Pro-life leaders condemn murder of abortion doctor

WASHINGTON (CNS)—Pro-life advocates universally condemned the May 31 murder of a Kansas abortion doctor, with officials from several U.S. right-to-life groups saying such an extreme act only hurts the pro-life cause.

Dr. George Tiller, 67, of Wichita, Kan., was fatally shot while serving as an usher at the city’s Reformation Lutheran Church during morning services, according to The Associated Press.

Speaking on behalf of the U.S. Conference of Catholic Bishops, Cardinal Justin F. Rigali of Philadelphia, chairman of the bishops’ Committee on Pro-Life Activities, expressed profound regret upon learning of Tiller’s shooting death.

“Our bishops’ conference and all its members have repeatedly and publicly denounced all forms of violence in our society, including abortion as well as the misguided resort to violence by anyone opposed to abortion,” Cardinal Rigali said in a June 1 statement.

“Such killing is the opposite of everything we stand for, and everything we want our culture to stand for: respect for the life of each and every human being from its beginning to its natural end. We pray for Dr. Tiller and his family,” he said.

A suspect in the shooting, identified as Scott Roeder, 51, was being held without bail on one count of first-degree murder and two counts of aggravated assault, the AP reported on June 1.

In 1996, a 38-year-old man with the same name was charged in Topeka, Kan., with criminal use of explosives for having bomb components in his car trunk and sentenced to 24 months of probation, the AP reported. However, the conviction was overturned on appeal the next year after a higher court said evidence against him was seized by law enforcement officers during an illegal search of his car, the AP reported.

Tiller—whose clinic is one of just a few

Deacons will be ordained priests on June 6 and 27

June 6 and June 27 will be days of joy for Catholics in the Archdiocese of Indianapolis as five men will be ordained priests to minister in central and southern Indiana.

Archbishop Daniel M. Buechlein will ordain transitional deacons Jeremy Gries, John Hollowell and Peter Marshall on June 6. On June 27, he will ordain transitional deacons Sean Danda and Christopher Wadelton.

Each ordination liturgy will take place at 10 a.m. at SS. Peter and Paul Cathedral in Indianapolis.

It will be the largest priesthood ordination class for the archdiocese since 2002, when seven men were ordained priests.

On pages 8 and 9 of this week’s issue of The Criterion, we share profiles of deacons Gries, Hollowell and Marshall on the eve of their priestly ordination.

Profiles of deacons Danda and Wadelton will be published in the June 26 issue of The Criterion.

(For more information about archdiocesan seminarians, log on to www.heargodscall.com.)
Theologian Miguel Diaz nominated for Vatican ambassador

WASHINGTON (CNS)—President Barack Obama has nominated Catholic theologian Miguel Diaz to become ambassador to the Holy See.

In a statement issued late on May 28, the White House announced Diaz’s nomination, along with nominations for ambassadors to the United Kingdom, Japan, India and several other countries.

Diaz, 45, is a professor of theology at St. John’s University and is a board member of the Catholic Theological Society of America and former president of the Academy of Catholic Hispanic Theologians of the United States. His wife, Marian, is an adjunct instructor at St. Benedict and St. John’s.

Diaz served as a member of Obama’s Catholic advisory team during the campaign and was a regular campaign spokesman on Obama’s behalf, particularly in the Spanish-language press.

“I am very honored, grateful and humbled that President Obama has nominated me to serve as ambassador to the Holy See,” said Diaz in a statement forwarded to Catholic News Service by the university. “If confirmed by the U.S. Senate, I will continue the work of my predecessors and build upon 25 years of formal diplomatic relations with the Holy See. I wish to be a bridge between our nation and the Holy See.”

A native of Havana, Diaz was praised as “a leading Hispanic theologian in the United States,” by Benedictine Abbot John Klassen, chancellor of St. John’s University.

In a comment e-mailed to CNS, a Benedictine told CNS “it is a skilled Trinitarian theologian who is passionate both as a teacher and a scholar. He is a strong proponent of the necessity of the Church to become deeply and broadly culturally, to recognize and appreciate the role that culture plays in a living faith.”

Diaz would be the first Hispanic to represent the United States at the Vatican. Likewise, Obama nominated four other prominent nominees—including Judge Sonia Sotomayor, nominated to the Supreme Court—during the campaign from humble backgrounds. His father worked as a waiter and his mother did data entry work, and their son was the first member of the family to attend college.

A cardinal Pietro Parolin, apostolic nuncio to the United States, called Diaz “an excellent teacher because he knows very well the United States and because of his experience with American society.”

Diaz said in January.

Obama’s trip in early July to Rome, during which the United States and the Vatican would be the relationship.

Meanwhile, the newspaper La Stampa, published an interview with Tiller of June 1 in which she said she met Father Robert and Wojtyla, the future pope, in 1950 when she was looking for a confessor and spiritual director to guide her in the long process of her work.

“It is my profound love for nature that we experienced camping in the mountains of southern Poland and even in the golden cage in the hillside village at Castillo andando,” after his election as pope in 1978, she said.

“The first time I met him, I knew he would become a pope,” Poltawa said. “His holiness was evident. He radiated an interior light that was impossible to hide.”

Poltawa said she has “a suitcase full of letters” written during the course of five years.

“I cannot tell you how many I gave to the beatification cause because she took an oath of secrecy regarding the cause,” she said. “I did not destroy any of them. I selected some and decided to publish them in Poland, even though some people did not agree,” she said.

Pope John Paul II’s beatification delayed

ITALIAN newspapers say the beatification of Pope John Paul II may be delayed as the Vatican seeks more documentation regarding his almost 27 years as pope, according to Italian newspapers reported in CNS.

A according to the newspaper La Stampa, the chief editor reported that a letter she wrote before and after his election to Wanda Pollatska, a longtime friend and current editor of the newspaper.

Meanwhile, the newspaper Il Giornale reported that a committee working on the beatification meeting in mid-May decided the information contained in the official “positive,” or position, was not complete enough.

“Whether the beatification cause is counterproductive and contrary to Catholic teaching, said Sister Diane. “It is my profound love for nature that we experienced camping in the mountains of southern Poland and even in the golden cage in the hillside village at Castillo andando,” after his election as pope in 1978, she said.

“I cannot tell you how many I gave to the beatification cause because she took an oath of secrecy regarding the cause,” she said. “I did not destroy any of them. I selected some and decided to publish them in Poland, even though some people did not agree,” she said.

Clarifications

Visitors to Orange County in southern Indiana, which was featured in The Criterion’s annual Vacation/Travel Supplement in the May 22 issue, can also attend M as at St. Mary Church, 777 S. 12th St., in Mitchell.

Father Richard Eldred, the pastor, celebrates the weekend Mass there at 8:30 a.m. on Sunday.

An article about an Alaskan cruise, also featured in the Vacation/Travel Supplement, stated that juneau, the state capital, is located on an island and can’t be reached by car. The correct information is that Juneau is nestled up against mountains on the mainland, and no roads have been built across the mountain range.

PRO-LIFE

continued from page 1

in the nation where abortions are performed after the 21st week of pregnancy—had been a target of abortion opponents since the 1970s. He was shot in both arms by a protester in 1993, and his clinic was closed.

The pro-life movement works to protect the right to life and increase respect for human life,” said David O’Toole, executive director of the right to Life Committee, the largest pro-life group in the U.S. “The unlawful use of violence is directly contrary to that goal.

“We condemn this lawless act of violence,” said Champaign-Yves, president of Americans United for Life. “The foundational right to life that our work is dedicated to extends to everyone. Whoever is responsible for this reprehensible violence must be brought to justice under the law.”

President Barack Obama, who supports legal abortion, also expressed his dismay at the shooting death of the abortion doctor.

“I am shocked and outraged by the murder of Dr. George Tiller as he attended church services, Obama said in a statement released on May 31. “I have no words for the pain and grief Dr. Tiller’s family, doctors and staff must be feeling right now.

“However profound our differences as Americans over difficult issues such as abortion, they cannot be resolved by heinous acts of violence.

Catholic bishops in Kansas and neighboring Colorado quickly condemned the murder, stating that “although they personally oppose abortion, they condemn violence against those who perform the procedures that is counterproductive and contrary to Catholic teaching.

“Many Catholic have over the years engaged in peaceful protest outside of Dr. Tiller’s clinic, praying for an end to abortion, and especially late-term abortions, we have on occasion joined them for this purpose,” said Bishop Michael J. O’Connell of Wichita.

“This position and hope, however, can serve as a justification for committing other sins and crimes, like the willful destruction of property and, even worse, murder,” he said.

Bishop Jackals and the bishops who lead the three other Catholic dioceses in Kansas extended their condolences to Tiller’s family. They said he was praying for the slain doctor’s soul and said the fact that the killing occurred in a church only adds to the horror of the crime.

In commenting on Tiller’s death, Servant of the Gospel of Life, and accepted and embraced the truth that human life is sacred from conception to natural death.”

Other condemnations of the murder came from Catholics United, Students for Life of America, Priests for Life, Religious Leaders Seeking Common Ground on Abortion, the Pope John Paul II Bioethics Commission, Maryland Right to Life and Cleveland Right to Life.

Moving?

We’ll be there waiting if you give us two weeks’ advance notice!

Name __________________________
New Address __________________
City __________________________
State __________________________
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Effective Date __________________

The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717
People must fight spiritual pollution, pope says on Pentecost

VATICAN CITY (CNS) — Just as the human body is threatened by breathing polluted air, the human soul is threatened by images and ideas that glorify violence or exploitation of others, Pope Benedict XVI said.

"The metaphor of the ‘impetuous wind’ of Pentecost makes one think of how precious it is to breathe clean air both with the lungs — as well as with the heart — the spiritual," the pope said on May 31 during Mass for the feast of Pentecost.

The Holy Spirit, which poured out on the disciples at Pentecost and available to every follower of Jesus for all time, is the "healthy air" or love, the pope said.

In his homily during the Mass at St. Peter’s Basilica, the pope focused on the use of wind or breath and of fire to describe the movement of the Holy Spirit in the Bible.

The pope said the image of wind "makes us think of the air, which distinguishes our planet from the other heavenly bodies and allows us to live on it. What air is for biological life, the spirit is for spiritual life."

"And just as there exists atmospheric pollution, which poisons the environment and living beings, so there exists a pollution of the heart and of the spirit, which mortifies and poisons spiritual existence," he said.

"Taking possession of the energies of the cosmos — the ‘fire’ — the human being today seems to affirm himself as a god and to want to transform the world by excluding, putting aside or even denying the Creator of the universe," the pope said.

"In the hands of a such a person, ‘fire’ and its enormous potential becomes dangerous. It can be turned against life and humanity itself as history unfortunately has demonstrated. A perennial warning comes from the tragedies of Hiroshima and Nagasaki, where atomic energy used for bellicose aims sowed death in an unheard of proportion," Pope Benedict said.

"And so, whenever human beings recognize God as the Creator and the Lord of the universe, they tend to be more careful with the way they use power, he said, because they know that the ‘pure, essential and personal fire’ is the fire of love.’"

Pope Benedict said that while the Holy Spirit blows where it will, the story of Pentecost demonstrates that it normally comes when the followers of Jesus are united and are at prayer.

"This is valid also for the Church today, valid for us," the pope said.

If the Holy Spirit is going to renew and give new strength to the Church and its members, he said, people must prepare to receive the Spirit through "the humble and silent listening to the word of God.”

When the Holy Spirit descends, it dispels fear, Pope Benedict said.

"The Spirit helps us know and feel like we are in the hands of all-powerful love. No matter what happens, his infinite love will not abandon us," he said.

In his "Regina Coeli" address after the Mass, the pope told thousands of people gathered in St. Peter’s Square that the Holy Spirit is the soul of the Church.

"Without it, what would the Church be? It would certainly be a great historical movement, a complex and solid social institution, perhaps a kind of humanitarian agency. And, truthfully, that is how it is seen by those who consider it outside the lens of faith,” the pope said.

But the Holy Spirit guides the Church, ensuring that it is the living body of Christ, he said.

Chaplain to climb Mt. Kilimanjaro to raise money for child obesity program

By Mary Ann Wyand

Childhood obesity is a serious health problem in Indiana and throughout the United States.

St. Bartholomew parishioner Walter Glover of Columbus will journey to Africa this month to trek up Mount Kilimanjaro in Tanzania on June 12-18 to raise funds for the pediatric obesity program at St. Vincent Jennings Hospital in North Vernon.

Glover is going to great lengths — actually to a great height — to raise funds for the pediatric obesity program at St. Vincent Jennings Hospital.

Donations to his "Trek for Kids" up Mount Kilimanjaro in Tanzania, Africa, on June 12-18 will help pay for health services and educational efforts that address the acute medical needs of overweight children in Jennings County.

Glover, who is 61, is an experienced hiker, trekker and distance cyclist. In 2007, he traveled to Nepal and trekked up to the base camp on Mount Everest, an elevation of 27,650 feet. The summit is more than 29,000 feet above sea level, and it is the world’s highest mountain.

This month, he plans to trek 19,340 feet up Kilimanjaro, the world’s highest free-standing mountain, according to the summit at Uhuru Peak in seven days. His treacherous route will cross African savannas, cloud forests, alpine deserts and glacial ice fields. Trekking differs from mountain climbing because it does not involve rope ascents up vertical rock formations or require the use of oxygen to breathe in the thin atmosphere.

Glover started trekking two years ago after feeling called by God to hike part of the way up Mount Everest, which is known as "the roof of the world." He got as far as the base camp, which he describes as "the porch on the roof of the world," a spiritual and emotional experience that he will never forget.

"To see the sun rising over the Himalayan peaks and the moon out there over other Himalayan peaks — not that it needed a confirming moment — but it’s spirituality of the mountains that is just so vibrant," he said, "and it brings me such enthusiasm, joy and peace. It was very, very moving for me — transcendental.”

Getting to the base camp on Mount Everest was "the physically most demanding thing I have ever done," Glover said, and was the realization of his dream.

He experienced acute mountain sickness and the beginning of cerebral edema from the high altitude, extreme cold and thin atmosphere even though he only stayed at the base camp for 45 minutes.

"When I got home, I wasn’t well for eight weeks," he said. "I had no energy for about 10 weeks."

But the possibilities of danger and health problems haven’t deterred him from trekking up another huge mountain.

On June 17, God willing, I will reach the summit of Kilimanjaro," Glover said, where he will experience what he believes can only be described as “the awesomeness of God’s nature.”

(To support Walter Glover’s ‘Trek for Kids’ up Mount Kilimanjaro this month, send tax-deductible donations to the St. Vincent Jennings Hospital Foundation in care of St. Vincent Jennings Hospital, 301 Henry St., North Vernon, IN 47265.)

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Our Lady of Fatima Retreat House

A Place to Be … With God!
Letters to the Editor

Does President Obama ‘blur’ the line concerning abortion?

Valerio’s Dictionary defines the word “blur” as “anything indistinct to the mind.” How appropriate that The Criterion carried Father Tad Pacholczyk’s column on moral absolutes along with the front-page story about President Barack Obama’s visit to the University of Notre Dame in its May 22 issue.

If you have to do is read each of these articles to see how the wrong of abortion is being blurred by our president.

President Obama is a gifted individual who can speak and move people in a way not seen in a great while. But it is essential that we listen carefully to what he is saying. Reading between the lines gives us the actual message.

For example, in his Notre Dame commencement address, the president said the following: “Your class has come of age at a moment of great consequence for our nation and for the world— a rare inflection point in history and the size and scope of the challenges before us require that we remake our world to renew its promise; that we align our deepest values and commitments to the demands of a new age.

In other words, as I interpret it, we should step away from the horrors of abortion and accept what the secular world is preaching. That things are different now, and we Catholics are backward and not “up to speed.”

Priest’s column about courage of singer Susan Boyle puts her in the right light, reader says

“The Parish Diary” column by Father Peter Daly in the May 21 issue of The Criterion was absolutely awesome. I, along with millions of others, am totally fascinated with Susan Boyle.

This column put her and what she represents in the correct light. I have read this to my family members and friends, and everyone is in agreement with me. How cruel we can be without realizing how it makes others feel.

Susan Boyle had the courage to be go on even after the snickers and remarks. Hopefully, everyone that snickered or rolled their eyes felt a little ashamed of how they acted when they heard how wonderful she can sing.

Christine Mazza
Indianapolis

THE MAJORITY OF U.S. CATHOLICS have positive views of Pope Benedict XVI.

Perceptions of Pope Benedict XVI as...

- a promoter of good relations between the Catholic Church and other major religions
  - CATHOLICS
    - 55% for
  - ALL AMERICANS
    - 40% for
- a spiritual leader
  - CATHOLICS
    - 56% for
  - ALL AMERICANS
    - 72% for
- someone who cares about people like yourself
  - CATHOLICS
    - 56% for
  - ALL AMERICANS
    - 41% for
- a world leader
  - CATHOLICS
    - 41% for
  - ALL AMERICANS
    - 62% for

Telephone interviews conducted from 2,078 U.S. adults including 521 U.S. Catholics March 24-31, 2009. Margin of error is +/-2.5 percent for Americans overall +/-4.1 percent for Catholics.

Source: Marist College Institute for Public Opinion

OPINION

Let’s back Democratic plan to reduce abortions

During his speech at the University of Notre Dame’s commencement on May 17, President Barack Obama said that the positions of opponents on the abortion issue are irreconcilable.

However, he went on to say, “Let’s work together to reduce the number of abortions. Let’s reduce unintended pregnancies. Let’s get make adoption more available. Let’s provide care and support for women who do carry their children to term.”

OK, we’ll buy that. Let’s do it. One way of doing so is by supporting a bill that has been introduced in the U.S. Congress by Democrats. It’s called the Pregnant Women Support Act, and its purpose is to provide practical resources to pregnant women who otherwise might consider abortion.

It’s not exactly a new bill since Rep. Lincoln Davis (D-Tenn.) first introduced it in 2006, but it was reintroduced in April 22 and so far has 29 co-sponsors. Sen. Robert P. Casey (D-Pa.) has introduced a companion bill in the Senate.

The bill grew out of the Democrats for Life of America’s “95-10 Initiative,” an ambitious plan to reduce the number of abortions in the United States by 95 percent in 10 years. (We first editorialized on that initiative in our Sept. 30, 2005, issue.)

The bill was designed to get the support of politicians on both sides of the abortion issue.

A according to an article in the May 24 issue of the national Catholic periodical Our Sunday Visitor, here are some of the provisions of the bill. It would:

• Remove the designation of pregnancy as a “pre-existing condition” in health care coverage.
• Establish a federally funded, toll-free hotline to direct women to services that can provide them with assistance during and after their pregnancy.
• Provide support, including education grants and child care, to parents who are teenagers or college students.
• Extend coverage under the State Children’s Health Insurance Program (SCHIP) to pregnant women and their unborn children, and increase funding to the Women, Infants and Children (WIC) nutritional program.
• Increase federal funding to programs for pregnant domestic violence victims.
• Offer parenting education programs in maternity group homes.
• Provide services to parents who learn that their child will suffer from Down syndrome or other prenatally diagnosed conditions.

—John F. Finn

The Criterion — Friday, June 5, 2009

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John F. Finn, Editor Emeritus

CNS photo/Paul Haring
Summer series to focus on ‘Precepts of the Church’

M y barber, Tom, is not reluctant to talk to me about matters of the Catholic faith while I am captive in his barber chair. Recently, he asked me about the “Precepts of the Catholic Church,” and whether they are still applicable. He said he hasn’t heard anything about them for a long time. He kind of nudged me to do some teaching about them, and agreed that I would address the topic, among others, during my summer series of columns.

Yes, the “Precepts of the Catholic Church” still apply. They are addressed in the Catechism of the Catholic Church (§2041-§2043).

The section on the “Precepts of the Church” follows the foundations for Christian morality in the catechism. They are also presented in the United States Catechism for Adults: “The Five Precepts of the Church” (p. 334). The Compendium of the Catechism of the Catholic Church, promulgated in 2005, has this entry: “The five precepts of the Church are meant to guarantee for the faithful the indispensable minimum in the spirit of prayer, the sacramental life, moral commitment and growth in the love of God and one’s neighbor.” (§4131).

The precepts are the following:

1. You shall attend Mass on Sundays and Holy Days of Obligation.
2. You shall confess your sins at least once a year.
3. You shall receive the Sacrament of the Eucharist at least during the Easter Season.
4. You shall observe the prescribed days of fasting and abstinence.
5. You shall help to provide for the needs of the Church.

In one form or another, the “Precepts of the Church” have been promulgated as requirements of its members. The Catechism of the Catholic Church, promulgated in 1992, is normative for our day. After researching the history of the precepts, the Catechism of the Catholic Church lists the five which I have noted above.

Note that the section on the “Precepts of the Church” follows the catechism’s presentation on the foundations for Christian morality.

The precepts are rules set in the context of a moral life. But notice they are connected to and nourished by the liturgical life of the Church.

As the adult catechism mentions, “the obligatory character of these positive laws decreed by the pastoral authorities is meant to encourage on the part of the faithful the indispensable foundations for their lives as Catholics” (p. 334).

At this point, it might be helpful to address a mood of our democratic culture that wants to shy away from rules and obligations.

We might be tending to think that restrictions of the law undermine our basic human freedom. I hope that a closer look at the five precepts of the Church would reveal that these are not negative laws forbidding something or other.

They are positive laws that are intended to enhance and protect the foundations of our Catholic faith. Without the nourishment of the Eucharist does not flourish; in fact, it can likely weaken.

The moral life itself needs the support of the liturgical and sacramental life of the Church. Presence to the liturgy is needed to receive this support. Our life of faith does not exist in a vacuum or apart from the practices that sustain it.

Barber Tom has the right instinct to know that the precepts and their practice are important.

I hope the review of the individual precepts, and their purpose and intent, over the next weeks will be helpful.

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

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

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

Seeking the Face of the Lord

Buscando la Cara del Señor

La serie del verano se concentra en los ‘Mandamientos de la Iglesia’

M i barbero, Tom, no se resiste a hablar sobre temas de la fe católica mientras me atiende en su sillón de barbero.

Recientemente me preguntó sobre los “Mandamientos de la Iglesia Católica” y si estaban todavía vigentes. Y comentó que desde hacía ya mucho tiempo no había escuchado nada al respecto.

Me dio una especie de codazo ligero para que le instruyera sobre los mandamientos. Acepté abordar este tema, entre otros, durante mi serie de columnas del verano.

Sí, los “Mandamientos de la Iglesia Católica” todavía están vigentes. En el Catecismo de la Iglesia Católica del No. 2041 al 2043, se toca este asunto.

La sección sobre los “Mandamientos de la Iglesia” sigue los cimientos de la moral cristiana en el Catecismo. También figuran en el Catecismo Católico de Estados Unidos para Adultos en la “Parte III. Moral Cristiana: la fe vivida” (p. 334).

El Compendio del Catecismo de la Iglesia Católica, promulgado en 2005, contiene el siguiente texto: “La finalidad de estos mandamientos es garantizar al fiel lo indispensable en el espíritu de oración, la vida sacramental, el compromiso moral y la devoción en el ámbito de su vida” (§4131).

Los mandamientos son los siguientes:

1. Oír Misa entera los domingos y demás fiestas de precepto.
2. Confesar los pecados al menos una vez al año.
3. Recibir el sacramento de la Eucaristía en su estado de gracia.
4. Abstenérse de comer carne y ayunar en los días establecidos por la Iglesia.
5. Ayudar a la Iglesia en sus necesidades. Escribiré acerca de cada uno en orden, pero primero, quisiera darte enmarcar en el contexto de “Los mandamientos de la Iglesia, además de la ley moral” (p. 334).

Si bien estas normas aparecen tanto en el Código de Derecho Canónico de la Iglesia, promulgado en 1983, como en el Catecismo Católico de Estados Unidos para Adultos que fue aprobado por el cuerpo de obispos en 2005, no son una novedad incorporada en estos documentos oficiales.

Por ejemplo, estos preceptos pueden encontrarse en otra expresión en el Código de Derecho Canónico de la Iglesia, enunciado y promulgado en 1983.

Con frecuencia, a estos “Preceptos de la Iglesia” se les llama los Mandamientos de la Iglesia, también de los Díez Mandamientos de Dios.

El Diccionario de la Iglesia Católica, publicado originalmente en 1589, tenía el siguiente asunto bajo “Mandamientos de la Iglesia” (también “Preceptos de la Iglesia”). “Ciertos preceptos morales y eclesiásticos, que impone la Iglesia Católica a Roma a todos sus fieles. Fueron, en su mayoría, en los dos primeros mil años de la Edad Media y posteriormente sometidos a una clara definición en los códigos de las Iglesias. El Papa, San Pedro Canario en su Summa Doctrinae Christianae (1555) menciona cinco, y San Roberto Bellarmino en Doctrina Christiana (1589) enumera seis, en tanto que el catéctoma Ad Parochos, publicado por orden del Concilio de Trento en 1566, no dice sobre ellos.”

De una forma u otra, los “Mandamientos de la Iglesia” han sido decretados como obligatorios para sus miembros. El Catecismo de la Iglesia Católica en su “Los mandamientos promulgados en 1992, es la norma vigente en nuestros días. Luego de realizar una investigación sobre los mandamientos, el Catecismo de la Iglesia Católica enumera cinco, los cuales he indicado anteriormente.

Observen que la sección sobre los “Mandamientos de la Iglesia” sigue a la presentación del Catecismo sobre los cimientos de la moral cristiana.

Los mandamientos constituyen reglas diseñadas en el contexto de la vida moral. Pero fijense que están vinculadas a la vida litúrgica de la Iglesia y ésta los sustenta. Tal y como menciona el Catecismo para Adultos: “el carácter obligatorio de estas leyes positivas decretadas por las autoridades pastorales tiene como finalidad establecer en los fieles los fundamentos para sus vidas como católicos” (p. 334).

En este momento quizás sea oportuno abordar el carácter de nuestra cultura democrática que pretende evitar leyes y obligaciones.

Tal vez nos sintamos inclinados a considerar que las restricciones de la ley socavan nuestras libertades humanas básicas. Quizás sea porque nos estamos basando en un mayor conocimiento de los derechos de los clientes. Al alzar la voz, San Pedro Canario en su Summa Doctrinae Christianae (1555) menciona cinco, y San Roberto Bellarmino en Doctrina Christiana (1589) enumera seis, en tanto que el catéctoma Ad Parochos, publicado por orden del Concilio de Trento en 1566, no hace referencia a alguno de dichos mandamientos.

La fe sin el sustento de la Eucaristía no puede existir, de hecho, probablemente se debilita. La propia vida moral requiere de la vida litúrgica y sacramental de la Iglesia para poder mantenerse. La presencia en la liturgia es necesaria para poder recibir ese sustento. Nuestra vida de fe no existe en un vacío ni alejada de las prácticas que la mantienen.

El instinto del barbero Tom le indica acertadamente que los mandamientos y su ejercicio son importantes.

Espero que en las próximas semanas el repaso de cada uno de los mandamientos y de su finalidad e intención, llegue a ser provechoso.

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

Lista de oración del Arzobispo Buechlein
Apostolado de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa
Language Training Center, Indianapolis.
Events Calendar

J une 5
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Lumen Dei meeting, M ass, 6:30 a.m.; M ass, breakfast and program at P riori Hall, M ichel Hurst, program director for Coalition for Homelessness Intervention and Prevention (CHIP), M isser. Information: 317-919-5316 or e-mail lumenDei@sbcglobal.net

J une 6
Lumen Dei@sbcglobal.net
Information: 317-919-5316

J une 7
Good Shepherd Parish, 1109 E. Cameron St., Indianapolis. 40th anniversary M ass celebrating Father J effrey Godacker’s anniversary of ordination, 11 a.m. Information: 317-783-3158.

J une 8-12
Wyandotte Parish, 3575 E. 79th St., Indianapolis. Bishop Chadrat Higginbotham, instructor youth L aise Core, C hurch, located on 925 South, 8 mile east of 421 South and 12 miles south of Versailles. M ass, noon, on 4-h Open House, 8 a.m.-4 p.m., half-price sale noon-6 p.m., Sun. 8 a.m.-1:30 p.m., 1 st bag sale. Information: 312-934-2204.

J une 9

J une 10

J une 10
Scotia Memorial High School, gymnastics, 5000 Indiana Ave., Indianapolis. Indiana High School boys and girls All-Star basketball teams appearance, 6 p.m.

J une 10
Mount St. Francis to sponsor novena to St. Anthony of Padua

Mount St. Francis, 8111 S. Emerson Ave., Indianapolis. C ancelled to Couple L ight, Natural Family Planning (NFP), 7-9 p.m. Information: 317-462-2246.

J une 11
Eusebius Mbidoaka, from left, administrator of St. Rita Parish in Indianapolis; Father Kenneth Strange, who served as pastor from 1936-73. made up of African-American Catholics. For nearly half of its history, the parish was led by Father Eusebius Mbidoaka, from left, administrator of St. Rita Parish in Indianapolis; Father Kenneth Strange, who served as pastor from 1936-73.

J une 11
Marian College, Allison M arison, 3200 North K ing S treet, Indianapolis. Catholic Charities Indianapolis. Holy Family Shelter, wine and cheese event, 35 p.m per person, 6 p.m. Information: 317-592-4037.

J une 12-13
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. 26th annual “Italian Street Festival,” Fri.-Sat. 5-10 p.m., Italian foods, music, rides, religious procession. Information: 317-644-4747.

J une 12-14
St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. “International Festival,” Fri.-Sat., 5 p.m.-midnight, Sun. 5 p.m.-10 p.m., food, games, rides. Information: 317-291-7064, ext. 27.

J une 12-14
St. Anthony Parish, 311 N. Warmen Ave., Indianapolis. “Summer Festival,” food, trash- to-treasure sale, Sun. 6 p.m.-10 p.m., Fri. and Sat.

J une 14
St. Rita Church, 1773 Dr. Andrew J. Brown Ave., Indianapolis. “Gospel Fest,” 4 p.m. Information: 317-632-9349.

J une 15
A Marian College, 3200 Cold Spring Road, Indianapolis. Right to life, life of Indianapolis, “Sunday Night Run,” 5-8 p.m. Information: 317-582-1526 or sundarrun@gmail.com

J une 15
St. Rita Church, 1773 Dr. Andrew J. Brown Ave., Indianapolis. “Gospel Fest,” 4 p.m. Information: 317-632-9349.

J une 15
I nformation: 317-646-4747.

J une 15

J une 15
Scotia Memorial High School, gymnastics, 5000 Indiana Ave., Indianapolis. Indiana High School boys and girls All-Star basketball teams appearance, 6 p.m.

J une 16
David L. and Mary Therese (Lenahan) M cCarty, members of Holy Spirit Parish in Indianapolis, will celebrate their 50th wedding anniversary on M ount St. Francis. They have six children: K ate, David, Denny, Kevin, Mike and Tom M cCarty. They also have 12 grand- children.

J une 17
Mount St. Francis Church, 26th annual “Italian Street Festival,” Fri.-Sat. 5 p.m.-midnight, Sun. 5 p.m.-10 p.m., food, games, rides. Information: 317-291-7064, ext. 27.

J une 18
St. Anthony Parish, 311 N. Warmen Ave., Indianapolis. “Summer Festival,” food, trash- to-treasure sale, Sun. 6 p.m.-10 p.m., Fri. and Sat.

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Teaching life lessons

Oldenburg Academy duo celebrates 20 years of coaching

By Kamila Benko

It could be called a love affair with coaching. For 20 years, Merle Hines and Bertie Schmidt have coached students at Oldenburg Academy of the Immaculate Conception in Oldenburg.

Hines, the girls and boys cross country coach and the track and field coach, and Schmidt, the girls tennis coach, said they have a deep love for the school that has been a part of their lives for the last two decades.

"A soon as Hines stepped onto the academy’s campus, she said she knew it was holy ground," she explained. "At that moment, Hines said she wanted to be a part of the school.

She became the school’s first development director and the first non-Catholic associate of the school operated by the Sisters of St. Francis of Oldenburg.

Soon after, Hines—who has participated in 103 marathons in 44 states—began coaching, and eventually became the head coach of the cross country and track teams.

Hines joined the Oldenburg school community as an adult, but Schmidt has always had the academy in her life. She attended the school as a teenager, and her community as an adult, but Schmidt has always stressed to students.

"Even if you’ve had a bad game, you still need to respect and be kind to your opponent," Schmidt said. "I teach the girls to play an honest game."

Schmidt said both she and Hines try to teach life-lessons to the students through sports.

Erin Gish, a senior runner at the academy, said Hines taught her life skills through running.

"Running has taught me that persistence leads to success, whether it be in running or in life," she said.

Erin said Hines’s passion for running extends to her students. Hines said the relationship she has built with the students is very important to her.

"It’s great keeping in touch with them after they have graduated," Hines said.

"Faith, honesty and respect are stressed at the school." Schmidt agreed.

"Before, I always had the girl’s attention," Hines joked. "Not anymore!"

But some things never change. Schmidt said sportsmanship is something she has always stressed to her students.

"If you’ve had a bad game, you still need to respect and be kind to your opponent," Schmidt said. "I teach the girls to play an honest game."

Schmidt said both she and Hines try to teach life-lessons to the students through sports.

"Students continue to maintain close friendships from the academy," she said. "I have a great deal of respect for Merle (Hines) and Bertie (Schmidt), and their dedication to Oldenburg Academy," said Tim Boyle, Oldenburg Academy’s athletic director.

"Their commitment to the school is rooted in a deep personal love for their sport and for young people."

—Tim Boyle, Oldenburg Academy athletic director

HOLY ROSARY CHURCH PRESENTS THE ETHNIC EVENT OF THE SUMMER

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Featuring Different Italian Meats, Pastas, Salads & Desserts

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ITALIAN STREET FESTIVAL
Deacon Jeremy Gries takes winding journey to life in the priesthood

By John Staughrness

He has lived the Appalachian Trail, walking more than 2,500 miles from Georgia to Maine. His adventures have also taken him to Italy, Germany, and Israel, and the favor of his endeavors has resulted in an enchanted heart. For his parents, Robert and Kathleen Gries, the Appalachian Trail adventure is a testament to their son’s love of the outdoors and a moment in his life that brought them closer to God.

“He’s always related well to God in the outdoors. He sees nature put him in closer contact with God.”

His mother says. “He’s comfortable being on his own. On that path, he was able to be aware of that if I’m going to be present to people at any given time.”

His father says, “This guy is my age. It could have easily happened to me.”

While those experiences have made him more sensitive to the world around him, his love of the outdoors is what drew him closer to God. To his parents, he is a role model, someone who has found a balance between the spiritual and the physical.

“He is a role model for people who have been in the same position. He just shows them that they can take a small Bible with them. That says a lot about his faith. He’s not just talking about the faith, he’s living it. He’s the model of the man of prayer.”

Deacon Gries, who grew up in a family of five in New Albany, Indiana, is one of the younger brothers. His older brother, Matthew, was just recently ordained a priest. Deacon Gries is the third of five brothers, and he is the only one who chose to pursue a religious vocation.

“I had a wonderful family life. I wasn’t a good student. I was more interested in sports and the outdoors. I never really had a reason to be in church.”

But everything changed when he was 15 years old. He and his family went to a retreat and he decided to join the seminary. He was accepted at the age of 17 and began his studies.

“I came so that they might have life, and have it more abundantly.”

He says. “I was never going to the seminary to become a priest. I was just there to learn more about myself and my faith.”

Deacon Gries was one of the students who participated in the seminary’s 175th anniversary Mass at the Archdiocese of Indianapolis on June 6th. The Mass was attended by thousands of people, and Deacon Gries was one of the participants.

“I am so grateful to be able to have this opportunity to celebrate with so many other people who have worked so hard to make this happen.”

He says. “I am so grateful to be able to have this opportunity to celebrate with so many other people who have worked so hard to make this happen.”

The journey to the priesthood has been a long one, but it has been worth it. Deacon Gries is ready to take on the challenges of his new life and is excited to see where it will take him.

Deacon John Hollowell learned service and leadership at home

By Sean Gallagher

Priscilla is called to be a servant and leader wherever she minsters.

Growing up as the only of 12 children, Deacon John Hollowell learned early that a good parent is both a servant and a leader.

“My brother, Matt, was a servant in the family, and one of the things he taught me is that we all have a role to play in the family. We all have a responsibility to be there for each other.”

Deacon Hollowell’s father, Joseph Hollowell, has been working as a campus minister at Indiana University in Bloomington for the past 24 years. Deacon Hollowell says that his father is a great example of what it means to be both a servant and a leader.

“I’ve worked with getting close to 10 chaplains now, and Deacon Hollowell stands out as one of the best service ministers I’ve had the pleasure of working with.”

The Hollowell family has always been involved in the community, and Deacon Hollowell is no exception. He has served as a “supreme court,” but it was his brother, John, who was the judge of the “court.”

Deacon Hollowell has been involved in many community service projects throughout his life, including volunteering at a local food bank and serving as a youth mentor. His parents have always been supportive of his pursuit of a religious vocation, and Deacon Hollowell is grateful for their support.

“I knew from a young age that I wanted to work with people in need. I was always interested in helping others.”

Deacon Hollowell is now a third-year theology student at the Archdiocese of Indianapolis, and he is excited to be part of the community of faith.

“I am so grateful to be able to have this opportunity to celebrate with so many other people who have worked so hard to make this happen.”

He says. “I am so grateful to be able to have this opportunity to celebrate with so many other people who have worked so hard to make this happen.”

Deacon Peter Marshall answers God’s call to Catholicism, priesthood

By Mayra Mynd

First, God called Peter Marshall to the Catholic faith.

Then he called him to the priesthood.

Deacon Marshall, who is 26, was ordained a priest in August 2004. He had been an atheist for most of his life, but he realized that God was calling him to the Catholic faith.

“We worked at Mother Teresa’s Home for the Dying in the Dominican Republic. I was just thinking about how much God had been doing in my life. I started to understand that God was present in my life.”

He says. “I started to understand that God was present in my life.”

Deacon Marshall was born on April 17, 1979, in Chicago, and grew up in a small town in New Albany, Indiana. He is the oldest of seven children and has a bachelor’s and master’s degree in engineering—a background that he says has helped him to understand the world around him.

“I keep telling [Joseph Hollowell] that the Hollowell family is a family of faith. We are a family of believers.”

Deacon Marshall is now a priest and a school chaplain at St. Mary’s Academy in Indianapolis, and he is excited to be able to share his faith with others.

“God is the greatest gift that I’ve ever received.”

He says. “God is the greatest gift that I’ve ever received.”

Deacon Marshall is a testament to the idea that anyone can be called to the priesthood, and he is grateful for the opportunity to serve God and his people in the Catholic faith.

“I believe that everyone has a spiritual calling.”

He says. “I believe that everyone has a spiritual calling.”

**Deacon Jeremy Gries**
**Deacon John Hollowell**
**Deacon Peter Marshall**
June 11 program to benefit Our Lady of Fatima Retreat House

By Mary Ann Wyand

“The evening is important for Fatima as an opportunity for the larger community to express its support for spiritual renewal and retreat programs at the archdiocesan retreat house,” Father Farrell said. “In order to keep retreat offerings available to people at a modest price, Fatima depends upon contributions from people in the community at large to help us to make ends meet.”

“… Even though we need to solicit funds to support Fatima’s ministries, we wanted to do so in a context that was in harmony with what we do here at Fatima all the time, which is to provide opportunities for spiritual renewal and for retreats,” he said. “… The spiritually uplifting evening offers us the opportunity to stay close to our mission even while we go about the serious work of increasing support for Fatima’s ministries.”

In recent years, Father Farrell said, the generosity of donors has enabled the archdiocesan retreat center staff to upgrade the facilities. Improvements include a lift so all three floors are accessible to everyone, a handicap-accessible restroom and accessibility features in some of the guest rooms.

“We also are trying to enhance some other pieces of our property, repaving the parking lot and understanding some of the meeting spaces on the lower level,” he said. “One donor made a donation in honor of Father John Luerman, and one of the rooms is being transformed into a presenter’s resource room and will be named … in honor of him and in gratitude for his years of ministry to the archdiocese.”

Fatima’s staff is grateful to Cathedral High School for their support of the archdiocesan retreat ministry, Father Farrell said, and for the use of the school’s theater for this production.

Hartlieb is looking forward to sharing the life story of St. Theodora to help Fatima raise funds for its ministries.

“This will be Sisterhood’s first collaboration with Fatima Retreat House,” she said. “I think it’s really a wonderful opportunity and a great time to collaborate because their event is ‘called to Holiness’ and Mother Theodore’s story just fits so well.”

(For more information and to register for the Our Lady of Fatima Retreat House fundraiser on June 11, call 317-545-7681, ext. 14.)

Like St. Theodora Guérin, performer to become a missionary this summer

By Mary Ann Wyand

Like St. Theodora Guérin, St. Lawrence parishioner and actress Sandra Hartlieb of Indianapolis, who often portrays Indiana’s first saint, will become a missionary this summer.

Hartlieb will spend two weeks in Kenya during August to perform Bible stories with Sisterhood Christian Drama Ministry, her family’s theatrical troupe.

In recent months, Hartlieb has presented St. Theodora’s story at Catholic parishes and schools as well as at the Indiana State Museum in Indianapolis.

The saint’s life story “really connects with me very much,” Hartlieb said. “I am volunteering right now once a month at Miracle Place, a Sisters of Providence ministry on the near-east side of Indianapolis. When I’m there, I hear echos of Mother Theodore saying, ‘Love the children first and then teach them.’ And that’s what they do at Miracle Place.”

Sisterhood Christian Drama Ministry productions are a collaborative effort with Hartlieb’s sisters—Nora Pritchett of Sellersburg and Peggy Young of Louisville—and her brother, Bob Braden of Louisville, as well as her husband, Ron, and Pritchett’s husband, A lan. Another sister, Bibiana Richardson of Lillington, N. C., helps write their scripts.

As Hartlieb completed plans for their two weeks in Africa and tried to calm her nerves about this ambitious undertaking, she could hear Mother Theodore saying, “Lean with all your weight upon Providence.”

“The Holy Spirit was pushing us to go to Kenya,” Hartlieb said. “Some missionaries go to Africa to build houses or dig wells. We’re going to Kenya to tell stories about God. We will have programs for the adults and children, and want to provide a meal for them every day. That’s part of our ministry. We’ll be feeding their bodies, then we’ll feed their souls.”

To prepare for their mission trip, Hartlieb and two of her sisters, Nora Pritchett and Peggy Young, plan to make a silent retreat. “Come Away and Rest Awhile,” at Fatima Retreat House in July.

Hartlieb often asks for St. Theodora’s intercession during prayer time.

“She is with me every day,” Hartlieb said. “She really is. I just talk with her a lot of times. I’ve even said a quick petition—‘Mother Theodore, pray for me’—at different times. I read her journals a bit and then have a conversa- tion with her. She’s very much a part of my prayer life. I feel like she’s part of my family.”

(For more information about Sisterhood Christian Drama Ministry, log on to www.sisterhoodour.org.)
Pope's visit to Holy Land aids Catholic-Jewish relations

By Dan Morris-Young

Before his historic, weeklong visit to the Holy Land in May 2009, Pope Benedict XVI said he hoped to strongly encourage the besieged and dwindling Christian communities there.

The pope also intended to urge followers of the world's three major monotheistic religions—Christianity, Judaism and Islam—to embrace prayer, reject animosity and make the common tenets of their faith traditions forces for the common good, not platforms for political tension.

He also wanted to underscore the fundamental need for interreligious dialogue, respect and reconciliation.

As of this writing, while the pope was almost through his visit, he has done all of this, offering a fresh prism through which to view the Middle East, where the people often appear intrinsically snared in a life-and-death struggle.

Mentioned frequently were the Vatican's lifting of the excommunication of Bishop Richard Williamson, a member of the Society of St. Pius X who has denied the extent of the Holocaust, and the pope's lifting of the excommunication of Rabbi Yona Metzger, one of Israel's two chief rabbis, welcomed the interfaith efforts.

He agreed that "we must continue on this path and teach leaders of the other faiths that not by terror will they achieve their aims."

While in Jordan, Prince Ghazi bin Muhammad bin Talal, a Muslim and a high-level participant in global interreligious dialogue, thanked the pope for expressing regret "for the hurt caused" by the Regenbogen lecture.

"But at most of all," the prince said, "we receive Your Holiness as a simple pilgrim of peace who comes in humility and gentleness to pray where Jesus Christ the Messiah, peace be upon him, prayed and was baptized and began his mission 2,000 years ago."

In Jerusalem near the Mount of Olives, Pope Benedict asked Christians to take hope and strength from Jesus' resurrection, and to "bear witness to the power of forgiveness and showing forth the Church's deepest nature as the sign and sacrament of a humanity reconciled, renewed and made one in Christ."

Similarly, in a homily at a Mass in Bethlehem's Manger Square, Pope Benedict said, "Here in Bethlehem, a special perseverance is asked of Christ's disciples: perseverance in faithful witness to God's glory revealed here in the birth of his Son [and] to the good news of his peace."

The pontiff encouraged Christians to take part in civil society to the greatest degree possible.

In Jordan, where the predominantly Muslim nation's laws assure that 8 percent of parliamentary seats must be filled by Christians, Pope Benedict said, "Do not be afraid to make your own wise, measured and respectful contribution to the public life of the kingdom."

Today, Christians are estimated to comprise 2 percent of the total population, down from nearly 20 percent 40 years ago.

The pope's messages of hope for Christians also spotlighted the role they play in the Middle East, where the Church operates schools, hospitals and many other ministries in high-profile contrast to their small numbers.

(Dan Morris-Young is a Catholic News Service columnist and veteran journalist.)

Ecumenical programs build friendship

(Lisa Hills, Palos Verdes Estates, Calif.)

"Efforts have been made, but there is always more that can be done, not only between Catholics and Jews, but [also] with any cultural groups. Whenever we reach out to other cultural groups, it benefits society by clarifying misunderstandings and helping us ... to know each other as human beings." (Fred Cain, Washington, D.C.)

Lend Us Your Voice

A n upcoming edition asks: Is your home a haven for rest and nurturing or one more endless project that never seems to get done?

To respond for possible publication, send an e-mail to cnelente@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Faith fills Cubans with hope

Located a mere 90 miles off the southern tip of Florida lies the seventh largest island in the United States—Cuba. Due to the closure of travel to U.S. citizens, many Americans know very little about Cuba. The island is 745 miles long and has 42,803 square miles, contains 2,321 miles of coastline and is home to more than 11 million people. What most of us know about Cuba is related to the government that has been in power since Fidel Castro gained control more than 50 years ago and has been passed on to his brother, Raúl, these past couple of years. Much less is known about the Church and the people who inhabit this Caribbean island.

I recently returned from my third visit to Cuba in the past few years. A reachodge of Indianapolis has what is called a “global solidarity partnership” with the Church of Sant'Egidio, Italy—a large geographical area located just east of the island.

This partnership, facilitated by Catholic Relief Services, has allowed several members of our local Church to visit our sister Church in Italy and to begin a working relationship with representatives of the Church in Camagüey. We were able to visit Cuba in 2005, when we spent the bulk of our weeklong visit in Camagüey. I immediately fell in love with the city and its people. Cuban charities family (called “Cartas” in Cuba) who were so warm and hospitable. They cared so deeply for their Catholic neighbors in their towns and villages. During this most recent visit, we were thrilled to learn about the current partnership of the Archdiocese of Indianapolis and Cuba.

After the revolution in 1959, Fidel Castro ordered that religion no longer be practiced in schools. The Catholic Church was forced to cease public meetings and publications. Church leadership was also forced to flee Cuba. Priests were expelled from their parishes and were unable to serve. Pope John Paul II made the first-ever visit to a pope in Cuba in January 1998. Following his visit, Castro agreed to return the churches to the people and allow the practice of religion. As you can imagine, trusting that this new-found freedom would last and that attending church would be safe almost 40 years was slow to come by.

But during a meeting of our delegation with Archbishop Juan García Rodríguez, they reported to us that the Church there is expanding with growth. He said that the people are finally beginning to trust that it is safe to attend church and they are enjoying the immense value of belonging to a community of believers.

This most recent trip reminded me once again about the great power of faith and hope. With so much freedom come great challenges. Religion can bring comfort and security, the Cuban people cling to the things that can never be taken away—faith and hope.

Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.
The Book of Deuteronomy is the source of this feast’s first reading. Deuteronomy is the fifth book now in sequence in the Old Testament. It is one of the five books that form with the basic revelation by God. This reading describes an instruction given by

Moses to the Hebrew people as they wandered across the Sinai Peninsula, fleeing Egypt—where they had been slaves—and in search of the land that God had promised them.

In this reading, Moses is quoted as having told the people that God created all of them. God had spoken to them in heaven. In heaven, Moses said that God was their father, indeed as “Abba,” an ancient term for fathers that was particularly used in the Christian tradition and in the Christian tradition beginning to form, was accepted.

The marvel in Paul’s message is that God, in his goodness, goes beyond mere creatures or possessions. We are more than creatures of God. They are God’s children. God is the father. Indeed, we are more than creatures of God. They are God’s children. God is the father. Indeed, they are more than creatures of God. They are God’s children. God is the father. Indeed, they are more than creatures of God. They are God’s children. God is the father. Indeed, they are more than creatures of God. They are God’s children. God is the father. Indeed, they are more than creatures of God. They are God’s children. God is the father.

Paul explains that, as children of God, the faithful are the heirs to a particular life of God. He tells them that this is accomplished in and through the individual Christian’s bond with the Lord Jesus. St. Matthew’s Gospel supplies the last reading.

This is a Resurrection Narrative, clear and compelling. The risen Lord appears into the eleven survivors. They are confused and frightened. They do not recognize him. He uses the words of salvation, the words by which he lived each day. He then commissions them to go into the entire world, bringing all who believe into the one body, “in the name of the Father, and of the Son, and of the Holy Spirit.” Then he promises to be with them until the end of the world.

Reflection

Overall, the teaching in these lessons is that God lives, and that God unites with them. He communicates with us. He meets us in our world. He speaks our language. We belong to God because we are God’s children. We are much, much more than creatures or possessions. We are God’s children, the heirs to God’s eternal life, and one with him, the Son of God and Savior.

The Church makes these reassuring points. It tells us about God. It tells us about ourselves. It tells us that God loves us.

God gave us the Lord Jesus as our Redeemer. God loves us by giving us Jesus as well as bearers of the divine word, such as Moses and Paul. God loves us by giving us the Apostles. The Apostles were more than human beings who simply had the opportunity to meet Jesus and to learn from him. Jesus sent them into the world to us in order to give us the words of salvation, the words by which to live each day.

They remind them, indeed their presence, endures among us. It continues in their successors, the bishops, and in the Church guided by the bishops.

In these lessons, the Church is frank. God is everything. He alone gives life and peace. Nothing else is last, secure or real. God loves us. He reveals the most intimate detail of divinity to us, the Trinity, that we might truly know him. He reaches to us in Jesus. Through Jesus, God reaches to us and meets us.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My journey to God" column. Seasonal reflections also are appreciated. Please include name, address, telephone number with submission. Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1177, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

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Question Corner/Fr. John Dietzen

God has chosen to involve us in the saving work of his grace

A topic has arisen in our faith discussion group that I think you discussed some time ago.

As I understand it, both evangelical Protestants and Catholics believe that salvation comes through faith. Evangelicals do not believe that “good works” are required for salvation, which is a gift of God.

As a lifelong Catholic, the idea of salvation by faith in Jesus as our Savior makes a lot of sense. Does the Church actually teach? Are we saved by faith alone or by faith and good works? Or am I off base even wondering about it? (Michigan)

You are off base at all. It’s been a hot issue for centuries. Fortunately, interfaith dialogue on the subject in recent years has raised the debate above the heated either-or arguments common earlier. Discussions are more charitable today, and probably much closer to the truth than they once were.

We are dealing here with a mystery. As with all Christian mysteries, when we attempt to explain the “interaction” between the infinite God and very limited, finite human beings, we inevitably run into frustrations.

For example, how can God, eternal and without limit, be contained in human nature? How can a human being, weak and fragile like us in everything except sin, be at the same time the infinite God? There is no rational answer, no way to solve the puzzle to our entire satisfaction. Yet that seeming contradiction is precisely what we believe, by faith, about Jesus.

The mystery of how God’s actions interweave with ours in accomplishing salvation is much the same. Several truths appear certain from revelation. At least some of them appear irreconcilable. For example, the grace of justification— freeing us from sin and sharing with us God’s life—is a pure gift of God.

If we are made in the image and likeness of God, having the power to know him and to love him, we must respond to that freedom of God.

Sanctifying grace (literally “the gift that makes us holy”), God’s life in us, is an unearned, lavish outpouring from God. Yet God has chosen to involve us in the saving work of his grace. We are free to enter into the communion of love that God offers us or not to enter it.

Salvation is an infinite inequality, a chains of being, between God and ourselves, we cannot truly merit or have a genuine right to anything from God on our own. Nevertheless, God accepts our cooperation with his grace as “merit,” which is itself the pure gift of his extraneous goodness.

If you think about it, there is no way to win in this debate. It all boils down to a grace. Accepting them doesn’t bring us any closer to explaining how merit, human freedom and God’s gracious generosity meet in the process of salvation.

Yet each of these doctrines is necessary. We discard or ignore any of them only at the cost of undermining the Gospel’s message of hope.

Perhaps a helpful exercise for you and your friends would be to examine each of these beliefs separately, ask what they mean for you and how they affect your relationship with Jesus and the Father. As true for all is God’s gifts, this interrelated reality blessed by the Holy Spirit longs to move us to loving and trustful relationship with him. Q

In the Church’s celebration of feasts of Saints, is there a rotation of feasts as there is for the Sunday Scripture readings? Is there a book of saints similar to the one I have which is almost 50 years old? Does it relate to our present Church calendar? (Illinois)

In the most recent revision of the Church calendar—which takes place every few hundred years to eliminate contradiction with the addition of new saints—several dates were changed. There is no rotation from year to year. Each saint’s feast is celebrated each year unless that feast day is superseded by a Sunday or other more solemn feast.

A new book of saints appeared in 2004. The four-volume set, recently updated and covering the entire year, is relatively expensive, but well worth saving for.

It presents information on the major saints of the Church—those whose names appear on Catholic calendars—and other lesser known but equally inspiring holy men and women whose feast falls on the same date. The set may be ordered through almost any Catholic bookstore, which offers other biographies of saints. The Criterion Friday, June 5, 2009

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My Journey to God

Creation’s Quest

Good deeds and prayer—

God’s medicine,

Prescribed to heal

The blight of sin

God offers more,

Than just a straw,

His goodness goes

Beyond our own.

In harmony

With heaven’s then,

Creation meets

Its Great A men.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Minnend Parish in St. Meinrad. Pope Benedict XVI prays at the Polish military cemetery during his pastoral visit to Mone Cassino in southern Italy on May 24.)
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries ofarchdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituary entries on this page.

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함께있는 기쁨으로


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The Criterion
Friday, June 5, 2009

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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 Saint Mary-of-the-Woods College for this family event to remember!

Bring your camera and your picnic blanket! Ample parking. All activities and food are free. Free-will donations accepted.

Refreshments: hot dogs and condiments, popcorn, cookies and Pepsi products (while supplies last).

Shopping: The Gift Shop at Providence Center will be open 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.
3:15 p.m. Anne Bunch and A Bunch of Bells handbells
4:30 p.m. Holy Angels Gospel Choir, Indianapolis

Questions?
Call 812-535-2800.
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