The situation could have led to a big argument. Instead, it’s turned into a special story that has emotionally touched people across the country because of its pure goodness. It’s a story best told by Jeff Traylor, a religion teacher and softball coach at Roncalli High School in Indianapolis.

During his five years of teaching and coaching at the archdiocesan school, the 28-year-old Traylor says he has been “blessed to see the amazing power of God time and time again,” but nothing has compared to the blessing that he has watched unfold this spring.

The story began on April 14 as Roncalli’s freshman softball team prepared for a game against a team from John Marshall Community High School in Indianapolis. At the time, the freshman softball team at Roncalli hadn’t lost a game during its past two seasons. For the Marshall team, it was the first softball game in its high school’s brief history.

As the girls from Marshall stepped off their bus and walked toward the field, Traylor—the junior varsity softball coach for Roncalli—was helping prepare the diamond. Before long, he started a conversation with one of the Marshall coaches, a conversation in which he learned that it was their first game ever, most of the girls never previously played the sport, and they had only been practicing a short time—on a field that had trees growing in the outfield.

Looking at the Marshall players, Traylor saw that the inexperienced coaches weren’t sure how to fill out the team’s lineup card so he helped them. Then he offered to stay with them and answer any questions the Marshall coaches may have had—an offer that the inexperienced coaches gladly accepted.

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Archbishop Jose H. Gomez will automatically succeed Cardinal Roger M. Mahony, archbishop of Los Angeles since 1985, when he retires. Under canon law, the cardinal must turn in his resignation to the pope when he turns 75 next Feb. 27. At 58, Archbishop Gomez could potentially lead the Archdiocese of Los Angeles,” the 58-year-old native of Mexico told the assembly near the end of Mass. “I have just begun, and I’m going to need your prayers and assistance, your counsel and guidance, and most of all your patience.

“I ask your prayers for me. I pledge you my life and my love. I promise to always be your servant, and a servant of the word of God, ‘la palabra de Dios,’ the Gospel that we all believe in,” he said.

The $1 million grant will help fund outreach services for three months, and Catholic Charities has opened five emergency centers at local churches to distribute the financial aid and offer counseling to fishing families.

Catholic Charities has opened five emergency centers at local churches to distribute the financial aid and offer counseling to fishing families.

The sites are located in areas with large concentrations of fishermen: St. Bernard Parish in Lafitte and St. Anthony Church in Lafitte, St. Thomas Church in Pointe a la Hache, St. Patrick Church in Port Sulphur, and Mary Queen of Vietnam Church in New Orleans East.

The $1 million grant will help fund outreach services for three months, and the program is likely to be extended if the impact of the oil spill grows, as most experts expect.

In thanking BP for its financial commitment, Archbishop Aymond asked
Archbishop announces clergy, parish assignments

Official Appointments

Effective July 7, 2010

Rev. John F. Grae, pastor of St. Mary-of-the-Knobs Parish in Floyds Knobs, granted permission to retire.


Rev. Michael Hilderbrand, pastor of St. Mary Parish in Lanesville, appointed pastor of St. Mary-of-the-Knobs Parish in Floyds Knobs.

Rev. Juan José Valdes, a priest of the Archdiocese of Guadalajara, Mexico, appointed administrator of St. Mary Parish in Lanesville with additional ministry to the Hispanic community in the New Albany Deanery.

Rev. Frederick J. Denison, pastor of St. Mary Parish in Lanesville, appointed pastor of St. Mary-of-the-Knobs Parish in Brownstown.


Official Appointments


Rev. Stephen T. Jarrell, pastor of St. Paul the Apostle Parish in Greensc hapel, appointed of DePaul University in Greensc hapel and chaplain of the Putnamville Correctional Facility in Putnamville while continuing as chaplain of the Indiana Air National Guard.

Rev. Anthony R. Vole, pastor of Christ the King Parish in Indianapolis, appointed pastor of St. Barnabas Parish in Indianapolis.

Rev. Sean Danda, having completed further studies in Rome, Italy, appointed associate pastor of St. Barnabas Parish in Indianapolis and chaplain at the University of Indianapolis in Indianapolis.

Rev. Randall R. Summers, pastor of St. Barnabas Parish in Indianapolis, appointed pastor of St. Louis Parish in Batesville.


Rev. Gerald J. Kirkhoff, pastor of St. Pius X Parish in Indianapolis, priest moderator of St. Andrew the Apostle Parish in Indianapolis, dean of the Indianapolis North Deanery and archdiocesan vicar of Advocacy for Priests, appointed pastor of Sacred Heart Parish in Indianapolis and continuing as archdiocesan vicar of Advocacy for Priests.

Rev. James R. Farrell, director of Our Lady of Fatima Retreat House in Indianapolis and priest moderator and administrator of Good Shepherd Parish in Indianapolis, appointed pastor of St. Pius X Parish in Indianapolis and priest moderator of St. Andrew the Apostle Parish in Indianapolis, and continuing as director of Our Lady of Fatima Retreat House in Indianapolis.


Rev. Thomas L. Schiessmann, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Indianapolis, and archdiocesan chaplain of Scuson, appointed pastor of St. Lawrence Parish in Indianapolis and continuing as archdiocesan chaplain of Scuson.

Rev. John Beittan, pastor of St. Lawrence Parish in Indianapolis, appointed pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, and director of the archdiocesan Office of Ecumenism.


Rev. Stephen W. Giannini, pastor of St. John the Evangelist Parish in Indianapolis, archdiocesan vicar for Clergy and Parish Life Coordinators, archdiocesan judge for the Metropolitan Tribunal and vice chancellor, appointed priest moderator of Sacred Heart Parish in Terre Haute and, continuing as pastor of St. John the Evangelist Parish in Indianapolis, archdiocesan vicar for Clergy and Parish Life Coordinators, archdiocesan judge for the Metropolitan Tribunal and vice chancellor.


Rev. Jeffrey Godecker, chaplain of the Butler Catholic Community at Butler University in Indianapolis and sacramental minister of Good Shepherd Parish in Indianapolis, continuing as chaplain of the Butler Catholic Community at Butler University in Indianapolis with continued residence at Christ the King Parish in Indianapolis.

Rev. Thomas Fox, O.E.M., Hispanic Ministry for the Archdiocese of Indianapolis, retiring and returning to the St. Louis Province of the Sacred Heart.


These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.
and a Los Angeles native; Justin F. Rigali of Philadelphia, also a Los Angeles native; Daniel N. DiNardo of Galveston-Houston; Theodore E. McCarrick, retired archbishop of Washington; Adam J. Maida, retired archbishop of Detroit; and Juan Cipriani Thorne of Lima, Peru. Also represented at the two-hour Mass were students and officials from Catholic schools, institutions and archdiocesan ministries, many dressed in the traditional attire of their respective cultures.

The diversity of the archdiocese was reflected in the musical selections and a multicultural altar cloth. The Scripture readings were delivered in Vietnamese, Spanish and English, and petitions were offered in a half dozen languages.

“In the community of cultures here in Los Angeles,” Archbishop Gomez said, “we can see what it means to say that our Church is Catholic. In this beautiful diversity, we can see something of what God desires for the whole world. We see how God gathers all men and women into one family, from every country, race and language, stretching to the ends of the Earth and into heaven above.”

During the Mass, the rite involving the reception of the new archbishop was relatively brief.

Pope Benedict XVI’s letter to the archbishop’s chair—at the Cathedral of Our Lady of the Angels in Los Angeles on May 26. Archbishop Gomez, formerly head of the San Antonio Archdiocese, was welcomed as the new coadjutor of Los Angeles with a special Mass of reception. As coadjutor, he is the automatic successor to Cardinal Roger M. Mahony.

With his sisters and other family members dabbing at moist eyes with tissues, he called upon Our Lady of Guadalupe, “our dear mother, to always pray for us. To her, and to her loving heart, I entrust all of us and my ministry to you. Thank you all for your kind welcome.”

Workers contacted by British Petroleum scrape oil from a beach on May 23 in Port Fourchon, La., after it was inundated by the oil spill from the destroyed Deepwater Horizon rig.

For nearly a month, roughly 210,000 gallons of oil per day have been gushing from BP’s broken Deepwater Horizon wellhead situated in the Gulf of Mexico in what is considered the worst oil spill in U.S. history.

Workers contracted by British Petroleum scrape oil from a beach on May 23 in Port Fourchon, La., after it was inundated by the oil spill from the destroyed Deepwater Horizon rig.
Silence about bioethical issues

H ave you noticed that we haven’t heard much lately from the federal government about the ethics of biotechnology? Bioethics was much in the news during President George W. Bush’s administration, especially regarding government funding of embryonic stem-cell research. He opposed such funding, and his first veto was of a bill that would have overturned his policy.

But all is quiet now under President Barack Obama’s administration. He apparently decided that he won the controversies over bioethics when he won the presidency. And, he reversed the Bush policy. Since last July, the National Institutes of Health has been funding work on newly created lines of embryonic stem cells.

That means that those of us who believe that those embryos are human beings are being forced to pay for their destruction.

In making his decision, the president didn’t bother trying to justify the morality of destroying human embryos, a necessary step when studying them. He said simply that his administration was taking its bioethical decisions based on facts, not ideology, and that there was “broad agreement in the scientific community that the research should be supported by federal funds.” Of course, scientists wanted their hands on federal funds.

All that happened shortly after Obama became president well over a year ago. Have you heard anything more about it since then?

Eric Cohen and Yuval Levin were staff members of President’s Council on Bioethics while George W. Bush was president. They wrote an article in the magazine First Things, a magazine published by the Institute on Religion and Public Life, in which they said that the Obama administration is trying hard to avoid debates over bioethics issues. The Obama administration wants us to believe that there are no important ethical issues when it comes to biotechnology, Cohen and Levin say.

That is definitely not the view of the Catholic Church. Indeed, in his book The Future Church, How Two Ponds Are Revolutionaryizing the Catholic Church, John L. Allen Jr. includes “the biotech revolution” as one of the 10 trends. It will be an important issue throughout this century, Allen believes.

Obama’s council is similar to Bush’s Council on Bioethics. Obama’s is called the Presidential Commission for the Study of Bioethical Issues. However, he didn’t establish that commission until last November so it had no opportunity to advise the president before he announced his new policy about embryonic stem-cell research in March 2009. And it wasn’t until April 2010 that he named all the members of the commission.

As far as we can tell, the commission has only one pro-life member, Father John Dietzen of St. Luke the Evangelist Parish in Indianapolis. He is certified in health care ethics by the National Catholic Bioethics Center.

For extraordinary ministers of holy Communion (EMHCs), it is important to know whether and, if so, how the sacrament of the Eucharist can be administered to a patient under orders not to consume anything by mouth.

Especially in this day when so many procedures performed on an outpatient basis, it has become routine for an EMHC to encounter a situation where a physician, for one reason or another, has ordered the person, to whom holy Communion is being brought, not to receive anything by mouth. Using medical parlance, the doctor has declared that the patient is unable to swallow or that the administration of something orally could result in aspiration of the administered substance into the lungs. Other instances could be related to the fact that a patient is being fed via a tube implanted into the stomach because the patient is comatose or has an illness or disability which necessitates such feeding.

In an article titled “Communion for NPO Patients,” the May 2010 issue of The Criterion of Ethics and Medics, published by the National Catholic Bioethics Center, featured this very issue. The authors, Dr. Greg Burke and Dr. Robb McIlvried, cite a study conducted by the National Institutes of Health in this file photo. A 2008 Vatican document “Dignitas Personae” (“The Dignity of a Person”) warned that certain developments in stem-cell research, gene therapy and embryonic experimentation violate moral principles and reflect an attempt by man to “take the place of his Creator.”

An embryologist removes frozen embryos from a storage tank at the Smotrich IVF Clinic in La Jolla, Calif., in this file photo. A 2008 Vatican document “Dignitas Personae” (“The Dignity of a Person”) warned that certain developments in stem-cell research, gene therapy and embryonic experimentation violate moral principles and reflect an attempt by man to “take the place of his Creator.”

two professional bioethicists among the 12 members of the commission, the other being Christine Grady, an ethicist at the National Institutes of Health’s Clinical Center.

The chair of the committee is Amy Gutmann, president of the University of Pennsylvania, and the vice chair is James Wagner, president of Emory University. They are heading the commission on a part-time basis, in contrast to the leaders of Bush’s Council on Bioethics. Its first head was Leon Kass of the University of Chicago, and he was succeeded by Edmund Pellegrino, a former president of The Catholic University of America, who then was a prominent ethicist at Georgetown University. Both Kass and Pellegrino took leaves of absence from their other projects to manage the council’s work full time.

There is apparently no need for Gutmann and Wagner to do that because, according to Cohen and Levin, “the commission seems designed to keep bioethics out of the news.”

Catholic Church must concern much more than embryonic stem-cell experimentation, of course. As Allen said in his book The Future Church, “Few matters are as anguished, and as politically explosive as the questions of when human life begins and ends, and to what extent human life ought to be manipulated at its most basic levels. The 21st century will witness endless upheaval over these points, and the Church, as a microcosm of society, will inevitably reflect those tensions.”

We must not pretend that science alone has all the answers.

—John F. Fink

Be Our Guest

Dr. Hans Geisler

Communion can be given in most cases to ‘NPO’ patients

For extraordinary ministers of holy Communion (EMHCs), it is important to know whether and, if so, how the sacrament of the Eucharist can be administered to a patient under orders not to consume anything by mouth.

Especially in this day when so many procedures performed on an outpatient basis, it has become routine for an EMHC to encounter a situation where a physician, for one reason or another, has ordered the person, to whom holy Communion is being brought, not to receive anything by mouth. Using medical parlance, the doctor has declared that the patient is unable to swallow or that the administration of something orally could result in aspiration of the administered substance into the lungs. Other instances could be related to the fact that a patient is being fed via a tube implanted into the stomach because the patient is comatose or has an illness or disability which necessitates such feeding.

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A question was raised about Divine Mercy Sunday in Father John Dietzen’s “Question Corner” in the April 2010 issue of The Criterion. I fear that the column’s headline, “Some prayer novenas and devotions are not approved by the Church,” and Father Dietzen’s response were possibly confusing and misleading.

Approval for Divine Mercy Sunday was given by the Church on May 5, 2000, in a decree issued by the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments. Priests, parishes and the faithful thus have been granted every right liturgical law to practice this devotion.

Though it is always important to avoid legalism, such as misinterpreting our approach to science and technology.”

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Accept that performing the necessary requirements to gain a special grace or indulgence is given to us in the best interests of our soul, and then drives us to fulfillment of the requirements of a devotion in order to gain an indulgence itself. The Latin phrase “nothing for nothing” is our way to carry them out with great love.

Father Dietzen also wrote about how some people have an “eccentric fascination with purgatory.” It is instead important to not forget about purgatory—an extremely important, yet often heard about, dogma of our faith.

The Catechism of the Catholic Church states clearly the teaching on purgatory, (#1030-#1032), and “commends almsgiving, indulgences and works of penance undertaken on behalf of the dead.” It would be wise for all of us to read and study these passages, both to help our own souls in purgatory and to help those who are being purified there.

Concern for the poor and holy souls in purgatory is a devotion that is full of love and one that all priests should encourage their flock to embrace. And we should remember to ask the poor souls to pray for us as well, particularly to help us avoid the same mistakes they made while here on earth.

God is so merciful and good to give us all these wonderful devotions to us throughout the year. From the most honor, praise and glory when we use Church-approved devotions and help promote them to others, not fear them down and question the hearts of those who strive to embrace them in their prayer lives.

Letter to the Editor

Column about devotions was possibly confusing and misleading

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Monica Siefker
Bloomington
Identity of a bishop is rooted in the mystery of Christ

A mediados de julio y en mi calidad de arzobispo, tendré el honor de recibir al cardenal Timothy L. Dolan como el nuevo obispo de la Diócesis de Lafayette en Indiana. El cardenal Dolan fue proclamado el nuevo obispo de la Diócesis de Lafayette en Indiana.

En segundo lugar, en un mundo en el cual las personas tienen una intención que desean expresar en sus vidas, es esencial que el obispo se centre en los Santos de la Iglesia. Los Santos de la Iglesia son aquellos que han sido canonizados por la Iglesia y que son venerados por su santidad. Los Santos de la Iglesia son aquellos que han sido proclamados como santos por la Iglesia y que son venerados por su santidad.

La identidad del obispo tiene sus raíces en el misterio de Cristo, tanto en su vida diaria como en su servicio pastoral. El obispo es un testigo de la fe de la Iglesia y de la vida de Cristo, y su misión es predicar y enseñar la fe a los demás. El obispo es un servidor de la comunidad de la fe, y su misión es servir y no ser servido. El obispo es un pastor de la comunidad de la fe, y su misión es cuidar y guiar a los demás.

La vida del obispo puede llegar a ser un desafío abrumador. La gracia de Dios le fortalece hoy en día, al igual que los Apóstoles en los tiempos de Jesús. La vida del obispo es una vida que está desvinculada del misterio de Cristo. Esa suerte de vida es lo que hace que Dios nos pueda servir a los fines de la unidad y la comunión en la Iglesia, en un mundo dividido.
Chancellor Mickey Lentz to be interviewed on Catholic radio

An interview with Annette “Mickey” Lentz, chancellor and executive director of the archdiocesan Office of Catholic Education, will be broadcast on Catholic Radio Indy 89.1 FM’s “Faith in Action” show on June 7-12.

During the interview, Lentz talks with longtime host Jim Ganley and the show’s new co-host, Sean Gallagher, a reporter and columnist for The Criterion, about her 49 years of ministry in Catholic education in the archdiocese and her duties as chancellor. “Faith in Action” is broadcast at 10 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to www.catholicradioindy.com and clicking on the “listen now” button. Podcasts of previous shows are also available on the site.

Bake sale

Members of the Daughters of Isabella, St. Bernadette Circle #712, work at a bake sale on May 16 at St. Charles Borromeo Parish in Bloomington. They raised approximately $400, which was donated to St. Elizabeth/Coleman Home, which helps young adults with disabilities.

Parishes to sponsor Corpus Christi processions

The following Corpus Christi processions at parishes in the archdiocese have been reported to The Criterion.

June 6

• Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis—Corpus Christi Sunday Mass, noon, procession following Mass through Holy Rosary neighborhood with the Most Holy Body and Blood of Christ, blessing of the Most Holy Body and Blood of Christ and “Women Reflecting the Light of God,” presented by Franciscan Sister Rosie Miller, 9-11:30 a.m., $50 per person, books available.

• Holy Angels Parish, 28th St., Indianapolis—“Blues Festival” music, games, health fair, Fri. 5 p.m.-midnight, Sat. noon-midnight, outdoor admission $5 per person, indoor concert $20 per person.

June 11


• Holy Angels Parish, 740 W. 28th St., Indianapolis—“Summer Fish Fry,” Fri. 5 p.m.-9 p.m., Sat. noon-midnight, rides, games, food. Information: 317-632-3012.

Parishes to sponsor Corpus Christi processions

On the weekend of June 5-6, the Church will celebrate the Solemnity of the Most Holy Body and Blood of Christ, which is also known by its traditional Latin name of “Corpus Christi.”

The following Corpus Christi processions at parishes in the archdiocese have been reported to The Criterion.

June 5

• St. Joseph Parish, 1875 S. County Road 700 W., North Vernon—Corpus Christi Sunday Mass and procession, 10:30 a.m. Information: 317-346-4783.

• St. Mary Magdalen Parish, 4613 S. Old Michigan Road, Holton—Corpus Christi Sunday Mass, Vespers, Mass and procession, 3:30 p.m. Information: 317-259-4773.

• St. Luke the Evangelist Church, 7575 Holiday Drive E., Indianapolis—Corpus Christi Sunday Mass, Vespers and procession, 3:30 p.m. Information: 317-259-4773.

• St. Paul Parish, 1723 “F” St., Bedford—Corpus Christi procession, Mass, 10:30 a.m., procession following Mass. Information: 812-735-0973.

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July pilgrimage to St. Louis includes ‘Vatican Splendors’ exhibit

By Mary Ann Wyand

Archdiocesan pilgrims will have a once-in-a-lifetime chance to view “Vatican Splendors—A Journey through Art and Faith,” representing 2,000 years of the Church’s art and history, on July 13 at the Missouri History Museum in St. Louis. Msgr. Joseph F. Schaedel, vicar general, will lead the July 12-14 pilgrimage to the Gateway City, which is named for King St. Louis IX of France, for the special Vatican exhibition.

Carolyn Noone, associate director of special events for the archdiocese, said the Missouri History Museum is one of only three U.S. locations chosen to host the “Vatican Splendors” exhibit, which includes works by master artists Bernini and Michelangelo as well as objects marking the most significant moments in the history of the Vatican.

The exhibit features one of the largest Vatican collections ever to tour North America.

“This pilgrimage is a very convenient way for those who will not be traveling abroad to see these magnificent collections from the Vatican, which were created by the greatest artists in the world,” Noone said. “The pilgrimage will be an enjoyable, faith-filled journey, and an opportunity to make new friends and see new places. We will say the rosary every day on the bus and celebrate Mass at beautiful churches.”

The pilgrims will depart from the Archbishop O’Meara Catholic Center in Indianapolis at 9 a.m. on July 12 then stop at Saint Mary-of-the-Woods for Mass followed by lunch at O’Shaughnessy Hall.

Before returning to Indianapolis on July 14, the pilgrims will stop at the National Shrine of Our Lady of the Snows in Belleville, Ill., for Mass, a tour and lunch.

(Our Lady of the Snows is the home of Saint Mary-of-the-Woods.

The interior of the historic Romanesque church is decorated with 83,000 square feet of mosaic art, which was mostly done in the Byzantine tradition and installed over a period of 75 years. Ground was broken for the basilica in 1907, and it was consecrated in 1926.

That afternoon, the pilgrims will travel to Perryville, Mo., to visit the National Shrine of the Miraculous Medal, where they will celebrate Mass.

Dinner at the historic Bevo Mill restaurant concludes the second day of the pilgrimage.

Before returning to Indianapolis on July 14, the pilgrims will walk at the National Shrine of Our Lady of the Snows in Belleville, Ill., for Mass, a tour and lunch.

(The cost of the pilgrimage includes deluxe motor coach transportation and hotel accommodations as well as all meals and admission fees. Pilgrims may choose a single-occupancy hotel room for $489 per person, double-occupancy room for $389 per person or triple-occupancy room for $359 per person. For more information or to make reservations, contact Carolyn Noone at 317-236-4120 or 900-302-9836, ext. 1428, or cnoone@archindy.org.)

After arriving in St. Louis, the pilgrims will enjoy dinner at the Market Street Buffet, a restaurant located on a boat on the Mississippi River.

On July 13, the pilgrims will tour the “Vatican Splendors” exhibition at the Missouri History Museum, which is located in scenic Forest Park.

Next, the pilgrims will visit the historic Cathedral Basilica of St. Louis, located near Forest Park, to view its beautiful mosaic artwork.

The cathedral basilica was described by Pope Paul VI as an “outstanding cathedral of the Americas.”

The famous Gateway Arch, a National Park Service monument which is 630 feet tall, welcomes visitors to St. Louis. Windows enclose a small viewing area at the top of the popular tourist destination on the west bank of the Mississippi River. Named for King St. Louis IX of France, St. Louis is best known for being the Gateway City to the West.

The interior of the historic Romanesque church is decorated with 83,000 square feet of mosaic art, which was mostly done in the Byzantine tradition and installed over a period of 75 years. Ground was broken for the basilica in 1907, and it was consecrated in 1926.
they accepted.

After one and a half innings of the game, it was clear that the contest was shaping up as a mismatch between a team that prides itself on a strong, winning tradition and a squad of inexperienced players who were just learning the game and wanted to be part of a team. Traylor arranged a conference between Marshall's coaches and the coaches of Roncalli's freshman team. They talked about stopping the game and spending the time instructing the Marshall players in the fundamentals of the sport. There was just one problem. “The Marshall players did not want to quit,” Traylor recalls. “They were willing to lose 100 to 0 if it meant they finished their first game.”

To show their sincerity, Roncalli’s freshman coaches, Sarah Barna and Laura Laycock, offered to forfeit the game and spend the time with Marshall’s players—an offer from the team that hadn’t lost in two years. That’s when the Marshall players chose to forfeit the game. “The Roncalli freshman team came over, introduced themselves and, with the Holy Spirit active in their hearts, took the field with the Marshall girls,” Traylor notes. “They were practicing hitting, pitching and fielding. I could see the determination and a desire [among the Marshall players] to just be better. As they hit the ball, their faces lit up. They were high-fiving and hugging the girls from Roncalli, and thanking them for teaching them [how to play] the game. “They were having a blast!”

The plan for the future is to continue the bond between the two softball programs. The plan is to also use the extra equipment and money that have been donated to help other teams and individuals. “It’s an expensive sport to play,” Traylor says. “We can help a lot of programs in need.”

As a coach, I have a responsibility to teach a lot to my athletes,” Traylor says. “It goes beyond teaching a kid how to throw and hit. It’s teaching them how their faith and their belief in God can be applied in their everyday lives. “In sports, we’re taught that winning is everything, and being the best is what’s important. We’re very strong as a program at Roncalli. We win a lot of games. But this time, it was bigger than winning, bigger than the game. Our girls knew that. It was more important for them to be there for another person and help them. The way everything has happened has been so moving for a lot of people, but for our girls it was so natural. They just saw it as what Jesus would have done.”

Above, Roncalli freshman softball coaches Sarah Barna, left, and Laura Laycock give instructions to players from their south side Indianapolis archdiocesan high school and to players from John Marshall Community High School in Indianapolis. The two teams, which have developed a special bond this season, practiced together on May 4 at Roncalli High School.

Left, Roncalli’s junior varsity softball coach, Jeff Traylor, helps Marshall’s softball players, Antanai Coleman, left, and Taylor Stigger, adjust their catcher’s gear during a practice shared by the teams from the Indianapolis Catholic school and the Indianapolis public school.

On May 4, the Roncalli freshman softball team invited the Marshall team back to Roncalli so they could practice together again. During the practice, the Marshall players were offered all the gloves, batting helmets and any other equipment that they needed. But one of the true gifts of that beautiful sunny afternoon was the attitude of the Marshall players. “When they came back the second time, the Marshall players wanted to show us everything they had learned, and they wanted to learn more,” Traylor says. “Their girls are so willing to learn. That willingness is a great testimony to the special things that are happening at Marshall.”

For Marshall’s principal, Michael Sullivan, the best part of the story is the respect and camaraderie that the girls from both teams have given each other. Everything that has happened since that night has increased and reinforced that belief.

The Society of St. Vincent de Paul serves the needy year-round. Your donations of money and usable household items help to assist nearly 3,000 families every week. To donate financially, send your check to: Society of St. Vincent de Paul 3001 E. 30th Street Indianapolis, IN 46218 Or donate online at www.svdpindy.org

To donate usable household items such as appliances, mattresses and bedding, furniture and clothing, call 317-862-2967 to arrange pick-up.

To donate your time to volunteer, call 317-921-140.
School service project raises money to help feed the hungry

By Mary Ann Wyand

These lessons will last a lifetime. For the fourth year, St. Luke the Evangelist School fourth-graders in Indianapolis made in a memorable community service project on May 26 that raised more than $4,800 to help feed hungry people in Marion County.

At the same time, the students gained valuable experience in public speaking, which will help them in countless ways with their grade school, high school and collegiate studies as well as future careers.

Long after school adjourns for summer vacation, the sixth-graders will remember how much fun they had helping the poor through their fundraising efforts for the Food Link, a poverty relief ministry started about 20 years ago by St. Luke parishioners Dick and Winn Tinkham of Indianapolis.

The students won’t forget their speeches either because they spent hours memorizing biographical information so they could portray famous people connected to Indiana connections that have made a positive difference in the lives of others.

This educational and theatrical project was especially enjoyable because the students and their parents worked together to create elaborate and authentic costumes depicting noteworthy people connected to the Hoosier state’s past and present.

Fourth-grader Kennedy Evans portrayed Harriet Beecher Stowe, an abolitionist and the author of Uncle Tom’s Cabin, which was published in 1852.

“Before lunch, we joined the band at the senior citizens center where the bluegrass band played. ‘I watched Katie and Jeff go through so much with Ellie,’ Ritter recalls. ‘They were able to completely remove themselves from their daily lifestyle and dedicate their week to people who truly needed them.’

One moment especially showed the difference that the 24 students made as they combined projects that involved manual labor with efforts that tried to be personally connected with people. It happened at the senior citizens center where the bluegrass band played.

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‘I wanted them to learn about people who have made a difference and to be able to make a difference themselves,’ Land said. ‘I wanted them to learn about how important it is to serve God, and even though they’re young, they can make a huge difference in Indiana.’

‘God used my students to bring God’s love into the world’

By John Shaughnessy

Sarah Luckhardt still smirks when she thinks about her eighth-grade students dancing dashing senior citizens while a bluegrass band played.

“She still beams with pride when she recalls how hard the boys and girls worked to scrape and paint the house of an elderly woman—and how they prayed together every night during their weekend mission trip to Copperhill, Tenn., in April.

“I run into people who doubt the potential of my students,” says Luckhardt, the eighth-grade teacher at Holy Cross Central School in Indianapolis.

“Some of my students are plagued by poverty, rough home lives, and are fighting the temptations of the streets. I watch my students overcome these obstacles every day. On the trip, they were able to completely remove themselves from their daily lifestyle and dedicate their week to people who truly

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School collects 1 million pop can tabs to help families

By John Shaughnessy

Reaching the million mark in anything is usually a great accomplishment. And when the community of St. Pius X School in Indianapolis recently reached its goal of collecting 1 million tabs from pop cans to help families of children fighting for their lives, it was time to celebrate.

Yet it was also a time for Jeanine Ritter—a first-grade teacher at St. Pius—to recall the situation that led her to start the collection at the school.

Ritter looked back to Jan. 20, 2005, when her niece, Katie Chamness, gave birth to her first child. Ellie was born with medical problems that led her to spend weeks in an intensive care unit at Riley Hospital for Children in Indianapolis.

During that time, Katie and her husband, Jeff, stayed at the nearby Ronald McDonald House in Indianapolis, a house that offers comfort, support and a place to sleep for families whose children are struggling to survive.

“I watched Katie and Jeff go through so much with Ellie,” Ritter recalls. “They were so strong as they went through these life-and-death situations. We were also impressed with the Ronald McDonald House, and everything they did for Katie and Jeff and the other families.”

The heartbreaking part of the story is that Ellie died on April 7, 2006. She was 15 months old.

Despite their heartbreak, Ellie’s parents were so moved by the support they received from the Ronald McDonald House that they have continued to be involved with it, including serving a hot breakfast to residents on Ellie’s birthday each year. And Ritter started the collection of pop tabs at St. Pius in 2008 when she learned they could be recycled for money to donate to the house.

“It’s something everyone can do,” Ritter says. “The kids just really got behind it. That’s why it’s so fun teaching in a Catholic school.”

To mark the collection of 1 million pop tab, Ronald McDonald and representatives from the Ronald McDonald House in Indianapolis came to St. Pius X School for a presentation on May 5. Among the people in the packed school gymnasium were Katie Chamness and her 2-year-old daughter, Gabby.

“I’m just really proud of Aunt Jeanine,” says Chamness, a member of St. Thomas More Parish in Mooresville. “It’s an honor to Jeff and me that she started this whole effort to remember Ellie.”

“At St. Luke School fourth-grader Kennedy Evans portrays Harriet Beecher Stowe, the author of Uncle Tom’s Cabin, during the Indianapolis North Deanery grade school’s Make a Difference fundraiser. At left, Kevin Thacker dances with an unidentified woman at a senior citizens center in Copperhill, Tenn., one of the ways that eighth-grade students from Holy Cross Central School in Indianapolis connected with people during a mission trip there this spring. Joe Witcher helps paint an elderly woman’s house during a mission trip to Tennessee that his eighth-grade class from Holy Cross Central School in Indianapolis made in April. At top right, posing as Knute Rockne, the legendary University of Notre Dame football player and coach, St. Luke School fourth-grader John Whiting of Indianapolis takes a knee for a picture. At bottom right, St. Luke School fourth-grader Kennedy Evans of Indianapolis portrays Harriet Beecher Stowe, the author of Uncle Tom’s Cabin, during the Indianapolis North Deanery grade school’s Make a Difference fundraiser.

At left, fourth-grader Molly Habegger of Indianapolis poses as St. Theodore Guérin at the conclusion of St. Luke School’s fourth annual fundraiser to benefit the Food Link, a poverty relief ministry in Marion County, on May 26. The students researched noteworthy people with past or present connections to Indiana then dressed in elaborate costumes and presented memorized speeches about their lives. The students researched noteworthy people with past or present connections to Indiana then dressed in elaborate costumes and presented memorized speeches about their lives. The students researched noteworthy people with past or present connections to Indiana then dressed in elaborate costumes and presented memorized speeches about their lives. The students researched noteworthy people with past or present connections to Indiana then dressed in elaborate costumes and presented memorized speeches about their lives.
University president says pope’s 2008 visit ‘greatest day of my life’

WASHINGTON (CNS) — April 17, 2008, the day Pope Benedict XVI visited The Catholic University of America, was “probably the greatest day of my life,” said Vincentian Father David O’Connell, who will step down on Aug. 31 as president after leading the university for the past 12 years. On the day of the pope’s visit to campus, thousands of students cheered his arrival. Inside the university’s Pryzbyla Center, the pope addressed a gathering of Catholic educators from across the country, reaffirming them in their work and their mission.

As Pope Benedict rode in an elevator with Father O’Connell and Washington Archbishop Donald W. Wuerl, the university’s chancellor and an alumnus, the pope turned to the priest and said, “I know what you've done here. This is truly a great Catholic university, and the Church is grateful.”

Father O’Connell considers the papal visit the highest honor of his 12-year presidency, and he regards the enriched Catholic identity of the school to be his crowning achievement.

Since his arrival at the university, Father O’Connell strengthened its Catholic identity and mission at the heart of all its work, making it the basis of every decision he made.

“The profile of the university as the national university of the Catholic Church in our country is clear and evident to everybody,” the priest said in an interview with the Catholic Standard, the newspaper of the Washington Archdiocese.

Walking through campus, as he has done nearly every day as president, Father O’Connell wore a bright red Catholic University Cardinals jacket.

“It [the university] takes pride in its identity and mission,” he said.

When asked about his favorite place on campus, the priest spoke about his residence at Nugent Hall. As a member of a religious order, he had never had his own home before. Every day, he gets up at about 5 a.m., walks his Jack Russell terrier, Sweeete, starts his coffee and then goes to his private chapel for morning prayers or Mass if he doesn’t have another liturgy planned for later in the day.

“To me, my life as a priest is centered on the Eucharist, and everything we do as a Church is centered on the Eucharist,” he said.

“The Mass gives me the opportunity to bring something to the altar and to take something from the altar.”

With some pride in his voice, he noted that the one campus activity which draws the most students is the Mass. They come together to pray at daily and weekend Masses in good times and bad times.

On 9/11, “it’s safe to say there was panic throughout the campus,” Father O’Connell remembered, noting that, with conflicting news reports about the terrorist attacks, students weren’t sure what was going on.

“I had to find a place to bring everybody together, and that place was the shrine,” the priest said, referring to the Basilica of the National Shrine of the Immaculate Conception.

Built alongside the campus in the last century, it has become a special gathering place for the university community.

A group of bishops met nearby at their conference headquarters on 9/11, and Cardinal Theodore E. McCarrick, then the archbishop of Washington, joined the university community for a mid-day Mass at the shrine.

Afterward, the priest said, he noticed a sense of peace at the university.

“I’m convinced it was God’s grace at work,” he said. “Although we didn’t understand the day’s events, we understood God was with us, and he would see us through.”

That same spirit of faith was evident in January, when students organized a novena of prayer services and a collection after the earthquake in Haiti.

“Our first response was to pray, and that desire to pray was so clearly evident on the part of students,” Father O’Connell said.

The priest said that Catholic University students know that “our prayer has to lead us somewhere, and where it leads it is to service.”

Day in and day out, the school’s students volunteer throughout the community, tutoring children in poor neighborhoods in the city, serving the homeless at soup kitchens and visiting the elderly at a nearby residence operated by the Little Sisters of the Poor.

“The students have taught me this is a great generation, and we have great reason for hope in the future, both as a Church and as a nation,” the priest said.

During his tenure, the university has set several enrollment records. He also is proud of the new and restored buildings on campus, including the renovation of McGinley Hall supported by the Knights of Columbus, and the construction of three new residence halls and the Pryzbyla Center, with its meeting facilities and food court.

He said Archbishop Wuerl has strongly supported him in his work.

Perhaps Father O’Connell is happiest about the fact that he has been able to serve as a priest for the university community for the past 12 years.

“The students, faculty and staff, in a sense, became my parishioners. These are people I was called to serve,” he said.

The university board is expected to name a new president by mid-June with the approval of the Vatican. Father O’Connell told Catholic News Service he will have time to assist in the transition before his scheduled August departure.

For further information contact Ashley Holloway at 317-236-1580 or call (317) 896-1330.

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The Archbishop of Indianapolis, 21st Century Community Learning Center today announced plans to participate in the Summer Food Service Program. Free meals will be made available to all children 18 years of age and under and to persons over 18 years who are enrolled in a state-approved education or training program or physically disabled. Free meals will be provided to all children without charge and are the same for all children regardless of race, color, national origin, sex, age or disability. There will be no discrimination in the course of the meal service. Any person who believes that he or she has been discriminated against in any USDA-related activity should write immediately to: USDA, Director, Office of Civil Rights, 1400 Independence Avenue SW Washington, Dist. of Columbia 20250-9410 or call (800) 795-3272 or (202) 720-6392. Free meals will be provided at the sites below beginning July 6th, 2010 and ending July 23rd, 2010.

LISTING OF SITES

• Holy Angels School
  2822 Dr. Martin Luther King Jr. St.
  Indianapolis, IN 46208

• St Philip Neri School
  545 N. Eastern Ave.
  Indianapolis, IN 46201

I certify that the above program announcement/policy statement constitutes this organization’s policy regarding the service of meals to participants in the Summer Food Service Program and the above announcement has been/will be submitted to The Criterion Newspaper on May 12, 2010.
Fathers of the Church helped define key Church teachings

Anyone inclined to think that baptism is just a formality, a required ritual for becoming a Christian, needs to learn about St. Cyril of Jerusalem.

“Great is the baptism that lies before you,” he told a group preparing for baptism at Easter over the year 347.

Several times a year, I help prepare small groups of parents in my parish for their children’s baptisms. This is thoroughly enjoyable, but I have just one hour with these parents. Cyril, on the other hand, spoke 23 times to his group, delivering a series of historic catechetical presentations spanning the weeks of Lent and several days after Easter. Baptism is a “new birth,” and a changed person emerges from the sacrament’s “noble” waters, Cyril said to the group. As new Christians, they should become fruitful in good works, he advised. Take care not to “judge the poor unworthy of food,” he said, and “let him that has two coats give to him that has none.”

For Cyril, baptism meant a whole new way, or “fashion,” of life. “If the fashion of your soul is avarice, put on another fashion and come in,” he exhorted. He described baptism as “a ransom to captives, a death to sin, a new birth of the soul, a girding on of light, a holy indissoluble seal, a chariot to heaven, the delight of paradise, a welcome into the kingdom, a gift of adoption.”

Cyril died around 386. Today, 1,624 years later, he ranks among the great Fathers of the Church. His writings are a resource connecting contemporary Christians to their distant forebears in the faith. His legacy enables us to hear how faith was expressed and lived in a fourth-century community.

Who were the Fathers of the Church? Actually, this category is somewhat loosely defined. It includes Christian leaders and thinkers whose writings and lives—sometimes lives of persecution and martyrdom—expressed Christianity’s authentic faith.

Many Fathers of the Church dealt conceptually with the truths of faith as the Church wound its way through its first six centuries or so in often tumultuous environments.

In one of the first ways of the Church, those who first came to mind nowadays tend to be those who, sometimes at great cost to themselves, contributed in key ways to clarifying and articulating the Christian faith. They did much to establish the teaching that there are two persons.

Cyril opposed the Nestorians, who held that the human and divine natures of Jesus Christ are independent of each other though loosely united. This suggested he is virtually two persons. An implication of the Nestorian approach was that Mary, though mother of the man Jesus, could not be the mother of God.

Cyril vigorously opposed this, especially at the Council of Ephesus.

Just a few years after his death, the Council of Chalcedon taught that while the distinction of Jesus Christ’s divine and human natures is not removed by their union, neither is he divided into two persons.

Pope St. Leo the Great, another Church father, did much to establish the teaching that there are two natures in the one person of Christ.

Some Church fathers are remembered principally as masters of the spiritual life, like St. Benedict of Nursia, who died in 543. Typically, he is called “the father of Western monasticism.”

Interestingly, the rule of community life that Benedict composed for a monastery is consulted today by thousands of lay Christians who welcome the simple lifestyle it encourages or believe that its discipline helps them grow closer to God.

Benedict recommended placing one’s hope in God alone. And if people noticed something good in themselves, he advised that they give the full credit to God.

By David Gibson

Three women doctors of the Church are giants of spirituality

By Sr. Joan Roocasson, C.S.J.

St. Catherine of Siena, St. Teresa of Avila and St. Thérèse of Lisieux rank among the 3 doctors of the Church.

A doctor of the Church is a person whom the Church has officially recognized as having contributed significantly to the understanding of the faith through his or her writings.

St. Catherine (d. 1380) experienced God’s love, not from books but from the immediacy of her own prayer. It is said that she could not finish praying the Lord’s Prayer without falling into an ecstasy.

St. Teresa of Avila (d. 1582) vividly describes her life as Carmelite nun. She received remarkable graces in prayer and eventually reformed the Carmelite Order. In her autobiography, St. Teresa of Avila (d. 1582) vividly describes her life as Carmelite nun. She received remarkable graces in prayer and eventually reformed the Carmelite Order.

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St. Thérèse (d. 1897) realized that love sets off the bounds of all vocations, that love is the ground and quipped to the Lord, “If this is how you treat your friends, it’s no wonder you have so few.”

Below is one of her many prayers, universally loved and often quoted:


The sculpture of “The Ecstasy of St. Teresa” by Giovanni Lorenzo Bernini (1645) is located in the church of Santa Maria della Vittoria in Rome. The sculpture of “The Ecstasy of St. Teresa” by Giovanni Lorenzo Bernini (1645) is located in the church of Santa Maria della Vittoria in Rome. The sculpture of “The Ecstasy of St. Teresa” by Giovanni Lorenzo Bernini (1645) is located in the church of Santa Maria della Vittoria in Rome. The sculpture of “The Ecstasy of St. Teresa” by Giovanni Lorenzo Bernini (1645) is located in the church of Santa Maria della Vittoria in Rome.

Chapter 12, she could find no explicit ministry that she could practice within the cloister. But she made a startling discovery.

In her autobiography, she writes: “I knew that the Church had a heart that appeared to be afloat with love. I saw and realized that love sets off the bounds of all vocations, that love embraces every time and every place.”

At last, Thérèse found her answer. Her calling was love, and she perceived the power of the love of one person to build up the body of Christ. Her “little way” of showing love in the present moment is simple, direct and universally accessible, especially to the homebound, the sick and the unemployed.

With St. Francis Xavier, she is the co-patron of the missions. Her feast day is on Oct. 1.

Who was the Doctor of the Church?

To answer the question of what it means to be a Doctor of the Church, one must look no further than St. Peter. On that beautiful morning of Easter Sunday, he was filled with the Holy Spirit. He addressed those gathered in the Upper Room and gave them three titles: Doctor of the Church, Apostle and Prince of the Apostles. As Doctor of the Church, he passed on the teaching of Jesus Christ to the faithful. He showed them how to live their faith. He was the first Doctor of the Church.

The first stained-glass windows were created by John the Baptist, who was the first Doctor of the Church. He was the first to share the Good News of the coming of the Messiah. He was the first to proclaim the importance of faith and the need for repentance.

The first women doctors of the Church were St. Catherine of Siena, St. Teresa of Avila and St. Thérèse of Lisieux, all doctors of the Church.
Dalai Lama: All people are considered chosen

A cardinal once gave an address at an ordination ceremony at St. John's. He told the seminarians, who had studied at this institution for four years, that if the plane from Rome to Indianapolis goes down, and they think they’ve wasted their lives because they have not yet gotten to serve priests then they were wrong. 

Your life has not been wasted,” the cardinal said. “This — now — is your life, and it needs to be lived.”

I’ve always liked that story because it reminds me that we are making a difference, even if we’re not where we thought we would be.

Recently, I read in a book that you do all the things you are more important than what you do sometimes. This statement reminds me that I need to bring the same joyful and eager attitude to each day regardless of the humdrum tasks to be done.

My goal is to commit to today, this day that God has made, and stop making excuses about why today isn’t the one to start. When I’m in the thick of childrearing — changing diapers, wiping noses, making school drop-offs and pick-ups, helping with homework — I’ve got to embrace this time and not wish it away. These are blessed days. It would be a shame to look back on life and see myself in a constant state of perfection.

That reminds me of a quotation from Colente: “What a wonderful life I’ve had! It’s been a real treat.

I am trying to take my own advice. Yesterday, after I picked my son, Henry, up from school, we went to Culver’s for a Burger. “Is it your birthday?” my 5-year-old son asked from the booth.

“No, Henry,” I said. “My birthday isn’t for a long time.”

I saw his puzzled look in the rear-view mirror as he racked his brain trying to figure out what special occasion warranted such a treat for lunch.

“Mom, if today isn’t a special day, then why are we celebrating?” he asked.

“I said, ‘Happy Tuesday!’” I said. “We’re together, and that’s reason enough to celebrate.”

“Happy Tuesday!” he shouted from the back seat.

I echoed his sentiments: “Happy Tuesday.”

Dalai Lama's comment that the Jewish people are considered chosen.

He says nothing about the outside or the elements in a natural process with it away. These are blessed days.

With the right perspective, there’s always something to celebrate.
Feast of the Body and Blood of Christ/ Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 6, 2010

• Genesis 14:18-20
• 2 Corinthians 11:23-26
• Luke 9:11-17

This weekend might well be called the feast of the Holy Eucharist. Since the Holy Eucharist is so central to Catholicism, and to the Catholic sense of authentic life in and with God, the feast of the Body and Blood of Christ, or “Corpus Christi,” as it was known in the days of the Latin liturgy, has a great history in Catholic devotion.

The Holy Eucharist is the greatest of treasures for the Church, and the Church on this feast uses the opportunity to reflect upon the Eucharist. Not surprisingly, Spanish explorers long ago named a settlement on the Gulf of Mexico “Corpus Christi,” which is now the city of Corpus Christi, Texas. Other Spanish explorers named the Sange de Cristo Mountains in Colorado to honor the saving blood of the Lord.

This weekend’s first reading is from Genesis. Genesis, like all the other books of the Old Testament, is much more than merely history or the statements by prophets. Rather, each in its own way reveals the fact that God is the Creator. After Creation, and indeed after human sin, God did not leave humanity to its own fate. Instead, God reached out in mercy, sending figures such as Abraham and Melchizedek, mentioned in this reading, to clear the way between God and humankind.

Melchizedek, the king of Salem, better known as Jerusalem, was a man of faith as was Abraham. In gifts symbolizing their own limitations, but also representing the nourishment needed for life itself, they praised God’s mercy.

St. Paul’s First Epistle to the Corinthians gives us the second reading. The presence of this story in Paul, and in the Synoptic Gospels, tells us how important the Eucharist was to Christians, even in the first century A.D.

Finally, the Gospel tells us of God’s manifold ways. For them, the reality of the Eucharist comes in and through God’s love, shown fatigued souls. In the second reading, it teaches us about the Eucharist. The reading takes us back to the Last Supper, but also to the beliefs of the Christians who lived a generation or so after the Last Supper. For them, the reality of the Eucharist was clear. Paul was clear about it. “This is my body” and “This is my blood” are crisp and straightforward.

My Journey to God

My Letter to Priests

Dear Fathers,

The “Year for Priests”

Soon comes to an end. It’s been good to spend this time in thoughtful reflection of you, in recognition of you, in gratitude

To all priests among us now, And to those passed, To the ones I’ve known, To the ones I’ve yet to meet.

How abundantly I’ve been blessed By your witness, service And holiness.

And I would be remiss If I didn’t say that The Love and Light of Christ

Burns bright in more hearts today Than did yesterday Because of you.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. Father Patrick Beidelman carries the book of the Gospels during the Centennial Mass on June 29, 2007, at SS. Peter and Paul Cathedral in Indianapolis.)

Daily Readings

Monday, June 7
1 Kings 17:1-6
Psalm 121:1-8
Matthew 5:1-12

Tuesday, June 8
1 Kings 17:7-16
Psalm 4:2-5, 7b-8
Matthew 5:13-16

Wednesday, June 9
Ephesians, deacon and doctor of the Church
1 Kings 18:20-39
Psalm 16:1-2ab, 4-5ab, 8, 11
Matthew 5:17-19

Thursday, June 10
1 Kings 18:41-46
Psalm 65:10-13
Matthew 5:20-26

Friday, June 11
1 Kings 17:1-6
Psalm 121:1-8
Matthew 5:1-12

Saturday, June 12
Ephesians, deacon and doctor of the Church
1 Kings 18:20-39
Psalm 16:1-2ab, 4-5ab, 8, 11
Matthew 5:17-19

Question Corner/ Fr. John Dietzen

Bishop of Rome is the spiritual leader of the universal Church?

Why does the pope live in Italy? Could our spiritual leader live in another country? (Illinois)

Nothing says that the pope must live in Italy. As you may know, even before Pope John Paul II, who was Polish, there had been popes of other nationalities.

And during one period of nearly 100 years, all the popes lived in France. However, no matter who he is or where he lives, the pope still holds his position as the bishop of Rome.

To discuss fully why this is so would require many books.

Brieﬂy, the bishop of Rome has held the position of pre-eminence among other bishops in the Church from its earliest years because this is where St. Peter spent the last part of his life and also where he died.

We possess letters and other indications that—even before the last of the 12 Apostles died—the bishop of Rome was recognized as the authority over all other areas of the Church. Probably the most famous of these documents is the letter of St. Clement, who was the third pope after St. Peter. His letter was written to the people of the Church of Corinth, Greece, in the year 95 A.D.

Other more speciﬁc ruling and teaching prerogatives that we attach to the Holy Father’s position developed in Catholic doctrine and practice in later centuries.

A variety of interesting historical and canonical information about the Vatican can be read online at www.vatican.va.

An excerpt from Christus Dominus, a document from the Second Vatican Council, explains that, “In exercising supreme, full and immediate power in the universal Church, the Roman pontiff makes use of the departments of the Roman Curia which, therefore, perform their duties in his name and with his authority for the good of the churches and in the service of the sacred pastors” (99).

Further Internet research will provide historical information on the Vatican City State. The Holy See dates back to early Christian times. The Vatican City State came into existence in 1929.

My son’s wife divorced him several months ago. He attends Mass regularly and has applied for an annulment.

A priest apparently told him that he cannot receive Communion now. I don’t think that was what I taught, and is contrary to what I have read in your column. (Texas)

I suspect either your son or the priest misunderstood the situation. According to the information you give, nothing in your son’s present life prevents him from receiving the sacraments as a Catholic in perfectly good standing. If he’s concerned, ask him to check with a priest again.

We have stacks of religious Christmas, Easter and birthday cards, but too numerous for us to use. Is there some organization or religious order that would like to have them? (Indiana)

Readers ask me for this information several times every year. A few religious missionary congregations accept them. You might contact some in your area.

One organization that I’m sure of is St. Jude’s Ranch for Children in Nevada. They accept all greeting card fronts that can be trimmed to fit their 5-inch by 7-inch card back.

However, St. Jude’s Ranch accepts cards only at certain times of the year so I suggest that you call first at 800-492-3562.

The address for St. Jude’s Ranch is 100 St. Jude’s St., Boulder City, NV 89005-1618.

(Catholic Q & A: All You Wanted to Know about Catholicism is a 560-page enlarged and updated collection of columns by Father John Dietzen, published by Crossroad Publishing Company in New York. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail to juldietzen@aol.com.)


The Criterion office by 10 a.m. Thursday, June 24, 2010, at 10 a.m.

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 obituaries and brothers are included, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


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North American College soccer team is runner-up in Clericus Cup

By Sean Gallagher

In competitive sports, it sometimes happens that one team has to overcome the team of Redemptoris Mater, a Spanish-based ecclesial movement. It’s the team of Redemptoris Mater, a Roman Catholic seminarian college, that happened to have an opportunity to [beat them]. But now we have to wait one more year until its formalization by the Church in 1917.

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New Evangelization has yet to be officially announced, but it is expected to focus on the task of re-evangelization among traditionally Christian populations, for example, in Europe and North America. At the Vatican say the task of bringing the Gospel to non-Christians has barely begun. The Pontifical Council for the New Evangelization has yet to be officially announced, but it is expected to focus on the task of re-evangelization among traditionally Christian populations, for example, in Europe and North America. With the continuing mobility and mixing of cultures and populations, along with the explosion of global communications, it’s easy to see why the Vatican might be paying less attention to national boundaries in its missionary strategies. But geography still matters in many parts of the world, said Msgr. John E. Kozar, national director of the Pontifical Mission Societies in the United States. “By virtue of geographic limitations and history, there are still some peoples that have never experienced any contact with Christ or the Catholic faith. Examples of this might be in the deep jungle areas of Brazil, in Papua New Guinea, in isolated mountainous areas of Malaysia, and other lands,” Msgr. Kozar said. He added in some countries that lived for generations under communism, there are many people today who have never known Christ. The Church’s outreach to them, too, would be “the old form of evangelization”—announcing the Gospel for the first time, he said. At the Congregation for the Evangelization of Peoples, the Vatican department responsible for missionary work, officials said traditional missionary activity remains the model in most parts of the developing world. But even here, things are changing—sometimes rapidly. “In a world where populations are so mixed, territory is no longer the main thing,” Archbishop Robert Sarah, secretary of the congregation, told Catholic News Service. The missionary assignments have therefore changed. Many missionaries used to be sent to a country—usually to remote areas—where they learned the local language and immersed themselves in the culture, often remaining for life. Now they are more likely to work in cities and move from country to country. Missionary formation now focuses in part on dealing with typical urban problems, such as lack of housing, broken families, street children and migration. Missionaries are trained to work with the mass media and new technology, and to promote regional cooperation. Especially with increasing urbanization in poorer countries, all of this makes sense. But there is a risk, too, Archbishop Sarah said, because missionaries on shorter assignments have less connection with local or tribal cultures, and are sometimes seen as “tourists.” He quoted one African cardinal who joked, “Missionaries were once very willing to go out into the bush. Now they want a big house near the airport.” The decline in the numbers of priests in traditionally missionary religious orders has also had an impact, Archbishop Sarah said. The days when the Vatican could send out a vast army of foreign missionaries into non-Christian lands are over. “We try to favor a South-to-South cooperation. For example, priests from one African region might evangelize in another part of the continent. We can do this today because we have plenty of new priests and seminarians in missionary countries”—there are more than 4,500 seminarians in Nigeria alone,” he said. The cost of missionary work continues to rise, but the Pontifical Mission Societies, which finance specific evangelization programs, operate on an amazingly tight budget. The amount distributed annually for projects in the more than 1,200 mission-dependent Church jurisdictions in the developing world is about $150 million—less than this year’s payroll for the New York Yankees. In recent times, collecting the money has become more difficult for a variety of reasons, including the worldwide economic crisis. Msgr. Kozar said another factor is “the tendency of people to respond to spontaneous crises,” but to sometimes lose sight of the everyday needs of the universal Church. As the Vatican turns greater attention to evangelization in First World countries, missionary territories may be a source of personnel. Archbishop Sarah noted that Church communities in Africa and Asia are already beginning to send missionaries to work in Europe. They are finding, however, that “re-evangelizing” is not an easy task, he said. When Europeans went to Africa, they found a very religious people, open to God and to the Gospel. But the same isn’t true when a missionary comes to Europe today,” the archbishop said. He added that while globalization and the communications explosion has made it more likely that non-Christians have a superficial knowledge of Christianity, that’s never enough. Real conversion happens not by hearing about Christ on TV or radio, or visiting Web sites, but with a “real personal encounter,” and for that you need a missionary, he said. A woman stands in the entrance to St. Anthony of Padua Church, a mud-brick structure, in the mountain village of Kati in Guinea. A Catholic priest visits the village five to seven times each year. Catholics make up about 10 percent of the population in Guinea, a South American country served by six diocesan priests and around 30 missionary priests. Bishop Wenceslaus Padilla of Ulan Bator, the capital of Mongolia, confirms a boy at Easter in 2008 in a tent that serves as Good Shepherd Church. While the Vatican is preparing to establish a new agency to oversee the “new evangelization” to revitalize the faith in countries where the Church has been long-established, a great deal of effort is still made in the evangelization of countries, such as Mongolia, where many have not yet heard the Gospel.