



The

# Criterion

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## Reflecting on a unique call

Abby Feick shares her thoughts on vocations in an award-winning Serra Club essay, see page 10.

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## 'Stay in my hands, and give me yours'

# Deacon Nobbe ordained to the priesthood

By Sean Gallagher

In a liturgy imbued with rich symbols, the love of his family and friends, and the fellowship of Archbishop Daniel M. Buechlein and his new brother priests, Deacon Scott Nobbe was ordained to the priesthood on June 24 at SS. Peter and Paul Cathedral in Indianapolis.

Quoting Pope Benedict XVI during his homily, Archbishop Buechlein reflected on the role of hands in the rite of ordination.

"[The pope] said, 'At the center is the ancient rite of the imposition of hands,'" Archbishop Buechlein said. "With that gesture, Jesus takes possession of us.

"In effect, he does so, saying 'You are under the protection of my hands. ... You are kept safely in the palm of my hands ... Stay in my hands, and give me yours.'"

Later in the homily, the archbishop returned to the close relationship between Christ and a priest, saying that it is rooted in prayer.

"Pope Benedict says that [this] is the meaning of the imposition of hands: I no longer call you servants but friends," the archbishop said. "The core of the priesthood is being friends of Jesus, and being a friend of Jesus means being a man of prayer."

Continuing with the theme of hands, the archbishop assured Deacon Nobbe of the prayerful support of all present at the liturgy.

"Scott, today you put your hands at Christ's disposal," he said. "Today, we pray with you that Jesus will take you by the hand again and again, and lead you in your priestly ministry."

Deacon Nobbe gave his hands to Christ and the Church during his ordination, but not before his parents, Paul and Joyce Nobbe, in a sense, gave him away.

At the start of the liturgy, the archbishop thanked the Nobbes, members of St. Gabriel Parish in Connorsville, for supporting their son in his priestly formation.

But the close connection between Deacon Nobbe and his parents was further highlighted in the liturgy when Joyce Nobbe sang the responsorial psalm.

Standing in the cathedral's ambo, Joyce Nobbe sang at one point, "For it was you who created my being, knit me together in my mother's womb."

She acknowledged afterward the deep emotions that these words brought out in her, causing her to reflect on the "marvel of a birth and where this all went with Scott."

But while leading the congregation in song, she kept those emotions in check.

"I was trying not to think of the words even though I could feel them," Joyce Nobbe said. "I was fine until I got down and then my knees started shaking."

Although gratified by his mother's special role in his ordination, Father Nobbe acknowledged afterward that his thoughts were also on his paternal grandmother, Gladys Nobbe, who, at 97, was unable to attend.



Photos by Sean Gallagher



Above, Deacon Scott Nobbe places his hands in the hands of Archbishop Daniel M. Buechlein while renewing his promise to be obedient to him and his successors. Deacon Nobbe was ordained to the priesthood on June 24 at SS. Peter and Paul Cathedral in Indianapolis.

Left, Father Scott Nobbe and Archbishop Buechlein share a moment together following the June 24 ordination liturgy.

"A lot of the inspiration that I get comes from her knowing that she has spiritually supported me," he said. After the archbishop and the approximately 75 priests present for the liturgy laid their hands upon Deacon

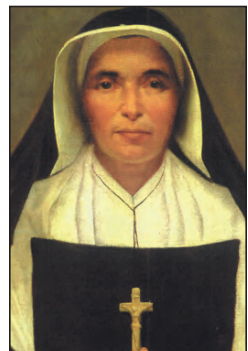
Nobbe's head and his hands were anointed with holy chrism, he used his hands in a priestly gesture for the first time during the eucharistic prayer. He held out his

See **ORDINATION**, page 8

## Blessed Mother Theodore Guérin's canonization date to be set

The Criterion staff report

July 1 promises to be a day of great joy and reverence as Pope Benedict XVI is



Blessed Mother Theodore Guérin

expected to give the final approval for the canonization as a saint of Blessed Mother Theodore Guérin, the 19th-century foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

The pope will give this approval in a meeting, known as a consistory, of the Church's cardinals who minis-

ter in Rome.

The date for a canonization liturgy, at which three other people are expected to be canonized, will also likely be

announced at the meeting where significant papal matters are discussed.

When Blessed Mother Theodore is likely canonized, she will become the eighth American saint and the first with strong ties to Indiana.

The consistory is the "necessary last step" in the canonization process, explained Msgr. Frederick Easton, archdiocesan vicar judicial, who oversaw the local investigation of the sec-

ond miracle that is leading to the canonization. Many expect the canonization liturgy to take place this fall.

A French-born sister, Blessed Mother

Theodore arrived in Indiana in 1840. She and her companions established their motherhouse at Saint Mary-of-the-Woods, where they also started Indiana's first boarding school for young girls.

Before she died on May 14, 1856, Blessed Mother Theodore founded 10 other

Catholic schools throughout Indiana.

Blessed Mother Theodore was beatified in October 1998. In February, officials at

See **CANONIZATION**, page 2

*'We are hopeful that the ceremony will occur near her feast day [Oct. 3] or near our Foundation Day [Oct. 22].'*

—Providence Sister Ann Margaret O'Hara, general superior

# Pope tells Filipino president 'well done' for outlawing death penalty

VATICAN CITY (CNS)—“Well done,” Pope Benedict XVI told Philippine President Gloria Macapagal-Arroyo as she handed him a copy of the law she recently signed outlawing the death penalty in the Philippines.

At the end of a June 26 meeting with the pope, Arroyo gave the pope a statue of Our Lady of Guidance and a copy of the law in a leather case, telling him, “These are two expressions of the faith of the Filipino people.”

After the pope gave her some medals, she spent a couple of moments digging in her purse before pulling out her rosary and asking Pope Benedict to bless it.

Earlier on June 26 in Manila, Philippines, members of the opposition parties filed an impeachment complaint against Arroyo in the House of Representatives, alleging that she has condoned political killings and violated the

constitution to silence dissent. She and her supporters deny the charges.

The pope and Arroyo spent about 20 minutes speaking privately before the president presented the members of her entourage, including her son, daughter-in-law and baby granddaughter.

A Vatican statement on the meeting said the president discussed with the pope the abolition of the death penalty, a bill she signed on June 24 before leaving for Rome.

In addition to banning capital sentences in the future, the law changes the death sentences of about 1,000 prisoners to life in prison without the possibility of parole.

Signing the bill, Arroyo said, “We celebrate life in its most meaningful way, by gathering our institutions together to repeal the death penalty law.”

She also thanked Congress for “expressing the moral and spiritual force” of the Filipino people.

The Vatican statement said the pope and Arroyo also discussed efforts under way to reform the Philippine Constitution, “paying special attention to the poorest sectors of the population,” to Christian-Muslim dialogue in the country and to efforts to reflect Christian values in the nation’s laws.

After Pope Benedict welcomed Arroyo into the papal library, he asked her if she had ever been there previously.

“Three times,” she responded—once as a teenager in 1964 when her father, President Diosdado Macapagal, met Pope Paul VI; during her 1998-2001 term as vice president of the Philippines; and in 2003 as president.

After her meeting with the pope, she spent about half an hour meeting with Cardinal Angelo Sodano, Vatican secretary of state, then went into St. Peter’s Basilica to pray in the Blessed



Pope Benedict XVI blesses Philippine President Gloria Macapagal-Arroyo’s rosary during a meeting at the Vatican on June 26. Arroyo presented the pope with a copy of a law she signed abolishing the death penalty in the Philippines.

Sacrament Chapel and at the tomb of Pope John Paul II. †

## CANONIZATION

continued from page 1

the Holy See’s Congregation for the Causes of Saints affirmed that the curing of an eye ailment of Philip McCord, an employee of the Sisters of Providence, was a miracle that occurred through Blessed Mother Theodore’s intercession.

The first miracle attributed to Blessed Mother Theodore’s intercession, the curing of a fellow Sister of Providence from cancer, occurred in 1908.

In April, Pope Benedict signed a decree affirming the findings of the Congregation for the Causes of Saints

regarding the second miracle.

The July 1 consistory will be attended by two Providence sisters who have been involved in the canonization process for Blessed Mother Theodore: Providence Sister Marie Kevin Tighe, vice postulator for Mother Theodore’s cause, and Providence Sister Mary Ann Phelan, the cause’s associate promoter.

“We are very grateful to the Holy

Father and Vatican officials for moving forward with Mother Theodore’s canonization,” said Providence Sister Ann Margaret O’Hara, general superior, in a press release. “We are hopeful that the ceremony will occur near her feast day [Oct. 3] or near our Foundation Day [Oct. 22].”

Sister Ann Margaret said once the date for the canonization ceremony at the Vatican is established, the sisters will

formulate a plan for a parallel liturgy to take place at Saint Mary-of-the-Woods on the same day.

“We’ve reached the pinnacle of the pyramid” in the canonization process, Msgr. Easton noted.

He added, “I think everybody who is engaged with this, especially the Sisters of Providence, are on pins and needles to know the date.” †

## Official Appointments

Effective July 5, 2006

**Rev. Francis E. Bryan** granted permission to retire as full-time instructor at Marian College in Indianapolis while continuing there as chaplain.

**Rev. Joseph F. Rautenberg**, administrator of St. Elizabeth of Hungary Parish in Cambridge City, to pastor of St. Elizabeth of Hungary Parish and

continuing as sacramental minister of St. Anne Parish in New Castle and St. Rose Parish in Knightstown.

**Rev. John Beitans**, pastor of St. Lawrence Parish in Indianapolis, to a second six-year term and continuing as chaplain of the Latvian Catholic Association.

**Rev. Joseph Villa**, pastor of Sacred Heart Parish in Clinton and administrator of St. Joseph Parish in Universal, to a

second six-year term and continuing as pastor of St. Joseph Parish in Rockville.

Effective Jan. 10, 2007

**Rev. Eric Johnson** to sacramental minister of St. Agnes Parish in Nashville while continuing as Vocations Director for the Archdiocese of Indianapolis.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

## Correction

In the June 16 edition of *The Criterion*, a caption mistakenly identified the burial place of Father Joseph Kos. He is buried at Calvary Cemetery in Indianapolis. †

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# Archbishop Wuerl installed as head of Washington Archdiocese

WASHINGTON (CNS)—Archbishop Donald W. Wuerl began his ministry as head of the Washington Archdiocese by pledging to make the Church's voice heard in public debates and by recognizing the multi-ethnic nature of area Catholics.

At a June 22 installation Mass attended by nine cardinals as well as government officials and foreign ambassadors stationed in the nation's capital, the new archbishop called on archdiocesan Catholics to help him carry out his responsibilities.

Each Catholic has the "weighty charge" of living the Gospel and unfolding "its implications for the issues and circumstances of our time," said Archbishop Wuerl in his homily during the Mass celebrated at the Basilica of the National Shrine of the Immaculate Conception in Washington.

"God's wisdom must impact on the life of society. The wisdom of God is a thread that needs to be woven through that fabric in order to create a truly good and just society," he said.

"This aspect of ministry will bring the Church into relationship with many in the

cultural, educational, social service and political world," he said.

During his entrance procession, the archbishop shook hands with Democratic Sens. Edward Kennedy and John Kerry of Massachusetts, seated side by side in the third row along the center aisle.

"The bishop's role is also to sanctify," the archbishop said in his homily, noting that he will have to do this in an archdiocese "where Sunday liturgy is celebrated in over 20 languages."

These Masses show that one faith is "mirrored and echoed in a vast array of cultural manifestations," he said.

Before the Mass started, 25 representatives of various archdiocesan ministries and groups greeted the new archbishop.

Archbishop Wuerl, 65, was named to head the Washington Archdiocese on May 16. Prior to that he had been bishop of Pittsburgh for 18 years.

Archbishop Wuerl comes to Washington with the reputation of being a teaching bishop because of his many catechetically focused pastoral letters, the college classes he taught, the catechism he wrote and the television show he hosted.



Newly installed Washington Archbishop Donald W. Wuerl greets the faithful at the conclusion of his installation Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington on June 22.

The archbishop said in his homily that in Washington he plans to be "the voice of the great teaching tradition rooted in God's word and God's wisdom."

As the head of the Washington Archdiocese, Archbishop Wuerl also will be in the national spotlight. His post in the nation's capital places him on the Church's front line regarding the relationship between faith and politics, and the relationship of the Church with public officials whose stands sometimes oppose Catholic teachings.

This often involves looking for the fine

line that separates influencing policy from becoming involved in partisan politics. It includes being pastoral to controversial Catholic politicians while not signaling support for any positions they may have contrary to Church teachings.

Archbishop Wuerl, in his homily, noted that a block away from the basilica is the headquarters of the U.S. Conference of Catholic Bishops, the hierarchy's administrative arm, which "has the responsibility to present and reflect the voice and position of the bishops of this country on pastoral and policy matters." †

## Archdiocesan purchasing director attends Archbishop Wuerl's installation

By Sean Gallagher

Even though they have worked together for 10 years, Steve James didn't expect Archbishop Donald W. Wuerl to stop and talk to him on one of the most important days in the archbishop's life.

"It was pretty exciting," said James, director of the Office of Purchasing for the Archdiocese of Indianapolis.

"You're in a crowd with 2,500 people and here he sees you and comes over."

The exchange happened on June 22 as worshippers were entering the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., where Archbishop Wuerl was installed during a Mass as the new leader of the Archdiocese of Washington.

James was invited to the liturgy because of his leadership role in Catholic Purchasing Services (CPS). Since 1989, Archbishop Wuerl has served as the episcopal advisor to the not-for-profit organization that serves the Catholic Church in the United States in its purchasing needs.

On May 1, James was elected to a three-year term as the chairman of the board of CPS during its annual membership meeting at Longboat Key, Fla.

Just a few weeks later, the bishop was appointed by Pope Benedict XVI to one of the most visible positions of Church leadership in the United States.

As then Archbishop-elect Wuerl was making his way through the basilica before the installation Mass began, he saw James and stopped to speak to him.

James said that a crowd of photographers soon descended upon them, taking photos of their conversation and later asking James for his name.

Being present for Archbishop Wuerl's installation was a moment of satisfaction

for James.

"It was very exciting to see that, knowing him for 10 years," James said. "He fits the role very well. He's a very visible person, very active out in his parishes and schools."

Having known him for a decade, James is confident that the faithful of the nation's capital will be served well by Archbishop Wuerl.

"He's very personable, very easy to work with," James said. "I like him. I think [people in] Washington will like him, too." †



Steve James

### MARRIAGE SUPPLEMENT

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July 21, 2006, issue of *The Criterion*

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#### Deadline

All announcements and photos must be received by Thursday, July 5, 2006, 10 a.m. (No announcements or photos will be accepted after this date). All announcements without photos must be received by the same date.

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## Editorial



A girl with a glass of milk sits at Nyumbani home in Nairobi, Kenya. The home, run by Jesuit Father Angelo D'Agostino, currently cares for 94 HIV-positive children. Some 1.9 million children under 15 are living with HIV/AIDS in sub-Saharan Africa, according to the latest State of the World's Children report by UNICEF. The agency estimates that by 2010 more than 18 million African children will have lost one or both parents to AIDS unless swift action is taken.

## AIDS: Condoms vs. chastity

On May 3, a group that included this writer visited the Hector Peterson School in one of the shantytowns in Cape Town, South Africa.

The school is teaching 1,619 students in 12 grades. They come from tiny homes made of corrugated steel inhabited by about 600,000 people in Cape Town. In a high percentage of those homes, teens are heads of the families because their parents have died of AIDS.

We don't have the latest figures, but in 2002 an average of 1,370 people per day died of AIDS in South Africa. That country is only one of the sub-Saharan countries of Africa that have been ravaged by AIDS. The disease, of course, is also here in America and is spreading quickly to India and other parts of the world.

The world knows that HIV/AIDS is spread through sexual promiscuity. The way our secular culture has chosen to fight the disease is by distributing condoms. In South Africa alone, 198 million condoms were distributed in 1999. (Again, we don't have the latest figures.)

That solution, though, hasn't worked. The more condoms distributed, the higher the rate of HIV infections. Either they aren't used consistently or correctly (fewer than half of those distributed in South Africa were used), or they deteriorate in quality.

There is, though, a way to stop the spread of HIV. It's called chastity.

Naturally, the idea that teens and young adults will actually abstain from sex is pooh-poohed by "sophisticated" people. Nevertheless, they are. The possibility of contracting HIV/AIDS is a powerful incentive to refrain from sex.

The *Economist* reported in its June 3 issue that figures from UNAIDS show that the proportion of people having sex before they reached the age of 15 had dropped in eight of the 11 African countries studied—parts of Africa where prevention methods hadn't worked before.

"Whisper it softly in the halls of activism," the article stated, but abstinence before marriage and fidelity within it may actually be working. "In some countries at least, young people are becoming less promiscuous. The age of first intercourse is rising, and the

number of sexual partners taken each year is falling."

That's the approach taken by PEPFAR, the President's Emergency Plan for AIDS Relief. We believe it's the correct approach.

An article in the June issue of *Crisis* by Sue Ellin Browder reports on a successful campaign against HIV/AIDS in Uganda. It used an ABC approach: "Abstain, Be faithful, or for those who refuse to do either, use Condoms."

Using that program, rates of 13- to 16-year-olds having sex in one district of Uganda plummeted from nearly 60 percent in 1994 to less than 5 percent in 2001. Less than 10 percent of unmarried Ugandan women reported multiple partners. And national HIV infection rates fell between 1992 and 2002 from 21 percent to 6 percent.

Rand L. Stoneburner and Daniel Low-Beer of Cambridge University observed in *Science* magazine, "Uganda has shown a 70 percent decline in HIV prevalence since the early 1990s, linked to a 60 percent reduction in casual sex."

Browder wrote that Dr. Edward C. Green, a research scientist at Harvard's School of Public Health, reported in the *Journal of Medicine and the Person* that the ABC approach is also working in other African nations. In Kenya, he wrote, the response to AIDS before 1999 was supplying and promoting condoms.

After the ABC approach was introduced that year, "Between 1998 and 2003 among never-married people ages 15 to 24, the number of individuals abstaining from sex rose from 44 percent to 59 percent among men and from 68 percent to 79 percent among women. The number of women with multiple partners dropped from 4 percent to 2 percent, while the number among men dropped from 30 percent to 17 percent. Meanwhile, the overall prevalence of HIV in adults went from 10 percent to 6.7 percent."

As Browder wrote in her article in *Crisis*: "The only surefire way to prevent AIDS in general-population epidemics is to urge people to abstain or be faithful to their spouses; condoms should be offered only as a last resort to those unwilling to do A or B. That's not religion, but rather a verified, recent, scientific finding."

— John F. Fink

Parish Diary/Fr. Peter J. Daly

## The Josephites and the Gulf: Hope after the hurricanes

New Orleans has hope. The Gulf Coast has hope. African-American Catholics in that devastated area have hope.



That's the feeling I got after spending a week giving a retreat to the Josephite priests and brothers from the hurricane-ravaged parts of Louisiana,

Mississippi and Texas.

The Josephites are a community of just under 150 priests and brothers. They are the only religious community in the Church with a charism to serve the African-American community.

Admittedly, things have looked pretty bleak lately for both the Gulf Coast and the Josephites. Everybody knows the devastation wrought by the hurricanes, the evil twin sisters Katrina and Rita. Two pastors on the retreat lost their parishes altogether. Several are being reassigned because their communities are "mothballed" for 18 months until it can be determined if people are coming back.

Over the past several years, like many religious orders, the Josephites have lost members as the elderly die and few young men come forward for vows.

But this is where the hope comes in. Suddenly, this community is back on the radar screen of the Church in America, and thousands of individual Catholics have had exposure to that area in relief efforts.

The Josephites do not seem dispirited.

True, they are aging. Their median age is 70. Five active pastors on the retreat were over the age of 80. But they are still active in ministry in their ninth decade of life.

Despite all kinds of disasters that had befallen them, like St. Paul, they might be shipwrecked but they are not lost.

One of them, Father Bart Endslow, 86, is living in a little FEMA travel trailer. His rectory in Pass Christian,

Miss., floated up onto the nearby railroad tracks during Katrina.

Father Michael Thompson, one of the youngest Josephites at 48, spent several days on an interstate overpass in New Orleans after he was rescued by boat from his rectory.

Father Ray Bomberger spent several nights in the dark and quiet of New Orleans after the flood when he had to retreat to the second floor of his rectory at Epiphany Church. From there, he watched the city in uncommon darkness and could hear voices crying out from rooftops around him.

Whatever their age and whatever disaster befell them, the Josephites were focused on the future. In a strange way, these terrible storms might be a blessing for the Catholics of the Gulf Coast and for the Josephites. The hurricanes have given those communities new drive and purpose.

The hurricanes also have reminded the rest of the Church in America about them. We are reminded of the Josephites' great missionary work and of a half century of education for black youth in New Orleans at St. Augustine High School, even when other religious orders educated whites only.

Maybe there is opportunity in all this disaster. There is a chance to invite African-American men into work in the vineyard of the Lord. There is also a chance to remind the whole U.S. Catholic Church that the work of building a just society and a multiracial Church is far from done.

The storms have certainly changed my life. Our parish now has made four trips to the Mississippi Coast to help rebuild the Josephite parish in Pass Christian.

The experience of my parish has been replicated in dozens of other parishes and by hundreds of other people around the country.

This is not an opportunity to be lost. The Josephites don't intend to lose it.

That is why they have hope.

(Father Peter J. Daly writes for *Catholic News Service*.) †

## Letters to the Editor

### Reader: Without Jesus, death is an enemy and cannot be good or happy

I very much enjoyed the two excellent articles in the April 21 issue of *The Criterion* dealing with the so-called good or happy death.

Not mentioned in them, though, is the reason our deaths can be good or happy: Not because we die at home or are free from pain or even because we are surrounded by our loved ones when we die—comforting as those things undoubtedly are—but because our Lord suffered unto death so that we might be happy with him forever.

The *Catechism of the Catholic Church* (#1008 and #1009) says "Death is a consequence of sin. The Church's Magisterium ... teaches that death entered the world on account of man's sin. Even though man's nature is mortal, God had destined him not to die. Death was therefore contrary to the plans of God the Creator and entered the world as a consequence of sin. Bodily death from which man would have been immune had he not sinned is thus the last enemy of man left to be conquered.

"Death is transformed by Christ. Jesus, the son of God, also himself suffered the death that is part of the human condition.

Yet despite his anguish as he faced death, he accepted it in an act of complete and free submission to his Father's will. The obedience of Jesus has transformed the curse of death into a blessing."

Without Jesus, death is an enemy and a curse and cannot be good, happy or beautiful. Through him, and only through him, can death be good or happy because it can become the door to eternal and blissful life.

Finally, the articles also did not mention that in a speech given a little more than a year before his own death, Pope John Paul II made it clear he believed that "the administration of water and food, even when provided by artificial means, always represents a *natural means* of preserving life, not a *medical act*. Its use, furthermore, should be considered, in principle, *ordinary* and *proportionate* [as opposed to extraordinary or disproportionate], and as such morally obligatory, insofar as and until it is seen to have attained its proper finality."

And, the *Catechism of the Catholic Church*, (#2279) says, "Even if death is thought imminent, the ordinary care owed to a sick person cannot be legitimately interrupted."

I am grateful for your wonderful publication.

Thomas Tarzian, Bloomington

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Prayer is deep connection with God in our daily life

Pope Benedict XVI said to the young pilgrims in Cologne at World Youth Day. "It is not ideologies that save the world; but only turning to the living God, who is our creator, the guarantor of our freedom, the guarantor of what is truly good and true. The true revolution consists solely in turning without reserve to God, who is the measure of what is right and [at] the same time is eternal love. And whatever could save us if not love?"

A commentator on the Holy Father's encyclical "God is Love" thought of what the fox said to the Little Prince in the Saint-Exupery story: "One does not see well except with the heart. The essential is invisible to the eyes. Men have forgotten this truth. You must not forget it." The thought expresses well the way the pope encouraged us to carry on the practice of charity: "to see with the eyes of the heart."

As successors of the Apostles, the bishops are charged with the primary responsibility for carrying out the *diaconia* in the particular Churches.

Many people of a diocese assist the bishop in fulfilling this responsibility. One thinks of Catholic Charities agencies and organizations such as the Society of St. Vincent de Paul and many others.

The Holy Father wrote: "More than anything, the personnel who carry out the

Church's charitable activity should be moved by Christ's love, persons whose hearts Christ has conquered with his love, awakening within them a love of neighbor... The personnel of every Catholic charitable organization want to work with the Church and therefore with the Bishop, so that the love of God can spread throughout the world."

The pope stressed the point that, "My deep personal sharing in the needs and sufferings of others becomes a sharing of my very self with them: If my gift is not to prove a source of humiliation, I must give to others not only something that is my own, but my very self; I must be personally present in my gift."

Those who serve are not superior to the ones served, however miserable the situation may be. "Christ took the lowest place in the world—the Cross—and by this radical humility he redeemed us and constantly comes to our aid.

"When we consider the immensity of others' needs, we can, on the one hand be driven towards an ideology that would aim at doing what God's governance of the world apparently cannot: fully resolving the problem. Or we can be tempted to give in to inertia, since it would seem that in any event nothing can be accomplished. At such times, a living relationship with Christ is decisive."

These thoughts led the Holy Father to a

final major point. "Prayer, as a means of drawing ever new strength from Christ, is concretely and urgently needed. People who pray are not wasting their time, even though the situation appears desperate and seems to call for action alone. Piety does not undermine the struggle against the poverty of our neighbors, however extreme. In the example of Blessed Teresa of Calcutta, we have a clear illustration of the fact that time devoted to God in prayer not only does not detract from effective and loving service to our neighbor, but is in fact an inexhaustible source of that service. In her letter for Lent 1996, Blessed Teresa wrote to her lay co-workers: 'We need this deep connection with God in our daily life. How can we obtain it? By prayer.'

"It is time to reaffirm the importance of prayer in the face of the activism and the growing secularism of many Christians engaged in charitable work... A personal relationship with God and an abandonment to his will can prevent man from being demeaned and save him from falling prey to the teaching of fanaticism and terrorism."

Briefly, the Holy Father addressed the

temptation to doubt the goodness of God. "Often we cannot understand why God refrains from intervening [in the face of suffering]. Yet he does not prevent us from crying out like Jesus on the Cross: 'My God, my God, why have you forsaken me?' We should continue asking the question in prayerful dialogue before his face: 'Lord, holy and true, how long will it be? ... Even in their bewilderment and failure to understand the world around them, Christians continue to believe in the 'goodness and loving kindness of God.'"

The second section of the pope's encyclical ended with these words: "Love is possible, and we are able to practice it because we are created in the image of God. To experience love and in this way to cause the light of God to enter into the world—this is the invitation I would like to extend with the present encyclical."

(This concludes the archbishop's eight-part commentary on Pope Benedict XVI's first encyclical "God is Love.") †

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

**Men Religious:** that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

## La oración es una conexión profunda con Dios en nuestra vida diaria

El Papa Benedicto XVI expresó a los peregrinos en Colonia: "No son las ideologías las que salvan el mundo, sino sólo dirigir la mirada al Dios viviente, que es nuestro creador, el garante de nuestra libertad, el garante de lo que es realmente bueno y auténtico. La revolución verdadera consiste únicamente en mirar a Dios, que es la medida de lo que es justo y, al mismo tiempo, es el amor eterno. Y ¿qué puede salvarnos sino el amor?"

Un comentarista de la encíclica del Santo Padre "Dios es amor" recordó lo que el zorro dijo al Principito en el cuento de Saint-Exupery: "Sólo con el corazón se puede ver bien. Lo esencial es invisible a los ojos. Los hombres han olvidado esta verdad. Tú no debes olvidarlo." Esta idea expresa muy bien la forma como el papa nos invita a desempeñar la práctica de la caridad: "ver con los ojos del corazón."

Como sucesores de los apóstoles, la principal responsabilidad de los obispos es llevar a cabo la *diaconía* en nuestras iglesias particulares.

Muchos integrantes de la diócesis ayudan al obispo a cumplir con esta responsabilidad. Nos vienen a la mente las agencias de caridad católicas y organizaciones tales como la Sociedad San Vicente de Paul, y muchas otras más.

El Santo Padre escribió: "Han de ser, pues, personas movidas ante todo por el amor de Cristo, personas cuyo corazón ha

sido conquistado por Cristo con su amor, despertando en ellos el amor al prójimo... El colaborador de toda organización caritativa católica quiere trabajar con la Iglesia y, por tanto, con el Obispo, con el fin de que el amor de Dios se difunda en el mundo."

El Papa hizo énfasis en el hecho de que "La íntima participación personal en las necesidades y sufrimientos del otro se convierte así en un darme a mí mismo: para que el don no humille al otro, no solamente debo darle algo mío, sino a mí mismo; he de ser parte del don como persona."

Aquellos que sirven no son superiores a los auxiliados, independientemente de lo lamentable de la situación. "Cristo ocupó el último puesto en el mundo—la cruz— y precisamente con esta humildad radical nos ha redimido y nos ayuda constantemente.

"La experiencia de la inmensa necesidad puede, por un lado, inclinarnos hacia la ideología que pretende realizar ahora lo que, según parece, no consigue el gobierno de Dios sobre el mundo: la solución universal de todos los problemas. Por otro, puede convertirse en una tentación a la inercia ante la impresión de que, en cualquier caso, no se puede hacer nada. En esta situación, el contacto vivo con Cristo es la ayuda decisiva para continuar en el camino recto."

Estas ideas conducen al Santo Padre a una cuestión final aun más importante.

"La oración se convierte en estos momentos en una exigencia muy concreta, como medio para recibir constantemente fuerzas de Cristo. Quien reza no desperdicia su tiempo, aunque todo haga pensar en una situación de emergencia y parezca impulsar sólo a la acción. La piedad no escatima la lucha contra la pobreza o la miseria del prójimo. La beata Teresa de Calcuta es un ejemplo evidente de que el tiempo dedicado a Dios en la oración no sólo deja de ser un obstáculo para la eficacia y la dedicación al amor al prójimo, sino que es en realidad una fuente inagotable para ello. En su carta para la Cuaresma de 1996 la beata escribía a sus colaboradores laicos: 'Nosotros necesitamos esta unión íntima con Dios en nuestra vida cotidiana. Y ¿cómo podemos conseguirla? A través de la oración.'

"Ha llegado el momento de reafirmar la importancia de la oración ante el activismo y el secularismo de muchos cristianos comprometidos en el servicio caritativo... La familiaridad con el Dios personal y el abandono a su voluntad impiden la degradación del hombre, lo salvan de la esclavitud de doctrinas fanáticas y terroristas."

El Santo Padre abordó brevemente el tema de la tentación de dudar de la bondad de Dios. "A menudo no se nos da a conocer el motivo por el que Dios frena su brazo en vez de intervenir [ante nuestro sufrimiento]. Por otra parte, Él tampoco nos impide gritar como Jesús en la cruz: 'Dios mío, Dios mío, ¿por qué me has abandonado?' Deberíamos permanecer con esta pregunta ante su rostro, en diálogo orante: '¿Hasta cuándo, Señor, vas a estar sin hacer justicia, tú que eres santo y veraz?' ... En efecto, los cristianos siguen creyendo, a pesar de todas las incomprensiones y confusiones del mundo que les rodea, en la 'bondad de Dios y su amor al hombre.'"

La segunda sección de la encíclica del papa termina con estas palabras: "El amor es posible, y nosotros podemos ponerlo en práctica porque hemos sido creados a imagen de Dios. Vivir el amor y, así, llevar la luz de Dios al mundo: a esto quisiera invitar con esta encíclica." †

Traducido por: Language Training Center, Indianapolis

#### La intención de vocaciones del Arzobispo Buechlein para julio

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

# Events Calendar

**July 2**  
Saint Meinrad Archabbey, Archabbey Church, 200 Hill Drive, St. Meinrad. **Organ concert**, David Saunders, organist, 3 p.m. (CDT). Information: 812-357-6501.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwink. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

**July 3-July 17**  
St. Mark the Evangelist Parish,

535 E. Edgewood Ave., Indianapolis. **"Divorce and Beyond" program**, 7-9 p.m. Mon. Information: 317-236-1586, 800-382-9836, ext. 1586, or [mhess@archindy.org](mailto:mhess@archindy.org).

**July 5**  
St. Mary Parish, Marian Center, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles** 50 and over, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

**July 6**  
St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117

Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [ccrci@hotmail.com](mailto:ccrci@hotmail.com).

**July 7-8**  
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Parish festival**, flea market, children's games, food, entertainment, 4 p.m.-midnight. Information: 812-232-8421.

**July 7-9**  
St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish**

**festival**, food, music, Fri. 6 p.m.-midnight, pork chop dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-738-2742.

**July 8**  
St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Praise and worship service**, 7 p.m. Information: 317-546-4065.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m. Bring lunch. Free-will offering. Registration: 317-543-0154.

**July 9**  
Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

Harrison County Fairgrounds, 341 Capitol Ave., Corydon. St. Joseph Parish, **parish picnic**, 10 a.m.-4 p.m., chicken dinner, quilts. Information: 812-738-2742.

Our Lady of Providence Jr./Sr. High School, 707 W. Highway 131, Clarksville. **Julyfest, "A Julyfest Beach Party,"** food,

entertainment. Information: 812-945-3350.

**July 10**  
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Office of Family Ministries, **annulment information evening**, 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586, or e-mail [mhess@archindy.org](mailto:mhess@archindy.org).

St. Francis Hospital, Community Relations, 3145 E. Thompson Road, Indianapolis. **"Freedom from Smoking,"** seven-week class, 6-8 p.m., \$50 per person. Information: 317-782-7999. †

## Retreats and Programs

**June 30-July 2**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Return of the Prodigal,"** Benedictine Father Gabriel Hodges, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

**June 30-July 7**  
Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Soul Sisters: Connecting, Bonding and Healing,"** guided retreat, Edwina Gateley, presenter. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

**July 7**  
Michaela Farm, Oldenburg. **"Brownie Try-It Day,"** 10 a.m.-noon or 2-4 p.m., \$6 per person. Information: 812-933-0661 or e-mail [michaela\\_farm@seidata.com](mailto:michaela_farm@seidata.com).

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **Directed retreat**. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

**July 7-July 14**  
Oldenburg Franciscan Center, Oldenburg. **"Summer Fun in the Potter's House" series**, session 1, 1:30-4:30 p.m. or 6-9 p.m., Franciscan Sister Ann Vonder Meulen, presenter, \$140 per session includes supplies. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

**July 14-16**  
Our Lady of Fatima Retreat House, 5353 E. 56th

St., Indianapolis. **"Retrouvaille" weekend**, peer ministry program for couples suffering pain and disillusionment in their marriage. Information: 317-236-1586 or 800-382-9836, ext.1586, or [mhess@archindy.org](mailto:mhess@archindy.org).

**July 21-23**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend" for engaged couples**. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Redemptive Suffering,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

**July 23**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

**July 25**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Summer Reflection, "Sharing Your Faith Journey,"** Father Larry Crawford, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail [rwagner@archindy.org](mailto:rwagner@archindy.org).

**July 29**  
Michaela Farm, Oldenburg. **"Nature's Pollinators,"** 10 a.m.-noon, donation to Michaela Farm appreciated. Information: 812-933-0661 or

e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

**July 30**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Summer Reflection, "Parables 101: Paradoxes, Not Problems,"** Richard W. Smith, presenter, 7-9:30 p.m., \$10 per person or \$25 per family. Information: 317-545-7681 or e-mail [rwagner@archindy.org](mailto:rwagner@archindy.org).

**July 31-August 4**  
Michaela Farm, Oldenburg. **"Ecology Camp,"** boys and girls ages 8-12, \$50 per camper. Information: 812-933-0661 or e-mail [michaela\\_farm@seidata.com](mailto:michaela_farm@seidata.com).

**August 6**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

**August 9**  
Michaela Farm, Oldenburg. **"About Education," for educators to learn about animals**, 6:30-8:30 p.m., Jan Nowicki and Jack's Dogs, presenters, \$20 per person. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

**August 11-13**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retreat and Planning Weekend for the Home Educator Mother,"** Information: 317-818-8960.

**August 12**  
Michaela Farm, Oldenburg. **"Let's Make an Animal Mask,"** children in grades K-5, Linda Ottaway, presenter, \$15 per child, \$8 additional siblings. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

**August 18-20**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Prodigal Son and his Elder Brother,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

**August 25-27**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Worldwide Marriage Encounter Weekend."** Information: 317-576-9785 or [swillem@iquest.net](mailto:swillem@iquest.net).

**August 27**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Summer Reflection, "Religious Orders 101,"** Holy Cross Brother Joseph Umile, presenter, 7-9:30 p.m., \$10 per person or \$25 per family. Information: 317-545-7681 or e-mail [rwagner@archindy.org](mailto:rwagner@archindy.org).

**September 23**  
Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **"Lions Breathing Fire: Why Be Catholic?" first annual Indiana Catholic Men's Conference**, 8 a.m.-4:30 p.m. Information: 317-924-3982, 317-888-0873 or [www.indianacatholicmen.com](http://www.indianacatholicmen.com). †

## Regular Events

**Monthly First Sundays**  
Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order**, (no meetings July or August), noon-2 p.m. Information: 317-955-6775.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Mass** with contemporary appeal, 5 p.m. Information: 317-638-5551.

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. **Euchre**, 1 p.m. Information: 317-638-8416.

St. Paul Church, 218 Scheller Ave., Sellersburg. **Prayer group**, 7-8:15 p.m. Information: 812-246-4555.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Holy hour** of adoration, prayer and praise for vocations, 9:15 a.m. Information: 317-831-4142.

**First Mondays**  
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Guardian Angel Guild**, board meeting, 9:30 a.m.

St. Bartholomew Church, 1306 27th St., Columbus. **Adoration of the Blessed Sacrament**, 11 a.m.-8 p.m. Information: 812-379-9353.

**First Tuesdays**  
Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45 p.m., **Benediction of the Blessed Sacrament for vocations**, 7:30 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women: No Longer Second Class,"** program, 7-8:30 p.m. Information: 317-788-7581.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. **Rosary, holy hour for religious**

**vocations**, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. **Indiana Autism and Sertoma Club meeting**, 7-9 p.m., child care provided. Information: 317-885-7295.

**First Wednesdays**  
St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles** 50 and over, single, widowed, divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

St. Francis Home Health, 438 S. Emerson Ave., Greenwood. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

**First Thursdays**  
Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg. **Holy hour**, 7-8 p.m. Information: 812-591-2362.

**First Fridays**  
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Adoration of the Blessed Sacrament**, 12:45-5:15 p.m., **Vespers and Benediction**, 5:15 p.m. Information: 317-635-2021.

Christ the King Church, 1827 Kessler Blvd., E. Drive, Indianapolis. **Exposition of the Blessed Sacrament** after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament** after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Exposition of the Blessed Sacrament**, prayer service, 7:30 p.m. Information: 317-356-7291.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Adoration of the Blessed Sacrament**

4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Sacred Heart devotion**, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-6 p.m.

Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:15 a.m., **eucharistic adoration** following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, Brookville.

**Exposition of the Blessed Sacrament** after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. **Eucharistic adoration** after 8 a.m. Mass-5 p.m. Information: 765-647-6981.

St. Michael Church, 519 Jefferson Blvd., Greenfield. Mass, 8:15 a.m., **exposition of the Blessed Sacrament** after Mass until Benediction, 5 p.m. Information: 317-462-4240.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Caregivers support group**, 7-8:30 p.m., monthly meeting sponsored by Alzheimer's Association. Information: 317-888-2861, ext. 29. †



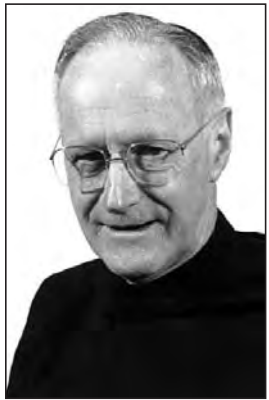
## Summer fun

First-grader Patrick Burke cools down at the end of the last day of classes at St. James School in Syracuse, N.Y., on June 16. Students got the chance to enjoy the water spray from a fire-engine tanker before heading out for summer break.

# Three Benedictines celebrate jubilees at Saint Meinrad

The Benedictine monks of Saint Meinrad Archabbey celebrated the 60-year priesthood jubilee of Father Ralph Lynch and the 50-year jubilees of Father Cyprian Davis and Father Mel Patton on May 28 in St. Meinrad.

Father Ralph was born on May 20, 1920, in Cleveland. He made his profession of vows as a Benedictine monk on Aug. 6, 1942, and was



Fr. Ralph Lynch

in 1954.

Father Ralph taught civics, history and economics for more than 20 years at Saint Meinrad School of Theology as well as at the Benedictines' former high school and former college.

From 1982-84, he served as chaplain at Holy Angels Convent in Jonesboro,

ordained a priest on June 11, 1946.

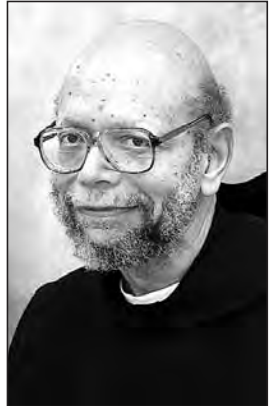
He received a Master of Divinity degree from Saint Meinrad School of Theology in 1947 and a Master of Arts degree in economics from the University of Notre Dame

Ark., and at St. Paul Hermitage in Beech Grove.

He also served as secretary to the archabbot, coordinator of pastoral assistance, assistant oblate director and Archabbey Library staff member.

Until 2006, he was chaplain for a lay Dominican community in New Hope, Ky. He currently resides at Saint Meinrad.

Father Cyprian was born on Sept. 9, 1930, in Washington, D.C. He professed his vows on Aug. 1, 1951, and was ordained on May 3, 1956.



Fr. Cyprian Davis

He received a Master of Divinity degree from Saint Meinrad School of Theology in 1956 and a Licentiate of Sacred Theology from The Catholic University of America in 1957. He also earned a licentiate in 1963 and a doctorate in history in 1977 from the University of Louvain in Belgium. He also holds several honorary degrees.

He received a Master of Divinity degree from Saint Meinrad School of Theology in 1956 and a Licentiate of Sacred Theology from The Catholic University of America in 1957. He also earned a

Father Cyprian taught history at Saint Meinrad School of Theology and the former college from 1957-82. He also served as a visiting professor in West Africa, Senegal and Burkina Faso as well as at several Benedictine and Trappist monasteries in Nigeria.

He received the John Gilmery Shea Award from the American Catholic Historical Association for his book titled *The History of Black Catholics in the United States*. He has written and edited many articles and books on black Catholic history and lectured throughout the United States.

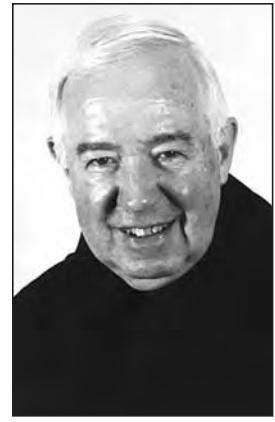
Father Cyprian serves as professor of Church history at Saint Meinrad School of Theology. He also regularly teaches black Catholic history courses at the Institute for Black Catholic Studies at Xavier University in New Orleans.

He also serves as archivist for Saint Meinrad Archabbey, the Swiss-American Benedictine Congregation and the National Black Catholic Clergy Caucus.

Father Mel was born on March 2, 1925, in Fairview Village, now called Fairview Park, in Ohio.

He made his first profession of vows on July 31, 1953, and was ordained to the priesthood on Sept. 22, 1956.

Father Mel earned a Bachelor of Arts degree from John Carroll University and



Fr. Mel Patton

a Master of Divinity degree from Saint Meinrad School of Theology. He completed post-graduate work at Marquette University.

Prior to coming to Saint Meinrad, Father Mel served in the U.S. Army from 1944-46, and earned a Purple Heart and Bronze Star.

He taught Latin, English, music and journalism at Saint Meinrad's former high school and college. He was also the organist for the monastic community for many years.

Father Mel also ministered as director of retreats and director of public relations at Saint Meinrad, and served as a chaplain at Fort Knox in Kentucky for many years. After concluding his career as a teacher, he was the chaplain at Holy Angels Convent in Jonesboro, Ark. He presently serves as the infirmary chaplain at Sacred Heart Monastery in Yankton, S.D. †

# Catholics, Jews meet on schools, anti-Semitism, anti-Catholicism

WASHINGTON (CNS)—The annual U.S. Catholic-Orthodox Jewish consultation drafted a joint statement on school choice and heard a report on anti-Semitism and anti-Catholicism on the Internet during a meeting in New York on June 14.

According to the report, the Internet has more than 5,000 hate sites and computer game offerings that are anti-Semitic or anti-Catholic or both.

The consultation involves the U.S. Conference of Catholic Bishops' Committee on Ecumenical and Interreligious Affairs and the Rabbinical Council of America and Union of Orthodox Jewish Congregations of America.

In a joint press communique after the meeting, released by the USCCB in

Washington on June 20, the participants said the statement on school choice "was approved, pending several minor emendations."

Eugene Fisher, an associate director of the USCCB Secretariat for Ecumenical and Interreligious Affairs, told Catholic News Service the statement should be released this summer.

The communique said the statement addresses "the various constitutional approaches being considered in various states to provide equitable means of addressing the needs of the widest range of children, especially low-income families in various religious communities."

Mark Weitzman of the Simon Wiesenthal Center presented the results of his study of hate sites on the Internet. The communique said he told the

group that hatred-promoting games on the Internet include such action as shooting "wetbacks"—Mexican immigrants—and running death camps for Jews.

"There are a number of common themes in the sites aimed primarily at Jews and/or the Catholic Church," the communique said. "Both are frequently linked with Satan and portrayed as conspiratorial, ever plotting to take over the world, and as polluting the racial purity of the white race."

Weitzman also found significant differences.

"What makes the two forms of hate-mongering different," the communique said, "is that the anti-Catholic sites do not call for genocide of all Catholics as the anti-Semitic sites do for Jews, and they are not sponsored by governments,

while a number of anti-Semitic sites are sponsored by Arab governments."

Weitzman told the group that there is a need to alert schools, public and private, "that they cannot simply assign a topic and let children loose on the Net," the communique said.

"Jews and Catholics must work together to combat the stereotypes of us both that are all too prevalent in modern society," it added.

The co-chairman of the meeting from the Catholic delegation was Bishop William F. Murphy of Rockville Centre, N.Y. The Jewish co-chairman was Rabbi Fabian Schonfeld of the Young Israel of Kew Gardens Hills congregation in New York, chairman of the Interreligious Affairs Committee of the Rabbinical Council of America. †

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Those present for the priestly ordination of Deacon Scott Nobbe join him in prayer during the litany of the saints while he lies prostrate on the cathedral floor.



## ORDINATION

*continued from page 1*

right hand in the direction of the altar where the archbishop was consecrating the bread and wine.

“That was just momentous for me,” Father Nobbe said after his ordination. “I was extremely calm. I think it was a sense of overwhelming peace and gratitude that was present that made me calm instead of being nervous at that point, being the first time to concelebrate at Mass.”

The ordination Mass concluded with Father Nobbe joining Archbishop Buechlein in the final blessing.

Many who sought the newly ordained priest’s blessing after the liturgy were members of the archdiocese’s Hispanic community. On July 5, Father Nobbe will begin service as the archbishop’s part-time executive assistant and his liaison for Hispanic ministry in the archdiocese. He will also minister to Hispanics in the Indianapolis West Deanery.

Franciscan Father Tom Fox, who has ministered to archdiocesan Hispanics for 12 years, said he is looking forward to having Father Nobbe join him in this ministry.

“I am just thrilled to death about this,” he said. “I think Scott knows the community well. I think he’ll just be first class.”

Gerardo Dimas, a Hispanic member of St. Monica Parish in the Indianapolis West Deanery, was also present for the liturgy.

“It’s the first time that I’ve come to an ordination,” he said. “I’ve wanted to come, but I never had the chance. But today is the day. And he is important for us.”

Father Nobbe celebrated a Mass of Thanksgiving at 10:30 a.m. on June 25 at St. Gabriel Church in Connersville.

Benedictine Father Gueric DeBona, a monk of Saint Meinrad Archabbey and a member of the faculty of Saint Meinrad School of Theology, was the homilist at the Mass.

Among the 12 priests concelebrating were Father Joseph Riedman, pastor of Holy Spirit Parish in Indianapolis; Father Harold Rightor, pastor of St. Martin Parish in Yorkville and St. Paul Parish in New Alsace; and retired Father Donald Schmidlin.

Father Nobbe will celebrate all the weekend Masses on July 1-2 at St. Thomas the Apostle Church in Fortville, the parish where he grew up.

*(For more photos, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †*



Middle left, Joyce Nobbe smiles at her husband, Paul, during the liturgy in which their son, Father Scott Nobbe, was ordained to the priesthood.

Bottom left, Father Joseph Riedman, pastor of Holy Spirit Parish in Indianapolis, left, and Benedictine Father Severin Messick, right, pastor of St. Michael Parish in Greenfield, place priestly vestments on Father Scott Nobbe.

Top right, in a gesture of prayer, Father Eric Johnson, archdiocesan director of vocations, lays his hands on Deacon Scott Nobbe during the ordination liturgy.

Middle right, Father Scott Nobbe holds his niece, Jamie Wells, after being ordained a priest.

Right, Father Scott Nobbe receives the applause of those present at the conclusion of his priestly ordination.





# 'You are a priest forever'

## Msgr. Richard Kavanagh celebrates 70 years as a priest

By Sean Gallagher

BEECH GROVE—Throughout his life, Msgr. Richard Kavanagh has been a close witness to history.

Msgr. Kavanagh passed another milestone on June 2 when he became, as far as can be determined, the first priest in the Archdiocese of Indianapolis to celebrate the 70th anniversary of his priestly ordination.

The 94-year-old resident of St. Paul Hermitage in Beech Grove marked the occasion by doing something he has done almost every day during the past seven decades: He celebrated Mass.

Nowadays, he ordinarily celebrates Mass privately in his apartment. But on June 2, he was the principal celebrant at the retirement facility's daily Mass and was joined by several retired other priests who also live there. (See related story.)

Also present for the Mass were some women religious as well as scores of lay residents of the facility and many friends and relatives of Msgr. Kavanagh.

This gathering for Mass by so many people representing the Church typified the fulfillment that Msgr. Kavanagh has found in his life and ministry as a priest.

"I was able to help people spiritually, administer the sacraments and all those things," he said. "And I enjoyed the work."

But even after 70 years of ministry, Msgr. Kavanagh still knows there is a profound mystery in being a priest.

"It's kind of hard to put it into words," he said.

It would take many words to describe the long path that Msgr. Kavanagh has trod during his 94 years.

He was born in 1911 in Evansville, Ind., to Irish immigrants, and his father died when he was 2 weeks old.

His mother later took him and an older brother back to Ireland—just in time for the start of World War I, and the later conflict for Irish independence and the island's subsequent civil war.

After celebrating his first Mass on June 7, 1936, then Father Richard Kavanagh, third from left in front row, poses in front of the rectory of SS. Peter and Paul Cathedral in Indianapolis. Assisting him at the Mass were, from left, in the front row, Benedictine Father Bernardine Shine, Father Bernard Sheridan, Msgr. Raymond Noll and Father Barrett Tieman, and from left, in the second row, Fathers James Hickey, John Lynch and George Dunn. In the third row were seminarians Joseph Dooley, Charles Koster and Berault (first name unknown).



The violence of those times persuaded Msgr. Kavanagh's mother to move back to the United States, and she settled in Indianapolis.

Within a few years of his return, Msgr. Kavanagh began his formation for the priesthood at Saint Meinrad Seminary, being assigned there by then Bishop Joseph Chartrand.

From the time he became a seminarian—when the archdiocese was less than 100 years old—to the present, Msgr. Kavanagh has served under six bishops.

Many priests have also served under him as associate pastors during his 31-year tenure as pastor of St. Michael the Archangel Parish in Indianapolis.

One of them was Father Harold Ripperger, pastor of St. Mary Parish in Lanesville. He ministered with Msgr. Kavanagh from 1967-70.

"He was 100 percent Catholic, dedicated to the Church, to his God, and of trying to be of help to people," Father Ripperger said. "He really was."

Many young men who grew up under Msgr. Kavanagh's tutelage later became seminarians. At one time in the 1960s, there were 12 seminarians alone from St. Michael the Archangel Parish in Indianapolis, where he served as pastor from 1951 to 1982.

One of them was Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood.

"He was a very kind man, and very much the pastor that everyone respected," Msgr. Svarczkopf said. "He was always present. When you would dial the parish office, you wouldn't get a secretary or a recording, you'd get [Msgr. Kavanagh saying], 'St. Michael's.'"

Msgr. Kavanagh was ordained a priest on June 2, 1936, by Bishop Joseph E. Ritter.

When the United States entered World War II some six years later, Msgr. Kavanagh wanted to serve as a chaplain.



Msgr. Richard Kavanagh, second from left, prays a eucharistic prayer during a June 2 Mass at St. Paul Hermitage in Beech Grove on the occasion of the 70th anniversary of his priestly ordination. Concelebrating with him were, from left, Father Henry Brown, Father John Sciarra and Father Herman Lutz, all retired priests in residence at the hermitage.

"Bishop Ritter promised me that he would let me go," he said. "But then Father [Thomas] Finneran was removed from Cathedral [High School] and Bishop Ritter came to me and said, 'I have to send you to Cathedral. You can't go now, but the next time I send a priest as a chaplain, you can go.' Well, he never let me go."

His disappointment in staying on the home front was balanced with the joy he found serving at Cathedral High School—a joy that continues to this day in his service as an emeritus member of the private Catholic school's board of directors.

In the heady days following the end of the war, Msgr. Kavanagh helped direct a tremendous era of growth in the archdiocese.

He oversaw the construction of four interparochial high schools in Indianapolis, including Father Thomas Scecina Memorial High School. The school was named for a close friend of Msgr. Kavanagh, who served and died as a chaplain during the war. Cardinal Ritter Jr./Sr. High School was named for the bishop who had ordained him to the priesthood.

Msgr. Kavanagh celebrated the 25th anniversary of his priestly ordination a year before the Second Vatican Council began in 1962.

Although he did not attend the council, he closely monitored its progress by playing golf twice a week with Archbishop Paul C. Schulte and Msgr. Raymond Bosler, the archbishop's theological adviser, when the pair were in Indianapolis while the council was not in session.

"Bosler and Schulte didn't think the same way," Msgr. Kavanagh said. "So

when we'd get into a discussion, it was usually that I sided with Schulte [and] against Bosler on whatever it happened to be. It was a very interesting time for me."

Those many conversations he had about Vatican II helped Msgr. Kavanagh implement the changes it brought about in his parish.

"I didn't have any trouble with that," he said. "Towards the end of the council, we had all kinds of meetings explaining things. We prepared [the parishioners] well for the changes."

Msgr. Svarczkopf looks back on the years following the council with fondness.

"It was a very stimulating time to go to Mass because he [Msgr. Kavanagh] and the other associates would really get into issues like the [Vietnam] war and the Church and the Vatican Council," Msgr. Svarczkopf said. "It was just really good."

Msgr. Kavanagh retired in 1982, but continued to serve the archdiocese in many ways, including providing weekend sacramental assistance at many parishes. He also helped oversee the conversion of the old Cathedral High School campus into the current Archbishop O'Meara Catholic Center in downtown Indianapolis.

After having lived through so much history, Msgr. Kavanagh looks hopefully toward the future of the archdiocese.

"I think it's going to go well. The only problem will be, we've got to get some priests," he said. "But I think it's going to happen. I think we're going to get it built up right."

(For more photos, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

## Priests at St. Paul Hermitage continue to minister in retirement

By Sean Gallagher

BEECH GROVE—In 1998, Msgr. Richard Kavanagh was already 16 years into his retirement, but he was still serving the archdiocese.

That year, he helped establish a special relationship between St. Paul Hermitage and the archdiocese.

The third floor of the facility was renovated into apartments by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. Retired priests may live there if they wish.

Msgr. Kavanagh was the first retired diocesan priest to move there.

Priests who move to the hermitage may live relatively independently in the apartments or can receive more constant medical care in the health care section.

Five other priests now live at the hermitage. But even in their twilight years, they still continue to live out their call by

ministering to their fellow residents.

The hermitage residents are well-served and by priests of great experience and pastoral wisdom who have a combined 351 years in priestly service.

Some residents are attracted to the facility specifically because they know they will be ministered to by the priests and the Sisters of St. Benedict, who founded it.

"It's everything to me," said resident Loretta Sweeney, who was a member of Holy Spirit Parish in Indianapolis for many years. "That's why I picked this place, because you have Mass every day and confession and everything."

The resident priests not only touch the lives of the residents, but the staff as well.

"I think it makes it more comforting to know there's someone [here] that has that spirituality about them," said Laurie Zielinski, a licensed practical nurse on

staff at the hermitage and a member of St. Barnabas Parish in Indianapolis.

But the residents and staff are not the only ones to benefit from their relationship with the retired priests who live there. The priests themselves are helped by the lives of faith of those around them.

"You see these people and their faith, and that's what helps push your own faith up," said retired Father John Sciarra, who resides at the hermitage.

Retired Father Herman Lutz, the junior priest in residence with 47 years in the priesthood, serves as the official chaplain at St. Paul Hermitage.

He makes sure that Mass is celebrated daily and that other sacramental, devotional and pastoral needs of the 118 residents are met.

"Most of the people here have been good Catholics all their lives," he said. "They did all kinds of things for the Church during their lives. And now they

can't do that anymore. And so it would be wrong to kind of neglect them now that they can't do that anymore."

But while the argument could be made that the retired priests should be able to rest from their many years of service, Father Lutz said his continued ministry is therapeutic.

"It kind of keeps me mentally busy and occupied," he said. "I feel better because of that. I don't want to sit around and rot."

The care of the priests residing at St. Paul Hermitage is funded in part through the United Catholic Appeal and the Legacy for Our Mission: For Our Children and the Future campaign.

Other priest residents are Fathers Henry Brown and William Cleary. Father Jim Rogers, a retired priest of the Evansville Diocese, but originally ordained in 1939 for the archdiocese, is also a resident. †

# Maryknoll priest recalls life with talented, humble 'Servant of God'

MARYKNOLL, N.Y. (CNS)—Maryknoll Father Dan Dolan remembers the colleague he called "Father Vince" as a very "focused and serious type" with "a unique combination of talent and modesty."

Maryknoll Father Vincent Capodanno, whom Father Dolan met in 1959 when both were engaged in pastoral work in Taiwan, is now also called "Servant of God."

The title comes from the Vatican as Father Capodanno, killed in Vietnam in 1967 while serving the Marines as a chaplain, takes the first step toward sainthood. His cause for canonization was initiated by the U.S. Archdiocese for the Military Services in May.

"I am not at all surprised at Father Vince's designation as servant of God in terms of his track record in his work as chaplain," said Father Dolan.

Ordained to the priesthood June 14, 1958, Father Capodanno spent the first eight years of his priesthood as a missionary in Taiwan and Hong Kong.

Commissioned as a lieutenant in the U.S. Navy Dec. 28, 1965, he asked to serve with the Marines in Vietnam

and joined the 1st Marine Division in 1966 as battalion chaplain.

Father Capodanno "set an example for other missionaries in the way he carried out his duties as chaplain, and his complete dedication to the men for whom he was pastor," added Father Dolan. He said the chaplain "was willing to face a considerable amount of danger to be with the troops on the front lines of battle."

He was posthumously awarded the nation's highest military honor, the Congressional Medal of Honor, "for conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty."

Father Capodanno "was very mature for his years, very committed and concerned about doing mission work, and everything he did in life was the same way," Father Dolan said. "He put his heart and soul in it in every way."

A tribunal set up by the Archdiocese for the Military Services is gathering information about Father Capodanno's life and virtues for eventual presentation to the Vatican Congregation for Saints' Causes. †



Maryknoll Father Vincent Capodanno, a Navy chaplain, is pictured addressing troops in Vietnam in this Defense Department photo from Sept. 11, 1966.

## Serra Club vocations essay

# Priests and religious wash away loneliness, suffering and hunger

By Abby Feick

Priests, brothers and sisters each have a unique call on their journey toward salvation. They do as Jesus instructed his apostles, "Go, and wash the feet of others," while on their journey.

By serving their community, religious physically and spiritually wash others' feet. While doing this, they truly show Jesus' presence to everyone.

Priests, brothers, and sisters preach God's word, care for the needy and teach for God's glory. Religious do exactly as Philippians 2:12 says: "So then, my beloved,

obedient as you have always been ... work out your salvation with fear and trembling."



Abby Feick

Brothers wash the feet of others by living holy lives and by praying for others. St. Francis of Assisi, an Italian brother, consumed his whole life caring for others.

Giving up his belongings, St. Francis of Assisi worked and dedicated his life to washing the feet of others, through a life of praying, preaching and serving the poor in spirit.

Francis, while adopting a life of physical poverty, helped those who were spiritually poor. St. Francis, who began a religious order with those who joined him, had over five thousand people following his rule by his death.

The Little Sisters of the Poor, located at the

St. Augustine Home in Indianapolis, are an excellent example of willingly washing the feet of others. The Little Sisters of the Poor, who care for the elderly everyday, help them physically, mentally and spiritually.

When they bend over to listen, they wash away loneliness. When they gently lift the elderly and talk to them tenderly, they wash away suffering. They wash away hunger when they spoon feed and carefully wipe the chins of those that are helpless.

The Little Sisters of the Poor listen to Christ's instruction and practice it daily.

The late Msgr. Francis Tuohy, a former pastor of Christ the King Parish in Indianapolis, was a priest who daily strived to cleanse the feet of others.

He worked his entire life informing others of God's love for them. Through his own example of joy, Msgr. Tuohy showed others how people are drawn to Christ through the spirit of joy.

He washed the feet of his parishioners by teaching them that the foundation of joy was to always "wish others well."

Msgr. Tuohy showed people how to always have an open door by welcoming everyone.

Also, he taught his parishioners how to wash the feet of the less fortunate by never refusing the request of visiting missionaries to speak to his parishioners about their needs.

When he humbly heard confessions, Monsignor asked us to wash his feet by saying, "Please, pray for me."

Jesus' instruction to wash the feet of others calls us to act humbly and to be holy.

Jesus taught us to lead holy lives because he wants us to be happy.

The ultimate happiness rests in our salvation. Priests, brothers and sisters work out their salvation by being obedient to Christ's model, which is washing others' feet.

(Abby Feick is the daughter of Tom and Carol Feick, members of Christ the King Parish in Indianapolis. Abby just completed the eighth grade at Lumen Christi School in Indianapolis and is the eighth-grade division winner in the 2006 Serra Club Vocations Essay Contest.) †

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## Catholics need to look back in order to move for ward

By Fr. Lawrence E. Mick

When the Second Vatican Council (1962-65) called for a renewal of the liturgy, it gave approval to a movement that had been in process many years.

Much of the movement's momentum was generated by historical studies in the previous century that uncovered insights into how the liturgy was celebrated in the early periods of Christian history.

Renewing the liturgy involved looking back to our past to discern the way forward. This was not a matter of finding some ideal previous period when the liturgy was perfect. But knowing how things were done in the early centuries, and how various additions and changes occurred, provided the basis for wise decisions for the present and the future.

The fathers of the Church, early writers who left written records of their theology and preaching, offer a rich treasure of insights about the liturgy.

St. Justin describes the Eucharist as it was celebrated in the second century:

"On the day which is called Sun-day, all, whether they live in the town or in the country, gather in the same place. Then the memoirs of the Apostles or the writings of the prophets are read for as long as time allows. When the reader has finished, the president speaks, exhorting us to live by these noble teachings. Then we rise all together and pray. Then ... bread, wine and water are brought. The president then prays and gives thanks as well as he can. And all the people reply with the acclamation: Amen!

"After this, the Eucharists are distributed and shared out to everyone, and the deacons are sent to take them to those who are absent."

That description tells us that much of what we do at Mass is very ancient. Justin even goes on to describe the collection!

Yet some things are quite different. The readings lasted "as long as time allows."

In the next century, a document called "The Apostolic Tradition," attributed to Hippolytus, contains much information about the catechumenate (the preparation of those joining the Church), the ordination of bishops, priests and deacons, and the celebration of the Eucharist. The text of the eucharistic prayer found in this work is the basis for our current Second Eucharistic Prayer.

In the fourth century, St. Augustine also left us much information on the catechumenate, on the meaning of baptism, on penance and many theological issues of the day. Some of his preaching about the Eucharist is as vibrant and stimulating today as it was so long ago.

"It is your own mystery that is placed on the altar," he taught the newly baptized. "You reply 'Amen' to that which you are, and by replying you consent. For you hear 'The Body of Christ' and you reply 'Amen.' ... Be what you see, and receive what you are."

Another time, he chastised his congregation for trying to decapitate Christ by thinking they could receive just Christ (the head) without embracing the Church (his body).

Hippolytus, Augustine and other ancient writers like Cyril of Jerusalem, Theodore of Mopsuestia and Ambrose of Milan left us many insights into the classic form of the catechumenate in their time. Those records were invaluable when recent scholars were called upon by the bishops at Vatican II to restore the catechumenate for use today.

We can draw from that experience, letting the past shed light on issues today.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †



CNS photo/Karen Callaway, Northwest Indiana Catholic

Today, as in the early Christian celebration of the Mass, the eucharistic gifts of bread, wine and water are brought forward following the Liturgy of the Word. Renewing the liturgy during the Second Vatican Council involved looking back to our past to discern the way forward.

## Fifth-century Church also faced cultural war

By Joseph F. Kelly

Modern Americans have grown accustomed to hearing about "cultural wars," a conflict between different groups claiming to represent either Christian values or individual freedom.

As with most wars, there is no middle ground and Catholics can find themselves puzzled by which way to turn or even whether they should turn at all.

In the fifth century, a similar cultural war erupted. What should Christians do about Roman culture? Could they use it or was it essentially anti-Christian? Could Christians benefit from this culture or would they be corrupted by it?

The answer came from one of the greatest theologians who ever lived, St. Augustine of Hippo (354-430). He found an obscure passage in the Book of Exodus (Ex 12:35-36), where the departing Hebrews took some of the "goods of

the Egyptians," that is, their material possessions.

Augustine said the "goods of the Egyptians" symbolized pagan culture, and just as the Hebrews used these goods, so could "modern"—that is, fifth-century—Christians use Roman culture.

Augustine avoided extremism. He urged Christians to look carefully at Roman culture to see what was good about it and to use that. Conversely, he urged them to avoid what was harmful.

Catholics do not accept a culture that considers abortion a "choice" or accept a rampant materialism that values people more for their possessions than for their virtues.

But Catholics can accept a culture whose care for tsunami victims produced charitable giving at a previously unheard of rate and which slowly but surely has pushed so many diseases into oblivion.

One of my daughters works in a

neonatal unit at a hospital. She told me that thanks to ultrasound machines, more and more people realize that fetuses really are babies—individual persons with a right to life. However inadvertently, this piece of modern technology which is used so commonly in pregnancy today makes some people reconsider having an abortion.

This is not an exception. Thanks to modern communications technology, people in the prosperous Western world have been made aware of the sufferings of people in much of the rest of the world.

Pope Benedict XVI's call for help for the Darfur region of Sudan, for example, resounds more effectively because we cannot avoid what is happening there.

St. Augustine's insight helps us value and promote the goods in our culture.

(Joseph F. Kelly is chairman of the Department of Religious Studies at John Carroll University in University Heights, Ohio.) †

### Discussion Point

## Church history refutes lies

### This Week's Question

Why is it important for Catholics to study the Church's history?

"Because there are multiple challenges and lies told about the Church, like in *The Da Vinci Code*. If we know the history of the Church, we can refute the lies and tell the truth." (Mary Wiss, Pikeville, Ky.)

"It tends to make the story of our religion continue to flow. Everybody likes to know their family beginnings, and it's important because there's truth and tradition there. We're always confident that [our religion] will continue. We've been promised that." (Diane Mathis, Sherwood, Ark.)

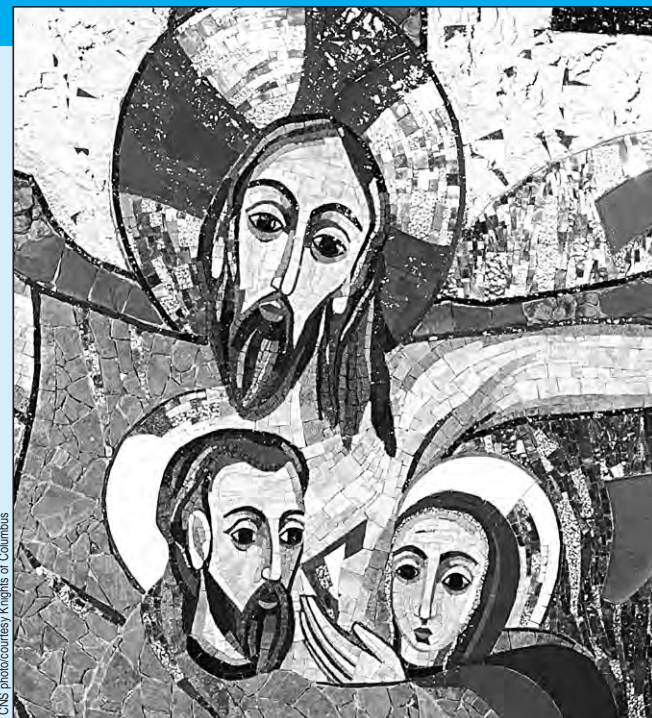
"Because it's part of who we are. It defines how we got to where we are." (Julie Winkler, Memphis, Tenn.)

"To encourage and strengthen their belief that Jesus Christ is present in the Church, renewing the face of the earth, for example, [in] the many, many works of charity over the past two millennia, with Christ indwelling in the saints." (Joe Reynolds, East Lansing, Mich.)

### Lend Us Your Voice

Have you served as a layperson in a special role at the Sunday Eucharist—for example, as lector, extraordinary minister of holy Communion or usher? What preparations did you receive for your role(s)?

To respond for possible publication in an upcoming edition, send your response to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photocourtesy Knights of Columbus

From the Editor Emeritus/John F. Fink

## St. Paul: The Council of Jerusalem

When Paul left Corinth in the year 51 to return briefly (he thought) to Antioch, he took Aquila and Priscilla with him as far as Ephesus.



He apparently had decided to make Ephesus his home base since it was approximately at the center of a circle equidistant from Corinth, Thessalonica and Galatia, with excellent land and sea routes.

Aquila and Priscilla were given the task of starting a Christian community in Ephesus while re-starting their tent-making business in a strange city. Paul asked a lot from his followers.

When he reached Antioch and reported on his successes, he was in for a shock. Members of the mother Church in Jerusalem had gone to Antioch and insisted that Gentile converts had to become Jews, an idea that never entered Paul's mind. He was convinced that Jesus, as the Messiah, was the alternative to the Jewish law. Circumcision and following

the Jewish law, he thought, were completed irrelevant.

After hearing Paul's arguments, the Church in Antioch sent him, Barnabas and Titus (an uncircumcised Gentile convert) to Jerusalem to get this matter cleared up. When they arrived in Jerusalem, Paul was shocked again to find that Peter wasn't the final authority. Instead, there was a committee composed of Peter; James, the brother of Jesus; and John. James was head of the leadership in Jerusalem, and he continued his lifestyle as a Jew.

There then occurred what has been called the Council of Jerusalem, described in Chapter 15 of the Acts of the Apostles. After much debate, Peter sided with Paul, saying, "We believe that we are saved through the grace of Jesus Christ, in the same way as [the Gentiles]."

Finally, James agreed, probably for practical rather than theological considerations. He apparently realized that, while Jewish Christians were first and foremost Jews, circumcised Gentile converts would not really have an attachment to Judaism. They were followers of Christ, not of Moses.

Paul, Barnabas and Titus returned to

Antioch with a letter saying that Gentile converts did not have to be circumcised. But if Paul thought that that settled the matter, he was badly mistaken. Soon, Peter arrived in Antioch to learn more about this community with a mixture of Jews and Gentiles. This was new to him.

Then other Jews from Jerusalem arrived, not just out of curiosity. They were intent on driving a wedge between the Jews and Gentiles, and they did it over the issue of table fellowship. The Jews and Gentiles did not eat together. Even Peter and Barnabas were swept up, as Paul wrote in his Letter to the Galatians (Gal 2:11-14). Paul stood up to them, calling them hypocrites.

This time, Paul lost the battle. The Jewish Christians continued to refuse to have table fellowship with Gentiles. It got so contentious that Paul no longer wanted to be part of the Church of Antioch. He decided to do what he had planned—move to Ephesus and continue his missionary work.

From now on, though, he wouldn't do it under the auspices of Antioch. This was to have repercussions. †

Cornucopia/Cynthia Dewes

## Learning comes with great teaching

The beginning of summer vacation from school seems a good time to reflect on teachers we have known (or know).



Most of us would agree that a good teacher makes all the difference in a child's attitude toward learning.

Of course, times change. Back in the dark ages of my childhood, we spent each year of grade school with one teacher who was responsible for teaching everything from art to geography. And, the teachers were always unmarried women. Only in "junior high" grades seven and eight did we travel from class to class with a separate teacher in each, some of whom were actually men.

Some of my cousins went to one-room schools, where one teacher taught all eight grades. If the teacher was clever—and I imagine she had to be clever—she'd make sure the lesson she presented aloud to some of the pupils was reinforcing the learning of the others.

Recently, we visited a similar Amish school in which one young woman managed a large room of students of all ages,

including some almost as old as she. And they were special-needs students!

Just when many of us may despair about the current state of education, teachers appear on the scene who inspire us by their excellence. One such is a friend who finished her teaching degree after raising a family. She graduated with honors and went on to teach at inner-city public schools.

This woman's class is usually composed of kids from low-income families. They run the gamut from the working poor to the vaguely criminal, from average or above intelligence to undiagnosed disabilities requiring special instruction, from multi-generational households to every kind of marital arrangement or cohabitation. They represent a rainbow of ethnicity and color.

Despite all these prospective handicaps, every year Susan manages to produce a class of kids who show real progress. Although a few are unreachable or just plain unteachable, most of her students end each year knowing how to read, even reading for pleasure, and knowing about the world beyond their own. In short, she's taught them to be intellectually curious.

Another fine teacher is our German son-in-law, who teaches children of many varied backgrounds in a lower economic

suburb of Hamburg. Johannes teaches English and American History to 10th- and 11th-graders, many of whom are the children of immigrant workers.

Johannes turns to his advantage the ethnic and cultural differences of the students that might be obstacles in the classroom. Once, he used the Myers-Briggs personality test to teach his kids that, although some are Muslim and some Christian, some quick-tempered and some passive, some bright and others so-so, all of them have separate gifts to contribute to the class so that together all will learn.

Recently, he dreamed up a unit on "The Simpsons" TV show. The kids learned about American life and humor in a fun way, and also how to find truth hidden in satire. The study reinforced critical thinking without demonizing any nation or viewpoint.

We can only hope and pray that all teachers remain dedicated to the kind of creative teaching that Susan and Johannes employ.

Because someday, their students will be running the world!

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

Faithful Lines/Shirley Vogler Meister

## One Hoosier's words of wisdom for all faiths

On a dusty shelf recently, I found a paper "jacket" meant to protect a 45 rpm record, which was missing.



Printed on the jacket are inspirational words titled "Desiderata," wrongly credited as being found in 1692 in Old Saint Paul's Church in Baltimore, Md. Recent research

proves it was written by Terre Haute, Ind., poet and lawyer Max Ehrmann (1872-1945).

The only connection between "Desiderata" and the Baltimore Episcopal church is that in 1959, the church's rector, the Rev. Frederick Kates, used the poem in devotional materials. Somehow the church's founding date was transferred to the poem.

"Desiderata"—Latin for "Things to be Desired"—is shared here in prose poem style for *Criterion* readers, especially those unfamiliar with it:

"Go placidly amid the noise and the haste and remember what peace there may be in silence. As far as possible, without surrender, be on good terms with all persons.

"Speak your truth quietly and clearly; and listen to others, even to the dull and ignorant; they too have their story. Avoid loud and aggressive persons; they are vexatious to the spirit. If you compare yourself with others, you may become vain or bitter, for always there will be greater and lesser persons than yourself.

"Enjoy your achievements as well as your plans. Keep interested in your own career, however, humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs, for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals, and everywhere life is full of heroism.

"Be yourself. Especially do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment, it is as perennial as the grass. Take kindly the counsel of the years,

gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with dark imaginings. Many fears are born of fatigue and loneliness.

"Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should.

"Therefore be at peace with God, whatever you conceive him to be. And whatever your labors and aspirations, in the noisy confusion of life, keep peace in your soul. With all its sham, drudgery and broken dreams, it is still a beautiful world. Be cheerful. Strive to be happy."

Max Ehrmann copyrighted this in 1927. His widow, Bertha K. Ehrmann, renewed the copyright in 1954. She died in 1962.

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

Faith and Family/Sean Gallagher

## Dive into God's love this summer

We're now in the days of summer—the days that take me back to my childhood when I spent many hot days in our neighbor's pool.



As my thoughts go back in time, the bottom of my feet almost start to feel hot again as I recall quickly skittering barefoot to the pool along the sun-baked sidewalks

of my neighborhood.

I suppose these memories are more vivid for me these days because my 4-year-old son, Michael, has started to take swimming lessons at a nearby YMCA.

A week or so before the lessons started, my wife took Michael to the pool at the facility to get him acclimated to it.

At first, he was scared even to touch the water. Then, when he did get in, he just wanted to hold on to his mommy. Finally, in the days leading up to his first lesson, he was willing to let his feet touch the bottom in the shallow end.

On the day of the first lesson, Michael was ready. As he learned a kicking stroke, a broad smile spread across his face as water splashed all around.

Hopefully, there will be many days of pool-time fun for Michael in the months and years to come—just like there were for me so long ago.

But this summertime sentimental journey is filled with more than just sentiment. There is something that we can learn about the life of faith from scenes of kids jumping into pools on hot July days.

The life of faith is a life of risk. God challenges us to release our tight grip on those things that we think give us comfort. He invites us to trust that he will provide more joy and fulfillment than we could ever imagine when we give away ourselves for the good of others.

We humans don't like such a proposition. We like what we see here and now, and find it hard to believe that something great awaits us on the other side of sacrifice.

It's like when Michael stood frightened at the edge of the pool. Getting in the water seemed scary. How could it be fun?

But mommy was in the pool. So were some of his friends. It can't be all that bad. So he eventually, if still with hesitation, made the plunge.

Although his first fears are in the past, others will likely come. I suspect that when he is asked to take off his flotation device, the anxiety he felt in the past will resurface.

In the past, in our lives of faith, we may have, by the grace of God, jumped into it after overcoming our trepidations.

But then there are new challenges. We may have taken our first few strokes in trusting God more. But he's always asking for more. The more we trust him, the more that we will be bathed in his love.

Just like Jesus 2,000 years ago invited the fisherman Simon to "set out into the deep" (Lk 5:4), God calls us today to immerse ourselves in the depths of his love through a greater and greater trust in him.

His love, if we embrace it, will cast out all our fears.

For us, contentment in our growth of faith and the other virtues is not an option. God always urges us to give more of ourselves, to approach that height and depth of love where we cling only to him.

The deep waters of God's love may seem scary to us, like the deep end of a big pool for a 4-year-old beginning swimmer.

The water of God's love is where our feet can't touch the floor. Fling aside your fears and dive into the abyss of God's love this summer. †

Thirteenth Sunday of Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, July 2, 2006

- Wisdom 1:13-15, 2:23-24
- 2 Corinthians 8:7, 9, 13-15
- Mark 5:21-43

The Book of Wisdom is the source of the first reading.

When this book originally was written, the plight of God's people was not good. They had experienced many difficulties in their history. Among these experiences was the loss of their national independence, resulting in an ongoing humiliation and misery.

Many people had left the Holy Land and made new homes elsewhere. But in these new places, if they retained their ethnic and religious identity, they were virtual outcasts.

It is not surprising, therefore, that the obviously devout author of Wisdom took pains to insist that "God does not make death." God does not design the hardships and terrors that come upon people. The evil wills of people bring these misfortunes upon others.

Nevertheless, God's justice and goodness will prevail. It may be that time is required for the ship of human life to right itself when struck by the strong waves of evil, but the ship will right itself because God's justice ultimately will prevail.

St. Paul's Second Epistle to the Corinthians supplies the second reading.

This reading states a fact that humans, even committed Christians, are inclined to forget. This fact is that the greatest treasure is not stored in vaults, but rather is the knowledge of God and the insights for living that this knowledge produces.

The Apostle continues to say that if anyone has a surplus in the things of this earth, then this surplus should be put at the disposal of those in need.

For its last reading, the Church this weekend offers us a passage from the Gospel of Mark.

It is a collection of two miracle stories. In the first story, a synagogue official, Jairus, comes to Jesus, saying that his daughter is critically ill. There is no reason to assume that desperation has driven Jairus to sincerity and to faith. He was certainly desperate. He feared that his

daughter might die. However, as a synagogue official, he most likely was a religious man.

Always, in the Scripture, religious devotion aided a person. Faith illuminated the mind. Faith eased the way for wisdom. So, in his personal goodness, and in his religious devotion, Jairus was able to recognize the divine power within Jesus.

Jesus, of course, goes to the girl's bedside and heals her. She rises and walks around. Everyone saw her recovery. It was not imaginary.

In the second story, a woman with a chronic hemorrhage approaches Jesus. Discreetly, the Gospel does not precisely describe the hemorrhage, but if it was gynecological in nature, as likely it was, she was by this fact ritually unclean. This factor set her apart outside the community.

Under the same rules, anyone whom she touched also was unclean. However, she touched the garment of Jesus. He allowed it. No earthly circumstance could render the Lord unclean. He was the blameless Son of God.

Jesus realizes her faith. He tells her that her faith has cured her. The hemorrhage stops.

## Reflection

These three readings all remind us that human reasoning can be flawed. In the first reading, attention obliquely is drawn to the fact that some people willingly hurt others on a modest scale or on a great scale. The minds of oppressors are distorted, but oppressors often continue to work their evil will.

Even good people can fail to see that hardships come not from God, but from

## 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](mailto:criterion@archindy.org). †

## Daily Readings

**Monday, July 3**  
Thomas, Apostle  
Ephesians 2:19-22  
Psalm 117:1-2  
John 20:24-29

**Tuesday, July 4**  
Elizabeth of Portugal  
Amos 3:1-8; 4:11-12  
Psalm 5:4-8  
Matthew 8:23-27

**Wednesday, July 5**  
Anthony Mary Zaccaria, priest  
Amos 5:14-15, 21-24  
Psalm 50:7-13, 16-17  
Matthew 8:28-34

**Thursday, July 6**  
Maria Goretti, virgin and martyr  
Amos 7:10-17

Psalm 19:8-11  
Matthew 9:1-8

**Friday, July 7**  
Amos 8:4-6, 9-12  
Psalm 119:2, 10, 20, 30, 40, 131  
Matthew 9:9-13

**Saturday, July 8**  
Amos 9:11-15  
Psalm 85:9, 11-14  
Matthew 9:14-17

**Sunday, July 9**  
Fourteenth Sunday in Ordinary Time  
Ezekiel 2:2-5  
Psalm 123:1-4  
2 Corinthians 12:7-10  
Mark 6:1-6

nature or the evil acts of others.

Paul, in the second reading, reminds us that our priorities easily can be confused.

Finally, St. Mark's Gospel tells us that

sickness and anxiety are part of life.

Jesus possesses the key to eternal life. We access this life by turning to the Lord. However, we must be sincere. Our faith must be real. †

**Question Corner/Fr. John Dietzen**

## Church no longer publishes 'Index of Forbidden Books'

**Q**I recall years ago reading about the "Index of Forbidden Books," a list of books that Catholics were not supposed to read or even own.

What happened to this index? Where might one obtain a current list? (Texas)

**A**The Catholic Church has recognized almost from the beginning that what people read greatly influences their faith, for good or bad.

This is the reason, for example, that Christians always have monitored translations and copies of the sacred Scriptures carefully to make certain they were as accurate as humanly possible.

Some of the most colorful and surprisingly acrimonious documents we possess from early Christianity are letters that flowed between early theologians and saints—notably St. Augustine and St. Jerome—arguing about the most appropriate translation of words in the Bible.

This concern eventually extended to other writings, books relating to religion and Christian religion in particular, which it was judged that Christians should not read, at least without sufficient preparation and background.

The first actual list or "Index of Prohibited Books" was issued in 1557 by the Congregation of the Inquisition.

In 1571, after the Council of Trent, Pope Pius V established a Congregation of the Index to be in charge of the list and keep it updated.

The index continued in one fashion or another up to modern times.

In 1897, Pope Leo XIII placed such duties as controlling the availability of literature more in the hands of diocesan bishops.

Gradually, particularly in the last century, the prohibition against printing, selling, possessing or reading certain books was mitigated and now is repealed altogether.

The 1983 *Code of Canon Law* contains

no provision for a list of prohibited books. There is no such list today.

Approval by proper Church authorities is still required for certain types of publications, either before or after they are printed. These generally include translations and editions of the Bible, liturgical and devotional books, and works intended as texts for religious instruction ("see especially Canons #824-#830").

Although these provisions are considerably less restrictive than previously, the Church understandably continues the same concern for the integrity of our faith. The shift is toward a different understanding of the way that Church law should reflect that concern.

**Q**I have a question about "hell" in the Apostles Creed. A clergyman recently gave a different answer than the one I was taught.

The creed says Jesus "descended into hell." According to the minister, his time in hell was part of the suffering that Jesus endured for our sins. What does this part of the creed mean? (Arkansas)

**A**The belief of Catholics and most other Christians is that the redemptive suffering of Jesus ended at the moment of his death. There was no extension of his Passion in whatever happened after he died.

The word "hell" in the creed does not stand for the "hell of the damned," its usual meaning in current English. It comes from the old Teutonic word "*hela*," which meant a hidden or dark place. In early English literature, it was used to describe any kind of dungeon or pit.

Our word is an English translation of a Latin—and Greek and Hebrew—term for the lower or infernal regions, a place people went after death, with no necessary connotation of reward or punishment.

The presence of "hell" in the creed is misleading, but has been traditional for so long that it hardly will be changed now. †

## My Journey to God

### Lead Me

Death, gently take me by the hand.  
Escort me past the halls of fear.  
Guide me along the path of peace,  
Where there's no need to shed a tear.

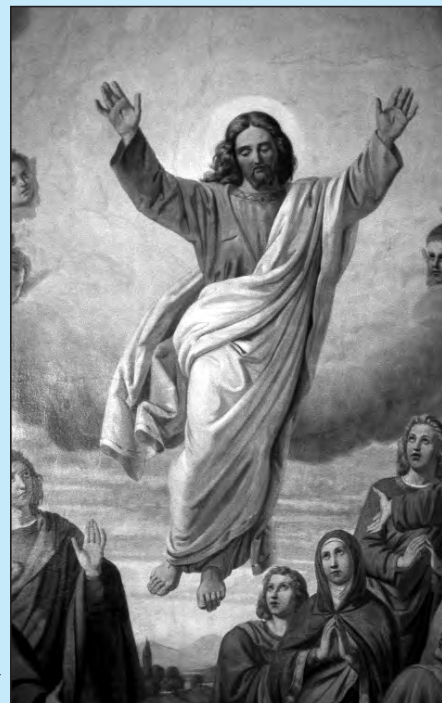
Explain, again, the place I seek  
Is better than the one I know.  
Have patience with me on this walk.  
I may be tired, I may be slow.

Death, sail me on a raft of light,  
Where shadows cannot lurk and hide.  
Reveal the life awaiting me,  
When doubt and gloom are set aside.

Death, with your help, a chapter ends  
With questions answered, pardoned sins.  
Now then, lead me to the threshold.  
Let God's mercy invite me in.

By Beatrice B. Stires

(Beatrice B. Stires is a member of St. Michael Parish in Greenfield. A painting at SS. Peter and Paul Church in Mauren, Liechtenstein, depicts Christ's ascension.)



CNS photo from Crossiers

# 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.

**ASHACK, Grace Teresa**, 82, St. Anne, New Castle, June 19. Wife of Leonard W. Ashack. Mother of Richard and Leonard Ashack II. Sister of Sam Lombardo. Grandmother of

five.

**CERVO, Pauline Louise**, 82, St. Jude, Indianapolis, May 28.

**CLARK, Betty J.**, 74, St. Vincent de Paul, Bedford, June 21. Wife of Kenneth E. Clark. Mother of Kenneth L. Clark. Sister of George Curren. Grandmother of four. Great-grandmother of two.

**DONLEY, Francis W.**, 78, St. Jude, Indianapolis, June 19. Husband of Anna May (Guidos) Brent Donley. Father of Karen Smith. Grandfather of two.

**ELKIN, Robert M.**, 68, St. Philip Neri, Indianapolis, June 19. Father of Ruthanne Eaton, Teresa LeBeau, John,

Joseph and Ronald Elkin. Grandfather of 16. Great-grandfather of three.

**GROVE, Leonore E.**, 89, St. Vincent de Paul, Shelby County, June 12. Mother of William Grove. Grandmother of two. Great-grandmother of two.

**HARKER, Marian Frances**, 81, Immaculate Heart of Mary, Indianapolis, June 8.

**HARNETT, John F.**, 73, St. Charles Borromeo, Bloomington, May 6. Husband of Jane Harnett. Father of Kathleen Barker, Cory, J. Christopher and Kevin Harnett. Brother of Margaret Wolfe. Grandfather of four.

**HERBERG, Richard J.**, 83, Holy Spirit, Indianapolis, June 10. Husband of Janet (Lavelle) Herberg. Father of Joan Koenig, Jeanne Vogt, John and Joseph Herberg. Grandfather of three.

**JAMES, Robert D.**, 79, St. Paul, New Alsace, June 7. Husband of Dorothy Gaynor. Father of Mary Lou Knollman. Grandfather of five.

**JARDINA, Rose M.**, 97, Our Lady of the Most Holy Rosary, Indianapolis, June 21. Aunt of several.

**JONAS, Luella**, 93, St. Elizabeth of Hungary, Cambridge

City, June 17. Mother of Judy Yarwick and Roger Jonas.

**LONGWELL, John W.**, 58, St. Lawrence, Indianapolis, June 10. Brother of Edward and Richard Longwell.

**MANFUSO, Louis J.**, 94, St. Christopher, Indianapolis, May 28. Husband of Minerva Manfuso. Father of Linda Foust and Rita Rader.

**MERCER, Daniel P.**, 19, St. Rose of Lima, Franklin, May 29. Son of Jeff and Pam (Kieffer) Mercer. Brother of Anthony, Jeff and Joe Mercer. Grandson of Roger Mercer, Robert and Martha Kieffer.

**PETERS, Gregory D.**, 42, St. Louis, Batesville, June 18. Father of Clarice Peters. Brother of Sharon Cozart, Gerald, Tyrone and William Peters.

**REILLY, Margaret (Schisla)**, 84, St. Bernadette, Indianapolis, June 21. Wife of Harold H. Reilly. Mother of Patricia Dellinger, Peggy Shockley, Michael and Steven Reilly. Sister of Charles and Robert Schisla. Grandmother of 10. Great-grandmother of 15.

**ROBERTSON, Karen Lee**, 63, Sacred Heart, Clinton, June 14. Wife of Donald Robertson. Mother of Donetta

Domeika. Sister of Gloria Galeener. Grandmother of two. Great-grandmother of two.

**SANFORD, Judy Kay (Stacy)**, 57, St. Lawrence, Lawrenceburg, June 12. Wife of Tim Sanford. Mother of Shelly Benning, Tonya Ross and Tracey Shinkle. Daughter of Frank and Juanita Neurohr. Sister of Angela Ascherman, Connie Colgate, Chris Hall, Monica Neurohr, Linda Rinehart and Larry Stacy.

**SCHUELER, George A., Jr.**, 70, St. Mary, Lanesville, June 6. Father of Kathleen Leuthart, Paul and Ronnie Schueler. Brother of Bernice Barr, Mary Litch and Francis Schueler. Grandfather of six.

**SMITH, Laurie M.**, 43, St. Mary, New Albany, June 12.

Wife of Dennis E. Smith. Stepmother of Edward Smith. Sister of Karen Noel, Rev. Elwood Jr., Rev. Gary and Mitch Whitehouse.

**WAGNER, William F.**, 76, St. Luke, Indianapolis, June 10. Husband of Marilyn Wagner. Father of Mary Kay, Michael, Stephen and William Wagner. Brother of Carolyn Rooney and Marcel Wagner. Grandfather of eight.

**WARMOTH, Margaret C.**, 85, St. Christopher, Indianapolis, June 13. Sister of Mildred Blakney, Dorothy Hunget and Marie Storck.

**WERKE, Edward**, 78, St. Lawrence, Lawrenceburg, June 20. Brother of Wanda and Paul Wernke. †

## Deacon Albert McConahay was charter member of St. Simon Parish

Deacon Albert L. McConahay, who ministered in the Lafayette Diocese and was a charter member of St. Simon the Apostle Parish in Indianapolis, died on May 22 in Lafayette. He was 67.

He was a member of St. Ann

Parish in Lafayette, Ind. He had lived in Indianapolis for most of his life.

Surviving are two daughters, Michelle McConahay and Colleen Deweese; two brothers, Charles and Joseph McConahay; and two grandchildren. †

## U.S. cardinal to retire and remain at Vatican

VATICAN CITY (CNS)—When U.S. Cardinal Edmund C. Szoka retires as president of the commission governing Vatican City State in September, he will be moving out of his apartment at the Vatican governor's palace—but to

another apartment inside the 109-acre city state.

Pope Benedict XVI announced on June 22 that he accepted Cardinal Szoka's resignation, but asked him to remain on the job until Sept. 15 when Archbishop Giovanni Lajolo, the Vatican's foreign minister, will take the helm.

While Cardinal Szoka said he someday might spend part of the year in Rome and part of the year in Detroit, where he served as archbishop, he will stay at the Vatican for at least another year.

"I am a member of five different Vatican congregations, some of which meet every month," Cardinal Szoka said. His responsibilities include serving on the Congregation for Bishops.

While the normal retirement age for a bishop or Vatican official is 75, the cardinals remain members of Vatican congregations and councils until their 80th birthdays. Cardinal Szoka will turn 79 on Sept. 14.

Cardinal Szoka has served at the Vatican for 16 years—seven as president of the Prefecture for the Economic Affairs of the Holy See, the Vatican's budget management office, and nine years as head of the governor's office.

Cardinal Szoka said he is proud to serve the pope and the Church by overseeing extremely worldly Vatican concerns from budget deficits to parking problems.

The Vatican post office, museums, gardeners, police, garbage collectors, fire department, and water, telephone and electrical systems were among Cardinal Szoka's responsibilities.

Under his governorship, a new entrance to the Vatican Museums was completed and two underground parking garages were opened.

Cardinal Szoka also standardized the accounting procedures in all the departments reporting to the governor's office.

The cardinal helped find ways to increase income, cut expenses, overhaul the budgeting process with the help of outside experts and balance the budget. He held press conferences twice a year to explain the budget.

"My goal was to have transparency," he said. †

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# Is God calling?

## Retreat helps teens grow in faith, be open to priesthood

By Sean Gallagher

MORGAN COUNTY—Members of the Bishop Simon Bruté College Seminary community recently took another step in building up a culture of vocations in the archdiocese.

From June 14-17, they served as leaders of the first-ever Bishop Bruté Days, held at the Bradford Woods Outdoor Center in Morgan County.

Father Robert Robeson, rector of the seminary, along with several of the resident seminarians and other adult volunteers, helped 16 teenage boys from seven archdiocesan deaneries grow in their faith and consider a possible call to the priesthood.

The retreat involved outdoor activities, spiritual conferences, group discussion, daily Mass and eucharistic adoration, an opportunity for confession and other forms of prayer.

Father Robeson said he hoped the participants would gain through the retreat “a deeper relationship with Christ and a deeper commitment to whatever their call is.”

During the retreat, Alex Wilson, a homeschooled member of St. Louis Parish in Batesville who will be a high school freshman in the fall, spoke about the positive impact he hoped the experience would have on him.

“I hope that it will ... allow me to be a better son,” Alex said, “a better older brother and a better Catholic and allow me to discern my vocation.”

Colin Robertson, a member of St. Vincent de Paul Parish in Shelby County who will be an eighth-grader in the fall at Waldron Jr./Sr. High School, didn't know any of the other participants before coming, but soon found that he was making friends.



A young man participating in Bishop Bruté Days listens during a spiritual conference. The saying on his T-shirt, “In Hoc Signo Vinces,” (“In this sign you will conquer”) was the episcopal motto of Bishop Bruté.

“I'm learning a lot here, and I'm learning more prayers,” Colin said. “But mainly I think I'm getting more friends and helping them. I think that's the best thing.”

Even though he was just getting to know the other young men on the retreat, Colin said that its atmosphere helped him open up.

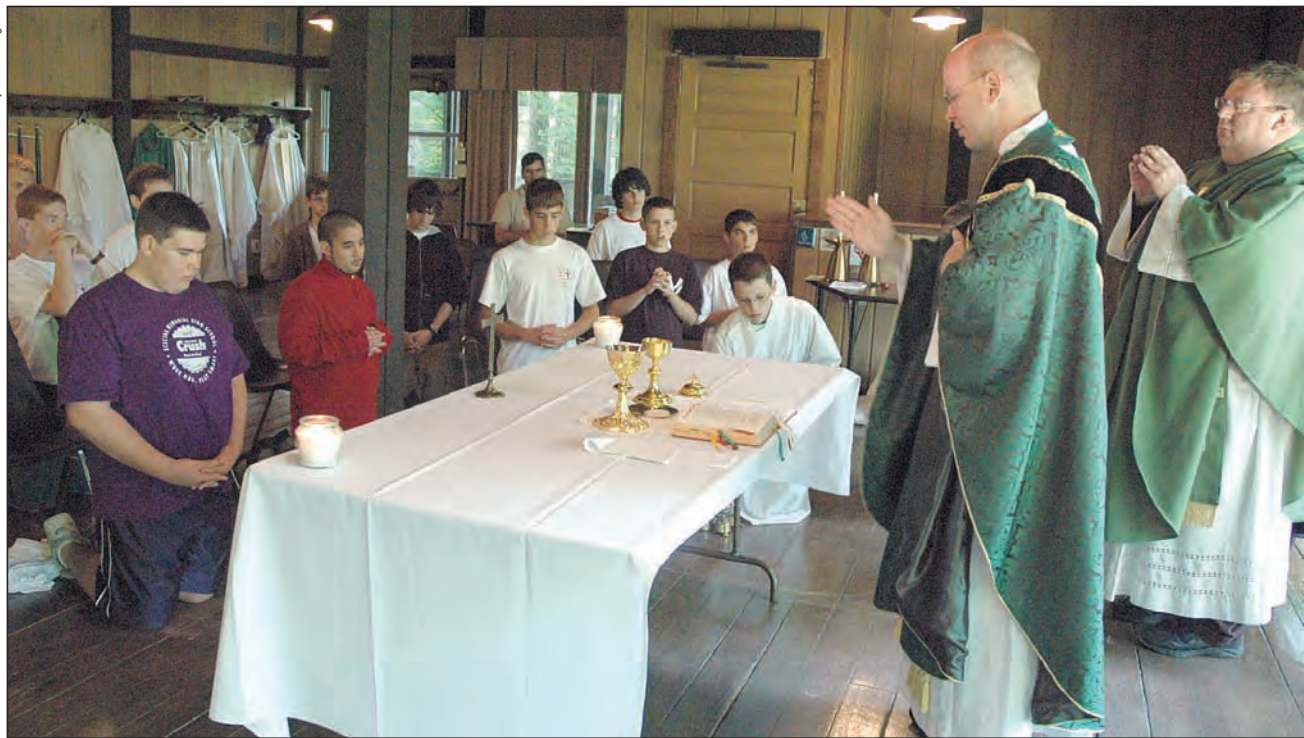
“A lot of times in conversations I just listen to the other people, let them talk it out,” he said. “But in these conversations, I actually get involved with it.”

The retreatants were divided into different teams that competed in athletic activities and trivia contests.

“We give each other moral support, even when we lose or we win,” Colin said. “We just help each other.”

Father Robeson hopes to build on the camaraderie that the retreatants shared by having regular gatherings of young men at Bishop Bruté College Seminary at Marian

Photos by Sean Gallagher



Above, Father Robert Hausladen, associate pastor of St. Pius X Parish in Indianapolis, is joined by Father Robert Robeson, rector of the Bishop Simon Bruté College Seminary at Marian College in Indianapolis, in praying a eucharistic prayer during a Mass on June 15 at the first-ever Bishop Bruté Days, a retreat for young men open to a vocation to the priesthood.



Left, Seminarian David Proctor listens to Colin Robertson, a member of St. Vincent de Paul Parish in Shelby County, during a small group discussion on June 15 during Bishop Bruté Days.

College in Indianapolis.

But the retreat didn't just benefit the young men who participated. It was also uplifting for the seminarians who helped lead it.

“It's been a great experience for me,” said seminarian Kristen Casey. “It's kind of reassured me that there are a lot of young guys that are actually considering or at least open to the vocation of the priesthood.”

A member of St. Barnabas Parish in Indianapolis, Casey recently completed his first year as a resident seminarian at the Bishop Bruté College Seminary.

He said that helping out with the retreat helped him look forward to the kinds of ministry he might do if he is

ultimately ordained to the priesthood.

“Especially in a parish as a young priest, I would love to work with the youth and in youth ministry activities,” Casey said. “And being here, ministering to these kids, talking to them and getting to know them, I think is going to help me learn to do that.”

During the middle of the first Bishop Bruté Days, Casey was already hoping that it would happen again next year.

“This is a great opportunity, and I just pray that we continue to do this in coming years,” he said.

(For more photos, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



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