Groups working to fight racial, ethnic disparities in health care

WASHINGTON (CNS)—Dr. Anna Maria Izquierdo-Porrera knows firsthand that medical offices must be places on which patients can rely to receive quality health care when they need it and places to which they will want to return.

As medical director of the Spanish Catholic Center of Catholic Community Services in Washington, she tries to cultivate personal relationships with those in her care, such as the fifty-something Cuban-born homeless man who became “part of the family” at the center until his recent death in hospice care after fighting both heart disease and lung cancer.

That man might have been homeless, but he did have a “medical home,” according to the definition offered by the Commonwealth Fund in its new study on how racial and ethnic disparities in health care could be reduced or eliminated if more minority patients had a medical home.

“This survey shows that if you can provide both insurance and access to a true medical home, racial and ethnic differences in getting needed medical care are often eliminated,” said Dr. Anne Beal, senior program officer at the Commonwealth Fund and lead co-author of the study, during a June 27 news conference in Washington.

According to the report on the study, patients have a medical home if they meet four criteria: have a regular provider or place of care; report no difficulty contacting a provider by phone; report no difficulty getting advice or medical care on weekends or evenings; and find office visits well-organized and efficiently run.

Only 15 percent of Hispanics reported having a medical home, compared to 28 percent of whites. 34 percent of African-Americans and 26 percent of Asian-Americans. Overall, about one in four U.S. adults met the criteria for having a medical home.

But when they did have a medical home, nearly three-quarters of adults—regardless of race—reported they could always get the medical care they needed.

Ours is a nation of race—reported they can always get the medical care they need it and places to which patients can rely to receive quality health care when they need it and places to which they will want to return. As medical director of the Spanish Catholic Center of Catholic Community Services in Washington, she tries to cultivate personal relationships with those in her care, such as the fifty-something Cuban-born homeless man who became “part of the family” at the center until his recent death in hospice care after fighting both heart disease and lung cancer.

That man might have been homeless, but he did have a “medical home,” according to the definition offered by the Commonwealth Fund in its new study on how racial and ethnic disparities in health care could be reduced or eliminated if more minority patients had a medical home.

“This survey shows that if you can provide both insurance and access to a true medical home, racial and ethnic differences in getting needed medical care are often eliminated,” said Dr. Anne Beal, senior program officer at the Commonwealth Fund and lead co-author of the study, during a June 27 news conference in Washington.

According to the report on the study, patients have a medical home if they meet four criteria: have a regular provider or place of care; report no difficulty contacting a provider by phone; report no difficulty getting advice or medical care on weekends or evenings; and find office visits well-organized and efficiently run.

Only 15 percent of Hispanics reported having a medical home, compared to 28 percent of whites. 34 percent of African-Americans and 26 percent of Asian-Americans. Overall, about one in four U.S. adults met the criteria for having a medical home.

But when they did have a medical home, nearly three-quarters of adults—regardless of race—reported they could always get the medical care they needed.

Ours is a nation of race—reported they can always get the medical care they need it and places to which patients can rely to receive quality health care when they need it and places to which they will want to return.
VATICAN CITY (CNS)—In a brief document, the Vatican’s doctrinal congregation reaffirmed that the Catholic Church is the one, true Church, even if elements of truth can be found in separated Churches and communities.

Touching an ecumenical sore point, the document said some of the separated communities should not properly be called Christian communities, such as Protestant groups.

Cardinal Joseph Ratzinger, now Pope Benedict XVI, said the term “sister Churches” surfaced publicly in 2000, when the doctrinal congregation—then headed by Cardinal William J. Levada, prefect of the doctrinal congregation—proposed it in an encyclical letter.

“The document expressed an uneasiness on both sides,” said one Vatican official, who asked not to be quoted. “The Vatican was afraid that if Churches were called ‘sisters,’ they would want to become Churches.”

The Vatican released the text on July 10. Titled “Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church,” it was signed by U.S. Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith, and approved by Pope Benedict XVI before publication.

In a cover letter, Cardinal Levada asked the world’s bishops to do all they can to promote and present the document to the public.

“Here is a text on doctrine that does not make the Church look small, it does not look like a group, it recognizes the Church as the one, true Church, even if elements of truth are found in other Churches,” said the cardinal.

The Vatican text noted that the Second Vatican Council, which began in the 1960s, had encouraged dialogue with other Churches. It said the council continued that work in its “Decree on Ecumenism,” but that the text was not always clear about how to use the phrase “subsists in.”

“In a format of five questions and answers, the new document stated that Vatican II did not change Catholic doctrine on the Church. It said use of the phrase ‘subsists in’ was intended to show that all the elements instituted by Christ endure in the Catholic Church.

“The sanctifying elements that exist outside the structure of the Catholic Church can be used as instruments of salvation, but their value derives from the ‘fullness of grace and truth which has been entrusted to the Catholic Church,’ it said, quoting from Vatican II’s “Decree on Ecumenism.”

“The text said the Second Vatican Council used the term ‘Church’ in reference to Orthodox Churches because, although separated from the Catholic Church, they have preserved apostolic succession, the ordained priesthood and the Eucharist.

Nevertheless, they ‘lack something in their condition as particular Churches’ because they are not in union with the pope, it said.

The Christian communities born out of the Reformation, on the other hand, do not enjoy apostolic succession—the unbaptized succession of bishops going back to St. Peter—and therefore cannot, according to Catholic doctrine, be called ‘Churches’ in the proper sense,” it said.

In his cover letter, Cardinal Levada said the document came in response to critical reactions to the teaching of “Dominus Iesus,” another doctrinal congregation document of 2000, which said the Catholic Church was necessary for salvation, and to ongoing confusion over interpretations of the phrase “subsists in.”
Some 850 million people in the world—half of them children—are hungry every day. A sixth of the world’s population is hungry, malnourished and lives in poverty. Every day, 25,000 people—including 18,000 children—die of malnutrition that could be prevented.

Those sobering and heartbreaking statistics can be eliminated. James Morris explained, if more people, Churches, humanitarian organizations and companies support poverty-relief efforts in the U.S. and abroad.

Morris, an Indianapolis resident who served as executive director of the United Nations World Food Programme from 2002-07, shared compelling stories about his international poverty-relief efforts in the U.S. and abroad.

In April 2002, Morris was named the 10th executive director of the world’s largest food aid organization. During 2005, the World Food Programme fed 97 million people in 82 countries with $2.3 billion in contributions.

Reflecting on visits to impoverished countries, Morris said relief organizations and their supporters are slowly making progress in alleviating hunger.

“But the fact of the matter is—in this rich world, this smart world, this technologically able world—there is no excuse for those numbers,” he said. “To think that 25,000 human beings die every day of malnutrition—75 percent of them children—and more people are dying of hunger, of malnutrition, than of malaria, tuberculosis and HIV combined, it’s shameful, it’s awful, it’s reprehensible, it’s unacceptable.”

Morris said he finds hope in the many good people and ministries that are working with basic human needs in the U.S. and Third World countries.

“I’ve grown to love this remarkable church and wonderful school,” Morris said about St. Joan of Arc Parish. “In the most generous Christ-like way for the last five years, [students, parishioners and staff members] made a special effort to generate resources so that the school each year fed 50 children around the world. Probably these kids were in Africa, and because of the generosity of students here the lives of those children will never be the same—all for the better—and now they have a chance.”

“If every congregation in this world and every school did what this place has done,” he said, “we would be a lot further along in solving the problem of world hunger.”

Morris and his wife, Jackie, lived in Rome during his five-year leadership of the U.N. World Food Programme. It was hard to leave the ministry, he said, but they are happy to be home again. Their daughter, Jennifer Schaefer, is an assistant principal and resource center coordinator at St. Joan of Arc School.

Northside serves as a consultant for the Indiana Pacers and helps Riley Hospital for Children, Gleaner’s Food Bank and the Boy Scouts, all in Indianapolis, as well as assisting Indiana University in Bloomington.

In his former ministry, Morris said, he focused on understanding and addressing the dimensions and magnitude of the problems of world hunger and extreme poverty in every country.

“It’s hard to identify with the magnitude and the seriousness of hunger, malnutrition and famine in the world,” he said. “I remember coming back to Rome after having made a trip through an area in Africa [and wondering] Why, why, why are so many people living in such extreme poverty and such terrible sadness when other people live such good lives?”

When he posed the question to a monsignor in Rome, Morris said, the priest told him that poverty is “a great mystery of faith” and God calls people to help the poor who struggle to survive each day.

The Catholic Church has a “wonderful relationship” with the World Food Programme, Morris explained, and “has supported us financially” for years.

“If there is a unifying principle of all the great faiths of the world,” he said, “it’s the responsibility of those who have to take care of those who have not. We know the scriptural references about the poor being with us always.”

All the great religious doctrines are replete with the absolute mandate that we have to do something about this.”

Feeding impoverished children enables them to do well in school, Morris said, and education is a critical factor in breaking the cycle of poverty.

“The World Bank would tell you that the most powerful investment any country can make is to be sure that children are born to healthy mothers, nursed by healthy mothers, and well fed, well-nourished, during the first 24 to 36 months of life,” Morris said. “If and when that happens, a child has a chance. But if that doesn’t happen, it’s unlikely that the child will ever catch up, no matter what the remedial action might be.”

Catholic, Disciples of Christ dialogue explores relationship of Word, sacrament

ST. LOUIS—The International Commission for Dialogue between the Churches of Christ and the Roman Catholic Church held its fourth meeting in the fourth phase of its dialogue at the Paleotime Renewal Center in St. Louis on June 24-28.

The four-day meeting, which operated with full participation of Christians and Catholics, was the culmination of the commision’s dialogue with the Pontifical Council for Promoting Christian Unity in Rome, led a Bible study, “Walking Home with a Stranger: the Riddle of Emmaus” (LK 24:13-35).

Two major theological papers were presented on the theme of “Word and Sacrament” by Dr. Robert Louis Wilkin, a Catholic who is a professor at the University of Virginia, and by the Rev. Dr. David M. Thompson, a Disciples of Christ member who is a professor at Fitzwilliam College in Cambridge, England.

From its discussion, the commission identified several points of clarification and areas of common ground as well as issues where there is disagreement and topics needing further exploration.

Commission members said they view the group’s work as a contribution toward realizing the dialogue’s long-range goal of full visible unity in one faith, one eucharistic fellowship and common life in Christ.

Dr. William Tabbernee, a Disciples of Christ member and co-chair of the commission, affirmed that “an important component of each of our dialogue sessions is the time we spend together in daily worship and prayer. In those moments, we are reminded that the unity we seek is finally a gift of the Holy Spirit.”

The Commission’s next session will take place in June 2008. The topic will be “The Priesthood of Christ in Church and Ministry.”

In commenting on the choice of the theme for the next session, Archbishop Bouscien said, “This theme should help us further develop our understanding of Christ’s presence in the Church, especially in the Eucharist.”

How can we measure your dollar?

How can the Society of St. Vincent de Paul multiply your generosity? It’s not a raffle, lot and 7 for household items!

• We can because we are a 100% Volunteer Society. We have no overhead.

• We can because we qualify for surplus government food. We serve the poor regardless of race or religion.

• We can because we do an incredible job feeding the 20% households in the United States.

So if you want to stretch your charitable dollar, the Society of St. Vincent de Paul can give you great value for every dollar by multiplying it many times over!

The Society of St. Vincent de Paul PO. Box 191/33
Indianapolis, IN 46219

www.svdpindy.org

- Amusements - Rides - Live Bands
- Great Food - Monte Carlo - Bingo

Lic. #113412

ST. MARK’S FUNFEST Enjoyable for the entire family JULY 26 5 p.m. till 10 p.m.
JULY 27 5 p.m. till midnight JULY 28 4 p.m. till midnight

$6,000 CASH PRIZE

- Amusement Rides - Live Bands
- Great Food - Monte Carlo - Bingo

Lic. #113412

ST. MARK’S FUNFEST Enjoyable for the entire family JULY 26 5 p.m. till 10 p.m.
JULY 27 5 p.m. till midnight JULY 28 4 p.m. till midnight

$6,000 CASH PRIZE

- Amusement Rides - Live Bands
- Great Food - Monte Carlo - Bingo

 Lic. #113412
The issue of pro-abortion Catholic politicians who are receiving Holy Communion won’t go away. We all recall that it was an issue when Democrat John Kerry was running for president in 2004. This year, it’s Republican Rudolph “Rudy” Giuliani, and the same rules apply to him as they did for Kerry. That is, Catholics have an obligation to respect life, and it is a grievous sin to encourage abortion. Those with any grievous sin on their souls are not worthy to receive Communion. It’s not just a rule for politicians. It applies to everybody.

Pope Benedict XVI was queried about this issue while he was on the plane from Rome to Brazil on May 9. During the trip, a reporter asked him if he supported the action of the Mexican bishops in excommunicating pro-abortion politicians. In 2004, they opted to let each bishop decide for himself. There’s agreement that such politicians should not present themselves for Communion, but not on whether they should be refused if they do. It’s expected that the bishops will discuss the matter further at their meeting in November. Meanwhile, we have to face the fact that the Church still has a serious need to educate the faithful and to seriousness of the issue of abortion.

In his synodical column in The Indianapolis Star on June 14, Froma Harrop wondered why Giuliani was the only one of the nine Republican candidates for president who was considered a pro-abortion politician. In the previous week’s debate whom Wolf Blitzer questioned about his views on abortion. Of course, the answer is that Giuliani is the only one of the candidates who is Catholic and pro-choice. Harrop then made the statement, “Many Catholics don’t fret that much over abortion.” Unfortunately, she’s right. Those with the highest percentage of Catholics are those with the most pro-abortion politicians—Massachusetts, for example.

The new statement from the Vatican stated, “It is simply part of Church law that the killing of an innocent baby is incompatible with going to Communion.” There’s a difference between excommunication and not being able to go to Communion.

Any mortal sin—adultery, skipping Mass, stealing a large amount of money, defaming someone’s good name, etc.—is incompatible with going to Communion. But the present controversy concerns abortion.

Obviously, once the reporter asked about what the Mexican bishops had done, this isn’t just a problem in the United States. Britain’s two cardinals recently spoke out. Cardinal Keith O’Brien of Scotland said, “remind politicians to avoid cooperating in the unspeakable crime of abortion, and the barrier such cooperation erects to receiving Holy Communion.”

The longstanding tradition of the Church teaches that anyone who freely and knowingly commits a serious wrong should approach the Eucharist only after receiving faithfully the sacrament of penance.

The U.S. bishops have not taken a unified stand on the issue of whether priests should refuse Communion to pro-abortion politicians. In 2004, they opted to let each bishop decide for himself. There’s agreement that such politicians should not present themselves for Communion, but not on whether they should be refused if they do. It’s expected that the bishops will discuss the matter further at their meeting in November. Meanwhile, we have to face the fact that the Church still has a serious need to educate the faithful and to seriousness of the issue of abortion.

In his synodical column in The Indianapolis Star on June 14, Froma Harrop wondered why Giuliani was the only one of the nine Republican candidates for president who was considered a pro-abortion politician. In the previous week’s debate whom Wolf Blitzer questioned about his views on abortion. Of course, the answer is that Giuliani is the only one of the candidates who is Catholic and pro-choice. Harrop then made the statement, “Many Catholics don’t fret that much over abortion.” Unfortunately, she’s right. Those with the highest percentage of Catholics are those with the most pro-abortion politicians—Massachusetts, for example.

Or Rhode Island, which has the highest percentage of Catholics in the nation and 63 percent of the people are pro-choice. That’s the state where Bishop Thomas Tobin wrote in The Providence Visitor, “As Catholics, we are called, indeed, required, to be pro-life, to cherish and protect human life as a precious gift of God from the moment of conception until the time of natural death. As a leader, as a public official, Rudy Giuliani has a special obligation in that regard.” As much as the popes and bishops have emphasized life issues, they apparently have not been able to convince most Catholics, although we hope that isn’t true before the election. And it’s not just abortion, but also euthanasia, embryonic stem-cell research and capital punishment, too.

Obviously, it’s not just the politicians who need to be thinking with the Church.

— John F. Finn

Pope Benedict XVI answers questions at a news conference aboard his flight from Rome to Sao Paulo, Brazil, on May 9. In remarks about the recent legalization of abortion in Texas City, the pope reiterated Church teaching that the killing of an innocent baby is incompatible with being in communion with the body of Christ.

In a special way, the Pauline year will be eucharistic, reflecting the sainthood’s commitment to the unity and harmony among all Christians. “Basilica of St. Paul, which is located ‘outside the walls’ of the ancient city of Rome, was Peter’s apostle’s tomb. Recent excavations have unearthed a roughly cut marble sarcophagus that experts believe is the actual tomb of St. Paul, who was martyred near the Basilica of St. Peter and met near the site of basilica before they were married, and they hugged and wept for joy, for Christ had suffered and died for him. How current is his example today,” the pope said.

As the pope made clear, Paul and Peter were very different figures, with different charisms or gifts, and there were sometimes tensions between them.

But they shared a profound love for Christ, the pope said, and together they helped build up the Church and, in the process, showed the world a new way of being sisters and brothers in the one family of God.

It was a great privilege to be present in this magnificent Basilica, at the tomb of St. Paul, and to have heard the words of Peter. Peter proclaim this special jubilee year.

When the pope made his announcement, those present—including the representatives from other Christian churches—burst into spontaneous applause. At the Basilica of St. Paul, a great observer noted, St. Paul was a source of unity for the young Churches of the apostolic era. May he also serve as a connecting link among Christians today so that, in spite of our tensions and differences, we may all be one as the Lord intends.

(Don Conway is president of RSI Catholic Services Group.)

Letters to the Editor

Editor: More appropriate photograph needed for Family Health Supplement

I have a brief comment concerning the Family Health Supplement and an issue of The Criterion.

As a mother to a month-old infant, I found the article to be interesting, helpful and a good summary of important health care information relevant to my life. However, I would like to comment about the picture. I was extremely disappointed to see a bottle accompanying an article concerning health care for infants and toddlers.

A half-page picture of an infant using a bottle is exactly contrary to this goal. I know perhaps that Catholic News Service may provide the best health and emotional care information relevant to my life. I am also sending a comment to them. A more appropriate image should have been selected.

Breastfeeding mothers are better supported through images that do not stress a bottle. My wish is to increase your awareness and ask for the examination of The Criterion’s content in this context.

Meaghan Rauer
Indianapolis

While in Rome to report on Louisville Archbishop Joseph E. Kurtz’s recognition of the pallium during the solemnity of SS. Peter and Paul at St. Peter’s Basilica on June 29, I had the privilege of attending Pope Benedict XVI’s pontifical vespers service at the Basilica of St. Paul Outside the Walls the night before.

During this beautiful sung liturgy, the Holy Father announced his intention to proclaim a special jubilee year dedicated to St. Paul. At a time when the Church is especially conscious of the need to proclaim the Gospel of Jesus Christ—to people who are both far away and close at hand—St. Paul’s words and example are a powerful witness to what it means to be a missionary Church.

According to Pope Benedict, “As in the Church’s beginning, today, too, Christ needs Apostles ready to sacrifice themselves. He needs witnesses and martyrs like St. Paul.”

The pope went on to say that there is no more urgent task facing the Church today than to inspire and send forth “modern Christians who will imitate the Apostle’s missionary energy and spirit of sacrifice.”

St. Paul’s personal testimony to the lordship of Jesus Christ had a transforming influence on the individual and communities he served.

Because Paul let the Holy Spirit work through him, the Church was able to mature and grow far beyond the small band of disciples who were present in Jerusalem in the days following the death and resurrection of Jesus.

Largely because of Paul’s personal encounter with the Lord, which led to his radical conversion from a persecutor to an Apostle; the world as we know it has been introduced to the person of Jesus Christ and his saving message.

Paul’s preaching, his travels and letters to the nascent Churches of the apostolic age had a cataclysmic effect on the world as he knew it. During his lifetime, Christianity became a universal Church and a beacon of hope for all humanity.

As the pope said in his announcement, the missionary energy that was St. Paul’s is needed in every age to renew the Church and transform the world, according to the saving grace of Jesus Christ.

Pope Benedict hopes that the Pauline year, which will run from June 28, 2008, to June 29, 2009—to mark the approximate 2,000th anniversary of the saint’s birth—will stimulate modern Christians to adopt a new missionary zeal.

The Pauline year will feature numerous special liturgies and events in Rome, the pope said, but should also be celebrated in local churches through the sanctuarization of religious orders and other institutions that have a special link to St. Paul.

In a special way, the Pauline year will be eucharistic, reflecting the sainthood’s commitment to the unity and harmony among all Christians.

The Basilica of St. Paul, which is located “outside the walls” of the ancient city of Rome, was Peter’s apostle’s tomb. Recent excavations have unearthed a roughly cut marble sarcophagus that experts believe is the actual tomb of St. Paul, who was martyred near the Basilica of St. Peter and met near the site of basilica before they were married, and they hugged and wept for joy, for Christ had suffered and died for him. How current is his example today,” the pope said.

As the pope made clear, Paul and Peter were very different figures, with different charisms or gifts, and there were sometimes tensions between them.

But they shared a profound love for Christ, the pope said, and together they helped build up the Church and, in the process, showed the world a new way of being sisters and brothers in the one family of God.

It was a great privilege to be present in this magnificent Basilica, at the tomb of St. Paul, and to have heard the words of Peter. Peter proclaim this special jubilee year.

When the pope made his announcement, those present—including the representatives from other Christian churches—burst into spontaneous applause.

At the Basilica of St. Paul, a great observer noted, St. Paul was a source of unity for the young Churches of the apostolic era. May he also serve as a connecting link among Christians today so that, in spite of our tensions and differences, we may all be one as the Lord intends.

(Don Conway is president of RSI Catholic Services Group.)

Letters to the Editor

Reader: More appropriate photograph needed for Family Health Supplement

I have a brief comment concerning the Family Health Supplement and an issue of The Criterion.

As a mother to a month-old infant, I found the article to be interesting, helpful and a good summary of important health care information relevant to my life. However, I would like to comment about the picture. I was extremely disappointed to see a bottle accompanying an article concerning health care for infants and toddlers.

A half-page picture of an infant using a bottle is exactly contrary to this goal. I know perhaps that Catholic News Service may provide the best health and emotional care information relevant to my life. I am also sending a comment to them. A more appropriate image should have been selected.

Breastfeeding mothers are better supported through images that do not stress a bottle. My wish is to increase your awareness and ask for the examination of The Criterion’s content in this context.

Meaghan Rauer
Indianapolis
E

de la Palabra de Dios. En efecto, ésta 'es homilía está en relación con la importancia del Papa cita a San Jerónimo: “desconocer la presente en la acción litúrgica” (n. 45). El Ordenación General del Misal Romano en su palabra, anuncia el Evangelio mismo habla a su Pueblo, y Cristo, presente en el altar, allí se siente el poder de Dios y la Eucaristía están intrínsecamente relacionadas. En efecto, la Palabra del Misal Romano, 28) “Nunca olvidemos que ‘cuando se leen en su apôtic esté vinculada a la celebración sacramental y que deben evitarse las homilías genéricas y abstractas. En ciertas ocasiones pueden ser apropiadas las homilías ‘temáticas’, especialmente si están fundamentadas en los cuatro pilares del Catecismo de la Iglesia Católica, a saber: la profesión de la fe, la celebración del misterio cristiano, la vida en Cristo y la oración cristiana” (cf. n. 46).

Significant attention is given to the sign of peace, as described as requiring the “irresistible desire for peace present in every heart” (n. 49). In accord with a request of the bishops at the Synod, the Holy Father has asked that the competent curial offices of the Vatican to study the possible moving of the Sign of Peace to before the presentation of the gifts as a “significant reminder of the Lord’s insistence that we be reconciled with others before offering our gifts to God” (cf. Mt 5:23, ff.) (n. 49). He noted that, “We can understand the emotion so often felt during the sign of peace at a liturgical celebration. Even so, during the Synod of Bishops there was discussion about the appropriateness of greater restraint in this gesture, which can be exaggerated and cause a certain distraction in the assembly just before the reception of Communion. It should be kept in mind that nothing is lost when the Sign of Peace is marked by a sobriety which preserves the proper spirit of the celebration as, for example, when it is restricted to ‘one’s immediate neighbors” (n. 49).

In regard to the distribution and reception of Holy Communion, the Pope recommends that “the rules governing correct practice in this regard (in the instruction Redemptionis Sacramentum) be faithfully observed, ‘seeing in them an expression of the love of God’” (n. 49).

The section of the exhortation that treats of the Eucharistic Prayer, the center and summit of the entire celebration, cites the General Instruction of the Roman Missal, with its list of the basic elements of the Eucharistic Prayer: thanksgiving, acclamation, epiclesis, institution narrative and consecration, anamnesis, offering, intercessions and final doxology (IGMR 78-79). The pope asks that the “inexhaustible theological and spiritual richness” of these dimensions be the subject of effective catechesis (cf. n. 48).

Archbishop Buechlein’s intention for vocations for July

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

Nuestra Señora de la Palabra y la Eucaristía constituyen un acto único de adoración

Parte de la acción litúrgica tiene como finalidad favorecer el ‘compromiso y eficacia de la Palabra de Dios en la vida de los fieles” (n. 46).

Sugerir que la proclamación de la Palabra de Dios esté vinculada a la celebración sacramental y que deben evitarse las homilías genéricas y abstractas. En ciertas ocasiones pueden ser apropiadas las homilías “temáticas”, especialmente si están fundamentadas en los cuatro pilares del Catecismo de la Iglesia Católica, a saber: la profesión de la fe, la celebración del misterio cristiano, la vida en Cristo y la oración cristiana” (cf. n. 46).

“Nunca olvidemos que ‘cuando se leen en la Iglesia las Sagradas Escrituras, Dios mismo habla a su Pueblo, y Cristo, presente en su palabra, anuncia el Evangelio’ (Ordenación General del Missal Romano, 29) “... Cristo no habla en el pasado, sino en nuestro presente, ya que Él mismo está presente en la Eucaristía” (n. 45). El Papa cita a San Jerónimo: “descubrir la escucha que es escuchar a Cristo” (cf. n. 43).

Refraseando sobre la Homa, el Sumo Pontífice afirma categoricamente: “La necesidad de mejorar la calidad de la homilía está en relación con la importancia de la Palabra de Dios. En efecto, ésta es parte fundamental del acto de culto” (n. 78). El Papa pide a los Obispos la observancia “vea en ellos la expresión de la fe y el amor de todos han de tener respecto a este sublime sacramento” (n. 50).

El Santo Padre habló sobre la despedida final de la Misa: “Se le conoce a la Misa has ‘finalizado’”. En este esfuerzo podemos apreciar la relación entre la Misa celebrada y la misión cristiana en el mundo. “... La expresión ‘misión’ se transforma, en realidad, en ‘misión’. Este esfuerzo expresa simbólicamente la naturaleza misionera de la Iglesia” (n. 51). El Papa dijo que quizás sea de utilidad proporcionar los nuevos textos para la oración sobre el pueblo y la bendición final que expresan dicha relación.

La próxima semana: “Participación plena, activa y fructuosa”.

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a: Lista de oración del Arzobispo Buechlein Arcidiócesis de Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

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

Liturgia de la Palabra y formarse un acto de adoración

El arzobispo Thanks to his dedication to the study of the word of God and the Eucharist (n. 44). The Hispanic Father asks that “the liturgical proclamation of the word of God be related to the sacramental celebration in such a way that the homilies should be avoided. On occasion, ‘thematic homilies may be appropriate, especially if based on the four pillars of the Catechism of the Catholic Church, namely the profession of faith, the celebration of the Christian mystery, life in Christ and Christian prayer” (cf. n. 46).

The Holy Father underscores the importance of the presentation of the gifts: “In the bread and wine that we bring to the altar, all creation is taken up by Christ the Redeemer to be transformed and presented to the Father. In this way, we also bring to the altar all the pain and suffering in the world, in the certainty that everything has value in God’s eyes” (n. 47).

The section of the exhortation that treats of the Eucharistic Prayer, the center and summit of the entire celebration, cites the General Instruction of the Roman Missal, with its list of the basic elements of the Eucharistic Prayer: thanksgiving, acclamation, epiclesis, institution narrative and consecration, anamnesis, offering, intercessions and final doxology (IGMR 78-79). The pope asks that the “inexhaustible theological and spiritual richness” of these dimensions be the subject of effective catechesis (cf. n. 48).

Significant attention is given to the sign of peace, as described as requiring the “irresistible desire for peace present in every heart” (n. 49). In accord with a request of the bishops at the Synod, the Holy Father has asked that the competent curial offices of the Vatican to study the possible moving of the Sign of Peace to before the presentation of the gifts as a “significant reminder of the Lord’s insistence that we be reconciled with others before offering our gifts to God” (cf. Mt 5:23, ff.) (n. 49). He noted that, “We can understand the emotion so often felt during the sign of peace at a liturgical celebration. Even so, during the Synod of Bishops there was discussion about the appropriateness of greater restraint in this gesture, which can be exaggerated and cause a certain distraction in the assembly just before the reception of Communion. It should be kept in mind that nothing is lost when the Sign of Peace is marked by a sobriety which preserves the proper spirit of the celebration as, for example, when it is restricted to ‘one’s immediate neighbors’” (n. 49).

In regard to the distribution and reception of Holy Communion, the Pope recommends that “the rules governing correct practice in this regard (in the instruction Redemptionis Sacramentum) be faithfully observed, ‘seeing in them an expression of the love of God’” (n. 49).

Liturgia de la Palabra y formarse un acto de adoración

Docente: "La Palabra de Dios y la Eucaristía están intrínsecamente unidas. Escuchando la Palabra de Dios nace o se fortalece la fe (cf. Rm 10:17); en la profesión de la fe, la celebración del misterio cristiano, la vida en Cristo y la oración cristiana” (cf. n. 46).

“Nunca olvidemos que ‘cuando se leen en la Iglesia las Sagradas Escrituras, Dios mismo habla a su Pueblo, y Cristo, presente en su palabra, anuncia el Evangelio’ (Ordenación General del Missal Romano, 29) “... Cristo no habla en el pasado, sino en nuestro presente, ya que Él mismo está presente en la Eucaristía” (n. 45). El Papa cita a San Jerónimo: “descubrir la escucha que es escuchar a Cristo” (cf. n. 43).

Refraseando sobre la Homa, el Sumo Pontífice afirma categoricamente: “La necesidad de mejorar la calidad de la homilía está en relación con la importancia de la Palabra de Dios. En efecto, ésta es parte fundamental del acto de culto” (n. 78). El Papa pide a los Obispos la observancia “vea en ellos la expresión de la fe y el amor de todos han de tener respecto a este sublime sacramento” (n. 50).
**Events Calendar**

**July 13**
Cardinal Ritter Jr./Sr. High School, 3356 W. 30th St. Indianapolis. Open house, 6-7:30 p.m. Information: 317-924-4333, ext. 122.

**July 13-14**
St. Andrew the Apostle Parish, 400 E. 30th St., Indianapolis. Rummage sale, Fri. 9 a.m.-6 p.m., Sat. 8 a.m.-noon, 52-day bag sale. Information: 317- 556-1711.

**July 14**
St. Benedict Parish, 111 S. Ninth St., Terre Haute. Parish festival, flea market, children’s games, food, entertainment, 4-9 p.m. - midnight. Information: 823-232- 8421.

**July 15-17**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Rummage Sale Retreat for Women” for troubled marriages. Information: 317-236-1586 or mhess@archindy.org.

**July 14**
Sacred Heart of Jesus Church, 1501 Union St., Indianapolis. Knights of Columbus. Exemplification Mass for Life, 4-9 p.m. Information: 317-638-4702.

**July 15**
Benedict Inn Retreat and Conference Center, 1402 South Ave., Beech Grove. Gift Shop Open House and Social, 9 a.m.-6 p.m. Information: 317- 788-7581 or e-mail benedictin@yahoo.com.

**July 16-20**
Lab of the Most Holy Rosary Parish, CYO Building, 580 Stevens St., Indianapolis. “Women’s Golf Retreat,” 9 a.m.-1 p.m. Registration: 317- 923-5419.

**July 18**
St. John the Baptist Parish, 2574 State Road 1, Dover. Summer Festival, 11 a.m.-6 p.m., fixed chicken dinner, 11 a.m.-5 p.m., games, country store. Information: 317-672-4302.

**July 21**
Pre Cana Conference, 3354 W. 30th St., Indianapolis. “Helping Your Engaged Couples,” 5-8 p.m. Information: 317-383-6241 or mhuell@ saintmeinrad.edu.

**July 22**
St. Boniface Parish, 1551 N. State Road 545, Fulda. Quilt show, 9-11 a.m. Information: 812-357-5533.

**July 26-28**
Mark the Evangelist Parish, 355 E. Edgewood Ave., Indianapolis. Fun Fest, 4-9 p.m. - midnight, rides, food, games. Information: 317-787-6246.

**July 27-28**
St. Anthony of Padua Parish, 316 N. Sheerwood Ave., Clarksville. Parish Festival, Pie Sale, 9 a.m.-11 a.m., Sat. 2-11 p.m., chicken dinner, food, entertainment. Information: 317-543-0220.

**August 24-26**

**MIDWEST INSTITUTE FOR CLINICAL RESEARCH**

**Recreations and Treats**

**July 12-13**
Catholic Franciscan Center, convent, Oldenburg. “Funky Pottery for Teens,” ages 12-18, 6-9 p.m., $30 first child, $50 additional sibling. Information: 812-534-6347 or e-mail center@oldenburg.org.

**July 13-15**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Rummage Sale Retreat,” program for troubled marriages. Information: 317-236-1586 or mhess@archindy.org.

**July 20-22**

**July 21**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Pre Cana Conference” for engaged couples, 1:45-5 p.m. Information: 317-788-7581 or e-mail benedictin@yahoo.com.

**July 20**
Catholic Franciscan Center, convent, Oldenburg. “Women’s Golf Retreat,” Information: 812-938-6347 or e-mail center@oldenburg.org.

**August 24-26**

**Providence sisters make first profession of religious vows**

Three Sisters of Providence made their first profession of religious vows on July 1 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. They are Sister Dana Augustin, formerly a member of St. Mary Parish in Richmond; Sister Su-Hsin Huang, a native of Taichung, Taiwan; and Sister Patricia Wallace, formerly a member of St. Simon the Apostle Parish in Indianapolis. Sister Dana entered the congregation on Sept. 16, 2004. She earned a bachelor’s degree in music at DePauw University in Greencastle. She currently ministers as a music teacher at DePauw University.

Sister Su-Hsin entered the congregation on Sept. 16, 2004, from Nantou Parish in Taichung, Taiwan. She attended schools in Taiwan and currently is a student at Indiana University in Terre HAute. Sister Patricia entered the congregation on Sept. 18, 2003. She earned a degree in elementary education at Butler University in Indianapolis. She currently ministers as a school librarian at St. Andrew and St. Rita Catholic Academy in Indianapolis."
WASHINGTON (CNS)—In the 1920s, Oregon voters passed a referendum backed by the Ku Klux Klan that required schoolchildren to attend only public schools, forcing Catholic schools to close.

In a letter, Archbishop Alexander Christie of Oregon City stated that the local bishops agreed unanimously to appeal the law to the U.S. Supreme Court.

“Surely the bishops of this country will not stand by inactive while the faith is being strangled in our innocent children,” he wrote to Archbishop Edward Hanna of San Francisco, who was head of the National Catholic Welfare Conference, the forerunner to today’s U.S. Conference of Catholic Bishops.

The letter is now part of the American Catholic History Classroom Web site, created to help Catholic high school and even university teachers incorporate Catholic history into a secular American history curriculum.

The Catholic University of America in Washington produced the Web site—which is located at http://libraries.cua.edu/ach/teach/packets.html—to give access to primary documents from its library archives that reveal Catholic thought and reaction to significant movements and eras in American history. The main Web site provides links to information on Catholics in relation to industrialization, a living wage, education, labor unions and race.

For example, Archbishop Christie’s letter and other documents from the Oregon case provide a look into a period when the patriotism of Catholics was “on trial,” according to the background description of the case found on the Web site.

The Oregon law set a dangerous precedent for abolishing all Catholic schools nationwide until it was reversed by the Supreme Court a few years later, said Maria Mazzenga, manager of the site and education archivist for the university’s American Catholic History Research Center.

Mazzenga believes Catholic influence in American history, such as in education, is more difficult for Catholic high schools to teach because most schools use secular history textbooks, which downplay the role of religion.

The result is that students infer that religious activity is inconsistent with, instead of “integrated into, the life of history,” she said.

“Our answer is to integrate some of these [Catholic] primary documents into the curriculum,” Mazzenga said.

She believes this would help the Catholic schools remain competitive with public schools’ American history curriculum, while providing a way for students to connect directly with the history and influence of the Church in America.

“It will fix the perception of American history as devoid of Catholic influence,” she said.

The primary documents on the Web site include pamphlets, meeting minutes, and letters and editorials from prominent Catholic lay and religious leaders.

The Web site also provides background information about the issues, comprehension questions and advice for teachers on how to incorporate the documents into a curriculum.

The research center purposely chose documents related to prominent events in American history, said Timothy Meagher, curator and university archivist for the research center and archives.

For example, during the onset of labor unions, the Knights of Labor was the largest American union in the United States and was made up of a majority of Catholic members.

But late 19th-century documents on the Web site reveal a debate in the Church as to whether Catholics should be allowed to unionize because some Church leaders considered the unions to be secretive and radical.

Another link on the Web site describes the history of relations between black Catholics and the Church, beginning with slave ownership by clergy and members of religious communities. The site also contains documents surrounding the Federation of Colored Catholics in the 1920s, which was formed to address ways for black Catholics to achieve equality within the Church, paralleling secular civil rights discussions, Mazzenga said.

The university’s research center is continuing to update the site and will soon add documents from the bishops’ program for social reconstruction in the United States after World War II and different Catholic opinions regarding the 1936 presidential election.

A surprising find for the research center that will soon be available online was the discovery of audiotapes containing the broadcast response of U.S. Bishops to the “Kristallnacht” in 1938, when the Nazis destroyed thousands of Jewish homes, businesses and synagogues, and sent 30,000 Jews to concentration camps.

The tapes include previously unknown broadcasts of American bishops condemning the “Kristallnacht” about a week after it occurred.

“This shows that the American Catholic hierarchy did have some organized response to the anti-Semitism that was taking place in Nazi Germany,” Mazzenga said.
The document said the 1962 missal can be used for the sacraments of baptism, marriage, penance and the anointing of the sick if the faithful request it. Bishops may celebrate the sacrament of confirmation according to the old rite, too. The document also gave bishops the power to erect a “personal parish” for celebrations according to the old liturgy. The text allowed for Mass readings in local languages, even when the 1962 missal is being used, using a Lectionary, or book of Mass readings, that has been approved by the Vatican. In his letter, the pope also suggested that new saints and new prefaces should be inserted in the 1962 missal; that question will be studied by the “Ecclesia Dei” commission.

Priests may use the Roman Breviary of 1962 to pray the Liturgy of the Hours, including morning prayer and evening prayer, the document said.

Unlike the 1984 indult offered by Pope John Paul II, the new decree did not explicitly state that those requesting permission for the Tridentine Mass must accept the legitimacy of the new Mass. Vatican sources said such acceptance would be presumed, however.

In his accompanying letter, Pope Benedict said the priests who celebrate according to the Tridentine rite cannot, as a matter of principle, exclude celebrating the new Mass.

“The total exclusion of the new rite would not, in fact, be consistent with the recognition of its value and holiness,” he said.

That could be an important point in the Vatican’s ongoing reconciliation efforts with the members of the Society of St. Pius X, founded by the late Archbishop Marcel Lefebvre, who was excommunicated in 1988. The society rejects the new Mass and several important teachings of Vatican II.

In a statement on July 7, the head of the Lefebvrite society, Bishop Bernard Fellay, welcomed the pope’s decree and said it had created a “favorable climate” for ongoing dialogue with the Vatican. But he said doctrinal differences were still settled before there can be reconciliation with the Vatican.

The publication of the decree came after nearly two years of review. Although it was issued “motu proprio,” a phrase that signifies a pope is acting on his own initiative, Pope Benedict consulted on the question with the world’s cardinals and bishops.

The strongest apprehensions were voiced by French and German bishops, who worried that internal Church unity—particularly in any way lessen your authority and responsibility, either would be all of a sudden entirely forbidden or even considered harmful,” he said. As for Church unity, the pope told the bishops that he had essentially freed them from having to decide on specific requests for the old liturgy, but was relying on them to maintain communion among their faithful. In particular, he asked the bishops to demonstrate “charity and pastoral care” in dealing with and improving the attitude of Catholic traditionalists.

“I very much wish to stress that these new norms do not in any way limit your authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each bishop, in fact, is the moderator of the liturgy in his own diocese,” he said.
A welcoming presence: Refugee advocate embraces people seeking help, hope

By John Shaughnessy

He stands to the side for a moment, savouring another reunion of family and friends at Indianapolis International Airport.

“It’s the second time he has been to the airport this day, the fourth time in four days, and yet he never tires of watching the smiles of recognition, the tight hugs and the tears of joy from the refugees who can’t believe they have finally arrived in the United States, giving them the hope of a new life in a new land.

As he watches, Thlasui “Sui” Tluangneh can’t stop smiling either, even though he knows his work is just beginning in helping the latest round of refugees from Myanmar, also known as Burma, adjust to life in America.

All this spring and summer, Burmese refugees have been arriving increasingly in Indianapolis—a swell that is expected to reach a total of 300 to 500 people by the end of the year.

“They’re excited to see friends and relatives,” says Sui, a resettlement specialist for the Refugee Resettlement Program of Catholic Charities Indianapolis.

Sometimes they cry. Sometimes they lose control. All tonight, they will talk. No one will sleep. It is nice.

It is also far from the Southeast Asian country that was once their home, a home they fled because of the political suppression of the military regime there.

The most recent refugees from Burma join the nearly 600 refugees from that country who have already made a home in Indianapolis. Most of them are from an ethnic group that’s called Chin.

“In 2001, we resettled 133 refugees from Burma,” says Joyce Overton, the longtime director of the archdiocesan Refugee Resettlement Program. “That’s how I learned there was already a small Chin community here. They already had a church here, and they agreed to help with resettling the 133 people.

Earlier this year, we were told that large numbers would come in. We went back to the Chin community and said, ‘Can you help?’ By this time, the Chin community has grown to more than 500 people and there are seven churches on the southside. I love working with the Chin community because they do come together. They all help and support one another. That’s what the refugees know. They know there’s a community here.”

Sui nods in agreement. He says that the news of how Burmese refugees are accepted and supported in Indianapolis has spread to the refugee camps in Malaysia, India and Thailand.

“We are very close to one another,” he says. “When someone’s father dies back home, we go to the home right away. We know each other.”

Sui also knows personally what it means to fear for your life in your homeland. It was part of his past in Burma.

He was involved in student protests in that country in 1988, the year when the military regime killed an estimated 8,000 to 10,000 people while crushing a pro-democracy movement.

“In Burma, there’s no more election after 1990,” he says. “Military government put generals and captains in different areas. Everywhere, military rule is true. There’s persecution, imprisonment. There is suspicion of anyone around. A lot of people need to leave the country.”

Sui finally left in 1999, coming to the United States to study at a Bible college in Ohio. Yet even while he was in America, the military came to his home in Burma, asking questions about him.

“Things got worse and worse,” he says. “After a year, I applied for asylum. I asked for refugee. Within one year, they grant me.”

The United States has been his home ever since. The father of six brought his family to Indianapolis in 2004. He has provided help to arriving Burmese refugees ever since.

“He is very good, wonderful,” says Thawng Ling, pastor of the Chin Evangelical Baptist Church in Indianapolis.

In March, Overton hired him to assist the Catholic Charities refugee program, believing he would help tremendously with the influx of Burmese refugees.

“We’re glad to have him here,” she says.

Sui’s constantly quick smile shows he enjoys his role of helping refugees adjust to their new world, their new life.

“It is a noble job,” he says. “Back in Burma, my parents were poor. A lot of people were kind to help us. My attitude becomes, ‘I should help people in my life.’ I’m much better with the language. I’m the one who arrived before they did. I have knowledge—how to buy a car, how to buy a house, how to apply for a job.”

He pauses, taking a break from helping the 10 new refugees who have just arrived at the airport.

“I’m very busy, but I’m helping so I’m happy,” he says. “I’m very happy.”

---

Keys shares the recent story of a refugee who was injured in a car accident shortly after she started her first job. Overton stepped in, using her connections to make sure the mother could still keep her home, pay her utilities and take care of her children.

“She loves the refugees,” says Thawng Ling, the pastor of the Chin Evangelical Baptist Church in Indianapolis that also helps Burmese refugees settle in the city.

“I’ve been working with her since 2001, since the first refugees arrived. She is wonderful. A lot of people don’t have the passion to help strangers, but she does.”

Overton deflects all credit, turning it toward the refugees.

“There are still some families struggling, but I see every family as a success story,” she says. “The fact that people can come here and, within six months, they can adapt, get a job and their kids are in school, that’s amazing. I hope I never have to do that, to adapt to everything new. I don’t know if I could do that.”

Like the man from Ethiopia, the former refugees often return to visit Overton to thank her. She visits a woman from Vietnam has come into the refugee program’s office on Overton’s birthday, Oct. 1. Usually, she brings the gift of a homemade doll. Overton keeps the collection of dolls in her office.

“She came here in 1984,” Overton recalls. “She was a single mother with three kids. Her oldest child’s father was an American soldier. That’s how she got into the country. At the time, Congress was having issues with the refugee program and the entire budget for the country. I was the only one working here. She remembers me every October 1st. It’s nice. She just called me a couple of weeks ago.

“The first refugees I worked with were from Vietnam. That was in 1978. I remember when I was asked to take the job. They gave me a Vietnamese-American dictionary and told me to learn a few phrases.”

She never did learn the phrases. Instead, she relied—and continues to rely—on a universal language.

“What I’ve really learned is that people are people, people are people,” she says. “I find most people are the same. The language is just a barrier. You hear it said all the time, ‘We’re more alike than we’re different.’ And that’s true. A translator is helpful, but I find if you go into the home, look around and use hand gestures, usually we can communicate. If all else fails, you get on the phone and get a translator.”

She’s also learned that a dose of reality needs to temper the American dream that refugees have when they arrive here.

“Everybody comes with great expectations of what life will be like in America,” she says. “They soon realize that here in America you have to work for what you get.”

That thought leads to a smile for Overton as she recalls all the people who have come with their hopes and dreams.

“Sometimes they are only one step away from disaster,” she says. “You see all the people who have come. They have kids and now their kids have kids,” she says. “It’s a good feeling knowing that the archdiocese and I have helped them start a new life and, hopefully, a better life.”

She has continued to help them make the transition even as she has dealt with her own health problems in recent years—problems that have required three surgeries. The pain continues from those problems. But the pain hasn’t stopped her passion.

“I love working with the refugees,” she says. “In 32 years, we’ve done a lot of good. And we keep trying. So many people have come here and lived the American dream. I try to make sure we have the dollars we need and the connections we need to give them the programs and the support they need when they get here.”

“That’s my passion.”

---

The Criterion Friday, July 13, 2007
Benedictine monks celebrate priesthood jubilees

Criterion staff report

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad recently celebrated the 60-year priesthood jubilee of Father Richard Hindel and the 50-year priesthood jubilees of Fathers Aurelius Boberek, Aelred Cody and Sebastian Leonard.

Father Richard was born on July 1, 1922, in Indianapolis and was a member of SS. Peter and Paul Cathedral Parish. He professed vows as a Benedictine monk on Aug. 6, 1943, and was ordained to the priesthood on May 27, 1947.

He began a long career at the former Saint Meinrad high school and college as a teacher and administrator. In 1961, he earned a master’s degree in biology at The Catholic University of America in Washington.

Father Richard was subprior—third in leadership—at the monastery from 1955-63. He also served the community as kitchen master during those years. From 1964-70, he ministered as superintendent of building and maintenance at Saint Meinrad Archabbey, and received national prominence for his involvement in the National Executive Housekeepers Association Inc.

Before taking on several parish assignments, beginning at St. Isidore Parish in Bristow in 1967, he served at Saint Meinrad School of Theology as dean of students for two years and vice rector for four years.

Currently, he is in residence at St. John the Evangelist Parish in Indianapolis.

Father Aurelius was born on Feb. 12, 1930, in Brooklyn, N.Y. He professed vows as a Benedictine monk on Aug. 1, 1952, and was ordained to the priesthood on May 3, 1957.

He earned a master’s degree in liturgical studies at the University of Notre Dame in Notre Dame, Ind., and a master’s degree at Indiana University in Bloomington.

Father Aurelius served as a professor and dean of students at the former Saint Meinrad College for many years. After completing graduate studies, he ministered as a professor, pre-theology dean and vice rector at Saint Meinrad School of Theology. He also served as master of ceremonies and assistant director of the oblate program for the Archabbey.

Father Aurelius taught at the American College in Belgium and also served as rector there for two years. Currently, Father Aurelius helps with parochial assistance at the Archabbey.

Father Aelred was born on Feb. 3, 1932, in Oklahoma City, Okla. He professed vows as a Benedictine monk on Aug. 1, 1952, and was ordained to the priesthood on May 3, 1957.

He earned licentiate and doctorate degrees in sacred theology at the University of Ottawa, licentiate and doctorate degrees in sacred Scripture at the Pontifical Biblical Institute in Rome, and two degrees at the Royal College of Music and Royal College of Organists in London.

Father Aelred served as a professor at the Pontifical Biblical Institute in Rome, where he taught Scripture courses on the Old Testament and New Testament for 10 years.

He also ministered as novice/junior master at Saint Meinrad Archabbey, organist at the Abbey of Sant’ Anselmo in Rome, editor of the Catholic Biblical Quarterly, and procurator general of the American-Cassinese and Swiss-American Benedictine congregations.

Father Aelred has written several books as well as numerous articles for scholarly journals and periodicals, and also has contributed to encyclopedias and collective works.

Currently, Father Aelred undertakes special projects from the archabbott and helps with parochial assistance.

Father Sebastian was born on Sept. 4, 1931, in Indianapolis and was a member of Holy Cross Parish. He professed vows as a Benedictine monk on Aug. 1, 1952, and was ordained to the priesthood on May 3, 1957.

He earned a master’s degree at Georgetown University in Washington and a doctorate at The University of Oxford in England.

For 25 years, Father Sebastian taught modern Church history at Saint Meinrad School of Theology. During some of those years, he also taught history at the former Saint Meinrad College and served as choir master for the monastic community.

In 1983, he was appointed associate pastor of St. David Parish in Davie, Fla. Since 1995, Father Sebastian has ministered as a chaplain and teacher at the Canterbury School in New Milford, Conn. †
Mass unites the faithful in prayer and the Eucharist

By Msgr. James P. Moroney

The first document of the Second Vatican Council, written 44 years ago, was about the liturgy. Over more than 13,000 words in that “Constitution on the Sacred Liturgy,” the word “liturgy” appears to be the most popular. But one of the close runners-up in this conciliar popularity contest is the phrase “the faithful.”

“The faithful” is a beautiful phrase, really, given the fact that the bishops could have chosen to use “the congregation” or “the assembly” or even “the parishioners” to describe the folks in the pews. But they chose “the faithful” or sometimes “Christ’s faithful.”

The reason for the bishops’ affection for this wording has to do with God’s affection for us.

It was the first lesson I learned from my Baltimore Catechism: “Why did God make you? God made me to know him, to love him and to serve him in this world, and to be happy with him forever in heaven.”

I recall learning the same lesson from my Protestant classmates in third grade each time that our teacher would lead us in a rousing chorus of “Jesus loves me, this I know, for the Bible tells me so!”

“Do this in remembrance of me” he is there in our midst.

It means that when we listen to the Scriptures at Mass we are listening to God speak to us. That is why we say “united to the redemptive sacrifice of Christ.”

But there is even more to God’s love. Never was this made clearer to me than the first time that I celebrated the rites for receiving children into the catechumenate so they might be baptized during the Easter Vigil.

At the beginning of the rite, 8-year-old Timmy stood there looking at me, his eyes bright with expectation.

So I proceeded with the closing words of the rite: “We welcome you joyfully, Timmy, into our Christian family, where you will come to know Christ better day by day. Together with us, you will try to live as children of God, for our Lord has taught us: Love God with all your heart and love one another as I have loved you.”

In response, Timmy broke away from his mother and the group then threw his arms around me and exclaimed, “I love you!”

He understood that God loves him and that now God’s family loved him as well. Now his job was to hug the rest of the world in God’s name.

(Msgr. James P. Moroney is executive director of the U.S. bishops’ Secretariat for the Liturgy.)

God calls faithful to reconcile, comfort and challenge people

By Carole Norris Greene

“...the Church is to join the pilgrimage of persons who have found communion with the Lord and who share a fellowship of faith, life and love for one another on the journey,” wrote the late Bishop Joseph L. Hogan of Rochester, N.Y., in a pastoral letter on the life and ministry of the Church which continues to have relevance today.

“We travel ... not simply passing one another as ships in the night,” Bishop Hogan explained, “but together reaching out in our ministries to reconcile, to comfort and to challenge one another to greater generosity.”

Faith Alive!

Parish thrives with active members

This Week’s Question

What strengthens a parish as a faith community?

“We travel ... not simply passing one another as ships in the night,” Bishop Hogan explained, “but together reaching out in our ministries to reconcile, to comfort and to challenge one another to greater generosity.”

Discussion Point

By Carole Norris Greene

“...the Church is to join the pilgrimage of persons who have found communion with the Lord and who share a fellowship of faith, life and love for one another on the journey,” wrote the late Bishop Joseph L. Hogan of Rochester, N.Y., in a pastoral letter on the life and ministry of the Church which continues to have relevance today.

“We travel ... not simply passing one another as ships in the night,” Bishop Hogan explained, “but together reaching out in our ministries to reconcile, to comfort and to challenge one another to greater generosity.”

Lend Us Your Voice

An upcoming edition asks: What scientific development today is a cause of particular concern or source of hope for you?

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

Faithful Lines/Shirley Vogler Meister

Catholicos have never been taught to appreciate the psalms. That’s too bad because these ancient Jewish prayers, composed from the time of David until after the exile to Babylon, were the prayer book of the faithful. Most of the psalms were composed for liturgical worship, although they are books of personal and communal devotion. Praise of God is the most common theme. Indeed, the psalms were collected into five books of Psalter, which means “Playbook.” But there are many other forms of prayer: lo, lamentation, contrition, petition, thanksgiving. Some, too, reflect Jewish history and theology.

The Book of Psalms is composed of eigh collections of poems filled with moralistic poetry directed mainly to the young to teach them wisdom. It ends with the psalm of the queen: the title is the wife. The book is known for the parallelism of its verses. For example, “Harvest stirs up disputes, but love covers all offenses” (Prov 10:12). Eclesiasticus is known for such lines like “Wisdom is the ability to perceive order in nature and, if possible, to live in accord with it.”

The seven Wisdom books (Job, Proverbs, Ecclesiastes, the Song of Songs, Wisdom and Sirach) are ecclesiastical historical books in the Christian Bible. Ecclesiasticus reflects the belief of the Jews that God controls events in order of nature and, if they could discern his order, they could reach their goals. Now, they operate and harmonize their lives with it, they would be successful and at peace. Wisdom is the ability to perceive this order and to live in accord with it.

The Book of Job explores at great length the old question of why bad things sometimes happen to good people. The question is not answered. By the end of the book, all Job knows is that the innocent can indeed be afflicted for no apparent reason.

The Book of Psalms is considered the most valuable Old Testament book for the New Testament. Unfortunately, many

Cornucopia/Cynthia Dewees

Alaska: Where the wild things are

Alaska may be the last place on our minds during the summer months, but the way it’s presented on maps of the U.S. may not make that clear to some of us. One Alaskan wag we met showed us a tongue-in-cheek map of Alaska he had on the wall: Alaska was presented in its true size, dwarfed many of the claims bragged about before it. Alaska was a huge state, but the way it’s portrayed on maps is so small that, besides its two senators, it claims only one representative in the U.S. Congress.

One reason for this is the hardship of trying to create a housing in a place with permafrost only 12 inches below the surface of the soil. Permafrost means just that—it’s ice from there on down. So, homes are built on stilts or on wheels. They must rely on holding tanks for waste and water, which must be filled and emptied. And this is in a place where you can receive 200 inches of snow in one winter!

One thing I noticed about Alaskans: Most of them appear to be less than 50 years old. And I know why. You’d have to be a pretty young soul to survive in a place like that. The winters are harsh, the snow is deep, and supermarkets do not abound on every corner. Even Juneau, the state capital, can be reached only by sea or air since there are no highways running into it.

We were told that older Alaskans go to Hawaii or somewhere in the lower 48 states for winter. Some native Alaskans even live elsewhere during most of the year, as does one man who keeps a cattle ranch in his home in Texas for a living. He returns to Alaska with his dog for three months every summer to live in his own home.

We who believe in the Good News of Jesus Christ are called to seek not only to live in accord with God’s will, but to love our neighbor as our self. (Ecc 2:18) or “There’s nothing new under the sun” (Eccl 1:9). It says that it is written by “David’s son, Qoheleth,” who seems to be a cynic since he declares that “all is vanity and life itself is ‘a chase after the wind’” (Ecc 1:9).

The Song of Songs is a collection of sensuous love poems that has fascinated interpreters for 2,000 years. Who are these poems about? It seems that there are many answers. Praise of four ways you interpret the poems—literal, allegorical, cultic or dramatic. Usually, though, it is interpreted as the love of God and his people.

The Book of Wisdom, which was written in Greek and is thus not part of the Jewish canon, acclaims the glories of wisdom. The third part of the book extends the special providence of God during the Exodus.

Finally, Sirach (also called Ecclesi- astics) resembles the Book of Proverbs. It, too, is not part of the Jewish canon, but the reason why is not clear since it was written in Hebrew. The author, Jesus Ben Sira, tried to show the Jews of the first century before Christ that wisdom was found in the traditions of both the Jews and the Greeks.

The seven Wisdom books (Job, Proverbs, Ecclesiastes, the Song of Songs, Wisdom and Sirach) of the New Testament. Unfortunately, many people discount the value of the wisdom books.

Most of the psalms were composed for liturgical worship, although they are books of personal and communal devotion. Praise of God is the most common theme. Indeed, the psalms were collected into five books of Psalter, which means “Playbook.” But there are many other forms of prayer: lo, lamentation, contrition, petition, thanksgiving. Some, too, reflect Jewish history and theology.

The Book of Psalms is composed of eigh collections of poems filled with moralistic poetry directed mainly to the young to teach them wisdom. It ends with the psalm of the queen: the title is the wife. The book is known for the parallelism of its verses. For example, “Harvest stirs up disputes, but love covers all offenses” (Prov 10:12). Eclesiasticus is known for such lines like “Wisdom is the ability to perceive order in nature and, if possible, to live in accord with it.”

The Book of Job explores at great length the old question of why bad things sometimes happen to good people. The question is not answered. By the end of the book, all Job knows is that the innocent can indeed be afflicted for no apparent reason.

The Book of Psalms is considered the most valuable Old Testament book for the New Testament. Unfortunately, many

Cornucopia/Cynthia Dewees

Alaska: Where the wild things are

Alaska may be the last place on our minds during the summer months, but the way it’s presented on maps of the U.S. may not make that clear to some of us. One Alaskan wag we met showed us a tongue-in-cheek map of Alaska he had on the wall: Alaska was presented in its true size, dwarfed many of the claims bragged about before it. Alaska was a huge state, but the way it’s portrayed on maps is so small that, besides its two senators, it claims only one representative in the U.S. Congress.

One reason for this is the hardship of trying to create a housing in a place with permafrost only 12 inches below the surface of the soil. Permafrost means just that—it’s ice from there on down. So, homes are built on stilts or on wheels. They must rely on holding tanks for waste and water, which must be filled and emptied. And this is in a place where you can receive 200 inches of snow in one winter!

One thing I noticed about Alaskans: Most of them appear to be less than 50 years old. And I know why. You’d have to be a pretty young soul to survive in a place like that. The winters are harsh, the snow is deep, and supermarkets do not abound on every corner. Even Juneau, the state capital, can be reached only by sea or air since there are no highways running into it.

We were told that older Alaskans go to Hawaii or somewhere in the lower 48 states for winter. Some native Alaskans even live elsewhere during most of the year, as does one man who keeps a cattle ranch in his home in Texas for a living. He returns to Alaska with his dog for three months every summer to live in his own home.

We who believe in the Good News of Jesus Christ are called to seek not only to live in accord with God’s will, but to love our neighbor as our self. (Ecc 2:18) or “There’s nothing new under the sun” (Eccl 1:9). It says that it is written by “David’s son, Qoheleth,” who seems to be a cynic since he declares that “all is vanity and life itself is ‘a chase after the wind’” (Ecc 1:9).

The Song of Songs is a collection of sensuous love poems that has fascinated interpreters for 2,000 years. Who are these poems about? It seems that there are many answers. Praise of four ways you interpret the poems—literal, allegorical, cultic or dramatic. Usually, though, it is interpreted as the love of God and his people.

The Book of Wisdom, which was written in Greek and is thus not part of the Jewish canon, acclaims the glories of wisdom. The third part of the book extends the special providence of God during the Exodus.

Finally, Sirach (also called Ecclesi- astics) resembles the Book of Proverbs. It, too, is not part of the Jewish canon, but the reason why is not clear since it was written in Hebrew. The author, Jesus Ben Sira, tried to show the Jews of the first century before Christ that wisdom was found in the traditions of both the Jews and the Greeks.

The seven Wisdom books (Job, Proverbs, Ecclesiastes, the Song of Songs, Wisdom and Sirach) of the New Testament. Unfortunately, many people discount the value of the wisdom books.

Most of the psalms were composed for liturgical worship, although they are books of personal and communal devotion. Praise of God is the most common theme. Indeed, the psalms were collected into five books of Psalter, which means “Playbook.” But there are many other forms of prayer: lo, lamentation, contrition, petition, thanksgiving. Some, too, reflect Jewish history and theology.

The Book of Psalms is composed of eigh collections of poems filled with moralistic poetry directed mainly to the young to teach them wisdom. It ends with the psalm of the queen: the title is the wife. The book is known for the parallelism of its verses. For example, “Harvest stirs up disputes, but love covers all offenses” (Prov 10:12). Eclesiasticus is known for such lines like “Wisdom is the ability to perceive order in nature and, if possible, to live in accord with it.”

The Book of Job explores at great length the old question of why bad things sometimes happen to good people. The question is not answered. By the end of the book, all Job knows is that the innocent can indeed be afflicted for no apparent reason.

The Book of Psalms is considered the most valuable Old Testament book for the New Testament. Unfortunately, many
The Sunday Readings

Sunday, July 15, 2007

- Deuteronomy 30:10-14
- Colossians 1:25-20

The Book of Deuteronomy is the source of the first reading for this weekend. Deuteronomy is one of the first five books of the Bible, collectively called the Pentateuch, from the Greek word meaning “five.” These five books have been venerated for many years as containing the oral tradition handed down to Moses, the greatest of all the ancient Hebrew prophets. In this reading, Moses speaks to the Hebrew people on God’s behalf. Moses speaks the word of God. These words call the people to obedience to God’s commandments. However, it is clear that no mere life service or insincere motions merely to appear to obey God is sufficient.

Moses, again speaking for God, summons the people to total dedication to God. Obeying in consciousness becomes a visible, expressive quality of human attitude. Also, Moses makes clear to the people that God—while almighty and invisible, therefore neither human nor bound to the earth—is aware of human lives and is communicating with human beings. For its second reading this weekend, the Church presents a passage from the Epistle to the Colossians. Colossae was a relatively important city in the Roman Empire’s northern Mediterranean world. Obviously, a Christian community had formed in Colossae and its spiritual vitality was the concern that led to the writing of this epistle.

The reading builds on the revelation given centuries earlier by Moses and other prophets. God is invisible. He is seen, however, in the Lord Jesus. Jesus rules over all creation and over all creatures. He is the head of the Church. This statement indicates how aware the first Christians were to the reality of the believing community. This community, visible and alive with the very life of the Holy Spirit, was much, much more than a coincidental gathering of persons professing Jesus as Lord. In the Church is the spirit of Jesus. Through Jesus is the way to eternal life.

St. Luke’s Gospel provides an utterly basic concept of Christian theology. Jesus says that the true disciple must love God above all and love neighbor as self. At times, this admonition is presented as if it were a new development in theology, as if ancient Judaism concerned itself only with outward manifestations of obedience to God and worship of God without regard to the deep intentions of the heart. This interpretation is incorrect. Ancient belief concerning the Law was the concern that led to the writing of this first weekend’s first reading, also required a genuine commitment of the mind and heart to God.

Then, this reading gives us the familiar and beautiful story of the Good Samaritan. This story has inspired Christians all through the centuries yet it is forever fresh. The key to understanding the story is the disdain in which Jews of the first century A.D.held Samaritans. Jews at the time regarded Samaritans almost as incapable of holiness or goodness.

Jesus clearly taught the obvious. Everyone must love others, and everyone can love others.

Reflection

American culture has advanced in the past 40 years in that Americans are much more alert to and inclined to reject prejudice. Admittedly, as evidenced sadly every day by hate-filled actions and words, prejudice is not dead in this country, but it is not as widespread as it was once the case.

So, for many Americans, the story of the Good Samaritan loses some of its impact because these Americans do not scorn people due to their race or ethnic origin. However, the story is relevant. We all may be Samaritans from time to time. Maybe our sins have set us apart. Sin weakens us. In spite of this, we are called to love God and to love others. Most important, whatever our level of piety, we can—with God’s strength—love God and love others.

Ordination of married converts to the Catholic faith is relatively new. The first married Episcopal priest convert ordained to the Catholic priesthood took place just 25 years ago. Since then, there have been many about 75 in the United States and several hundred in Europe. To my knowledge, the most recent in our country were a retired Episcopal priest, probably the one you speak of, who was ordained for the Archdiocese of Newark in December 2006, and another man ordained for the Archdiocese of Los Angeles in May 2007. Both men are married and have grown children.

The ordination of married converts to the Catholic faith is relatively new. The first married Episcopal priest convert ordained to the Catholic priesthood took place just 25 years ago. Since then, there have been many about 75 in the United States and several hundred in Europe. To my knowledge, the most recent in our country were a retired Episcopal priest, probably the one you speak of, who was ordained for the Archdiocese of Newark in December 2006, and another man ordained for the Archdiocese of Los Angeles in May 2007. Both men are married and have grown children. The fact that the large majority of married Catholic priests in our country are Episcopalians is perhaps understandable. Their situation is unique. As with Anglican priests at the time of the Oxford Movement in England during the late 1800s, today’s Episcopal clergy who leaned toward the Roman Catholic Church generally felt they should remain within the Anglican tradition and work toward corporate union with Rome. In time, some of them applied individually for acceptance into the Catholic Church as married candidates for ordination. They were formed within the Catholic “system,” they argued, and embraced Catholic tradition and doctrine, though of course they were Catholic except that they were not in union with the bishop of Rome. The Congregation for the Doctrine of the Faith, it seems, accepted this line of reasoning. It recognized that these Episcopalian priests and their families were in good faith, and approved their reception as converts, and eventually their ordination as married men. They were, in other words, dispensed from the promise and commitment of celibacy. Except in individual cases, these same arguments would normally not apply to married converts from other Christian faiths. Their relationship to the Catholic Church and its tradition is not the same.

You ask: Why then would lifelong married Catholics not be accepted for ordination? The answers are not yet entirely clear. One apparent factor is that people who are married and raised Catholic are presumed to know and be committed to the Catholic Church’s discipline that married men are not allowed to become priests.

The Church assumes, therefore, that by entering a Catholic marriage men have made the choice of the sacrament of marriage over the priesthood. The same would apply in the other direction. In choosing to be ordained a priest, a man raised in and committed to Roman Catholic tradition is assumed to have chosen the sacrament of orders rather than marriage.

There is at least some evidence that this distinction underlies the difference in policies for “born” Catholics and for converts. No one, naturally, can convert to Catholicism from any other faith is considered a candidate for ordination if he was once Catholic, joined another faith tradition and is now returning to the Catholic Church. One convert, however, who is now a married Roman Catholic priest, was actually baptized Catholic. Since he was baptized as an infant, he was raised in another denomination, however, it was decided that he did not grow up with the usual knowledge of Catholic beliefs and discipline. He could thus be in good faith about the possibility of being married and a priest at the same time.

Again, it is worth remembering that the first Anglican priest was ordained in the Catholic Church under the new policy, I believe, only on June 29, 1982. Further implications of this policy are even more difficult to be explored. Where it might lead us, if anywhere, no one can yet say for sure.

A (free brochure answering questions Catholics ask about receiving the Holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3513, Peoria, Il. 61611. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietz@wcp.com.)
Rest in peace

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

BLOOMINGTON L. J., 64, St. Lawrence, Indianapolis. June 29. Husband of Barbara (Burns) Blong. Brother of 12. Grand-
father of 15. Great-grand-
father of 25.


Sister Estelle ministered in education at Catholic schools staffed by the Franciscan sisters in Oldenburg, Indianapolis, and Cincinnati from 1930-50. In the archdiocese, she taught at the former Holy Family School in Oldenburg, the former St. Mary Academy in Indianapolis. From 1950-68, Sister Estelle served as director of postulants and novices for her community. In later years, Sister Estelle ministered as director of retire-
ment ministry and director of the Activity and Craft Center at the motherhouse.

Sister Estelle died on July 2, 1993. Sister Estelle was born in Crown Point, IN 46307. †

St. Francis

StFrancisHospitals.org

With the foresight to advance cardiology

5-star rated by HealthGrades® in treating heart attacks in 2005.

The heart to achieve excellence

Awarded the 2004 and 2005 HealthGrades Distinguished Hospital Awards for Clinical Excellence™.

The courage to listen and anticipate

Consistently improving our services and facilities, including a $40 million expansion currently under way in Mooresville.

Rebuild and restore

Top 5% in the nation for overall orthopaedic care.

With machines, medicine and faith

A philosophy of healing that incorporates our Franciscan values of compassionate concern, joyful service and respect for life.

We are leading the way

With three convenient hospital campuses, a medical staff of more
than 700 doctors and 4,000 employees to serve your needs.


PAVEY, Virginia (Cox) Pike, 80, St. Mary, Rushville. June 27. Mother of Stella Santos and Darrin Pike. stepmother of Rita Hill, Mary Marlett, Barbara Maguire, Sue Ann Olson, Dana Voiles, Joe, John, Larry, Mike and Stephen Pavy. Grandmother of three: Step-grandmother of 42. Step-great-grandmother of eight.


UHLMANSIEK, James, 69, St. Mary of the Immaculate Conception, Aurora, June 22. Husband of Arlene (Thomas) Uhlmansiek. Father of Christopher and Lee Uhlman. Brother of Mary Ann Forsa and Wayne Uhlman. Grandfather of the following:


Providence Sister Agnes Pauline Meinert was a founder of the Sisters of Providence of Saint Mary-of-the-Woods, was named a Servant of God by Pope Benedict XVI at St. Peter’s Square in Rome. During 71 years as a Sister of Providence, she ministered as a teacher for 57 years and as a principal for six years at schools staffed by the congregation in Indiana, Illinois, Missouri, Iowa and the District of Columbia.

In the archdiocese, Sister Agnes Pauline ministered at the former Ladywood High School in Indianapolis from 1938-59, the former Holy Family School in New Albany from 1939-42 and St. Joan of Arc School in Indianapolis, where she served as principal, from 1961-67.

In 1990, Sister Agnes Pauline returned to the motherhouse and served on the Providence Center staff for five years then on the residential services staff from 2001-07. Surviving are two sisters, Claire Abeil and Margaret Bradley, a brother, Robert Meinert; and several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Francis, IN 47467. "

Franciscan Sister Estelle Nordsmeier was 99

Franciscan Sister Estelle Nordsmeier died on June 20 at Margaret Meri Community Hospital in Batesville. She was 99 and would have celebrated her 100th jubilee of profession this year.

The Mass of Christian Burial was celebrated on June 28 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery.

The former Florence Mary Meinert was born on Oct. 15, 1916, in Cicero, Ill.

She entered the congregation of the Sisters of Providence on Feb. 10, 1936, professed first vows on Aug. 15, 1938, and professed final vows on Aug. 15, 1944. She celebrated her 90th birthday on the same day that St. Theodora Guérin, 90th birthday on the same day as Sister Meinert; and several nieces and nephews.

In 1944, Sister Meinert was born on Oct. 15, 1916, in Cicero, Ill.

She entered the congregation of the Sisters of Providence on Feb. 10, 1936, professed first vows on Aug. 15, 1938, and professed final vows on Aug. 15, 1944. She celebrated her 90th birthday on the same day that St. Theodora Guérin,
ToniNatural.com All-Natural Cleaning Products For A Healthy Home!
Camp provides comforting atmosphere for ‘other-abled’ adults

ROLLING PRAIRIE, Ind. (CNS)—For the 150 “other-abled” adults who attend Camp Sharing Meadows in Rolling Prairie, the summer camp experience is a grace-filled time of activity, discussion, new experiences, laughter and love.

Tucked away in a quiet corner of a rural northwest Indiana community, the Christian camp was founded more than 30 years ago through the efforts of Father Dennis Blaney, a now-retired priest of the Gary Diocese. The former director of the diocesan apostolate for the handicapped, Father Blaney recognized a growing need.

In those early years, the concept of small-group homes was just getting established and parents were still reluctant to allow others to care for their developmentally disabled children growing into adulthood. According to Father Blaney, something was missing.

“They didn’t have the opportunity to establish and grow in community with their peers,” he said. The Northwest Indiana Catholic, Gary’s diocesan newspaper.

The priest developed a program that paired college-age students with disabled buddies. The newfound friends would meet throughout the summer months. One year the group decided to have an overnight gathering at the rectory with Father Blaney and other volunteers in attendance.

“They came out with a lot of remarkable questions for the staff that night,” Father Blaney recalled. “These were people who generally never had a chance to participate in regular parties and talk about things with their peers, like dating. You know, the normal things we grow up taking for granted.”

Out of that successful event came the idea for the summer camp.

“Our campers could work as baggers in the local grocery store,” Father Blaney said. “You might chat with them about the weather or ballgame, but here we give them an opportunity to talk about something deeper, to explore their own spirituality.”

Today, Camp Sharing Meadows is among the programs offered through the Share Foundation, serving the residential, vocational and social needs of developmentally disabled adults.

Located on 185 acres, with fields, woods and a lake, the camp runs for six weeks during the summer. Weekend minibarbecues are offered monthly throughout the year.

The camp is open to adults 18 and older with programs offered for cognitively disabled and mentally disabled adults. The campers work on projects while receiving individual attention from the counselors.

“Sharing, sharing, sharing,” Father Blaney said, “is the word.”

The camp has become very popular, with the number of camper applications receiving more than can be accommodated.

“From year to year,” Father Blaney said, “the demand keeps increasing.”

For more information call Carolyn Noone at (317) 256-1428 or 800-382-9836 ext. 1428 or cnoune@archindy.org

Archdiocese of Indianapolis

Pilgrimage to Portugal, Spain and France

September 9-18, 2007


Sunday, September 9—Flight from Indianapolis to Lisbon.

Monday, 9/10—Lisbon/Fatima

Upon morning arrival pick up by motor coach for brief tour of Lisbon followed by trip to Fatima, one of the most visited Catholic Marian holy places. After tour and mass, overnight at Fatima.

Tuesday, 9/11—Fatima/Avila/Madrid

Travel to Avila, Spain for tour of St. Theresa Church, Casa del la Santa. After Mass a short trip to Madrid for two nights.

Wednesday, 9/12—Madrid

Time in Madrid today with Mass and sightseeing in the morning. Afternoon free for shopping and leisure.

Thursday, 9/13—Madrid/Burgos/Pamplona

Drive to Burgos to tour the magnificent cathedral. In afternoon travel to Pamplona for a tour that includes Xavier Castle, the birthplace of St. Francis Xavier, the patron saint of the Archdiocese of Indianapolis. Overnight in Pamplona.

Friday, 9/14—Pamplona/Lourdes

This morning we drive through the Pyrenees Mountains to Lourdes, France. Mass will be celebrated at the Our Lady Grotto where Our Lady appeared in 1858 to a young peasant girl, Bernadette Soubrious. Two nights at Lourdes.

Saturday, 9/15—Lourdes

Day in Lourdes, with sightseeing, and Mass. Visit to the Sanctuary in Lourdes and evening rosary procession.

Sunday, 9/16—Lourdes/Montserrat/Bilbao

Depart for Montserrat Benedictine Abbey which hosts the Virgin of Montserrat sanctuary and home of one of the oldest boys’ choir (Escolapios) in Europe. On to Barcelona for a two-night stay.

Monday, 9/17—Barcelona

Mass and a half-day sightseeing tour of the city of Barcelona with a visit to the Cathedral and Cloister. Visit to La Sagrada Familia where we view the most famous work by Antoni Gaudi.

Tuesday, 9/18—Barcelona/Return Flight

Return flight home reliving the many wonderful experiences we have enjoyed during this faith-filled trip. Arrive home this evening.

ST. MARTIN’S CHURCH FESTIVAL

8044 Yorkridge Road • Yorkville, IN 47022

Saturday, July 28

Mass at 4:00 p.m.
Prime Rib Dinner

9 oz. Prime Rib, Baked Potato, Salad Bar, Dinner Roll, Homemde Desserts, Beverage

Adults: $15.00 • Children under 12: $5.00

OR

Little League Tournaments • Hamburger • Dog • Snacks • Raffles • Beer Garden

Live Music by Peppertown

Games starting at 5:00 p.m. (EDST) Fast Time Music starting at 8:00 p.m. (EDST) Fast Time

Texas Hold'em No Limit Poker Tournament

One-time Buy-in of $55.00 / 80 Players max

4:30 Registration / 5:30 Play Begins

55% in Prizes • Snacks Included

Must be 21 or over to play

Sunday, July 29

Mass at 10:30 a.m.
Chicken Dinner

Fried Chicken, Mashed Potatoes & Gravy, Dressing, Green Beans, Desert

Inside dining

11:30–5:00 PM EDT

Adults: $8.50 • Children under 12: $4.25

OR

Lunch Stand • Games • Raffles • Quilts

Kiddy Land • Crafts • Country Store • Beer Garden

5 Mile Country Run

Questions regarding County Run, call 812-487-2665

30th Anniversary of the Festival

Take I-275 to Lawrenceburg [exit #161]. Cross US 50 and follow Route 41 (North) to Yorkridge Road, left (5 mins). Left on Yorkridge Road to Yorkville, about 4 miles to the Church.

L74 to Route 1. South on Route 1 (3 miles) to North Dearborn Road (West) to New Alama. Left on Yorkridge Road to the Church.

Jill Loveless smiles as counselors braid her hair during a break at Camp Sharing Meadows in Rolling Prairie, Ind., in late June.

Arlene Carlson, a middle-aged woman, was brought to tears over the loss of her parents, who “died and went to heaven.” Furman reminded the woman that even though her parents were physically gone, “you need to trust God that they are still with you and you look after them. Trust that God will take care of you. Don’t get locked in fear. Let go, relax, say a prayer.”

Rick Borowski admitted he was fearful of his frequent seizures. Wheelchair-bound and dependent on others for basic care, he called those moments “very scary.” Several others in the group also prone to seizures acknowledged that their greatest fear in those instances was that of losing control.

“I feel so sorry when I come out of a seizure,” said Borowski, aware of the effect on others.

“Never be sorry,” Furman said. “This is how God made you and, in his eyes, you are perfect. Don’t be afraid because if you are you will miss great things. Trust that God will take care of you. He has been loving you since the day you were born. Don’t get locked in fear!”

Father Blaney believes the value sessions allow the campers to talk to one another on a deeper level. Kelly added that over the years the staff has seen a need and hunger for this kind of communication within this special community.

“The other-abled need to be able to open up and say what’s inside of them,” Kelly said. “They need a chance to bare their souls.”

(For more information on the camp, log on to www.sharefoundation.org/campssharing)