Italian researchers develop heart-repair method with adult stem cells

VATICAN CITY (CNS)—Italian researchers have developed a method to repair a damaged heart using adult stem cells, and said it confirmed that the adult cells were more therapeutically useful than embryonic stem cells.

“The adult stem cell is already prepared to differentiate in the tissue we want to repair. And it is certainly more productive, less wasteful and less dangerous—beyond the ethical aspects—to work with adult stem cells instead of embryonic stem cells,” said Settimio Grimaldi, an expert at the Institute of Neurobiology and Molecular Medicine in Rome, which carried out the research.

Grimaldi spoke on Aug. 15 to Vatican Radio, which hailed the published results as an important advance in stem-cell therapy. The Italian team developed a new method of isolating cardiac stem cells, cultivating them and injecting them in such a way that they replace damaged tissue. After testing on animals, the researchers hope to apply the method on humans in about three years.

Grimaldi said the method should be able to help people who have suffered heart attacks lead a fairly normal life, including work and sports activities.

“The frontier of regenerative medicine is opening, and this, in our opinion, is the medicine of the future,” Grimaldi said.

Church experts have long argued that the use of adult stem cells is not only ethically acceptable but appears to be more promising on a practical level. Grimaldi agreed.

“Why should we complicate things by going and taking embryonic cells, with all the ethical questions that follow?” he said.

He said that because their team’s method takes adult stem cells from the patient and re-injects them, there is no problem of rejection, a major advantage in this type of treatment.

The Italian results may be added to a growing list of adult stem-cell treatments developed around the world in recent years that many scientists and Church leaders have said show embryonic stem-cell research is unnecessary.

Roncalli principal follows in the footsteps of school’s namesake

By John Shaughnessy

Thousands of miles from his Indiana home on a recent summer day, Chuck Weisenbach sat in an outdoor café in a small Italian village, marveling at how his journey had once again been “touched by God.”

Part of that feeling came from sharing the trip to Italy with his wife of 25 years, Jane, who sat across the table from him. And part of it came from having spent the morning visiting the humble home of one of the great heroes of his life—a peasant boy who grew up to become pope.

To mark his 25 years at Roncalli High School in Indianapolis, principal Chuck Weisenbach traveled to Italy this summer to learn more about the life of Angelo Roncalli—the peasant boy who grew up to become Pope John XXIII. Weisenbach stands near a bronze statue of Pope John XXIII that was erected in front of the home where Angelo Roncalli was born.

Archdiocesan seminarians make pilgrimage to Vincennes

By Sean Gallagher

VINCENTES—Twenty-five seminarians made a pilgrimage on Aug. 12 to Vincennes, Ind., the place where the Church in Indiana began 175 years ago.

That is when the Servant of God Bishop Simon Bruté came to minister in what is now known as the Old Cathedral Basilica of St. Francis Xavier, a church that was built in 1826. The seminarians, accompanied by archdiocesan vocations director Father Eric Johnson, prayed in the crypt where Bishop Bruté and his first three successors are buried, celebrated Mass in the main church and visited the Old Cathedral Library, which was founded in 1794 and is the state’s first library. Much of Bishop Bruté’s own extensive library is preserved there.

Father Johnson said that it was important for the men who are discerning if God is calling them to serve the Church in central and southern Indiana to visit the place where it began.

“It kind of makes the stories that we know and the history that we’re a part of more tangible and
The U.S. Conference of Catholic Bishops has launched this new Web site, www.usccb.org/healthcare, to help clarify information about various aspects of the debate on health care reform.

Washington (CNS)—The U.S. Conference of Catholic Bishops has launched a Web site that seeks to clarify its position on the health care reform debate and to help Catholics add their voices to the discussions.

The Web site at www.usccb.org/healthcare features videos addressing various aspects of the health reform debate, answers to several frequently asked questions, copies of bishops’ documents and letters to Congress, facts and statistics about Catholic health care in the United States, and links to send messages to members of Congress.

The bishops also plan to offer specific “action alerts” on the site when Congress returns to work on health reform legislation in September.

The site urges Catholics to tell Congress that “health care reform should:
• Include health care coverage for all people from conception until natural death, and continue the federal ban on funding for abortions.
• Include access for all with a special concern for the poor.
• Pursue the common good and preserve pluralism, including freedom of conscience.
• Restrain costs and apply costs equitably among payers.”

In one of the videos on the USCCB site, Cathy Sale, director of domestic social development in the USCCB Department of Justice, Peace and Human Development, noted that the bishops have not taken a position for or against any particular piece of health reform legislation.

“Do we want to preserve all major existing policies through health reform legislation? “We just want to preserve all major existing policies and provisions, so that [reform legislation] doesn’t forge a new ground against the life of the unborn.”

The Catholic Health Association has a similar message on its Web site at www.chausa.org.

“CHA has not endorsed any of the health care reform bills, but our message to lawmakers is clear: reform should not result in an expansion of abortion and it must sustain conscience protections for health care providers who do not want to participate in abortions or other morally objectionable procedures,” it says.

The association also has detailed information about its “vision for U.S. health care” on a separate Web page at www.ourhealthcarevalues.org.
WASHINGTON (CNS)—How much sin is in America? It depends on where you live, according to four Santa Clara University geography researchers.

In a study that took four years to complete, researchers Thomas Vought, a retired U.S. Bureau of Labor Statistics statistician, and ’71, and Daniel Lest, and Helga Cates, a professor of geography, found that the South—encompassing an arc from North Carolina through Louisiana—was most prone to the traditional seven deadly sins.

A nd the least sinful area? The Midwest and western Appalachia, the study’s findings showed.

L est Southerners beg to differ, V ought told Catholic News Service. “The study was not meant to serve as an authoritative review of the country’s sinfulness. ‘I don’t think we started this to send a message to anyone,’ he said. ‘It was a fun exercise.’”

The study revolved around the traditional seven deadly sins: lust, gluttony, greed, sloth, wrath, envy, and pride. V ought explained that the team’s mission was to use objective data to help in their analysis to avoid subjectivity and bias. So they turned to census data, FBI crime reports and Department of Health and Human Services statistics.

Producing the data by county, the researchers were able to project where each of the seven deadly sins were more prevalent or less so.

Here is how the Kansas State University researchers calculated the sinfulness of any one region:

• Sloth: expenditures per capita on entertainment and recreation, such as video games and movie rentals, that tend to keep people isolated from one another as games and movie rentals, that tend to keep people isolated from one another as

• Gluttony: comparing total per capita income with the number of people living in poverty per capita as reported by the U.S. Census Bureau.

• Envy: statistics from FBI Uniform Crime Reports related to stealing, robbery, burglary, larceny and motor vehicle theft.

• Wrath: more statistics from the FBI, but for rape, assault and murder.

• Lust: the number of sexually transmitted diseases per capita from data collected by the U.S. Department of Health and Human Services.

• Pride: with no data that could be related, the researchers calculated pride as the aggregation of the other six sins. V ought said the researchers found that the sins of gluttony and sloth were more common in southern states, while the sin of pride was more common in northern states.

Pleasurable pursuits also were few and far between. The data showed sloth most common in southern states, generally in the areas of the South Appalachian Mountains, and Las Angeles and surrounding communities.

Greed was most prevalent with large pockets in southern Florida, much of California, southern Nevada, western Arizona, and the Appalachian west central Pennsylvania, and Las Angeles and surrounding communities.

The least grievous areas proved to be the Southern states in an arc from Georgia through Arkansas and northern and central Texas, and the upper Midwest from Kansas to North Dakota.

When it came to wrath and lust, data pointed to the South as being the most sinful area. A swath from western Appalachia to the upper Midwest proved to be the least sinful.

Pride, the aggregate of the other sins, largely matched the patterns for envy, wrath and lust.

The concept of the seven deadly sins, also known as cardinal sins, can be traced back to the fourth-century writings of Roman-birth Christian monk Evagrius Ponticus, who identified eight evil thoughts in which all sinful behavior was based. In order of increasing seriousness they were gluttony, lust, avarice, sadness, anger, acedia (spiritual sloth), vainglory (vanity) and pride.

The figures show that just under 18 percent of the population of the United States over age 15, 1,150,000 individuals, are religious. But, surprisingly, significant pockets in southern Texas, the Houston and Dallas areas, an arc around the southern tip of Lake Erie, and the least grievous areas proved to be the Southern states in an arc from Georgia through Arkansas and northern and central Texas, and the upper Midwest.
Making Sense Out of Bioethics/Fr. Tad Pacholczyk

The authentic transformation of ‘useless’ human suffering

Human beings naturally recoil at the prospect of pain and suffering. When a sharp object pokes us, we instinctively pull away. When the unpleasant neighbor comes up on caller ID, we recite from answering the phone. Our initial response is to avoid noxious stimuli and pain, similar to most animals.

Yet when dealing with painful or unpleasant situations, we can also respond deliberately and in ways that radically differentiate us from the rest of the animal kingdom.

We can choose, for example, to confront and endure our pain for higher reasons. We know that a needle will hurt, but we decide to hold on and fight the feeling when we get an injection because our powers of reason tell us it will improve our health.

We can choose to help our friends, who are suffering. We know that it can cause us discomfort to do so, but we decide to do it anyway, attempting to build peace in the neighborhood.

We can also approach our pain and suffering in unreasonable ways, driven by worry and fear.

When we suffer from a difficult relationship, we may turn to drugs, alcohol or binge-eating. When we suffer from the thought of continuing a pregnancy, we can turn to abortion to try to save the life of our son or daughter by abortion. When we suffer from the pain of cancer, we can short-circuit everything by physically committing suicide.

How do we decide to respond to suffering, whether rationally or irrationally, is one of the most important human choices we make. For many in our society, suffering has become a singular evil to be avoided at all costs, leading to avoidant or destructive decisions.

While physical pain is widespread in the animal world, the real difference for human beings is that we know we are suffering and we wonder why, and we suffer in an even deeper way if we fail to find a satisfactory answer. We need to answer the question of why our suffering has meaning.

From our hospital bed or wheelchair, we can hardly avoid the question of why, as grave sickness and weakness make us feel useless and even burdensome to others.

In the final analysis, however, no suffering is ‘useless,’ though a great deal of suffering is lost or wasted because it is rejected by us, and we fail to accept its deeper meaning.

Pope John Paul II often remarked that the answer to the question of the meaning of suffering has been given by God to man in the cross of Jesus Christ. In the field of Catholic health care, the question of suffering arises with regularity and, while the dedicated practice of medicine strives to lessen suffering and pain, it can never completely eliminate it.

— Fr. Tad Pacholczyk, Catholic Bioethics Center in Philadelphia.
Eternal life is a mystery and a profound hope. No one knows the details of what eternal life will be, but our faith gives us some important clues.

Scripture speaks of it using images of happiness or joy: light, life, peace, wedding feast, the father's house, the heavenly Jerusalem, paradise. We also know, with the certainty of faith, that eternal life will not be like this. Let's start with the negative and work our way to the meaning of the positive images given to us in Scripture.

The myths of ancient peoples often suggest that life after death will simply be a continuation of earthly life. That's why hunting or farming images—and in some cultures, jewelry, furniture and even slaves—were placed in the graves of their former owners. Life after death is the same as life on earth, through Christian eyes half-hopeful and lasting forever. This is not what we Christians believe.

To our ordinary way of thinking, "eternal life" suggests that life as we know it goes on forever. We can hardly imagine what heaven will be like. If we think of it in these terms, we can't help but be turned off by the idea of our current existence, with its suffering and sorrow, continuing forever. Nothing has a better curse in a fairy tale. This is not what we Christians believe.

What, then, do we believe about life after death and about the hope that was promised at the time of our baptism?

If we look carefully at the words of our Lord in the Scriptures, we can begin to develop an understanding of what life with God in heaven will be like. We mustn't fool ourselves here. Eternal life with God is a mystery and a profound hope. We will not fully understand it until we experience it, by the grace of God, at the end of time.

In the period following the resurrection, we have been given some fundamental insights into the true meaning of life after death. What the Apostles and martyrs and all the saints tell us, and what the Church has consistently taught since the beginning of the Christian era, is that eternal life was given at Pentecost, and provides us with some fundamental truths concerning the mystery of eternal life.

Pope Benedict XVI addresses this mystery in his encyclical letter "Spe Salvi" ("Saved by Hope"). The pope writes, "What is life after death? In answer to this question, there is really no question at all! There are moments when it suddenly seems clear to us: Yes, this is what true life is—this is what it should be like. Besides what we call life in our ordinary language is not real life at all!"

Quoting St. Augustine, the Holy Father continues: "Ultimately we want only one thing—the blessed life, the life which is simply life, simply happiness. In the final analysis, there is nothing else that we ask for in prayer. Our journey has no other goal—it is about this alone" ("Spe Salvi", #11).

We believe that human beings who die in God's grace and friendship, and who have been purified, live forever in Christ. They are in heaven, which is not a place according to our earthly understanding. Heaven is the ultimate end and fulfillment of our deepest human longings, the state of supreme happiness. (See Catechism of the Catholic Church, #1023-1024.)

In "Spe Salvi," Pope Benedict comments on the difficulty we have imagining what eternal life must be like. He says it is certainly not an "unending succession of days in the calendar.

Rather, he teaches that heaven is "more like the supreme moment of satisfaction in which totally embraces us and we embrace totality."

Archbishop Buechlein's intention for vocations for August

Parish Awareness: That all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

The Criterion  Friday, August 21, 2009

Language Training Center, Indianapolis.

La vida eterna con Dios es un misterio y es también nuestra profunda esperanza.

La vida eterna es un misterio y una profunda esperanza. Nadie conoce los secretos de cómo será la vida eterna, pero en cada uno de nosotros se nos ofrece algunos indicios importantes.

Las Escrituras hablan de ello emplazando imágenes de felicidad o júbilo: vida, luz, paz, banquete de bodas, la casa del Padre, el cielo eterno.

Asimismo, con la certeza de la fe, encontramos pormenores de cómo será la vida eterna. Si examinamos con detenimiento las palabras de nuestro Señor en las Escrituras, podemos comenzar a desarrollar un entendimiento de cómo será la vida eterna. No podemos menos que sentirnos desalentados por la idea de que nuestra existencia actual, con tanto sufrimiento y pesares, se prolongue para siempre, eternamente, como la maledicción de la muerte, que está en el corazón de todos. Esta es la fe de los cristianos.

¿Qué es, pues, lo que creemos los cristianos acerca de la vida después de la muerte y sobre la esperanza que se nos prometió en el bautismo?

Si examinamos con detenimiento las palabras de nuestra Señora en los Evangelios, podemos comenzar a desarrollar un entendimiento de cómo será la vida con Dios.

Esa vida con Dios es un misterio e infunde también una profunda esperanza. No lo entendemos totalmente hasta que la experimentemos al final de los tiempos, mediante la gracia de Dios.

Para a través de la muerte y resurrección de Cristo se nos han dado algunas nociones fundamentales en el entendimiento del profesado significado de la vida después de la muerte. Lo que nos dicen los apóstoles, los mártires y todos los santos, así como lo que hoy nos enseña el Consejo de Pastoral es que siempre está en la despedida que se nos entregó el Espíritu Santo en Pentecostés, nos proporciona algunas verdades fundamentales en relación al misterio de la vida eterna.

El papa Benedicto XVI escribió este misterio en su carta encíclica "Spe Salvi" ("Salvado por la esperanza"). El Papa escribe: "Si es la verdadera vida, no es una vida con enfermos y defraudados. Ese momento en que el dolor finalmente se acaben, no como, sino en el momento en que pierdas la esperanza."

Señalen lo que mueren en la gracia y la amistad de Dios, y están santificados, viven siempre para Cristo.

Si entendemos lo que es el tiempo que no es otro definido por nuestra capacidad de entendimiento terrenal. El cielo es el fin último y la realización de las aspiraciones más profundas del hombre, el estado supremo de felicidad. (Ver Catecismo de la Iglesia Católica, #1023-1024).

"Spe Salvi," el papa Benedicto había hablado sobre la dificultad que tenemos para imaginarnos cómo será la vida eterna. Señala que ciertamente no se trata de "un continua sucesión de días del cuidado.

En lugar de eso, nos enseña que el cielo se asemjará más al "momento pleno de satisfacción, en el cual la totalidad nos abraza y nos abrazamos a la totalidad."

Usando una imagen muy poderosa, el Papa continúa con su disertación: "Sería el momento del superarse en el octavo del amor inefable, en el cual el tiempo—antes y después—ya no existe" ("Spe Salvi", #12).

La vida eterna es una comunión sagrada con Dios y con todos los que están con Cristo. "Este momento es la vida en sentido pleno, sumergirse siempre de nuevo en la inmortalidad del ser, a la vez que estamos desbordados simplemente por la alegría" ("Spe Salvi", #12.). El mismo Señor nos dice: "Volveré a veros y se alegrará vuestra corazón y nadie os quitará vuestra alegría."

(11:262).

"Esa es nuestra más profunda esperanza: estar con Cristo y sentirnos desbordados por la alegría."

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

"Listas de oración del Arzobispo Buechlein

A quíguílices de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a con-sider la vida sacerdotal y religiosa.
Events Calendar

August 21
Northside Knights of Columbus, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, Mass, breakfast and program. Dr. Matthew Will, associate professor of finance, University of Indianapolis, speaker. 8:30-9 a.m. follow-up workshop, 8:30-9 a.m., online reservations only by Aug. 18. Reservations and information: www.catholicbusinessexchange.org.

August 21-22

August 22

August 21-23
Our Lady of Mount Carmel Parish, 533 E. Washington St., Indianapolis. Dinner theater, "Nunsense," Fri. and Sat. 6:30 p.m., $25 per person includes dinner, Sun. 2:30 p.m., $12 includes tea. Information: 317-356-7291 or runnenseal@aol.com.

August 22
St. Monica Church, 6131 N. Michigan Road, Indianapolis. 25th anniversary of priestly ordination of Father Ben Okonkwo, Mass, 11 a.m., reception following liturgy.

August 23
St. Paul Parish, 9708 N. Dearborn Road, Guilford. Ladies Sodality, breakfast bar buffet, 7:30 a.m.-noon, free will donation. Information: 317-487-2096.

August 24-25

August 29
Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or M.Zoeller@saintmeinrad.edu.

September 3
Our Lady of Fatima Retreat House, 5335 E. 56th St., Indianapolis. Silent non-guided retreat, "Cones Away and Red Ashki," 8 a.m.-4 p.m., $25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

September 4-6
Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or M.Zoeller@saintmeinrad.edu.

September 7-13
Benedictine Father Michael Schawe, presenter. Information: 800-581-6905 or M.Zoeller@saintmeinrad.edu.

September 18-20
Benedictine Brother Thomas Gricoski. Presentation: "For Men Wanting Answers: Discerning a Vocation to Priesthood?" Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or M.Zoeller@saintmeinrad.edu.

September 25-27
Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or M.Zoeller@saintmeinrad.edu.

September 29
Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or M.Zoeller@saintmeinrad.edu.

October 9-11
Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or M.Zoeller@saintmeinrad.edu.

Retreats and Programs

August 21-23

August 28-30
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "Scriptures and Novels." Benedictine Father Noll M. Weiler, presenter. Information: 800-581-6905 or M.Zoeller@saintmeinrad.edu.

September 22

September 25-27
Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or M.Zoeller@saintmeinrad.edu.

Benedictine monk professes solemn vows

Benedictine Brother Thomas Gricoski professed solemn vows as a monk of St. Meinrad Archabbey in St. Meinrad. The solemn profession of vows took place during a Mass celebrated in the Archabbey Church of Our Lady of Einsiedeln.

For more information about the anniversary celebration, call 317-437-1553.

Priest to celebrate ordination anniversary

The public is invited to a celebration of the 25th anniversary of the priestly ordination of Father Ben Okonkwo, a chaplain at St. Vincent Hospital in Indianapolis. It will take place at an 11 a.m. Mass on Aug. 22 at St. Monica Church, 6131 N. Michigan Rd., in Indianapolis. A reception at the parish will follow.

Father Okonkwo is a priest of the Issele-Uku Diocese in Nigeria. For more information about the anniversary celebration, call 317-437-1553.

Uninvited guests

Benedictine Brother Thomas Gricoski raises his hands in prayer on Aug. 15 while professing solemn vows as a monk of St. Meinrad Archabbey in St. Meinrad. The solemn profession of vows took place during a Mass celebrated in the Archabbey Church of Our Lady of Einsiedeln.

Benedictine monk professes solemn vows

Benedictine Brother Thomas Gricoski professed solemn vows as a monk of St. Meinrad Archabbey on Aug. 15 during a Mass celebrated at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. He entered the novitiate at Saint Meinrad in 2005. In professing solemn vows of obedience, fidelity to the monastic way of life and stability in the community at Saint Meinrad, he becomes a full and permanent member of the Benedictine community.

Brother Thomas, 28, is a native of Hyattsville, Md. He grew up in Frackville, Pa., where he was a member of St. Ann Parish.

He earned a bachelor’s degree in philosophy from the University of Scranton in 2002, and a master’s degree in philosophy (from the Catholic University of Louvain in Belgium in 2004. He served a pastoral intern year at Immaculate Conception Parish in Scranton, Pa. Brother Thomas is currently a seminary student at Saint Meinrad School of Theology in his last year of studies. He assists in Saint Meinrad’s Office of Benedictine Oblates.

† For more about Saint Meinrad Archabbey, log on to www.saintmeinrad.edu
†
Nine Franciscan sisters celebrate 50-year jubilees

Sr. Mary Lynne Calkins, O.S.F.
Sr. Rita Thomas, O.S.F.
Sr. Donna Kaimann, O.S.F.
Sr. Barbora Piller, O.S.F.

Nine Franciscan sisters celebrated 50 years of religious life as Franciscans. The jubilee was celebrated by Sr. Janet Born, Mary Lynne Calkins, Jean Marie Cleveland, Ruth Eggering, Rose Lima, Frerick, Dianne Kaimann, Barbara Piller, Donna Rohman and Rita Thomas.

Sr. Janet Born, formerly Sr. Mary Joy, ministered at St. Bernardine Parish in Indianapolis, the Oldenburg Academy of the Immaculate Conception, St. Mary (Immaculate Conception) Parish in Rushville, St. Paul Parish in Tell City, La Claire in Labrador and Michellea Farm in Oldenburg.

She also served at the former St. Vincent Orphanage in Vincennes, Ind., as well as in parish ministry in Ohio.

From 2002-08, she ministered as director of programs and marketing at the Oldenburg Franciscan Center.

Sr. Jean Marie is currently on sabbatical at Berakah in Pittsfield, N.H.

Sr. Mary Lynne Calkins, formerly Sister Mary Mary ajudan, ministered at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, St. Thomas More School in Indianopolis, Our Lady of Perpetual Help Parish in New Albany and the Oldenburg Academy of the Immaculate Conception.

She also served at parishes in Ohio, M. Chigan, M. Isourri and Arkanas. From 1985-91, she was director of communication for the Oldenburg Franciscan community.

Sr. Mary Lynne is currently an outpatient therapist at Centerpoint Health in Indianapolis.

Sr. Jean Marie Cleveland, formerly Sister Mary M. arie, is a native of Indianapolis.

She ministered at St. Monica Parish in Indianapolis, Holy Trinity Parish in Indianapolis, Cardinal Ritter Jr./St. High School in Indianapolis, Our Lady of the Most Holy Rosary Parish in Indianapolis.

She also served at parishes in Missouri and New Mexico.

Sr. Rita Thomas currently serves as associate director of the Oldenburg Franciscan Center.

Sr. Donna Kaimann, formerly Sister Mary Vincent, ministered at St. Michael Parish in Brookville, St. Bernardine Parish in Indianapolis, St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, Shalom House in Indianapolis and at the motherhouse.

She also served at parishes in Ohio and Missouri.

Sr. Dianne is currently the bookkeeper at St. Mary-of-the-Rock Parish in Franklin County as well as the secretary for membership and on-going formation at the motherhouse.

Sr. Barbara Piller, formerly Sister Mary Linus, ministered at the Oldenburg Academy of the Immaculate Conception, St. Mary (Immaculate Conception) Parish in Rushville, St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, Shalom House in Indianapolis, St. Pius X Parish in Indianapolis.

She also served in parish ministry in Ohio. At the motherhouse, she was the co-director of associates from 1993-94, a council member from 1994 to 2000, director of life development from 2001-06 and member of the motherhouse-coordinating team from 2001-06.

In 2006, Sister Barbara was elected congregational minister and a council member for the Oldenburg Franciscan community. She will serve in those leadership positions until 2012.

Sister Donna Rohman, formerly Sister Demetaries, ministered at St. Mark the Evangelist Parish in Indianapolis and St. Louis Parish in Bataxes.

She also served at St. Agnes Parish in Evansville, Ind., and in parish ministry in Ohio.

Sister Donna is currently the secretary to the general council for the Oldenburg Franciscan community and also ministers as a tutor.

Sister Rita Thomas, formerly Sister Esther Marie, ministered at St. Mark the Evangelist Parish in Indianapolis, Holy Name of Jesus Parish in Beech Grove and St. Lawrence Parish in Lawrenceburg.

She also serves at parishes in MIsourri and Illinois.

Sister Rita currently teaches at the Salam Prechol and Child Development Center in Florissant, Mo. †

New Catholic-Muslim expert at USCCB is man of many hats, many firsts

WASHINGTON (CM)—Father Leo Walsh might be the first a places to work at the U.S. bishops’ headquarters. He also might be the first licenced rugby referees and the first nationally certified beer judges to become a priest. He also might be the first licenced rugby referees and the first nationally certified beer judges to become a priest.

Father Walsh brings a variety of skills to his new post as associate director of the Secretariat for Ecumenical and Interreligious Affairs at the U.S. Conference of Catholic Bishops, specializing in Catholic-Muslim relations.

His parents and the eight Walsh children were one of the founding families of Our Lady of Guadalupe Parish in Snead, Ala.

In 1987, he earned a degree in business administration, with a concentration in organizational behavior and labor relations, from the University of Notre Dame in northern Indiana. After working in the private sector for a few years, he began seminary studies in Rome and was ordained a priest of the Anchorage Archdiocese in 1994.

Soon after ordination, Father Walsh returned to Rome to earn a licentiate in ecumenical theology at the University of St. Thomas Aquin, also known as the Attilio Uscher. Five years later, he went back to earn his doctorate in ecumenical studies from the Angelicum with a dissertation called “Encounter in Dialogue: A Critical Analysis of the Ecumenical and Interreligious Relations.”

In an interview, was Paulist Father Ron Roberson, who now heads the Catholic-Muslim dialogue.

Father Walsh said that dialogue is “very important to remember that we are part of a much richer tradition here in the United States, with 70 languages spoken in its schools.”

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concrete,” he said. “We need something that we can touch that helps to make that [history] more real and causes us to reflect a little more deeply on who it is that we are and what it is that we’re called to.”

This was especially true for seminarian Scott Lutgring, a member of Our Lady of the Greenwood Parish in Greenwood, who is a first-year theology student at Saint Meinrad School of Theology in St. Meinrad.

Lutgring had previously been a seminarian for the Lafayette Diocese and had been in formation at Mount St. Mary’s Seminary in Emmitsburg, Md., where Bishop Bruté had ministered before being appointed the first bishop of Vincennes.

“Being there for two years and seeing the history and the tradition and then coming here, it just seems to me like I’m blessed to go the way Simon Bruté went,” Lutgring said. “I’m following in his footsteps.”

Seminarian Michael Keucher, a member of St. Charles Borromeo Parish in Bloomington who is a first-year philosophy student at Saint Meinrad, said Bishop Bruté was an important part of his life of faith.

“A bishop [Daniel M. Buechlein] has done such a great job focusing our attention on Bishop Bruté and his rightful place in our prayers,” Keucher said. “As a seminarian, I pray to him frequently for his intercession.”

But the seminarians weren’t just focused on the past during the pilgrimage. It was the conclusion of a three-day retreat for them at the start of their academic year. They spent the first two days at Our Lady of Fatima Retreat House in Indianapolis.

“Being on this retreat with the guys, seeing the bond they have with each other, it seems very natural,” Lutgring said. “I’ve gotten to know the guys. They’re great. It’s been a great first experience in the archdiocese.”

Seminarian Phillip Rahman, a member of St. Boniface Parish in Fulda and a sophomore at Bishop Simon Bruté College Seminary in Indianapolis, spoke about the importance of spending time with his brother seminarians.

“They’re going to be instrumental in my formation,” Rahman said. “The community and love we have for each other will help [us] build each other up.”

(To learn more about the archdiocese’s seminarians, log on to www.HearGodsCall.com.)

New seminarians come from a variety of parishes

By Sean Gallagher

VINCENTES—Nine of the archdiocese’s 27 seminarians at the start of this academic year are new seminarians.

“It’s a pretty good year for us,” said Father Eric Johnson, archdiocesan vocations director. “But he is not just pleased with the relatively large number of new seminarians this year. Father Johnson also noted that some of them are coming from parishes that have not had seminarians for a long time, such as St. Joseph Parish in the Indianapolis East Deanery and St. Boniface Parish in Fulda in the Tell City Deanery.

“The guys around the archdiocese are starting to buy into a culture that encourages vocations,” Father Johnson said. “He hopes that having more parishes with seminarians might spur more men to discern a possible call to the priesthood.

“I honestly think that part of our success at, for instance, St. Bambas or Our Lady of the Greenwood [parishes that have multiple seminarians] is rooted in the fact that there are seminarians there and have been for a while,” Father Johnson said. “That encourages and perpetuates that culture.”

The seminarians come from 17 parishes across eight of the 11 deaneries in central and southern Indiana. Three parishes—Our Lady of the Greenwood Parish in Greenwood and St. Mary and St. Bambas parishes, both in Indianapolis—have multiple seminarians.

Seminarian Michael Keucher, a member of St. Charles Borromeo Parish in Bloomington, said having seminarians from more parishes across the archdiocese encourages him.

“It certainly is a testament to the times we’re in because we have so many more guys who want to go out and to spread the faith and to do what they feel is their part in the Church,” he said. “I find it very refreshing.”

(To learn more about the archdiocese’s seminarians, log on to www.HearGodsCall.com.)
Newly ordained Father Sean Danda answers questions in the kindergarten class on Aug. 14 at Holy Name of Jesus School in Beech Grove. Father Danda assisted with various ministries for six weeks at Holy Name of Jesus Parish after his June 27 ordination.

Holy Name School sixth-grader McKenzie Beeson of Beech Grove decorates a picture frame on Aug. 14 for her school photo during religion class. The frame looks like a treasure box to symbolize how every person is loved and treasured by God.

Holy Name School pre-kindergarten student Allison Rinks of Beech Grove puts together a puzzle on Aug. 14, her fourth birthday.

Holy Name School third-grader John Pasyanos of Beech Grove works on a class assignment on Aug. 14 at the Indianapolis South Deanery grade school.

Freshmen student Taylor Marshall, right, smiles as she attempts to solve a math problem in teacher Mary Alice Knott's algebra class at Our Lady of Providence J-Sr. High School in Clarksville on Aug. 17. Also pictured is classmate T.J. Hutt.

Thanks to the generosity of members of Holy Family Parish in New Albany and Most Sacred Heart of Jesus Parish in Jeffersonville, backpacks and school supplies were recently donated to Hispanic children in the New Albany Deanery. The program was begun a few years ago, said Franciscan Father Tom Smith, coordinator of Hispanic Ministry in the New Albany Deanery, because many of the children's parents were recent immigrants who didn't know what their children needed in school or couldn't afford it.
The Criterion  Friday, August 21, 2009

800 members of the LCWR concluded a study about being asked to pay for an investigation of whether they are financially strapped they are concerned about secrecy they expressed concern about secrecy they are submitted in a study, said Sister Annmarie Sanders, director of communications for LCWR. The Vatican ordered a visitation looking at the broad realm of religious life of 341 U.S. congregations of women religious. A working document—known as an "instrumentum laboris"—outlining the areas the visitation will cover was sent to superiors general in early August. Members of the orders were being asked to reflect on the working document. It serves as a prelude to a separate questionnaire that will be sent to the superiors on Sept. 1, marking the start of the study's second phase. The questionnaire will cover each order's life and operation, identity, governance, vocation promotion, admission requirements and formation policies, spiritual life and common life, mission and ministry, and finances. The questionnaires are due on Nov. 1 at the apostolic visitation office in Hanover, Conn. Once the questionnaires are analyzed, individual congregations will be selected for a visit by a visiting team starting in January. Not all religious congregations will be visited. After the working document was sent to the superiors, M mother Mary Clare Milles, superior general of the Apostles of the Sacred Heart of Jesus and the apostolic visitor charged by the Vatican with directing the study, declined to identify how the study was being funded. She told CNS on July 31 that, while the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life is responsible for paying for the study, individual congregations being visited will be asked to cover the cost of lodging and transportation for the visitation team.

LCWR says Vatican has not fully disclosed reasons for U.S. visitation

WASHINGTON (CNS)—Leaders representing 99,000 women religious are questioning what they say is a lack of full disclosure about what is motivating the Vatican’s apostolic visitation that will study the contemporary practices of U.S. women’s religious orders. In an Aug. 17 press statement, the Leadership Conference of Women Religious also said the leaders “object to the fact that their orders will not be permitted to see the investigative reports about them” when they are submitted in 2013 to the Vatican’s Congregation for Institutes of Consecrated Life and Societies of Apostolic Life and its prefect, Cardinal Francis Rode.

In addition, the women religious expressed concern about secrecy they say is surrounding the funding of the study, said Sister Annmarie Sanders, director of communications for LCWR.

“Part of the conversation revolved around the fact that at a time when congregations of religious women are financially strapped they are concerned about being asked to pay for an investigation they did not ask for,” Sister Annmarie said.

The concerns emerged on Aug. 14 as 800 members of the LCWR concluded a four-day meeting in New Orleans. Sister Annmarie, a member of the sisters, serves as prelate of the Heart of Mary, declined to be more specific about what the leaders discussed privately regarding the visitation.

“We’re waiting to see how it [the visitation] plays out,” Sister Annmarie told Catholic News Service on Aug. 17. “We’re in the middle of it now. We don’t know what the next steps are going to be [like].” They don’t want to judge ahead of time. But certainly there’s some apprehension right now,” she said.

The Vatican-ordered visitation is looking at the broad realm of religious life of 341 U.S. congregations of women religious. A working document—known as an “instrumentum laboris”—outlining the areas the visitation will cover was sent to superiors general in early August. Members of the orders were being asked to reflect on the working document. It serves as a prelude to a separate questionnaire that will be sent to the superiors on Sept. 1, marking the start of the study’s second phase.

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The outgoing LCWR president, Sister J. Lora Dambroski, a member of the sisters, said in a statement that the leaders of 12 women’s religious congregations are looking at the broad realm of religious life, which includes governance, vocation promotion, admission requirements and formation policies, spiritual life and common life, mission and ministry, and finances.

“She asked the leaders to consider ways to positively grasp this time as an opportunity to reflect on our present stories, of how we still are faithful vowed religious women.”

The leaders also approved what was described as a “call” that includes a series of steps to carry out the organization through a five-year period ending in 2015. A monog them is the development and implementation each year of a study that will reflect on emerging questions, issues and trends affecting vowed religious life.

A committee, chaired by the LCWR executive director, and with members from the board, at-large representatives and the national office staff, will oversee the process. LCWR represents 95 percent of U.S. women’s religious orders.

Four of the 41 deacons are.. The number of diocesan priests has dwindled in recent decades while interest in the permanent diaconate has bloomed.

“I think they are a great gift from God,” Father Vogler said. “They are a great gift from God,” Father Vogler said. “They are the Holy Spirit guiding the Church and, at this time in history, the Holy Spirit is providing deacons to do the work done.”

The Church is experiencing a time when many Catholic lay men are willing to take the time to prepare for the ministry, he said. The Catholic Church is a sacramental Church, and having deacons who can administer some of the sacraments “certainly will help,” Father Vogler said.

St. Mary’s Medical Center CEO stands take steps on health care reform

EVANSTON—In response to a request from The Message, the newspaper of the Diocese of Evansville, a statement was provided as the “Overall Stance on Health Care Reform” from Tim Flesch, president and chief executive officer of St. Mary’s Medical Center in Evansville. Flesch met with Rep. Brad Ellsworth, D-Ind., in April 2008, and had another meeting scheduled with Ellsworth on Aug. 19.

“We believe that the U.S. health care delivery system is in need of reform,” Flesch said. “We are very concerned that reform is required. We need to ensure that persons have access to high quality health care services. This includes improved transparency and the ability of patients to navigate the health care delivery system. Coverage should be universal, he said.

“We also need to move toward 100 percent coverage for the American population,” he said. “Most proposals have targeted 95 percent coverage or above.” Insurance rates should be changed, Flesch said.

“We also need to reform the insurance rules to create shared obligation and responsibility for coverage.” Flesch said that a proposal to eliminate pre-existing conditions as a reason to deny insurance coverage would be one of the ways to support this principle.

(For these stories and more news from the Diocese of Evansville, log on to the Web site of The Message at www.themessageline.org)
Friars rely on God and strangers during 300-mile trek

WASHINGTON (CNS)—With an unflappable trust in God, six Franciscan friars set out on foot one morning from Roanoke, Va., on a trek that would take them 300 miles through the Virginia countryside to Washington.

Carrying few belongings, the friars depended upon the generosity of the people they met along the way for food and shelter during their six-week journey.

The friars chose as their pilgrimage site the Mount St. Sepulcher Franciscan Monastery and Commissariat of the Holy Land in Washington.

The monastery is a popular stop for pilgrims who want a glimpse of the Holy Land. The grounds of the monastery feature dozens of replica of significant Christian sites from that part of the world and from Europe.

Dressed in their brown habits and sandals, leaving the details of their trip up to God, the friars set out on their journey on June 16, following the spirit of their wandering forebear, St. Francis of Assisi. They arrived at the monastery on July 28.

They called their 300-mile journey “Walking With Hope, a Journey of Faith and Discovery,” and set up a Web site about it at www.friarwalk.com.

The trip was the idea of four young friars who were just finishing their initial formation as Franciscans. These young friars had recently completed their novitiate in Cedar Lake, Ind., and took their simple vows before they set out.

They are Joshua Van Cleeve, 24, from Detroit; Roger Lopez, 25, from Pensacola, Fla.; Richard Goodin, 25, from Lebanon, Ky.; and Clifford Hennings, 22, from Houston.

Two Franciscan priests served as their mentors on the journey: Father Mark Soehner, 51, from Dayton, Ohio; and Father Ed Shea, 52, from Chicago.

In an interview with The Catholic Standard, newspaper of the Washington Archdiocese, Father Mark said the hardest part of the journey was to put himself “out there.”

He said it was hard “letting go [of your own] expectations” and trusting God.

The friars depended on God to take care of them during the journey. Their first night, they found themselves at a fire station; and, at another stop, they found a family that let them stay in their garage. And one night, they found themselves on top of a mountain without food, water or shelter.

But it started with one person taking a “step in faith” to help them.

Goodin said then God would start “to work.” The friars often went from having nothing to having more than they needed, and the help would come from different people.

But it started with one person taking a “step in faith” to help them.

One day, the friars once found themselves on top of a mountain without food, water or shelter. As evening neared, a Mennonite gave them directions, a Catholic also offered help, they caught a ride with a Jew and they ended up sleeping in the home of a Hindu—all within a short space of time.

“God has done miracles in our midst,” Father Mark said.

Shea said he was “changed by people’s generosity” during the journey, a sojourn that he said demonstrated that St. Francis has universal appeal.

Catholic school students help create new bullying-prevention Web site

ST. PAUL, Minn. (CNS)—“Guess who just signed on?” a teenage girl says to a couple of her friends huddled around a computer monitor. “Sarah. You know, Sarah—sits in the back of science [class], never talks to anybody. You know, Miss Science Fair.”

“You guys, I think we should help her out,” one girl says with a smirk. “You in?”

The girls all laugh. “I hear that she has a thing for Dylan.”

“Wait, Dylan the quarterback? I like that one. I’m going to help her.”

“You guys, I think we should help her out,” one girl says with a smirk. “You in?”

The girls proceed to sign Sarah up, embarrassing her in front of her friends and Dylan while they are all attending a basketball game. Sarah is devastated.

This fictional scenario is one of several videos students can view on the Web site by clicking on “Respond” and then “Acting Up.” Students are asked for their opinions about things—from everything about bullying to current teen culture to how they use technology—because we wanted to make a product that was very relevant, very edgy and that definitely appealed to the teen audience,” Hertzog told The Catholic Spirit, newspaper of the Archdiocese of St. Paul and M inneapolis.

“We wanted to give them a medium to help other people.”

The Minneapolis-based nonprofit organization, which serves families of children with disabilities, seeks to educate teens about the damaging effects of bullying in all its forms as well as how to respond if they fall victim to a bully.

The videos produced by the students can be viewed on the Web site by clicking on “Respond” and then “Acting Up.”

“We realized quickly that to make an impact we were going to need to really engage all kids to care about bullying and that it was going to be the peers themselves who could really make a difference in how children look at bullying situations,” said Julie Hertzog, the center’s bullying-prevention project coordinator.

“We want students to be asking their opinions about things—from everything about bullying to current teen culture to how they use technology—because we wanted to make a product that was very relevant, very edgy and that definitely appealed to the teen audience,” Hertzog told The Catholic Spirit, newspaper of the Archdiocese of St. Paul and M inneapolis.

“We’re very much about teen power, teen voice and teen making a difference.”

Wendy Short-Hays, head of VISTA Productions, the combined theater department of Visitation and St. Thomas, said she took on the project as a way to give students experience with video production as well as an opportunity to perform community service.

Over the past year, the students worked with Short-Hays and a professional videographer to write scripts, rehearse and film the videos.

“I think that every kid has some experience [with bullying]. It’s been something that I’ve dealt with most of my life,” said Sarah Burch, a recent Convent of the Visitation graduate who worked on the project. “It was a really incredible experience to be able to take these feelings I have about bullying and my experiences and put them into a medium to help other people.”

She said she’d like to see people who actually made a career out of helping kids and who have put so much time and energy into doing it, which is what I want to do,” she said.

Given the Choice

We’d much prefer to purchase their groceries, obtain their clothing, and furnish their homes from retail establishments which welcome their patronage.

But their circumstances remove that option from them. So they must depend on us and other charitable organizations for the basics which many of us purchase routinely.

So if you can, please donate to an organization of your choice which serves the needy. If you care to, send a donation to:

Society of St. Vincent de Paul
1001 E. 30th Street
Indianapolis, IN 46218
Or donate online at www.svdpindy.org
God wants you to trust in him each day

A mother was preparing pancakes for her two young sons.

The boys began to argue, and without a word my mom
left the kitchen. That's the last time I
remembered that Jesus, in his humanity, pleaded with
us, that Jesus, in his humanity, pleaded with
us, that Jesus, in his humanity,
pleaded with us, that Jesus, in his humanity,
pleaded with us, that Jesus, in his humanity,
pionted to end cancer.org

Tintea surpass her $10,000 goal toward
breast cancer, I think about the many friends I
knew. During several treatments. I felt sick and my
heart ached. Sometimes you have to
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The Sunday Readings

Sunday, Aug. 23, 2009

- Joshua 24:1-2a, 15-17, 18b
- Ephesians 5:21-32
- John 6:60-69

The Book of Joshua, the source for this week’s first reading, features the period of the history of the people of God when Joshua led them. It was after the death of Moses. Even though these connections may seem to be clear, biblical scholars disagree about the exact date of this period as well as the time of this book’s composition.

However, this much is clear. Hebrew history was not written as much to chronicle events and happenings as to chart the people’s religious response to God’s revelation.

In this reading, Joshua gathers all the people and Shechem along with the leaders of the people, senior members, judges and warriors. He puts before this assembly a blunt and fundamental question: do they wish to follow God and divine revelation or not?

The people cry out that they wish to follow God. He brought them out of Egypt, and protected them as they made their weary and dangerous way across the Sinai Peninsula.

For its second reading, this weekend’s liturgy turns to the Church’s history in Egypt. Not uncommonly these days, it is cited as a conflict between traditional Christianity and the cause for women’s rights. It is the story of the Roman Empire being quite removed from the people at Shechem along with the leaders and the people’s religious response to God’s words.

Reflection

The Church for weeks has called to realize our limitations as human beings, and also has realized that God’s mercy, love and power lavishly assists us. We will not be left helpless to face our needs. For instance, we risk starvation, spiritually as well as physically. We cannot produce food on our own. God comes to us with the bread of everlasting life. Jesus is the bread of life.

Now we must decide ourselves either to accept this bread or to reject it. Many people have rejected it. Many people also rejected it at the time of Jesus, as this Gospel describes so well.

The Apos toles are our examples. Peter speaks for the Apostles. They recognize their need for the Lord, the sole source of genuine life.

We can trust them and their trust in Jesus. They understood. They knew. They were truly wise. Are we as wise?†

Q Will you explain what kind of Mass this is? Recently, with a retired visiting priest as celebrant, our deacon said he would give some instructional narrations during Mass.

When the priest made the sign of the cross, our deacon said, “This is the start of the Mass, and now the priest will say the antiphon, which is the opening prayer. And so on until the final blessing, followed by the narration, “That is the end of the Mass.” The school children and parents applauded.

Later, the told me— I am the sacristan—that he will never participate in a Mass like this again.

I’ve seen religious educators explain the parts of the liturgy at a “pretend” Mass, but never during a genuine Mass. Do I put this down as an “instructional Mass”? (Virginia)

A Several points need to be made about what you describe.

First, the 2003 General Instruction of the Roman Missal (GIRM) explicitly provides for interpreting “certain explanations during the sacred rites” of the Mass (413).

Second, and perhaps more important, the instructional potential of the Mass texts themselves should be prominent and utilized in any “explanations,” whether inside or outside a liturgical celebration. The liturgy, the Scripture texts, responses and prayers, especially the eucharistic prayers, have been honed methodically so their meaning and application become as clear as possible when they are proclaimed at Mass.

It is worth remembering that our Sunday eucharistic celebrations have been traditionally, and still remain, the primary source of basic faith education for the vast majority of Catholic Christians. The more we can direct people’s attention and openness to these words and actions, the Church assures us, the better we will be able to form faith in the Christian life.

The Vatican II constitution expresses beautifully this vital truth about the liturgy: “Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains abundant instruction for the faithful. For in the liturgy God speaks to his people and Christ is still proclaiming his own message” (nos. 6 and 8).

The bottom line is that the Mass is itself a golden mine of enlightenment about the Father, Son and the Holy Spirit, and our relationship with them. A few carefully chosen words, brief and well-placed remarks can sometimes help to break that treasure open.

The fact that this Mass was celebrated with children and perhaps their parents in mind is, of course, significant. A level of instruction might be called for there that would not be appropriate in other circumstances.

(Catholic Q & A: A writer to the Ms Q & A. Questions about Catholicism is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by email to dietzjpf@msn.com.)

Daily Readings

Monday, Aug. 24

Bartholomew, Apostle

Revelation 21:9b-14

Psalm 145:10-13, 17-18

John 1:45-51

Tuesday, Aug. 25

Louis of France

Joseph Calasanz, priest

1 Thessalonians 2:1-8

Psalm 139:1-3, 4-6

Matthew 23:23-26

Wednesday, Aug. 26

1 Thessalonians 2:9-13

Psalm 139:7-12

Thursday, Aug. 27

Monica

1 Thessalonians 3:7-13

Psalm 90:3-4, 12-14, 17

Matthew 24:42-51

Friday, Aug. 28

Augustine, bishop and doctor of the Church

1 Thessalonians 4:1-8

Psalm 97:1-2, 5-6, 10-12

Matthew 25:1-13

Saturday, Aug. 29

The Martyrdom of John the Baptist

1 Thessalonians 4:9-11

Psalm 98:1, 7-9

Mark 6:17-29

Sunday, Aug. 30

Twenty-second Sunday in Ordinary Time

Deuteronomy 4:1-2, 6-8

Psalm 15:2-5

James 1, 17-18, 21b-22, 27

Mark 7:1-8, 14-15, 21-23

Question Corner/ Fr. John Dietzen

Eucharistic liturgy is primary source of basic faith education

My Journey to God

College Bound

If only they could stay like this forever—Dad on one side, Mom on the other, A solid unit, forged by years of song and prayer. They seem strong and indestructible as they pray the Our Father.

Promised And ageless love.

By Linda Abner

Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. Loyola University students Daniel Zundel and Melissa Otter pray during a Feb. 15, 2008, Mass at the university’s Madonna della Strada Chapel in Chicago. Cardinal Francis E. George of Chicago and Bishop J. Peter Sartain of Joliet, Ill., celebrated the ninth annual Mass for college students living and studying at campuses in the Chicago and Joliet dioceses.
Eunice Kennedy Shriver was a hero to her children, says daughter

HYANNIS, Mass. (CNS)—Since her death, Eunice Kennedy Shriver has been called “everything from a saint, to a pioneer, to a trailblazer, to a true original, to a civil rights advocate of legendary proportions, to a force of human nature,” said her daughter, Maria Shriver.

The founder of the Special Olympics “was indeed a transformative figure. But to her five children ... she was simply ‘Mummy,’” she said in a eulogy at her mother’s funeral Mass on Aug. 14 at St. Francis Xavier Church in Hyannis. Besides the many members of the Kennedy clan, those attending the private Mass included Vice President Joseph Biden, Massachusetts Gov. Deval Patrick, talk-show host Oprah Winfrey and musician Stevie Wonder.

Eunice Shriver’s five children, 19 grandchildren and numerous nieces and nephews all played a role in her funeral as lectors, gift bearers, altar servers, ushers or pallbearers. “Mummy was our hero. She was scary smart and not afraid to show it,” Maria Shriver said. “She was tough, but also compassionate. Driven, but also really fun and engaging. She was empathetic. Restless and patient. Curious and beautiful.”

Eunice Shriver, a member of one of the most prominent American Catholic political families of the 20th century and the last of the five children of Robert F. Kennedy, died on Aug. 11 at age 88. She is survived by her husband, R. Sargent Shriver and the couple’s five children, daughter Maria and sons Timothy, Anthony, Robert and Mark. Her surviving brother is U.S. Sen. Ted Kennedy, D-Mass., who was unable to attend her funeral. He was diagnosed in May 2008 with a cancerous brain tumor.

Maria Shriver said her father was totally devoted to her mother “in every sense of the word. He marveled at everything she said and everything she did. ... He didn’t mind ... if she beat him in tennis or challenged his ideas. He let her rip and he let her roar and he loved everything about her.”

“She did to that five kids who adored her and loved to be with her, and you have the ultimate role model,” she said, adding that her mother was all of her children’s best friend. “It was an honor for all of us to be her children, and a special privilege for me to be her daughter.”

She said it wasn’t always easy “being held,” as she was an unconventional mother, someone who wore men’s pants “smoked Cuban cigars and ... played tackle football.”

“She would pick her children up at school wearing a sweater to which she had pinned little notes ‘to remind her of what she needed to do when she got home,’” Maria Shriver said.

She said her mother was a trailblazer to “who took adversity and turned it into advantage.”

Inspired by the rejection she saw many women face, especially her sister Rosemary, and her mother, and other mothers like them, the Special Olympics’ founder “had the focus of her life and passion and mission, her own brand of what I’d call maternalism,” the younger Shriver said.

She said her mother, “believed 100 percent in the power and the gifts of women to face, especially her sister Rosemary, and her mother, and other mothers like them, the Special Olympics’ founder “had the focus of her life and passion and mission, her own brand of what I’d call maternalism,” the younger Shriver said.

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Turkey in the 1930s and ’40s. In the incident, Weisenbach says, a number of Jewish people had been detained by the Germans, who wanted the Jews to be transferred to a concentration camp.

“Roncalli fought desperately for that not to happen,” says Weisenbach, a 1979 graduate of Roncalli High School. “He eventually won that diplomatic tug of war.”

A blend of pride and humility resonates in Weisenbach’s voice as he shares that story. It’s the pride and humility of a person who has worked at Roncalli High School in Indianapolis for 25 years, a person who has been its principal for the past 15 years.

Two journeys touched by God

For years, Weisenbach has longed to travel to Italy to follow in the footsteps of the man whose name graces the archdiocesan high school on the south side of Indianapolis. The dream became a reality this summer thanks to an $8,000 creativity grant that Lilly Endowment Inc. provides for teachers and school administrators.

Weisenbach applied for the grant in 2008, 50 years after Cardinal Roncalli became pope in 1958.

“I had always been impressed when I read about his life,” Weisenbach says. “I thought, ‘Wouldn’t it be neat to go to the places where he lived and try to find out as much as we could about the man?’”

The trip into Pope John X X I I I ’s past led Weisenbach and his wife back to the beginning, to the small Italian village of Sotto il Monte where he was born in 1881, the third of 13 children in a family of sharecroppers.

The couple visited the home where Angelo Roncalli lived, and the church where he was baptized, an altar boy and first thought of becoming a priest.

“The simplicity of his life comes through in that church,” Weisenbach says. “If you read about all, he wanted to be was a simple country priest. That’s the way he defined himself. But God had different plans for him.

“I am fascinated that God put his hand on a little boy from a small, remote village who came from a peasant family to become one of the most revered, loved and respected persons of his time and in our Church’s entire modern history.”

While Weisenbach believes that Pope John XXIII’s life was touched by God, he said he had the same feeling about his journey, especially when he and his wife traveled to Venice, where then-Cardinal Roncalli served as cardinal-patriarch.

“We were in Venice on a Saturday night after Mass,” Weisenbach recalls. “Mass had just ended. There were just three or four people in the church. We went up to the priest and his English was pretty good. He recalled that Roncalli enjoyed coming to St. Stefano. I told him what we were doing, and he was fascinated.

“The next day, we were deciding where to go to Mass. We ended up back at St. Stefano. A little Mass, I left a book in the church and went back to get it. I came out and my wife was talking to this fellow in English. He grew up there. He said he was a freshman in high school when Roncalli was assigned to Venice. He also told us that Roncalli had selected Mgr. [Loris] Capovilla as his secretary, and that Mgr. Capovilla ended up being the instructor for this gentleman’s confirmation class.

“Once a month, Roncalli would come over and teach the class. He said that even as a teen, he was awestruck by Roncalli’s faith and how well he connected with teenagers. He said, ‘I was just a typical teenager, and I would have run through a wall for my faith after knowing him.’”

Weisenbach’s journey would also lead to a meeting with now-Archbishop Capovilla, who also served as secretary for Pope John XXIII from 1958 to his death in 1963.

“He is in his 90s but is still full of zest, life and love,” Weisenbach notes. “He was thrilled to know of our travels, and was touched that a high school would have been named in honor of him.”

A legacy of love for God’s children

From his journey and his readings, Weisenbach knows that Pope John XXIII’s most lasting impact on the Church—the Second Vatican Council—is viewed by many Catholics as a beautiful legacy and other Catholics as a misguided effort.

Weisenbach focuses on how Pope John XXIII—visited the Church more universal, and how he reached out to people of all faiths. He named the first African-American cardinal, the first Mexican cardinal and the first Filipino cardinal, he says. “He allowed the College of Cardinals to reflect the universal Church.”

For Roncalli’s principal, the journey from June 24 to July 16 confirmed the special bond that he believes connects an Indianapolis school and the man for whom it is named.

“I have always felt our school has been divinely touched by God in that it seems to permeate the love, care and spirit that were so much a part of Angelo Roncalli’s life,” Weisenbach says. “I believe he would be thrilled with our school, our ministry and the way we represent his name.”

He hopes to make the values and wisdom of Blessed John XXIII an even greater emphasis at Roncalli.

He shares a message from his school’s namesake that he plans to give to his teachers.

“Love one another, my dear children! Seek rather what units, Not what may separate you from one another. As I take leave, or better still, as I say, ‘Till we meet again,’ let me remind you of the most important thing in life: Our blessed Savior Jesus Christ, His good news, his holy Church, Truth and kindness. I shall remember you all, And pray for you.

“What I will continue to keep in front of the kids is how much he loved people,” Weisenbach says. “I think he converted people to Christianity because he always welcomed people of non-Christian faith. He would constantly use the statement, ‘These, too, are children of God.’

“That’s a message that I’ll try to help our folks at Roncalli remember. Our country is so divisive today. His theme was to celebrate what unites us as children of God. I think it was his desire to build up the Church to represent that approach.”

[Weisenbach will make presentations on his journey, “Walking in the Footsteps of Pope John XXIII,” at Roncalli High School on Sept. 15 and Sept. 28. Both presentations will begin at 7 p.m. and are scheduled to end at 8:30 p.m.]