Cardinal backs bill fixing health reform law on abortion and conscience

WASHINGTON (CNS)—A bipartisan bill before the House of Representatives would bring the new health reform law “into line with policies on abortion and conscience rights that have long prevailed in other federal health programs,” said the head of the U.S. Bishops’ Committee on Pro-Life Activities.

In a May 20 letter to House members, Cardinal Daniel N. DiNardo of Galveston-Houston urged passage of H.R. 5111, legislation proposed by Reps. Joseph Pitts, R-Pa., and Dan Lipinski, D-Ill., and co-sponsored by 91 other House members.

“Efforts to ensure that our health care system serves the life, health and conscience of all will be a legislative goal of the Catholic bishops in the months to come,” Cardinal DiNardo said, adding that the Pitts-Lipinski proposal makes “a significant contribution to this important task.”

The cardinal warned, however, that if “these genuine problems are not addressed in their own right, they will be taken up and used as ammunition by those who favor repealing [the health reform law] outright, which would eliminate the positive as well as negative aspects of the new law.”

Cardinal DiNardo said the Patient Protection and Affordable Care Act (PPACA), signed into law by President Barack Obama on March 23, was “an important step toward ensuring access to health coverage for all Americans,” but was “profoundly flawed in its treatment of abortion, conscience rights and fairness to immigrants.” He also said Obama’s executive order signed on March 24 “does not address, or claim to address, several of the problems.”

He said passage of the health reform law now allows for “the task of keeping the federal government out of the abortion

Holy Spirit creates unity, universality of Church, pope says

VATICAN CITY (CNS)—The gift of the Holy Spirit creates the unity and universality of the Catholic Church, overcoming barriers of nationality and language, and opening people’s hearts to work with and serve one another, Pope Benedict XVI said.

“The Church is, by its nature, one and universal, destined to live among all nations, all peoples and in the most varied social contexts,” the pope said on May 23 during his homily at a Mass in St. Peter’s Basilica celebrating the feast of Pentecost.

The gift of the Holy Spirit, poured out on the Apostles on the first Pentecost, continues to be given to Jesus’ disciples, the pope said.

Where there are tensions and misunderstandings, the Spirit “creates unity and understanding,” he said. And in the modern world, when many people see themselves simply as “individuals in competition or in conflict with one another,” the Spirit “opens them to the experience of communion” and helps them form one Church, he said.

“Unity is the sign of recognition, the ‘calling card’ of the Church,” he said.

The unity of believers is important in parishes and dioceses, Pope Benedict said, but it also is essential that local Catholic communities are in full union with the universal Church and its head, the pope.

Pope Benedict also said that the Holy Spirit’s constant movement toward unity is a key tool for determining whether a person or action is truly Christian.

“If a person or a community is closed off in its own way of thinking or acting, it is a sign that it has moved away from the Holy Spirit,” the pope said.

But, he said, the Holy Spirit’s unifying action does not grind away all differences among believers. Rather, it values different gifts and helps people place them at the service of the entire Church.

“The Church is never a prisoner of political, racial and cultural boundaries. It cannot be confused with nations or even federations of nations because its unity is of a different kind and aspires to cross all human frontiers,” he said.
African cardinal: Synod walked tightrope between political, pastoral peace commissions

Cardinal Peter Turkson of Ghana. Just as Pope Benedict XVI “found reason to remind the synod that it was not primarily a ‘study session,’” so did the synod fathers, repeated Turkson, who have forsaken the pastoral ministry to translate these proposals “into a realistic and concrete plan... to uphold the reconciliation process, promote justice and support the building of peace,” which he said are “essential steps in the fight against poverty.”

Cardinal Turkson said in his opening address to the May 23-26 workshop for representatives of national justice and peace commissions in Africa to discuss the results of last October’s synod.

The cardinal, who now serves as president of the Pontifical Council for Justice and Peace, said “the fruits of the synod” – including the synod’s proposals to the Catholic Church in Africa, Madagascar and Caritas Africa – will be “translated into a realistic and concrete plan.”

The meeting was designed to “promote collaboration and synergy between various Church structures in Africa, in particular Caritas organizations and justice and peace commissions, for a stronger and more effective contribution of the Church in addressing some of the challenges identified by the synod fathers,” said a press statement from the organizers, the Symposium of Episcopal Conferences of Africa and Madagascar and Caritas Africa.

The statement also said the meeting was an opportunity for Church leaders in Africa and their partners to examine “concrete ways of collaboration” and identify priorities.

“According to the meeting,” the statement said, “the fruits of the synod for Africa, held 16 years ago, ‘are still being gleaned in many local Churches in Africa.’ The situation on the continent has changed considerably. A survey done in preparation for the synod found that, although the continent and its Church are not yet out of the woods, they can modestly rejoice in their achievements and positive performance (in governance, improved well-being of peoples and growth of the Church), and begin to disguise stereotypical generalizations about Africa’s conflicts, famine, corruption and bad government.”

“The truth is that Africa has been burdened for too long by the media’s everything that is loathsome to humankind, and it is time to ‘shift gears’ and to have the truth about Africa told with love,” Cardinal Turkson said.

“Noting that world leaders have called Africa ‘a continent of opportunities’ mostly in economic terms, he said ‘this needs to be true also for the people of the continent.’

In the 2009 synod, ‘the Church in Africa recognized that she becomes truly the family of God and the brotherhood of Christ to the extent that she promotes an African Church and society in which people are reconciled’ no matter what their tribal and ethnic ties, their racial and class determinations and their gender differences. Cardinal Turkson said.

Ethicists caution on at-home DNA tests, says doctor should be involved

WASHINGTON (CNS) — Catholics should use caution in deciding whether to have genetic testing and should do so only with a doctor’s counsel, a Catholic ethicist said.

Stephen Napier, an ethicist at the National Catholic Bioethics Center in Philadelphia, was commenting on May 24 on recent controversies surrounding the use of at-home DNA tests which are being marketed as predictive of a patient’s likelihood of contracting a variety of diseases as well as his or her predisposition toward everything from alcoholism and artistic ability to obesity and optimism.

The tests are sold under the guise of “personalized medicine” and are based on a patient’s genetic makeup, Napier told Catholic News Service.

“Many people are tempted to buy these tests, wanting to know about one’s genetic makeup, Napier told Catholic News Service.

National drugstore chains Walgreens and CVS Caremark recently announced that they had reversed decisions to sell an over-the-counter DNA test kit produced by the San Diego-based Pathway Genomics Corp. after the Food and Drug Administration said the kits might require FDA approval as a ‘medical device.’

The Genetic Health Report appears to meet the definition of a device,” said James Woods, deputy director for patient safety and product quality in the FDA’s Office of In Vitro Diagnostic Device Evaluation and Certification.

The panel asked Pathway and two other companies to submit information by June 4 about the tests, patient risks and compliance with the Federal Food, Drug and Cosmetic Act and FDA regulations.

The FDA last May opened an investigation into “personal genetic tests sold to consumers over the Internet.”

In a statement on its Web site, Pathway Genomics called personalized genetic testing “a relatively new science that has developed rapidly over the last several years under limited FDA oversight.”

“During that same time, there has been little or no conversation between scientists and experts from the genetics industry, the FDA and Congress about whether updated regulations are needed, and the appropriate role that government should have in oversight of this new science,” it added.

“Let us look forward to working collaboratively with [Congress and the FDA] as any new regulations or guidelines are considered for developing public health policy.”

The genetic test kits offered on the Pathway Web site cost $249 for a ‘genetic ancestry’ analysis or $399 for a “total health” analysis, including information on susceptibility to more than 70 health conditions, pre-pregnancy planning and likely drug responses. The kit that was to be sold at Walgreens and CVS reportedly was to cost $30, with analysis by Pathway of the saliva sample submitted ranging in cost from $79 to $249.

Napier, of the National Catholic Bioethics Center, said he had “two worries” about how the genetic test kits could be used. If a patient “adopted a false view of genetic determinism” — the theory that human behavior is determined by genes rather than by culture, environment and individual choice — and was found to carry the gene associated with alcoholism, for example, he or she might be affected “in a deleterious way,” the ethicist said.

In addition, if a couple were to use genetic testing for pre-pregnancy planning, they might use any propensity for genetic problems “as an excuse not to realize the procreative end of marriage,” he said.

The Criterion (ISSN 0574-4350) is published weekly except for the last week of December and the first week of January.

1400 N. Meridian St.
P.O. Box 1717
Indianapolis, IN 46206-1717
Periodical postage paid at Indianapolis, IN. Copyright © 2010 Criterion Press Inc.

1400 N. Meridian St. Box 1717
Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except for the last week of December and the first week of January.

1400 N. Meridian St.
P.O. Box 1717
Indianapolis, IN 46206-1717
1400 N. Meridian St.
P.O. Box 1717
Indianapolis, IN 46206-1717
The scene unfolded at the one end of a practice—one of those moments from a sports season that offers a glimpse of the special impact that can be made by a coach and players.

The scene is on the kickball team from St. Jude Parish in Indianapolis gathered around their coach, Joan Bartley, for the tradition they share at the end of every practice and game. Together, the coach and players said a prayer, which they followed with a cheer that roared across the school playground—“we love kickball!”

Then one of the girls noticed the team’s biggest fan, Hunter, the youngest of her coach’s five children. Born with Down’s syndrome, Hunter has watched football at St. Lawrence Parish. Jim Meiner, who has coached for 15 years at St. Malachy Parish, has developed a bottom-line approach to sports during his coaching for 15 years at St. Malachy Parish. He stresses development before winning. He emphasizes the importance of coaches setting “the right Christian example” for children.

“Our always have a prayer before the game and after the game—to just recognize the different gifts God has given us,” he says. “If we win or lose, we’re going to pray. Nothing feels better to me than when I sometimes forget about praying and of one kids says, ‘Are we going to pray?’”

“I always ask for a volunteer to start the prayer, and they always raise their hands. We want to have fun and work hard, and we want to represent the school well and the Church well. I like that we can do it all in CYO.”

The scene took place a few years ago when Dale started a flag football league and cheerleading program for the Mother Theodore Catholic Academy, a consortium of the archdiocese’s inner-city Catholic schools in Indianapolis. One day, the mother of a cheerleader approached Dale, wanting to talk with him.

“She told me, ‘You know, my daughter wasn’t confident, and she wasn’t doing well in school, and she wasn’t enthused about it either. But when you guys started the football and the cheerleading in the fall, she started doing better in school, and she became more confident. It’s really helped her.’

Dale paused after telling that story.

“That was really special to me,” he says.

Mike Lewinski

During 17 years of coaching, Mike Lewinski has always encouraged young people to “take a shot”—whether it’s on the basketball court or in some other part of their life.

“Self-confidence is one of the most important things a child can have,” says Lewinski, who has coached basketball and a mock trial program for youth.

“What you try to pass along is a sense of discipline, a sense of pride and a sense of self-confidence. It’s not about the winning and the losing.”

One of Lewinski’s favorite moments came during a basketball season when the group of young girls he was coaching was just starting to learn the game.

“We were down by a point with two seconds to go, and we were inbounding the ball,” he recalls. “The girl who got the ball just threw it up in the direction of the basket. She didn’t have a chance of making the shot, but just to be in that position was exciting for her. It’s those kinds of moments that make everything I do worthwhile.”

Jess Stump

For 27 years as a coach, Jess Stump has always measured his success by one main goal.

“My desire was always to make sure that the kids played the next year. Certainly, it’s about learning and discipline, but you want them to enjoy it as well, so they’ll continue playing. If they enjoy it enough so they play every year until they get out of the eighth grade, then we’ve been successful.”

That approach has led to some magical moments for Stump.

“One of the most special moments was with my middle son, Joe, who played on a ‘C’ level team,” Stump recalls. “With ‘C’ players, you have a diverse mixture of talent and interest. I had those players from their fourth-grade year to their eighth-grade year. With that group, we developed a special relationship over the years. You watched them grow, and you hoped you had some hand in that growth.”

Stump received his answer after the last game of their eighth-grade season, a tough loss.

“They gave me hugs,” he says. “That was special. I’ll never forget it. It was eight years ago. That son just graduated from college.”

Jim Meiner

Jim Meiner has developed a bottom-line approach to sports during his 15 years of coaching track, basketball and football at St. Lawrence Parish.

“Everybody likes to win,” he says. “But the bottom line is, ‘Did you go out and do your best, and improve as the season went on?’”

“One of Meiner’s special memories occurred during the CYO’s annual city track meet when one of the St. Lawrence runners competed in the 1,600-meter race.

“‘He wasn’t a terrific athlete,’ Meiner recalls. ‘But in the second heat, he improved his time so much. It was incredible. Just seeing the look on his face after that race was one of my favorite moments. He didn’t win the race or place in the top finishers, but he knew how much he had improved, and his face showed it.’

“The thing I like about track is the kids can see their progress. No one can stop them from improving and doing their best—if they do their best and work hard, that’s what you want.”

Clay Courtney

Clay Courtney’s memories of his favorite game begin with the amazing conversation he had with a referee before the basketball game involving fourth-grade girls.

“It was the last game of the season, and the CYO referee asked me, ‘Who on your team hasn’t scored a basket yet this season?’” recalls Courtney, who has been coaching for 15 years at St. Malachy Parish.

“I told him, and he worked so hard so she would have an opportunity to score one basket—without affecting the outcome of the game. The other team’s coach got into it, too. And the fans. Everyone was pulling for her. She didn’t make a shot, but it was still fun for her. To me, that’s what the CYO is all about.”

It’s an approach that Courtney has tried to model as a coach and as the coordinator of different sports at St. Malachy Parish. He stresses development before winning. He emphasizes the importance of coaches setting “the right Christian example” for children.

“We always have a prayer before the game and after the game to just recognize the different gifts God has given us,” he says. “If we win or lose, we’re going to pray. Nothing feels better to me than when I sometimes forget about praying and of one kids says, ‘Are we going to pray?’”

“I always ask for a volunteer to start the prayer, and they always raise their hands. We want to have fun and work hard, and we want to represent the school well and the Church well. I like that we can do it all in CYO.”
Every year, priests all over the world gather to celebrate the anniversary of their ordination. This year, in 50th, and I appreciate my bishop brothers more than ever. We pray for those who are no longer with us. In the past year, there have been devastating earthquakes, disrupting volcanoes, ferocious hurricanes and destructive floods, all causing terrible suffering. The United States has been severely shaken by domestic and worldwide economic disasters resulting in financial ruin.

Priests are not immune from the woes of the laity. They experience family worries like everyone else. Even so, they try to maintain a calm spirit as they help carry the burdens of those in greatest need. People are worried about the future. Priests do not special claim knowledge of the future. What they offer is more important. They offer wisdom. They stand as witnesses to truths that transcend human knowledge.

The priest offers a living presence of God. The late Cardinal Emmanuel Suhard wrote that a priest’s mission “does not consist in engaging in propaganda, nor even in stirring people up, but in being a living mystery. It means to live in such a way that one’s life would not make sense if God did not exist.”

Priests are called to ground our spirituality in Christ’s wisdom. Through the centuries, priests have maintained their dignity and their mission in the face of hardship and persecution. By being faithful to the mystery of the divine presence within, they bring the power of healing and forgiveness.

Priests believe in Jesus Christ, the holy Catholic Church, the communion of saints, the forgiveness of sin, the resurrection of the body and life everlasting. Amen. This creed is part of the collective wisdom of the entire Church, priest and laity alike.

Practicing the presence of Christ is not something which the priest does as it is what he is. Just as Jesus was the One who was sent by the Father, the priest is sent by Jesus to bring encouraging communication to those flagging in faith.

In the Letter to the Hebrews, we read, “Therefore, holy brothers, sharing in a heavenly calling, reflect on Jesus, the Apostle and high priest of our confession, who was faithful to the one appointed him” (Heb 3:1). The priest aspires to present the face of Christ to his people; not that he is always calm in a storm, but he is wise in the knowledge of God’s love.

In presenting the face of Christ to others, he discovers in himself the emergence of a new personality. This transformation in Christ begins at ordination and transcends feelings. Whether the priest is by nature worthy or not, wise or not, he can be made worthy, joyful and wise. When he brings Christ to Jesus living in him, the Lord will do for him what the priest is unable to do for himself.

When St. Paul said, “Rejoice in the Lord always” (Phil 4:4), he was teaching us that the Lord will do for us what we are unable to do for ourselves.

—The Catholic bishops of Indiana in their 2007 pastoral letter, “I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors.”

O ficials in the state of Arizona say they are fed up with violence and drug trafficking on the U.S.-Mexican border.

They also say that inaction on the part of the federal government has led to chaos, increased criminal activity and the loss of lives.

In response, the Arizona legislature passed Senate Bill 1070, which Gov. Jan Brewer signed, that gives law enforcement officials the power to detain and arrest individuals who are suspected of being illegal immigrants. The intent of the new law is to protect Arizona’s citizens from violence perpetrated by people who are in the United States illegally.

But many, including the Catholic bishops of Arizona who are in favor of Senate Bill 1070, say the law is inadequate it may be. As written, the new law in Arizona is based on a very low legal standard, possibly leading to the profiling of individuals based upon their appearance, manner of speaking or ethnicity.

Many people fear it will lead to the wrongful questioning and arrest of U.S. citizens and permanent residents as well as the division of families. There is also fear that children and husbands from wives. The bishops of Arizona believe this new law will do more harm than good.

As written, the new law in Arizona is based on a very low legal standard, possibly leading to the profiling of individuals based upon their appearance, manner of speaking or ethnicity.

The bishops have expressed their solidarity with the bishops of Arizona in opposing this new law. S.B. 1070 is symptomatic of the absence of federal leadership on the issue of immigration. For years now, the U.S. Catholic bishops have called upon Congress and two administrations to enact meaningful and just comprehensive immigration reform,” Bishop Wester said.

While many of our federal elected officials have made good faith efforts to pass reform, too many still view the issue through a political lens, using it to gain political or partisan advantage. This gamesmanship must stop.

Our national leaders must educate the American public on the need for reform, and show courage in making it happen. Until immigration reform is passed, other states will attempt to create and enforce immigration law, with harsh and ineffective consequences.

“We call upon the [Obama] administration to review its impact on civil rights and liberties. We renew our call for the administration and Congress to work in a bipartisan manner to enact comprehensive immigration reform as soon as possible,” Bishop Wester said.

Our hearts go out to all people in Arizona and the other border states of our nation. They are living in an impossible situation. Rising crime rates as a result of gun running, drug trafficking and other kinds of unacceptable, illegal activity are causing great anxieties among people from diverse racial, cultural and economic circumstances.

The new law, combined with the negative media hype and ineffective consequences, will lead to the rise in fear and distrust in relationships between their members and immigrant communities, undermining the will lead to the rise in fear and distrust in relationships between their members and immigrant communities, undermining the inclusion. It will also negatively impact our program,” Bishop Wester said.

Many of our federal elected officials have made good faith efforts to pass reform, too many still view the issue through a political lens, using it to gain political or partisan advantage. This gamesmanship must stop.

As the U.S. and Mexican bishops have written, bishops of Arizona, fear that this new law is to protect Arizona’s citizens from violence perpetrated by people who are in the United States illegally. The intent of the new law, however inadequate it may be. As written, the new law in Arizona is based on a very low legal standard, possibly leading to the profiling of individuals based upon their appearance, manner of speaking or ethnicity.

Many people fear it will lead to the wrongful questioning and arrest of U.S. citizens and permanent residents as well as the division of families. There is also fear that children and husbands from wives. The bishops of Arizona believe this new law will do more harm than good.

As written, the new law in Arizona is based on a very low legal standard, possibly leading to the profiling of individuals based upon their appearance, manner of speaking or ethnicity.

The bishops have expressed their solidarity with the bishops of Arizona in opposing this new law. S.B. 1070 is symptomatic of the absence of federal leadership on the issue of immigration. For years now, the U.S. Catholic bishops have called upon Congress and two administrations to enact meaningful and just comprehensive immigration reform,” Bishop Wester said.

While many of our federal elected officials have made good faith efforts to pass reform, too many still view the issue through a political lens, using it to gain political or partisan advantage. This gamesmanship must stop.

Our national leaders must educate the American public on the need for reform, and show courage in making it happen. Until immigration reform is passed, other states will attempt to create and enforce immigration law, with harsh and ineffective consequences.

“We call upon the [Obama] administration to review its impact on civil rights and liberties. We renew our call for the administration and Congress to work in a bipartisan manner to enact comprehensive immigration reform as soon as possible,” Bishop Wester said.

Our hearts go out to all people in Arizona and the other border states of our nation. They are living in an impossible situation. Rising crime rates as a result of gun running, drug trafficking and other kinds of unacceptable, illegal activity are causing great anxieties among people from diverse racial, cultural and economic circumstances.

The new law, combined with the negative media hype and ineffective consequences, will lead to the rise in fear and distrust in relationships between their members and immigrant communities, undermining the will lead to the rise in fear and distrust in relationships between their members and immigrant communities, undermining the inclusion. It will also negatively impact our program,” Bishop Wester said.

Many of our federal elected officials have made good faith efforts to pass reform, too many still view the issue through a political lens, using it to gain political or partisan advantage. This gamesmanship must stop.

As the U.S. and Mexican bishops have written, bishops of Arizona, fear that this new law is to protect Arizona’s citizens from violence perpetrated by people who are in the United States illegally. The intent of the new law, however inadequate it may be. As written, the new law in Arizona is based on a very low legal standard, possibly leading to the profiling of individuals based upon their appearance, manner of speaking or ethnicity.

Many people fear it will lead to the wrongful questioning and arrest of U.S. citizens and permanent residents as well as the division of families. There is also fear that children and husbands from wives. The bishops of Arizona believe this new law will do more harm than good.

As written, the new law in Arizona is based on a very low legal standard, possibly leading to the profiling of individuals based upon their appearance, manner of speaking or ethnicity.

The bishops have expressed their solidarity with the bishops of Arizona in opposing this new law. S.B. 1070 is symptomatic of the absence of federal leadership on the issue of immigration. For years now, the U.S. Catholic bishops have called upon Congress and two administrations to enact meaningful and just comprehensive immigration reform,” Bishop Wester said.

While many of our federal elected officials have made good faith efforts to pass reform, too many still view the issue through a political lens, using it to gain political or partisan advantage. This gamesmanship must stop.

Our national leaders must educate the American public on the need for reform, and show courage in making it happen. Until immigration reform is passed, other states will attempt to create and enforce immigration law, with harsh and ineffective consequences.

“We call upon the [Obama] administration to review its impact on civil rights and liberties. We renew our call for the administration and Congress to work in a bipartisan manner to enact comprehensive immigration reform as soon as possible,” Bishop Wester said.

Our hearts go out to all people in Arizona and the other border states of our nation. They are living in an impossible situation. Rising crime rates as a result of gun running, drug trafficking and other kinds of unacceptable, illegal activity are causing great anxieties among people from diverse racial, cultural and economic circumstances.

The new law, combined with the negative media hype and ineffective consequences, will lead to the rise in fear and distrust in relationships between their members and immigrant communities, undermining the inclusion. It will also negatively impact our program,” Bishop Wester said.

Many of our federal elected officials have made good faith efforts to pass reform, too many still view the issue through a political lens, using it to gain political or partisan advantage. This gamesmanship must stop.

As the U.S. and Mexican bishops have written, bishops of Arizona, fear that this new law is to protect Arizona’s citizens from violence perpetrated by people who are in the United States illegally. The intent of the new law, however inadequate it may be. As written, the new law in Arizona is based on a very low legal standard, possibly leading to the profiling of individuals based upon their appearance, manner of speaking or ethnicity.

Many people fear it will lead to the wrongful questioning and arrest of U.S. citizens and permanent residents as well as the division of families. There is also fear that children and husbands from wives. The bishops of Arizona believe this new law will do more harm than good.

As written, the new law in Arizona is based on a very low legal standard, possibly leading to the profiling of individuals based upon their appearance, manner of speaking or ethnicity.
Gifts of the Holy Spirit help us know Jesus in a personal way

The recent celebration of Pentecost may serve as a timely reminder to reflect about the gifts of the Holy Spirit.

The Catechism of the Catholic Church teaches us: “The moral life of Christians is sustained by the gifts of the Holy Spirit. These are permanent dispositions which make man docile in following the promptings of the Holy Spirit” (#1830).

“...The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. They belong in their fullness to Christ, Son of David. They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations” (#1831).

I don’t think there are many of us baptized Catholics who are not somewhat intimidated by the call to holiness. We may forget that God, who calls us to holiness in Christ, also gives us the help we need to say “yes” to his call and to respond as faithfully as we can.

That’s what the catechism means when it says the seven gifts of the Holy Spirit makes us “docile in readily obeying divine inspirations.”

Needless to say, these challenges to us be intentional in our belief that God can and does want to help us live lives worthy of our calling. This kind of intention is born and thrives if, in fact, we are faithful in our desire to seek a personal friendship, an intimate relationship with God.

Our knowledge of Jesus as we find him in the Word of God, the Gospels in particular, gives us the foundation for friendship with Jesus, and through him with God our Father.

The gifts of the Holy Spirit shore up and strengthen our efforts to get to know Jesus in a personal way. The Holy Spirit gives us the confidence to become friends with Jesus even as we are keenly aware of our own inadequacy and unworthiness.

The feast of Pentecost affirms that Jesus promised the Spirit of Truth, whose mission is to illumine the whole Church.

In their document on the word of God (“Del Verbum”), the Fathers of the Second Vatican Council said: “Jesus completed and perfected Revelation and confirmed it with divine guarantees. He did this...by the total fact of his presence and self-manifestation, by words and works, signs and miracles...and by sending the Spirit of truth” (#4).

Pope Paul VI, in his landmark document on evangelization (“Evangelii nuntiandi”), said: “The Holy Spirit is the soul of the Church. It is he who explains to the faithful the deep meaning of the teaching of Jesus and of his mystery” (#75).

The Spirit’s gift of understanding enables us to have at least an inkling of the deeper meaning of our faith, of our relationship with Jesus Christ. Through the gift of understanding, the Holy Spirit leads us to get some grasp of the awesome mystery of our Christian faith.

The author of In Conversation with God, Opus Dei Father Francisco Fernandez, comments that, “The gift of knowledge enables man to understand created things as signs which lead to God, and the meaning of their elevation to the supernatural order. Through the world of nature and grace the Holy Spirit helps us to perceive and contemplate the infinite wisdom, power and goodness of God...Like the gifts of understanding and of wisdom, the gift of knowledge is a contemplative gift enabling us to see into the very mystery of God” (Vol. 2, p. 544).

Father Fernandez writes that the Holy Spirit’s gift of wisdom gives us a loving, penetrating faith, and a clarity and understanding of the unapproachable mystery of God, which we never thought possible. He cites as examples the sense of God’s presence and nearness of God or the Real Presence of Christ in the tabernacle, which gives us an extraordinary happiness (cf. Vol. 2, p. 553).

What about the Holy Spirit’s gift of counsel? We can be confident that when we are confronted with the need to make decisions about living our Christian faith and morals, our natural and supernatural gifts of prudence and our common sense are supported by the gift of counsel. We are supported by the Holy Spirit in making practical decisions.

The gift of formative strengthens the confidence we have that, in the challenges of life and of faith, God is with us. The Holy Spirit gives us the help to face life’s difficulties with courage.

I think the gift of fear of the Lord is the gift of affirming our humility in acknowledging the unquestionable fact that we need God in day-to-day life. The gift of piety inspires us to live in a way that causes our loving and being our daughters and sons of God our Father, and brothers and sisters of Jesus.

**Do you have an intention for Archbishop Buechlein’s prayer list?**
You may mail it to him at: 
Archbishop Buechlein’s Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

**La intención de vocaciones del Arzobispo Buechlein para mayo**
Seminaristas: que ellos sean fieles a la oración y estudian, y perseveren en su deseo de servir a Dios y la Iglesia como sacerdotes!

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

Traducido por: Daniela Guanipa, Language Training Center, Indianapolis.
May 27–28  
Prince of Peace School, 305 W. State St., Madison.  

May 28  
Holy Trinity Parish, Buckfield Hall, 901 Holmes Ave., Indianapolis.  

May 29  
St. John the Baptist Parish, Starlight, 8310 St. John Road, Indianapolis.  
“Strawberry Festival,” 10 a.m.-11 a.m., make your own strawberry shortcake, buffet-style chicken dinner, rides, crafts, soap box derby, queen contest, games, street dance, 8 p.m.-1 a.m.  

Information: 812-923-5785.  
May 30  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, to Monte Cassino Shrine, one mile east of the Archabbey on State Road 62, St. Meinrad.  
Monte Cassino pilgrimage, “Mary, Woman of Few Words.” Benedictine Father Meinrad Brune, homilist, 2 p.m. Information: 812-357-6501.

MKVS, Divine Mercy and Glorious Cross Center, Rivesville, located on 525 South, 8 miles east of 421 South and 12 miles south of Versailles, Mass, noon, on third Sunday holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinke, celebrant. Information: 812-689-3551.

Calvary Cemetery Chapel, 435 W. Troy Ave., Indianapolis.  

Our Lady of the Most Holy Rosary Parish in Indianapolis (O'Connor) Hayes, They are the parents of six children: Patty Liegibel, Kathleen Lynch, Peggy Murphy, Danny Dennis and Kevin Hayes. They have 21 grandchildren.

Tony Hollowell, presenter, 6 p.m., no charge. Information: www.indytrif pilgrim.org.

St. Mary Parish, 317 N. New Jersey St., Indianapolis.  
SoHo Seniors, Catholic, educational, charitable and social singing groups, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

St. Simon the Apostle Parish, 8310 St. John Road, Starlight.  
Parish festival, 5 p.m.-midnight, rides, games, entertainment, food. Information: 317-826-6000.

June 4  
Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis.  
Lumen Dei Reunions 2019, 6:30-8:30 p.m. Information: 317-632-9349.

June 5  
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis.  
Rummage sale, Fri. 8 a.m. Information: 317-357-8352.

June 6  
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis.  
“Summerfest!”  
Fri. 5 p.m.-11 p.m., Sat. 3 p.m.-11 p.m., Sun. 11 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

June 6  
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis.  
African Mass and celebration, 3 p.m. Information: 317-632-9394.

Events Calendar

Reunion for 1960 graduates of St. Mary Academy is in August

Marie (Page) Oehlce and Mary (Rottet) Perry, two members of the 1960 graduating class of the former St. Mary Academy in Indianapolis, are planning a 50th class reunion that will take place in August. To finalize plans, the women need to contact other 1960 graduates to invite them to the reunion. Any members of the class interested in attending the reunion should contact Oschle at 317-884-3688 or Perry at 317-898-8168.

VIPS

Timothy and Charleen “Cookie” (O’Connor) Hayes, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, celebrated their 50th wedding anniversary on May 14. The couple was married on May 14, 1960, at Immaculate Heart of Mary Church in Indianapolis.

They are the parents of six children: Patty Liegibel, Kathleen Lynch, Peggy Murphy, Danny Dennis and Kevin Hayes. They have 21 grandchildren.

Knights of Columbus to sponsor clergy appreciation night on June 8

Members of the Father River Fourth Degree Assembly #247 Council of the Knights of Columbus, based in Columbus, will sponsor a “Clergy Appreciation Night” at 6 p.m. on June 8 at the St. Mary Parish Center, 212 Washington St., in North Vernon. The banquet will honor priests and deacons who minister in the Seymour Deanery. It is part of a nationwide Knights of Columbus program that concludes the Catholic Church’s celebration of the Year for Priests.

Father Eric Johnson, archdiocesan vocations director, will give the keynote address at the dinner. Tickets must be purchased in advance, and cost $25 for couples, $15 for individuals and $5 for children under 12. Children under 5 may attend at no cost. For more information or to purchase tickets, call 812-346-6631 or send an e-mail to kcjoneff@gmail.com.

‘Fruits of the Spirit’ fund raiser to benefit Holy Family Shelter

Holy Family Shelter, an emergency shelter for homeless families operated by Catholic Charities Indianapolis, will host “Fruits of the Spirit,” a fundraising party and auction, from 6:30 p.m. to 9:30 p.m. on June 10 at Allison Mansion on the campus of Marian University, 3200 Cold Spring Road, in Indianapolis.

The evening includes a silent auction and wine-tasting party—featuring Indiana wines paired with a variety of cheeses—with all proceeds benefitting the shelter’s ministries.

Tickets to “Fruits of the Spirit” are $35 per person.

For more information about the fundraiser or to purchase tickets, log on to www.holymdfamilyshelter.net, send an e-mail to vsperka@archindy.org, or call 800-382-9836, ext. 4073, or 317-592-4072.

Haiti missionary

Chantel Fowler of Milroy was the guest speaker when the Sisters of Providence of Saint Mary-of-the-Woods hosted their sixth annual Women in Leadership Luncheon on April 28 at the motherhouse. Fowler was a missionary working at an orphanage in Haiti when the catastrophic earthquake struck the impoverished island nation on Jan. 12. In her presentation, Fowler reflected on caring for the children, making it through the first night after the quake by huddling together with other people, and how that disaster has changed her life forever. Women leaders from the Terre Haute area are invited to the luncheon each year. The luncheon participants are involved in business, education, social service, community groups, medical service and nonprofit organizations.

First Communicants

Members of this year’s first Communion class at St. Mary Parish in North Vernon visit Agnes Hertzel, 95, a homebound member of the parish, on May 4 when Father Jonathan Meyer, St. Mary’s pastor, brought Communion to Hertzel at her home. The children rode in a school bus to visit other homebound and sick members of the parish, and sang “Jesus, My Lord, My God, My All” for them. Also posing for the photo is catechist Jan Megel, who is a member of St. Mary Parish.
By Sean Gallagher

Bishop Simon Bruté College Seminary in Indianapolis will hold its fifth annual Bishop Bruté Days on June 16-19 at the Indiana Future Farmers of America Center just outside Trafalgar in Johnson County.

The retreat and camping experience is for junior high and high school-aged boys who are open to the possibility that God might be calling them to the priesthood.

The schedule for Bishop Bruté Days includes sports and other outdoor activities in addition to Mass, eucharistic adoration, praying the rosary, opportunities for confession and spiritual conferences.

“The kids are awesome. It’s a lot of fun,” said Father Robert Robeson, the rector of Bishop Bruté. “It’s something that gives hope to myself, and the other priests that are there and the seminarians, because these young kids are all at least open to the possibility of the priesthood.”

Father Robeson has facts to back up his hope. Three of the four young men from the archdiocese who are expected to begin their freshman year at Bishop Bruté in August were previous participants in Bishop Bruté Days.

“It’s really satisfying,” Father Robeson said. “It just speaks to the fact that young boys and young men need the support to know that thinking about the vocation to the priesthood is a good thing, to feel like this is something good that you’re pursuing.”

At the same time, Father Robeson recognizes that a large number of the several dozen boys who have participated in the vocations camp in the past will discern a different path in life.

But he knows that Bishop Bruté Days will benefit them, too. It introduces them to many forms of prayer.

“A lot of kids have never participated in adoration or a holy hour before,” Father Robeson said. “They don’t pray the rosary a whole lot. Certainly, the Liturgy of the Hours is something new for probably 90 percent of the kids.”

Bishop Bruté Days has attracted participants from more than 20 archdiocesan parishes as well as parishes in the Lafayette Diocese, Ohio and Illinois.

Father Robeson shared the story of a mother who sent her high school-age son to the vocations camp to show him new prospects. The kid learned about the faith at the vocations camp.

“She was driving her son and some of his friends to a basketball practice, and one of the kids was asking something about the Church.” Father Robeson said, “and her son went into this long and complex and accurate answer to the question the kid had asked.”

“She was just shocked that he knew all this. Afterward, she asked him where he had learned that. And he said, ‘Bishop Bruté Days.’”

Underlying these advantages of the vocations camp, Father Robeson said, is the way in which it shows the participants that prayer and having a love for the faith is something for everyone.

“It sort of normalizes prayer by putting it into the context of sports and that sort of thing,” Father Robeson said. “It helps them to see that you can be a good athlete and involved in sports and fun activities and, at the same time, make prayer and learning about your faith a part of your life.”

The cost for Bishop Bruté Days is $60. Seminarians from Bishop Bruté College Seminary and other archdiocese chaperones will help oversee the vocations camp.

Several archdiocesan priests will also be present at the vocations camp.

(Fore more information about Bishop Bruté Days, log on to www.archindy.org/bob or send an e-mail to roberson@archindy.org or call 317-924-4104.)

The Criterion  Friday, May 28, 2010

LITTLE FLOWER PARISH SUMMERFEST Corner of Nowland and Bosart Streets

FOOD - FUN - RIDES - GAMES - ENTERTAINMENT POOR JACKS AMUSEMENTS ON THE MIDWAY

FRIDAY JUNE 4th – 5:00 PM UNTIL 11:00 PM
- Fish Dinners, 5:00pm until 8:00pm (indoor)
- Monte Carlo beginning at 7:00pm (indoor)
- This Hold’Em Tournament-Register at 7:00pm (indoor)
- Live Entertainment all night beginning at 6:00pm (under tent) - Hits from the 60s, 70s, 80s, and more

SATURDAY JUNE 5th – 3:00 PM UNTIL 11:00 PM
- Mass at 5:00 pm
- Little Flower School ALUMNI NIGHT
- Chicken Dinners, 5:00pm until 8:00pm (indoor)
- Monte Carlo beginning at 7:00pm (indoor)
- Live Entertainment beginning at 6:00pm (under tent)

SUNDAY JUNE 6th – 11:30 AM UNTIL 5:00 PM
Masses at 8:30am, 10:30am and 6:00pm
- Brunch, 11:30am until 1:00pm (indoor)
- S/Ily Safari at 1:00pm
- Ride the carnival rides all day for just $10.00

Throughout the Festival
- Silent Auction
- Raffle-$5,000 grand prize
- Food Court
- Indoor games available
- Handicapped accessible

Friday June 4th 8:00 am Giant Rummage Sale Rain or shine! (under tent)

Indiana Festival License # 119682
No wings, but plenty of heart

As Chris tells that story, he’s visiting Art—just as he does every day—from an orange day in late May. Across the street at the cemetery, some flags have already been placed near the markers of veterans who served in the military of the United States. Art is a veteran too, having served as a machinist who worked on aircraft that flew over missions in the Pacific Theater during World War II.

For most of the past 25 years, Art walked two to three miles every day through Calvary Cemetery—until he broke an ankle a few years ago. “I have some relatives in the cemetery,” he says as he stands in the driveway where his faded Ford’s Feed baseball cap covering his white hair and shading his light blue eyes. “When I walked over there, I prayed for all those good sinners.”

He pauses. Then his eyes begin to sparkle as he adds, “Now don’t get me wrong, I’m not telling you I got wings.” He does have a sense of humor and a story to tell. The humor surfaces again when he mentions why he has never married: “I never had anybody love me. I never had anybody ask me to get married. Besides, I can barely live with myself. I can’t live with anyone else.”

As for his story, it began when he was born in Enochsburg in 1918. After his parents died at a young age, he moved to Indianapolis to live with his second cousin, Rose, and her husband, Bill Haeberle. They shared the same house where Art still lives. Art worked as a machinist for 40 years before retiring in 1981. He also cared for Rose during the last years of her life after Bill died.

Art drives cars, cuts the grass and does the yard work. He also feeds the sheep twice a day, rides his tractors and helps with baling the hay on his property. And every day, for as long as he can remember, he enjoys his late afternoon tradition of sawing a screwdriver—a cocktail made of orange juice and vodka. He gets up every evening at 5:30 and makes to the 7:15 Mass nearly every weekday morning at nearby St. Roch Church.

“I was born and raised a Catholic, and I think I should keep up my religion,” he says. “I go to church, too, to show my respect for Father [James] Wilmoth. He’s our wonderful pastor. I sure he prays for my sheep because he asks about them.”

“Like a modern day St. Francis,” he might say.

Yes, the sheep. They’re at the heart of any story about Art. They also give him the purpose, the energy and the joy in his life.

“There’s been sheep here since 1945,” he says as he opens the first gate that leads to the barn. “Rose took care of three sheep. After I retired in ’81, I took care of three. I’ve had a pretty good retirement so far. I tell you, those sheep have kept me healthy. There are some days when I don’t want to get up yet, but I do because I have to take care of my sheep. I feel good after I take care of my sheep.”

When he reaches the barn, he climbs over the top of the pen and picks up one of his nine lambs. He also has two rams and ten ewes.

“Earlier in May, Art and his sheep entertained the boys and girls from Rick Gallow’s fourth-grade class at St. Roch School. During the visit, Art gave the children three loaves of bread to feed to the two rams. They loved it,” recalls Gallow.

“Mostly, the sheep,” he says. “I’ve had making annual class field trips to Art’s place for the past six years. ‘To me, he’s like a modern-day St. Francis of Assisi. He just loves animals, and he talks to them. And they understand him.’

‘The kids can’t wait to get to his place. They almost run down there. And he loves the kids like he loves his sheep.’

Art’s weathered face breaks into a grin when he’s asked about the visits by the children. “It makes me feel good to think those kids think enough of me to see my sheep,” he says. “They held the lambs and fed bread to my rams. They’re a real nice bunch of kids. They all sent notes to me. They drew nice pictures of little sheep and my barn.”

The smile on his face and the glow in his eyes lingers as he walks from the barn. His look indicates what he feels in his heart, what he says aloud: “It’s another good day in a life that’s been blessed in many ways. ’I’ve had a good life,’ he says. ’From here on in, I don’t know where I may go. But I don’t worry about that. The way I feel now, I’m going to hit 100.”

Catholic nurse’s suits allege abortion violated her conscience rights

WASHINGTON (CNS)—A Catholic nurse is suing Mount Sinai Hospital in New York and some members of its medical staff, charging that her conscience rights were violated when she was compelled to help with a late-term abortion last year.

A lawsuit filed in April 29 on behalf of Catherine Conzen-DeCarlo alleges that the nurse’s conscience rights under state law were violated by her forced participation in a late-term, non-emergency abortion in May 2009, despite the fact that Cenzen-DeCarlo had notified the hospital of her religious objections to abortion before she was hired in 2004.

Another lawsuit charging a violation of Cenzen-DeCarlo’s conscience rights under federal law was filed last year.

Although focused on one nurse and one abortion, the suits have wider implications for implementation of the new health reform law—under which the U.S. Catholic bishops contend does not adequately protect conscience rights.

It is the latest case decision by the U.S. Department of Health and Human Services on whether to rescind conscience protection regulations put in place during the final days of the administration of President George W. Bush. President Barack Obama has indicated he supports rescinding the regulations, and HHS has put them on hold but has not formally rescinded action.

Cenzen-DeCarlo is being represented in the case by attorneys for the Alliance Defense Fund, an Arizona-based Christian legal alliance dedicated to defending religious liberty, sanctity of life, marriage and the family.

“Pro-life nurses should not be forced to assist in abortions again,” said Vice President Brian Bowman, the defense fund’s legal counsel. “It is illegal, unethical and a violation of Cathy’s rights of conscience as a devout Catholic to require her to assist in the life of a viable, preborn child. It was not only wrong, it was needless.”

The nurse “is a Catholic,” said her attorney, John Mooney. She participated in the abortion was required by several of her superiors on the medical staff despite the fact that the case had not been deemed an emergency under hospital procedures, and that there were other nurses available to assist who did not object to abortion.

The nurse “has suffered emotional and psychological trauma from being forced to assist in the abortion,” the brief said. 
Aspirant to religious life held back by student loan debt

By Sean Gallagher

RIPLEY COUNTY—Through prayerful discernment, Jennifer Prickel discerned that God was calling her to religious life. She was even accepted by the Steubenvei, Ohio-based Sisters of Reparation to the Most Sacred Heart of Jesus.

Ordinarily, this would be a cause for rejoicing for this 23-year-old member of St. Anthony of Padua Parish in Morris and her family.

But there is one problem. Prickel is saddled with more than $50,000 in student loan debt, and cannot join the community she has discerned with until that debt is eliminated.

She has such a large amount of debt because she attended Franciscan University of Steubenville in Steubenville, Ohio, for three years, which, like most private colleges and universities, has high tuition and room and board costs.

“I love it, but it’s pretty expensive,” Prickel said.

Such a looming obstacle to a religious vocation might depress some aspirants to religious life, but not Prickel.

“Ultimately, I know that God’s will is the best possible plan,” she said. “If I am not in yet, even though I very much desire it, I know it is because the Lord may have his teaching something outside of the convent, something valuable. I ultimately desire the will of God to be done completely, even if the means mean waiting a little longer than I would like.”

Prickel acknowledged that she accepts her current situation, Prickel is motivated to change it as quickly as possible.

In the fall, she returned home to teach language arts and religion at St. Nicholas School in Ripley County, where she was a student years ago, a place that she says nurtured the seeds of her vocation.

“I had a really good and strong foundation in my family,” she said.

“But when you have Mass every day [as a grade-school student], you can’t just help but have it affect you. I didn’t always appreciate the fact that I had Mass here every day. But I definitely think that because I received Jesus in the Eucharist, I was able to get so many more graces than I would have otherwise had.”

Prickel was also awarded a grant from the Mater Ecclesiae Fund for vocations to help pay off part of her student loans if only a relatively small portion is left after the income she has earned in teaching.

Prickel had hoped of entering the religious community this fall. But the amount of her debt is still too large for that to happen.

In the meantime, however, she is making the best of her situation. Prickel said that the Lord may have sent her to St. Nicholas “to have contacts with somebody who may also have a vocation who may not have otherwise been open to it.”

The important thing about my being open about my vocation with my students is that I hope I’ve shatterred whatever kind of ideas that they’ve had about people who enter religious life,” Prickel said. “I try to show my love for Christ in the way that I teach, in having enthusiasm about the faith. I want to show them how I’m just a regular person.”

“I feel right now that she’s teaching me,” Luhring said. “She’s just come back and given back to me what I gave her, but with her faith added to it. It’s just beautiful.”

Mother M. Wendy McMenamy, the superior of the Sisters of Reparation, is also impressed by Prickel.

“Jennifer is a faith-filled young woman whose love of the Lord has made her a dynamic and enthusiastic disciple of the faith,” Mother Wendy said. “Her zeal for the Lord is what has made her determined to overcome even the great stumbling block of her loans to achieve our Lord’s will for her—the call to a religious vocation. Jennifer is an inspiration to all who find themselves faced with varying obstacles to doing God’s will.”

Prickel is a student of the seventh-grade religion class on March 10 at St. Nicholas School in Ripley County, Prickel, who desires to enter the Steubenvei, Ohio-based Sisters of Reparation to the Most Sacred Heart of Jesus, is being held back from responding to her vocation to religious life by student loan debt.

Jennifer Prickel teaches a seventh-grade religion class on March 10 at St. Nicholas School in Ripley County, Prickel, who desires to enter the Steubenvei, Ohio-based Sisters of Reparation to the Most Sacred Heart of Jesus.

Student loan debt is a national problem for religious life aspirants

By Sean Gallagher

Jennifer Prickel appreciates the praise and the moral and spiritual support that she has received as she works to pay off more than $50,000 in student loan debt in order to follow her calling to become a religious sister.

But all of those good feelings don’t take away the fact that, after a year of working at St. Nicholas School in Ripley County, she is still unable to enter the Steubenvei, Ohio-based Sisters of Reparation to the Most Sacred Heart of Jesus.

“Although I would love to be able to enter right now, I recognize that the Lord has not taken away the debt,” Prickel said.

“I just really need another year of ministry at St. Nicholas.”

Prickel knows, however, that she isn’t alone in this.

“I have tons of friends, even in my graduating class, who are working now. They are trying to pay off debts that they can’t go into [a religious community] right away,” said Prickel, a 2009 graduate of Franciscan University of Steubenville in Steubenville, Ohio.

The Mater Ecclesiae Fund for vocations, a public charity based in northern Virginia, has awarded Prickel a grant to pay off part of her student loan debt over time.

Corey Huber, who is co-founder and president of the fund that was established in 2007, said that as many as half of all aspirants to religious life had student loan debt and one time and, that, for a quarter of them, the level of the debt is high enough to prevent them from easily retiring it so they can enter religious life.

“It’s very prevalent,” Huber said.

Mother M. Wendy McMenamy, the superior of the Sisters of Reparation, agreed.

“We have met several young women whose desire to follow the call to religious life has been hampered by loans,” she said.

“We sometimes have begun what might be a slow process of working and seeking aid. To [if] them, we can readily say that God does not issue a call without giving the graces to fulfill that call.”

Sometimes, Mother Wendy said, those graces come through hard work and at other times through the charity of organizations such as the Mater Ecclesiae Fund for Vocations or home parishes or individual donations.

Huber said that women’s religious communities in general have a difficult time helping aspirants to religious life retire their student loan debt for a couple of reasons.

One, there are many more women’s communities than men’s communities. And, two, they are not as active in parish ministry—where fundraising can more easily happen—as men’s communities.

To date, the Mater Ecclesiae Fund for Vocations has awarded 86 grants. The grant funds are disbursed as monthly payments to pay off loans.

More than 60 of the individuals who received those grants are still in formation in their communities. If a person who received a grant chooses to leave their community, the monthly payments stop. Huber said that, in the past year, he has had to turn down many applicants due to a lack of financial resources in the fund.

And he emphasized the nature of this aspect of the vocations crisis in the Church by noting that student loan debt is holding back those who have actually been accepted by communities.

“It’s not just a case of people who might be interested in a vocation,” Huber said. “All the people we see have been accepted to religious life. And they won’t get in unless they solve this problem.”

(For more information on the Mater Ecclesiae Fund for Vocations, log on to http://fundforvocations.org)
Puppet ministry's mission is to introduce Christ to those who don't know him

EVANSVILLE—Olivia Symon is a quiet child, but she can do an amazing British accent, and she smiles broadly as she thinks about her participation in the Hands of Joy Puppet Ministry at St. Joseph School in Vanderburgh County.

The ministry's mission statement is "to introduce Christ to those who may not know him, enrich the faith of those who do, and provide an avenue by which each person may carry out his or her calling."

Sharon Vogler, the director of religious education at St. Joseph Parish, said it's a "great ministry for the parish."

The group began at St. Paul's United Church of Christ in Evansville, and about 10 years ago young members of St. Joseph Parish were invited to participate.

Today, this interdenominational group has eight to 10 young adults and three adult leaders.

Two years ago, a "Beginning Hands of Joy" group was formed at St. Joseph School. It started with 12 members and one adult leader, and has grown to 20 members and three adult leaders.

Both groups perform throughout the Evansville area at nursing homes, churches and vacation Bible schools.

The programs, which range from 20 to 40 minutes, offer both songs and dialogues.

"Partly because of the leaders of the advanced group, the ministry is a time-consuming project, but she does it "because we are called to serve however we can."

"I love to write, and I usually write the scripts. It's a chance to be creative, and still serve God."

(For this story and more news from the Diocese of Evansville, log on to the Web site of The Message at www.themessagenewsonline.org)

DIOCESE OF GARY

College graduates are urged to cultivate wisdom during transition period in their lives

HAMMOND—Rita Blake picked up an associate degree in religious studies 22 years ago. Five children and one step-grandchild later, she earned a bachelor's degree in general studies from Calumet College of St. Joseph on May 15.

Soon to retire as a special education paraprofessional, Blake said that after her husband and all her children received college degrees, "I wanted to get my degree. I'm the first member of my own family to graduate from college."

A member of Assumption of the Blessed Virgin Mary Parish in New Chicago, Blake believes, as Bishop Dale J. Melczek said at the college's Baccalaureate Mass, that this is a time of transition for graduates. It is also a time to share what they have learned in college with others.

The day's readings focused on people in transition, including Jesus and St. Paul. Just as Jesus tells the Apostles that he will not leave them orphans, "that whatever they ask the Father in his name, the Father will give them," Bishop Melczek said.

"These are mighty comforting words for you as you transition from this point in your life to whatever the future holds," he said.

Bishop Melczek expressed his hope that the graduates have gained not only knowledge to guide them personally and professionally, but also that the college provided them with the "cultivation of humanity" or wisdom.

"From a Catholic perspective, the bishop said, wisdom is not only stored knowledge, but also "a sense of the ultimate meaning and significance of human existence."

"Wisdom, the bishop said, has four dimensions—critical thinking, personal integration of knowledge, the religious significance of human existence, and the concept of community over exaggerated individualism."

"We cannot be closed in on ourselves without betraying others," the bishop said. "We are rational beings, possessing our —an integral human development—only by way of relationships, first with God, then with others."

(For this story and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at www.nwicatholic.org)

DIOCESE OF FORT WAYNE-SOUTH BEND

Bishop John M. D'Arcy receives President's Medal during Saint Mary's College commencement on May 15

NOTRE DAME—Most Rev. John M. D'Arcy, bishop emeritus of the Diocese of Fort Wayne-South Bend, and John J. O'Connor, outgoing chair of the college's board of trustees, were the recipients of the prestigious President's Medal during the 163rd annual commencement at Saint Mary's College on May 15. The medal is presented to those who have offered exceptional contributions to the life of the college and society.

Bishop D'Arcy, who retired in January, has been a faithful servant to the people of the Diocese of Fort Wayne-South Bend for 25 years. As bishop, he engaged in ongoing dialogue with four Saint Mary's presidents, and in 1991 received an honorary degree from the college.

His citation reads, "Always pastoral, he frequently celebrated Mass with students. He lingered long afterward to answer questions and engage in conversation with the young women, who were interested in deepening their faith. As the celebrant of our Baccalaureate Mass, he shared the story of his graduation. ... He told students and parents that the greatest award of all, the one that counted most, was their diploma from Saint Mary's College."

(For this story and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at wwwtodayscatholicnews.org)
Indulgences are part of the communion of saints

By David Gibson

Each spring, my wife and I go on retreat with the same group of 10 people. Several times a year, we also meet in one or the other’s home to spend a little time exploring what the Gospel implies for the complicated lives that we lead.

Over the course of 15 years together, I suppose the group’s members could have grown bored with each other. Instead, we continuously improved at sharing our gifts and viewing each other as signs of Christ.

Over these years, two members of our group died after long illnesses. But they remain a gift for us.

I do not think our group is unique. Isn’t it a “sign of the times” that members of Christ’s body regard each other as the bearers of life-giving gifts? The conviction has strengthened over recent decades that Christ-like people are called to share their gifts with others.

To say this is to say less—or is it more?—than meets the eye. It indicates that I am talking about the communion of saints, described by the Catechism of the Catholic Church in these words of Pope Paul VI: “We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified and the blessed in heaven, all together forming one Church” (#953).

Within the communion of saints, every sin harms the entire body, the catechism says. More happily, “the least of our acts done in charity redounds to the profit of all” (#953).

Why bring this up in an article on indulgences? Allow me to note the catechism’s suggestion that indulgences rank among the “spiritual goods of the communion of saints” (#1476). The catechism describes an indulgence as the partial or full remission before God of “temporal punishment due to sins whose guilt has already been forgiven” (#1471). It says, “Every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth or after death in the state called purgatory” (#962).

Today, conversations about indulgences tend to unfold in the Church as conversations about how gifts are shared in the communion of saints. In a 1998 document on indulgences, Pope John Paul II said, “In Christ and through Christ, [each Christian’s] life is linked by a mysterious bond to the lives of all other Christians in the supernatural union of the mystical body. This establishes among the faithful a marvelous exchange of spiritual gifts, in virtue of which the holiness of one benefits others.”

When indulgences are the topic, the Church also hopes the conversation will focus on mercy, love and every baptized person’s call to be converted more fully to Christ. Indulgences are not viewed as mechanical or demanding nothing in terms of our Christian growth.

Today’s conversation will contrast greatly in tone with many conversations that people had about indulgences in historical times, which witnessed their abuse. The buying and selling of indulgences was a basic point of contention during the 16th century Reformation. In a 1998 press conference, Cardinal Edward Cassidy, then-president of the Pontifical Council for Promoting Christian Unity, said that in Reformation times, many, due to the buying and selling of indulgences, thought “the Catholic Church believed that salvation came through our efforts, our merits.”

However, Cardinal Cassidy said, the Church’s true position is that “without the death of Christ we can do nothing;” though we “must collaborate because we cannot be saved against our will.”

In light of past abuses, what the Church teaches about indulgences often remains unheard. The positive context in which recent popes situated their discussions of indulgences often isn’t known. What is an indulgence? It is not a substitute for the sacrament of penance. In a 2003 pastoral letter, the U.S. bishops said an indulgence “is not a remission of the guilt due to sin.”

The bishops said that “although guilt is taken in penance, ‘there remain consequences for sins that those who have committed them must bear’;” this traditionally was called “temporal punishment for sin.” That is what an indulgence targets.

An indulgence also is not a means of earning remission of the temporal punishment for sin by performing a “good work or act of devotion” attached to it, the bishops said. Such efforts “express our openness to receive God’s mercy,” but God’s grace always is primary.

Indulgences reflect a conviction that “we are linked with Christ and with the martyrs and saints, and can benefit from their holiness in such a way as to be freed from at least a portion of the temporal punishment for sin,” according to the bishops.

The bishops said, “As a result of the communion that exists between Christ and all the members of the Church, the Church has a treasury of spiritual goods that is inexhaustible” whose source is Christ.

It appears that, in order to grasp Church teaching on indulgences, it is essential to understand the communion of saints as a richly generous, gift-giving communion of those joined in Christ’s body.

... to grasp Church teaching on indulgences, it is essential to understand the communion of saints as a richly generous, gift-giving communion of those joined in Christ’s body.
The psalms quoted in the New Testament
(Last in a series of columns)

It has been said that the Book of Psalms is the most valuable Old Testament book for the New Testament—with the exception, perhaps, of the Gospels—which is coming in second.

The early Church recognized the psalms as the most significant collection of sacred songs in Israel. They contain the prayer vocabulary of the Church, and have been sung in the liturgy ever since.

This column will feature excerpts from the psalms that are assigned for the liturgical seasons of Christmas and Advent, and the Letter to the Hebrews says that the psalms have a messianic meaning for the Church. In the Acts of the Apostles, after Peter and John are released by the Sanhedrin and return to their community, the people pray to God: “You said by the Holy Spirit through our mouth of your father David, your servant: ‘Why did the Gentiles rage and the peoples1 enter reform: The kings of the earth took their stand and the princes gathered together against the Lord and against his anointed’” (Acts 4:25-26). These are the first two verses of Psalm 2.

In contradistinction to the majority view, Paul’s message is that the Church should use the psalms as a means to better understand our faith. This is illustrated in the first letter of Peter (1 Pt 2:2-7). Psalm 118 also says, “Blessed is he who comes in the name of the Lord.” The message is that Jesus is the Messiah, the promised one of Psalm 2.

Psalm 2 is one of the psalms that have a messianic meaning for the Church. In the Acts of the Apostles, after Peter and John are released by the Sanhedrin and return to their community, the people pray to God: “You said by the Holy Spirit through our mouth of your father David, your servant: ‘Why did the Gentiles rage and the peoples enter reform: The kings of the earth took their stand and the princes gathered together against the Lord and against his anointed’” (Acts 4:25-26). These are the first two verses of Psalm 2.

Similarly, in Paul’s address in a synagogue, he preaches in the Acts of the Apostles: “He promised our ancestors he has brought to fulfillment for us, their children, by raising Jesus, his servant, the messiah, the second psalm, ‘You are my son; this day I have begotten you’” (Acts 13:33). The quotation is taken from the First Letter of Peter (1 Pt 2:7).

This is repeated in the Letter to the Hebrews also quotes this verse when it asks, “To which of the fathers did God say, ‘You are my son’?” (Heb 1:5). Psalm 118 in the Letter to the Hebrews also quotes Psalm 110 in Chapter 7, which says that Melchizedek, the ancient king and priest of Salem, is a prototype of Jesus (Gen 14:18-20), is a type of Christ: “You are a priest forever according to the order of Melchizedek” (Ps 110:4). The psalms were vitally important for the authors of the New Testament.†

Emmaus Wall/Debra Tomaselli

Patrickism is a virtue, it’s hard work to keep it virtuous
Samuel Johnson once said, “Patrickism is the last refuge of a scoundrel.” I believe that, when our faulty arguments fail, we can always substitute a people whose road is high as our own. That way, we may prevent people from becoming dead wrong. Politicians seem particularly adept at using these techniques. National holidays, such as Memorial Day, seem to bring out the best in us and the worst kind of patriotism, including the kind claimed by scoundrels. On top of that, we have what seems to be a prevailing argument that we don’t have what seems to be a prevailing standard. Look at what we did to the Native Americans! Some may say, “My country, right or wrong.”

This is one of the very reasons I am patriotic about the U.S.—because it was founded on the idea that all humans should govern themselves with their good and the common good equally in mind. Free speech is not only tolerated, but mandated, as are others’ rights and freedoms. The psalms, particularly the messianic psalms must be fulfilled” (Lk 24:44).

Apostles, “These are my words that I will speak to you. You will be with me when I am taken from you. Then you will see the Son of man come in the clouds of heaven.”“Can I hold the baby?” I shouted.

But Jesus offers an unexpected reply to those called to marriage are called to love one another, to the point that is filled with their own ways of living. We are not a political entity created by the hand of men, but an entity called by God, the only place I felt comfort was at the knees of my Lord, the only place I felt comfort was in the presence of God, the only place I felt comfort was in the presence of God, the only place I felt comfort was. “threshold.”

It is only through grace that parents and parents should try to step back for a moment and consider the impact of our God-given vocation to wash over us. Those called to marriage are called to love one another, to turn and see Jesus. He delivers the message, not just to Peter, but also to us. His voice echoes throughout the ages. His reply is directed to you and me. His voice echoes throughout the ages. His reply is directed to you and me. “Get behind me, Satan! ... You are thinking not as God does, but as human beings do” (Mt 16:23).

Debra Tomaselli lives in Almonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@diocfl.org

Faith and Family/Sean Gallagher

Family life is one commencement after another
According to the fourth edition of The American Heritage Dictionary, the first meaning of “commencement” is “a beginning; a start.”

The word “commencement” in the second word’s meaning does it refer to “a ceremony at which academic degrees or diplomas are conferred.”

This is the time of years that marks the beginning of all levels schedule commencement ceremonies. For high school seniors, the events that fill graduates, their friends and family members with joy.

But that joy is rooted largely in the accomplishment that the graduates have made in bringing many years of hard work and study to a successful end. Listening to the graduation ceremony has thus traditionally been called a “commencement” is curious.

A commencement ceremony is a moment when a graduate knows that he or she has come of age, one of his or her life and enters another. It is only through grace that parents and parents should try to step back for a moment and consider the impact of our God-given vocation to wash over us. Those called to marriage are called to love one another, to turn and see Jesus. He delivers the message, not just to Peter, but also to us. His voice echoes throughout the ages. His reply is directed to you and me. “Get behind me, Satan! ... You are thinking not as God does, but as human beings do” (Mt 16:23).

Family life is one commencement after another

According to the fourth edition of The American Heritage Dictionary, the first meaning of “commencement” is “a beginning; a start.”

The word “commencement” in the second word’s meaning does it refer to “a ceremony at which academic degrees or diplomas are conferred.”

This is the time of years that marks the beginning of all levels schedule commencement ceremonies. For high school seniors, the events that fill graduates, their friends and family members with joy.

But that joy is rooted largely in the accomplishment that the graduates have made in bringing many years of hard work and study to a successful end. Listening to the graduation ceremony has thus traditionally been called a “commencement” is curious.

A commencement ceremony is a moment when a graduate knows that he or she has come of age, one of his or her life and enters another. It is only through grace that parents and parents should try to step back for a moment and consider the impact of our God-given vocation to wash over us. Those called to marriage are called to love one another, to turn and see Jesus. He delivers the message, not just to Peter, but also to us. His voice echoes throughout the ages. His reply is directed to you and me. “Get behind me, Satan! ... You are thinking not as God does, but as human beings do” (Mt 16:23).

Family life is one commencement after another

According to the fourth edition of The American Heritage Dictionary, the first meaning of “commencement” is “a beginning; a start.”

The word “commencement” in the second word’s meaning does it refer to “a ceremony at which academic degrees or diplomas are conferred.”

This is the time of years that marks the beginning of all levels schedule commencement ceremonies. For high school seniors, the events that fill graduates, their friends and family members with joy.

But that joy is rooted largely in the accomplishment that the graduates have made in bringing many years of hard work and study to a successful end. Listening to the graduation ceremony has thus traditionally been called a “commencement” is curious.

A commencement ceremony is a moment when a graduate knows that he or she has come of age, one of his or her life and enters another. It is only through grace that parents and parents should try to step back for a moment and consider the impact of our God-given vocation to wash over us. Those called to marriage are called to love one another, to turn and see Jesus. He delivers the message, not just to Peter, but also to us. His voice echoes throughout the ages. His reply is directed to you and me. “Get behind me, Satan! ... You are thinking not as God does, but as human beings do” (Mt 16:23).
Feast of the Most Holy Trinity/ Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 30, 2010

• Proverbs 8:22-31
• Romans 5:1-5
• John 16:12-15

The first reading for this weekend’s celebration of the feast of the Most Holy Trinity is from the Book of Proverbs. The Book of Proverbs developed in a fascinating process with which people in 100 BC, especially parents, can relate easily.

It is part of a collection of Scriptures called the Wisdom Literature. It came about as the Jews—who had fled or left the Holy Land for other places because of bad living conditions at home—tried to keep their children within the fold of the Chosen People. Their young people faced enormous pressures from the pagan culture all around them. Holding onto the God of Israel was not easy. The pagan culture presented itself, or was personified, as the ultimate expression of human wisdom.

Proverbs is thoroughly rooted in a deep faith in God and the majesty of God so awesomely manifested in all of creation, and most especially in God’s loving mercy. The Book of Proverbs fundamentally says that trust in God—and belief in God—are not farfetched. Proverbs is a series of maxims and statements of advice, many of which have found their way into commonplace speech even today.

Since it draws its messages from many Middle Eastern cultures and from many experiences of the Hebrew people over a period of centuries, the Book of Proverbs is difficult to date. A literary device found in the Wisdom Literature, to personify wisdom, occurs in this reading. The Wisdom of God finds its way into commonplace speech farfetched.

It is God’s love for us is unconditional, but his ways are not our ways.

Question Corner

Fr. John Dietzen

God’s love for us is unconditional, but his ways are not our ways.

We’re certain there must be a “prayer button” somewhere, which will guarantee that we will obtain what we want. But there isn’t an actual spiritual silver bullet. Accepting this reality is part of our willingness to accept the simple fact that we are not God.

This is one reason why prayers are always essential and effective—not to change God or the physical forces in our bodies, but to change ourselves, to enlarge our hearts, to enable us better to see, or at least to accept, realities as God sees them.

My Journey to God

Carla’s Poem for Her Children

Some people have said that I am very strong. They don’t understand how I go on. I am just a mother.

I want to be around, I can’t wait to see What my children grow up to. I am just a mother.

They are my strength and my hope Through the pain, for them I cope. I am just a mother.

Each day gets harder, but I beg to be around. The day my daughter puts on her wedding gown, I am just her mother.

I still have things to teach my son. Make me proud, protect your sister and still have fun. I am just his mother.

(Carla J. Partin wrote this poem while battling cancer in 2005. She was 35 years old when she died in 2007. This poem was submitted for publication in her memory by her parents, Joe and Theresa Moorman, who are members of St. Michael Parish in Greenfield.)

Daily Readings

Monday, May 31

The Visitation of the Blessed Virgin Mary

Zephaniah 3:14-18a or Romans 12:9-16

(Responsa) Isaiah 12:2-3, 4bcd, 5-6


Tuesday, June 1

Justin, martyr

2 Peter 3:12-15a, 17-18

Psalm 90:2-3, 4, 10, 14, 16

Mark 12:13-17

Wednesday, June 2

Marcellinus, martyr

Psalm 118:1-3, 6-12

Psalm 123:1-2

Mark 12:18-27

Thursday, June 3

Charles Lwanga, martyr and his companions, martyrs

2 Timothy 2:8-15

Psalm 25:4-5b, 8-10, 14

Mark 12:28-34

Friday, June 4

2 Timothy 3:10-17


Mark 12:33-37

Saturday, June 5

Bosco, Bishop and martyr

2 Timothy 4:1-8

Psalm 71:8-9, 14-15b, 16-17, 22

Mark 12:38-44

Sunday, June 6

The Most Holy Body and Blood of Christ

Genesis 14:18-20

Psalm 110:1-4

1 Corinthians 11:23-26

Luke 9:11b-17

The Criterion Friday, May 28, 2010
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death.

Obituaries of archdiocesan priests serving 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 obituaries on this page.


CARRNOS, Thomas, S.J., 63. Amman, Brattleboro, May 3. Father of Christine and Johnathan Caron. Son of Patrick Caron and Barbara May. Stepbrother of Julie Caron. Stepfather of Bobbly Lyons, Jennifer, Maria, Andy and Billy May.


LAWRENCE, Sharon Kay, 80. Brentwood, Tenn.; and Long Island, N.Y.; and by praying the rosary.


NELSON, Marjorie J., 82. St. Vincent de Paul, Bedford, April 24. 


May crowning

Michele Fink formerly edited the Archdiocesan Directory, Yearbook. St. Luke the Evangelist parishioner Marie Fink of Indianapolis, who wrote the criterion editor emeritus John F. Fink, died on May 17 at the Marquette Manor Health Center in Indianapolis. She was 76.

The Mass of Christian Burial was celebrated on May 22 at St. Luke the Evangelist Church in Indianapolis. Inurnment followed at the mausoleum at Our Lady of Peace Cemetery in Indianapolis.

Marie Therese Waldron was born on Feb. 22, 1934, in Philadelphia.

She attended John W. Hallahan Catholic School for Girls in Rossmore and DePaul College.

She joined Our Sun, 1956, they moved to Huntington, Ind., where they was employed by Our Sunday Visitor, a Catholic publishing company.

Their seven children were born in Huntington.

They moved to Indianapolis in 1984 when he was appointed the editor of The Criterion.

He was the manager of the Archdiocesan Directory of Yearbook for a number of years, preparing the editorial content and selling advertising. She also planned and helped lead pilgrimages throughout the world that were sponsored by Our Sunday Visitor in Huntington and The Criterion.

At St. Luke the Evangelist Parish, she was an extra- ordinary minister of Communion, member of the Good Samaritan organization and past member of the St. Luke School Commission. She also was a member of the St. Augustine Guardian Angel and several other organizations, and was a volunteer at the St. Vincent Hospice.

Surviving her husband John Fink, are seven children, Regina Fink of Santa Monica, Calif.; Dr. Barbara Fink of Columbus, Ohio; Therese Meyerhoff of St. Louis; Lt. Col. Robert Fink of Brentwood, Tenn.; and John Fink of Sandiego, as well as a brother, Edward Waldron of Long Island, N.Y.; and 11 grandchildren.

Memorial gifts may be sent to the Little Sisters of the Poor, St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260.
Maritime Mass gives special recognition to those affected by oil spill

WASHINGTON (CNS) — A Mass for mariners and people of the sea celebrated in Washington on May 22 took on special significance in light of the massive oil spill endangering people’s livelihoods and sea life in the Gulf of Mexico.

Archbishop Donald W. Wuerl of Washington, the main celebrant and homilist, dedicated part of his homily to the situation.

“Perhaps it takes a tragedy such as the events in the Gulf of Mexico to remind us of how life-giving the water is, and how it involves all of us in one way or another,” said the archbishop.

Hosted by the U.S. Conference of Catholic Bishops’ Apostleship of the Sea national office and the USCCB Secretariat of Catholic Cultural Diversity in the Church, the Mass was celebrated in the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception.

Concelebrants were Scalabrinian Father Anthony Dall Balbo, Mgr. William Cuddy Jr. and Father Joseph Opolka.

Since November 2005, the U.S. bishops have held a Mass on this day in the National Day of Prayer and Remembrance for Mariners and People of the Sea. The Mass was celebrated to commemorate merchant mariners, seafarers, fish and water workers, port personnel and others in the maritime community.

The Mass opened with the preface "Whispers of the Sea," composed especially for the Mass by Father Ronald Bouchard.

In addition, soloist Susan Clark sang "Ave Maria" during the Mass, accompanied by organist Daniel S. Banez. Added by the church’s acoustics, the rich music created an atmosphere of reverence for the attendees. A bouquet of red flowers graced the front of the altar.

The liturgy included recognition of the brothers and sisters of the sea, gratitude for mariners’ valuable service, and a prayer for those who have gone down in ships and those who have been claimed by the water.

“Our prayer for our brothers and sisters, mariners and people of the sea, is that with them we are united not only in the solidarity of support and prayer, but a solidarity of faith and new life made real in the waters of baptism and the Pentecostal outpouring of the Holy Spirit.”

—Archbishop Donald W. Wuerl

The archbishop connected the readings of the Mass to his homily with references to both the books of Genesis and Revelation. He briefly explained in his homily how where water was represented in the Bible, beginning with creation and continuing throughout Scripture as a rich source of life and part of baptism.

The text for the Mass, titled “The Blessed Virgin Mary, Star of the Sea,” was approved by the Vatican for permanent use in the U.S. on March 21, 2006.

Among those invited to attend were officials from the federal Maritime Administration, the Philippines Consulate General, Virginia’s secretary of transportation, representatives from the shipping and fishing communities, the Coast Guard, the National Transportation Safety Board, and mariners and their family members.

Mgr. Cuddy, chaplain of the Coast Guard, later described to Catholic News Service the importance of the Apostleship of the Sea.

“This organization, like many others in the community, provides invaluable service for which the Coast Guard and the Navy are very grateful, especially as our brothers and sisters are involved in the lives of our active and reserve personnel and their families, due to the demands of deployment and their personal needs,” the priest said.

The International Maritime Organization has declared 2010 as the “Year of the Seafarer.” On the last Thursday of September, World Maritime Day is celebrated to pray for the approximately 1.2 million seafarers and merchant mariners worldwide working on commercial ships and maritime vessels.

Also at the Mass was Scalabrinian Sister Myrna Torridio, the apostleship’s national director, who in a recent letter appealed to chaplains and pastoral teams to encourage and help those in the Gulf Coast area cope with the effects of the oil spill.

Sister Myrna urged those in the affected areas to volunteer by registering online with their respective states.

Bishop J. Kevin Boland of Savannah, Ga., episcopal promoter of the apostleship in the U.S., in a separate letter, also encouraged bishops and others ministering in the Gulf region to especially pray for those who perished in the oil rig explosion in the Gulf Coast that led to the spill, and for those involved in creating a solution for halting the disaster and cleaning up the resulting marine pollution.

“This tragic accident will impact thousands of people and could potentially destroy their livelihod,” Bishop Boland wrote.

The Apostleship of the Sea is a worldwide Catholic ministry. In the U.S., the apostleship’s chaplains and associates volunteer in their ministry in 61 maritime ports in 49 dioceses.

Financial Services

Strength is nothing without consistency.

At Northwestern Mutual, we’ve received the best possible financial strength ratings for more than 20 years.

At Northwestern Mutual, we've received the best possible financial strength ratings for more than 20 years.

Employment

Put our strength to work for you.

Contact me to learn how.

Michael McGinley
Wealth Management
(317) 818-2644
mike-mcginley@nmu.com

Employment

At Northwestern Mutual, we’ve received the best possible financial strength ratings for more than 20 years.

At Northwestern Mutual, we've received the best possible financial strength ratings for more than 20 years.

For Sale

Our Lady of Mt Carmel Church
14596 Oak Ridge Rd.
Carmel IN 46032
Olmclinic@olm1.org

For Sale

Our Lady of Peace Cemetery
14596 Oak Ridge Rd.
Carmel IN 46032

Full Time Positions OPENINGS

Our Lady of Mt Carmel Church

Resource Teacher

Aid students with minor learning disabilities in grades 4-6.

Applicant must be required

School Nurse

Care for students who do not feel well during the school day.

Monitor students with severe allergies and other chronic conditions.

Keep student health records up-to-date

File reports to the staff.

Please send resume:

Our Lady of Mt Carmel School
14596 Oak Ridge Rd.
Carmel IN 46032

or olmclinic@olm1.org

For Sale

Our Lady of Peace
12X36 Trailer, with 14X20 addition, 1999

Valued at $10,200, selling for $7,800.

1-812-945-5769

For Sale

Our Lady of Peace Cemetery
12X36 Trailer, with 12X24 Screened in Porch

Valued at $3,500, selling for $2,000.

1-812-945-5769

For Sale

Our Lady of Peace Cemetery
14596 Oak Ridge Rd.
Carmel IN 46032

For Sale

Our Lady of Peace Cemetery
14596 Oak Ridge Rd.
Carmel IN 46032

For Sale

Our Lady of Peace Cemetery
14596 Oak Ridge Rd.
Carmel IN 46032
The Basilica of the National Shrine of the Immaculate Conception, located adjacent to The Catholic University of America, is the nation’s largest Marian shrine. It is a popular pilgrimage destination and is described as “America’s Catholic Church.”

The U.S. Air Force Memorial in Arlington, Va., honors the service and sacrifices of enlisted men and women in this branch of the armed forces. A traditional “missing man formation” uses three arcing spires, which are made of stainless steel, symbolizing jet streams or contrails from fighter planes. The absence of a fourth contrail pays tribute to the traditional “missing man formation” used during funeral flyovers for Air Force personnel killed in the line of duty.

Archdiocesan pilgrims listen to a presentation on May 12 as Xaverian Brother Joseph Britt discusses exhibits at the Pope John Paul II Cultural Center in Washington, D.C.

The Washington Monument is framed in the foreground by fountains in the World War II Memorial on the National Mall in Washington, D.C. Archdiocesan pilgrims visited the war memorials on May 13 during their May 10-14 pilgrimage to the nation’s capital.

The Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., is a major pilgrimage destination for Catholics from around the world. More than 70 chapels and oratories relate to the people, cultures, and traditions of Catholics throughout the world. The basilica has been described as “America’s Catholic Church.”

Above, this mosaic image depicting Our Lady, Queen of the Most Holy Rosary, holding the Christ Child is among the Marian artwork in the Basilica of the National Shrine of the Immaculate Conception in the nation’s capital.

Left, Sister Juliana Nwokoro and Sister Veronica Okorodator, members of the New Evangelization Sisters of Mother of Perpetual Help, pose for a photograph in front of a painting titled “Holy Family—The Nativity” on May 12 at the Pope John Paul II Cultural Center in Washington, D.C. Created by the artist Nwokocha in 1998, the painting depicts Mary, Joseph, and Jesus as Nigerians of the Ibo tribe. Their extended arms hold representative peoples of the world, which symbolizes how the birth of Christ reunited all of humanity. The picture was a gift to Pope John Paul by the Diocese of Umuahia, Nigeria, during his 1986 papal trip to West Africa.

Sister Juliana Nwokoro, left, and Sister Veronica Okorodator, members of the New Evangelization Sisters of Mother of Perpetual Help, pose for a photograph in front of a painting titled “Holy Family—The Nativity” on May 12 at the Pope John Paul II Cultural Center in Washington, D.C. Created by the artist Nwokocha in 1998, the painting depicts Mary, Joseph, and Jesus as Nigerians of the Ibo tribe. Their extended arms hold representative peoples of the world, which symbolizes how the birth of Christ reunited all of humanity. The picture was a gift to Pope John Paul by the Diocese of Umuahia, Nigeria, during his 1986 papal trip to West Africa.

Above, Father John Beitans, pastor of St. Lawrence Parish in Indianapolis, celebrates a Mass on May 12 at the Blessed Sacrament Chapel of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. Co-concelebrants are, from left, Father Vito Buonanno, the director of pilgrimages for the national Marian shrine; Father Robert Mazzola, an archdiocesan Metropolitan Tribunal staff member; Missionaries of the Precious Blood Father James Gaynor of Lima, Peru; and Father Paul Dede, an archdiocesan priest who retired in 2009. Father Beitans also serves as the archdiocesan director of activities for the national shrine.

Left, the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., is a popular pilgrimage destination. The basilica is the nation’s largest Marian shrine, and is located adjacent to The Catholic University of America. More than 70 chapels and oratories relate to the people, cultures, and traditions of Catholics throughout the world. The basilica has been described as “America’s Catholic church.”

Photographs by Carolyn Noone