Pope Francis prays for victims of Oklahoma tornado

VATICAN CITY (CNS)—As the death toll rose from the massive tornado that struck near Oklahoma City on May 20, Pope Francis offered a special prayer for the victims during his early morning Mass on May 21 and later offered his condolences through his Twitter account.

"Let us pray for the victims ... and the missing, especially the children, struck by the violent tornado that hit Oklahoma City yesterday. Hear us, O Lord," the pope said during the prayers of the faithful.

The tornado touched down at about 3 p.m. local time in Oklahoma and reportedly stayed on the ground for more than 40 minutes, leaving a 20-mile path of death and destruction. Dozens of people were reported killed, and the death toll was expected to rise. Two elementary schools were struck by the tornado.

A few hours after the Mass, Pope Francis also used his @Pontifex Twitter account to express his concern for the Oklahoma victims and survivors.

"I am close to the families of all who died in the Oklahoma tornado, especially those who lost young children. Join me in praying for them," he told the 2.5 million people who follow his English-language Twitter account and the 2.4 million who follow his Spanish-language account.

Later, Archbishop Tobin said that the love with which the new priests would carry out their ministry flowed from Jesus Christ.

In light of this reality, the archbishop VATICAN CITY (CNS)—As the death toll rose from the massive tornado that struck near Oklahoma City on May 20, Pope Francis offered a special prayer for the victims during his early morning Mass on May 21 and later offered his condolences through his Twitter account.

"Let us pray for the victims ... and the missing, especially the children, struck by the violent tornado that hit Oklahoma City yesterday. Hear us, O Lord," the pope said during the prayers of the faithful.

The tornado touched down at about 3 p.m. local time in Oklahoma and reportedly stayed on the ground for more than 40 minutes, leaving a 20-mile path of death and destruction. Dozens of people were reported killed, and the death toll was expected to rise. Two elementary schools were struck by the tornado.

A few hours after the Mass, Pope Francis also used his @Pontifex Twitter account to express his concern for the Oklahoma victims and survivors.

"I am close to the families of all who died in the Oklahoma tornado, especially those who lost young children. Join me in praying for them," he told the 2.5 million people who follow his English-language Twitter account and the 2.4 million who follow his Spanish-language account. †

Later, Archbishop Tobin said that the love with which the new priests would carry out their ministry flowed from Jesus Christ.

In light of this reality, the archbishop
encouraged them to remain close to Christ and to “carry out the ministry of Christ the Priest with constant joy and genuine love, attending not to your own concerns but to those of Jesus Christ. “Keep always before your eyes the example of the Good Shepherd who came not to be served but to serve, and who came to seek out and save what was lost,” Archbishop Tobin said.

Although the May 18 ordination was marked by joy, Archbishop Tobin was realistic in referring to the challenges that will lay ahead for the new priests. But he assured them that these obstacles need not overwhelm them, telling them that they can “assume their responsibilities with great confidence since God’s will never takes us to a place where his grace cannot sustain us.”

Father Marcotte said that the joyful thoughts etched into his memory during the ordination will be important for him in the years to come.

“This moment was something that was powerful,” he said. “It will be a day that I will be able to cherish and go back to over and over again whenever I think about how my mind when ever challenges present themselves. It will be good to draw on what’s happened here today.”

A bond that happened on May 18 in the cathedral was also historic for the Archdiocese of Indianapolis. It was the first time that men born in Mexico and in Africa were ordained priests for the Church in central and southern Indiana.

Father Kamwendo, who was born in Tanzania, said the international nature of the ordination highlighted the universality of the Church. He experienced this reality in a concrete way, he said, when he and the other newly ordained priests prayed different parts of the eucharistic prayer.

“You could tell by hearing the different accents,” said Father Kamwendo with a laugh. “It started with Martin with his accent. And then I came in with mine. And then Doug came. That struck me. It really took me to a place where my grace cannot sustain us.”

Although the bilingual ordination Mass was historic for the Church in central and southern Indiana, Father Rodriguez said that it really wasn’t new.

The feast of Pentecost, which was celebrated the day after the ordination, is centered on the coming of the Holy Spirit on the Apostles 2,000 years ago and their subsequent preaching in Jerusalem to people of various languages and cultures from across the Mediterranean.

“It’s a sign of the continuity of the Church,” Father Rodriguez said of the ordination. “Ever since the beginning of the Church, we’ve had different tongues being united in the Church by the Holy Spirit. Ordinations are especially a great time to see it.”

If joy overflowed from the congregation as a whole during the ordination, it filled the hearts of the family members of the new priests even more.

“It was awesome,” he said. Irene Marcotte, mother of Father Marcotte and a member of St. Michael Parish in Greenwood. “It’s hard to put into words how you feel. We’ve been waiting for this moment for six years. Now it’s here and we just feel so blessed.”

The moment will come again for the Marcotte family next year when transitional Deacon David Marcotte, Father Marcotte’s brother, will be ordained a priest. During the May 18 ordination, Deacon Marcotte ritually called out the names of those to be ordained, including his brother.

From his place in the sanctuary, Deacon Marcotte had a good vantage point to see his brother experience the various ordination rituals.

“It was awesome to be able to see all those things take place with my brother, especially to see the archbishop lay his hands upon my brother’s head,” Deacon Marcotte said. “I was filled with joy because I knew that we had just gained another great priest and because I knew this was something that Father Douglas had been desiring for a long time.”

Martin Rodriguez, Father Rodriguez’s father, also witnessed the ordination from up close, seated in the front row of chairs in the cathedral.

“I saw everything,” he said. “But I saw a lot of happy people, too, enjoying it with me. I feel something inside of me in my heart. It’s going boom, boom, boom—really fast. I’m very excited."

Father Rodriguez’s mother, Ninfa, was equally excited.

“It was an emotional adventure, very big,” she said through a translator. “I felt like I was flying in the clouds.”

Josephine Kamwendo, a sister of Father Kamwendo who traveled from Tanzania for the ordination, was also filled with joy during the liturgy.

“I was shivering with excitement,” she said through a translator. “I felt so excited.”

In his opening remarks at the ordination, Archbishop Tobin summed up the joy and sentiments of many who attended the liturgy by saying that “the world will be a better place because of what happens today.”

(To view a video of the May 18 ordination and photo galleries from it, log on to www.HearGodsCall.com. To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.)

The Criterion · 1400 N. Meridian St. • Indianapolis, IN 46206

**Cathedral clergy and choir • Musicians • Sign-language interpreters**

---

**Ordinations are especially a great time to see the power of God’s grace in action.**

The ordinations were especially a great time to see the power of God’s grace in action. Archbishop Tobin summed up the joy and sentiments of many who attended the ordination by saying that “the world will be a better place because of what happens today.”

(To view a video of the May 18 ordination and photo galleries from it, log on to www.HearGodsCall.com. To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.)
Mary Horn received a life-saving message from her mother about giving. "Her gift was huge because as we were growing up that whatever you give, you get back five times in return. I always remembered her philosophy toward giving," she said. “So anytime my husband [Allan] and I have looked at giving to a major campaign, there are situations when—whether through spiritual growth or a financial bonus—something we weren’t expecting came back to us.

Yet, receiving is not what prompted the Horns, members of St. Charles Borromeo Parish in Bloomington, to donate to the “United Catholic Appeal: Christ Our Hope” annual appeal. It was their desire to see the increased potential of their gift when combined with others. “We as an archdiocese, as a central and southern Indiana Church community, can do so much more to help struggling parishes. Catholic education, semiconductor education and more, by pooling our resources,” Horn noted.

The number of Miter Society members who attended a Mass at SS. Peter and Paul Cathedral and a reception held at the Archbishop Edward T. O’Meara Catholic Center, both in Indianapolis, on May 1, was up from 443 in 2008—an increase of more than five times what is given, Horn noted that shared from her mother about receiving “That’s the best reward of all—feeling really good that we are helping someone who needed help.”

“That’s the best reward of all—feeling really good because you helped.”

(For more information on the “United Catholic Appeal: Christ Our Hope” and the Miter Society, or to contribute to the appeal, log on to www.archydioceseindy.org/ChristOurHope. For questions, contact Jolinda Moore, director of annual major giving, at 317-226-1462 or 800-382-9838, ext. 1462.)

Above, Deacon James Miller of the Richmond Catholic Community prepares to proclaim the Gospel during the Miter Society Mass at SS. Peter and Paul Cathedral in Indianapolis on May 1.

Right, Mike and Melissa Gossman of St. Malachi Parish in Brownsburg hold hands during the Our Father at the Miter Society Mass at SS. Peter and Paul Cathedral on May 1.

By Natalie Hoefer

Miter Society members find appeal in helping beyond parish

VATICAN CITY (CNS)—With humor and passion, Pope Francis shared highlights of his personal faith journey and pointed to some key points of his teaching to an enthusiastic crowd of representatives from Catholic lay movements.

At Pentecost vigil, Pope Francis shares personal stories of his faith

At Pentecost vigil, Pope Francis shares personal stories of his faith

By Natalie Hoefer

Pope Francis shared highlights of his personal faith journey and pointed to some key points of his teaching to an enthusiastic crowd of representatives from Catholic lay movements.

At Pentecost vigil, Pope Francis shares personal stories of his faith

By Natalie Hoefer

Pope Francis shares personal stories of his faith

At Pentecost vigil, Pope Francis shares personal stories of his faith

By Natalie Hoefer

At Pentecost vigil, Pope Francis shares personal stories of his faith

At Pentecost vigil, Pope Francis shares personal stories of his faith

By Natalie Hoefer

At Pentecost vigil, Pope Francis shares personal stories of his faith

By Natalie Hoefer

Pope Francis shares personal stories of his faith
Local Church’s diversity on display at priestly ordination on May 18

The spontaneous moment moved the nearly 1,000 people in attendance to enthusiastically applaud with appreciation.

The smiles that filled SS. Peter and Paul Cathedral were genuine, too. But the scene also clearly demonstrated the diversity of the Church in central and southern Indiana.

When Fathers John Kamwendo, Douglas Marcotte and Martin Rodriguez exchanged a sign of peace and embraced after the ordination rite during the May 18 liturgy where they dedicated their lives to Christ as priests, the joyful scene on display put into clear focus how people of different cultures are becoming more common: A desire to serve our Church as priests, the joyful scene on display during the May 18 liturgy where the men that challenges will be a part of their priesthood.

But the scene also clearly demonstrated the diversity of the Church, we’ve had different tongues—to his priestly ministry, it divorces sex from the creation of new life and the unity of a family.

At The Catholic University of America, as at other universities, there should be exact and uncompromising justice for the crime of sexual abuse. At the same time, we want to steer our students toward something better than merely avoiding violence. We want them to embrace virtue and good vice.

Risk managers (accountants and lawyers) want us to be very clear with our followers about what counts as sexual abuse: “Make sure your partner is a willing participant in any sexual activity. Get very every move made. If we’re not explicit about this, they say, we may be guilty under Title IX of creating a hostile environment, and risk losing federal funds.

That makes some sense. But if we do follow the accountants’ and lawyers’ advice, it’s a bit awkward to turn around then say, “But wait—that sexual activity we told you to get consent for? You should not be doing it at all.”

There is no logical inconsistency between the goals of preventing sexual violence and promoting chastity. The two are actually quite harmonious. The awkwardness in explaining this arises because our culture doesn’t want to hear the message it needs. It wants to prevent violence while preserving promiscuity. It is forbidden to consider that for some subset of the population, the latter can lead to the former.

Casual sex is a disordered activity. If you engage in it, it creates terrible habits in you and degrades your partner. So it will also create a sense of entitlement to sex without commitment. And this sense of entitlement is quite dangerous. To discuss such topics as date rape without providing this context is to play a game of pretend.

Like all virtues, chastity produces good habits in those who practice it. The opposite is true. The only way out of the current “culture of death” is for this nation to accept the full implication of divine and natural law. The value of human life is created by God at the moment of conception. And, according to God’s moral law, each unique and valuable human life is a gift from God.

I salute constitutional amendment efforts under way in several states to recognize personhood at conception, and urge citizens of this state to strongly support such efforts. Surely this nation—blessed beyond any other—should be the first to banish infanticide.

When do we become a human being?

It is perhaps a sad indicator of the depth of a moral vacuum into which we have descended that recently Marc Thiesen of the American Enterprise Institute found it necessary to argue that a baby born alive after a failed abortion attempt should be spared execution at that point.

One thinks that Thiesen is making an unnecessary argument, he cites the recent gruesome statistic of at least seven born alive infants murdered by Philadelphia abortionist Kermit Gosnell.

Even more disturbing was Thiesen’s conclusion: two biologists who argued that if the attempted abortion was somehow “ethically permissible,” then the post-delivery murder of the infant should also be.

In such cases, they point out the term “infanticide” is inadequate because the “moral status” of that particular infant is only comparable to that of a fetus. The utter moral depravity of their point goes beyond words.

The key issue here, of course, is the question of when a human life begins. Arbitrary and conflicting legal and moral arguments regarding this issue have swirled around ever since the horrifically misguided 1973 Roe v. Wade U.S. Supreme Court decision in which seven unelected men decided that a “right to privacy” somehow justified the killing of a human being in the womb.

It is almost impossible to understand how the highest court in the land could so easily trump the most fundamental right of all—the right to life—without seriously compromising the equally fundamental question of when human life actually begins.

The question of whether we as a nation move away from the current “culture of death” is for this nation to accept the full implication of divine and natural law. The value of human life is a gift from God at the moment of conception. And, according to God’s moral law, each unique and valuable human life is a gift from God.

At The Catholic University of America, where I serve as president, we have been working on some revisions to our code of student conduct.

We’re finding that it’s challenging because we need to send students two different messages if this can at times clash awkwardly. It remains to sexual abuse—rape, sexual assault, sexual battery. The message bears early obvious. It is both a crime and a sin against justice and charity. Its distinguishing mark is a element of coercion—of forcing sex on an unwilling victim.

Sexual abuse is not only forbidden by state criminal law. It is also addressed by federal laws that apply to colleges—Title IX, the Violence Against Women Act, and the Clery Act, which requires colleges to report sex offenses near campus.

College student conduct codes will usually tell students that the difference between sex and sexual abuse is the element of consent. And they will use a format something like this to define consent: “Consent is informed, freely given, mutually understandable words or actions that indicate a willingness to participate in sexual activity.”

But that’s not the end of the story from a Catholic perspective. Consent at sexual abuse—rape, sexual assault, sexual battery. The message bears early obvious. It is both a crime and a sin against justice and charity. Its distinguishing mark is a element of coercion—of forcing sex on an unwilling victim.

Sexual abuse is not only forbidden by state criminal law. It is also addressed by federal laws that apply to colleges—Title IX, the Violence Against Women Act, and the Clery Act, which requires colleges to report sex offenses near campus.

It is almost impossible to understand how the highest court in the land could so easily trump the most fundamental right of all—the right to life—without seriously compromising the equally fundamental question of when human life actually begins.

The question of whether we as a nation move away from the current “culture of death” is for this nation to accept the full implication of divine and natural law. The value of human life is a gift from God at the moment of conception. And, according to God’s moral law, each unique and valuable human life is a gift from God.

I salute constitutional amendment efforts under way in several states to recognize personhood at conception, and urge citizens of this state to strongly support such efforts. Surely this nation—blessed beyond any other—should be the first to banish infanticide.

When do we become a human being?

It is perhaps a sad indicator of the depth of a moral vacuum into which we have descended that recently Marc Thiesen of the American Enterprise Institute found it necessary to argue that a baby born alive after a failed abortion attempt should be spared execution at that point.

One thinks that Thiesen is making an unnecessary argument, he cites the recent gruesome statistic of at least seven born alive infants murdered by Philadelphia abortionist Kermit Gosnell.

Even more disturbing was Thiesen’s conclusion: two biologists who argued that if the attempted abortion was somehow “ethically permissible,” then the post-delivery murder of the infant should also be.

In such cases, they point out the term “infanticide” is inadequate because the “moral status” of that particular infant is only comparable to that of a fetus. The utter moral depravity of their point goes beyond words.

The key issue here, of course, is the question of when a human life begins. Arbitrary and conflicting legal and moral arguments regarding this issue have swirled around ever since the horrifically misguided 1973 Roe v. Wade U.S. Supreme Court decision in which seven unelected men decided that a “right to privacy” somehow justified the killing of a human being in the womb.

It is almost impossible to understand how the highest court in the land could so easily trump the most fundamental right of all—the right to life—without seriously compromising the equally fundamental question of when human life actually begins.

The question of whether we as a nation move away from the current “culture of death” is for this nation to accept the full implication of divine and natural law. The value of human life is a gift from God at the moment of conception. And, according to God’s moral law, each unique and valuable human life is a gift from God.
Mary Jo Reed, President of F.A. Wilhelm Construction in Nashville, as the first place she spent away from home. "It was a wonderful experience, and I didn't want my girls worried about me."

Kenney is now part of another family tradition. He is the son of F.A. Wilhelm, and his wife, Phil Kenney, have five children: Phil Jr., John, Jim, Tim, and Mary. "I love it when I see the kids not getting down and feeling they can count on her in the tough times. She even kept her commitments on one of the most devastating days of her life."

"That's a term that's been going around Little Flower," Clegg says. "It's a great idea to start a new tradition combining sports and faith."

"That's the ultimate of something positive coming from something bad."

"I love it when I see the kids not getting down and feeling they can count on her in the tough times. She even kept her commitments on one of the most devastating days of her life."
Senior pose

Senior track and field members from seven area Catholic high schools pose at the All-Catholic meet held at St. Theodore Guerin High School in Noblesville in the Lafayette Diocese on April 25. In addition to St. Theodore Guerin High School, students are shown from Bishop Chatard High School, Brebeuf Jesuit Preparatory School, Cardinal Ritter Jr./Sr. High School, Cathedral High School, Father Thomas Moreca Memorial High School and Roncalli High School, all in Indianapolis.

Sign of spring

Third-grade students at St. Mark School in Indianapolis prepare the school’s garden for spring planting on May 1. Students plant cabbage in the garden to be used when the school’s eighth-grade students volunteer at the Cathedral Soup Kitchen in Indianapolis.

Events Calendar

May 25
St. John the Evangelist Church, 120 W. Georgia St., Indianapolis. Rosary procession, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful@2016@gmail.com.

May 27

May 30–June 7
Sacred Heart of Jesus Church, 1550 Union St., Indianapolis. Nine-day Novena to Honor the Sacred Heart of Jesus in the Year of Faith, 6:30 p.m. each day. Information: 317-638-5551.

June 2
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. St. Agnes Academy All-Class Mass and Reunion, 10:30 a.m., brunch following Mass at the Riviera Club, 5640 N. Illinois St., Indianapolis. RSVP by May 30. Information: 765-932-2873.

June 4
St. Monica Parish, Parish Ministry Center, 6131 N. Michigan Road, Indianapolis. Catholic Adult Fellowship, for all Catholics age 21 and over. “Women in the Bible” dramatic presentation by Sandra Hartlieb. Event is free, but good will offerings accepted for prison outreach ministry.

June 5
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Sodu Seniors, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome: 6:30 p.m. Information: 317-370-1189.

June 8
St. Rick Parish, Family Life Center, 5035 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-5670 or cjtwoshoe@comcast.net.

June 10

June 11

Retreats and Programs

May 17-19
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Tobit Weekend, registration fee $286 includes program, meals and overnight accommodations. Information: www.archindy.org/fatima.

May 24-26

May 19
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Pre Cana Conference, 1-1:30 p.m., $45 fee per couple. Registration: www.archindy.org/fatima.

May 24-26

Former St. Francis de Sales School to hold second all-school reunion

The former St. Francis de Sales School in Indianapolis will hold its second all-school reunion at the parish life center at Our Lady of the Greenwood Parish, 399 S. Meridian St. in Greenwood. At noon on July 13. Information: 317-410-4870.

Israeli economist to give lecture on May 29 in Indianapolis

The Indianapolis Jewish Community Relations Council is hosting a lecture by renowned Israeli economist Yaacov Fisher at the Bureau of Jewish Education, 6711 Hoover Road in Indianapolis, at 7 p.m. on May 29.

The talk will address the interplay between business, society and policy-making in Israel; current geo-political happenings unfolding in the Middle East against the backdrop of Israel’s newly elected government; and pressing social issues.

Yaacov Fisher is recognized as a leading expert on analyzing the Israeli economy against the backdrop of the current political landscape. He has served on the boards of major international investment firms, and was recently appointed a member of Israel’s Public Advisory Council for Statistics. For more information, call 317-255-3124.

Speedway ministry

Andrew Eutsler, center, Indianapolis Motor Speedway Kids Club alumni and a member of St. Bernard Parish in Crawfordsville in the Lafayette Diocese, presents a proclamation from Gov. Mike Pence to IndyCar Ministry chaplain Father Glenn O’Connor, left, and director and chaplain Bob Hills, in the Media Center at the Indianapolis Motor Speedway on May 12. Father O’Connor is pastor of St. Susanna Parish in Plainfield, and has been a pit crew member at the Indianapolis 500 since 1975. Pence designated May 27 as “IndyCar Ministry Day” in recognition of the “Indy 500 Breakfast” that the organization sponsors. This year’s breakfast will be held in the Pavilion Building on the Indianapolis Motor Speedway grounds at 8 a.m. on May 25.

Featured at the breakfast will be legendary drivers Johnny Rutherford and Parnelli Jones, and current drivers Conor Daly and Alex Tagliani. Tickets for the breakfast are $125 per person, or $1,000 for a table of 10. For more information or to register for tickets, log on to www.indycarministry.com and click on “Breakfast.”
Tornadoes exact deadly toll in Oklahoma; area needs ‘a lot of prayers’

OKLAHOMA CITY (CNS)—Even after the initial death toll was cut by more than half, the human and material devastation of a string of tornadoes that ripped through areas of the Archdiocese of Oklahoma City on May 19-20 was incalculable.

“Our first concern is for the victims who have lost their lives or loved ones and suffered injury or loss of property,” said a May 21 statement by Archbishop Paul S. Coakley of Oklahoma City.

“We are moved by the efforts of the first responders who have put their own lives on hold to help in this time of need. We owe them a debt of gratitude and assure them of our prayers,” Archbishop Coakley said in his statement.

St. Andrew the Apostle Church in Moore, an Oklahoma City suburb that bore the brunt of the EF-4 tornado that hit mid-afternoon on May 20, was reported to have been spared, although it had lost its telephone service in the wake of the twister.

The revised number of those confirmed dead stood at 24, including at least seven children, as of midday on May 21, down from the original estimate of 51. A spokeswoman for the Oklahoma City medical examiner at one point had put the death toll at 91 with more than 140 injured, nearly half of them children.

Officials with the Society of St. Vincent de Paul were expected to arrive in Norman by midday on May 21 to meet with members of the society’s local conferences in the Archdiocese of Oklahoma City to assess needs of tornado victims throughout the state.

“We’re trying to make a determination of unmet needs and what our appeal will be,” Elvis D箸h-Disco-Shearer, executive director of the society’s south-central region, told Catholic News Service as her three-member team traveled from West, Texas, where she was assisting families who lost homes in a mammoth fertilizer factory explosion on April 17.

“We go in and work with the local authorities and integrate into the process. Within the first 24 hours, it’s a fact-finding mission to determine where we can be most effective,” she said.

Planners at the agency to bring in specialists in a rapid response team, she added. Disco-Shearer has been scrambling of late. Her office also was assisting families in the north Texas communities of Granbury and Cleburne struck by violent tornadoes in mid-May.

“In the south-central region, we certainly need a lot of prayers right now,” she said.

“Catholic Charities OKC and we as an archdiocese will work with many others to ensure a smooth and comprehensive response not only to the immediate needs of those affected by the violent storms, but also to their long-term needs as they rebuild their lives,” Archbishop Coakley said in his statement.

“We’re there for the long term, and we’re usually the last ones to leave,”

Catholic Charities of the Archdiocese of Oklahoma City planned to send teams into the ravaged areas as soon as possible, said Sonny Wilkinson, associate director for mission advancement.

In addition to Moore, Wilkinson said teams were planning to head to Edmond and Shawnee.

“None of our parishes suffered any damage,” he said. “We’ll do the assessment and help with immediate needs.”

Meanwhile, Catholic Charities USA’s disaster response program has contacted the local agency asking about the assistance it can offer, but Wilkinson said he will not know what is needed until the initial assessments are made.

“They’ve been great in offering assistance,” he said. “We haven’t asked them to come, but I imagine that is on the horizon.

“We’ve heard from Catholic Charities in Joplin [Mo.], Tulsa, [Okla.] Las Vegas, [and] Baton Rouge [La.]. The Catholic Charities network is really responding to this and wanting to help.

Nationally, the Knights of Columbus has sent $10,000 to the Oklahoma state council to assist with the relief effort.

The organization said in a May 21 statement it is waiting for recovery efforts to “calm down” before sending in a team to assess how else it might respond.

“We are with the people of Oklahoma today. And we will back up those prayers with deeds for as long as it takes,” President Barack Obama said in remarks at the White House on May 21, a day after he signed a major disaster declaration covering the state of Oklahoma and committing federal aid and resources to five Oklahoma counties.

“As a nation, our full focus right now is on the urgent work of rescue, and the hard work of recovery and rebuilding that lies ahead,” Obama said.

“There are homes and schools to rebuild, businesses and hospitals to reopen, there are parents to console, first responders to comfort, and, of course, frightened children who will need our continued love and attention,” he added.

What was in the news on May 24, 1963? An ailing pope, the world’s fair and a Supreme Court ruling on sit-in protests in four southern states

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion.

Here are some of the items from the May 24, 1963, issue of The Criterion:

• Ribicoff offers plan to end impasse on Church school aid
• Three mun supervisors planned to School Office
• In New Albany: Archdiocese to dedicate new reti residence
• High schools to graduate 1, 214 seniors
• West Baden announces Nuclear War Institute
• Marian College seeking zoning on Stokely estate
• Pope calls missionaries as ‘real men of peace’
• Collection for Vatican Pavilion to be taken up

Sunday, May 26

Catholic Herald地形的 hazard will be given an opportunity this Sunday to contribute to a special fund
to finance the construction of a Vatican Pavilion for the 1964 New York World’s Fair. A collection for this purpose will be taken up in all churches in the United States. . . . Centerpiece of the Pavilion will be Michaelangelo’s celebrated Pietà, which Pope John XXIII has permitted to be placed on exhibit.”

• Pope ailing

“VATICAN CITY—Pope John, suffering from a recurrence of a gastric ailment and anemia, appeared briefly at the windows of his Vatican apartments Thursday to give his traditional Ascension Day blessing. Looking wan and drawn, the pontiff recited the ‘Regina Coeli’ and gave his blessing. He no longer has the papa who has been ill for all the past several days, was forced to cancel his Wednesday general audience. Doctors have been in attendance since. He is reported to have received a blood transfusion on Wednesday night.”

• No early answer seen in Mindszent case
• An exclusive club for wealthy nations?
• Interior views of retirement home in New Albany
• America editorial encyclical translation

• Rags Church music as ‘dull, isolated’
• Church growing in Latin America
• St. Christopher captures title in boys’ track meet
• Text of winning essays in annual Serra contest
• Why classify movies?
• Kennedy’s trip to Vatican recalls Wilson, Ike visits
• High Court upholds legality of ‘sit-ins’

WASHINGTON—The U.S. Supreme Court has reversed the convictions of lunch counter sit-in demonstrators in four southern states and held that convictions “commanded . . . by the voice of the state directing segregated service cannot stand. Conceding, as it has before, that private segregation lies beyond the reach of the 14th Amendment’s equal protection clause, the court nevertheless found that the lunch counter sit-in cases—from South Carolina, Louisiana, Alabama and North Carolina—all involved a state policy of segregation.”

• Seen race issue now in conscience ‘tribunal’

(Read all of these stories from our May 24, 1963, issue by logging on to our archives at www.CriterionOnline.com.)
Above, Annette "Mickey" Lentz, archdiocesan chancellor, proclaims the second reading during the ordination Mass on May 18.

Top photo, Archbishop Joseph W. Tobin, second from right, poses on May 18 in the rectory of SS. Peter and Paul Cathedral in Indianapolis with newly ordained Fathers Martin Rodriguez, left, Douglas Marcotte and John Kamwendo. Archbishop Tobin ordained the three during an ordination Mass that day at the cathedral.

Top photo: Photo by Sean Gallagher

Teri Schaeffer, left, and Elicer de la Cerda lead the singing of the responsorial psalm during the May 18 ordination Mass. Schaeffer and de la Cerda are, respectively, members of St. Monica and St. Mary parishes, both in Indianapolis.

Father Aaron Jenkins presents Father Douglas Marcotte with his stole as the newly ordained priest puts on priestly vestments for the first time.

Bill and Irene Marcotte, parents of Father Douglas Marcotte, hold hands during the May 18 Mass in which their son was ordained a priest.

Sister Judith Ayers, who lives a life consecrated to God outside of a religious order, presents Father Martin Rodriguez with a gift at the reception following the May 18 ordination Mass.

Three men dedicate their lives to Christ as priests

Brimming with joy


Left, transitional Deacon Martin Rodriguez, left, sings the opening hymn of the ordination Mass. Joining Deacon Rodriguez are his parents Ninfa and Martin Rodriguez and his brother, Victor Rodriguez.

Left, transitional Deacon Douglas Marcotte, center, is joined by his parents Irene, left, and Bill Marcotte during the ordination Mass. Irene and Bill are members of St. Michael Parish in Greenfield.


Left, transitional Deacon John Kamwendo, right, is joined by his sister, Josephine Kamwendo, center, and Margaret Mwingira, a relative, during the May 18 ordination Mass. Mwingira, a graduate student at Indiana University in Bloomington, is a member of St. Charles Borromeo Parish in Bloomington.

Left, transitional Deacon John Kamwendo, second from right, pledges obedience to Archbishop Joseph W. Tobin and his successors while ritually placing his hands in the hands of the archbishop during the ordination Mass. Assisting at the Mass are Father Patrick Beidelman, archdiocesan director of Stamps, second from left, and seminarian Vincent DiFronzo, second from right, a member of St. Monica Parish in Indianapolis.
In the footsteps of Junipero Serra: California missions pilgrimage

By Thomas J. Rillo
Special to The Criterion

CALIFORNIA—One does not have to travel abroad to go on a pilgrimage. There are places in the United States that make a pilgrimage possible.

Saint Meinrad Archabbey in St. Meinrad sponsored such a pilgrimage last October to holy sites in California. Benedictine Brother Maurus Zoeller, a monk of Saint Meinrad Archabbey, hosted the trip. In all, 30 pilgrims from Indiana, Kentucky and Ohio participated, myself included.

The pilgrimage began in San Diego, where the pilgrims learned the history of the founding of the state’s missions.

Blessed Junipero Serra, a Franciscan priest in the 18th century, was the driving force in the Spanish colonization of what is now California. Known as the “Apostle of California,” he helped establish several missions across the state that helped bring the faith to Native Americans in the area.

Three other priests—Francisco Palou, Juan Crespi and Fermin Lasuen—were assigned to help him. The Church was responsible for the religious conversion of the indigenous people, and the Spanish government was responsible for the acquisition of land for the king of Spain. There were a total of 21 missions founded in the mission chain between 1769 and 1823.

We visited 11 of these missions on our pilgrimage, beginning the first day with a visit to Mission San Diego de Alcala, known as the “Mother of the Missions.” It was the first mission founded by Father Serra. The mission was a glistening white structure situated on a hillside. It was founded on July 16, 1769, and was later destroyed by Native Americans. Father Serra returned to the mission in 1776, and began to restore the church and mission buildings.

We next traveled to Prince of Peace Abbey in Oceanside, Calif., which was founded by Saint Meinrad Archabbey in 1957. The abbey’s church was designed by Benedictine Father Gabriel Chavez de la Mora, a monk from Mexico City, who also was an architect. It features an impressive icon on the wall behind the altar painted by Father Gabriel.

Dedicated on Oct. 21, 1987, the church is marked by colorful stained glass windows that span entire walls. Leaving Prince of Peace Abbey, the group traveled to San Luis Rey Mission, the “King of the Missions.” Of all the missions, San Luis Rey was and remains the largest. Construction of the present church there began in 1811. It was the first mission to make fire resistant red clay roof tiles that we observed throughout California on modern buildings. It was the fifth mission and was founded on Sept. 1, 1772, by Father Serra. It was destroyed by the 1812 earthquake and tidal waves destroyed the church. It was rebuilt in 1815.

The next day, we traveled to the majestic Santa Barbara Mission, also known as the “Queen of the Missions.” Santa Barbara Mission was founded by Father Fermin Lasuen. He became Father Serra’s successor in leading the California missions. The early churches of this mission were frequently destroyed by earthquakes and then rebuilt. It is famous for its Romanesque architecture and magnificent views.

We enjoyed a short visit to Solvang, a jewel of a town with a Danish heritage. It is famous for its baked goods. After a Danish lunch, we traveled to Santa Inez Mission. It was the 19th mission and was named for St. Agnes. It is probably the prettiest of all the missions. It is called “Hidden Gem of the Missions.” Father Estaban Tapis founded the mission on Sept. 17, 1804, in Solvang. The original buildings were damaged by the earthquake of 1812 and rebuilt.

The next morning, we journeyed to La Purisma Concepcion Mission. It is today a 906-acre state historic park that has been restored to an authentic working mission complete with animals, tallow works, a weavery, and an olive crusher. The mission was founded by Father Fermin Lasuen in 1787. After the earthquake of 1812, the mission was relocated five miles to the east.

Top photo, pictured is La Purisima Concepcion Mission in California. Shown is a statue of Blessed Junipero Serra.

The interpretative center was outstanding.

Our next destination was San Luis Obispo Mission. It was the first mission to make fire resistant red clay roof tiles that we observed throughout California on modern buildings. It was the fifth mission and was founded on Sept. 1, 1772, by Father Serra. It is located in the “Valley of the Bears,” which got its name from the many bears that inhabited the area. The bears were hunted and the meat shared with other missions and with the Native Americans, who appreciated the work of the missions.

The next day, we journeyed along El Camino Real, “The Royal Highway” that was the road along which the 21 missions were built. Our first stop was the San Juan Capistrano Mission. It is known for the mysterious arrival and departure of swallows.

They arrive on March 19 every year. This mission was established on Oct. 30, 1775, by Father Fermin Lauren. It is the seventh mission in the chain of missions, and it is famous for its beautiful gardens. It is known as the “Jewel of the Missions.” The great stone church is the largest of the mission churches, and it took nine years to build it.

Continuing our journey, we made our way to Mission Buenaventura, which was called “Mission by the Sea.” On March 31, 1782—Easter Sunday—Father Serra raised a cross and celebrated Mass to found his ninth and final mission. It was named for St. Bonaventure.

The first mission church there burned and the second was abandoned during construction because the entrance door gave way. The present church was started in 1792 and finished in 1809. An earthquake in 1812 and tidal waves destroyed the church. It was rebuilt in 1815.

The next day, we traveled to the majestic Santa Barbara Mission, also known as the “Queen of the Missions.” Santa Barbara Mission was founded by Father Fermin Lasuen. He became Father Serra’s successor in leading the California missions. The early churches of this mission were frequently destroyed by earthquakes and then rebuilt. It is famous for its Romanesque architecture and magnificent views.

We enjoyed a short visit to Solvang, a jewel of a town with a Danish heritage. It is famous for its baked goods. After a Danish lunch, we traveled to Santa Inez Mission. It was the 19th mission and was named for St. Agnes. It is probably the prettiest of all the missions. It is called “Hidden Gem of the Missions.” Father Estaban Tapis founded the mission on Sept. 17, 1804, in Solvang. The original buildings were damaged by the earthquake of 1812 and rebuilt.

The next morning, we journeyed to La Purisma Concepcion Mission. It is today a 906-acre state historic park that has been restored to an authentic working mission complete with animals, tallow works, a weavery, and an olive crusher. The mission was founded by Father Fermin Lasuen in 1787. After the earthquake of 1812, the mission was relocated five miles to the east.

The interpretative center was outstanding.

Our next destination was San Luis Obispo Mission. It was the first mission to make fire resistant red clay roof tiles that we observed throughout California on modern buildings. It was the fifth mission and was founded on Sept. 1, 1772, by Father Serra. It is located in the “Valley of the Bears,” which got its name from the many bears that inhabited the area. The bears were hunted and the meat shared with other missions and with the Native Americans, who appreciated the work of the missions.

See MISIONS, page 3B
May 22
St. John the Baptist Parish, Starlight, 8310 St. John Road, Floyds Knobs. “Strawberry Festival Picnic,” 8 a.m.-8 p.m., strawberry shortcake, chicken dinner. Information: 812-923-5785.

May 30-June 1
St. Rose of Lima Parish, 8144 W. U.S. Hwy. 40, Knightstown. Yard sale, St. Rose Men’s Club, food tent, 8 a.m.-5 p.m. Information: 765-238-7825.

May 31-June 1
St. Rose of Lima Parish, 114 Lancelot Dr, Franklin. Garage sale, Fri. 8 a.m.-7 p.m.; festival, 4-11 p.m.; K of C Fish fry, “Polka Boy,” 7-11 p.m. Garage sale, Sat. 8 a.m-4 p.m.; festival, noon-9 p.m.; FFA pork chop dinner. Information: 731-738-3929.

June 1-June 31
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. Rummage sale, 8 a.m.-4 p.m. Information: 317-357-8352.

June 1-30
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. “Summertime,” Fri. 5-11 p.m., Sat. 3:11 p.m.-Sun., 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

June 1
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. African Catholic Mass, 3 p.m. Information: 317-652-9349.

June 6-8
St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, rides, games, entertainment, food, $10 cover charge includes food and tickets. Information: 317-826-6000.

June 6

June 7-9
St. Louis School, 17 St. Louis Place, Batesville. Rummage sale, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m. with half-price sale noon-4 p.m., Sun. 8:30 a.m.-1:30 p.m., $1 bag sale. Information: 812-934-3204.

June 8
St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. “3rd Annual KnobsFest 2013,” music, bounce house, quilts, fried chicken and ham dinners, noon-8 p.m., live band 9 p.m.-midnight. Information: 812-923-3011.

June 9

June 10-22
St. Jude Parish, 5335 McFarland Road, Indianapolis. “Summer Festival,” Thurs., 5-10 p.m., Fri., 5-11 p.m., Sat., Father Carlson’s dinner, Fri., Iaria’s Italian food. Sat., fried chicken dinner, food, games, rides. Information: 317-786-4371.

June 11-21

June 12
St. Nicholas Parish, 6461 E. St. Nicholas Drive, Summit. Parish picnic, fried chicken and roast beef dinners, famous turtle soup, games, 11 a.m.-6 p.m. Information: 812-623-2964.

June 12
St. Joseph parish picnic held at Harrison County Fairgrounds, 341 S. Capitol Ave., Corydon. 10 a.m.-3:30 p.m., food, games. Information: 812-738-2742.

June 13
St. Maurice Parish, Decatur County, 1963 N. John St., Fortville. Parish picnic, 10 a.m.-3 p.m., chicken and roast beef dinners, quilt tent, food, games. Information: 317-357-1200.

June 13
St. Paul Parish, 824 Jefferson St., Tell City. Parish picnic, 11 a.m.-5 p.m., chicken and roast beef dinners, for all ages. Information: 812-457-7994.

June 13-15

June 13-15
St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. Parish festival, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. 5 p.m.-midnight, rides, food, music, Information: 317-356-8676.

June 13
St. Bernadette Parish, 4388 E. Fletcher Ave., Indianapolis. Parish festival, Thurs. 5-10 p.m., Fri. and Sat. 5 p.m.-midnight, rides, food, music, Information: 317-787-8246.

June 13
St. Susanna Parish, 1210 E. Main St., Plainfield. Parish Festival, rides, food, games, Thurs. 6-10 p.m., Fri. 6-11 p.m., Sat. 4:30 p.m.-midnight. Information: 317-839-3333.

June 14
September 6-8
St. Mary Parish, 212 Washington St., North Vernon. Parish festival, rides, music, silent auction, dinners. Fri. 5 p.m.-midnight, Sat. 9 a.m.-midnight, Sun. 10 a.m.-6 p.m. Information: 812-346-3604.

September 7

September 7-8
St. Michael Parish, 145 S. Michael Blvd., Brookville. “Fall Fest,” pulled pork Sat. 4-8 p.m., family-style fried chicken dinner Sun. 11 a.m.-3 p.m., yard sale, food, silent auction. Information: 765-647-5462.

September 8
St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. “Fall Festival,” music, dance, 8 a.m.-6 p.m., chicken dinner, Sun. 11 a.m.-1:30 p.m. Information: 765-932-2588.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. “Harvest Celebration,” chicken dinner, baked goods, quilt raffle, 11 a.m.-5 p.m. Information: 812-282-2677.


September 14
St. Anne Parish, 102 N. 19th St., New Castle. “Fall Bazaar,” 8 a.m.-2 p.m., crafts, bookstore, rummage sale. Information: 765-529-0933.

September 15
St. Michael Parish, 101 S. Michael Drive, Charlestown. “Septemberfest,” fried chicken dinner, quilts, games, silent auction, 11 a.m.-4 p.m. Information: 812-256-3200.

St. Louis Parish, 136 E. St. Louis Place, Batesville. “Fall Festival,” 11 a.m.-6 p.m., food, raffle. Information: 812-934-3200.

September 20-21

St. Vincent De Paul Parish, 1723 S. Bedford, “Oktoberfest.” Fri. 5 p.m.-10 p.m., Sat. 10 a.m.-midnight, German dinner, games, pie contest. Sat. 5K run/walk 7 a.m. Information: 317-257-6539.

St. Teresa Benedecta of the Cross, 23670 Salt Fork Road, Lawrenceburg, Parish festival, 5-11 p.m., Fri. fish fry, Sat. “Hog Weel” meal, rides. Information: 812-656-8700.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. “St. Rita Funfest: A Blast From The Past,” 11 a.m.-10 p.m., games, food. Information: 317-932-3949.


September 22
St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. Parish picnic, 10:30 a.m.-5 p.m., ham and chicken dinner 10:30 a.m.-2:30 p.m., booths, games, silent auction. Information: 812-346-6644.

September 24

September 25
St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. Dessert and card party, 6-10 p.m., $5 per person. Information: 812-923-3011.

St. Mary Parish “Persephone Festival” on Main Street, Mitchell. Italian dinner $6, 11 a.m.-7 p.m. Information: 812-849-3570.

September 26-28
Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. Festival, 6-11 p.m., rides, food, music, silent auction, festival times may change closer to event. Information: 317-356-7291.

September 27-28
SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. “Fall Festival,” Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, art in the park, music. Information: 317-859-4673.

September 29
St. Gabriel Parish “Fall Festival” at Fayette County Fairgrounds, 2600 N. Park Road, Connersville. Fried chicken dinner, pumpkin pies, 11 a.m.-4 p.m. Information: 765-825-8578.

St. Mark Parish, 5377 Accorn Road, Tell City. Parish picnic, 10:30 a.m.-6 p.m. CST, ham shoot, food, quilts, games, raffle. Information: 812-836-2481.

October 4-5

October 6
Holy Family Parish, 3027 Pearl St., Oldenburg. “Fall Festival,” 9 a.m.-7 p.m., chicken and roast beef dinners, games. Information: 812-934-3013.


October 12
St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. “St. Andrew Fest,” homecoming, dinner entertainment, games, 5-30 p.m. Information: 317-546-1571.

October 13

October 20
St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. “Fall Festival,” 11 a.m., food, games, shooting match. Information: 812-843-5713.
By Fr. Louis Manna
Special to The Criterion

ITALY—On my last trip to Italy, I stayed in Amalfi for a few days. I was in a small restaurant where the waitress-owner went around to the various tables, asking people where they were going next or where they had been. She would usually hear places such as Napoli, Sorrento, Pompeii. She would say nice things about all of the places, “very picturesque, much history there, wonderful views.”

When she came to me, I told her that I was going to Agerola (pronounced a GER o la). Suddenly, there was a look of surprise and silence. Agerola is only a half hour bus ride up the mountain, so she knew where it was. But Agerola is not a major tourist attraction. It’s barely a minor one. She asked why I was going there.

I told her that I had family there. She asked my name and when I said it, it seemed that a light suddenly went on. Then she told me that they make good mozzarella there. (I was often told my name and when I said it, it seemed that a light went on).”

My first trip to Agerola began with a phone conversation with my cousin, Phil. We were talking about where the family came from, and he said that I should talk to a relative of ours, Lori, who had been to Agerola. Lori lives in Florida, with her husband, Bob. I did get in contact with her.

At about the same time I would be ending my vacation, she and Bob were going to Italy to begin their vacation with another married couple, Earl and Nancy. She gave me some information on the family and how to get there. She suggested we meet at a place that our relatives ran—Hotel Le Due Torri.

And that is where we met.

Lori showed us around, and I met some of my relatives. She introduced me to Antonio Manna, who had a “salumeria” (deli) in town.

Antonio’s grandfather was the brother of my grandfather. I don’t know exactly how to describe that relationship, but I simply refer to him as Antonio Manna, who had a “salumeria” (deli) in town.

Antonio’s grandfather was the brother of my grandfather. I don’t know exactly how to describe that relationship, but I simply refer to him as Antonio Manna, who had a “salumeria” (deli) in town.

Lori’s vacation group continued on, and I stayed another couple of days to meet some more relatives.

This young boy couldn’t decide what he wanted at the panificio (bakery) operated by relatives of Father Louis Manna in Agerola, Italy, by relatives of Father Louis Manna in Agerola, Italy.

Visiting Italy ... visiting family!
Cardinal Dolan says Church will continue to work against ‘liberal abortion culture’

ALBANY, N.Y. (CNS)—If New York Gov. Andrew Cuomo pushes to have “a right to an abortion” codified in state law, he will face “vociferous” and “rigorous” opposition from Catholic and other pro-lifers, said Cardinal Timothy M. Dolan of New York.

But the cardinal hopes it doesn’t come to that because even though he’s not going to expand what is already a terrible liberal abortion culture, he’s done. I want to believe he means it when he tells me he wants to work hard on alternatives to abortion,” such as expanding adoption, having greater latitude in maternity leave and better assisting people to reach the growing number of the world’s people who have access to handheld mobile devices, a way to connect as the body of Christ,” Father Small said in a statement.

Pope Francis unlocks app for Pontifical Mission Societies

The app is supported by Apple and Android devices. It can be downloaded for free wherever apps are available.

The introduction of the app comes as the Vatican has increasingly taken advantage of new communication technologies, including a papal Twitter account, @Pontifex. Father Small said social media helps the Church call more people to be followers of Christ, “and if used properly the new media allow for a more intimate relationship between peoples and nations, fostering peace and mutual understanding.”

Huge Rummage Sale

Friday and Saturday 8:00am-4:00pm (between church and school, under the tent)

Fun

Monte Carlo Friday and Saturday nights - 6:00pm–midnight Texas Hold’Em Tournament Friday - 5pm-ups start at 7:00pm Silent Auction and Raffle with $5000.00 grand prize

WFMS Friends & Neighbors Van and Photo Booth on Friday Pacer Fan Van on Sunday Afternoon

Saturday Night is Little Flower School Alumni Night

Food

Outdoor Food Court and Beer Garden Indoor Dinners Friday & Saturday 5-7:30pm Indoor Sunday Brunch 11:30am-1:00pm

Entertainment

Friday - Scenica Rock Band starting at 5:30pm

The Wooly Bullys starting at 9:00pm

Saturday - No Drama starting at 5:00pm and Art Adams Band starting at 9:00pm and Sunday - Silly Safari starting at 1:00pm

Orlando Hinojosa on stage at 2:30 pm

Rides & Games

Poor Jacks Amusements on the Midway

New games for children of all ages

Ride the carnival rides all day Sunday for just $5.00

For more details including dinner menus, visit our website at www.littleflowerparish.org.
God, not material wealth, is the supreme good of life

By Daniel S. Mulhall

With his first act, taking the name Francis, our new pope announced a focus of holiness, charity and the concept of a different kind of wealth, the kind in which we shed material wealth in this life and embrace a different type of treasure.

In choosing the name Francis—and making it clear that he was specifically honoring Saint Francis of Assisi—Cardinal Jorge Bergoglio indicated that he will live in the spirit that St. Francis of Assisi promoted.

St. Francis was born to a materially wealthy family. Thomas of Celano, a Franciscan friar who wrote about his order’s founder, said young Francis was reared in arrogance “in accordance with the vanity of the age.” But after a long illness, Francis, at 25, came to know the Lord Jesus, and decided to follow him, much like the rich young man who came to Jesus (see Mk 10:17-25).

“Must I do to inherit eternal life?” (Mk 10:17) he asked Jesus, who instructed him to follow the commandments.

“Teacher, all of these I have observed from my youth,” the man said. Then Jesus offered the real challenge, “Go, sell what you have, and give to [the] poor and you will have treasure in heaven, then come, follow me” (Mk 10:20-21).

The man walked away, unable to let go of his material possessions. When St. Francis faced this same challenge, he did not hesitate. He literally stripped himself of all of his wealth and walked away. When his father took him to the bishop of Assisi to renounce his son’s inheritance, Francis, according to Celano, took off all of his clothes and returned them to his father.

Francis became determined to be bound to a different kind of wealth and be united with “lady poverty.” In the work “Sacrum Commercium” (written by one of Francis’ followers) we find this sentence: “They are worthy of the kingdom of heaven who have freely renounced all earthly things out of love and desire for heavenly things.” Poverty was the “speediest” and “most excellent” way to follow Christ.

First, we must work to lessen material wealth’s grasp upon us so we can embrace spiritual wealth. What steps can we take to put people first—our family, our friends, our community—and not place careers, work or possessions ahead of who and what’s really important?

Second, we must learn to develop a generous heart and spirit. One of the ways we can do this is by intentionally giving away things. It is OK to start with things we no longer need or want, but eventually we must give away things of greater value—simplifying our lives. By learning to let go of things, we will then use our hearts for what is more valuable and what is true wealth of spirit.

We can become more familiar with the needs of people forced to live in poverty.

Research shows that people are more generous when they are aware of people’s suffering. Not everyone is called to live the precise kind of poverty promoted by St. Francis, but all Christians are called to live in a spirit of poverty and use their gifts for the benefit of others.

St. Francis expressed this well in these prayerful words: “Let us desire nothing else, let us wish for nothing else, let nothing else please us and cause us delight except our Creator and Redeemer and Savior, the one true God, who is the fullness of good, all good, every good, the true and supreme good... Let nothing hinder us, nothing separate us or nothing come between us.”

(Fr. Lawrence Mick is a priest of the Archdiocese of Cincinnati.)

The blessings of wealth are to be used to help other people

By Fr. Lawrence Mick

In 1972, the king of Bhutan, an Asian country at the east end of the Himalaya Mountains, began to speak of measuring the “gross national happiness” of his country rather than focusing on its gross national product. This concept may seem rather strange to many Western minds, which may be a reflection of the limited view that we have of wealth. We tend to think that wealth is measured solely in terms of money or material possessions. We also tend to assume that having more material wealth will translate into more happiness.

When we think about it more carefully, we usually acknowledge that this is not necessarily true. We have heard of lottery winners who end up miserable, and we hear tales from missionaries who tell us that people who have very little in the way of material possessions are often very joyful and less stressed than many in the United States.

Yet we still have a hard time escaping the cultural assumption that material wealth is the key to happiness. The Bible, however, often teaches a different wisdom.

In the Sermon on the Mount, for example, Jesus tells his followers, “Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. For where your treasure is, there also will your heart be” (Mt 6:19-21).

The issue is where our heart is focused. A little later in the same passage, Jesus insists, “No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon” (Mt 6:24).

It is not that material things in themselves are bad or that wealth is evil, but the desire for wealth can easily lead us away from God. In this regard, St. Paul teaches that “the love of money is a root of all evils, and some people in their desire for it have strayed from the faith and have pierced themselves with many pains” (1 Tim 6:9-10).

Notice that it does not say that money is the root of all evils, but “the love of money.” Money is a tool that can be used to help others, as a means of loving. But if we love money itself, that desire leads to selfishness and greed and away from God and neighbor.

St. John in his First Letter asks, “If someone who has worldly means sees a brother in need and refuses him compassion, how can the love of God remain in him?” (1 Jn 3:17).

Our wealth must be put at the service of love. Otherwise, we may face the ultimate question when Jesus asks, “What profit would there be for one to gain the whole world and forfeit his life?” (Mt 16:26).

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

In this file photo, David Landis of Philadelphia examines stones from an old road while walking the Mount of Beatitudes at the Sea of Galilee in Israel, the site where Jesus gave his Sermon on the Mount. Among the teachings that Jesus taught there, he emphasized that material things can’t give the ultimate happiness that people desire.

Making room for women at the highest rungs of business

During this month dedicated to Mary, I thought I’d write about some ancient traditions about Mary. Catholics don’t have to do much about them, though, but only the doctrines I wrote about in my first column. Those traditions are found in writings from some of the earliest days of the church.

Mary is believed to have lived in Jerusalem near the Bethesda Pools. Her parents were Joachim and Anne. Today, the Church celebrates with the Presentation in the Temple, the flight into Egypt, family life in Nazareth, the finding of Jesus in the Temple. I would like to mention that she was there at age 12, and Mary’s role at the wedding feast at Cana. She was at the foot of the cross when Jesus was crucified, according to John’s Gospel. Luke’s Gospel already established that Mary went to Jerusalem for the feast of Passover, so that’s probably why she was there at the time. She was sought for by the apostles, she was present when the Holy Spirit came upon those assembled in the Upper Room. The building where the Upper Room was located became the first Christian church. It’s believed that Mary moved into a house across the street with the Apostles John. The Byzantine church Hagia Sion was built over her house by 1151. Today the Dormition Abbey is there.

Mary died there and was buried in the Keramikos Valley, not the Garden of Gethsemane. Catholics believe that there from she was taken bodily to heaven. Today, the tomb is still veneraled. Some Catholics, though, believe that she moved to Ephesus with the Apostles John and died there. It seems more likely, though, that John moved to Ephesus after Mary’s death and assumption into heaven.†

Tradition holds that Joachim and Anne were elderly when Mary was born. When Mary was 3, they took her to the Temple, as they promised to do before she was born, and she was there for 38 years. Girls were raised in the Temple and given a thorough Torah education in exchange for performing many services for the priests. These girls, though, had to leave the Temple before puberty because menstruation.

Cerncypia/Cynthia Dewes

What should we remember on this Memorial Day?

Recently we saw the movie, Zero Dark Thirty, a partly fictional account of the killing of Osama bin Laden. The film is naturally scary and dark, considering its subject matter. We’ve all heard about the events department, the drone film—the stealthy preparations, the crashing of the assault helicopters, and the chasing through the Wilderness of buildings in bin Laden’s secret compound in Pakistan. We’ve also been told by our government about the torture used beforehand to extract information essential to this operation from captured members of bin Laden’s organization. It seems to me the movie spends too much time on the torture business, but it’s a subject too important for us to ignore.

And that’s the problem. On Memorial Day, a celebration of noble events in American history, we are commanded to remember those who made it possible, it’s jarring to see such a graphic depiction of what I consider a sign of American failures and faults. I thought we should remember the glories of our past and pay attention to the moral superiority must be our national project, and that the end never justifies the means. Never. If we don’t take responsibility as citizens, I fear that our country will end up as another sad failure in the history of civilization.

The theme of this Memorial Day, let’s forget about the glorification of our past and pay attention to the needs of our future.

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

Looking Around/Fr. William Byron, S.J.

In the early 1970s, I began to notice what I then called the feminization of Jesus higher education. I was dean of arts and sciences at Loyola University in New Orleans and then moved on to the presidency of the University of Scranton in Pennsylvania—both Jesuit schools. Female enrollment was up from 15% to 47% in both campuses, and I remember wondering whether all this newly male-dominant Jesuit might be an answer to the challenge of preparing women for positions of leadership in a changing world.

In the 1990s, I found myself teaching at the Georgetown University business school where the female enrollment was high and the women students were giving serious thought to how they would strike a balance between work and family in their careers. I had all my students write a personal mission statement to be carried with them as they picked up their diplomas and ran. Invariably the women incorporated something about a balance between family and career into that mission statement. Now there are more women than men in colleges across the country. The challenge of educating them—and helping them to balance work and family responsibilities is still there. So is the concern about balancing work and family responsibilities.

There are differences between the females and their male friends who are wise enough to want to explore that issue together, Sheryl Sandberg in Lean In. While women and the men with whom they will be cooperating and competing with in the workplace, it is not necessarily the case that what it will take to lift the glass ceiling and lower the barriers to advancement that women confront in the world of work.

There are differences. There are also differences between the women’s careers and how those differences are reflected in the pregnancies of work and family. Women tend, for example, to be more relational than men and more vulnerable to loneliness. Men tend to be more achievement-oriented, and thus more vulnerable to discouragement. This is not to say that women do not want to achieve and men are never lonely. It is simply a question of predisposition and propensity.

The April issue of the Harvard Business Review carries an article with the title, “Why We才算.” Business Women and the men with whom they will be cooperating and competing with in the workplace, are working as a team to discuss how to achieve their goals. Some men and women who have married and established families, will find here not only food for thought but an agenda for planning their respective careers.

Similarly, the “women’s centers” that are cropping up on previously male-dominated campuses should not exclude men, but engage them as listeners and collaborators on the work. And a third challenge is what it will take to lift the glass ceiling and lower the barriers to advancement that women confront in the world of work.

(Jesuit Father William J. Byron is University professor of business and society at St. Joseph’s University in Philadelphia. E-mail him at wbyron@sju.edu)
Feast of the Most Holy Trinity/Msgr. Owen F. Campbell

Sunday Readings

Sunday, May 26, 2013

- Proverbs 8:22-31
- Romans 5:1-5
- John 16:12-15

The Church celebrates Sunday this weekend, and it uses the celebration to teach us about the Holy Trinity, the mystery of three Persons in one God. For its first reading, the Church offers us a passage from the Book of Proverbs. Proverbs is one of a series of books in the Old Testament that is known as its Wisdom Literature. The purpose behind the writing of all these books was to reassure pious Jews that their belief in the one God of Israel, a divinity of mercy and eternal faithfulness, was not in the least contrary to sound human reasoning. This reading reveals the essential link between God and the world. Nevertheless, even for those who love, the mystery of the Trinity can be quite dry, its relevance obscure. However, it is relevant to everything we are and to everything we do. It explains creation. It explains salvation. Catholic parents teach toddlers the sign of the cross, “Father, Son and Holy Spirit.” It is taught at all levels of institutional Catholic education. In a word, the Trinity is basic to the Catholic tradition. Nevertheless, even for those who believe, the mystery of the Trinity can be quite dry, its relevance obscure. However, it is relevant to everything we are and to everything we do. It explains creation. It explains salvation. God’s love comes to us through the Holy Spirit. This statement affirms the Spirit’s divine identity. Love is dynamic. It is not a commodity. Love is something essential to the lover. It is not an item to be handed on.

St. John’s Gospel provides the last reading. As typical of all the parts of this Gospel, the reading literally glows with eloquence and grace. This passage is a direct quotation from Jesus. In it, the Lord powerfully reassures the Apostles that the Holy Spirit will come to strengthen and empower them. “He will guide you to all truth,” the Lord tells the Twelve (John 16:13).

So, the reading establishes the place of the Apostles in the unfolding of salvation. It testifies to the esteem in which the Church holds the Apostles, and their successors, today. The reading also reveals the Trinity, albeit obliquely. The Holy Spirit will convey to the Apostles God’s truth. As with love, truth is not a commodity. It is an awareness of what actually is. It is a frank look at and understanding of reality. Only the wisest, namely God, possesses this complete and unobstructed view of reality.

Finally, the reading reveals the place of the Lord Jesus. The Holy Spirit of God will give glory to God in the bestowal of divine wisdom upon the Apostles. Jesus foretold the coming of the Spirit. God sends the Spirit. Guided and strengthened by the Spirit, the Apostles continue Christ’s works of salvation.

Reflection

The Church teaches that the Holy Trinity is one of the greatest revelations of God. As such, the Church presents this teaching to the world, and to its own, again and again. The Church includes a profession of belief in the Trinity in all its formal creeds. Catholic parents teach toddlers the sign of the cross, “Father, Son and Holy Spirit.” It is taught at all levels of institutional Catholic education. In a word, the Trinity is basic to the Catholic tradition.

The reading reveals the place of the Lord Jesus. The Holy Spirit of God will give glory to God in the bestowal of divine wisdom upon the Apostles. Jesus foretold the coming of the Spirit. God sends the Spirit. Guided and strengthened by the Spirit, the Apostles continue Christ’s works of salvation.

Question Corner/Fr. Kenneth Doyle

Catholics are to support the Church according to their ability to do so.

Q: I grew up in a Protestant church, but converted to Catholicism. Sometimes it seems to me that Catholics give a lot less money to their churches than Protestants do. The Sunday collections reported in our parish bulletin would, I think, be dwarfed by some Protestant parishes much smaller than our own.

On the other hand, Catholics do seem to give a lot to charities. Just in our own town, there is a Catholic hospital, several Catholic schools and many programs of human service supported by Catholic Charities. I’m wondering what the Catholic Church’s view is on tithing and whether money given to Catholic, non-parochial institutions can count as tithing (Illinois)

A: Your question brings to mind a comment I once heard from a Catholic pastor. He said: “If a Catholic couple has $50, they go out to dinner; $20, they go to see a movie; $10, they get fast food. But if they have $1, they go to church.” There is some truth behind the complaint. A national study in 2003 showed that Protestants typically give 2.6 percent of their income to their local churches, while Catholics give 1.2 percent. Some analysts speculate that, because an average Catholic parish in America numbers 3,100 people while Protestant congregations are usually ten-time that size, Catholics have a diminished sense of personal responsibility.

As your question suggests, however, the percentages given above are only part of the story. Catholics also support the nation’s largest network of private health care organizations and schools. And while the thousands of dollars paid by parents for Catholic school tuitions are technically not charitable donations, they do in fact contribute to the overall religious mission of the Church. Many Catholic dioceses recommend that their members contribute 5 percent of their take-home pay to their parish and an additional 5 percent to other charities. There is, though, no strict obligation for Catholics to do this.

Tithing is based on several Old Testament passages, such as one from Leviticus, which says: “The tithe of the land and the flock, every tenth animal that passes under the herdsman’s rod, shall be sacred to the Lord” (Lev 27:32). Among Christian believers, Mormons are the strictest in carrying that prescription forward. A recent study by the Pew Forum on Religion and Public Life showed that 79 percent of Mormons tithe to their church. The Catholic obligation is more general. As the Catechism of the Catholic Church expresses in #2043, “The faithful ... have the duty of seeking the material needs of the Church, each according to his abilities.”

I’m aware of an upcoming wedding in a local Catholic parish. The bride and groom have been living together for some time, although not yet married. The bride was also enrolled in a parish Rite of Christian Initiation of Adults (RCIA) program, but I’m not sure whether she has been received yet into the Church. I know that we’re not supposed to judge, but I can’t help myself. How can she want to become a Catholic when she rejects the Church’s teaching on living together? And before being married in the Church, some have seen the need to express this teaching even more clearly.

Archbishop Michael J. Sheehan of Santa Fe, N.M., did so in 2011. In a statement entitled “Pastoral Care of Couples who are Cohabiting,” he said that “those who cohabit ... are objectively living in a state of mortal sin” and, therefore, cannot receive holy Communion. They are in great spiritual danger. They should marry in the Church according to Church teaching.

Since every priest is acutely aware that many Catholic couples are already living together as husband and wife before being married in the Church, some have seen the need to express this teaching even more clearly.

As applied to RCIA, the Diocese of Colorado Springs, Colo., states conspicuously in its published guidelines: “No one in a situation of cohabitation may be admitted to the RCIA program or as a candidate until that sinful situation is ended.” This takes on added importance since candidates and catechumens are typically welcomed by a parish in a public rite of acceptance and the possibility of scandal is therefore great. All of this should be explained to couples with sensitivity and kindness, but without sacrificing honesty.

Daily Readings

Monday, May 27
St. Augustine of Canterbury, bishop
Strach 17:20-24
Psalm 32:1-2, 5-7
Mark 10:17-27

Tuesday, May 28
Strach 35:1-10
Psalm 50:5-8, 14, 23
Mark 10:28-31

Wednesday, May 29
Strach 36:1, 4-5a, 10-17
Psalm 79:8-9, 11, 13
Mark 10:32-45

Thursday, May 30
Strach 42:13-25
Psalm 33:2-9
Mark 10:46-52

Friday, May 31
The Visitation of the Blessed Virgin Mary
Zechariah 3:14-18a or Romans 12:9-16
(Responsory) Is 12:1-3, bcd, 5-6
Luke 1:39-56

Saturday, June 1
St. Justin, martyr
Strach 51:12d-20
Psalm 19:8-11
Mark 11:27-33

Sunday, June 2
The Most Holy Body and Blood of Christ (Corpus Christi)
Genesis 14:18-20
Psalm 110:1-2, 4-5a, 7-8
1 Corinthians 11:23-26
Luke 9:11b-17

My Journey to God

Called by Name

By Hilda Buck

Traveling along life’s highway
My life seems complete
A loving family, a beautiful home,
A job secure. Who could ask for more?

And yet—why this feeling that
Intrudes upon my complacency
Without regard for time or place?
What is it trying to tell me?

At last—I realize that it is you, Lord,
Softly calling my name,
Inviting me to share a closer relationship
With you through your holy Church.

After learning more about you
And the graces you give,
With great joy I received you into my heart
And became one with you and all creation.

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg. She wrote this poem after the husband of a granddaughter was received into the Church at Easter. In this file photo, Father Tony Daily baptizes Mark Vitec during an Easter Vigil at St. John Vianney Church in Prince Frederick, Md.)
Pope says there are no part-time Christians; faith is a full-time job

Benoit, Meg Deckert, Mary Aurora, May 7. Father of Lisa, 87, St. Mary Grandfather of 19. Great-grandfather of one. GREAT-grandfather of seven.

DANIEL, Eileen Helen (Cushion), 72, Most-Sacred Heart of Jesus, Jeffersonville. May 15. Wife of Daniel DeSalvo. Mother of Maureen Lewis, Christine and Theresa Hahn. Mother of Maureen Botts, Kathleen Banet. Grandmother of five.


MOORE, Martha J. (Banet), 93, St. Mark the Evangelist, Clarksville. April 27. Husband of Dan Moore. Sister of Joanna Retherford, Jenny Moore and Frank Moore. GREAT-grandmother of several.

NOFLAN, Margaret Rose. 99, St. Mary of the Immaculate Conception, Aurora, March 15. Friend to several.


YOUNG, Janice K., 69, St. Joan of Arc, Indianapolis. May 10. Sister of Darrel and Helen Young. GREAT-grandmother of four. +

Leveraging Faith to Fund a Mission

Husser HomeCare

Trusted and Compassionate Care
• Dedicated to meeting your non-medical homecare needs
• Assisted and Personalized
• Elder or special needs care (e.g., Alzheimer’s, Autism)
• In your home, nursing home, or assisted living center
• Temporary or long-term; for a few hours or up to 24/7
• Personal care assistance with bathing, toileting, hygiene, dressing, medication reminders, feeding and transfers
• Companion care and safety monitoring
• Housekeeping, laundry, shopping and meal prep
• Mobile care (e.g., hospital or vacation care)
• Transportation & errands
• Medicaid Waiver and CHOICE provider

Call us for a free in-home consultation
Kathy and Terry Husser
(317) 255-5700 or 332-8261
www.HusserHomeCare.com

Choosing a HomeCare Provider

Choosing the right home healthcare provider is an important decision. Here are some key factors to consider:

1. **Experience and Reputation**: Look for a provider with a strong track record and positive reviews from previous clients and healthcare professionals. A good provider should have a well-established reputation in the community.

2. **Certiﬁcation and Licensing**: Ensure the provider is licensed and certiﬁed by the appropriate state or national bodies. This certiﬁcation attests to their adherence to professional standards and regulations.

3. **Training and Qualiﬁcations**: A reputable homecare agency should provide ongoing training and certiﬁcations for their caregivers. This ensures that the caregivers are knowledgeable and skilled in providing the necessary care.

4. **Range of Services**: Consider whether the provider offers a comprehensive range of services that meet your specific needs. Some providers may specialize in certain areas, such as medical care, personal care, or companion care.

5. **Compassion and Personalization**: Choose a provider that prioritizes your comfort and personal needs. A good homecare agency should be sensitive to individual preferences and adjust their services accordingly.

6. **Cost and Financial Assistance**: Evaluate the cost and any potential ﬁnancial assistance available. Many providers offer sliding scale rates or assistance programs for those in need.

7. **Client Feedback**: Read testimonials and experiences from current and former clients. This can provide valuable insights into the quality of care offered by the provider.

8. **Emergency and Backup Plans**: Ensure that the provider has a robust system in place for handling emergencies and providing backup care when needed.

Selecting the right homecare provider is crucial for ensuring quality care and peace of mind. By carefully evaluating these factors, you can make a well-informed decision that meets your and your loved one’s needs.
Audit shows number of abuse allegations in Church dropped in 2012

WASHINGTON (CNS)—The annual audit of diocesan compliance with the U.S. Catholic Church’s “Charter for the Protection of Children and Young People” found a drop in the number of allegations, number of victims and number of offenders reported in 2012.

Georgetown University-based Center for Applied Research in the Apostolate (CARA), which gathered data for the report, found “the fewest allegations and victims reported since the data collection for the annual reports began in 2004.”

Most allegations reported last year were from the 1970s and 1980s with many of the alleged offenders already deceased or removed from active ministry.

StoneBridge Business Partners, which conducts the audits, said law enforcement officials found 12 allegations to be noncompliant with one article of the charter. The Diocese of Lincoln, Neb., and five Eastern-rite dioceses, known as parishes, were found to be audited, as they had in years past. Under canon law, dioceses and eparchies cannot be required to participate in the audit, but it is strongly recommended.

Almost all dioceses were found compliant with the audit. Three dioceses were found to be noncompliant with one article of the charter. The Diocese of Lake Charles, La., was cited since its review board had not met in seven years. The Diocese of Tulsa, Okla., was listed because auditors could not determine if parishes provided safe environment training to religious education students and volunteer teachers. The Diocese of Baker, Ore., also was cited because students did not receive safe environment training while a new program was being developed, but the training has now resumed.

The annual report has two parts. The first is the compliance report of StoneBridge—based in Rochester, N.Y.—which conducted on-site audits of 71 dioceses and eparchies and reviewed documentation submitted by 118 others. The Diocese of Lincoln, Neb., and five Eastern-rite dioceses, known as parishes, refused to be audited, as they had in past years.

Under canon law, dioceses and eparchies cannot be required to participate in the audit, but it is strongly recommended.

Al Notzon III, chairman of the National Review Board, which oversees the audits, said in the introduction to the report that it is his understanding “all of the dioceses will be included in next year’s audit.”

“We need to work with each of the parishes to see how they can be included in the audit so that there will be 100 percent compliance with the audit process,” he added. “For the sake of our young people, their well-being, their safety and their faith, we can do no less.”

The second part of the report is the “2012 Survey of Allegations and Costs,” conducted by CARA. The Lincoln Diocese refused to cooperate with the survey, and the Eparchy of Our Lady of Lebanon of Los Angeles did not respond by the cut-off date.

The audit reported that more than 99 percent of clergy members and 96 percent of employees and volunteers have been trained in safe environment programs.

It also noted that more than 4.6 million children received safe environment training. Background evaluations were conducted on more than 99 percent of clergy; 98 percent of educators; 96 percent of employees; and 96 percent of volunteers.

The audit cited limitations, including the unwillingness of most dioceses and eparchies to allow us to conduct parish audits during their on-site audits. It said that the auditors must rely solely on the information provided by the diocese or eparchy, instead of observing the program firsthand.

It also said that “the fewest allegations and victims reported in 2012. The annual audit of diocesan compliance with the U.S. Catholic Church’s “Charter for the Protection of Children and Young People” found a drop in the number of allegations, number of victims and number of offenders reported in 2012.

Most allegations reported last year were from the 1970s and 1980s with many of the alleged offenders already deceased or removed from active ministry.

StoneBridge Business Partners, which conducts the audits, said law enforcement officials found 12 allegations to be noncompliant with one article of the charter. The Diocese of Lincoln, Neb., and five Eastern-rite dioceses, known as parishes, were found to be audited, as they had in years past. Under canon law, dioceses and eparchies cannot be required to participate in the audit, but it is strongly recommended.

Almost all dioceses were found compliant with the audit. Three dioceses were found to be noncompliant with one article of the charter. The Diocese of Lake Charles, La., was cited since its review board had not met in seven years. The Diocese of Tulsa, Okla., was listed because auditors could not determine if parishes provided safe environment training to religious education students and volunteer teachers. The Diocese of Baker, Ore., also was cited because students did not receive safe environment training while a new program was being developed, but the training has now resumed.

The annual report has two parts. The first is the compliance report of StoneBridge—based in Rochester, N.Y.—which conducted on-site audits of 71 dioceses and eparchies and reviewed documentation submitted by 118 others. The Diocese of Lincoln, Neb., and five Eastern-rite dioceses, known as parishes, refused to be audited, as they had in past years.

Under canon law, dioceses and eparchies cannot be required to participate in the audit, but it is strongly recommended.

Al Notzon III, chairman of the National Review Board, which oversees the audits, said in the introduction to the report that it is his understanding “all of the dioceses will be included in next year’s audit.”

“We need to work with each of the parishes to see how they can be included in the audit so that there will be 100 percent compliance with the audit process,” he added. “For the sake of our young people, their well-being, their safety and their faith, we can do no less.”

The second part of the report is the “2012 Survey of Allegations and Costs,” conducted by CARA. The Lincoln Diocese refused to cooperate with the survey, and the Eparchy of Our Lady of Lebanon of Los Angeles did not respond by the cut-off date.

The audit reported that more than 99 percent of clergy members and 96 percent of employees and volunteers have been trained in safe environment programs.

It also noted that more than 4.6 million children received safe environment training. Background evaluations were conducted on more than 99 percent of clergy; 98 percent of educators; 96 percent of employees; and 96 percent of volunteers.

The audit cited limitations, including the unwillingness of most dioceses and eparchies to allow us to conduct parish audits during their on-site audits. It said that the auditors must rely solely on the information provided by the diocese or eparchy, instead of observing the program firsthand.

It also said that “the fewest allegations and victims reported in 2012.

Over 30 years experience
Proudly serving the "en

Even if your current mortgage balance is greater than the value of your home you may be able to re

The Lincoln Diocese refused to cooperate with the survey, and the Eparchy of Our Lady of Lebanon of Los Angeles did not respond by the cut-off date.

The audit reported that more than 99 percent of clergy members and 96 percent of employees and volunteers have been trained in safe environment programs.

It also noted that more than 4.6 million children received safe environment training. Background evaluations were conducted on more than 99 percent of clergy; 98 percent of educators; 96 percent of employees; and 96 percent of volunteers.

The audit cited limitations, including the unwillingness of most dioceses and eparchies to allow us to conduct parish audits during their on-site audits. It said that the auditors must rely solely on the information provided by the diocese or eparchy, instead of observing the program firsthand.

It also said that “the fewest allegations and victims reported in 2012.

Over 30 years experience
Proudly serving the "en
Bishops say full effect of ‘redefining marriage’ will be felt for years

ST. PAUL, Minn. (CNS)—The “full social and legal effects” of state lawmakers’ decision to legalize same-sex marriage “will begin to manifest themselves in the years ahead,” said the Minnesota Catholic Conference.

“The time for legislative action is over,” said Archbishop Salvatore J. Cordileone of San Francisco, chairman of the U.S. bishops’ Subcommittee for the Promotion and Defense of Marriage.

“There are many of us Americans, including many Minnesotans, who stand for the natural and true meaning of marriage,” he said in a statement released late on May 14. “They know that men and women are important; their complementary difference matters, their union matters, and it matters to kids. Mothers and fathers are simply irreplacable.”

Archbishop Cordileone called it the “height of irony” that the final vote on “the definition of marriage” and the governor’s signature on the bill occurred just a day “after we celebrated the unique gifts of mothers and women on Mother’s Day.”

In November, Minnesota voters rejected a ballot measure to amend the state constitution to define marriage as only a union between a man and woman, but polls show Minnesotans remained sharply divided over legalizing such unions. According to Minnesota Public Radio, a recent survey showed a majority are against redefining marriage.

“The measure changes the definition of marriage from ‘between a man and a woman’ to ‘a civil contract between two persons.’ A prohibition against marriage between relatives, such as first cousins, remained in place.

In a statement about the earlier House vote, the conference said lawmakers, by approving same-sex marriage, “set in motion a transformation of Minnesota law that will focus on accommodating the desires of adults instead of protecting the best interest of children.

“This action is an injustice that tears at the fabric of society, and will be remembered as such well into the future,” it said.

The Catholic conference said the bill posed “a serious threat to the religious liberty and conscience rights of Minnesotans.”

It includes legal protections for clergy and religious groups that don’t want to marry same-sex couples, but the conference said lawmakers failed “to protect the people in the pew—individuals, non-religious nonprofits, and small business owners who maintain the time-honored belief that marriage is a union of one man and one woman.”

According to the conference, lawyers on both sides of the issue have stated that no accommodations for “the deeply held beliefs of a majority of Minnesotans will result in numerous conflicts that will have to be adjudicated by our courts.”

In a separate statement issued after the House vote, Duluth Bishop Paul D. Sirba said the Church “will continue to speak out in the public arena about the moral and social implications of the decision to redefine marriage. Civil authorities have the competence to redefine marriage. No civil authority, he said, “has the authority or competence to redefine marriage. Civil authorities do not have the obligation to protect and defend true marriage for the sake of justice and the common good.”

Bishop Sirba acknowledged that many disagree with the Church’s stand on the issue, and expressed dismay over the “profound disappointment” that the measure to “legitimize same-sex marriage” passed the Legislature.

In an open letter to the state’s Catholics, he said the Catholic Church has fought very hard to “oppose this immoral and unnecessary proposition,” and that God would be the final arbiter of people’s actions.

Same-sex marriage became legal in Delaware on May 7. The law goes into effect on July 1.

In an April 15 letter to Delaware legislators, Bishop W. Francis Malooly of Wilmington said marriage “is a unique relationship between a man and a woman,” and it’s not the government’s place to “define or redefine” it.

“Active efforts to change marriage laws”

Sources: National Conference of State Legislatures and Catholic News Service

2013 Catholic News Service

Marriage laws by the states

Twelve states allow marriage between people of the same gender. Thirty-six states have constitutional and/or statutory bans on such marriages.

<table>
<thead>
<tr>
<th>Allows marriage only between a man and a woman</th>
<th>Bans same-sex marriage, but allows civil unions</th>
<th>No laws on same-sex marriage or civil unions</th>
<th>Allows civil unions</th>
<th>Allows same-sex marriage</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Montana</td>
<td>9</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

“Air Conditioner, Furnace or Heat Pump”

130th Anniversary Sale

1/2 OFF SERVICE CALL

Save $45 with Paid Repair

On the installation of a
Air Conditioner,
Heat Pump or Furnace

Cannot be combined with any other offers. Must be presented at time of order. Expiration: 6/8/13

K of C Outstanding Youth

Spencer Torline, a senior at Father Michael Shawe Memorial Jr./Sr. High School in Madison, was named the Outstanding Catholic Youth for 2013 by the Indiana Knights of Columbus at its annual state convention held April 26-28 in Indianapolis. Nominated by Father Riehl Council #834 in Madison, Spencer is the son of Bill and Priscilla Torline and grandson of Knight of Columbus member Charles Torline and his wife, Martha. He is a member of Prince of Peace Parish in Madison, where he serves as an extraordinary minister of holy Communion. Spencer has also attended two national March for Life rallies in Washington. He is a member of the National Honor Society, and participates in several extracurricular activities at school and through his parish.

Spencer plans to attend Purdue University. Pictured from left, are Spencer’s parents, Bill and Priscilla Torline; Spencer; and Craig Hanusiak, state youth director for the Knights of Columbus.