College couple faces difficult choices about their faith and their future

By John Shaughnessy

During the summer before their senior year in college, Lindsey Loffer and Scott Knust faced the questions that challenge many couples who have dated for a few years: What will our lives be like a year from now? Where is our relationship headed? Do I want it to lead to marriage? At the same time, they each wrestled with a personal choice about where God was leading them in their lives.

At 21, Lindsey struggled with a decision about whether she should continue to live her life of faith as a Baptist, or whether she should follow a growing pull within her to become a member of the Catholic Church. For Scott, also 21 in the summer of 2008, the choice was even more dramatic: Should he continue to date Lindsey or should he follow his interest in the priesthood—a path that Scott had been considering before he met her? There were no easy answers for either Scott or Lindsey. Only one point seemed clear to both of them: The choices they would make would change their lives forever.

“We might be more than friends”

Long before they end up in love or heartbreak, all couples experience that moment of first connection that attracts them to the other person. For Lindsey and Scott, that moment came during their freshman year at the University of Indianapolis. Through mutual friends, they became part of a group one night that watched the horror movie classic *Halloween*.

“I remember that she laughed a lot that night, and she smiled a lot, and that attracted me,” Scott recalls. “And she screamed a lot during the movie, too.”

“From there, we hung out as friends, and...” See FAITH, page 12

Cardinal George, congressmen urge action by President Obama on conscience protection

WASHINGTON (CNS)—The president of the U.S. bishops’ conference and two members of Congress have called on President Barack Obama to make good on something he said in his May 17 speech to University of Notre Dame graduates, namely that he wished to “honor the conscience of those who disagree with abortion.”

In a May 22 statement, Cardinal Francis E. George of Chicago said he was grateful for Obama’s promise to support conscience clauses. At a May 19 press conference in Washington and in a letter sent that day to the president, Reps. James Sensenbrenner, R-Wis., and Chris Smith, R-N.J., urged Obama to forgo rescinding the Bush administration’s conscience-protection regulation. They also asked Obama to “commit to defending conscience protections in future rule-making.”

In his statement, Cardinal George said health care professionals and institutions “should know that their deeply held religious or moral convictions will be respected as they exercise their right to serve patients in need.” He noted that since 1973 federal laws have protected the conscience rights of health care providers.

“Protecting conscience rights ‘will strengthen our health care system and enhance many patients’ access to necessary life-affirming care,’” the cardinal said. He said he welcomed working with the administration and other policymakers to advance goals that Obama has set out for reducing abortions.

“A government that wants to reduce the tragic number of abortions in our society will also work to ensure that no one is forced to support or participate in abortion,” Cardinal George’s statement said, “whether through directly providing or referring for abortions or being forced to subsidize them with their tax dollars.”

Earlier this year, the U.S. Department of Health and Human Services proposed rescinding the conscience clause that gives federal protection to the conscience rights of health care providers.

The rule, which took effect two days before Obama took office, codifies three longtime federal statutes prohibiting discrimination against health professionals who decline to participate in abortions or other medical procedures because of their religious beliefs.

Cardinal George, congressmen urge action by President Obama on conscience protection

WASHINGTON (CNS)—President Barack Obama has nominated federal appeals court Judge Sonia Sotomayor to the Supreme Court if she is confirmed, the New York native of Puerto Rican descent would become the first Hispanic to serve on the high court.

Obama announced his choice of Sotomayor, 54, at a brief event at the White House on May 26. If confirmed by the Senate, she would join the court when the next term opens in October, replacing retiring Justice David Souter.

At the White House announcement, Sotomayor described herself as “an ordinary person who has been blessed with extraordinary opportunities and experiences.”

Sotomayor has been a judge on the 2nd U.S. Circuit Court of Appeals since 1998, nominated to that post by President Bill Clinton.

Before that, she spent six years as a U.S. District Court judge in New York, nominated to that position by President George H.W. Bush in 1991.

She also served as a New York County district attorney and worked in private practice.

She was joined at the White House by her mother, Celina Sotomayor; her mother’s husband, Omar Lopez; her brother, Juan Sotomayor, a New York physician, and his wife and children.

In announcing his choice, Obama called Sotomayor “an inspired woman, who ‘has never forgotten where she began,’ describing her childhood in a housing project in New York’s South Bronx section, where she was born in 1954.

Her parents moved to New York from Puerto Rico during the Second World War.

Obama noted that Sotomayor’s mother had been in the Army during World War II, beginning a family tradition of public service and high aspirations. Sotomayor’s father, a factory worker who had only a third-grade education and spoke little English, died when she was 9.

Judge Sonia Sotomayor

See CONSCIENCE, page 3

Obama nominates New York Latina to Supreme Court

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See JUSTICE, page 12
In Internet age, Church cannot avoid debate, Vatican spokesman says

The Criterion  Friday, May 29, 2009

ARCHBISHOP ANNONCE CLERGY, PARISH ASSIGNMENTS

Official Appointments

Effective july 30, 2009

Rev. Julian Peters, O.S.B., administrator pro-tem of Sts. Peter and Paul Catholic Church in New Harmony and interim director of liturgy for the archdiocesan Office of Music, announced the following appointments:

Effective july 1, 2009

Rev. John A. Meyer, pastor of Prince of Peace Parish in Muncie and Most Sorrowful Mother of God Parish in Vevay, chaplain of Father Michael Shawe Memorial J.C.S. High School in Muncie, is delegated to the spiritual needs of students at Hanover College in Hanover and dean of the Seymour Deanery, reappointed dean of the Seymour Deanery while continuing as pastor of Prince of Peace Parish in Muncie and Most Sorrowful Mother of God Parish in Vevay, chaplain of Father Michael Shawe Memorial J.C.S. High School in Muncie and attending to the spiritual needs of the students at Hanover College in Hanover.

Rev. Paul D. Etienne, currently pastor of St. John the Evangelist Parish in Indianapolis and vice rector of Bishop Simon Brute College Seminary in Indianapolis, to dean of the Tel Aviv City Deanery, concurrent with his appointment to pastor of St. Paul Parish in Tel Aviv and St. Mark Parish in Ferry County.


Rev. Daniel J. Staublin, currently pastor of St. Malachy Parish in Brownsburg, to dean of the Brownsburg Deanery, concurrent with his appointment to pastor of St. Lawrence Parish in Lawrenceburg.

Rev. Jonathan Fassero, O.S.B., a monk of Saint Meinrad Archabbey, to associate director of Spiritual Formation for Bishop Simon Brute College Seminary in Indianapolis.


Rev. Robert Gligor, pastor of St. Theresa of the Infant Jesus (Little Flower) Parish in Indianapolis and vice vicar judicial of the archdiocesan Mepotnopolis Tribunal, reappointed pastor, for a term of six years, of St. Theresa of the Infant Jesus (Little Flower) Parish in Indianapolis and continuing as vice vicar judicial of the archdiocesan Mepotnopolis Tribunal.

Rev. Stephen T. Jarrell, pastor of St. Paul the Apostle Parish in Greensboro, and chaplain of DePauw University in Greensboro and the Indiana State Farm in Putnamville, reappointed pastor, for a term of six years, of St. Paul the Apostle Parish in Greensboro and continuing as chaplain of DePauw University in Greensboro and the Indiana State Farm in Putnamville.

Rev. Vincent Lampert, pastor of SS. Francis and Clare Parish in Greenwood, reappointed pastor of SS. Francis and Clare Parish in Greenwood for a term of six years.

Father Lombardi cited three of Pope Benedict XVI’s actions that have drawn what he called "sensational" media-driven criticism: his speech on faith and reason that touched on Islam in Regensburg, Germany, in 2006; his lifting of the excommunication of Bishop Richard Williamson, who had denied the extent of the Holocaust; and his more recent comment that condom distribution is not an effective way to stop the spread of AIDS.

In the same breath, the Vatican spokesman said that in some cases the criticism had provoked some “real hard thinking” and additional Vatican responses. A through these responses arrived rather late, he said, they were serious, penetrating and well-argued, and in the end enriched the public discussion.

As a result, he said, the question of Christian-Muslim relations has been addressed more frankly, the positions of the pope on the Holocaust are more widely known and Catholic-Jewish relations have been strengthened, and the debate over condoms is leading to better understanding about truly effective AIDS prevention.

Father Lombardi said it is inevitable that the Church’s message will sometimes be misunderstood, distorted or rejected by an increasingly secular world.

“We cannot fool ourselves into thinking that a perfect communications strategy could ever make it possible for us to communicate every message the Church has to offer in a way that avoids contradiction and conflict,” he said.

“Truth told, success in this sense would be a bad sign—at the very least, it would indicate ambiguity or compromise, rather than authentic communication,” he said. The courage to speak the truth and “not to become drowned in the desire for approval” means the Church will often go against the grain of society, he said.

Father Lombardi said the Internet and other new media tools have risks, “and enormous potential for manipulation and moral corruption.” But he said the Church cannot ignore the great potential of online media if it wants to continue to offer the truth of the Church with the emerging culture and the younger, growing generations.

One of the challenges of the Internet is that it can destroy or confuse the hierarchy of information-providing that Church agencies have worked so hard to set up, he said. Another huge challenge is interactivity, a complex issue that requires an enormous commitment of resources, he said.

“Being able to receive comments is not enough. We need to develop a structural capacity to respond clearly and competently to the questions that arise—and that takes manpower, time and money,” he said.

At the same time, he said, Catholic communicators cannot ignore “old media” because many less developed countries around the world still rely on traditional technologies.

The Pope’s at Catholic communicators is to keep working harder to develop and use new media to communicate the Gospel and promote a culture of dialogue. If successful, he said, the Church can one day say that “the Internet is truly blessed.”
Mary Ellen Heibel, a member of St. Mary Parish in Annieville, Md., sits next to a statue of Blessed Francis X. Seelos at her parish. Heibel believes her cancer was cured through Blessed Seelos' intercession.

Baltimore Archdiocese investigates possible miracle in Seelos cause

WASHINGTON (CNS)—The National Institutes of Health's draft guidelines for embryonic stem-cell research support “a course of action that is both morally objectionable and, increasingly, scientifically obsolete,” the general secretary of the U.S. bishops’ conference said in comments to CNS.

Mgr. David J. Malloy submitted the 11-page comments on behalf of the U.S. Conference of Catholic Bishops on May 22, four days before the end of a 30-day period of public comment on the proposed guidelines.

“Nothing in the guidelines prevents fertility clinics from selling cells, as well as producing pluripotent cells—which do not require the destruction of human embryos,” Mgr. Malloy said.

He said the guidelines could invite exactly the abuse, then, the guidelines could invite exactly the abuse
Marble sculptures of angels are seen on the San'Angelo bridge in Rome on May 1. The bridge plays a part in novelist Dan Brown’s book “Angels & Demons,” which was adapted to a film starring Tom Hanks and directed by Ron Howard. The movie premiered in Rome on May 4 at a theater a mile away from Vatican City.

Letters to the Editor

Let us pray that spouses be open to God’s plan for their family.

Millions of women all over the world and in the United States use oral contraceptives. Sadly, many of these women who would never even consider a surgical abortion are, in fact, causing “silent abortions” in their wombs. The pill is an abortifacient, that is, a drug that causes an abortion. A according to Dr. John Wilks, an Australian pharmacist who also wrote “The Devil Died the pill retards monthly thickening of the womb’s lining. When the lining is too thin, as with pill users, implantation of the fertilized egg will be unsuccessful.

Some researchers, using very conservative figures, have treated the pill directly causes between 1.53 million and 4.15 million chemical abortions per year in the U.S. (“The Facts of Life,” Human Life International).

Since the beginning of its inception, the Catholic Church has taught that the practice of birth control to render procreation impossible is intrinsically evil (“Catechism of the Catholic Church,” #2370).

Committing such an evil is a mortal sin. Until the 1930s, all Christian Churches taught that the practice of birth control was intrinsically evil. Because the Catholic Church is divine, it cannot change or revoke this teaching.

The Church does, however, allow spouses to space the births of their children through Natural Family Planning or NFP. A according to Dr. Sean P. Tierny, “The success of NFP is in the 38 percent range, of couples who practice it have a 3 percent divorce rate.” This figure is considerably low as compared to the current U.S. divorce rate of 48 percent.

Let us pray that spouses be open to life and to God’s plan for their family.

Let us also pray that God gives the graces needed, through his Blessed Mother, to other single people and homosexuals to remain chaste and to resist temptations against purity.

Ronda Brunhans

Bloomington

Program provides powerful tools to help Catholic congregations

The April 17 article by Sean Gallagher (“Survey says... Gallbladder programs geared to strengthen parishioner engagement”) was a real treat. It was an additional tool for promoting engagement and leadership within many parishes of the archdiocese.

The Clifton StrengthsFinder surveys and the Discover Your Strengths books and resources are key tools available through the Gallup Faith Practice division to help Catholic congregations discover their innate strengths and unique gifts.

In fact, coinciding with the article’s appearance, Sacred Heart of Jesus Parish in Indianapolis received word that our Leadership Excellence program had been funded in part through the Indianapolis-based Catholic Charities Congregational.

Like the parishes cited in the article, Sacred Heart worked very closely with the Marist College Center for Catholic Stewardship and the archdiocesan Office of Stewardship Education to apply for the funding support for the Gallup resources.

Unlike the other parishes, however, Sacred Heart included a component to promote youth leadership development.

Working with Saint Meinrad School of Theology’s Office of Youth and Young Adult Formation, we are enrolling five of our high school juniors in the archdiocese’s acclaimed “One Bread, One Cup” Youth Liturgical Leadership Conference.

These important tools, along with the resources provided by the archdiocese’s Office of Conferences, the Marian College Center for Catholic Stewardship, the Office of Sacred Heart of Jesus Parish, the archdiocese’s Office of Stewardship Education, will equip us as a community to respond to the call of the Spirit.

Fr. Frank Kordek, O.F.M.
Pastor, Sacred Heart of Jesus Parish

Notre Dame graduate: Alma mater is true to mission of Catholic Church

Overcome with a tremendous feeling of joy and a profound sense of inner peace, I celebrated my graduation from the University of Notre Dame the weekend of May 16-17.

With assurance, I joined my classmates in naming Holy Cross Father John I. Jenkins our senior class fellow and in welcoming President Barack Obama as our commencement speaker.

I could not be more proud of my senior class for the level of respect and courtesy they demonstrated towards each other and toward the campus community, even amidst upsetting political pressures from free speech advocates.

More than any graduates before us, we are pointing the way to an exciting horizon for the University of Notre Dame.

Almost three years ago, Pope Benedict XVI praised Galileo as a man of faith, “who saw nature as a book written by God.” He said that the discoveries of science and astronomy can help people better appreciate the wonders of God.

The Church’s attitude toward science is indicated by the mission statement of the Pontifical Academy of Sciences. It says that it seeks to pay honor to pure science, wherever it is found, to assure its freedom and to promote its research. The academy includes 80 of the world’s most famous scientists.

The academy has scheduled a symposium on “Scientific Insights into the Evolution of the Universe and of Life” that will be held on June 11 by a week dedicated to astrobiology, jointly sponsored by the Vatican Observatory and the Pontifical Academy of Sciences.

A astrophysics studies the possibility of life in other parts of the universe. Astronomers are searching for what they call a “Goldilocks planet,” one that is not too hot or too cold, but just right to sustain life.

It is not true that most scientists are atheists. Catholic scientists have long been involved in discoveries that unlock the mysteries of creation, including Nicolaus Copernicus, who was in the audience, stood up and said, “I believe in the Church’s officials of that era which the Holy Office condemned the DeVinci Code. A novel by Dan Brown, who also wrote Homeland, is opposed to science.

We are in the midst of the International Year of Astronomy, established to promote youth leadership development.

The DeVinci Code is an adaptation of a book written by Ron Howard. The movie is an adaptation of a novel by Dan Brown, who also wrote Homeland, is opposed to science.

It cannot be because it knows that God created the universe, and that he must have had a means that it must have had a beginning. I could not be more proud of my senior class for the level of respect and courtesy they demonstrated towards each other and toward the campus community, even amidst upsetting political pressures from free speech advocates.

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Now scientists know that it is continuing to expand, which also means that it must have had a beginning. I could not be more proud of my senior class for the level of respect and courtesy they demonstrated towards each other and toward the campus community, even amidst upsetting political pressures from free speech advocates.

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El Espíritu Santo obra en nuestras vidas para acercarnos a Dios

A

El misterio eucarístico y la presencia del Espíritu Santo son dones universales, presentes para siempre dondequiera que la Iglesia se reúna. El Pentecostés, uno de las tres festividades judías más importantes. Se sabe que esta fiesta se originó a partir de una antigua celebración de acción de gracias, como muestra de gratitud a Dios por la cosecha anual que estaban a punto de recoger. De ahí que, se le añadió la intención de vocaciones del Arzobispo Buechlein para mayo: que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes.

Vieron cómo fue traicionado, le vieron sufrir y morir. Sabían que habría resultado. Sabían que se había ido a preparar un lugar para ellos, y sabían que él les había de decir el don del Espíritu Santo para asistirles. A la fiesta de Pentecostés completa la historia de la Pascua. En un salón con las puertas cerradas, los discípulos esperan el don del Espíritu Santo como comunidad en la oración, para que les guíe mientras caminen por la senda de Jesús y para difundir la misión por todo el mundo. ¿Qué significa este día para nosotros? Primero, como comenté la semana pasada, la importancia de la labor de la esperanza en la vida cristiana. Después de que se entienda a la divinidad del Padre, los discípulos esperaron a que el Espíritu les facultara para progresar con su misión de bautizar, enseñar y predicar el perdón de los pecados. Segundo, el miedo forma parte de la vida. “Esperean a puertas cerradas,” incluso después del discurso de Jesús. “No teman.” El papel del Espíritu Santo con los dones del valor y la fortaleza son cruciales si queremos apreciar el significado de nuestras vidas y nuestra misión cristiana; y el temor siempre de la vida humana pasa a un temor honesto e integral: el temor reverencial al Señor, nuestro Dios.

La intención de vocaciones del Arzobispo Buechlein para mayo:

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

You may mail it to him at:

Arzobispo Buechlein? Puede enviar su correspondencia a:

Archdiocese of Indianapolis
1400 N. Meridian St.
P. O. Box 1410
Indianapolis, IN 46202-1410

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a: La lista de oración del Arzobispo Buechlein

La intención de vocaciones del Arzobispo Buechlein para mayo:

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Seminarios: que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes.
**Events Calendar**

**May 29**
Saddlerbrook Golf Club, 3156 N. Indian-apolis. Fourth annual Catholic Business Exchange golf outing, 6:30 a.m.-3 p.m., breakfast, shotgun start, 8:30 a.m., lunch, 11:30 a.m., food, entertainment. Information: 317-735-6232.

**May 30**
Monte Cassino pilgrimage, 7:30 a.m., Beaver Dam, Ind. (Evansville Diocese). Kordes Center, 841 E. 14th St., 1402 Southern Ave., Beech Grove. Benedict Inn Retreat and Conference Center, Sister Wanda Wetli, 9 a.m.-4 p.m., $50 per person. Information: benedictinn@benedictinn.org.

**June 1**
Christian rock concert, Ceili and Knights of Columbus, Indianapolis. St. Monica Parish games, food, entertainment. Sun. 11:30 a.m.-5 p.m., rides, 11 p.m., Sat. 3 p.m.-11 p.m., “Summerfest,” May 29-31.

**June 2**
Golf outing, 5516 Arabian Run, Indianapolis. 10th annual “Respect Life Charity Golf Tournament,” shotgun start, 10 a.m., 12-15 p.m., floridatiny.org, $150 per player. Information: 317-501-3808 or e-mail uconn@scotlodge.net.

**June 3**
Monte Cassino pilgrimage, 7:30 a.m., Wyandotte School, 3575 E. 79th St., Indianapolis. The painting and veneration of icons is rich in symbolism and meaning, icons and other religious images were able to develop their skills through the Providence Center. The sisters are not trained artists, but they were able to develop or polish their skills under the guidance of other Sisters of Providence. Icons have been used for centuries, and refer to images of holy subjects painted on wood. The painting and veneration of icons is an ancient tradition, well-developed by the third century A.D., tested by the iconoclastic controversies of the eighth and ninth centuries, then brought to full flower in the Byzantine age and later in the Orthodox Christian Churches of Eastern Europe.

**June 4**

**June 5**
Our Lady of the Holy Rosary Church, 520 Stevens St., Indianapolis. Lumen Dei meeting, Mass, 6:30 a.m., breakfast, buffet, breakfast and program at Prior Hall, Michael Hurst, program director for Coalition for Homelessness Intervention and Prevention (CHIP), 317-931-5136 or e-mail michael.hurst@chips.org.

**June 6**
St. Francis Hospital, 811 S. Emerson Ave., Indianapolis. Couple to Couple League, “Post-Intensive.” Coupel to Couple League, 5 p.m.-midnight, games, entertainment, food. Information: 317-626-6000, ext. 27.

**June 7**
Our Lady of the Holy Rosary Church, 325 S. Meridian St., Greenwood. “Summer Festival,” Thurs. 5 p.m.-11 p.m., Italian dinner, 5 p.m.-7:30 p.m., Fri. 5 p.m.-midnight, fish fry, 5 p.m.-7:30 p.m., Sat. 2 p.m.-midnight, Polish chop chop dinner, 4 p.m.-7:30 p.m., Sun. noon-9 p.m., fried chicken dinner, noon-3 p.m., rides, games, food. Information: 317-888-2861, ext. 236.

**June 8**
Our Lady of Good Counsel Parish, 79th St., Indianapolis. Good Shepherd Parish, 1109 E. Cameron St., Indianapolis. “Midweek retreat, “Beauty as a Woman Talk: To Your Health,” 2 p.m.-4 p.m., $35 per person. Information: 317-592-4072.

**June 9**
Our Lady of the Holy Rosary Church, 325 S. Meridian St., Indianapolis, 26th annual “International Food Festival,” Fri.-Sat. 5 p.m.-midnight, rides, games, food festival, 9 a.m.-8 p.m., $35 per family. Information: 317-522-5304.

**June 10**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. 50th anniversary Mass, breakfast and program at Our Lady of Fatima Retreat House. Information: 317-885-5098.

**June 11**
Ave Maria Guild, guest day meeting, 5 p.m., Our Lady of Loretto Church, 1727 W. 17th Ave., Beech Grove.

**June 12**
Our Lady of Providence Parish, 3021 E. 41st St., Indianapolis. Catholic Charities Indianapolis Holy Family Shelter, wine and cheese event, $35 per person, 6 p.m. Information: 317-763-4478.

**June 13**
St. Roch Parish, Family Center, 3605 S. Meridian St., Indianapolis. Single Seniors, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

**June 14**
St. Ambrose Parish and Our Lady of Providence Parish, 325 S. Chestnut St. Seymour. “St. Ambrose Kermesse” food festival, 9 a.m.-8 p.m. Information: 812-522-5304. Sacred Heart of Jesus Parish, 2232 N. 131 St., Terre Haute. Parish auction, 9 a.m.-4 p.m. Information: 812-466-1231.

**Retreats and Programs**

**June 8-10**
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Seventh annual garden retreat, “How Does Your Garden Grow?” 9 a.m.-4 p.m., $45 per person, includes lunch and a space, limited, reservations due May 18. Information: 317-788-7581 or benedictinn@benedictinn.org.

**June 13-20**
Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). “Center Praying Retreat: Intensive and Post-Intensive.” Information: 812-367-1411 or spiritually@theodome.org.

**June 16**
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Introduction to the Enneagram,” St. Joseph Sisters School of Theology, 8:30 a.m.-9 p.m., $50 per person. Includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

**July 7**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Silent non-guided retreat, “Cincinnati and Avila Revisited,” 8 a.m.-4 p.m., $25 per person includes continental breakfast and lunch. Information: 317-545-7881 or speckii@archindy.org.

**Hand-painted religious icons are on display at the Providence Center**

Religious icons hand-painted by three Sisters of Providence are on display at the Providence Center at Saint Mary-of-the-Woods.

The icons on display were created by Providence Sisters Marilyn Therese Lopes, M. Marianne M. Griffin and Mary Lou Ruck. The sisters are not trained artists, but they were able to develop or polish their skills under the guidance of the other Sisters of Providence. Icons have been used for centuries, and refer to images of holy subjects painted on wood. The artistic tradition was developed to communicate theological truths to the faithful and provide in pictures what sacred Scripture provides in words. Rich in symbolism and meaning, icons attempt to provide a window into the divine rather than a realistic portrayal of earthly scenes. The icons depict religious symbols that can be used to tell a story. These religious symbols of paint are used to develop each image. Prayer cards printed with the icons are available in the Gift Shop at the Providence Center.

The icons are available for viewing from 8:30 a.m. to 4:30 p.m. on Monday through Friday, from 10 a.m. to 4 p.m. on Saturday and Sunday. The Gift Shop hours are 10 a.m. to 4 p.m. on Monday through Friday and from 11:30 a.m. to 3 p.m. on Saturday and Sunday.

**NCEA honors two grades schools in center city of Indianapolis**

Two center city grade schools of the Archdiocese of Indianapolis were honored during the recent National Catholic Educational Association (NCEA) Convention in Anaheim, Calif.

- St. Joan of Arc School and St. Aloysius School, St. Rita Catholic Academy were recognized with national education awards.
- St. Joan of Arc School’s Families Supporting Faculty received the NCEA 2009 Distinguished Home and School Association Award.

The school’s parent and teacher organization sponsored a project to create and fund “M’Onarch Paci” to replace the school’s old playground equipment.

More than 50 school families, parishioners and neighbors contributed over $500,000, and more than 50 people volunteered to help with installation of the new playground equipment.

St. Aloysius and St. Rita Catholic Academy accepted the NCEA 2009 Catholic Schools for Tomorrow Award for innovations in education from the Catholic Teacher. The honor was for their involvement in the service-learning program titled “Educating Disciples.”

The school is part of the M’other Theodore Catholic Academies, a consortium of Catholic urban schools. The student group integrated the social teachings of the Church with acts of service.

**Historic crucifix**

This crucifix was presented to the Sisters of Providence who went to China to begin a mission in that country in 1930. The Sisters of Providence were the first United States religious congregation to serve there. A visual story of pictures and anecdotal stories about the mission can be viewed in the Heritage Museum at the Providence Center at Saint Mary-of-the-Woods. The mission continues today in Taiwan, where the sisters moved when Communist rule took over China. The Heritage Museum is open on Monday through Friday from 8:30 a.m. to 4:30 p.m. and on Saturday and Sunday from 10 a.m. to 4 p.m. It is open to the public without charge.
Couple’s idea provides food to thousands of people in local area each month

By Kamilla Benko

A boy in suspenders, white cotton shirt and straw hat stands frozen in a school museum. He leaps to life when two kindergartners drop a nickel and two dimes into a collection box.

“So I ran out to the back yard to find the performers,” shouts M. A. Haeberl, a student portraying Indiana hero Levi Coffin, a conductor on the Underground Railroad.

“I saw three black men in a blacksmith’s shop being beaten by a burning ax!” M. A. continues as he raises his voice to be heard. Students portraying St. Theodora Guérin, John Purdue, Gene Stratton-Porter and other notable people from Indiana history.

Max was one of 59 fourth-grade students who participated in St. Luke School’s “Wax Museum” on May 14 in Indianapolis.

The Wax Museum was a chance for the students to demonstrate their knowledge of Indiana history and raise money for The Food Link, a hunger relief organization based in Indianapolis.

The “wax” figures in the museum were students who had spent weeks researching important historical figures with Indiana ties. The fourth-graders dressed as their characters and stood frozen in place until coins were dropped into collecting cans placed in front of them. Only then did they move from their position and give a two-minute presentation about the life of their character.

Tara Land, fourth-grade teacher and coordinator of the Wax Museum, said she could not believe how well her students performed.

“People would be frozen in a position, and when you dropped coins in their basket they came to life,” she said. “So I decided to take that idea and turn the coins into a charity.”

This year, the wax museum donated $5,128.36—enough money to feed 1,500 families, said Wynn Tinkham, co-founder of The Food Link.

“I really think the money will make a difference for all the hungry people in Indianapolis,” Tinkham said. “We always have to have food coming in constantly,” Tinkham said. “Our biggest problem is not getting food on a daily basis, which we need to do in order to keep stocked.”

The Food Link needs food and money to help the hungry during these tough economic times, Tinkham said. “The people in line are not on welfare,” Tinkham explained. “These are people who have just lost their jobs.”

The Food Link also depends on volunteers to distribute the food. Thirty-five St. Luke fourth-grade students took part in a recent Saturday distribution.

“I really think the money will make a difference for all the hungry people in Indianapolis.”

—Sam Dattilo

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“I hope to improve my writing this summer,” Benko says, “I hope to improve my writing this summer.”

In this week’s issue, Kamilla Benko contributes three articles as a new staff member of The Criterion.

The first two stories by our summer intern feature an interesting look at a fun and unusual “wax museum,” an event in which the fourth-grade students at St. Luke the Evangelist School in Indianapolis dress as noteworthy figures in Indiana history to raise money for local hunger relief efforts.

Feature writing is an area of emphasis for Benko, who recently finished her freshman year at Indiana University in Bloomington, where she is one of 18 Emie Pyle Scholars in the honors journalism program.

St. Luke School students’ ‘Wax Museum’ project raises money to help feed the hungry in Indianapolis

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Answer to a prayer
Volunteers share occupational therapy outreach that could be model for other schools

By Mike Krokos

BLOOMINGTON — When Janie Kabrick heard Dr. Kevin Kathman speak at a Parent Teacher Organization meeting at St. Charles Borromeo School in Bloomington in November of 2007, it was an answer to a prayer.

Kathman, who began volunteer-based occupational therapy at the school in the fall of 2006, was concerned that a new job he had just accepted might limit his volunteer schedule at the school.

Enter Kabrick, a stay-at-home mom with children enrolled at St. Charles Borromeo School, who also happens to be a licensed occupational therapist interested in helping with Kathman’s volunteer ministry.

“For a person of faith, that was a complete answer to a prayer,” Kathman said, “of how we could do more.”

“I just thought it was really amazing, that he [Kathman] had the passion and initiative to kind of start this on his own,” said Kabrick, who has a daughter, Kali, in the sixth grade, and another daughter, Hannah, in kindergarten, at the school.

The school-based occupational therapy at St. Charles Borromeo is designed to enhance students’ ability to fully access and participate in the classroom, the Web site notes.

The lessons of faith that are part of the curriculum are evident to the father of seven, too.

“I feel like the Catholic school environment, and this one in particular, has been positive at making it a community responsibility to educate,” he said. “I think the teachers and many of the parents have not lost sight that education is not just that child with a special need, or anyone that’s different, but for the quote ‘normal’ or the exceptional person that is very gifted because now they learn that they are responsible for their brother. That’s the big lesson.”

Jennifer Urbanski, who teaches the combined second- and third-grade class at St. Charles Borromeo School, said having the occupational therapists and IU students volunteer at the school is a plus for St. Charles students and teachers.

“It alleviates a lot of stress for kids who need extra help,” she said. “We can also utilize them (the volunteers) for the things that we just don’t have time for.”

“It just gives us (teachers) more time, which I never have enough of,” Urbanski added.

Students love the volunteers, Urbanski said, because “it’s a new person with a new smile, somebody else to love.”

Though Kathman agrees the volunteer ministry is still “a program in development,” people like Principal Alec Mayer are impressed with the outreach.

“I am impressed because Dr. Kathman and my kids, Kabrick are two people that really know their profession, but more importantly, in my eyes, they truly profess the volunteerism of the Catholic faith,” he said. “Giving of their time to help students improve their skills is a true asset to the St. Charles community.”

Parents and teachers are grateful for the program, Mayer said, and the ministry is an example of building community.

“Collaboration between teachers, parents and volunteers is what makes us so successful at St. Charles Borromeo,” he said. “We could not do all the things we do without parents and volunteers.”

Father William Stumpf, pastor of St. Charles Borromeo Parish, agreed.

“It’s [this program] a wonderful gift to our school and our children. We really can’t provide this on our own,” he said.

The pastor said the school community is grateful to Kathman, Kabrick and all the people who have volunteered with the program “for starting this and following through on it.”

Father Stumpf added that he hopes other schools use it as a model.

“I really hope they start this [type of program] in other schools,” he said. “I do not believe there is real a need.”

Kathman and Kabrick, who are members of St. Charles Borromeo Parish, are committed to continuing to help build community through their volunteer ministry.

“Teachers are becoming more comfortable [with us],” said Kabrick, who earned a bachelor of science degree in occupational therapy at Indiana University.

“Kevin has done talks to the PTO, and I’ve done one in-service [program] for the teachers on a very developmental approach to handwriting. From that, it’s amazing how many times somebody will catch you in the hallways and say, ‘What do you suggest in this situation?’”

While St. Charles Borromeo has become a more diverse school and parish in recent years, the respect and acceptance shown for programs like the occupational therapy volunteer outreach has grown as well, Kabrick said.

“That is what community is supposed to be,” Kathman said.

For more information on the volunteer occupational therapy outreach at St. Charles Borromeo School, log on to www.stcharlesbloomington.org/school/ot.php?n=1.

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Graduation marks family's ties of 50 years to Shawe

By John Shaughnessy

Like many parents and grandparents at this time of year, Janet and Kevin Jones will experience a range of emotions when she watches one of her granddaughters graduate from high school.

The grandmother expects to react with pride and joy when Hailey says she will graduate from Shawe Memorial Jr./Sr. High School in Madison on May 31.

Jones also figures she will be sad, too. That's because Hailey's graduation from Shawe will mark the end of a special connection that the 67-year-old Jones has had with the school for more than 50 years.

First, she graduated from Shawe in 1959. Then she made sure her three children—Kevin, Keith and Kim—also benefited from a Catholic education in high school. And she has savored the time that Hailey and her older sister, Paige, a 2007 Shawe graduate, have spent at the school.

"Shawe has always been an important part of my life," says Janet Jones, a member of Prince of Peace Parish in Madison. "It's been a very good school for my family. We have so much talent in our school. It's because of the teachers, the principal and Father John [Meyer]. They have a special outpouring for the children there. The children are the No. 1 priority. It's so sad that I'm not going to have any more grandchildren go through Shawe."

At 18, Hailey Jones is dealing with her own emotions as she nears graduating with 23 classmates.

"I've been excited to this point, but I'm starting to realize I'm leaving all my friends and all the things I've known the past four years," Hailey says. "So it's been bittersweet lately.

She also will miss the guiding influence of her high school teachers.

"I really enjoy hearing from all the teachers," she says. "We appreciate all the time they've given us. They've always taught us to be different and to accept ourselves as who we are, as individuals. I'm not afraid to be myself."

She's also proud of her family's longstanding connection to Shawe. Her parents, Kevin Jones and Lisa Battilo Morgen, both graduated from the school in 1980.

After Hailey's graduation, Janet Jones plans to return to the school in August to support her son, Kevin, the coach of the girls' volleyball team. She's also considering another approach to stay connected to the high school that means so much to her.

She laughs and says, "I think I'm going to have to adopt a student there next year.""

Aid agency head says economic crisis increases suffering of refugees

ROME (CNS)—The global economic crisis is having a doubly negative effect on migrants and refugees.

Low-wage jobs are disappearing and resentment of foreigners is growing, said the head of Caritas Internationalis, Lesley Anne Knight, secretary-general of the umbrella organization of Catholic Charities, said, "As the world sinks deeper into economic recession, borders are closing, jobs are disappearing and life is becoming harder for refugees and migrants everywhere."

Knight and Jesuit Father Peter Balleis, international director of the Jesuit Refugee Service, spoke on May 20 at the opening of an exhibition of photographs titled "Respecting Strangers: Replacing Fear With Wonder." Father Balleis, whose agency organized the exhibit with L'Observatoire of Chicago's Rome Center, said the photographs show the dignity and courage of the refugees.

"They are just normal people who have been thrown into abnormal circumstances by powers beyond their control, driven by economic and political interests, often far removed from their lives," the Jesuit said.

While they are seeking safety and protection in a foreign land, refugees too often are greeted with fear and hostility, he said.

Knight cited U.N. statistics which indicate that one in every 50 people—more than 150 million people around the world—lives outside his or her homeland as a migrant or refugee.

She said that while the Rome photo exhibit visually narrates stories of courage in the face of hardship, if the exhibit had a soundtrack, unfortunately it would consist of "the sound of doors slamming shut." A "people become fearful for their own futures, the stranger becomes the target of anger and resentment," she said.

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then we reached the point where we were thinking we might be more than friends. We talked together late one night about where we felt God was leading us. At that point, we didn’t know. We just felt there was something there. It was a time of discernment about whether we should be more than friends.”

Two hurdles complicated their relationship.

“One was that he had been discriminating the priesthood for a while,” Lindsey says. “Another one was because I was not a Catholic. If he was going to get married some day, he wanted to be married to a Catholic. So there were some things we needed to cross there.”

The week before, she still didn’t deny the attraction.

They decided to become a couple. But the two challenges stayed a part of their relationship until they each knew they had to confront them in the summer of 2008.

“I had tears in my eyes”

Lindsey had grown up as a Baptist, but her interest in the Catholic faith grew the more she was with Scott, who was practicing Catholic. He said he has no reason to think that “he’s going to get his plan done. The fact that she came to the Greenwood [Church in Greenwood].”

He had seen her at prayer, and he knew she wanted to be in the Catholic faith. He knew she wanted to be married to a Catholic. If he was going to get married some day, he wanted to be married to a Catholic. So there were some things we needed to cross there.

Then he pulled out a ring.

“Stunned, Lindsey said, ‘Wait a minute, are you going to get married?’”

He’s such a huge advocate for the faith, and he’s so knowledgeable,” she says. “From the beginning, I was open-minded, but I wasn’t going to change my faith for a Catholic. "I wasn’t going to change my faith for a Catholic faith grew the more she was with Scott, who was practicing Catholic. If he was going to get married some day, he wanted to be married to a Catholic. So there were some things we needed to cross there.”

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“Father Nagel laughed when he heard about the way Scott proposed to Lindsey. ‘When I first heard about it, I was surprised she didn’t hit him,’” Father Nagel says. “She had a rough day and she was done with the day, but he’s a guy. He has a plan, and he’s going to get his plan done. The fact that she came down to pray with him shows the depth of their relationship.”

It’s why Father Nagel rejctes in their decision to marry even though he is the associate director of vocations for the archdiocese.

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A Promise to Keep’ chastity program marks 15th year

By Mary Ann Wyand

A promise to practice sexual abstinence until marriage continues to grow in strength and numbers among young people in the Archdiocese of Indianapolis.

This promise, made by more than 15,000 teenagers during the recognition luncheon on April 23 at the Archbishop O’Meara Catholic Center in Indianapolis.

The archdiocese is celebrating the 15th year of the “A Promise to Keep” chastity program, which was established by Archbishop Daniel M. Buechlein and archdiocesan Office of Catholic Education staff members in 1994.

On April 23, the archbishop and Office of Catholic Education staff members honored the high school peer mentors who presented the “A Promise to Keep” program to middle school students at Catholic schools and parish religious education classes during the 2008-09 academic year.

“This annual ‘Promise to Keep’ luncheon is quite a tribute to this ministry, to the (chastity) program, and to the commitment that all of you have made to serve God and our archdiocese,” Margaret Hendricks, coordinator of Catholic schools and parish religious education classes, said.

“Overcoming challenges and adversities in life helps people become stronger, Tichenor said, and more faithful to God. As a teenager, he volunteered as a chastity peer mentor for the Peers Educating Peers abstinence education program, a secular version of “A Promise to Keep,” coordinated by Eve Jackson for the Indianapolis Public School System.

Archbishop Daniel M. Buechlein talks with “A Promise to Keep” chastity peer mentors during the annual recognition luncheon on April 23 at the Archbishop O’Meara Catholic Center in Indianapolis.

Two women complete Ecclesial Lay Ministry formation program

By Kamila Benko

A few hundred hours of hours and thousands of miles, two women received a certificate and an ecclesial lapel pin for completing the Ecclesial Lay Ministry (ELM) formation program.

Family and friends surrounded Darlene Cole and Paula Slinger at the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis as they were honored during a prayer service on May 14.

Cole is a pastoral associate at St. Michael Parish in Bradford. Slinger is the music director at Holy Spirit Parish in Indianapolis.

ELM, a program led by Edward Isakson, archdiocesan director of human resources, and Marcia Hoedel, associate director of lay programs at Saint Meinrad School of Theology, provides theological, spiritual and pastoral formation for lay ministers in the dioceses of Lafayette and Evansville and the archdiocese of Indianapolis.

Participants attend many retreats and workshops in different locations throughout Indiana. Saint Meinrad School of Theology provides the instructors and leadership for most of the required elements of the program.

Isakson addressed the women and said the ceremony had two purposes.

“In addition to recognizing your hard work over many years in the lay ministry foundation program,” he said, “today is about celebrating the many years of continued service to the Church.”

“The promise that Stinger made helped me to protect and share my faith with the people that are around me, even when we make mistakes,” Tichenor said.

“Now, more than ever, he said, “it is vital that we rise to the occasion and speak out, promoting a life of physical integrity and respect.”

Isakson referenced Scripture to describe the impact that Slinger and Cole have had on the community.

“A the reading from Romans 16 says so well, the greatest treasure is the people,” he said. “We are blessed by the people we minister to and the people we minister with. Paula (Slinger) and Darlene (Cole), the Church has been blessed by your devotion.”

Standing with Monsignor Joseph F. Schaedel, vicar general, in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis on May 24 are Paula Slinger, left, and Darlene Cole, right, the most recent graduates of the archdiocese’s Ecclesial Lay Ministry formation program.

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Mercer Belanger, by Kamila Benko

A few hundred hours of hours and thousands of miles, two women received a certificate and an ecclesial lapel pin for completing the Ecclesial Lay Ministry (ELM) formation program.

Family and friends surrounded Darlene Cole and Paula Slinger at the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis as they were honored during a prayer service on May 14.

Cole is a pastoral associate at St. Michael Parish in Bradford. Slinger is the music director at Holy Spirit Parish in Indianapolis.

ELM, a program led by Edward Isakson, archdiocesan director of human resources, and Marcia Hoedel, associate director of lay programs at Saint Meinrad School of Theology, provides theological, spiritual and pastoral formation for lay ministers in the dioceses of Lafayette and Evansville and the archdiocese of Indianapolis.

Participants attend many retreats and workshops in different locations throughout Indiana. Saint Meinrad School of Theology provides the instructors and leadership for most of the required elements of the program.

Isakson addressed the women and said the ceremony had two purposes.

“In addition to recognizing your hard work over many years in the lay ministry foundation program,” he said, “today is about celebrating the many years of continued service to the Church.”

“A the reading from Romans 16 says so well, the greatest treasure is the people,” he said. “We are blessed by the people we minister to and the people we minister with. Paula (Slinger) and Darlene (Cole), the Church has been blessed by your devotion.”

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Two women complete Ecclesial Lay Ministry formation program

By Kamila Benko

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Family Day

Sunday, June 14, 1–5 p.m.
Saint Mary of the Woods, Ind.

Visit the Sisters of Providence and
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Bring your camera and your picnic blanket! Ample
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Refreshments: hot dogs and condiments, popcorn, cookies and Pepsi
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11:30 a.m. to 3 p.m.

Family fun activities
- Alpaca visits
- Balloon Clown
- Bean Bag Toss
- Chair and hand massage for adults
- Craft activities
- Duck Pond
- Eco-obstacle course
- Face-painting
- Golf Marshmallow Drive
- Hay wagon rides
- Puppet performance
- Sidewalk Chalk Art

Performances
In the Church of the Immaculate Conception

1:30 p.m. Maple Avenue United Methodist Church Choir, Terre Haute, Ind.
2:15 p.m. Anne Bunch and A Bunch of Bells handbells
2:45 p.m. Storytelling with Vanita Moore, Brazil, Ind.
3:45 p.m. Anne Bunch and A Bunch of Bells handbells
4:30 p.m. Holy Angels Gospel Choir, Indianapolis

Questions?
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www.SistersofProvidence.org
www.SMWC.edu

Saint Mary-of-the-Woods College
Saint Mary-of-the-Woods, Indiana

Sisters of Providence
of SAINT MARY-OF-THE-WOODS
Breaking boundaries, creating hope.
Vatican II fostered ongoing interreligious dialogue

By Joseph Kelly

Pope John XXIII had a strong dedication to ecumenism, wishing to approach non-Catholics in a positive and appreciative way. In 1960, he created the Secretariat for Promoting Christian Unity to further ecumenism. When the pope opened the Second Vatican Council in 1962, he made this a major focus. He died a year later, however, and was succeeded by Pope Paul VI, who also favored ecumenism.

The council put the issue of relations with other Christian communities and non-Christian religions in a decree on religious freedom, that is, a decree which would recognize the right of all people to worship according to the promptings of their conscience.

However, while this met general approval, some bishops believed that more was needed, specifically, a statement on the Church’s relationship with the Jews. Some bishops from some Spanish-speaking countries had reservations about such a statement, based upon the belief that the Jews had responsibility for Jesus’ death. Biblical scholars pointed out that the Gospels teach that the sins of humanity caused the death of Jesus, who had to die to redeem all people from their sins.

But opposition persisted, so to the podestum went Joseph Cardinal Augustine Bea, a German and president of the Secretariat for Promoting Christian Unity.

He spoke meaningfully about the anti-Semitism which had caused the Holocaust. He vigorously insisted that the Church could not take any action which could be seen as opposing anti-Semitism, but instead must take a positive approach. Cardinal Bea also insisted that this approach would focus upon religious issues and not with Zionism or the state of Israel, a concern of bishops from Arab countries.

But as the council moved toward a statement on the Jews, bishops from the Middle East and Asia asked: Should not the Church speak about its relationship to all non-Christian religions, including Islam, Buddhism and Hinduism? The council fathers agreed, and instead of a statement just on the Jews, they produced “Nostra Aetate,” formally approved by Pope Paul on Oct. 28, 1965. “Nostra Aetate” means “in our time,” an approach to other faiths fitted for the contemporary situation.

Regarding the Jews, the document recognizes Abraham as the spiritual father of Christians and Jews. It also emphasizes the Jewishness of Jesus, his mother and all his first disciples. It wishes “to foster and recommend mutual understanding and respect,” and “deplores the hatred, persecutions and displays of anti-Semitism directed against the Jews at any time and from any source.”

In short, it says, “What happened in Christ’s Passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today.” While these statements did not eliminate anti-Semitism, no more could bigots claim the support of the Catholic Church for their attitudes.

AAfter Vatican II, Catholic leaders and institutions around the world engaged in interreligious activities with Jews, doing so with a new attitude. In 2000, Pope John Paul II visited Israel and said in a prayer he placed at the Western Wall of the Temple, “We are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer, and, asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the Covenant.”

Pope Benedict XVI, in his pilgrimage earlier this month to the Holy Land, said that anti-Semitism “is totally unacceptable. Every effort must be made to combat anti-Semitism wherever it is found, and to promote respect and esteem for the members of every people, tribe, language and nation across the globe.”

Two millennia of history do not go quietly away, and Catholic-Jewish relations will encounter the occasional bump in the road, but the strong commitment of both groups to fraternity and understanding shows every sign of prevailing.

Joseph Kelly chairs the Department of Religious Studies at John Carroll University in Cleveland.

Second Vatican Council’s Declaration quotes from ‘Nostra Aetate’

By Catholic News Service

Following are excerpts from the Second Vatican Council’s Declaration on the Relationship of the Church to Non-Christian Religions (“Nostra Aetate”):

The Catholic Church rejects nothing that is true and holy in [other] religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men.

The Church of Christ acknowledges that, according to God’s saving design, the beginnings of her faith and her election are found already among the patriarchs, Moses and the prophets. God holds the Jews most dear for the sake of their fathers; he does not repent of the gifts he makes or of the call he issues. In company with the prophets, in the expectation and in the sure hope of the Messias, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice.

Because of this sure knowledge that in Christ the Jews, and especially the Synagogue of Yoshiapha, have not rejected the true God, the Church is not, and in no way could she, claim the support of the Jewish people. God’s elect, God’s people, is the Church, his chosen people, the Israel of God. Anyone, therefore, who rejects the Church, rejects the elect of God and his true people.

The Church teaches that, since the Church is the new people of God, the Jews should not be presented as rejected or accused by God, as if this followed from the Holy Scriptures.” Did this affect your view of Jews?

Pope Benedict XVI and John Paul II have been trying to make gestures toward both Judaism—as it stands in Israel—and the Eastern Orthodox Churches. . . . Once they stop talking, there is nothing. So as long as they keep talking, there’s . . . forward movement.” (Brian Benjamin, Red Bank, N.J.)

“[Our] Church came from [the Jews’] foundation so much of their beliefs are seen in the New Testament. I wouldn’t look down at them. God expects us to live together peacefully.” (Judy Gruel, Baltimore, Md.)

“I never had a quarrel with the Jews. After all, Jesus was a Jew. . . . Those not converted . . . just don’t believe The Messiah has come.” (Evelyn Hamilton, Brandon, Fla.)

“The Catholic catechism [updated after Vatican II] reminds us that the old covenant was not canceled out for Jews faithful to God under that covenant. . . . The Jews definitely should not be considered rejected by God for their ‘unbelief.’ And we should remember that faith is a gift.” (Tess Schoen, Shoreline, Wash.)

Lend Us Your Voice

An upcoming edition asks: As one whose children are now adults living on their own, what advice would you give to families with young children and teenagers?

To respond for possible publication, send an e-mail to oppenel@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. © 2009 by Catholic News Service.
To kiss or not to kiss? That is the question

I was asked once to give a talk on why I’m a Catholic. I said: I came to be a Catholic because I’ve learned through the years that the Catholic Church is what it claims to be in the Nicene Creed: one Catholic and apostolic.

It is one Church in communion with all those who want to become closer to God—through prayer. The Church can present a large list of saints who have shown us how to follow Christ. These people found their holiness in Catholic Church teachings, and the Church’s teachings are indispensable. They are our role models as well as our intercessors.

The Church really is Catholic, or universal. It really does exist everywhere in the world. It has both great diversity and its own universality.

The Catholic Church is apostolic. It alone can trace itself back to the Apostles. Many countries of Catholicism have been converted mainly for that reason.

One of the most famous is John Henry Newman, who was a leader in the Anglican Church’s Oxford Movement in the 19th century. He began to write a book showing that the Anglican Church was the via media—there’s no conflict between Catholicism and Protestantism.

But as he studied the Church’s history, he had to acknowledge that Catholicism was indeed the same Church founded by Christ and spread by the Apostles.

Newman went on to become the greatest theologian in the Catholic Church in the 19th century, and eventually was named a cardinal.

The Church has a checkered history, to say the least. It has survived and thrived, and its marks of the Church are as follows:

From the Editor Emeritus

Basic Catholicism: The marks of the Church

The Marks of the Church

Numerous opportunities for those who want to become close to God this side of heaven.

The blood of Jesus is the ultimate in intimacy and unity. It is the basis for the Church’s teachings.

The Church is the ultimate under the jurisdiction of the world. Every Catholic church is its teachings—always the same whether you’re in the United States, Europe, South America, Asia or anyplace else in the world. Every Catholic church is ultimately under the jurisdiction of the pope.

The Church also makes available numerous opportunities for those who want to become closer to God—to become holy—through prayer.

The Catholic Church is apostolic. It has a universal mission.

One, holy, catholic and apostolic—what we know as the marks of the Church.

There’s also a fifth: The Catholic Church fostered and promoted devotion to Mary, the mother of God. I feel that only the Catholic and Orthodox Churches give to Mary the devotion to which she is entitled.

The Church is the mother of glorification for all those who believe inWatch as the most recent news stories, columns, and articles are updated in real-time. View the latest headlines and articles from leading sources. Stay informed with the latest news and information. | @TheIndependent
The Sunday Readings

Sunday, May 31, 2009

- Acts 2:1-11
- 1 Corinthians 12:3-7, 12-13
- John 15:26-27

This weekend, the Church celebrates the great feast of Pentecost. It corresponds with, and builds upon, an ancient Jewish feast. As such, it is the only Jewish feast still, albeit indirectly, commemorated by the Church. The Jewish feast celebrated the gathering together of the Hebrew people into one nation, God’s Chosen People. As its again is the source of the first reading.

It is a passage abundant in meaning. The believers are assembled together, they hear a noise similar to a strong wind—an image by which redemption reaches humans, and the one vine from which Christians receive the nourishment of eternal life and bond with God in Jesus. It celebrates its own identity as the instrument by which redemption reaches humans, and celebrates its own identity as the instrument by which redemption reaches humanity. The same Holy Spirit gives justice and peace. †

The disciples had locked the doors. They quivered and retreated in their fear. The barred doors meant nothing to Jesus. He simply passed through them and stood among the disciples.

He bid them to be at peace. He showed them the marks of the Crucifixion. He had suffered Calvary. He truly had died, but had risen again to life. With such power to protect them, the disciples had no cause for fear.

Then the Lord breathed on the disciples, endowing another Old Testament symbol of transmitting divine power. He then empowered the disciples to forgive sins. And it calls us all to remember those whom the Lord commissioned to bear witness to the Lord, obedient unto the death of the cross and risen to everlasting life.

Reflection

This weekend, the Church celebrates Pentecost. In so doing, the Church celebrates its own identity as the instrument by which redemption reaches humans, and the one vine from which Christians receive the nourishment of eternal life and bond with God in Jesus. It celebrates its own identity as the instrument by which redemption reaches humans, and celebrates its own identity as the instrument by which redemption reaches humanity. The same Holy Spirit gives justice and peace. †

As a body, the believers represent Christ on Earth. In this body of believers, they live with Christ, hearing the word, receiving the grace of the sacraments. Their holy lives bear witness to the Lord, obedient unto the death of the cross and risen to everlasting life.

We are the bearers of divine love. Indeed, as awesome as it is, we bear the Lord into our world.

In this body, Jesus still speaks through those whom the Lord commissioned to teach us, namely the Apostles. First Corinthians calls us to be open to the Spirit. And it calls us all to remember that we—individually and in the community of the Church—must continue the descent of Christ, with its mercy, justice and peace. 

My Journey to God

Come, Holy Spirit!

Come, Holy Spirit, to end abortions by which life is strangled and squandered, that we may all rise up and be heard in defense of the human innocence.

Come, Holy Spirit, to avoid the temptation of indiscreet “posting” our face, that we may be spared the torment of painful pittalts in cyberspace.

Come, Holy Spirit, to halt the plague of trafficking in the least countries.

That we step into innocence and exploitation by the “beast.”

Come, Holy Spirit, to cleanse us from obsessive idolatry of goods, that we embrace His gift of comfort for the commoner.

Come, Holy Spirit, for insight to spur the distancing lens of drugs, that we may see the earth and beauty in the simplest shrubs.

Come, Holy Spirit, to block the siren’s call in the pop culture vampire.

That we affirm the honest labor of daily

My grandson, who is Catholic, will be married in a Methodist church to a girl of that denomination. Will this marriage be valid in the Catholic Church? Or does there need to be a priest present? (Lowa)

Normally, as you know, a Catholic must be married before a priest or deacon for the marriage to be valid according to Church law. However, the bishop of the diocese may grant a dispensation allowing that marriage to take place before a judge, minister or other licensed official for marriages in that state. This is referred to as a dispensation from the canonical form of marriage. Even when such a dispensation is obtained, the couple is required to participate in whatever marriage preparation programs are offered by the diocese.

The dispensation would be requested through the priest or other parish staff helping the bride and groom prepare for marriage.

If your grandson and his bride have obtained this dispensation, a priest might attend, but his presence is not required for the marriage to be valid. If the couple has not obtained the dispensation, the marriage before a Methodist minister or other civil official would not be valid.

The presence or absence of a priest at the ceremony would not be relevant in that situation.

Why is there a difference between the Catholic and Protestant listings of the Ten Commandments? (Indiana)

A

What we know as the Ten Commandments, or Decalogue (literally “10 words”), are some of more than 600 laws of ancient Judaism, believed to have been given to the Jews by God through Moses. They are embodied in the Pentateuch, the first five books of the Old Testament. Obedience to this Torah was the great joy and pride of the Hebrew people, cementing their covenant with the Lord. The Decalogue appears in two major forms in the Bible—the Book of Exodus (Ex 20:2-17) and the Book of Deuteronomy (Dt 5:2-20).

The Decalogue is significant, but there are a few differences, especially in the motivation for the commandment about observing the Sabbath. Exodus bases the law on God’s rest on the seventh day of creation in Genesis (Gn 2), while Deuteronomy bases it on a humanitarian motive. Because the Jews were slaves in Egypt, they should now give a day of rest to their own slaves as well as to themselves.

In addition, Exodus lists a man’s wife as merely part of his property along with the rest of his possessions, while Deuteronomy names her separately, as one not to be covet by another. A part from the commands not to worship false idols and honoring the Sabbath, particularly summarizing all ancient laws in his two “greatest commandments” of love of God and of neighbor (Mt 22:36-40).

For reasons too complicated to discuss here, some Protestant Christians, in accordance with the above background, split the prohibition against false worship (our first Commandment) into two, and joined the two “coveting” commandments into one, forming the Protestant list of the Ten Commandments.

The Catholic Church, however, and Lutherans traditionally use the form that we are familiar with, as noted in the schema of the Catholic Church #2066).

A (a free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612.

Questions may be sent to Father Dietzen at the same address or by e-mail in care of (fdietzen@aol.com)
RACE FANS

Father Glenn O’Connor, left, pastor of St. Joseph and St. Ann parishes in Indianapolis, talks with Archbishop Daniel M. Buechlein and Msgr. Joseph P. Schaad, vicar general, before the 53rd running of the Indianapolis 500 on May 24 at the historic Indianapolis Motor Speedway. Father O’Connor, who also serves as the Catholic chaplain at the Indianapolis International Airport, works as a mechanic on a driver’s pit crew every May. This year, he helped driver A.J. Foyt IV as a member of the A.J. Foyt Racing crew. Foyt finished the race in 16th place. Father O’Connor delivered the prayer before the start of the 500-mile race, which was broadcast all over the world. This year marks the 100th anniversary of the famous racetrack.

NEW VATICAN DOCUMENT AGAIN ENCOURAGES CHINESE CATHOLICS TO RECONCILE

VATICAN CITY (CNS)—Pope Benedict XVI knows the full structural unity of Catholic communities in China will not come to pass, but the spiritual reconciliation of Catholics “can and must take place now,” said a new Vatican document.

Marking the second anniversary of Pope Benedict’s 2007 letter to Chinese Catholics, the Vatican published a reading guide and summary of the letter to clarify certain points and help people understand it better.

The 2007 letter established new guidelines for fellowship cooperation between clandestine and official Catholic communities and those officially registered with the government.

The papal letter strongly criticized the limits placed by the Chinese government on the Church’s activities. But on several key issues, including the appointment of bishops, it invited civil authorities to a new and serious dialogue.

The new compendium of the papal letter released at Vatican City on May 24, used a question-and-answer format to explain the original letter, but also included several new footnotes and appendixes to clarify questions raised in the past two years.

The compendium said Pope Benedict was urging Chinese Catholics to begin a process of spiritual reconciliation even before “a structural merger of official and unofficial Catholic communities can take place.”

Reconciliation is a journey that will not be concluded overnight, the compendium said, but the necessary steps cannot be postponed because—or on the pretext that—they are difficult since they require the overcoming of personal positions or views.

In addition to praying for one another, Catholics in China must take concrete steps, including sharing pastoral projects and undertaking common initiatives, it said.

It is by means of steadfast spiritual perplexity, including visible reconciliation, will gradually occur, which will culminate one day in the complete structural unity,” the compendium said.

The compendium also reaffirmed Pope Benedict’s insistence that some aspects of the official Chinese Catholic Patriotic Association “cannot be reconciled with Catholic doctrine,” particularly its claim to be above the individual bishops in guiding the Catholic community and its professed independence from the Vatican.

At the same time, the compendium—like the 2007 letter—opened the door to interaction with the government by Bishops and Catholic communities, saying this was acceptable as long as it does not compromise principles of the faith and Church communion, and as long as it does not force Church leaders to perform actions contrary to their consciences as Catholics.

When dealing with government agencies, “the pope recommends bishops and priests to do all possible to avoid giving anything to the government that can be interpreted as support for any government doctrine,” the compendium said.

It also reaffirmed the pope’s plea to Chinese Catholics to avoid making “judgments and mutual condemnations” of those who do not make the same choices regarding cooperation with the government and official registration with the Chinese Catholic Patriotic Association.

“The pope neither excludes the possibility of accepting or seeking government recognition nor encourages doing so. The ideal would be to abandon the conditional, but everything depends on the constraints imposed,” the compendium said.

(English text of the new compendium is posted online at http://www.vatican.va/china/pdf/07_compendio_en.pdf)
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The Bishop Chatard High School Class of 2009 has left an indelible mark. Through their commitment to faith, learning, leadership and service, BCHS seniors have enhanced the lives of those in their school, church and civic communities.

Under the leadership of the Class of 2009:

- Seniors have received nearly $11.7 million in scholarships and awards to attend colleges and universities throughout the United States.
- Honors earned include National Merit Finalist, Indy Star Academic All-Star, Academic All-American, Academic All-State and more.
- 52 seniors were inducted into the National Honor Society.
- 158 units of blood were donated during the 2009 Senior Blood Drive.
- $36,400 was raised to fight childhood illness during the Thanksgiving food drive.
- 37 fall and winter athletes earned Academic All-State status. Spring awards are expected to increase that number.
- BCHS students visited North Deanery grade schools, tutoring and exploring their faith with young students.
- Class members donated more than 15,000 hours of school, parish and community service while BCHS students.

Congratulations
Bishop Chatard Class of 2009!

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Thomas P. Welch
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Alexander G. Willis
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