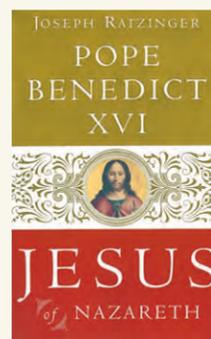




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A view of Jesus

Read a review of Pope Benedict XVI's latest book, page 8.

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Laying themselves down for Christ

Fathers Kovatch, Nagel and Summers begin life and ministry as priests

By Sean Gallagher

On the cold terrazzo floor of a cavernous cathedral, three men dressed in white laid face down, prostrate in prayer.

In laying themselves down before more than a thousand family members, friends, priests, deacons, seminarians and Archbishop Daniel M. Buechlein on June 2 in SS. Peter and Paul Cathedral, Deacons Thomas Kovatch, Eric Nagel and Randall Summers took on the image of Christ, who laid down his life for all humanity.

Just minutes later, Archbishop Buechlein, in a ritual gesture that can be traced back to the Apostles, of whom he is a successor, laid his hands upon them, and the three were ordained to the priesthood for the Archdiocese of Indianapolis.

Each thus became what has classically been called an *alter Christus*, "another Christ."

In his homily just prior to the ordination ritual, the archbishop spoke to the three men about the meaning of the vocation to which they were called.

"Today, you put yourself at Christ's disposal," Archbishop Buechlein said.

"You offer yourselves to serve the people of our local Church, to do that in the

person of Christ, the high priest and bridegroom of the Church.

"Today, we pray with you that Jesus will take you by the hand again and again and lead you in your priestly ministry."

As the liturgy progressed, the newly ordained Fathers Kovatch, Nagel and Summers gradually took on more and more visible signs of the priesthood.

They were vested in a stole and chasuble. Archbishop Buechlein anointed their hands with chrism and presented them with a chalice and paten.

And the approximately 90 priests present for the liturgy joined the archbishop in the imposition of hands

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Photos by Sean Gallagher



Above, standing at the altar in SS. Peter and Paul Cathedral in Indianapolis, Archbishop Daniel M. Buechlein is joined, from left, by newly ordained Fathers Thomas Kovatch, Randall Summers and Eric Nagel in praying the eucharistic prayer during a June 2 ordination liturgy. Kneeling beside the altar are, from left, Deacon Thomas Aquinas Hong of the Diocese of Pusan, South Korea, and Deacon Daniel Schomaker of the Diocese of Covington, Ky.

At left, Deacons Kovatch, from left, Nagel and Summers lay prostrate on the floor of SS. Peter and Paul Cathedral shortly before they were ordained to the priesthood.

Benedict and Bush: Meeting to highlight shared values

VATICAN CITY (CNS)—U.S. President George W. Bush is coming to the Vatican for his first formal audience with Pope Benedict XVI, a meeting seen on both sides as immensely important.

Vatican officials said the June 9 encounter would give the pope and the president a chance to sit down for a survey of dramatic situations around the world, including Iraq, where thousands of Christians have been forced to flee.

The Bush administration believes the audience will highlight the shared values and common objectives of the Vatican and the United States.

In an interview on June 1 with Catholic News Service, the U.S. ambassador to the

Vatican, Francis Rooney, said the meeting was "a hugely important reflection" of the president's respect for the role of the pope and Vatican agencies around the world.

"It opens up opportunities for doing good in the world ... by leveraging our mutual values and interests in promoting human dignity and religious liberty and for broadening all freedoms,"

Rooney said.

One specific area of common concern is global terrorism, Rooney said.

"Certainly, the rise of Islamic fundamentalism and the use of religion as an excuse for terror are areas the Holy Father has spoken clearly about," he said.

Vatican officials said one sure topic would be the fate of Iraqi Christians, who have faced increasing violence and discrimination since the U.S.-led invasion of the country in 2003 and the overthrow of former Iraqi President Saddam Hussein.

Rooney said the Bush administration is also troubled that thousands of Christians have left Iraq.

"The whole reason we're in Iraq is to try to build a country in which all the people of Iraq can lead a peaceful life," Rooney said.

As for the pope's recent comment that "nothing positive" was coming from Iraq, the ambassador said that should not be read as a blanket criticism of

See **MEETING**, page 2



Pope Benedict XVI



President George W. Bush

MEETING

continued from page 1

U.S. operations there.

"I don't think the Holy Father was indicting the nation-building, democracy-and freedom-building, and institutional development aspects of the coalition's work," Rooney said.

"I think he was rightly—and how can you argue?—reflecting on the sadness of the continued violence being perpetrated by the few against the many," he said.

Global economics could also be an important topic during Bush's meeting with the pope and in separate talks with the Vatican secretary of state, Cardinal Tarcisio Bertone.

Bush will come to Rome immediately after participating in a G-8 summit in Germany, where the leaders of the world's most powerful nations were to discuss, among other things, proposals to increase aid to developing countries.

Pope Benedict has strongly encouraged countries to implement the Millennium Development Goals, a plan that aims to cut global poverty in half by 2015. To accomplish this, richer countries have been asked to increase development aid to 0.7 percent of their gross domestic product.

The Bush administration has endorsed the goals, but balked at supporting numerical aid targets.

Rooney said that position was based on the principle that "you can't necessarily apply a rigid mathematical formula to economies and circumstances that are radically different in scale and type."

"You've got to factor in the private charities, NGOs and things like that, where the United States is far and away the world leader," he said.

"The United States is the world leader in private charity and generosity to underprivileged and disadvantaged people. No country gives more," Rooney said.

The ambassador noted that Bush recently had asked Congress for \$30 billion toward fighting the global AIDS crisis, a doubling of the previous

U.S. commitment.

That's an area Rooney said the Vatican and the Bush administration were working on "parallel tracks" to arrive at the same goal—alleviating the suffering of the sick, particularly in Africa.

Perhaps to underline his appreciation for faith-based private charity, the president will pay a visit to the Rome headquarters of the Sant'Egidio Community. The community has been one of the Church's most active humanitarian agencies, running soup kitchens and immigrant assistance programs in Rome and sponsoring a major anti-AIDS project in Africa.

"These are all important things, and they are the kinds of things that are important to the president, too," Rooney said.

The Vatican secretary of state, Cardinal Tarcisio Bertone, told the Italian newspaper *Avvenire* on June 3 that ethical and social questions would be on the agenda when the pope meets the president. The cardinal made clear that Bush's position opposing abortion counts heavily in his favor at the Vatican.

"The United States is a great country, and the current president has especially distinguished himself for some positive initiatives in favor of the defense of life from conception," Cardinal Bertone said.

The success of a pope-president meeting cannot always be measured by official statements or speeches on the day of the encounter. Weeks of planning go into such an encounter, accompanied by a proliferation of U.S.-Vatican contacts and the exchange of briefing papers on important topics.

When diplomacy is put in motion, related projects are sometimes given a boost. Some believe the pope-president encounter could favor the chances for a papal visit to the United Nations and the United States sometime next year.

Vatican officials, who spoke off the record, said there were no burning U.S.-Vatican issues on the agenda for the papal audience. At least the public part of the meeting, they said, would probably focus on areas of shared concerns and shared values.

Privately, the situation of Christians in various parts of the world, including China,



Iraqi refugee Sabria Yousef Nona prays during Mass at the Chaldean Catholic Vicariate in Amman, Jordan, on Feb. 14. Vatican officials said one sure topic of Pope Benedict XVI's meeting with President George W. Bush would be the fate of Iraqi Christians, who have faced increasing violence and discrimination since the U.S.-led invasion of the country in 2003 and the overthrow of former Iraqi President Saddam Hussein.

may also come up in the talks, but the Vatican does not want to encourage a public criticism of China at this delicate

moment, when a papal letter on the Church in China is expected to be released soon. †

Wanted: Your memories of SS. Peter and Paul Cathedral

On June 29, the feast of SS. Peter and Paul, Father Patrick Beidelman and members of SS. Peter and Paul Cathedral Parish will bring to a close the celebration of the 100th anniversary of the cathedral's dedication.

A special 6 p.m. Mass will be held that evening.

The Criterion invites readers to share their memories of cherished moments spent in the archdiocese's mother church. Please send them to Sean Gallagher at P.O. Box 1717, Indianapolis, IN 46206. Memories can also be e-mailed to sgallagher@archindy.org. †

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Deacon Chlopecki becomes first archdiocesan permanent deacon

By Sean Gallagher

May 1 was a historic day in the archdiocese.

On that day, Deacon John Chlopecki became the first permanent deacon in the history of the Church in central and southern Indiana.

But there was no fanfare, no special liturgy, to mark the occasion.

It was simply the day on which the incardination process was completed whereby Deacon Chlopecki went from being a deacon of the Archdiocese of Chicago—for which he was ordained in 1991—to being a deacon of the Archdiocese of Indianapolis.

The quietness of the occasion was just fine for Deacon Chlopecki.

"It's important for me, but for celebration purposes, it wasn't that important," said Deacon Chlopecki, who works as a computer consultant and also ministers at St. Nicholas Parish in Ripley County.

Effective on July 3, he will be assigned to St. Anthony of Padua Parish in Morris.

Personally, though, Deacon Chlopecki was glad to see his incardination process completed.

"When you work for the archdiocese so long and you're so involved, ... you really want to be a part of it," he said. "You want to be a part of it mentally, physically and,

ultimately, spiritually, which incardination gives you—that full feeling of being a part of this archdiocese."

Deacon Chlopecki and his wife, Marie, moved to Morris from Chicago in 1995 when Marie developed a disability.

At the time, there was no deacon formation program in the archdiocese.

"When I first moved down to the archdiocese, I prayed that there would be a diaconate someday," Deacon Chlopecki said. "And I prayed, 'Dear God, please let me be a part of it. Let me help bring this to fruition.' And the good Lord gave me exactly what I prayed for, and more so than I ever thought it would be."

He served on the committee that, starting in 2002, helped develop the current archdiocesan deacon formation program.

When men started applying for the program, Deacon Chlopecki interviewed each of them. He has continued to serve as a mentor for the 25 deacon candidates who are scheduled to be ordained a year from now.

As men are applying to be a part of the next deacon formation program, Deacon Chlopecki is interviewing many of them, too.

Benedictine Father Bede Cisco, archdiocesan director of deacon formation, said Deacon Chlopecki is an "exemplary deacon" for the deacon candidates and the

faithful of the archdiocese in general "because of his commitment to service, his service to the program first of all, but also his care of the sick in the parishes that he's served and of those in need.

"I think the fact that he's become the first permanent deacon in the archdiocese gives us a better sense of the fullness of the sacrament of orders," said Father Bede. "We now have all three orders [deacons, priests and bishops] represented in the archdiocese on an established basis."

Although he has made history as the archdiocese's first permanent deacon and, according to Father Bede, continues to be the primary example of the life and ministry for the archdiocese's deacon candidates, Deacon Chlopecki looks upon his diaconal life and ministry from a more humble perspective.

"I try to do my best," he said. "I live my



Deacon John Chlopecki proclaims the Gospel during a Mass on Sept. 17, 2005, at SS. Peter and Paul Cathedral in Indianapolis during which the 25 men in the first archdiocesan deacon formation program became deacon candidates.

life the best that I can. I try to give an example to all that I encounter through my words and actions.

"I have a prayer life, a work life. And I'm a husband and family man, a father. All those things combined make me what I am. And hopefully, I can be a good example for the rest of the men and even more so for the archdiocese." †

Study finds more U.S. Catholics preparing for diaconate, lay ministry

WASHINGTON (CNS)—The Center for Applied Research in the Apostolate reports that in 2006-07 it identified more permanent deacon candidates and more students in U.S. lay ecclesial ministry programs than in the previous year.

The biggest change was in the number of people working toward degrees or certificates for lay ecclesial ministry—20,240, or 25 percent higher than reported in 2005-06.

CARA, based at Georgetown University in Washington, has been tracking U.S. seminary enrollments for 40 years. In more recent years, it also has conducted annual surveys of enrollment in deacon and lay ministry formation programs across the country.

The results of the latest studies appear in the 2007 edition of the *CARA Catholic Ministry Formation Directory*, due out in early June.

The directory, a hardbound book of more than 425 pages, includes the program, enrollment and contact information on all the U.S. formation programs for priests, deacons or lay ministry that responded to CARA's surveys. CARA releases its statistical data every year, but publishes the full directory only every other year.

CARA said it received reports from

142 permanent diaconate programs and found 2,044 candidates among the 111 programs that had candidates in 2006-07. This was up 5 percent from the 1,942 candidates in 113 active programs reported the year before.

New U.S. norms for permanent deacon formation that took effect in 2005 set up a new "aspirant path," a time of discernment and reflection before a prospective permanent deacon can enroll in a formation program as a candidate. There were 1,080 aspirants in 2005-06 and 978 in 2006-07.

In the spring issue of its quarterly newsletter, *The CARA Report*, CARA reported data on retired and active permanent deacons for the first time. Of the nearly 15,000 permanent deacons in the United States, CARA said its research indicates that 77 percent are still in active ministry.

Mary L. Gautier, CARA senior research associate, told CNS that according to the most recent data available on diocesan priests, 71 percent of them are still in active ministry.

Formation for lay ecclesial ministry has been the most rapidly growing area of education for ministry in the past two decades.

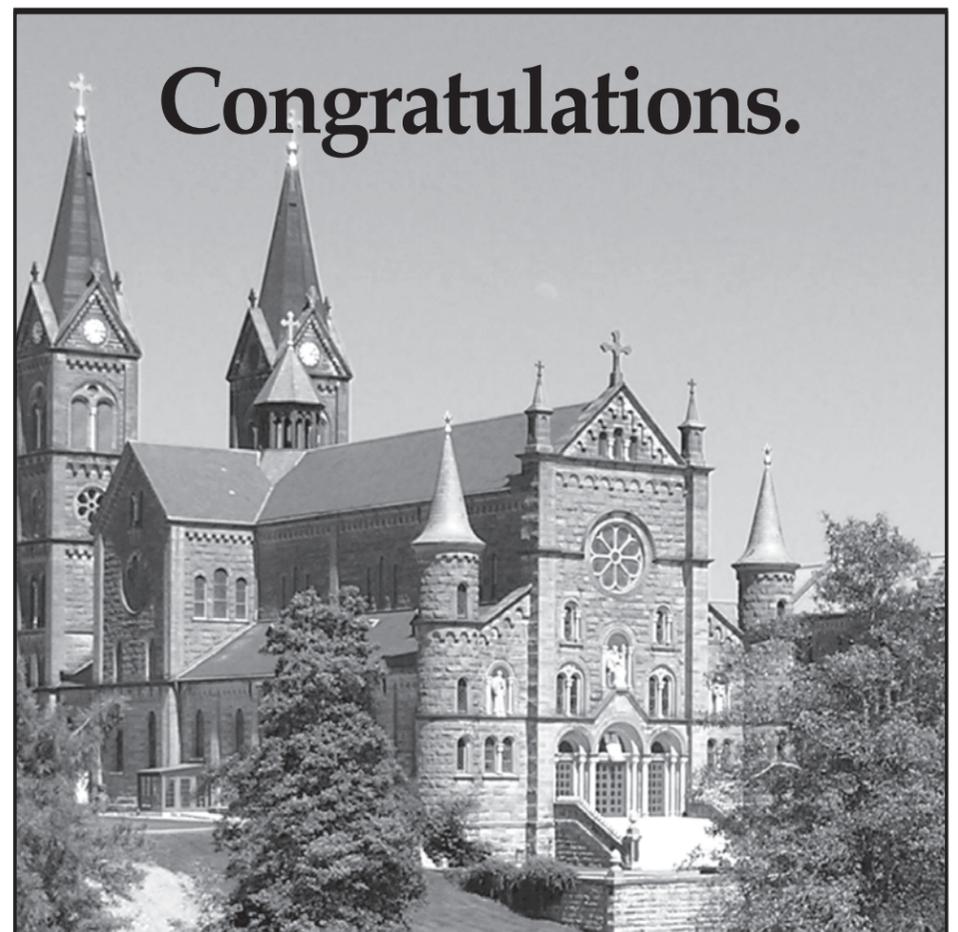
The first year CARA surveyed U.S. programs for lay ministry, in the 1985-86

academic year, it found 10,500 students in 206 programs. A decade later, the number of students had swelled to more than 20,000, and by 2002-03 it had grown to more than 36,000.

In 2004-05, CARA narrowed its definition of students for lay ecclesial ministry to include only those who were in degree or certification programs—thus eliminating the thousands of Catholic adults enrolled in courses in those

programs just for their personal faith enrichment.

As a result of the narrower definition, the number of students CARA counted in 2004-05 dropped to just under 19,000. The next year, it dropped to 16,000. This past year, it rose to 20,240. Of those, two-thirds, 13,523, were working toward a certificate in ministry and one-third, 6,717, were working for a graduate degree in ministry. †



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Editorial



We probably will never divorce alcohol from college life. Many people consider it a relatively harmless rite of passage from adolescence to adulthood despite the fact that drinking alcohol is illegal for most of the students.

Booze and the college student

We don't really want to make it more traumatic than it already is for parents to say goodbye to their children when they go off to college. Yes, we did have an editorial in our May 18 issue about sex on college campuses, and this week it's about booze. It's just that we think that parents must be aware of what's going on.

Alcohol and college students probably have gone together from the beginning. There's the drinking song from "The Student Prince" at Heidelberg University in Germany. Even the Christian apologist C.S. Lewis each term gave a dinner for his students at Oxford University in England at which the alcohol flowed freely, and the object was to get drunk.

We probably will never divorce alcohol from college life. Many people consider it a relatively harmless rite of passage from adolescence to adulthood despite the fact that drinking alcohol is illegal for most of the students, those under 21.

But the problem of frequent binge drinking in colleges has reached shocking levels. One organization that has been tracking drinking on college campuses since 1993 is the National Center on Addiction and Substance Abuse (CASA) at Columbia University. Joseph A. Califano Jr., former U.S. secretary for health and human services, is its president and chairman.

In an article in the May 28 issue of the Jesuit magazine *America*, Califano reported that in 2005—the last year for which relevant data is available—half of all full-time college students binge drink, abuse prescription drugs and/or abuse illegal drugs. The proportion of students who binge drink frequently (three or more times in the past two weeks) is up 16 percent; who drink on 10 or more occasions in a month is up 25 percent; who get drunk three or more times in a month is up 26 percent; and who drink to get drunk is up 21 percent.

But it's not just alcohol. Since the 1990s, the proportion of students who use marijuana has more than doubled. Use of drugs like cocaine and heroin is up 52 percent, and student abuse of prescription stimulants and tranquilizers has exploded.

The CASA report also notes that each

year more than 1,700 students die from alcohol poisoning and alcohol-related injuries, 700,000 students are assaulted by classmates who were drinking, and almost 100,000 students are victims of alcohol-related sexual assaults and rapes.

The entire 256-page report, titled "Wasting the Best and the Brightest," is available on CASA's Web site at www.casacolumbia.org.

What can parents do about this? First of all, despite these horrendous figures, it's clear that not all college students are spending most of their nights in bars. And not all the students in bars are binge drinking despite pressure to join in drinking games. Many of our "best and brightest" are intelligent enough to drink responsibly—or not at all.

In that article in *America*, Califano says, "Parents bear a significant measure of responsibility. Three-fourths of college drinkers and drug users began drinking and drugging in high school or even earlier. Teen drinking and drug use is a parent problem. Parents who provide the funds for their children in college to purchase alcohol and drugs and party at substance-fueled spring breaks enable the college culture of abuse."

We know from recent stories of serious or fatal traffic accidents involving teens that this problem exists in our high schools as well as on college campuses.

Parents must teach their children not to follow the crowd. Girls must know that they can't keep up with the guys when it comes to drinking, and that on average one drink affects a woman about as much as two drinks for a man. We know, too, that alcohol frequently leads to sex, especially in this era of "hooking up."

Parents should also check to see what the college their student attends is doing to prevent student use of alcohol and drugs. As the CASA report says, colleges that have facilitated or tolerated a college culture of alcohol and drug abuse have become part of the problem.

We agree with Joseph Califano that "it is time to take the 'high' out of higher education."

— John F. Fink

Bridging Gaps/Carole Norris Greene

My hopes for the 10th National Black Catholic Congress

I am both excited and exhausted just thinking about the ambitious agenda of the 10th National Black Catholic Congress slated for Buffalo, N.Y., on July 12-15. I don't mean to make light of the serious issues to be discussed then. I just don't see how they can be adequately covered in the time allowed.



Here is what is planned for the congress.

Participants will look at how well they are addressing nine areas of paramount concern to black Catholics.

They are: Africa, Catholic education, HIV and AIDS, parish life, racism, social justice, spirituality, and youth and young adults. These "core principles" were prioritized during the ninth National Black Catholic Congress five years ago.

This year, congress facilitators will stress how the sacramental life will strengthen participants to achieve goals. The congress theme is "Christ Is With Us: Celebrating the Gifts of the Sacraments."

So for two days—July 13 and 14—upwards of 2,000 attendees staying in four hotels will split up for group sessions in between plenary gatherings to assess their core principles and what to do next. The other two days will be absorbed with opening and closing events. Throughout will be opportunities for Mass, confession, Bible study, eucharistic adoration, the rosary, tour options, "silent moments" (really?), local entertainment and shopping excursions.

On-site coordinators in Buffalo are cordial to offer recreation; all good hosts do. What congress participants have to decide, however, is what is more important—sightseeing or gaining insights.

Black Catholics have a host of issues to deal with, but one is chief among them: racism. As such, I hope this topic dominates discussions.

Combating institutional racism isn't just about blacks gaining visibility in leadership positions; it is also about helping people in general to recognize their own comfort

with racist practices that hinder the Church's mission of fostering communion among God's people.

Joe Watson, who is black and Catholic, has written *Without Excuses*, a how-to book for corporate America looking to hire "top-notch diverse professionals."

I see a parallel between corporate America and the Church; both have something they want people to embrace as their own.

Watson not only explains why corporations need to quit making excuses for not finding competent minorities, he also gives references to where industries can find excellent candidates. No wonder Watson was featured on "The Today Show," CNN and is in demand worldwide.

Watson says the 2000 U.S. Census reports there are now more than 100 million people of color living in the United States. "To ignore them is to stick your head in the sand on a critical and competitive issue—even to neglect your fiduciary duty" of passing along what you hold in trust for others, says Watson.

"Even though race is one of the first things we notice about a person, we don't have the first clue how to address it for fear we might offend someone, look stupid or get sued," Watson adds.

Watson believes—as do I—that "this awkwardness, this discomfort, this unwillingness to venture beyond our own comfort zones is at the root of the diversity paralysis affecting organizations throughout America today"—the Church included.

At a time when Church leaders are dismantling established programs for ministry to minorities and going in "new directions" that seem more like setbacks, Congress 10 participants would do well to skip the nice-but-not-necessary stuff, and compose their own list of men and women qualified to pepper Church leadership positions as called for during Congress Nine.

What a sight that would be, and one more glorious I think than the majesty of Niagara Falls.

(Carole Norris Greene writes for Catholic News Service.) †

Letters to the Editor

Church leaders have an obligation to teach and defend our faith

It seems to me that Catholics are getting more and more liberal in our acceptance of Catholic teachings.

For instance, how easily we seem to accept the stance of some of our "Catholic" politicians. How politicians can profess to be a Catholic and continue to support the killing of innocent persons in the womb, in nursing homes or through partial-birth abortions is beyond me.

This would also include the death penalty, not to mention same-sex marriages (and the list could go on). Personally, I don't think they are fit to serve in public office.

What disturbs me almost as much is that it seems that some of our hierarchy, who are responsible for shepherding our souls, appears to accept these activities because they are apparently unwilling to rock the boat.

Shouldn't they take a stronger stand in defining to these people what it really means to be Catholic and not be so wishy-washy in confronting these issues? I believe our Church leaders have an obligation to teach our Catholic faith and not play political games.

They need to continue to teach what the Church has taught from St. Peter down to Pope Benedict XVI and not alter

the teaching to pander to the whims of certain people.

I'm proud of my Catholic faith and feel we need to strengthen our Church, not weaken it. I believe when we weaken it, we are encouraging the exodus of some of our Catholics to worship elsewhere because, while we are not saying so directly, we are saying indirectly that our Church is not the one true Church established by Jesus.

W.L. O'Bryan
New Albany

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Eucharist is closely tied to other sacraments of the Church

(Fourth in a series)

Pope Benedict XVI's apostolic exhortation on the Eucharist, "The Sacrament of Charity," describes the Eucharist's relationship to the other sacraments of the Church.

Baptism, confirmation and the Eucharist are the sacraments of initiation. "If the Eucharist is truly the source and summit of the Church's life and mission, it follows that the process of Christian initiation must constantly be directed to the reception of this sacrament. As the Synod Fathers said, we need to ask ourselves whether in our Christian communities the close link between Baptism, Confirmation and Eucharist is sufficiently recognized" (n. 17).

The pope wonders if the order of the sacraments of initiation needs more attention. The ecclesial customs of the East and the practice of the West are different. The variations are of a pastoral, not a dogmatic order.

The Eastern custom is to confirm infants at the time of baptism. In the Roman rite, confirmation for youth often follows first Eucharist at differing age levels. The pope asked that in cooperation with the Roman Curia, bishops' conferences examine the effectiveness of current approaches (cf. n. 18).

The Holy Father wrote, "It should be kept in mind that the whole of Christian initiation is a process of conversion undertaken with God's help and with constant reference to the ecclesial community, both when an adult is seeking

entry into the Church, as happens in places of first evangelization and in many secularized regions, and when parents request the sacraments for their children" (n. 19).

He points out that the sacraments of initiation are not only key moments for those receiving them, but also for the entire family. He says, "Here I would emphasize the importance of First Holy Communion" (n. 19).

There is an intrinsic relationship between the Eucharist and the sacrament of reconciliation. Love for the Eucharist leads to a growing appreciation of the sacrament of reconciliation. "We know that the faithful are surrounded by a culture that tends to eliminate the sense of sin and to promote a superficial approach that overlooks the need to be in a state of grace in order to approach sacramental communion worthily" (n. 20).

It might be helpful to address this sensitive issue. In the Church's desire to promote frequent Communion, it seems that everyone feels obligated to receive Communion, no matter what their spiritual state might be; to refrain from reception seems to be an embarrassment. The fact is that no one should feel obligated to receive Communion, highly valued as the practice is, and no one should rashly judge those who do not receive on a given occasion.

Pope Benedict noted: "The Synod recalled that bishops have the pastoral duty of promoting with their dioceses a reinvigorated catechesis on the conversion born of the Eucharist and of encouraging

frequent confession among the faithful. ... I ask pastors to be vigilant with regard to the celebration of the sacrament of reconciliation and to limit the practice of general absolution exclusively to the cases permitted, since individual absolution is the only form intended for ordinary use" (n. 21).

The practice of communal reconciliation services has become common; of course, provision must be made for individual confession of sins and the required act of contrition, conferral of a penance and individual absolution.

"Finally, a balanced and sound practice of gaining *indulgences*, whether for oneself or for the dead, can be helpful for a renewed appreciation of the relationship between the Eucharist and reconciliation. By this means the faithful obtain 'remission before God of the temporal punishment due to sins whose guilt has already been forgiven.' The use of indulgences helps us to understand that by our efforts alone we would be incapable of making reparation for the wrong we have done, and that the sins of each individual harm the whole community" (n. 21).

The Church's teaching on indulgences is based on the doctrine of Christ's infinite merits, which are available to help and atone for all Christians; also, it is based on our teaching about the communion of saints.

Our union with the saints includes our understanding that the supernatural life of each can help others.

The exhortation relates the Eucharist and the anointing of the sick. "Jesus did not only send his disciples forth to heal the sick; he also instituted a specific sacrament for them: the anointing of the sick. ... If the Eucharist shows how Christ's suffering and death have been transformed into love, the anointing of the sick, for its part, unites the sick with Christ's self-offering for the salvation of all, so that they too, within the mystery of the communion of saints, can participate in the redemption of all" (n. 22).

In addition to the anointing of the sick, the Church offers those who are about to leave this life the Eucharist as viaticum to strengthen them on the way. †

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 June

Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.

La Eucaristía está estrechamente vinculada a otros sacramentos de la Iglesia

(Cuarto de la serie)

La exhortación apostólica del Papa Benedicto XVI sobre la Eucaristía, titulada "El Sacramento de la Caridad," describe la relación de la Eucaristía con otros sacramentos de la Iglesia.

El Bautismo, la Confirmación y la Eucaristía son los sacramentos de la iniciación. "Puesto que la Eucaristía es verdaderamente fuente y culmen de la vida y de la misión de la Iglesia, el camino de iniciación cristiana tiene como punto de referencia la posibilidad de acceder a este sacramento. A este respecto, como han dicho los Padres sinodales, hemos de preguntarnos si en nuestras comunidades cristianas se percibe de manera suficiente el estrecho vínculo que hay entre el Bautismo, la Confirmación y la Eucaristía" (n. 17).

El Papa cuestiona si el orden de los Sacramentos de la iniciación requiere mayor atención. Las costumbres eclesiales de Oriente y las prácticas occidentales son distintas. Las diferencias son de índole pastoral, no dogmática.

La costumbre Oriental es confirmar a los infantes al momento del bautismo. En el rito romano la confirmación de los jóvenes generalmente ocurre después de la Primera Comunión a distintas edades. El Papa pidió que, en cooperación con la Curia Romana, las Conferencias Episcopales verifiquen la eficacia de los procesos actuales (cf. n. 18).

El Santo Padre escribe: "Se ha de tener siempre presente que toda la iniciación cristiana es un camino de conversión, que se debe recorrer con la ayuda de Dios y en constante referencia a la comunidad eclesial, ya sea cuando es el adulto mismo quien solicita entrar en la Iglesia, como

ocurre en los lugares de primera evangelización y en muchas zonas secularizadas, o bien cuando son los padres los que piden los Sacramentos para sus hijos" (n. 19).

Resalta que los sacramentos de la iniciación no son momentos cruciales únicamente para aquellos que los reciben, sino para toda la familia. Expresa: "Quisiera subrayar aquí la importancia de la primera Comunión" (n. 19).

Existe una relación intrínseca entre la Eucaristía y el sacramento de la reconciliación. El amor por la Eucaristía conlleva a apreciar cada vez más el sacramento de la reconciliación. "Efectivamente, como se constata en la actualidad, los fieles se encuentran inmersos en una cultura que tiende a borrar el sentido del pecado, favoreciendo una actitud superficial que lleva a olvidar la necesidad de estar en gracia de Dios para acercarse dignamente a la Comunión sacramental" (n. 20).

Quizás convendría abordar este tema tan delicado. En el afán de la Iglesia de promover la Comunión frecuente, pareciera que todos se sienten obligados a recibir la Comunión, independientemente de cuál sea su estado espiritual; privarse de recibirla parece ser motivo de vergüenza. El hecho es que nadie debería sentirse obligado a recibir la Comunión, con todas las connotaciones que tiene esta práctica, y nadie debería juzgar precipitadamente a aquellos que no la reciben en determinada ocasión.

El Papa Benedicto observó: "El Sínodo ha recordado que es cometido pastoral del Obispo promover en su propia diócesis una firme recuperación de la pedagogía de la conversión que nace de la Eucaristía, y fomentar entre los fieles la confesión frecuente. ... Pido a los Pastores que vigilen atentamente sobre la celebración del

sacramento de la Reconciliación, limitando la praxis de la absolución general exclusivamente a los casos previstos, siendo la celebración personal la única forma ordinaria" (n. 21).

Se ha vuelto común la práctica de servicios de reconciliación comunal; por supuesto, deben tomarse las medidas necesarias para permitir la confesión individual de los pecados y el acto de contrición necesario, el otorgamiento de una penitencia y la absolución individual.

"En fin, una praxis equilibrada y profunda de la *indulgencia*, obtenida para sí o para los difuntos, puede ser una ayuda válida para una nueva toma de conciencia de la relación entre Eucaristía y Reconciliación. Con la indulgencia se gana 'la remisión ante Dios de la pena temporal por los pecados, ya perdonados en lo referente a la culpa.' El recurso a las indulgencias nos ayuda a comprender que sólo con nuestras fuerzas no podremos reparar el mal realizado y que los pecados de cada uno dañan a toda la comunidad" (n. 21).

Las enseñanzas de la Iglesia sobre las indulgencias se basan en la doctrina de los méritos infinitos de Cristo que se encuentran a disposición para ayudar y expiar a todos los cristianos; asimismo, se basan en nuestras enseñanzas sobre la comunión de los santos. Nuestra unión con los santos abarca el entendimiento de que la vida sobrenatural de cada uno puede ayudar a los demás.

La exhortación vincula la Eucaristía y la

Unción de los enfermos. "Jesús no solamente envió a sus discípulos a curar a los enfermos; sino que instituyó también para ellos un sacramento específico: la Unción de los enfermos. ... Si la Eucaristía muestra cómo los sufrimientos y la muerte de Cristo se han transformado en amor, la Unción de los enfermos, por su parte, asocia al que sufre al ofrecimiento que Cristo ha hecho de sí para la salvación de todos, de tal manera que él también pueda, en el misterio de la comunión de los santos, participar en la redención del mundo" (n. 22).

Además de la Unción de los enfermos, la Iglesia ofrece la Eucaristía como viático a aquellos que están a punto de abandonar esta vida para darles fuerzas para recorrer su camino. †

¿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 de vocaciones del Arzobispo Buechlein para junio

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

Events Calendar

June 8
St. Francis Hospital, Swisher Conference Center, 1201 Hadley Road, Mooresville. **Free seminar for cancer patients, "Tired of Thinking or Too Tired to Think: Managing Fatigue and Chemo Brain,"** noon-2 p.m., includes lunch. Registration: 317-257-1505.

June 8-9
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **23rd annual Italian Street Festival,** Fri.-Sat. 5-11 p.m., Italian foods, music. Information: 317-636-4478.

June 8-10
St. Louis School, 17 St. Louis Place, Batesville. **Rummage sale,** Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., half-price sale noon-4 p.m., Sun. 8 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

June 9
Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Free concert, "Blugrass 101,"** 7 p.m. Information: 812-357-6501.

Michaela Farm, Oldenburg. **Fishing clinic, "Fishing Basics 101,"** 9 a.m.-noon, "Fish Cleaning and Preparation," 1-4 p.m., \$10 covers both sessions. Pre-registration required:

812-933-0661 or www.oldenburgfranciscans.org

June 9-10
Divine Mercy Perpetual Adoration Chapel, 3354 W. 30th St., Indianapolis. **Veneration of the Missionary Image of Our Lady of Guadalupe,** available for veneration on the afternoon of June 9 and all day on June 10. Information: 317-926-1963.

June 10
Our Lady of the Most Holy Rosary Parish, CYO Building, 580 Stevens St., Indianapolis. **"Apologetics for Youth,"** 1-3 p.m. Information: 317-236-1521.

St. Andrew the Apostle Church, 4052 E. 38th St., Indianapolis. African Catholic Ministry, **"An African Mass,"** 3 p.m. Information: 317-261-3366 or www.archindy.org/multicultural/events.

St. Paul Parish, 814 Jefferson St., Tell City. **Parish picnic,** City Hall Park, 700 Main St., across from church, 11 a.m.-6 p.m., booths, crafts, food. Information: 812-547-9901.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Feast of the Sacred Heart of Jesus, organ concert.** Information: 317-638-5551.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **Corpus Christi celebration,** 3 p.m. Information: 812-246-2252.

Oldenburg Franciscan Center, Chapel, 22143 Main St., Oldenburg. **Interfaith prayer service, "Evensong," Taize service,** 4-5 p.m. Information: 812-933-6437 or center@oldenburgosf.com.

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Corpus Christi and Covenant Sunday, Field Mass, Confession, 1 p.m., followed by holy hour, Mass 2 p.m.,** groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

June 11-15
St. Luke the Evangelist Parish, 7575 N. Holliday Drive E., Indianapolis. **Vacation Bible School, "Win the World for Jesus!"** 3 years old to fifth-graders, 9 a.m.-noon, \$10 per child. Information: 317-259-4373, ext. 256.

June 12
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria**

Guild, meeting, 12:30 p.m. Information: 317-881-5818.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting,** 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

June 13
Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. Our Lady of Lourdes and St. Bernadette parishes sponsor adult catechetical speaker, **Dr. Tim Heckel, presentation on marriage,** 7 p.m., adults only. Information: 317-356-7291.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Open house,** 6-7:30 p.m. Information: 317-924-4333, ext. 122.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, healing service,** 7-8:30 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

June 14-16
St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis.

Summer festival, 5 p.m.-midnight, games, rides, food. Information: 317-356-5867.

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **Summerfest,** Thurs. 5-11 p.m., Fri. 5-11 p.m., Sat. 1-11 p.m., rides, games, food, fireworks Fri. and Sat. nights, hot-air balloon rides. Information: 317-462-4240.

June 15
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Vincent C. Caponi, CEO of St. Vincent Hospital, speaker, Mass, 6:30 a.m., buffet breakfast and program, \$11 per person in advance, \$15 at door. Information: www.catholicbusinessexchange.org.

St. Francis Neighborhood Health Center, 234 E. Southern Ave., Indianapolis. **10th anniversary open house,** 2-4 p.m. Information: 317-791-9052.

June 15-16
St. Mary Parish, 415 E. Eighth St., New Albany. **23rd annual Street Dance weekend,** Fri. 6 p.m.-midnight, Sat. 6-1 a.m., games, music, food. Information: 812-944-9775.

June 15-17
St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis.

International Festival, Fri.-Sat. 5 p.m.-midnight, Sun. 5-10 p.m., food, games, rides, entertainment. Information: 317-291-7014, ext. 27.

June 16
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass,** 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **Feast of the Sacred Heart of Jesus,** Mass, 5 p.m., dinner following Mass, \$6 per person with reservations, \$8 per person at the door, \$4 per child. Information: 317-638-5551.

Sacred Heart of Jesus Parish, 2322 N. 1 1/2 St., **Terre Haute. Sixth annual parish auction,** 10 a.m. Information: 812-466-1231.

June 17
St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish festival and picnic,** chicken dinner, turtle soup, games, 10 a.m.-7 p.m. Information: 812-623-2964. †

Retreats and Programs

June 9-16
Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Directed Retreat,"** Benedictine Sister Linda Bittner, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 10
Oldenburg Franciscan Center, Oldenburg. **"Evensong: Scripture/Taizé Music and Silence and Interfaith Prayer Service,"** 4-5 p.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Corpus Christi Procession,"** 3 p.m. Information: 812-923-8817.

June 11
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Praying with Father Jim Farrell,"** Father Jim Farrell, presenter, 8:30 a.m.-2:30 p.m., \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

June 12-14
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Midweek retreat, **"Benedictine Peace: Not as the World Gives,"** Benedictine Father Vincent Tobin, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

June 13
Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Feast of St. Anthony,"** 7-9:30 p.m. Information: 812-923-8817.

June 15-17
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** \$280 per couple. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying with Icons,"** Benedictine Brother Thomas Gricoski, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

June 16-22
Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Intensive Centering Prayer Retreat,"** Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Post-Intensive Centering Prayer Retreat,"** Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 22-24
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Saints in Our Lives,"** Benedictine Brother Silas Henderson, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

June 22-29
Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Proclaiming the Gospel in a Wounded World: Guided Retreat,"** Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 24-30
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Living Mindfully, A Preached Retreat,"** Benedictine Sister Macrina Wiederkehr, presenter. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

June 25
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or www.archindy.org/fatima.

June 25, 26 or 27
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Garden retreat, "Connecting with God, Friends and Nature,"** the home and gardens of Anne LaPorte, 9 a.m.-4 p.m., \$45 includes German breakfast, lunch and dessert. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

June 29-July 1
Rachel's Vineyard Retreat, abortion reconciliation, confidential weekend retreat for women and men, sponsored by archdiocesan Office for

Pro-Life Ministry. All calls are confidential. Information: 317-831-2892, 317-236-1521 or 800-382-9836, ext. 1521.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Service: The Primary Response to the Real Presence in the Eucharist,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu. †

VIPs

George F. and Patricia J. (Rucker) Kortzendorf, members of St. Jude Parish



in Indianapolis, celebrated their 60th wedding anniversary on June 2 with a reception in their honor.

The couple was married on June 7, 1947, at Sacred Heart of Jesus Church in Indianapolis.

They have five children: Donna Adrian, Mary Beaman, Judy Hammett, Carol Schenk and Tom Kortzendorf. They have 10 grandchildren and nine great-grandchildren. †

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PROVIDENCE

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 Stuart Paul Book^{†‡2}
 Blake Evan Bridges[†]
 Rebecca Jo Brinkworth^{†‡}
 Adam Robert Bruner[†]
 Jordan Thomas Burchel²
 McKenna Rae Byerley[†]
 Candice Charelle Carroll[†]
 Claira Mink Casper^{†‡}
 Rachel Elizabeth Chinn^{†‡}
 Victoria Michelle Combs^{†2}
 Shannon Marie Cook^{†‡2}
 Bradley Dowd Coombs^{†1}
 Morgan Elizabeth Coomer
 Chelsea Danielle Cox^{†1}
 Christopher Alex Day^{†‡1 2 3 4}
 Daniel Joseph Day^{†1 2}
 Taylor Rae Edmondson
 Jonathan Caryl Emly
 Christopher Branden Epperson^{†‡}
 Jennifer Lynne Evanczyk^{†‡}
 Lucas James Fitzgerald^{†1 2}
 Michael Anthony Fitzgerald
 Rachel Drew Fox
 Kristin Marie Frederick^{†3}
 Eric Joseph Gallegos^{†1}
 Mary Cecelia Garner^{†‡}
 Rachel Leigh Geiger^{†‡1 3}

Ashley Rose Glaab
 Andrew Charles Grantz^{1 2 3 4}
 Gabrielle Marie Greenwell
 Robert Charles Guilfoyle[†]
 Natalee Kelton Habermel^{†‡}
 Amanda Michelle Harper
 Paul Daniel Harper^{1 3}
 Andrew William Hendrix
 Kyle William Holst
 Benjamin Levi Hudson
 Elizabeth Grace Jenkins
 Adam Matthew Jennings^{1 2}
 Victoria Taylor Johns
 Brendan Hunter Jones^{†‡}
 Katharine Danuté Juodikis
 Kristin Shale Kime^{†‡}
 Holly Kathryn Kimmel^{†‡1 3 4}
 Jason Robert Kleehamer^{†2}
 Joshua Farrell Knecht^{†‡}
 Jared Alexander Knight[†]
 Kaitlyn Michelle Knott^{†1 2 3}
 Hayley Anderson Koetter^{†‡2}
 Kathryn Rose Kraft^{†‡1 2 3}
 Kristen Marie Lefler[†]



Matthew Stephen Lilly^{†2 3}
 Jacqueline Louise Lindsey
 Katherine Anne Lozon^{†‡1 3 4}
 Patrick Thomas Maled^{†‡}
 Jon Bruce Manley
 Kelyn David Mann^{†2}
 Jacob Anthony Marino
 Samuel Arthur Marking[†]
 Hunter Boone Mattingly[†]
 Nicklaus Tyler McCartin²
 Beth Ann McDonald^{†1 2}
 Atticus Reed McDonough²
 Lonnie Dean McHugh²
 Kody Allen Megraw²
 Robert Brandon Metzger[†]
 Ryan Christopher Miller¹
 Leah Christine Moody[†]
 Kristin Marie Mooney^{†‡2}
 Matthew Vern Moore
 Emma Haley Jo Morgan[†]
 Yulia Sergeevna Morozova
 Michelle Elizabeth Morris
 Natalie Michelle Nunier
 Brianne Lantry Oakes^{†1}

Bradley David Orem^{†‡}
 Kyle Addison Pitzer[†]
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 Andrea Elizabeth Timperman^{†‡2}
 Casey Diane Ueding^{†2}
 Paul Frederick Van Gilder, Jr.
 Sara Elizabeth Waters^{†‡1 2}
 Amanda Katherine White
 Chase Barrett Wooley^{†‡4}
 Joseph A. Worthington III
 Candace Leigha Young
 Morgan Nicole Young^{†‡ 1 2}
 Tyler Paul Youngs^{2 3}

Class of 2007's Service to the Community: 22,359 Hours

VALEDICTORIANS: Kristin Marie Mooney and Robert Michael Steiner III

SALUTATORIANS: Sean Thomas Roberts and Maria Margaret Solis

FATHER BADEN AWARD: Robert M. Steiner III

ROBERT I. LARKIN AWARD: Adam Robert Bruner and Bradley Richard Schnatter

OUR LADY OF PROVIDENCE HONOR: Samuel Arthur Marking and Mary Cecelia Garner

1 Mother is a graduate.
 2 Father is a graduate.
 3 Grandmother is a graduate.
 4 Grandfather is a graduate.
 † Academic Honors Diploma
 ‡ National Honor Society

ACADEMIC SCHOLARSHIPS AWARDED - \$5,182,114

C.J. Anderson:	IU Southeast;	Brendan Jones:	Bellarmino University, University of Indianapolis,	Kayla Powell:	Bellarmino University, University of Dayton,
Elizabeth Ansert:	Bellarmino University, Franklin College, University of Dayton, University of Evansville;		US Air Force Academy, US Naval Academy, Wabash College, Butler University, IU-Purdue University Indianapolis;		Wilmington College; Bellarmino University; Bellarmino University;
Rebecca Barczak:	Ball State University, Kent State University, University of South Dakota;	Kristin Kime:	Butler University, IU-Purdue University Indianapolis;	Sarah Ray:	Bellarmino University;
Justin Benedetti:	Bellarmino University;	Holly Kimmel:	Belmont Abbey College, Queens University of Charlotte;	Megan Resch:	Bellarmino University;
Hana Benjamin:	Bellarmino University;	Jason Kleehamer:	IU Southeast;	Sean Roberts:	Miami University, Rose-Hulman Institute of Technology, University of Dayton, University of Evansville, University of Louisville;
McKenna Byerley:	Western Kentucky University;	Katie Knott:	Bellarmino University, Concordia University, University of Indianapolis;		University of Dayton;
Rachel Chinn:	Bellarmino University, IU Bloomington, Franklin College;	Hayley Koetter:	Western Kentucky University;	Kyle Rodden:	Bellarmino University;
Tori Combs:	Bellarmino University, Depauw University, IU Bloomington, Miami University, St. Mary's College, Notre Dame, Xavier University;	Katie Kraft:	Bellarmino University, Hanover College, IU Southeast, Spalding University, Xavier University;	Nick Rogers:	Bellarmino University, Rose-Hulman Institute of Technology, University of Evansville, University of Louisville;
Shannon Cook:	Bellarmino University, Depauw University, IU Bloomington, Miami University, St. Mary's College, Notre Dame, Xavier University;	Katie Lozon:	Ball State University;	Graham Sanders:	University of Evansville;
Brad Coombs:	University of Southern Mississippi;	Patrick Maled:	University of Dayton, University of Louisville;	Sean Smith:	Bellarmino University, Rose-Hulman Institute of Technology, University of Louisville;
Alex Day:	Ball State University, Depauw University, IU-Purdue University Indianapolis;	Kelyn Man:	Bellarmino University;	Maria Solis:	Bellarmino University, Marian College, St. Joseph's College, St. Mary-of-the-Woods College;
Daniel Day:	Bellarmino University, Franklin College;	Sam Marking:	Bellarmino University;	Eric Stackhouse:	St. Mary-of-the-Woods College;
Branden Epperson:	University of Evansville;	Hunter Mattingly:	Butler University, Depauw University, Hanover College;	Robert Steiner:	Bellarmino University;
Jennifer Evanczyk:	Rose-Hulman Institute of Technology, Wright State University;	Kody Megraw:	Culinary Institute of America, Johnson & Wales University;	Robert Steurer:	Bellarmino University, Franklin College;
Lucas Fitzgerald:	Bellarmino University;	Brandon Metzger:	IU Southeast;	Andrea Timperman:	Ball State University, Bellarmino University, IU-Purdue University Indianapolis, Marian College, St. Joseph's College, University of Dayton, University of Evansville;
Mary Garner:	Bellarmino University, University of Dayton, University of Louisville, Xavier University;	Leah Moody:	Bellarmino University, Butler University, Hanover College;		Depauw University, Hanover College;
Rachel Geiger:	Bellarmino University, IU-Purdue University Indianapolis;	Kristin Mooney:	Ball State University, IU-Purdue University Indianapolis, Marian College, Marquette University, Purdue University;	Sara Waters:	Ball State University, Bellarmino University, IU-Purdue University Indianapolis, University of Indianapolis.
Amanda Harper:	Bellarmino University;	Yulia Morozova:	Bellarmino University, Butler University, University of Evansville, University of Indianapolis;	Morgan Young:	Ball State University, Bellarmino University, IU-Purdue University Indianapolis, University of Indianapolis.
Paul Harper:	Vincennes University;	Michelle Morris:	PJ's College of Cosmetology;		
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Elizabeth Jenkins:	Point Park University;				



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Book Review

Pope Benedict seeks to enrich views on Jesus

Jesus of Nazareth

by Joseph Ratzinger, Pope Benedict XVI,
translated by Adrian Walker.

Random House/Doubleday (New York, 2007).
374 pp., \$24.95.



Reviewed by
John F. Fink

As you know, or can see by looking at page 5 each week, Archbishop Daniel M. Buechlein's column is called "Seeking the Face of the Lord." It's interesting, therefore, that Pope Benedict XVI wrote that his new book, *Jesus of Nazareth* (Doubleday, \$24.95), is "my personal search 'for the face of the Lord.'"

This is an unfinished book. It begins with Jesus' baptism by John the Baptist in the Jordan River and ends with his Transfiguration.

In the book's foreword, the pope explains that he decided to publish the first 10 chapters of the book as Part One because "I do not know how much more time or strength I am still to be given" in order to complete Part Two. That part will, he wrote, include the infancy narratives as well as the rest of Jesus' life, death and resurrection.

Popes have long published encyclicals, the highest form of papal teaching, and Pope Benedict wrote his first encyclical, "God Is Love," while he was finishing this book. *Jesus of Nazareth*, though, is not an encyclical.

He wrote in its foreword that it "is in no way an exercise of the magisterium" so "everyone is free to contradict me."

He began to write the book in 2003, while he was still Cardinal Joseph Ratzinger. After being elected pope, he "used every free moment to make progress on the book."

Michael Dubriel, a book editor at *Our Sunday Visitor*, reported that he read the pope's 374-page book in one day. I guess it's possible to speed-read the book, but why would anyone want to do that? This is a book that should be read slowly then read again.

Those who have read Cardinal Ratzinger's previous books will recognize the style of this book. Although it does indeed go from the baptism to the Transfiguration, it's not a chronological account of Jesus' life. Rather, it's a series of essays about who Jesus was. After an initial reflection on the mystery of Jesus, he does indeed begin with Jesus' baptism and temptations, but then abandons chronology.

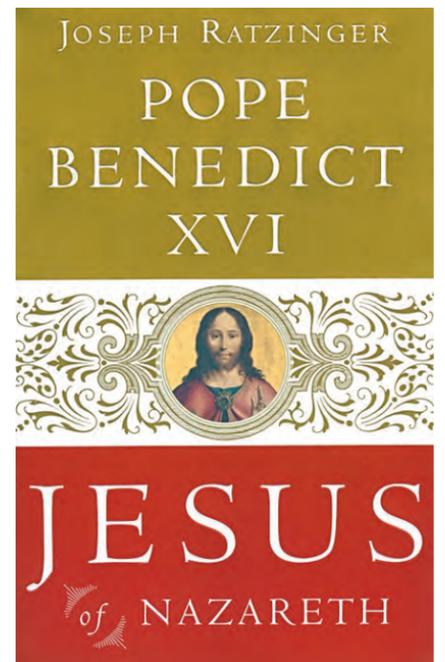
For example, he doesn't follow Jesus' temptations in the desert with the calling of the disciples or the wedding feast at Cana. He discusses the disciples in Chapter 6 and the wedding feast in an essay on vine and wine in a chapter about the principal images of John's Gospel.

One of the longest chapters is about the Sermon on the Mount, followed by essays on the seven petitions in the

Popes have long published encyclicals, the highest form of papal teaching, and Pope Benedict wrote his first encyclical, "God Is Love," while he was finishing this book. Jesus of Nazareth, though, is not an encyclical.

Lord's Prayer. His chapter on the parables includes essays on only three of them—the Good Samaritan, the Two Brothers and the Good Father (sometimes called the Prodigal Son parable), and the Rich Man and Lazarus. In the final chapter, Jesus clearly declares his identity, repeating God's name for himself in the Old Testament—"I am."

Perhaps everyone will have a favorite chapter. Certainly one of the most intriguing is the one on John's Gospel, especially concerning its authorship and the identity of the "beloved disciple."



Throughout the book, Pope Benedict quotes others who have written about Jesus, some who agree with him and others who don't. Naturally, he disagrees with those who have written that the "historical Jesus" is completely different from the "Christ of faith." He says that the historical-critical method is an indispensable tool, but it has its limits, on which he elaborates.

Quotations from the Old Testament are used throughout the book to show that the Old Testament pointed the way to Jesus, the new Moses. Jesus, in fact, is the greater Moses since Moses, while speaking to God as a friend, did not see his face. "Only the one who is God sees God—Jesus," the pope writes.

We hope that God will give Pope Benedict the time and the strength to complete Part Two of this magnificent book.

(John F. Fink is editor emeritus of *The Criterion*.) †

LEGACY FOR OUR MISSION:

For Our Children and the Future

PARISHIONERS AT ST. AGNES RISE ABOVE EXPECTATIONS

Four years ago, the members of St. Agnes Parish in Nashville demonstrated their stewardship values as they raised six times the parish's annual collections for a new building to support the local growth. The parishioners are once again joining forces and answering Archbishop Daniel M. Buechlein's call to live as good stewards of all that God has provided.

St. Agnes has served Brown County for 70 years. The four-year-old facility that seats 350 people cost more than \$2 million, and initial planning with a parish building committee began some 10 years before construction was underway. Throughout the construction parishioners stayed faithful to their community and contributed their prayers, talents and financial resources.

Through the *Legacy for Our Mission* capital stewardship campaign parishioners are being called to serve, and once again they are delivering. St. Agnes ministers in many ways, and the parishioners have been asked to assist in raising funds that will enrich and extend the ministries into the future.

"I am really touched by how many people come to me after Mass and say they may not be able to offer much, but they want to help in any way they can. Their deep sincerity and selfless generosity impresses me beyond words," said Holy Cross Sister Eileen Flavin, parish life coordinator at St. Agnes.

One of the growing ministries at St. Agnes is the youth group. Currently, there are 15 youth who attend the Wednesday night activities on a regular basis. A small barn on the parish's property has been designated as the future home of the youth group. St. Agnes is asking the



Catholic community to help raise the funds that will give the youth a special place of their own.

"By appointing an area for the youth, we are acknowledging that they are the leaders of tomorrow and the future of the parish," said Sister Eileen. "They deserve a stable environment where they can go and share God's love."

Offering three liturgies every weekend is another way St. Agnes is ministering to its people. It's also another area of need. After the current parish was constructed, an organ was needed to accompany each Mass and a member of the parish graciously donated their personal organ. For four years the organ led the community in song and prayer, but now as age takes its toll the parish is in need of a modern-day church organ.

Campaign funds will also help improve and pave the driveway that leads from the church to the buildings on

top of the hill. The parish will create a rainy day fund for future repairs as well.

"There are almost 60 team members who have dedicated their time to help in this campaign," said parishioner Tom Tuley, campaign co-chairman. "Team members are praying for the mission, making phone calls to remind members of special events, helping recruit volunteers for various tasks and creating materials such as postcards and brochures. Everyone has been very giving."

Tuley became a member of St. Agnes in 1998. He had attended Mass with his wife for numerous years but had never taken the journey to convert to Catholicism. The kindness and sincerity of the St. Agnes community helped Tuley rejuvenate his faith and find his spiritual path.

"No one believed St. Agnes would raise enough money for the new building, and we rose above everyone's expectations," said Tuley. "The people of St. Agnes welcomed me into their community and they will continue to support their own members, as well as other parishes within the archdiocese."

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses future ministry needs of the archdiocese. By contributing to Legacy for Our Mission, you are helping your parish address its most urgent capital, operating and ministry needs as well as the shared ministries and home missions of the archdiocesan community.

Please visit the new online home of the *Legacy for Our Mission* campaign at www.archindy.org/legacy. It can also be accessed at www.LegacyforOurMission.org.



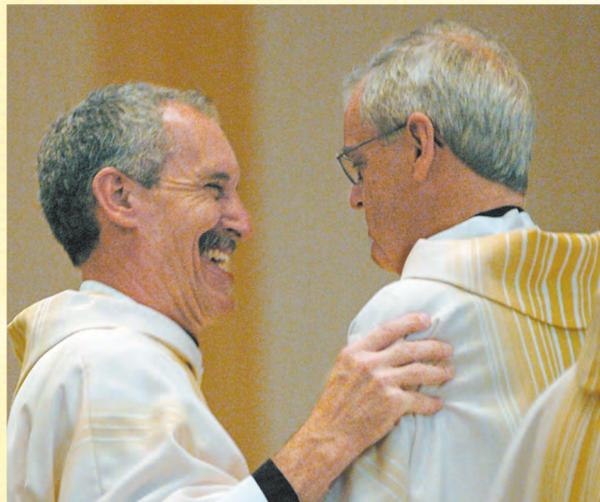
Father Thomas Kovatch gives Communion to his mother, Mary Lou Kovatch of South Bend, Ind.



In a gesture symbolic of his promise of obedience, Deacon Eric Nagel places his hands in the hands of Archbishop Daniel M. Buechlein. During the June 2 liturgy at SS. Peter and Paul Cathedral in Indianapolis, Deacon Nagel and Deacons Thomas Kovatch and Randall Summers were ordained priests for the Archdiocese of Indianapolis.



Newly ordained Father Randall Summers blesses Archbishop Daniel M. Buechlein while Father Thomas Kovatch, left, and Father Eric Nagel, right, watch the blessing.



Father Thomas Kovatch receives the sign of peace from Father David Lawler.

'I LAY DOWN MY LIFE FOR YOU THIS DAY...' Three men dedicate their lives to Christ as priests



Kristina Dobson, Father Nagel's sister, proclaims the first reading during the ordination liturgy.



Father Eric Nagel blesses his mother, Rita Nagel of Rensselaer, Ind., during a reception at the Archbishop O'Meara Catholic Center Assembly Hall following the ordination liturgy.



Archbishop Daniel M. Buechlein poses with, from left, Fathers Thomas Kovatch, Randall Summers and Eric Nagel at the cathedral rectory.



Deacon Randall Summers and his brother, Dan Summers, process into the cathedral at the start of the ordination Mass. Dan Summers carries his brother's priestly vestments.

PRIESTS

continued from page 1

on the new priests, and in a joyous sharing of the sign of peace.

As the eucharistic prayer began, the three new priests stood at the altar with Archbishop Buechlein and participated for the first time in consecrating the bread and wine into the body and blood of Christ.

Finally, at the Mass' conclusion, Fathers Kovatch, Nagel and Summers joined the archbishop in blessing the congregation. They individually blessed the archbishop as well.

After the Mass, the celebration continued across the street with a reception at the Archbishop O'Meara Catholic Center Assembly Hall.

Long lines of well-wishers waited to greet the new priests and receive blessings from them.

All three commented during the reception about their hopes for their priestly life and ministry, and how the power of the visual symbols of the ordination matched profound thoughts and prayers running through their hearts and minds during the liturgy.

Father Nagel said he was aware of how he was imitating Christ when he was lying prostrate on the cathedral floor.

"I said to the Lord in prayer, 'I lay down my life for you this day. And I'll continue to do my best to follow faithfully,'" he said.

Starting on July 3, Father Nagel will begin his ministry as the associate pastor of Our Lady of the Greenwood Parish in Greenwood and associate vocations director for the archdiocese.

Rita Nagel, Father Nagel's mother, spoke of her own prayers during the litany of the saints.

"I was praying very hard that his deceased father was looking over him at that time," she said.

Mary Lou Kovatch, mother of Father Thomas Kovatch, was filled with emotion after the liturgy.

"It was just humbling, very humbling. [I prayed,] 'Sweet Jesus, you've brought us here'" she said with tears. "I'm just so grateful that everything turned out so well."

Father Kovatch said he was nervous before the liturgy, but his anxieties quickly faded and were replaced by broad smiles.

As he looked forward to serving as the associate pastor of the three parishes that make up the Richmond Catholic Community and as chaplain of Seton Catholic High School, Father Kovatch said he hopes "to try and go out there and really be a joyful priest, a happy priest, to draw people closer to Christ."

Father Summers also said he is anticipating the beginning of his ministry as associate pastor of St. Barnabas Parish in Indianapolis.

"I just look forward to a lot of new relationships, and to see how the ministry grows and blossoms," he said. "It was a wonderful day."

Father Eric Johnson, archdiocesan vocations director, helped guide the three newly ordained priests through the final years of their seminary formation.

"I think this is a happy day for the Church," he said. "We have three wonderful men that have come forward and said not only yes to God's call but, in doing that, are themselves kind of an image of faith for the rest of us."

"They trust in God, and they trust in all of God's promises and God's people." †



Photo by Mary Ann Wyzard



Photo by Mary Ann Wyzard



Photo by Sean Gallagher

Top, Father Eric Johnson, from left, vocations director; Father Stephen Giannini, vicar of clergy and parish life coordinators, formation and personnel; and Msgr. Joseph F. Schaedel, vicar general, lay their hands on the heads of Fathers Kovatch, Nagel and Summers.

Middle, Rita Nagel of Rensselaer, Ind., Father Eric Nagel's mother, left, and Mary Lou Kovatch of South Bend, Ind., Father Thomas Kovatch's mother, present the offertory gifts to Archbishop Buechlein. Deacons Thomas Aquinas Hong, front, and Daniel Schomaker, right, wait to assist the archbishop.

Bottom, more than 1,000 worshippers filled the cathedral for the June 2 ordination liturgy.

BREBEUF JESUIT PREPARATORY SCHOOL

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**Members of the Class of 2007 were granted a total of \$11,905,426 in scholarships
and were accepted at 187 colleges and universities.**

They have accepted offers of admission at 67 colleges and universities and scholarship packages totaling \$3,455,846.

BREBEUF JESUIT
LEARN, LEAD & SERVE

Teacher Advancement Program celebrates five years

By John Shaughnessy

The 177 Catholic school teachers couldn't hide their delight in sharing \$248,000 in performance pay.

For Peggy Elson, the joy came in hearing the teachers share their tributes to a program that's designed to help them teach more effectively.

Those reactions were displayed on May 15 as the archdiocese celebrated five years of being the only Catholic school system in the country to use the Teacher Advancement Program (TAP), a program "to help schools attract, develop, motivate and retain high-quality teachers."

"My 'celebrations' of the celebration were the testimonials given by the principals, leadership team members and teachers from the TAP schools," said Elson, the director of the archdiocese's TAP program.

Elson listened as Karen Miller, a veteran teacher at St. Barnabas School in Indianapolis, said, "In May 2002, my question was, 'Why do I have to change?'"

Elson was pleased when Miller shared her answer to her own question: "Through much hard work and strong leadership, we now have higher expectations for our already high-achieving students."

St. Barnabas was among the first eight schools chosen for the program that was part of Project EXCEED, a \$15 million educational initiative driven by a \$10 million challenge grant from Lilly Endowment Inc.

Now, there are 13 schools in the program. Besides St. Barnabas, the list includes these schools in Indianapolis: St. Jude, St. Lawrence, Central Catholic, Holy Spirit, St. Simon the Apostle, Our Lady of Lourdes,

St. Anthony, Holy Angels, St. Philip Neri, Holy Cross Central, St. Andrew/St. Rita Catholic Academy and Father Thomas Scecina Memorial High School.

Elson recently answered questions about TAP. Here is an edited version of her responses.

How does the program basically work?

Elson: "Qualified teachers are given opportunities to take on more responsibility and are paid for doing so."

"Teachers meet weekly in small cluster groups led by a master teacher. [They] work together to analyze student data, improve instruction and learn new research-based instructional strategies that increase students' academic achievement."

"Teachers are evaluated four to six times per year by trained and certified evaluators. Teachers receive performance pay based on demonstrated expertise in the



Cassandra Ray, career teacher at St. Philip Neri School in Indianapolis, works with students. "As a first-year teacher, the TAP [Teacher Advancement Program] observations and rubric helped me see what I was doing well, and helped me focus on things that I needed to improve," she said.

classroom and increased student achievement."

What has been the average performance pay

for teachers in the program?

Elson: "\$1,400 per teacher is placed in a performance pay pool. The payouts have averaged \$1,300 per teacher and have ranged from \$600 to \$2,900."

How does the program ultimately help students?

Elson: "TAP analyzes student data in order to identify student needs and then obtains strategies to meet those needs. Ultimately, it's what every child deserves."

How does the program help teachers?

Elson: "Teachers collaborate with other teachers to learn and practice the instructional strategies which have proven successful in their schools. Teachers no longer work in isolation, but are given the support they need. [That] enhances their practice and ultimately raises student achievement."

How do you gauge the success of the program after five years?

Elson: "Principals agree that TAP has helped them recruit, retain and reward successful teachers. The monthly TAP master teacher meetings have fostered a collaborative network between and among the 13 TAP schools."

How were schools chosen for the program?

Elson: "Archdiocesan schools were introduced to TAP, and encouraged to write proposals if they felt TAP met their needs for school improvement. Schools were selected on their demonstrated enthusiasm for change that the TAP structure created, their willingness to implement TAP elements, and their leadership, both at the school and the parish levels, to sustain TAP."

What is the future of the program?

Elson: "It is our hope that through the Legacy for Our Mission campaign that we will be able to sustain and strengthen TAP in the existing schools and to replicate TAP in other archdiocesan schools." †

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Sacrament of baptism changes our lives for ever

By Edward P. Hahnenberg

I remember the first time I realized just what a commitment baptism demands of Christians.

It was at the Easter Vigil not long after college. The parish we just joined was celebrating baptisms—and celebrating them with gusto!

Growing up, I had been to the Easter Vigil many times. But I had never been in a parish that baptized with full immersion. So this was new for me. I was fascinated by the logistics. It wasn't the complicated steps of the ritual that intrigued me. It was the clothes!

The newly baptized wore special robes. As they stepped into the baptismal font, the robes billowed out like clouds. As they emerged, the robes hung cold and wet on their bodies.

My mind wandered. Where did they get robes like that? Did the parish have a closet full of them in various sizes? What did they wear underneath or on their feet? When did they change? Where did they leave their own clothes during all of this?

I tried to imagine what the day was like for these newly baptized Christians. It is a big day. There is so much to do.

Family members are probably in town. There is a party or a celebration brunch to plan for everyone. Some of the newly baptized had to get their children dressed up for a service that is late and long. They have to pose for photos.

And, as if all of that weren't enough, in the middle of the main event they get dunked in a pool in front of 400 people!

Wouldn't it be a lot less complicated if

they skipped the dunking, if they didn't have to walk around wet? Surely there must be an easier way.

And then it dawned on me that baptism is not the easy way! It symbolizes a radical, life-transforming commitment to Christ.

In the early Church, baptism was a major life change. It often meant leaving certain professions and circles of friends. It was a commitment.

When infants are baptized, commitments are made by their parents and godparents.

When we see adults baptized at Easter, however, we are reminded that we can't pass off to others a responsibility that is our own.

We are invited to respond to the radical questions that others once answered for us: "Do you reject sin so as to live in the freedom of God's children? ... Do you believe in God, the Father Almighty, creator of heaven and earth?"

In renewing our baptismal promises, we commit to nothing short of trying to live like Christ. That's how radical these words are.

Jesus' own baptism was what launched his public ministry. It was the beginning of a mission. He preached. He taught. He healed the sick, fed the hungry, welcomed sinners and confronted the unjust. He lived a life of love for others, and in the end this life got him killed.

That's our model—a life of love lived to the end. No wonder the appropriate analogy for baptism is not washing our hair but drowning—dying to oneself.

St. Paul reminds us: "Are you unaware that we who were baptized into Christ Jesus were baptized into his death?" (Rom 6:3).

Baptism is a sign that God has joined us on our journey

By Carole Norris Greene

To appreciate the magnitude of the sacrament of baptism, we must consider the danger we face because of original sin.

Picture a child stooping to admire a beautiful seashell. So captivated is she that she is unaware of the monster wave hovering directly behind her. But before it can crush her and sweep her out to sea, strong arms snatch her out of harm's way.

Pope John Paul II spoke passionately about the significance of baptism when he addressed the "dear young people" at

World Youth Day in Paris in 1997.

He asked them, "Do you know what the sacrament of baptism does to you?"

Through baptism, the pope explained, "God acknowledges you as his children and transforms your existence into a story of love with him. ... He has come to make a pact with you, and he offers you his peace. ... Baptism is a sign that God has joined us on our journey."

Are we too fascinated with this world to accept God's intervention in our lives?

(Carole Norris Greene is associate editor of Faith Alive!) †



Father Sean Gann baptizes Jeannine Roswell during the Easter Vigil at Christ the King Church in Commack, N.Y.

Plunged into the baptismal waters, we drown and yet we survive. On the other side of this death is new life: "For if we have grown into union with him through a death like his, we shall also be united with him in the Resurrection" (Rom 6:5).

Christ draws us out of the water to where we can never return. Like the person who survives a real-life drowning, we are forever changed. We can never look at life in quite the same way.

It is not every day that our life starts over. But that's what we say about our baptismal day. When we recall that day and renew our baptismal promises, we again get the chance to begin again. In the waters of baptism, we find new life.

Gerard Baumbach writes that serious Christians never completely "dry off" from their baptism.

Hopefully, we will always be people walking around wet.

(Edward P. Hahnenberg teaches theology at Xavier University in Cincinnati, Ohio. He is the author of *A Concise Guide to the Documents of Vatican II*, published by St. Anthony Messenger Press in 2007.) †



In this file photo from several years ago, Mattia Bucci sleeps as Pope John Paul II baptizes her during Mass at the Vatican's Sistine Chapel.

Discussion Point

We need to use God-given talents

This Week's Question

Do you have a vocation? What are you called by God to be and to do?

"I feel like I have a calling to teach CCD for high school. When I sat in on my son's grade-school class, I was thinking, 'I'd like to do this.' And my son's teacher asked me to do it!" (Mary Meyers, Brighton, Wis.)

"I feel I'm called to mentor and inspire young people through my music and dialogue. I work on an interfaith campus in Nashville, and we work together to bring the community and cultures together." (Linda Nelson, Nashville, Tenn.)

"I'm getting ready to retire. ... As a parish director of religious education, I think I'm called to use the talents I have to make people more aware of God's presence in

their lives." (Emily Gordon, Sterling Heights, Mich.)

"One of 11 children, my vocation changed steadily. I was a student, an outdoorsman, a sportsman, a chemist, a husband, a father, a grandfather and now ... I write daily devotionals, which help others on their continuous improvement journey toward heaven. It's the most exciting vocation I've ever had." (Daniel Najvar, Quitman, Texas)

Lend Us Your Voice

An upcoming edition asks: Where—in what context—did you learn to pray in a new way? What is that way?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



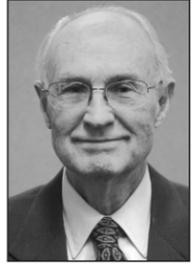
CNS photo/Jim West

From the Editor Emeritus/John F. Fink

Exodus: The Israelites leave Egypt

(Eighth in a series of columns)

Last week, I finished a brief summary of the Book of Genesis. I'm going to move through the rest of the Old Testament even faster than I did that first book since this series is only a quick review, not a Scripture course.



Genesis ended with the descendants of Jacob's 12 sons in Egypt. They were there for 430 years and became so numerous that the land was filled with them.

The Book of Exodus tells what happened next. One of the Pharaohs, who knew nothing about Joseph and what he had done for Egypt, enslaves the Israelites to work on his extensive construction projects. This might have been Ramses II, who reigned for 66 years, from 1279 to 1213 B.C. His statues are everywhere in Egypt today. He was a prodigious builder. However, Egypt's histories contain

nothing about the Israelites.

God then calls on Moses to deliver his chosen people. Moses and his brother, Aaron, have several confrontations with the Pharaoh, who will not release the Israelites. So God calls down 10 plagues upon Egypt, the final one being the slaying of all the firstborn sons.

Before that event, though, God tells the Israelites to prepare a meal with a lamb and to put some of the lamb's blood on the doorposts of their homes so the angel will pass over their homes. This was the beginning of the feast of Passover that the Jews have observed ever since.

The Pharaoh then permits the Israelites to leave. After they do, though, he changes his mind and chases after them with his troops. That's when Moses parts the waters of the Sea of Reeds and the Israelites cross on dry land. The Egyptians chase after them, but the water flows back and they are all drowned. (No, we don't have to believe that this happened exactly as it says in the Bible.)

The Israelites then spend 40 years in the

Sinai Desert, with God providing for them with manna to eat and water to drink. The most important event of those 40 years is God giving Moses the Ten Commandments. He also gives them many other religious laws and rituals, and the Israelites build the Ark of the Covenant.

The third book in the Old Testament is Leviticus. Most of this book consists of sacrificial and other ritual laws prescribed for the priests of the tribe of Levi. Levi was one of Jacob's sons. The men of his tribe were the Israelites' priests.

The Book of Numbers continues the story of the Israelites' travels in the Sinai Desert and then to the plains of Moab on the east side of the Dead Sea in what is now Jordan.

The Book of Deuteronomy summarizes the Israelites' history, the Ten Commandments and the laws. It ends with lengthy speeches by Moses, his commissioning of Joshua to succeed him and his death.

Those five books—Genesis, Exodus, Leviticus, Numbers and Deuteronomy—comprise the Jewish Torah and the Christian Pentateuch. †

Cornucopia/Cynthia Dewes

Depression Childhood Syndrome is still alive and well

There's a condition going around which only persons of an advanced age will



recognize. It's not cancer, heart disease or diabetes, although they're probably familiar with them, too. No, it's called Depression Childhood Syndrome.

Younger people are often amused or mystified by what makes older folks laugh when they're socializing with other Social Security recipients. And they're clueless about references that the older folks make to certain people, places or events they've never heard of.

Perhaps, in this age of instant information, the youngsters are even a bit miffed not to understand what's going on. After all, everyone knows it's not they but the old codgers who are technologically challenged!

It's just that the "kids" are simply too young to remember the Great Depression and other olden days whose memories create the syndrome. And what triggers those memories can range from anything from seeing a picture to smelling a cooking odor to hearing a snatch of melody from an old tune.

Food is very important in setting off the

Depression Childhood Syndrome. Or lack of it, considering that many people were hungry during the Great Depression and deprived of certain rationed foods during World War II. As a result, syndrome sufferers simply cannot waste food. Not the merest scrap.

In response to this impulse, many families still eat a lot of creative combinations of leftovers. These are euphemistically called "casseroles," but do not appear in the pages of women's magazines or on cable TV cooking shows. In fact, it would be impossible to duplicate them.

Sometimes they don't even work. For example, if we tried (as some have) to combine leftover squash with a few raspberries, a bit of pasta and a small hunk of meatloaf. On the other hand, my mom was a genius at making small quantities of food stretch. She often fed three people well on one can of corned beef hash, doctored up with extra potatoes and onion.

The smell of blackboard erasers triggers the syndrome with all kinds of conflicting memories for its victims. My friends who went to Catholic grade school tell stories about the religious sisters who taught them, often including the cracking of knuckles with a ruler or steely looks that chilled the soul, but also including sweet holy cards for work well done.

Public school kids fared no better in the

discipline department back then. An attention-getting smack was a generally approved teaching method at the time, and promotion of students' self-esteem was not an educational priority. Kids were simply expected to perform as well as they could without reward. However, the intangible rewards of actually learning something or behaving oneself might be accompanied by a smile or a kind word from Teacher. Maybe.

Hearing certain songs played on the radio, in movies or on television triggers the Depression Childhood Syndrome immediately. Nostalgic music takes sufferers back to 1942 or thereabouts, and they'll sob over "We'll Meet Again" or "The White Cliffs of Dover." They do this even though they might have been youngsters when those songs first came out because events like WW II create powerful memories, including subliminal ones.

Each generation has a syndrome based on its own insistent memories. I suppose the Victorians' memories were as mysterious to their early 20th-century children as the Depression Childhood Syndrome is to young people today. This is not only an interesting phenomenon, but also an illustration of the beautiful complexity of the circle of life created by God.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Let's honor our nation's symbol on June 14

One time, while attending an early evening Indianapolis Symphony Orchestra concert in a park, high winds swirled around the nearby American flag.



Musicians' scores rustled silently against music stands, but the sound of wind and music predominated. Light caught the moths in flight above the

conductor's head, while the wind whipped balloons from hands of concert-goers.

Individuals sporadically responded with "ooohs." Then, with unusual gusto, a stronger wind attacked our nation's flag—and the Stars and Stripes unceremoniously fell to the ground.

Many heads in the orchestra and the audience turned to the left, but the music continued beautifully. Spontaneously, a white-haired man and a girl dashed forward to remedy this so the concert continued without pause.

I was edified by the musicians as well as

the pair who raised the fallen flag with an effort reminiscent of a famous World War II photograph.

I remember that evening because of sketchy notes written on a small patch of paper I saved from a decade ago. I also penciled in: "Fellow citizens, we cannot escape history," a quotation from President Abraham Lincoln. This is what the gentleman flag-raiser said loudly after he and the girl finished the task.

The actual historical moment to which he alluded was the raising of the American flag on Feb. 23, 1945, on Mount Suribachi during the Battle of Iwo Jima.

Photographer Joe Rosenthal captured the scene during an interlude in the battle that resulted in victory against the Japanese, now American allies. It was the first battle that Americans fought near Japanese homelands. Rosenthal's photo was later recaptured as a 32-foot sculpture dedicated as a U.S. Memorial in Washington, D.C., in 1954.

The photo and sculpture depict five U.S. Marines and one U.S. Navy corpsman raising our flag. Actually, a smaller flag was raised earlier then replaced by the

larger one. The smaller flag went to Navy Secretary James Forrestal.

The photo and the sculpture are symbols of American patriotism. So is our flag, often called "Old Glory" or "The Stars and Stripes."

Whenever I see a flag flying in tattered condition or used in disrespectful ways, I cringe and get teary-eyed. However, I feel the very same way when seeing or learning about the misuse or desecration of treasured symbols of the Catholic-Christian faith. Yet, it is just as wrong for Christians—or anyone else—to desecrate or destroy symbols of other faiths. "Mother Nature," however, has a way of doing this with extreme weather, which is devastating enough without miscreants doing the same.

As we approach Flag Day on June 14, let us be especially aware of how flags are used. Also remember: It is up to us to instill respect for "Old Glory" in our children and grandchildren.

Long may "The Stars and Stripes" wave!

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

Twenty Something/
Christina Capecchi

Embrace the dance of life

There's something about warm weather that prompts people to wed.



You'll probably hear wedding bells ringing nearby—a relative, a friend, a neighbor—which means you're warming up your iron and your dance legs.

And if you tuned into ABC's "Dancing with the Stars," you might be feeling a bit unprepared, keenly aware that you lack expert instruction, fake eyelashes, dazzling dresses, spray-on tanner and killer legs.

It's a daunting endeavor to hear music and move your limbs in a way that somehow corresponds. People approach the challenge in a variety of ways. As a young adult on an active wedding circuit, I've been tracking the dancing styles. Perhaps you identify with one:

- The dancer—These are the annoying people who are blessed with that innate gift of rhythm. They embody music in a way that makes sense and looks good.

- The seductress—These people hit the dance floor and suddenly feel incredibly attractive. Every motion is dramatic—the squinted eyes, the sharp head turns, the pelvic thrusts.

- The cradle robber—This subgroup typically involves grey-haired men whose self-perception is skewed by dancing. To them, every young woman is available and (inexplicably) attainable.

- The jumper—This group's working on their vertical. Every beat is cause to bounce.

- The clapper—Every beat is cause to clap, too. Clappers tend to sway side to side: clap to the left, clap to the right, repeat. Soon they're carried away and they can't be stopped.

- The sweater—They look like Steve Nash late in a playoff game: flushed cheeks, matted hair, shirt drenched in sweat. But they're having the time of their lives.

- The slow dancer—These people pop up when the music slows down. They had seconds on cake. They're still feeling it. But they'll waltz to "Wonderful Life."

- The interpreter—These people love charades. So if there's a lyric that can be gestured, they'll do it. This can get pretty advanced. For Tommy Tutone's "867-5309," they punch the numbers in the air.

- The MTV star—These are the ones who memorize and recreate Beyonce's hip-hop routine. But without the special effects and talent, it can look like hopscotch gone mad.

- The lyric lover—They know every word to every song played the entire night. Makes you wonder if they listen to the radio in their sleep. Also makes you feel seriously uncool for never having heard half the songs before.

- The chicken dancer—These folks love to flap their elbows. And when the tempo picks up, they scrunch their faces in concentration. They're determined to keep up. They're working out old wounds from being picked last for seventh-grade flag football games.

Being a young adult feels like standing on the edge of the dance floor. Everyone else seems to know the steps and have momentum. It's awkward easing in.

But you can't really dance if you're watching your feet. And you'll never have fun if you don't shake your self-consciousness. So dive in with a sense of humor and a smile. Feel the beat. Do your thing.

That's St. Paul's advice in Colossians 3:23: "Whatever you do, in word or deed, do wholeheartedly."

It's Jesus' first miracle at the wedding at Cana, embracing and extending fellowship.

It's Marty Haugen's hope in his hymn "Gather Us In." "Give us the courage to enter the song."

And it's my prayer for the next dance and the next day: that we find courage to enter the song. That, when handed hokey pokey, we shake it all about.

(Christina Capecchi is a graduate student at Northwestern University. E-mail her at christinacap@gmail.com.) †

Feast of the Body and Blood of Christ/ Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 10, 2007

- Genesis 14:18-20
- 1 Corinthians 11:23-26
- Luke 9:11-17

This weekend, the Church celebrates the Feast of the Body and Blood of Christ, or *Corpus Christi* as it was known in the days of the Latin liturgy.



In all its celebrations, the Church has a twofold purpose. The first purpose, of course, is to call us to be joyful in the reality observed by the feast. The

second purpose is to teach us.

The Feast of the Body and Blood of Christ is the feast of the Holy Eucharist. The Holy Eucharist is the greatest of treasures for the Church, and the Church on this feast uses the opportunity to reflect upon the Eucharist.

The first reading for this weekend is from Genesis.

Genesis shares with all the other books of the Old Testament this identification. These books are more than merely history, or the statements by prophets. Rather, each in its own way reveals the fact that God is the Creator. After Creation, and indeed after human sin, God did not leave humanity to its own fate.

Instead, God reached out in mercy, sending figures such as Abraham and Melchizedek, mentioned in this reading, to clear the way between God and humankind.

Melchizedek, the king of Salem, better known as Jerusalem, was a man of faith, as was Abraham. In gifts symbolizing their own limitations, but also representing the nourishment needed for life itself, they praised God's mercy.

St. Paul's First Epistle to the Corinthians gives us the second reading.

It is a revelation of the Last Supper, using the same words found in the Synoptic Gospels.

The presence of this story in all these sources tells us how important the first Christians regarded the Last Supper. Celebrating the Eucharist in ancient Corinth tells us how important the Eucharist was to Christians even in the first century A.D.

Finally, the words are clear: "Bread ... my body" and "Cup ... my blood."

St. Luke's Gospel supplies the last reading.

It is a familiar story. A great crowd has

gathered to hear Jesus. Mealtime comes. The Apostles have virtually nothing to give the people, only five loaves and two fish. In the highly symbolic use of numbers in days when scientific precision was rarely needed, five and two meant something paltry and grossly insufficient.

Jesus used gestures also used at the Last Supper, gestures actually a part of Jewish prayers before meals. He then sent the disciples to distribute the food. All had their fill. After all had eaten, 12 baskets were needed for the leftovers. To return to the symbolism of numbers, 12 meant overabundance and lavishness.

Reflection

The Church on this feast calls us to focus our minds on the Holy Eucharist and our hearts on God.

The second reading, from Paul's Second Epistle to the Corinthians, teaches us about the Eucharist.

The reading takes us back to the Last Supper, but also to the beliefs of the Christians who lived a generation or so after the Last Supper. For them, the reality of the Eucharist was clear. Paul was clear about the meaning of Christ's words: "This is my body" and "This is my blood." The words are crisp and straightforward.

The first reading reminds us that all through history God has reached out to people to nourish their starving, fatigued souls.

Finally, the Gospel tells us of God's immense love. When our soul hungers, God supplies, not in any rationed sense, but lavishly. This outpouring of spiritual nourishment comes in and through God's love, shown and given by Christ.

God's love in nourishing us still is available, through the Eucharist in the Church, as it was long along on the hillside when the Apostles assisted Jesus in feeding the multitudes. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

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

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, June 11
Barnabas, Apostle
Acts 11:21b-26; 13:1-3
Psalms 98:1-6
Matthew 5:1-12

Tuesday, June 12
2 Corinthians 1:18-22
Psalms 119:129-133, 135
Matthew 5:13-16

Wednesday, June 13
Anthony of Padua, priest and doctor of the Church
2 Corinthians 3:4-11
Psalms 99:5-9
Matthew 5:17-19

Thursday, June 14
2 Corinthians 3:15-4:1, 3-6
Psalms 85:9ab-14
Matthew 5:20-26

Friday, June 15
The Most Sacred Heart of Jesus
Ezekiel 34:11-16
Psalms 23:1-6
Romans 5:5b-11
Luke 15:3-7

Saturday, June 16
The Immaculate Heart of Mary
2 Corinthians 5:14-21
Psalms 103:1-4, 8-9, 11-12
Luke 2:41-51

Sunday, June 17
Eleventh Sunday in Ordinary Time
2 Samuel 12:7-10, 13
Psalms 32:1-2, 5, 7, 11
Galatians 2:16, 19-21
Luke 7:36-8:3
or *Luke 7:36-50*

Question Corner/Fr. John Dietzen

Consecrated virgins are dedicated to serving Church, helping others

According to our diocesan newspaper, a woman in a nearby town recently made her vows as a "consecrated virgin." That's a new "Catholic thing" to me. What is it? How many are there? What do they do? (Ohio)



The consecration of women and men to a committed celibate life is an ancient practice in the Church, although we haven't heard much about them for a long time.

They are unrelated to the usual religious orders of men and women that we're familiar with—Benedictines, Dominicans, Franciscans and so on.

Consecrated virgins of this order typically do not live in a community, although some may voluntarily live together to support and encourage each other.

For centuries, the solemn rite of consecration of virgins was reserved for certain orders of nuns taking their solemn vows.

Early in the 20th century, the Vatican's Sacred Congregation for Religious, as it was then called, denied the request of some bishops to consecrate individual women living in the world. Later, however, around 1950, the practice resumed.

Today, any woman living in the world who has never been married, is of good character and prudence, and who has never lived in open violation of chastity may petition the local bishop to receive her consecration to a celibate and chaste life.

It is up to the bishop to establish conditions for such a commitment in his diocese.

According to the United States Association of Consecrated Virgins (USACV), a voluntary association of women who have been consecrated to this life, anyone who desires to be accepted by the Church usually works with a spiritual director and has already lived a private promise of chastity for some years.

Even though they dedicate themselves to service of the Church and their neighbor, lay women who aspire to this way of life must be able to support themselves financially and provide for their medical care. Normally, they continue in their personal professions or careers after their consecration.

When he receives women committing themselves to such a life, the presiding bishop outlines the spiritual foundations of their promises.

"The Church is the bride of Christ," he tells them. "This title of the Church was given by the fathers and doctors of the Church to those like you who speak to us of the world to come, where there is no marrying or giving in marriage. You are a sign of the great mystery of salvation proclaimed at the beginning of human history and fulfilled on the marriage covenant between Christ and his Church" ("Rite of Consecration to a Life of Virginity for Women Living in the World," #16).

The USACV reports that there are around 100 consecrated virgins in the U.S. today and about 3,000 worldwide.

When does an injury to another person by true gossip become sinful? If the information is true and has taken place, where is the injury or the sin? (Illinois)

In my experience as a priest, no sin of speech is more destructive to our social relationships than gossip.

One who thinks and acts this way is grossly in error. When the topic of our gossip is true, we're dealing with the sin of detraction and contumely (insult). To lie about others, attributing to them faults and bad actions we know are untrue is worse and is a sin of calumny or slander.

One commits the sin of detraction when he makes known the faults of another without a very good reason for doing so. It can be a serious moral offense if it does great harm to that person's reputation.

The same sin is committed when the other person is refused ordinary decency and respect, whether face to face in private or in public, such as in newspapers or on television. Even when the other person's faults are public knowledge, it can be a sin against charity to speak unnecessarily about those faults.

Occasionally, there may be good reasons to tell someone another person's faults, such as to a child's parents.

Just because a story about a person is true, it is not appropriate to spread it around.

A person's good name is among his most precious possessions. His or her faults are a private matter between himself or herself and God.

Scripture has many strong condemning words for gossips. †

My Journey to God

Ode to a Grandchild

Oh babe of my babe
Your mother's yet to know
The deepest stirrings of the heart
Untapped and still to flow.

Oh joy of all joys
What wondrous gifts you'll bring
The melodies she has not heard
The songs she's yet to sing.

Oh love of all loves
Her fine tunings you will hone
And open up a world to her
Till now she has not known.

By Betty Jo Felker

(Betty Jo Felker is a member of Holy Spirit Parish in Jacksonville, Fla. She is a former member of Holy Cross Parish in St. Croix, which is her hometown, and more recently St. Anthony of Padua Parish in Clarksville. She wrote this poem when her daughter was expecting her first child.)



CNS photo courtesy artist Iino Ottavio Fantini

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.

BAUMER, Clement, 81, Holy Family, Richmond, May 20. Husband of Erpha Baumer. Father of Cathy Alexander, Lisa Davidson, Linda Rowe, Patricia Watko, Dennis and James Baumer. Grandfather of 17. Great-grandfather of two.

BROCK, Mary Rose, 68, St. Joseph Hill, Sellersburg, May 23. Mother of Laura Snelling and Keith Brock. Sister of Norma Balentine, Martha Lozier, Joanie Worrall and Alberta Zenor. Grandmother of four. Step-grandmother of two.

CASTOR, Mary N., 82, Our Lady of Lourdes, Indianapolis, May 30. Mother of James Castor.

CRAWFORD, Jo Ann, 49, St. Joan of Arc, Indianapolis, May 21. Mother of Alycia, Denise and Dennis Stone. Sister of Eileen Angeloni, Elaine, Kathleen, Vassie, Kenneth and Robert Crawford Jr. Grandmother of one.

DIERKES, Mary E., 85, Prince of Peace, Madison, May 18. Mother of Joan Bear, Sue Geyman, Kay Melton and Mark Dierkes. Sister of Jean Shelton. Grandmother of 11. Great-grandmother of 10.

ELLIOTT, Janet Marylyn Rose (Clouser), 71, St. Lawrence, Indianapolis, May 19. Wife of Paul W. Elliott. Mother of Carolyn, Jacqueline and Michael Elliott. Sister of Alfred Clouser Jr.

GALBO, Joseph R., 82, Holy Spirit, Indianapolis, May 17. Brother of Mauna Loa Schmutte and Marion Galbo. Uncle of several.

GOETZINGER, Julia Margaret, 89, St. Roch, Indianapolis, May 27. Mother of Margie Schenk, Elaine Westell, DeAnn, Kenny and Norbert Goetzinger Jr. Sister of Yvonna Ancelet and Ruthie Ruth. Grandmother of 10. Great-grandmother of 13.

HANNAN, Margaret A., 92, St. Andrew the Apostle, Indianapolis, and St. Augustine Home for the Aged, Indianapolis, April 14. Mother of Julie Bruner, Joan Harris, Donna Johnson, Patsy Lentz, Dan and John Hannan. Sister of Zoe Booker and Providence Sister Christine Patrick. Grandmother of 20. Great-grandmother of 35.

HARTMAN, Louis E., Sr., 75, Our Lady of Perpetual Help, New Albany, May 17. Husband of Ann Hartman. Father of Carla Newkirk and Louis Hartman Jr. Brother of Rita Ivey. Grandfather of two.

HERMANN, Richard William, 79, Sacred Heart of Jesus, Indianapolis, May 28. Husband of Marianne (Lowe) Hermann. Father of Beth Finney, Suzy Sahn, Dolores Thie, Donna Williams, Richard and Robert Hermann. Brother of Jane Ritter. Grandfather of 22. Great-grandfather of 22.

KELLY, Olive (Hubert), 93, St. Michael, Greenfield, May 14.

Mother of Patricia McQueeney and Gene Kelly. Sister of Dorothy Koppelman and Raymond Hubert. Grandmother of 10. Great-grandmother of 11. Great-great-grandmother of three.

KENNEDY, Norma Elizabeth, 88, Christ the King, Indianapolis, May 18. Mother of Nancy Bina, Vicki Tiburzi and Michael Kennedy. Grandmother of 13. Great-grandmother of 21.

KUEHN, Marie C. (Burke), 94, Holy Trinity, Indianapolis, May 20. Mother of Roberta Hurst, Collette Lambert and George Kuehn Jr. Grandmother of 13. Great-grandmother of 23.

LINDAUER, Elizabeth F., 77, St. Lawrence, Indianapolis, April 18. Mother of Debra Anderson, Belinda Hudson, Kathy Marra and Mary Lindauer-Brummett. Sister of Donald and Harold Hemelgarn. Grandmother of nine. Great-grandmother of one.

MARTINELLI-BOLINGER, Mariola, 50, Holy Spirit, Indianapolis, May 12. Mother of Ingmar Bolinger. Sister of Leszek and Wieslaw Szelagowski.

MATERN, Rita T., 79, St. Malachy, Brownsburg, May 21. Mother of Lisa Barron, Marilyn Rarick, Angie Ryback, Phyllis Wertz, Dave, Greg, Jeff and Terry Matern. Sister of Carol Ann Pflum and Dolores Lafleur. Grandmother of 16. Great-grandmother of one.

McNELIS, Elizabeth (Hughes), 86, St. Lawrence, Indianapolis, May 14. Mother of Tricia Dooley, Anne Schuchman, Christopher, John and Michael McNelis. Sister of Phyllis Slough and Charles Hughes. Grandmother of seven. Great-grandmother of two.

MOSEY, Maxine, 64, St. Andrew, Richmond, May 21. Mother of Chris and Scott Mosey. Sister of Charles, Clive and Leslie Anderson.

OSBORNE, Jeffrey L., 43, St. Malachy, Brownsburg, May 27. Husband of Lori Ann Osborne. Father of Jeremy and Scott Osborne. Son of William and Willa Osborne. Grandson of Dell Cummins.

POTTS, Jeffrey D., 24, St. Monica, Indianapolis, May 23. Son of Stephen and Barbara (Wallis) Potts. Brother of Stephanie and Timothy Potts. Grandson of Bruce and Donna Wallis.

SHENK, Janie L., 82, Our Lady of Lourdes, Indianapolis, May 25. Wife of S. P. Shenk. Mother of Valerie Bernauer and Angie Davis. Sister of Rozy Allison and Rae Ann Pitts. Grandmother of five.

SPENCER, James, 44, Holy Spirit, Indianapolis, May 21. Father of Ryan Spencer. Stepfather of Jennifer Gillum. Son of Robert and Lorraine Spencer. Brother of Debra Levi, Karen LeSturgeon, Sue and Paul Spencer.

VERNIER, Eugene Edward, 85, St. Lawrence, Indianapolis, May 8. Brother of Raymond and Walter Vernier.

WIBBELS, Judy Kay, 60, St. Mary, Lanesville, May 18. Wife of Tom Wibbels. Mother of Thomas Wibbels. Sister of Mary Ann, Bill, Jay, Jerry and Orman Hess. Grandmother of one.

WILCE, Amber M., 96, Holy Spirit, Indianapolis, May 24. Mother of Donna Parry. Grandmother of one.

YETTER, Virginia L., 91, Prince of Peace, Madison, May 15. Mother of Carolyn and Richard Yetter. Grandmother of three.

ZINSER, Billy, 50, Most Sacred Heart of Jesus, Jeffersonville, May 1. Husband of Laura Zinser. Son of Frank and Mary Geraldine Zinser. Brother of Karen Heil, Robert, Rodger and Terry Zinser. †

Top Vatican official: Documents show Pius XII worked to help Jews

ROME (CNS)—Thousands of Vatican documents demonstrate that Pope Pius XII worked quietly but effectively to help Jews and others during World War II, a top Vatican official said.

Cardinal Tarcisio Bertone, the Vatican secretary of state, said on June 5 that the documentation of papal charity is the most convincing response to the “black legend” that has depicted the late pope as indifferent toward the victims of Nazism.

The cardinal said a fair reading of history must recognize “the enormous work of charity that the pope promoted by opening the doors of seminaries and religious institutes, welcoming refugees and the persecuted, and helping all.”

“The Church of Pius XII continued to work not only with a prophetic voice but, above all, with daily prophetic action,” he said.

Cardinal Bertone made the comments in Rome at the presentation of the book *Pius XII, Eugenio Pacelli: A Man on the Throne of Peter* by Italian journalist Andrea Tornielli.

The cardinal’s lengthy talk came four weeks after the Vatican’s Congregation for Saints’ Causes declared that the late pope heroically lived the Christian virtues and recommended Pope Benedict XVI advance Pope Pius’ sainthood cause.

Cardinal Bertone said the legend about Pope Pius’ supposed “silence” during the war had its roots in the postwar period, specifically 1946-48, a time when the state of Israel was being formed and when the pope was calling for respect and justice for Palestinian residents of the Holy Land.

Over the years, Cardinal Bertone said, the false accusation of papal unconcern for Jewish suffering under Nazism gained acceptance, despite historical evidence to the contrary. On several occasions, the pope did denounce Nazi persecutions, the cardinal said.

But the pope measured his words carefully and prudently, Cardinal Bertone said, because he was convinced that speaking more bluntly would end up causing greater harm to Jews and other groups.

He said Pope Pius explained this policy of discretion when he spoke of the Jews in a public address in 1943, saying that people should not expect him to divulge “all we have attempted and achieved to mitigate their suffering, improve their moral and juridical conditions, [and] protect their indispensable religious rights.”

In fact, Cardinal Bertone said, former Nazi officials immediately after the war confirmed that papal denunciations would have only accelerated the killings of Jews and the Church’s own ministers.

For similar reasons, he said, popes chose discreet action over strident criticism during the more recent decades of persecution of Christians under communism. †

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Msgr. Joseph Schaedel to lead pilgrimage to Marian shrines

By Mary Ann Wyand

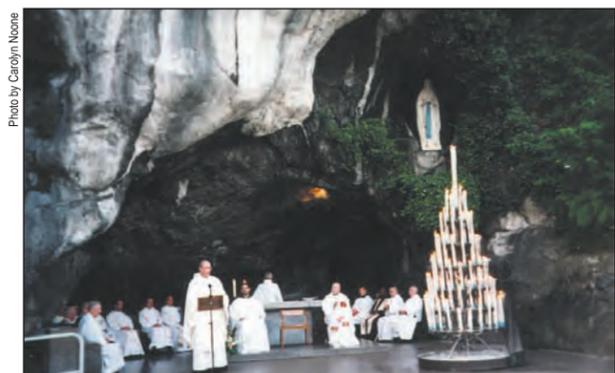
Catholics have prayed at the Shrine of Our Lady of Lourdes in France since the Virgin Mary first appeared to Bernadette Soubirous, a 14-year-old peasant girl, at the grotto near Massabielle Cave on Feb. 11, 1858.

Pilgrims have offered prayers at the Shrine of Our Lady of Fatima in Portugal since the Blessed Mother appeared to three shepherd children—Francesco Marto, Jacinta Marto and Lucia dos Santos—six times between May 13 and Oct. 13 in 1917.

Archdiocesan Catholics will have the opportunity to pray at both Marian shrines during a Sept. 9-18 pilgrimage to Portugal, Spain and France led by Msgr. Joseph F. Schaedel, vicar general, who is celebrating his 25th anniversary of ordination to the priesthood this year.

"I am fortunate to be leading pilgrims to two of the most important Marian shrines in the world," Msgr. Schaedel said. "Lourdes is not just my favorite Marian shrine, it's my favorite shrine."

"My last trip there was with the Knights and Dames of Malta for their annual international pilgrimage in April 2006," he said. "We were there for an entire week. To see [as many as] 55,000 people in a eucharistic procession or the people that come there to pray at the grotto every day or the nightly candlelight rosary procession with at least 10,000 people every single night is just breathtaking."



Msgr. Joseph F. Schaedel, vicar general, preaches the homily during a Mass for archdiocesan pilgrims on Oct. 8, 1999, at the grotto at the Shrine of Our Lady of Lourdes in France.



This historic postcard shows pilgrims arriving at the Shrine of Our Lady of Lourdes in France during the early 1900s.

"Since I was very young, I had always wanted to visit Lourdes," he said. "This will be my fourth visit there. So of all the places that we're going to visit, I think I'm looking forward to that the most. It was one of the thrills of my priesthood to be able to be the main celebrant and preach at Lourdes in the grotto."

The pilgrimage begins with a visit to the Shrine of Our Lady of Fatima on Sept. 10, Msgr. Schaedel said, and he is looking forward to visiting Fatima for the first time.

In May 1982, a year after Pope John Paul II survived an assassination attempt by Mehmet Ali Agca on May 13, 1981—the feast of Our Lady of Fatima—at St. Peter's Square in Rome, the pontiff visited Fatima to thank God and Mary for helping him survive the shooting.

On the 10th anniversary of the assassination attempt, Pope John Paul prayed at the Fatima shrine then placed a fragment of the bullet that wounded him in the crown of the statue of Mary.

During pilgrimages, people give themselves over to God in "a retreat on wheels," Msgr. Schaedel said. "We visit various shrines, we have some inconveniences and there are sacrifices to be made, but we have plenty of time for prayer and reflection. Just getting away from the normal, everyday routine to visit these sacred places is truly a spiritual retreat."

Since he was appointed vicar general, Msgr. Schaedel has led six pilgrimages to holy places in Europe as well as 13 pilgrimages to shrines in the U.S., where he celebrated daily Mass with the pilgrims.

Carolyn Noone, associate director of special events for the archdiocese, has coordinated 26 pilgrimages since 1996. She worked with Grueninger Tours to coordinate this pilgrimage to Spain, Portugal and France as well as many others in previous years.

Noone said the pilgrims will depart from Indianapolis on Sept. 9 for an overnight flight to Lisbon, Portugal.

On Sept. 10, the pilgrims will board a deluxe motor coach for a panoramic tour of Lisbon, she said, followed by a short drive to the shrine at Fatima, where they will tour the basilica and participate in a private Mass at the Aparicoes Chapel.

On Sept. 11, the pilgrims will travel to Avila, Spain, for a private Mass at *Casa del la Santa*, the Church of St. Teresa of Avila, and sightseeing, Noone said, then will enjoy a bus tour of scenic Madrid on Sept. 12 following Mass in the morning.

On Sept. 13, the pilgrims will visit the cathedral in Burgos, she said, then will travel to Pamplona to see Xavier Castle, the birthplace of St. Francis Xavier, patron saint of the Archdiocese of Indianapolis.

From Pamplona, the pilgrims will travel through the Pyrenees Mountains on Sept. 14, Noone said, to visit Lourdes, France, where the



This artwork on ceramic tile depicts Mary appearing to three shepherd children at Fatima, Portugal, in 1917. It is displayed at Our Lady of Fatima Retreat House in Indianapolis.

Holy Mother appeared to St. Bernadette 18 times in 1858.

Hundreds of unexplained or miraculous healings have been attributed to prayers at the Lourdes grotto, where the pilgrims will celebrate Mass.

On Sept. 15, the pilgrims will enjoy sightseeing, she said, then attend a private Mass at Chapel Lourdes and participate in an evening rosary procession.

After spending two nights at Lourdes, Noone said, the pilgrims will return to Spain to visit the Benedictine Abbey at Montserrat—home of the oldest boys' choir in Europe—then tour the famous church of *La Sagrada Familia* in Barcelona, which was designed by architect Antonin Gaudi but never finished.

"A pilgrimage is life-changing for many of the pilgrims," Noone said. "Many blessed things have happened on these pilgrimages."

At Lourdes, pilgrims can see the rock that Mary stood on, she said, and the water which still flows from the spring that Mary said would come through the rocky ground.

"We will experience the same thing when we go to Fatima," she said, "because Mary appeared repeatedly to three peasant children there."

"It's almost unbelievable to think that you are experiencing Mass in those holy places," Noone said. "It is so powerful to experience the love of God and the love of Mary at these shrines."

(The Sept. 9-18 pilgrimage with Grueninger Tours costs \$2,795 for double occupancy rooms and includes round-trip, economy class, non-refundable airfare; deluxe air-conditioned and restroom-equipped motor coach transportation in Portugal, Spain and France; first-class hotel accommodations for eight nights; daily buffet breakfast; five dinners; sightseeing; daily Mass; and local English-speaking tour guides. A \$350 deposit is required at the time of reservation and the final payment is due by July 8. For more information, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428.) †

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