happened without the ongoing research and new treatments discovered in the last 25 years.

Each breast cancer survivor is testimony to the possibility of a cure someday.

Those like Stacy, who share their

experiences, also promote a better future for others.

One of the many poems that I treasure in her book is titled “lookatme.com” and reads as follows:

“The nurse asked/if they might/put one of my poems/on their Web site/with other patients’/creative work./Why not?/If I’m represented/on an oncologist’s site,/better with a poem/than as a statistic.”

I wish I could share more of her poems as well as the practical advice she gives on the bottom of many pages in her book.

I recommend that readers contact her at <http://marilynstacy.com/BookStore.aspx> to order her inexpensive, 84-page book.

My husband, Paul, and I recommend *Sometimes You Have to Laugh*. His comment after reading it was a sincere, “This is great!”

As a reminder, to help Sister Mary John Tintea surpass her \$10,000 goal toward fighting cancer or to register for the September walk, call 317-879-9255 or log on to [www.endcancer.org](http://www.endcancer.org).

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

Twenty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Aug. 23, 2009

- Joshua 24:1-2a, 15-17, 18b
- Ephesians 5:21-32
- John 6:60-69

The Book of Joshua, the source for this weekend's first reading, features the period in the history of God's people when Joshua led them. It was after the death of Moses.

Even though these connections may seem to be clear, biblical scholars disagree about the exact date of this period as well as the time of this book's composition.

However, this much is clear. Hebrew history was not written as much to chronicle events and happenings as to chart the people's religious response to God's revelation.

In this reading, Joshua gathers all the people at Shechem along with the leaders of the people, senior members, judges and warriors. He puts before this assembly a blunt and fundamental question. Do they wish to follow God and divine revelation or not?

The people cry out that they wish to follow God. He brought them out of Egypt, and protected them as they made their weary and dangerous way across the Sinai Peninsula.

For its second reading, this weekend's liturgy turns to the Epistle to the Ephesians.

Not uncommonly these days, it is cited as a conflict between traditional Christianity and the cause for women's rights since wives are admonished to obey their husbands.

Knowing the context is essential to understanding the lesson of this reading. Marriage among pagans during the time of the Roman Empire was quite removed from modern ideals for marriage. Wives were little more than glorified slaves, virtually going to the highest bidder. They had no rights.

Understandably, many marriages were very troubled. Often, spouses detested each other. Often, wives were abused.

This epistle, a classic of Christian behavior about human living, calls for a

different style of marriage. Using lofty examples to describe marriage, it speaks of the union between Christ and the Church.

Christ, of course, is the perfect, caring and generous Redeemer. The Church responds in praise. He is the Son of God, and the source of love and respect for others.

Wives should be in accord with their husbands, who in the culture of the time were responsible for their families.

Husbands, most importantly, should love their wives. Indeed, they should love their wives as Christ loves the Church.

St. John's Gospel furnishes the last reading.

In the preceding verses, Jesus spoke about the "bread of life." Jesus is the bread of life. After Jesus spoke these words, many disciples walked away. Even today, people find this comment to be at least a puzzling statement.

The Lord then asked the Twelve, the Apostles, about their intention, calling them to look deeply at their faith. Would they also walk away? Critical to the story is the fact that the Twelve did not desert Jesus.

Instead, in the Apostles' name, Peter testifies. It is a magnificent expression of faith. Peter, saluting Jesus as "God's holy one," the Messiah, says, "Lord, you have the words of eternal life."

## Reflection

The Church for weeks has called us to realize our limitations as human beings, and also has reassured us that God's mercy, love and power lavishly assists us. We will not be left helplessly to face our needs.

For instance, we risk starvation, spiritually as well as physically. We cannot produce food on our own. God comes to us with the bread of everlasting life. Jesus is the bread of life.

Now we must decide ourselves either to accept this bread or to reject it. Many people have rejected it. Many people also rejected it at the time of Jesus, as this Gospel describes so well.

The Apostles are our examples. Peter speaks for the Apostles. They recognize their need for the Lord, the sole source of genuine life.

We can trust them and their trust in Jesus. They understood. They knew. They were truly wise. Are we as wise? †

## Daily Readings

**Monday, Aug. 24**  
Bartholomew, Apostle  
Revelation 21:9b-14  
Psalm 145:10-13b, 17-18  
John 1:45-51

**Tuesday, Aug. 25**  
Louis of France  
Joseph Calasanz, priest  
1 Thessalonians 2:1-8  
Psalm 139:1-3, 4-6  
Matthew 23:23-26

**Wednesday, Aug. 26**  
1 Thessalonians 2:9-13  
Psalm 139:7-12  
Matthew 23:27-32

**Thursday, Aug. 27**  
Monica  
1 Thessalonians 3:7-13  
Psalm 90:3-4, 12-14, 17  
Matthew 24:42-51

**Friday, Aug. 28**  
Augustine, bishop and doctor of the Church  
1 Thessalonians 4:1-8  
Psalm 97:1-2, 5-6, 10-12  
Matthew 25:1-13

**Saturday, Aug. 29**  
The Martyrdom of John the Baptist  
1 Thessalonians 4:9-11  
Psalm 98:1, 7-9  
Mark 6:17-29

**Sunday, Aug. 30**  
Twenty-second Sunday in Ordinary Time  
Deuteronomy 4:1-2, 6-8  
Psalm 15:2-5  
James 1:17-18, 21b-22, 27  
Mark 7:1-8, 14-15, 21-23

## Question Corner/Fr. John Dietzen

# Eucharistic liturgy is primary source of basic faith education

**Q** Will you explain what kind of Mass this is? Recently, with a retired visiting priest as celebrant, our deacon said he would give some instructional narrations during Mass.



When the priest made the sign of the cross, our deacon said, "This is the start of the Mass, and now the priest will say the antiphon, which is the opening prayer."

And so on until the final blessing, followed by the narration, "That is the end of the Mass."

The school children and parents applauded.

Later, the priest told me—I am the sacristan—that he will never participate in a Mass like this again.

I've seen religious educators explain the parts of the liturgy at a "pretend" Mass, but never during a genuine Mass.

Do I put this down as an "instructional Mass"? (Virginia)

**A** Several points need to be made about what you describe.

First, the 2003 *General Instruction of the Roman Missal* (GIRM) explicitly provides for interjecting "certain explanations during the sacred rites" of the Mass (#13).

Interestingly, the Council of Trent suggested the same thing 500 years ago. The priest or someone else may, during Mass, enlighten the faithful by clarifying the texts being read (Session XXII, Chapter 8).

More immediately, the GIRM faculty is based on the Second Vatican Council's *Constitution on the Sacred Liturgy*, which says explicitly that liturgical instruction should "be imparted in a variety of ways; if necessary, short directives to be spoken by the priest or proper minister should be provided within the rites themselves. But they should occur only at the more suitable moments, and be in prescribed words or their equivalent" (#35.3).

In other words, these explanations should be brief, kept to a minimum for their purpose, and be provided in the

spirit of the solemn liturgical moments in a manner that does not distract from the prayerful continuity of the celebration.

Second, and perhaps more important, the instructional potential of the Mass texts themselves should be prominent and utilized in any "explanations," whether inside or outside a liturgical celebration.

Through the centuries, the Scripture texts, responses and prayers, especially the eucharistic prayers, have been honed marvelously so their meaning and application become as clear as possible when they are proclaimed at Mass.

It is worth remembering that our Sunday eucharistic celebrations have been traditionally, and still remain, the primary source of basic faith education for the vast majority of Catholic Christians. The more we can direct peoples' attention and openness to these words and actions, the Church assures us, the better we will be able to form parishioners in the Christian life.

The Vatican II constitution expresses beautifully this vital truth about the liturgy: "Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains abundant instruction for the faithful. For in the liturgy God speaks to his people and Christ is still proclaiming his Gospel. And the people reply to God both by song and prayer" (#33).

The bottom line is that the Mass is itself a goldmine of enlightenment about the Father, Son and the Holy Spirit, and our relationship with them. A few carefully judicious, brief and well-placed remarks can sometimes help to break that treasure open.

The fact that this Mass was celebrated with children and perhaps their parents in mind is, of course, significant. A level of instruction might be called for there that would not be appropriate in other circumstances.

(Catholic Q&A: Answers to the Most Common Questions about Catholicism is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail to [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

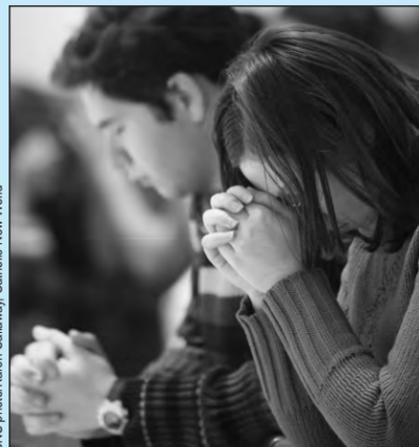
# College Bound

If only they could stay like this forever—  
Dad on one side, Mom on the other,  
Each holding their child's hand  
As they pray the Our Father.  
They seem strong and indestructible  
As they stand, hands together,  
A solid unit, forged by years  
Of patience, sacrifice, faith, trials.  
She is protected now as she never will be  
again,

This daughter about to fly away.  
On the verge of all God has for her,  
She looks eagerly ahead.  
Her parents can't go with her,  
But they have done their job,  
And done it well, with God's help.  
This sweet moment of grace  
Is a visible sign of invisible, limitless  
power.

Where she goes, God goes.  
She is borne on the wings of prayer,

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. Loyola University students Daniel Zundel and Melissa Otter pray during a Feb. 15, 2008, Mass at the university's Madonna della Strada Chapel in Chicago. Cardinal Francis E. George of Chicago and Bishop J. Peter Sartain of Joliet, Ill., celebrated the ninth annual Mass for college students living and studying at campuses in the Chicago and Joliet dioceses.)



CNS photo/Karen Callaway, Catholic New World

Promise  
And ageless love.

By Linda Abner

# Rest in peace

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

**BLAKE, Richard, 78**, St. Thomas Aquinas, Indianapolis, Aug. 4. Husband of Dean Blake. Father of seven. Grandfather of 18. Great-grandfather of five.

**BROWNING, John R., 83**, St. Bartholomew, Columbus, July 31. Husband of Betty Browning. Father of Linda Sullivan and Bob Browning. Brother of Wilma Champion. Grandfather of five. Great-grandfather of two.

**DIEBOLT, Dorine (Hansen), 77**, St. Bartholomew, Columbus, Aug. 7. Wife of David Diebolt. Mother of Maribeth, Dan and Steve Diebolt. Sister of Ginger Camerrela, John and Ralph Hansen. Grandmother of four. Great-grandmother of 11. Great-great-grandmother of one.

**ELLARS, Amy, 39**, St. Thomas Aquinas, Indianapolis, July 19. Wife of Kyle Ellars. Mother of Zoe and Tommy Ellars. Sister of Julie Pearson.

**FRENSEMEIER, Mary A., 94**, St. Louis, Batesville, Aug. 10.

Mother of Kaysie Jolliff, David, Mike and Tim Frensemeier. Sister of Agnes Smith. Grandmother of 14. Great-grandmother of 12.

**GAINES, Sandra K. (Morrow), 57**, St. Michael the Archangel, Indianapolis, Aug. 7. Mother of Joseph Gaines. Daughter of Dolores Phillips and David Morrow. Sister of Carlita Gipson, Jeffrey and Stephen Morrow.

**HODGSON, Evangeline, 92**, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 26. Mother of Mary Reeve, Charles, Michael, Ralph, Richard, Stephen and William Hodgson. Grandmother of 12. Great-grandmother of 12.

**JENKINS, Charli Catherine, infant**, St. Mary, Rushville, Aug. 6. Daughter of Brandon and Sarah (Shuppert) Jenkins. Granddaughter of Chuck and Gina Jenkins and Tim and Mary Shuppert.

**KELLEY, John D., 57**, Immaculate Heart of Mary, Indianapolis, Aug. 12. Husband of Elizabeth (Lannan) Kelley. Father of Colleen, Kathleen, Mary, Daniel and John Kelley. Brother of David, James and Garrett Kelley.

**LEIDOLF, Phyllis E. (Fessel), 80**, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 10. Wife of Alvin Leidolf. Mother of Elaine Davis, Suzan Didat, Jill Fischer, Emily Lundy, John and Roger Leidolf. Sister of Frances Henley. Grandmother of 11.

**LOGSDON, William T., 70**, Holy Family, New Albany,

Aug. 3. Husband of Joyce (Kaufer) Logsdon. Father of Angela Cronin, Terry Bowling, Laura Payne, James, Joseph and William Logsdon Jr. Brother of Rosada Wohner. Grandfather of 15. Great-grandfather of six.

**MARIETTA, Eugene, 78**, Sacred Heart, Clinton, Aug. 9. Husband of Barbara Marietta. Father of Toni Gilman, Debra Granger, Terri Price and Kevin Marietta. Brother of Paul Marietta. Grandfather of nine. Great-grandfather of three.

**McLINN, Patricia A., 76**, Sacred Heart of Jesus, Indianapolis, Aug. 6. Wife of Forrest McLinn. Mother of Margaret Zell, Kelly, Phyllis and Frederick McLinn. Sister of Doris Luers and Robert Goldman. Grandmother of eight. Great-grandmother of seven.

**MONTAG, Gertrude M., 76**, Holy Name of Jesus, Beech Grove, July 14.

**NEARY, Walter J. Sr., 95**, St. Lawrence, Lawrenceburg, Aug. 8. Father of Walter Neary Jr. Grandfather of two.

**PATTON, Betty Jean (Smith), 79**, St. Monica, Indianapolis, Aug. 4. Mother of Regina Carter, Brenda Hill, Katherine Johnson, Madonna and Paula Rhodes, Corina Thompson, Betty Jean, Ladonna, Stephen and Vincent Patton. Sister of Bernadette Easton, Rosetta Graham, Archiema Green, Carrie Kemp, Doris Peck, Nellie Simpson, Missionary Sister of Our Lady of Africa Demetria Smith, Joseph and Holy Cross Brother Roy Smith. Grandmother of 19. Great-grandmother of 19.

**PICCIONE, Mary (Welsh), 88**, Holy Name of Jesus, Beech Grove, July 28. Mother of Donna Anderson, Lois Reeder,

Providence Sister Mary Jo Piccione, Cathy, John, Michael and Thomas Piccione. Grandmother of 12. Great-grandmother of 20.

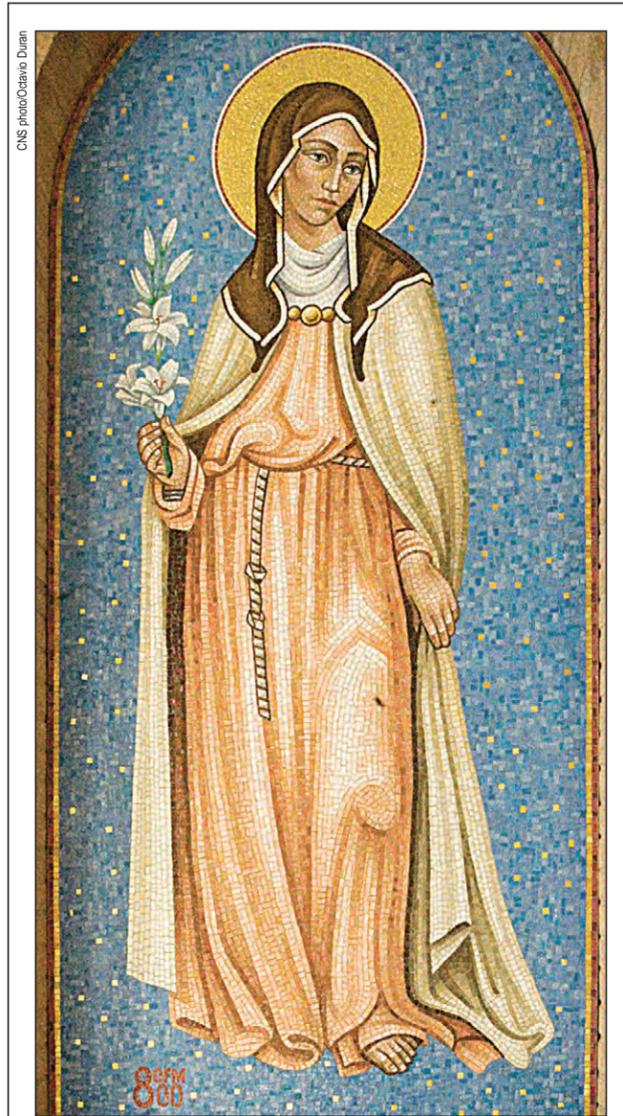
**STEFFEY, Lois Ruth, 93**, Holy Name of Jesus, Beech Grove, Aug. 1. Mother of Jo Ann Baber, Edith Ringer, Kathleen Shaw, Mary Rita Wilder and Dan Steffey. Grandmother of six. Great-grandmother of nine. Great-great-grandmother of 20.

**STRACK, Raymond Joseph, Jr., 82**, St. Barnabas, Indianapolis, Aug. 5. Husband of Marge (Markham) Strack. Father of Sue Vargo, Ray and Steve Strack. Brother of Theresa, Frank and John Strack. Grandfather of six.

**TAGGART, Thomas R., 57**, St. Simon the Apostle, Indianapolis, Aug. 1. Husband of Jenny (Young) Taggart. Father of Mary Katherine and William Taggart. Brother of Tricia Bosley, Julia Jordan, Lois Zakowicz, Mary Anne, Ruth, Arthur, David, James and Jesse Taggart.

**WHEELER, Mossie Helen, 77**, St. Augustine, Jeffersonville, Aug. 6. Mother of Patty Smith, C. Phil, Mark and Todd Wheeler. Grandmother of eight.

**YOUNG, Frances C., 78**, St. Michael, Bradford, Aug. 4. Mother of Linda Barylski, Joyce Berg, Martha Kays, Patricia Schwartz, Jill, Jeff and Randy Blessinger. Sister of Julia Booth, Patricia Jones, Freda Wermuth, Anthony and Frank Young. Grandmother of 12. Great-grandmother of six. †



**St. Clare of Assisi**

This mosaic in Rome depicts St. Clare of Assisi holding a palm frond, a symbol for her entrance into religious life. She founded a religious order of women called the Poor Clares, and was closely associated with St. Francis of Assisi. St. Clare maintained a life of poverty. Her feast day is on Aug. 11.



# Right to Life OF INDIANAPOLIS

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**When**

Tuesday, September 15  
Reception: 6 p.m.  
Dinner and awards: 7 p.m.

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# Eunice Kennedy Shriver was a hero to her children, says daughter

HYANNIS, Mass. (CNS)—Since her death, Eunice Kennedy Shriver has been called “everything from a saint, to a pioneer, to a trailblazer, to a true original, to a civil rights advocate of legendary proportions, to a force of human nature,” said her daughter, Maria Shriver.

The founder of the Special Olympics “was indeed a transformative figure. But to her five children ... she was simply ‘Mummy,’” she said in a eulogy at her mother’s funeral Mass on Aug. 14 at St. Francis Xavier Church in Hyannis.

Besides the many members of the Kennedy clan, those attending the private Mass included Vice President Joseph Biden, Massachusetts Gov. Deval Patrick, talk-show host Oprah Winfrey and musician Stevie Wonder.

Eunice Shriver’s five children, 19 grandchildren and numerous nieces and nephews all played a role in her funeral as lectors, gift bearers, altar servers, ushers or pallbearers.

“Mummy was our hero. She was scary smart and not afraid to show it,” Maria Shriver said. “She was tough, but also compassionate. Driven, but also really fun and funny. Competitive, but also empathetic. Restless and patient. Curious and prayerful.”

Eunice Shriver, a member of one of the most prominent American Catholic political families of the 20th century and the sister of the late President John F. Kennedy, died on Aug. 11 at age 88. She is survived by her husband, R. Sargent Shriver, and the couple’s five children, daughter Maria and sons Timothy, Anthony, Robert and Mark.

Her only surviving brother, U.S. Sen. Ted Kennedy, D-Mass., was

unable to attend her funeral. He was diagnosed in May 2008 with a cancerous brain tumor.

Maria Shriver said her father was totally devoted to her mother “in every sense of the word. He marveled at everything she said and everything she did. ... He didn’t mind ... if she beat him in tennis or challenged his ideas. He let her rip and he let her roar and he loved everything about her.

“Add to that five kids who adored her and loved to be with her, and you have the ultimate role model,” she said, adding that her mother was all of her children’s best friend. “It was an honor for all of us to be her children, and a special privilege for me to be her daughter.”

She said it wasn’t always easy “being her kid,” as she was an unconventional mother, someone who wore men’s pants, “smoked Cuban cigars and ... played tackle football.”

“She often would pick her children up at school wearing a sweater to which she had pinned little notes ‘to remind her of what she needed to do when she got home,’” Maria Shriver said.

She said her mother was a trailblazer who “took adversity and turned it into advantage.”

“Inspired by the rejection she saw many women face, especially her sister Rosemary and her mother, and other mothers of special children, she turned that into her life’s focus and her life’s passion and mission, her own brand of what I’d call maternal feminism,” Maria Shriver said.

Her mother, she said, “believed 100 percent in the power and the gifts of women to change the language, the tempo and the character of this world.”



Pallbearers Anthony Kennedy Shriver, Patrick Schwarzenegger, Maria Kennedy Shriver, California Gov. Arnold Schwarzenegger, Tim Shriver Jr., Mark Kennedy Shriver and Tim Kennedy Shriver carry the casket of Eunice Kennedy Shriver in a procession for her funeral Mass at St. Francis Xavier Church in Hyannis, Mass., on Aug. 14. Eunice Shriver, who founded the Special Olympics and was a member of one of the most prominent American Catholic political families of the 20th century, died on Aug. 11 at age 88 at a hospital on Cape Cod.

Eunice Shriver’s heroes were Mary, Blessed Teresa of Calcutta, Catholic Worker co-founder Dorothy Day, Rosemary Kennedy and her mother, Rose Fitzgerald Kennedy.

If she were speaking at her own funeral, she would “pound the podium ... and ask each of you what you have done today to better the world.”

She would tell stories about “her special

friends and what they have accomplished, and she would ask each and every one of you to join her in making this world a more tolerant, just and compassionate place.”

Maria Shriver said her mother will “become a new torchbearer for women of our time sending a new message, that over your life you can have a full, complete spiritual life—a life that is about others and a life that is about family.” †

## Vatican newspaper says Allied governments did little to stop Holocaust

VATICAN CITY (CNS)—In a lengthy article, the Vatican newspaper said the U.S. and British governments had detailed information about the Nazi plan to exterminate European Jews during World War II, but failed to act for many months and even suppressed reports about the extent of the Holocaust.

The newspaper, *L'Osservatore Romano*, contrasted Allied inaction with the quiet efforts undertaken by Pope Pius XII to save as many Jews as possible through clandestine assistance.

The article, published on Aug. 13, reviewed historical information in support of an argument frequently made by Vatican experts: While critics have focused on Pope Pius’ supposed “silence” on the Holocaust, little attention has been given to documented evidence that the U.S. and British governments ignored or minimized reports of

extermination plans.

The article quotes heavily from the diary of Henry Morgenthau Jr., U.S. secretary of the treasury during the war, who said that as early as August 1942 administration officials “knew that the Nazis were planning to exterminate all the Jews of Europe.”

Morgenthau cited a telegram dated Aug. 24, 1942, and passed on to the State Department, that relayed a report of Hitler’s plan to kill between 3.5 million and 4 million Jews, possibly using cyanide poison. The Vatican newspaper reproduced a copy of the telegram.

Eventually, in early 1944, U.S. President Franklin D. Roosevelt set up the War Refugee Board that was credited with saving tens of thousands of Jewish lives. But for 18 months before then, despite increasingly alarming reports, U.S. officials “dodged their grim responsibility, procrastinated when concrete rescue schemes were placed before them, and even suppressed information about atrocities,” Morgenthau wrote.

The Vatican newspaper article also cited a series of State Department orders apparently aimed at preventing

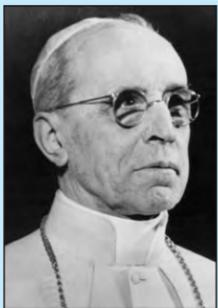
reports on Nazi atrocities from reaching the public, which would have increased pressure on the administration for action.

When the U.S. government was finally convinced to begin some efforts to rescue and relocate European Jews, the British government stalled, the article said. It cited a British Foreign Office cable that warned of “the difficulties of disposing of any considerable number of Jews should they be rescued from enemy occupied territory” and advised against allocating any funds for the project.

Morgenthau described this message as “a satanic combination of British chill and diplomatic double talk, cold and correct and adding up to a sentence of death.”

The Vatican newspaper said that, while all this was going on, in Nazi-occupied Rome Pope Pius was carrying out “the only plausible and practical form of defense of the Jews and other persecuted people”—hiding them in various Church-run institutions.

In the end, although more than 2,000 Jews were deported from Rome and killed, about 10,000 Jews of Rome were saved, it said. †



Pope Pius XII

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# RONCALLI

continued from page 1

Turkey in the 1930s and '40s. In the incident, Weisenbach says, a number of Jewish people had been detained by the Germans, who wanted the Jews to be transferred to a concentration camp.

"Roncalli fought desperately for that not to happen," says Weisenbach, a 1979 graduate of Roncalli High School. "He eventually won that diplomatic tug of war."

A blend of pride and humility resonates in Weisenbach's voice as he shares that story. It's the pride and humility of a person who has worked at Roncalli High School in Indianapolis for 25 years, a person who has been its principal for the past 15 years.

## Two journeys touched by God

For years, Weisenbach has longed to travel to Italy to follow in the footsteps of the man whose name graces the archdiocesan high school on the south side of Indianapolis.

The dream became a reality this summer thanks to an \$8,000 creativity grant that Lilly Endowment Inc. provides for teachers and school administrators. Weisenbach applied for the grant in 2008, 50 years after Cardinal Roncalli became pope in 1958.

"I had always been impressed when I read about his life," Weisenbach says. "I thought, 'Wouldn't it be neat to go to the places where he lived and try to find out as much as we could about the man?'"

The trip into Pope John XXIII's past led Weisenbach and his wife back to the beginning, to the small Italian village of Sotto il Monte where he was born in 1881, the third of 13 children in a family of sharecroppers.

The couple visited the home where Angelo Roncalli lived, and the church where he was baptized, became an altar boy and first thought of becoming a priest.

"The simplicity of his life comes through in that church," Weisenbach says. "If you read about him, all he wanted to be was a simple country priest. That's the way he defined himself. But God had different plans for him.

"I am fascinated that God put his hand on a little boy from a small, remote village who came from a peasant family to become one of the most revered, loved and respected persons of his time and in our Church's entire modern history."

While Weisenbach believes that Pope John's life was touched by God, he had the same feeling about his journey, especially when he and his wife traveled to Venice where then-Cardinal Roncalli served as cardinal-patriarch.

"We were in Venice on a Saturday night and we stopped to visit St. Stefano Church," Weisenbach recalls. "Mass had just ended. There were just three or four people in the church. We went up to the priest and his English was pretty good. He recalled that Roncalli enjoyed coming to St. Stefano. I told him what we were doing, and he was fascinated.

"The next day, we were deciding where to go to Mass. We ended up back at St. Stefano. After Mass, I left a book in the church and went back to get it. I came out and my wife is talking to this fellow in English. He grew up there. He said he was a freshman in high school when



Holy Mary Church in Sotto il Monte, Italy, is located across the street from the humble home where Angelo Roncalli—who later became Pope John XXIII—was born. A peasant boy, the young Roncalli was baptized and served as an altar boy in the church.



Roncalli High School principal Chuck Weisenbach visits Pope John XXIII's private chapel from the Vatican, which was moved in its entirety to its present location in Sotto il Monte, Italy, the hometown of Pope John XXIII.

Roncalli was assigned to Venice. He also told us that Roncalli had selected Msgr. [Loris] Capovilla as his secretary, and that Msgr. Capovilla ended up being the instructor for this gentleman's confirmation class.

"Once a month, Roncalli would come over and teach the class. He said that even as a teen, he was awestruck by Roncalli's faith and how well he connected with teenagers. He said, 'I was just a typical teenager, and I would have run through a wall for my faith after knowing him.'"

Weisenbach's journey would also lead to a meeting with now-Archbishop Capovilla, who also served as secretary for Pope John XXIII from 1958 to his death in 1963.

"He is in his 90s but is still full of zest, life and love," Weisenbach notes. "He was thrilled to know of our travels, and was touched that a high school would have been named in honor of him."

## A legacy of love for God's children

From his journey and his readings, Weisenbach knows that Pope John XXIII's most lasting impact on the Church—the Second Vatican Council—is viewed by many Catholics as a beautiful legacy and other Catholics as a misguided effort.

Weisenbach focuses on how Pope John XXIII strived to make the Church more universal, and how he reached out to people of all faiths.

"He named the first African-American cardinal, the first Mexican cardinal and the first Filipino cardinal," he says. "He allowed the College of Cardinals to reflect the universal Church."

For Roncalli's principal, the journey from June 24 to July 16 confirmed the special bond that he believes connects an Indianapolis school and the man for whom it is named.

"I have always felt our school has been divinely touched by God in that it seems to permeate the love, care and spirit that were so much a part of Angelo Roncalli's life," Weisenbach says. "I believe he would be thrilled with our school, our ministry and the way we represent his name."

He hopes to make the values and wisdom of Blessed John XXIII an even greater emphasis at Roncalli.

He shares a message from his school's namesake that he plans to give to his teachers.

*"Love one another, my dear children!  
Seek rather what unites,  
Not what may separate you from one another.  
As I take leave, or better still, as I say, 'Till we meet again,' let me remind you of the most important thing in life:  
Our blessed Savior Jesus Christ,  
His good news, his holy Church,  
Truth and kindness.  
I shall remember you all,  
And pray for you."*

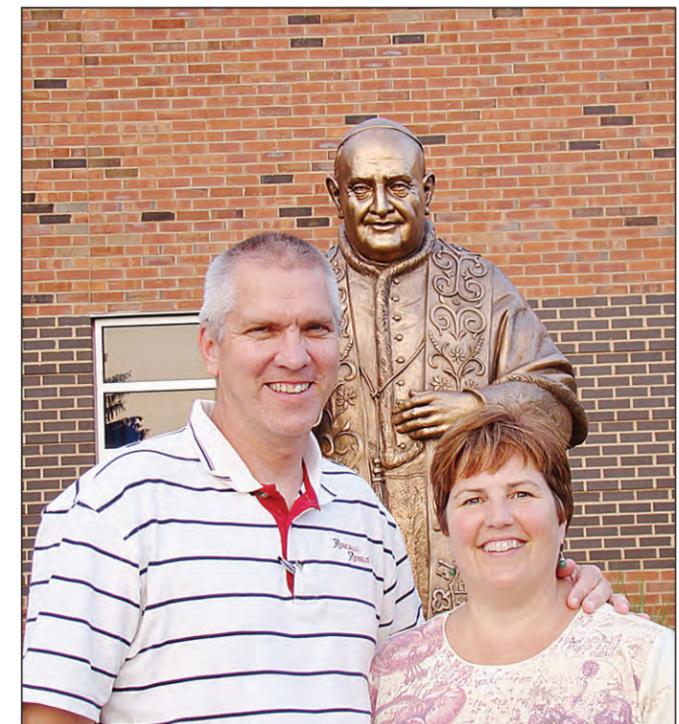
"What I will continue to keep in front of the kids is how much he loved people," Weisenbach says. "I think he converted people to Christianity because he always welcomed people of non-Christian faith. He would constantly use the statement, 'These, too, are children of God.'

"That's a message that I'll try to help our folks at Roncalli remember. Our country is so divisive today. His theme was to celebrate what unites us as children of God. I think it was his desire to build up the Church to represent that approach."

(Weisenbach will make presentations on his journey, "Walking in the Footsteps of Pope John XXIII," at Roncalli High School on Sept. 15 and Sept. 28. Both presentations will begin at 7 p.m. and are scheduled to end at 8:30 p.m.) †



Chuck Weisenbach clasps the hands of Archbishop Loris Capovilla, who served as the secretary to Pope John Paul XXIII from 1958 to 1963. Now in his 90s, Archbishop Capovilla was thrilled when Weisenbach told him that Roncalli High School in Indianapolis was named in honor of Pope John XXIII.



Chuck and Jane Weisenbach pose in front of a statue of Pope John XXIII at Roncalli High School in Indianapolis. The couple celebrated their 25th wedding anniversary during their trip to Italy to learn more about the life of Angelo Roncalli, who later became Pope John XXIII.