Addressing racism requires a new language, ministry leaders say

WASHINGTON (CNS)—It doesn’t take long for newcomers at St. Matthew Parish in Baltimore to be welcomed by parishioners.

At their very first Mass, first-time visitors are invited to stand up and introduce themselves. After Mass, it’s not unusual for parishioners to introduce themselves and personally welcome newcomers, chatting a bit about parish life. It’s a tradition 13 years in the making.

“We do a lot of welcoming,” said Father Joe Muth, the pastor. He said the act of welcoming is important in the parish, which is just about evenly split between black and white members.

It was Father Muth who brought back the idea from Kenya in 1995. During his trip to East Africa, he saw how welcoming the Kenyan people were wherever he visited. His needs and comfort were the primary concern of his hosts.

“That was such a powerful experience for me,” he said in an interview with Catholic News Service. “I came back here and told parishioners we need to find a way to make people feel welcome.”

Being a welcoming community took on greater importance following a period in the 1980s when the St. Matthew neighborhood experienced a shift in demographics. The schools at St. Matthew and a neighboring suburban parish merged in 1988, causing many white families to pull their children out of the new Cardinal Shenan School.

Newcomers, primarily blacks, filtered into the parish as the new school’s staff sought out new students.

Today, in a parish as diverse as St. Matthew, welcoming has become vital in bridging the racial divide.

Pope asks Catholics to pray for pilgrims at World Youth Day; Vatican announces indulgences

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI asked Catholics around the world to pray for the young people who will gather with him in Sydney, Australia, for the celebration of World Youth Day.

To help encourage the prayers of all, the Vatican announced on July 5 that the pope had authorized a special indulgence for anyone who, “with a contrite spirit,” raises a “prayer to God, the Holy Spirit, so that young people are drawn to charity and given the strength to proclaim the Gospel with their life,” a Vatican decree said.

Pope Benedict spoke about his July 12-21 trip to Australia when he met visitors at his summer villa south of Rome for the July 6 recitation of the Angelus.

World Youth Day runs from July 15-20 in Sydney.

Australian young people, he said, had been preparing for the event with a prayerful pilgrimage of the World Youth Day cross, “a silent witness of the covenant pact between the Lord Jesus Christ and the new generations.”

“The first groups of young men and women already are departing from other continents headed for Australia,” he said.

“I invite the entire Church to feel like participants in this new stage of the great youth pilgrimage throughout the world begun in 1985 by the servant of God John Paul II,” who convoked the first World Youth Day, the pope said.

Focusing on prayers for a new outpouring of the Holy Spirit on Catholic youths around the world, the Sydney celebration can be “a renewed Pentecost,” the pope said.

Jesus’ promise to send the Spirit to his disciples remains valid for all time and will give his followers the strength to witness to him and to the Gospel, Pope Benedict said.

The pope asked everyone to join him in praying that the Spirit would fill the hearts of young Catholics with “interior light, love for God and their brothers and sisters, [and with] courageous initiatives” to bring Jesus to every land and every sphere of life.

The July 5 decree about indulgences
Two understandings. As important as it is for parishes to continue to reach out to newcomers—to a certain extent, the stranger as identified by Christ—people involved in ministry in metropolitan communities across the country say it is time to go an additional step to bridge the race chasm. They suggest it is time for white parishes seeking to build a unified faith community to actively invite people of other races to join them. A bold step for sure, but a necessary step for a Church that considers itself universal, acknowledged Ralph McCloud, executive director of the U.S. Conference of Bishops’ Catholic Campaign for Human Development. “[People] have to look around their faith community and see who’s missing, see who’s not there, and acknowledge if there are people who aren’t there, then they’re not complete,” McCloud said. The U.S. bishops’ 1979 pastoral letter on racism, “Brothers and Sisters to Us,” sets out the framework to address the issue in the Catholic Church. In it, the bishops call racism “an evil which endures in our society and in our Church.” The document calls upon Catholics to undergo conversion in their personal lives as well as in their faith communities to end racism in all its forms. The bishops as a whole have been joined by several local bishops in their admonition. Many have tied the issue of race to poverty and segregation. In his 2003 pastoral letter, “The Sin of Racism and a Call to Conversion,” Bishop Dale J. S. Norpel of Cz., Ind., went so far as to address the existence of “white status,” which affords whites opportunities that “people of color simply do not share,” McCloud illustrates Bishop Melzczek’s premise. A popular retreat leader and preacher, Deacon Miller said that connected to World Youth Day included the offer of a plenary, or full, indulgence to all the young people who will gather with the pope in Sydney. An indulgence is a remission of the temporal punishment a person is due for sins that have been forgiven. The conditions necessary for receiving a plenary indulgence include having recently gone to confession, receiving the Eucharist and offering prayers for the intentions of the pope. The decree signed by U.S. Cardinal J. Francis Stafford, head of the Vatican office that deals with indulgences, said a partial indulgence also is available to all Catholics who are contrite for their sins and offer their prayers with the pope for young Catholics. The cardinal also asked priests around the world to make themselves available to hear the confessions of those who want the indulgence and to encourage public prayers for the success of World Youth Day. Cardinal Stafford was archbishop of Denver when Pope John Paul traveled to the city for the 1993 celebration of World Youth Day. At times when he enters a church he is approached by people asking if they can help him. “The hidden message being ‘What are you doing here?’” he said. Vanessa Griffin Campbell, director of the Cleveland Diocese’s Office of Ministry to African American Catholics, said she has had similar experiences while visiting parishes for liturgies or special events. “I’ve walked in our parishes and no one greets me,” she said. “But when I pull out that diocesan card they all come running to me.” So where to begin, especially when few parishes are as diverse as St. Matthew in Baltimore? Certainly, McCloud said, to do nothing is wrong. We should never avoid the opportunity to first blow off the dust on the Bible,” he said. “Begin with the Bible that says we are all made in the image and likeness of God. The Genesis story makes us all members of the same family.” Trying to understand the other is an important first step, Deacon Miller said. That can come when the Church finds the appropriate language— one that closes the gap between white and black—to talk about race. “If we can’t surface these things,” he said, “we’ll never have healing.” “Don’t restrict or limit God. That’s what happens when we don’t see how much beauty there is in everybody. We restrict God, and we must and cannot do that. The fullness of the Catholic Church comes from the fullness of all of us,” said Deacon Miller, a lifelong human rights activist. He also believes the foundation for the Church’s action can be found in Catholic social teaching. The key, however, he explained, is moving beyond the confines of the parish to put that teaching into action. “It’s easy to be a Christian at Sunday Mass, but you’ve got to be a Christian to take out those buildings,” he said. Griffin Campbell in Cleveland coordinates the program “A Call to Conversion,” a four-part series for parishes with diverse issues of race are addressed. Under the program, participants hear the individual stories of people from various cultural and economic backgrounds. The goal is to create understanding, she said. “People need to talk to each other and be able to have real honest dialogue,” she said.

If you have an honest conversation, you’ve got to look at what history is in this country and not stereotype what you see in the media,” she said. “What people need to know is the history where people come from. It’s about developing relationships.”

(Editors’ note: The full text of “Brothers and Sisters to Us” is available online at www.wscb.org/bssa/bishops pastoral.shtml)
Pope urges Group of Eight to put needs of poor at forefront of summit

CASTEL GANDOLFO, Italy ( CNS) — Pope Benedict XVI urged world leaders from the Group of Eight to put the needs of the poor and weak at the forefront of their discussions.

“Speculation and financial turbulence and their perverse effects on food and energy prices have increased the vulnerability of the world’s poor and disadvantaged,” he said after praying the Angelus on July 6 with pilgrims gathered in the courtyard of the papal summer residence south of Rome.

The pope’s appeal came the day before leaders of the world’s most industrialized nations began their annual meeting, held this year on July 7-9 in Toyako, Japan.

The G-8 includes Russia, Canada, France, Germany, Italy, Japan, the United Kingdom and the United States.

Talks this year were to focus on the rising costs of food and fuel, the world economic development in Africa and global warming as well as establishing a framework for fair greenhouse gas emissions targets.

The pope said he was adding his voice to the “urgent appeal” set forth by the presidents of bishops’ conferences associated with the G-8.

In June, the bishops— including the president of the U.S. Conference of Catholic Bishops, Chicago Cardinal Francis E. George— called upon the presidents of the convening countries to honor their commitments to reduce global poverty and address climate change.

“The pope said he, too, would like to see the G-8 leaders focus their deliberations on following through on the commitments they made at earlier G-8 meetings. The pope asked that world leaders “courageously adopt all the measures necessary to fight poverty,” the Vatican media said.

Pope urged Group of Eight to put needs of poor at eonfront of summit
Editorial

Jennifer Sekar, 13, stands on the driveway of her family home in Fremont, Calif. She has begun a campaign called “A Day of Rest” to encourage drivers to keep their cars off the road on Oct. 4. The day should be the feast of St. Francis of Assisi, an advocate for the Earth.

Let’s applaud our young people making a difference in society

Remember the name Jennifer Sekar. It should be in the news between now and the fall, and for good reason.

Jennifer is a 13-year-old resident of Fremont, Calif., who is bringing much-needed awareness to the ongoing pollution problem caused by automobiles.

Her goal? To get 1 million people to not drive their vehicles on Oct. 4, the feast of St. Francis of Assisi, who, as we know, was a strong advocate of caring for the Earth.

Jennifer said keeping that many drivers off the road for one day will reduce carbon dioxide emissions by 10,000 tons.

Jennifer’s idea, called “A Day of Rest,” got off the ground in May and is gaining momentum on the Web site www.adayofrest.org.

On the site, Jennifer is collecting online pledges, not for money, but for a promise to not drive any powered vehicle on Oct. 4 and to spend the day with family and friends.

“You can always be without a car,” Jennifer said in a story recently shared by Catholic News Service, “but without family and friends, you can’t really do much. ‘A Day of Rest’ would be a really good time to strengthen people’s friendships and bonds with their families.”

Not surprisingly, Jennifer’s home parish, St. Joseph Parish in Fremont, and the pastor, Msgr. Manuel Simas, have jumped on the publicity bandwagon and are including information about the no-driving day in the bulletin and in parish announcements.

Jennifer also plans to speak about the project at several Masses during the summer.

In today’s world, where family-and-friends time seems to end up on the backburner more than most of us would care to admit, we commend the teenager for her words of wisdom and commitment to such a worthwhile endeavor.

Need more proof that young people are eager to make a difference in today’s world?

We can cite examples here at home, too.

In this week’s issue of The Criterion, we feature two stories of archdiocesan youth using their valuable time for the betterment of the community.

On page 8, we read about members of St. Vincent de Paul Parish’s youth group in Shelby County and the labor they provided for the installation of the parish’s new Stations of the Cross path.

Youth group member Chris Hauser took a lead on the project, and he and his father, Larry, worked together to make the stations’ crossies in their garage. If that isn’t quality family time spent together, then we don’t know what is.

Dave Gehrich, the parish’s coordinator of youth ministry, said the project will have lasting effects since the entire youth group worked together to bring the effort to completion.

“The kids can always come back and say, ‘I was a part of this,’” Gehrich said.

On page 9, we read about the 70 archdiocesan youths who participated in Homeland Mission 2008.

This year’s Homeland Mission was all about the teenagers going out of their comfort zone to experience the “real world.”

For the young people, that involved a week of tasks that ranged from helping flood victims in central Indiana to distributing lunches to homeless people in Indianapolis.

Those efforts, wrote Sarah Leonard, a member of St. Luke the Evangelist Parish and a senior at Cathedral High School, both in Indianapolis, tested the teenagers’ patience and their previous perceptions of what they believed the real world to be.

As these young people are learning this summer, a big part of the “real world” is about caring for the environment, building community and helping others.

As people of faith charged to do the same, may we not shy away from the challenge of emulating their commitment.

— Mike Krokos

Be Our Guest/Erik Vagienius

Young people are today’s Church, not tomorrow’s

Several weeks ago, I made my semi-annual trip to St. Jude Parish in Boca Raton, Fla.

The mission was to speak at an Engaged Encounter. My presentation was titled “Protecting Your Marriage,” which translated to an “Overview of Addiction,” not just substances (alcohol and other drugs), but also process additions (work, credit cards, shopping).

Due to a scarcity of group leaders, I was asked to stay on to facilitate a group discussion. Little did I realize the enlightenment I was about to experience.

Two questions were posed:

• What traditions do you want to teach your children?

• What values do you want to teach your children?

Regarding the first question, the group agreed on the importance of the evening family meal as a priority.

I posed a concern about all the after-school activities, Little League, soccer and Scouting, to name a few.

Several of the participants related that they were heavily involved in extracurricular activities, and rarely did their evening family gathering take a backseat to their schedules.

Their parents had adjusted the dinner hour, but had not scheduled individual meal times. The group consensus was that both could co-exist with a little negotiation and sacrifice on both sides.

I had earlier presented study findings that had stated that the evening family meal was the primary preventative measure for avoiding alcohol and drug use in today’s young people. The second is the young person’s affiliation with a religious community.

Responses to the second question were even more revealing.

Regardless of the first value presented, a first-grade teacher in the group shared how absent this was among many of her students. Disrespect for teachers, authority and fellow students was prevalent.

Those parents who did appear for a requested family interview were generally cooperative and concerned about their children. As expected, many parents were unresponsive to a parent-teacher interview request.

The second value brought up by the group was the need to establish a strong work ethic in their children. Giving their children anything and everything they desired was not a healthy or responsible habit to establish.

The feeling of entitlement was a destructive foundation to form. Making their children earn what they get was paramount to their children’s formation, the group said. That value which was seen as essential for their children were family and religion. The attendees noted gratitude to their parents for these values in their lives as 20- to 30-year-olds embarking on the most important vocation they ever would encounter — marriage and parenting.

While discussing the importance of Church and religion in their lives, many group members stated that they wished they were made to feel more welcome in their parish community. Something as simple as a greeting with a smile when they entered church would be appreciated. It is a challenge to us all as we attempt to keep “building the city of God” among us.

As the 20 minutes came to an end, I shared a few reflections of my experience.

I was astounded by the precious values they had. They seemed to run contrary to the “rugged individualism and goal to succeed at any cost” that the Holy Father had just confronted in his visit.

These wonderful men and women had focused on core Christian values as the heart and soul of their new lives together. I told them that I had sat there with my eyes closed. I would have sworn I was among my peers. I thanked them profoundly for what they had given me that Saturday afternoon.

They are indeed our Church of today! They are beacons of hope for our world.

(Erik Vagienius is the founder and director of the Archdiocese of Indianapolis introduced SAM to archdiocesan parishes in 2006. For more information, contact Dan Sarell, director of the archdiocesan Office of Family Ministries, at 317-236-1395 or 800-382-9036, ext. 1955, or e-mail dsarell@archindy.org.)

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and convenience.

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

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

Readers with access to e-mail may send letters to criterion@archindy.org.

U.S. Catholic Electorate

Potential Catholic voters number more than 47 million. The Catholic population is more than 62 million, but 15 million are unregistered or inactive Catholic voters.

PARTY AFFILIATION

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PARTY AFFILIATION BY FREQUENCY OF MASS ATTENDANCE, 2008

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La caridad nos exige ocuparnos de aquellos que no conocemos

(Quinto de una serie)

**E**stabas allí cuando alguien cargó la cruz sin saber?**

Cuando Simón Cirineo fue obligado a ayudar a Jesús en su viaje al Calvario, no conocía ni a su sujeto, ni al objetivo. Probablemente no sabía a quién estaba ayudando.

Esta misma estación del Vía Crucis nos invita a detenernos en oración para observar a Simón siendo seleccionado brutalmente para el papel de ayudante de Jesús. ¿No tenemos idea de a quién había sido designado? Dado que no lo conocemos, tampoco podemos presintir cómo ayudaremos a alguien que no conocemos.

La tradición nos explica que Simón era un labrador de camino a casa después de un día de trabajo en el campo. Debíbamos preguntarnos “¿por qué él?”. ¿Cómo es que nos toca el llamar a la caridad cuando no hemos elegido hacerlo?

Pienso que hay ocasiones en las cuales uno puede sentirse como si fuese Simón Cirineo. No es inusual que nos encontremos en una situación cuando nuestra caridad nos dicta que debamos ayudar a alguien a quien no conocemos. Esto es el caso, por ejemplo, cuando se nos pide que ayudemos a los pobres a quienes no conocemos, que no conocemos más allá de sus trabajos diarios. En estos casos, podemos sentirnos incómodos. ¿Podemos realmente ayudar a alguien a quien no conocemos, especialmente a los pobres?

Se me ocurre que Simón Cirineo también podría verse como un patrón de quienes brindan cuidados de salud. La mayoría de las personas que trabajan en el interior de la salubridad no escogen sus pacientes. Se espera de ellos que brinden ayuda a cualquier persona, incluso bajo circunstancias difíciles.

Los médicos y los profesores se ven obligados a ayudar a quienes no conocemos. La caridad nos exige a todos y a menudo para aquellos a quienes no conocemos, especialmente a los pobres. Nos pide que respondamos a sus necesidades.

Y aún más. Los niños pequeños no podemos elegir a cada niño en la escuela. Aunque nosotros los conocemos, nuestros hijos no eligen sus amigos. La caridad nos exige a todos, a los niños y a los adultos, estar al lado de los que no conocemos.

Es por eso que en la quinta estación del Vía Crucis también dirige nuestra conciencia hacia el llamado a la caridad cuando no hemos elegido hacerlo.

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La lección que podemos reflejar en la quinta estación del Vía Crucis es que la caridad nos exige a todos atender a los que no conocemos. Y al hacer ese esfuerzo adicional por una causa que no conocemos, nos convertimos en miembros activos de la comunidad cristiana. Simón fue obligado a ayudar a Jesús en su viaje al Calvario. Pero la caridad nos exige a todos ayudar a aquellos a quienes no conocemos.

Y es por eso que en la quinta estación del Vía Crucis también dirige nuestra conciencia hacia el llamado a la caridad cuando no hemos elegido hacerlo.

(Cortesía del Concejo de la Cruz Roja de Indianapolis)
Awards

St. Christopher Parish in Indianapolis was recently awarded a Telly Award for its archdiocesan Legacy for Our Mission: For Our Children and the Future video. The award was recently awarded a Telly Award for its video, “Pre Cana Program,” wedding preparation program for engaged couples. Information: 317-138-9872 or dnpjung@archglobal.net

July 12


July 25-27

Rachel’s Vineyard Retreat, Indianapolis. Confessional post-abortion healing. Information: 317-236-1521 or 800-382-9836, ext. 1596.

August 10


August 19-21

Mount Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “The Virtue of Humility for Today,” Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or MZoeller@smainrad.org

August 22-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “The Holy Spirit in Our Lives,” Benedictine Abbate Bonaventure Kordes, OSB. Information: 800-581-6905 or MZoeller@smainrad.org

September 19-21


September 26

Mount Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Celebrating Paul of Tarsus,” Benedictine Father Neil Mueller, presenter. Information: 800-581-6905 or MZoeller@smainrad.org

October 12

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Praying with Icons,” Benedictine Thomas Gricoski, presenter. Information: 800-581-6905 or MZoeller@smainrad.org

October 18

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “A Round Table Discussion – ‘Be Light Be Fully Alive!’,” Benedictine Sister Karen Schaeid, presenter, 9:30 a.m.-12:30 p.m., $35 includes continental breakfast and lunch. Information: 802-367-1411 or spirituality@thedome.org

October 19


October 24-26

Mount Saint Francis Retreat Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. “Men’s Retreat.” Information: 802-923-8411 or www.mtsf.org

November 8

Mount Saint Francis Retreat Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. “Intergenerational Gift of Hospitality.” Information: 802-581-6905 or MZoeller@smainrad.org

August 3-5

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Living the Rule of Saint Benedict,” Benedictine Father Harry Hagan, presenter. Information: 800-581-6905 or MZoeller@smainrad.org

October 7-9

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Midwinter Meeting,” Benedictine Father Charles McBride, presenter. Information: 802-581-6905 or MZoeller@smainrad.org

VIPS

Jim and JoAnn (Haury) Morris, members of St. Augustine Parish in Jeffersonville, celebrated their 50th wedding anniversary on June 28. The couple was married on June 21, 1958, at St. Columba Church in Louisville, Ky. They have three children: Suzanne Johnson, Dan and Steve Morris. They have seven grandchildren.

Events Calendar

Groundbreaking

Ground was broken for an expansion to Immaculate Heart of Mary Church and School in Indianapolis on June 8. Participants in the groundbreaking ceremony are, from left, Richard Potosnak, Hennessy, former pastor Father Jeffrey Godecker, Andy Sahm, current pastor Father Robert Sims and Lisa Meyers.”
Louisville archbishop says bicentennial Mass a celebration of family

LOUISVILLE, Ky. (CNS)—About 6,000 people gathered at Slugger Field in downtown Louisville on June 29 to celebrate the 200th birthday of the Archdiocese of Louisville, an event they were told marked the Church’s first steps into its third century.

From an altar built at the ball field’s second base, Archbishop Joseph E. Kurtz of Louisville told the congregation they should take pride in the familial nature of the Church and its history in central Kentucky.

“Isn’t it a wonderful occasion to celebrate that we are a family of faith, hope and love?” he said at the start of his homily. “And by the way, happy 200th birthday!”


The archbishop noted that Pope Benedict XVI’s first encyclical, “Deus Caritas Est (‘God Is Love’),” told of God’s love for humanity, a love that comes “with no strings attached.”

“We are as an archdiocese called to be parishes, to be homes in which love is given with no strings attached,” he said.

“We’re called to live in neighborhoods and workplaces filled with the gifts of love and charity, always relying on the charity of Christ himself who makes us a family of love.”

Archbishop Kurtz then turned to the core of his homily: the gifts from God to the people of the archdiocese—faith, hope and love.

“We are first of all a family of faith,” he noted. “And our faith traces itself back some 200 years. We recall the wonderful leadership of Bishop Benedict Joseph [Flaget] [the diocese’s first bishop] and the wonderful work of religious women such as Mother Catherine Spalding.”

Mother Catherine was the first superior of the Sisters of Charity of Nazareth, Ky.

“And we remember the laypeople active here even before the diocese was formed: Jane Coomes, probably the first teacher in Kentucky, and Dr. Hart, the first physician. All Catholics who brought their faith with them here and lived their faith,” he said.

As noted by Father Clyde Crews in several of his books on the history of the archdiocese, the early Catholics in Kentucky were a determined lot, the archbishop said.

“Father Crews said they were not casual Catholics but were fiercely committed to their faith. And that is what we are drawn together with today—to be proud to be Catholic. To know of our imperfections as a human family but to be joined to Christ as the mystical body of Christ with the sinless one as our head.”

Archbishop Kurtz told those gathered that a few months ago he visited St. Michael Church in Fairfield, in the heart of what is known as Kentucky’s Holy Land.

“One of the lay leaders pointed to a young man and said, ‘Archbishop, that young man is a 10th generation Catholic here at St. Michael’s in Fairfield.’ ”

“The roots of our Catholic faith are deep,” the archbishop added. “And we are here to celebrate them.”

The seat of the original Diocese of Bardstown—founded on April 8, 1808—was transferred to Louisville in 1841 and covered an area that today includes more than 40 dioceses, Archbishop Kurtz noted.


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“We’re called to live in neighborhoods and workplaces filled with the gifts of love and charity, always relying on the charity of Christ himself who makes us a family of love.”

So equipped for ministry, we together now walk into the third century of the Church in central Kentucky, steeped in faith, summoned by hope and impelled by charity,” he said.

“We are called to live in faith, hope and love,” the Archbishop said.

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As noted by Father Clyde Crews in several of his books on the history of the archdiocese, the early Catholics in Kentucky were a determined lot, the archbishop said.

“Father Crews said they suffered. They served, but they also celebrated,” the archbishop said.

“They were not casual Catholics but were fiercely committed to their faith. And that is what we are drawn together with today—to be proud to be Catholic. To know of our imperfections as a human family but to be joined to Christ as the mystical body of Christ with the sinless one as our head.”

Archbishop Kurtz told those gathered that a few months ago he visited St. Michael Church in Fairfield, in the heart of what is known as Kentucky’s Holy Land.

“One of the lay leaders pointed to a young man and said, ‘Archbishop, that young man is a 10th generation Catholic here at St. Michael’s in Fairfield.’ ”

“The roots of our Catholic faith are deep,” the archbishop added. “And we are here to celebrate them.”

The seat of the original Diocese of Bardstown—founded on April 8, 1808—was transferred to Louisville in 1841 and covered an area that today includes more than 40 dioceses, Archbishop Kurtz noted.


“We are as an archdiocese called to be parishes, to be homes in which love is given with no strings attached,” he said.

“We’re called to live in neighborhoods and workplaces filled with the gifts of love and charity, always relying on the charity of Christ himself who makes us a family of love.”

Archbishop Joseph E. Kurtz of Louisville, Ky., distributes Communion to people in the handicapped seating area of Slugger Field in Louisville during Mass for the Archdiocese of Louisville’s bicentennial celebration on June 29.

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By Jennifer Lindberg
Special to The Criterion

SHELBY COUNTY—Walking down the newly installed Stations of the Cross path at St. Vincent de Paul Parish in Shelby County will leave different impressions for many people.

For Chris Haunert, the youth who built and designed the path for his Eagle Scout project, it brings satisfaction.

For the pastor, Father Paul Landwerlen, it leaves a legacy for the parish and for himself after he found a use for several wooden faces of Christ that adorn each cross—faces of Christ that he had been keeping for almost 25 years after bringing them back from a trip to Europe.

And for Dave Gehrich, the parish’s coordinator of youth ministry, it signifies a job that brought together the entire youth group—who helped lay mulch for the path as Chris and his father, Larry, worked together to make the crosses in their garage.

“The kids can always come back and say, ‘I was a part of this,’” Gehrich said. “Chris liked leading a project that the youth group could participate in with him.”

“It was a bunch of people getting together for one goal, and working on it,” he said.

It also provides an essential teaching tool for religious education.

“We can use this to teach the kids the Stations of the Cross in a dynamic way,” Gehrich said. “Rather than just from a book, they can walk the path.”

The newly installed stations stand in various places in the parish cemetery and around the parish grounds. They were blessed on June 22, and each parishioner was asked to place a rock at the foot of each cross during the special ceremony.

It was Father Landwerlen who took an avid interest in where to place each cross.

“Father [Landwerlen] was very interested,” said Gehrich, who walked the grounds with the pastor during the initial planning stages. “It was very moving to me to see how he approached it. He would say a foot this way or that. Father [Landwerlen] was very specific about where he felt each cross should go.”

The first station sits in an old tree stump. There is also a flower garden on the path that the parish will be able to use fresh flowers from to adorn the church at different times in the liturgical year.

Discussion about creating the outdoor stations, according to Chris’ mom, Melinda Haunert, started a couple of years ago.

“My husband and I were talking to Dave Gehrich at a parish event, and he brought up creating an outdoor Way of the Cross,” she said. “I jokingly mentioned that this sounded like a good Eagle Scout project for Chris because he would be needing one in a year or so.”

When Gehrich heard this, he jumped at the idea, Melinda Haunert said. “He talked to Chris and they just took off with the idea. I never in my wildest dreams imagined it would turn out as nice as it did,” she said.

While Gehrich had the idea for the station path, it was Chris, 17, who saw it to completion for his Eagle Scout badge, a badge that takes a lot of hard work, planning and time.

“Dave had all the ideas,” Melinda Haunert said. “Chris was the muscle behind the ideas.”

“It was a lot of work, but worth it,” Chris said. “It pays off in the end, just the satisfaction of walking down the trail and realizing that you helped build this.”

Pope recognizes miracle of missionary in Hawaii, other miracles

VATICAN CITY (CNS)—Pope Benedict XVI has authorized publication of a decree recognizing a miracle attributed to the intercession of Blessed Damien de Veuster of Molokai, clearing the way for his canonization.

The decree was the first of 13 published by the Vatican on July 3 after Cardinal Jose Saraiva Martins, prefect of the Congregation for Saints’ Causes, met the pope at his summer residence in Castel Gandolfo, south of Rome.

The miracle attributed to Blessed Damien involves the 1999 healing of Audrey Horner, a Hawaiian who had been diagnosed with cancer. She had a tumor and other tissue removed and underwent radiation. When new tumors were found on her lungs, she decided to pray to Blessed Damien instead of undergoing the chemotherapy that her doctors recommended. The lung tumors gradually shrank and disappeared altogether.

Another of the decrees approved by the pope on July 3 involved a miracle attributed to the intercession of Louis and Marie Zelie Guerin Martin, the parents of St. Thérèse of Lisieux.

Lious lived from 1823 to 1894 and his wife from 1831 to 1877. In 1994, the Martins were declared venerable, one of the first steps in the sainthood process. But despite the active encouragement of Pope John Paul II to move the cause forward, the miracle needed for their beatification was missing.

Pope John Paul, in his letter on preparing for the third millennium, had written of the need to identify holy married couples and beatify or canonize them as examples to all Catholics.

“Precisely because we are convinced of the abundant fruits of holiness in the married state, we need to find the most appropriate means for discerning them and proposing them to the whole Church as a model and encouragement for other Christian spouses,” Pope John Paul wrote.

The last of the decrees published in early July recognized the heroic virtues of Chiara Badano, who died of bone cancer in 1990 just three weeks before her 19th birthday. The young Italian, who was born in Savona, was a member of the Focolare movement, and was known particularly for the way she encouraged and consoles the groups of young people who would come to her bedside to offer her encouragement and consolation.

A miracle is still needed for her beatification.
Out of their comfort zone

Homeland Mission week helps youths experience the ‘real world’

By Sarah Leonard

“Nothing is small in the eyes of God.” Those powerful words from St. Thérèse of Lisieux served as an inspiration for me and 70 other youths from the archdiocese who participated in Homeland Mission 2008.

The Homeland Mission Project is an archdiocesan youth ministry program that began in 2005. From June 22-27, this year’s Homeland Mission was all about going out of our comfort zone to experience the “real world.”

Experiencing the real world involved a week of tasks that ranged from helping flood victims in Indianapolis to handing out meals to the homeless in downtown Indianapolis. Those efforts tested our patience and previous perceptions of what we believed the real world to be.

The first task for my group focused on Gleaners Food Bank, where we helped package the food that eventually goes to people in need. Near lunchtime, we moved to the AT&T building in downtown Indianapolis, where Glenda Hoffman and Cece Rodgers started the Red Wagon program.

This initiative involves taking wagons filled with sack lunches and rolling them around the downtown area, where we handed lunches to the homeless. This experience was humbling in that it was somewhat awkward roaming the streets of my hometown with a wagon of food and water—and then realizing, as the people gathered for the food, that this might be the only meal they got all day. It was even more humbling to see how these people were so appreciative of the food.

The second day began with a long drive to Edinburgh, where an elderly flood victim lived in a trailer. Water— and then realizing, as the people left in good condition. The best part of this day was that we received “first shower” privileges before the other groups came back from their daily work.

There is a saying that hard work always pays off. That saying came to life during our week of volunteer work. Some teenagers take what they have for granted, but after this eye-opening experience of the “true real world,” I don’t think we will ever look at what we have in the same way.

I also want to thank Father Jonathan Meyer, who heads up this youth mission trip. He is the best. I am also thankful for the wisdom, insight and help from Archbishop Daniel M. Buechlein, who saw the need within our own archdiocese for a Homeland Mission.

During the week, our large group of 70 volunteers slept and ate at St. Bernadette Parish in Indianapolis. As you can imagine, our headquarters at St. Bernadette’s became pretty disorganized near the end of the week.

Day Five for my small group was spent cleaning St. Bernadette’s hallways and rooms so that we left things in good condition. The best part of this day was that we received “first shower” privileges before the other groups came back from their daily work.

There is a saying that hard work always pays off. That saying came to life during our week of volunteer work. Some teenagers take what they have for granted, but after this eye-opening experience of the “true real world,” I don’t think we will ever look at what we have in the same way.

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Thank you for the experience.

(Sarah Leonard, a member of St. Luke the Evangelist Parish in Indianapolis, is a senior at Cathedral High School in Indianapolis.)

Brebeuf graduate carries Olympic torch in China

By John Shaughnessy

As a graduate of the University of Notre Dame, Chris Renner knows some Irish fans will wonder about him when he says he has experienced a sports moment that “made a big Notre Dame football game look like nothing.”

Yet that’s how Renner partly describes the feeling of recently carrying the Olympic torch in China in anticipation of the 2008 Summer Olympics in Beijing in August.

“As a sports marketing professional, I have worked on virtually every Games since Barcelona in 1992,” notes Renner, a 1980 graduate of Brebeuf Jesuit Preparatory School in Indianapolis and a 1984 graduate of Notre Dame. “I was even able to run with the torch previously in the lead-up to the 1994 Lillehammer Winter Olympic Games in Norway. However, the Beijing torch relay has taken this event to a whole new level.”

“As we rode in the torch-bearer bus to our designated running location, we were overwhelmed by the sheer number of people who showed up on the route and the real enthusiasm they displayed. I felt like we were witnessing another sign of China’s evolution into a major power on the international scene. The organization, the unity, the passion—it made a big Notre Dame football game look like nothing.”

Renner carried the torch on June 2 at the invitation of Lenovo, a computer company that is the first Chinese global sponsor of the Olympics and the Olympic torch relay. Lenovo is a client of Renner, who has worked in sports marketing for 17 years. He and his family moved to China three years ago to help with Lenovo’s marketing efforts for the Olympics.

He believes that the Olympic spirit will prevail during the Summer Games in Beijing and also offer an opportunity for dialogue about China’s place in the world.

“If nothing else, the Beijing Olympic Games have underlined the challenges and opportunities China faces going forward,” notes Renner, who is married and the father of three.

“I’d say it’s a once-in-a-lifetime opportunity for China and the rest of the world to get to know each other,” he said in an e-mail. “Despite all the issues that have come up around Darfur and Tibet, this will be the chance for the outside world, including civilians, to have a dialogue with the Chinese government and people.”

Despite those issues and the recent Sichuan earthquake, Chinese from top to bottom remain enthusiastic about hosting the Games and the rest of the world.”

Pope Benedict to be first reader in Bible-reading marathon for TV

ROME (CNS)—On the evening of the opening of the world Synod of Bishops on the Bible, Pope Benedict XVI will serve as the first reader on Italian state television’s Bible-reading marathon.

Plans for “The Bible, Day and Night” were unveiled during a July 3 press conference in the Rome offices of RAI, the state-owned broadcasting company.

Beginning on Oct. 5, each of about 1,200 people will read for between four and eight minutes until all 73 books of the Catholic editions of the Bible have been read. No commentary will be offered, and the only pause provided will be a musical interlude every 90 minutes.

Pope Benedict’s reading from the Book of Genesis will be broadcast on RaiUno, RAI’s flagship station. Most of the other readings expected to take place over the course of seven days and six nights will be broadcast on RaiDue, a satellite channel.

Immediately after the pope reads from Genesis in Italian, Rome’s chief Rabbi Ricardo di Segni will read the same text in Hebrew, organizers said.

As of early July, they said, it was not certain whether the pope would join other readers for a live broadcast from Rome’s Basilica of the Holy Cross.

1980 Brebeuf Jesuit Preparatory School graduate Chris Renner lives as he carries the Olympic torch on June 2 in China.

Above, two Homeland Mission participants work cleaning a wall affected by the recent flooding in central Indiana.

Left, Sarah Leonard, right, uses a sledge hammer to repair a flood-damaged home in central Indiana.
Teenagers invited to take faith deeper in ‘The Crypt’

By Kevin Cullen
The Catholic Memorial

DIOCESE OF LAFAYETTE

Teens invited to take faith deeper in ‘The Crypt’

KOKOMO—There’s something mysterious, sacred and cool about a newly renovated basement room in St. Joan of Arc Parish on the campus of the The Dead Theologians Society.

The new high-school youth group meets in “The Crypt.” It resembles one of the secret underground rooms where early saints and martyrs prayed.

On meeting nights, the lights go out and devotional candles are lit. An OD player provides a soothing, contemplative background of Gregorian chant. A crucifix, plus statues that depict a half-dozen saints, sanctify this special space.

“It’s very peaceful,” said Kory Davis, 18. “It really helps you block out everything that is going on outside. It helps you focus on what God wants you to learn there, and it adds a lot to the discussions.”

“We had a room that we wanted to turn into a kind of crypt. We did that,” said Ann Campbell, a lifelong parishioner and the wife of the parish’s youth minister, Brian Campbell. “The teens are drawn to the statues, reliefs and candles.”

Gone are the bare walls and plain furniture. Volunteers painted the walls a moody gray to resemble stone then used artists’ brushes to add cracks and fissures. Lumber, chicken wire, cheesecloth and paint created artificial boulders. Real fieldstones and pieces of sandstone were brought in. Brian Campbell laid carpet squares, also the color of stone. Old church pews provide seating.

A notice was published in the parish bulletin asking for people to donate old religious figures, pictures and artifacts, even damaged ones.

The Infant of Prague statue had been in the same family for more than a century. It is dressed in little cloth vestments and wears a crown.

The plaster figure of St. Thérèse of Lisieux stood in St. Joseph Hospital in Logansport. Teresa Knight received it from her late aunt, who once worked there. St. Joseph Hospital in Logansport. Teresa Knight received it and wears a crown. She left it to me because that is my patron saint,” Knight said.

In those things,” Ann Campbell said. “When I saw that in the bulletin, I thought it would attract the kids, by learning about the saints, can see the holiness and relate to the imperfections,” she said.

“We incorporate their imperfections, big and small, and that drastic, radical life for Christ,” Ann Campbell said. “We want them to go deeper, to want that life of holiness themselves.”

“We can’t just throw those things away. I can’t anyway,” said Kitty Auten, 70, donated figures of the Blessed Mother and Sacred Heart of Jesus. She had had them since grade school.

“Auten said. “When I saw that in the bulletin, I thought it would attract the kids, by learning about the saints, can see the holiness and relate to the imperfections,” he said.

“We incorporate their imperfections, big and small, and that drastic, radical life for Christ,” Ann Campbell said. “We want them to go deeper, to want that life of holiness themselves.”

DIOCESE OF EVANSVILLE

Jasper native is named Indiana’s poet laureate

By Mary Ann Hughes
The Message

JASPER—Norbert Krafl, a Jasper native whose family roots run deep into Dubois County soil, has been named Indiana’s poet laureate.

“I feel it’s a fitting honor for a poet who has spent his lifetime writing about people and places in southern Indiana,” said Indiana Poet Laureate Consultant D. Hunt Webster.

Brain was raised in Jasper, a community that offered him “a strong sense of belonging, of extended family, of being close to nature, of being not far removed from the farm that I grew up with. Both my parents grew up on farms, and I spent a lot of time as a child on the farm where my mother grew up.”

Those childhood experiences kept him in touch with the world of nature and animals and the cycles of life and death, all of which are reflected in his poetry.

Both his mother’s and his father’s families arrived in Dubois County in the 1820s. From southern Bavaria, and he was born in 1943 in Jasper.

“Few of us then, not long after World War II, had any command of the genealogical details, but many if not most of my Jasper relatives, friends and acquaintances had a similar background,” he said. “We were one generation removed from the farm, two or three generations removed from Germany.”

Krafl received his bachelor’s degree in English from St. Joseph College in Rensselaer, Ind. He received a master’s degree in English from the University of Notre Dame, and also his Ph.D. in English and American literature with a concentration in American poetry.

He is now an emeritus professor of English at the C.W. Post Campus of Long Island University, and he lives in Indianapolis. His poetry collection includes “The Country I Come From,” which was nominated for the Pulitzer Prize in Poetry. ✡

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Youths are a vital part of parish community

By Fr. Herbert Weber

On almost any Sunday at Blessed John XXIII Parish in Perrysburg, Ohio, one will see high school students sharing liturgical ministry as lectors, greeters, ushers, cantors and, if they qualify by diocesan guidelines, extraordinary ministers of holy Communion.

High school students and other youths are clearly visible as a vital part of the parish community.

When our parish was forming three years ago, parents of young children asked how their children would be treated.

I replied that youths are not the future of the Church as many people say, and my comment caught people off guard.

I continued by explaining that youths already are a significant part of the Church.

In fact, those creating the parish outreach to high school students decided to involve youths in all aspects of the parish liturgical life, the family faith formation program and social outreach efforts.

Actually, inclusion of youths in parish life is one of two prongs in a healthy response to the need of teenagers in a parish.

The second prong, seemingly opposite, is to provide opportunities for youths to have their own unique experiences of faith.

Both parts of this youth outreach need to be examined.

Developmentally, teenagers are finding their own talents and skills, their own sense of identity. Breaking away from their parents is part of the process.

No wonder they often come out with outspoken and perhaps shocking choices of music or clothing. Challenging or at least questioning their parents’ value system is one way of clarifying their own values.

At the same time, youths are very uncertain about what will remain after they start to move away from what was comfortable during their childhood years.

So they tend to band together with other teens doing the same thing. Their clothing, for example, may be very different from that of their parents, but quite similar to that of their peers. They are usually comfortable belonging to some group.

So much for individuality!

Churches and parishes need to be aware of both movements going on within the lives of youths.

Young people desire what adults do—respect and acceptance. For them, however, respect may be desired on their own terms as they do a lot of testing to make sure that the respect is real. And, frankly, they don’t always realize that they have to return that respect to others.

The primary reason for youth ministry is not simply to keep young people from drifting from the Catholic faith.

The main reason for promoting youth consciousness in any parish is to nurture the faith of young people, offering them the support of faith-filled people as they travel through one of the most chaotic periods of their lives.

Learning how real their faith is during this time will help our youths to be sustained by that faith in the days ahead.

The second prong of a healthy parish outreach, providing activities specifically geared to youths, takes many forms and ranges from discussion groups to social activities.

In our parish, a group of high school students are preparing for a summer mission experience. All those going had to apply, be willing to participate in several training sessions then make a commitment to participate fully in the weeklong trip.

That was in addition to raising money for their travel expenses, food and lodging. The slots available for students were filled almost immediately, and the size of the group had to be expanded to accommodate more teenagers.

What makes such a trip so valuable and so popular at the same time?

High school students, often very idealistic to begin with, want to do something that may make a difference in the world.

It is important for them to put their faith into action. Moreover, knowing they will be with other students in a very different setting is just the right mix of adventure and comfort that they crave at this age.

As the students know, there will be prayer and processing experiences each day. They have already been learning how to talk about their faith and how their relationship with Jesus motivates their actions.

This part of the trip is something that may challenge youths, even as it helps them grow in understanding their faith.

Adults going along on our mission trip have been carefully selected for their own faith, maturity and ability to interact with young people.

Parishes must be very careful in choosing adults to work with youths.

Often, high school students need to find adults besides their parents who have made a commitment to their faith.

Youths intuitively look for authenticity, commitment and virtues that flow from the faith of adults around them. They want to be able to picture what a real Christian looks like.

As our mission trip leader, Michael, often says to the youths and the rest of the parish, these high school students represent the entire parish as they take this trip. So the entire parish will participate in sending them on their way at a Sunday Mass. Later, when the mission trip is over, all the parishioners will hear the participants discuss their experiences.

Youths and youth ministry are truly a vital part of any healthy parish.

(Teacher Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.)

Teenagers enjoy a light moment during a youth retreat at Kellenberg Memorial High School in Uniondale, N.Y., several years ago. The retreat featured eucharistic adoration, contemporary Christian music, and talks focusing on faith, values and vocations. Catholic teens enjoy parish youth ministry activities as opportunities to grow closer to God and make new friends in a safe, fun environment.
**From the Editor Emeritus/John F. Fink**

Possible U.S. saints: Félix De Andreis

(Seventh in a series of columns)

Félix De Andreis, born in 1778 in northern Italy, joined the Vincentians (formally, Congregation of the Mission) that St. Vincent de Paul founded in 1625, and was ordained a priest in 1802. He spent the first four years of his ministry teaching in eastern Europe—while continuing to give missions and preach retreats for both priests and laity. He later began his missionary work for priests, Bishop Louis Drouillard of Louisiana heard him. The bishop was in Europe recruiting priests. He asked Father De Andreis if he was interested in going to the New World, and he answered enthusiastically by recommending recruiting priests. He asked Father De Andreis if he was interested in going to the New World, and he answered enthusiastically.

His Vincentian superior, though, didn’t want to let him go. Bishop Drouillard went to Rome, where he taught seminarians while continuing to give missions and preach retreats for both priests and laity.

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**Cornucopia/Cynthia Dewes**

Sweating it out in July at the county fair

When the Putnam County Fair rolls around every year, it is patriotic time in this neighborhood. The neighborhood is called Farmville because Decoration Extension Homemaker Club members, whom I am one, are expected to submit entries to fair committees to enter in various categories as possible.

Sounds like a plan, doesn’t it?

Well, not in my book, or so I was mentioned before, I suffer from Black Thumb in the gardening department. While I adore flowers, plants, trees, etc., I simply do not have more than skill displayed in my growing of them. Thus, entering the plant show is out.

But wait. Reading the fair catalogue closely, I found an entry called “hosta leaf.” Now, this is somewhat of a fad, as hosts are the plants with the most colors, thanks mainly to one of my college roommates who is a horticulturist. She has given me many lovely plants, and it is a credit to these people because they have not only slept alive, but thriving in my yard.

Last year, I got a second prize for my leafish botany, and this year, I sent it to my roommate to prove that I haven’t killed the plant yet. She was so proud of me. It was such a kick that I plan to do the same thing this year.

The only other category I could possibly enter is the “crisp and creamy” division, because they don’t offer “creative leftovers” or anything. I think I will enter is “foods.” This means baking because they don’t offer “creative leftovers” or anything. I think I will enter is “foods.”

Once, I received a second-place ribbon for my Julep, a Norwegian Christmas bread unknown to most Hoosiers. I was feeling pretty good about myself until my oldest son reminded me that, if this had been the Minnesota State Fair, I would probably not have won, there being so many other Scandinavians entering the same thing there.

Another time, I entered a Danish Puff, a kind of poor relation to the famed pastry of the same name. This is something which is not only deteriorating and un-ribboned, but also the victims of confused categorization, not being an instant toast bread, a cake, cookie or pie. That will teach me.

It beems what the judges want to reward, but they are unclear. It means baking because they don’t offer “creative leftovers” or anything. I think I will enter is “foods.”

After all, it is God, not even my roommate, who is responsible for the prize winning hosta leaf. I can’t take any credit for that so maybe making a great food entry is as much out of my hands as making a great leaf. No, what is that we are supposed to discover from entering things in a fair competition. Aside from serving our competitive needs, maybe the real reward is just having fun and enjoying a look around to see what others come up with at the same time. The moral is “don’t sweat it.”

(\(\text{Cornucopia, a member of St. Paul the Apostle Parish and a frequent contributor to a regular column for The Criterion.} \))

**The Bottom Line/Antoinette Bosco**

‘And God smiled again, and the rainbow appeared ...’

Anyone aware of the honors given to Tim Russert, the longtime moderator of Tim Russert, the longtime moderator of... 

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The Sunday Readings

Sunday, July 13, 2008

- Isaiah 55:10-11
- Romans 18:23
- Matthew 13:1-9

The third and last section of the Book of Isaiah is the source of the first reading for this weekend.

Isaiah was a prophet of God. He was a teacher of the people of God. He was a preacher of God's word. He was a prophet of hope. He was a prophet of God's righteousness. He was a prophet of God's justice. He was a prophet of God's love. He was a prophet of God's mercy. He was a prophet of God's forgiveness. He was a prophet of God's salvation.

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WOLFER, William George, Sr., 81, St. Bartholomew's, Columbus, May 30. Father of Andrew. Dr. Robert and William Wolfer Jr. Grandfather of nine.
that went before us, and we’re taking that next big step. With a lot of help, a lot of prayers and a lot of archdiocesan support, we’re well on our way.

“At its current location on Holt Road, the parish had no room to grow.”

Father O’Connor explained, “It was pretty much landlocked there, and most of our parishioners live down in this area [of Decatur Township].”

St. Ann Parish was established by Bishop Francis Silas Chatard in 1917 as Our Lady of the Backyard. He was drawing to a close.

Father John Patterson, the founding pastor, celebrated Masses in a military Quonset hut, which served as the first church, at 2862 S. Holt Road in the former town of Mars Hill.

The parish was founded near Stout Field, now the Indiana National Guard headquarters, and Weir Cook Airport, now Indianapolis International Airport.

St. Ann School was opened in 1919 and staffed by Sisters of Providence of St. Mary-of-the-Woods in 1925.

The second St. Ann Church, a frame building, was completed in 1927.

A larger, brick school was constructed in 1950, and the former school building became a convent.

The third church, a contemporary, round, brick building, was dedicated in 1969.

Demographic changes led to the establishment of more industries along Holt Road and nearby Interstate 70 as area residents moved to new suburban neighborhoods south of Mars Hill.

Declining membership and enrollment forced the parish to close St. Ann School in June 1989.

In April, My Father’s House, a Church of God in Christ faith community, purchased St. Ann Church. The Pentecostal congregation is sharing the worship space with St. Ann parishioners until the new church is ready early next year.

Father Harold Richtor, associate pastor of St. Ann and St. Joseph parishes, said after the groundbreaking that he is pleased to be a part of this historic time in the life of the 91-year-old Indianapolis South Deanery parish.

“It’s nice how the Lord starts things new,” Richtor said. “We’ll eventually see the parish grow and...more people come together as God’s people and become a family.”

Long-time St. Ann pastor Sandi Stanfield, the parish council president and a former teacher at St. Ann School, said she dreams of the day when the parish is able to open a new grade school.

“The possibilities for growth are exciting,” Stanfield said as she greeted parishioners and guests during a reception after the groundbreaking.

“I have lived out here since 1972 and have had to drive out of the area to go to church,” she said. “I live two blocks from here, and now I will be able to walk to church. It’s an exciting time in the parish history. Our hopes are that eventually we will grow large enough to have a St. Ann School again.”

Eric Atkins, director of management services for the archdiocese, said the property was purchased three years ago and is about five miles southwest of the current parish address.

“They have been working for the last three years to build on this site,” Atkins said on June 26. “The proposed building is the first phase of a long-term campus development on the parish property. The first phase will encompass a temporary church that will house 400 seats. It will also have a social hall that will accommodate 265 seats as well as a couple of classrooms and parish office space.

Atkins said construction of the temporary church should begin later this summer, and parish membership in future years will determine when ground is broken for the larger, permanent church.

Architect Diane Guljas, who works for Sallee & Architects Inc. and is a member of St. Malachi Parish in Brownsburg, said after the groundbreaking that she feels humbled to work on this church project.

“It’s designed for all brick with an entry arch,” Guljas said of the church plans. “At the entry vestibule, there are small window arches on each side with a stone cast cross set within the brick to denote the entry.

“It is not the final church so in the next phase it will become the multipurpose room,” she said. “We had to resist a little bit from adding a steeple and other features we would have liked to have had because that would have competed with [the design of] the final church.

“It’s a great location,” Guljas said, “a great community.”

UNUSUAL FORMS

WASHINGTON (CNS)—After mail balloting of bishops who did not vote at the spring meeting in Orlando, Fla., a 700-page translation of one section of the Roman Missal failed to get approval from the required two-thirds of the members of the U.S. Conference of Catholic Bishops.

The USCCB announced rejection of the translation of the proper prayers for Sundays and feast days in a news release on July 7 and said it would come before the full body of bishops again at their November general assembly in Baltimore, along with two other sections totaling about 500 pages.

No vote totals were made public, but the translation would have needed 167 “yes” votes to achieve a two-thirds majority of the 250 active Latin-rite U.S. bishops.

The rejected translation, in the works for more than two years, was the second of 12 sections of the Roman Missal translation project that will come before the bishops through at least 2010.

The translation was done by the International Commission on English in the Liturgy, known as ICEL, but at the Orlando meeting in June many bishops expressed frustration that recommendations they had submitted to ICEL to clarify the sentence structure or revise archaic language had been rejected.

In a voice vote after the inconsiderate vote was announced on June 13 in Orlando, the bishops decided not to send the translation back to ICEL if the document was ultimately rejected.

Instead, they directed their Committee on Divine Worship to take suggestions from all the bishops on any changes return the document to the full body of bishops for further consideration.

Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the Committee on Divine Worship, said in the July 7 USCCB news release that the committee would “present the Gray Book to the bishops for renewed consideration, including the usual preface process that allows bishops to submit modifications to the text for consideration.”

But “in hopes that the USCCB will keep pace with the actions of other English-speaking conferences,” two additional Gray Book translations will be submitted to the bishops for approval at the November meeting, the release said.

“If the texts receive an affirmative vote by the body of bishops, the original timeline will still be maintained, and the final text of the complete Roman Missal will be presented for approval in November 2010,” it added.

ICEL’s first draft of each of the sections is called the Green Book, while the second draft incorporating changes rejected by the 11 episcopal conferences belonging to ICEL is called the Gray Book.

Bishop Serratelli noted at the Orlando meeting that four of the 11 bishops’ conferences already had approved the Gray Book translation of the second section. Each section must also receive “recognitio,” or confirmation, from the Vatican Congregation for Divine Worship and the Sacraments after the bishops approve it.

Msgr. Anthony F. Sherman, executive director of the bishops’ Secretariat of Divine Worship, told Catholic News Service that the translation to be sent is the bishops’ consideration for November 2010 will incorporate all of the changes approved at the Orlando meeting.

The third and fourth sections of the Roman Missal translation project total about 500 pages, he said.

During the debate in Orlando, several bishops expressed problems with the use of words such as “gibbet,” “wrought” or “ineffable,” saying they were no longer common English expressions.

“These orations need reworking if we are going to proclaim them without leaving people scratching their heads,” said Bishop Victor B. Galone of St. Augustine, Fla.

But Bishop Serratelli said in a column for The Beacon, Paterson’s diocesan newspaper, that while the liturgical translations were “not dummed down to the most common denominator,” they “remain ‘readily accessible to anyone.’”

Writing in the June 19 edition of The Beacon, Bishop Serratelli said that “there is something more at stake than pleasing individuals and preferences in the new liturgical translations.

“Certainly, some sentences could be translated to mimic our common speech. But they are not. And with good reason,” he added.

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