A legacy of vocations

Vocations essay contest is re-named after longtime Serra Club member

By Sean Gallagher

The winners of the Serra Club of Indianapolis' annual vocations essay contest ordinarily write about the way in which priests, deacons, and religious brothers and sisters give of themselves in service to God and the Church. For decades, there have been six winners of the contest, one each from grades 7-12.

Students in Catholic schools and religious education programs across the archdiocese participate in it annually. This year, however, there was a seventh winner. And the winning essay was not about clergy or religious. It was about a lay man who dedicated much of his adult life to promoting vocations to the priesthood.

John Kelley speaks during a March 10, 2008, luncheon sponsored by the Serra Club of Indianapolis at the Southside Knights of Columbus Hall in Indianapolis, a longtime member of Immaculate Heart of Mary Parish in Indianapolis, oversaw the Serra Club's annual vocations essay contest for approximately 30 years before he died in 2009.

Dreams come true as high school marks first graduation

By John Shaughnessy

It was a night when so many dreams came true. Six high school students lived the dream of overcoming immense odds to earn a special place in the history of their school. A small group of parents who dreamed of a better future for their children beamed as they watched their sons and daughters reach a milestone in their amazing personal journeys.

Jude also knew he had reached another milestone in his amazing personal journey. In 2000, when Jude was 8, his family decided to send him away from home to shape up. "My mom noticed I was acting up in school and not getting good grades," Jude said. "My mom thought it would be a good idea to send me away from home to shape up." Jude recalled two days before graduation. "The freedoms and opportunities here are unlike any other country. My mom said they came here to give us a chance at success."

But the trip from Africa to Maryland was only part of the journey for Jude. It was also a time of uncertainty for him as he left behind his friends, and wondered how he would fit in a new country and a new culture.

The Providence Cristo Rey national network of 24 schools appealed to Jude's mother because of its faith-based, work-study approach to high school education. Students attend school four days a week for extended classes. They work the fifth day in a business setting, earning money that helps pay for their education.

Pope apologizes for abuse, says priests called to bring God to world

VATICAN CITY (CNS)—Pope Benedict XVI said the Year for Priests might have been marked by the clerical sex abuse scandal, but instead became a "summons to purification" in the Church.

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The Mass in St. Peter's Square was the culmination of a three-day International Meeting of Priests sponsored by the Vatican to bring the Year for Priests to a close. Priests from 90 countries around the world attended the event.

Two priests from the archdiocese, Father Robert Hausladen and Father Robert Robeson, were in Rome for the spiritual conferences, Masses and times of prayer that made up the meeting. An article about their experience of being with thousands of priests from around the world will appear in next week's issue of The Criterion.

Addressing the abuse scandal in his address, Pope Benedict XVI said the Year for Priests might have been marked by the clerical sex abuse scandal, but instead became a "summons to purification" in the Church.

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But the trip from Africa to Maryland was only part of the journey for Jude. It was also a time of uncertainty for him as he left behind his friends, and wondered how he would fit in a new country and a new culture.

By the time he was finished with his freshman year at a public high school in Maryland, his parents thought he had over-adjusted to life in America.

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Pope is focus of 2010 clergy sex abuse scandal stories, Pew study finds

WASHINGTON (CNS) — Pope Benedict XVI figured in more than half of the stories published in print or carried by broadcast news earlier this year regarding the clergy sexual abuse scandal, according to a study by the Pew Research Center.

While the 2002 spate of coverage on clergy sex abuse, which had its epicenter in the Archdiocese of Boston, coverage in the six weeks during March and April examined by the study was greater in Europe than in the United States as newspaper and broadcast stories focused principally on incidents in Ireland and the pope’s native Germany.

An April poll by the Pew Research Center found that just 12 percent of those polled said Pope Benedict had done a good or excellent job in addressing the scandal, down from 39 percent in 2008, when the pope visited the United States and had an unscheduled meeting in Washington with victims of clerical sexual abuse.

Those who said the pope had done a poor or fair job went up from 48 percent in 2008 to 71 percent in 2010.

The findings were part of a report, “The Pope Meets the Press: Media Coverage of the Clergy Abuse Scandal,” published on June 11 by Pew.

The degree to which the pope was tied or not tied of coverage on the 2002 clergy sexual abuse scandal in the United States. Among the degree to which the pope was tied by the media to the scandal and the Church’s handling of it ranked sixth among all scandals tracked since 2007, behind golfer Tiger Woods affairs, the arrest of film director Roman Polanski, the scandal surrounding New York Gov. David Paterson, the Ponzi scheme fashioned by financier Bernie Madoff, and the extramarital affair of former presidential aspirant John Edwards.

Pope Benedict was far and away the lead newspaper during the six-week period, appearing in 51.6 percent of the peak of coverage of abuse stories.

During the six-week period examined by Pew, health care legislation accounted for 16 percent of total news coverage, and the economy took second place with 14.5 percent. The West Virginia coal mine explosion finished third with 3.4 percent. Other topics—the Icelandic volcanic eruption, the 2010 elections, the U.S. mission in Afghanistan, and the Obama administration—gained coverage from 2.7 percent to 2.7 percent of coverage.

The scandal got a proportionately higher share of coverage on network TV, with 3.7 percent of all coverage, and online news sources, with 3.3 percent. Abuse coverage ranked fifth in each medium.

Pope Benedict was far and away the lead newspaper during the six-week period, appearing in 51.6 percent of the peak of coverage of abuse stories.

In assessing the news coverage, the Pew study also examined Catholic media coverage. It said the National Catholic Reporter, an independent Catholic weekly newspaper, devoted two-thirds of its coverage to the scandal during the time examined. Catholic News Service’s coverage accounted for 44.8 percent of its Vatican coverage. Catholic News Agency, which Pew said was “funded predominantly by donations from Catholics,” allotted 29.8 percent of its Vatican coverage to the scandal.

Pew researchers only had access to CNS coverage on the news agency’s web site. The majority of CNS stories are accessible only to publishing clients.

The study monitored 52 news outlets Monday through Friday each week as well as Sunday newspapers. In addition to papers with national reach and local newspapers, the study tracked coverage on morning and evening news programs on broadcast network television, daytime and evening cable news, radio news headlines, talk radio, and online news sources.

Additional examination was given not only to Catholic news sources, but also to European newspaper reports and new-media coverage.

The report was a joint effort between the Pew Research Center’s Forum on Religion & Public Life and its Project on Excellence in Journalism.

Boston College law dean is new president of Catholic University of America

WASHINGTON (CNS) — Officials at The Catholic University of America in Washington announced on June 15 that John Garvey, dean of the Boston College Law School in Boston, will be the 15th president of the university.

The announcement at a campus news conference came after a national search and Vatican approval of his selection for the post, which is required for a pontifical university.

Garvey, 61, will succeed outgoing president Vincentian Father David O’Connell, who has been named coadjutor bishop of Trenton, N.J., by Pope Benedict XVI. Garvey will be the third lay president to lead the university, which was established by the U.S. bishops and opened for classes in 1889.

Detroit Archbishop Allen H. Vigneron, chair of the university’s board of trustees and head of the search committee, said Garvey is expected to continue the mission Bishop-designate O’Connell began 12 years ago to strengthen the Catholic identity of the school.

Bishop-designate O’Connell, the second-longest serving president of the only university founded by U.S. bishops, told Catholic News Service in a May interview that he regarded the enriched Catholic identity of the school to be the crowning achievement of his tenure.

Garvey has been dean of the Law School at the Jesuit-run Boston College since 1999. He served as an assistant to the solicitor general under President Ronald Reagan, and also has been a law professor at the University of Kentucky and University of Notre Dame.

He was a married father of five and a 1974 graduate of Harvard Law School.

Garvey begins his job as president in July. Bishop-designate O’Connell, whose episcopal ordination is to take place on July 30 at St. Mary of the Assumption Cathedral in Trenton, is expected to briefly work with him to ensure a smooth transition.

In a reflection on page 4 of the June 11 issue of The Criterion, the first baseman for the Cleveland Indians in 1988 and a game the team played on June 2 against the Detroit Tigers was misidentified. He is Jason Donald.
Father Lawrence Voelker enjoyed serving God and helping the poor

By Mary Ann Wyand

Father Lawrence Voelker, the pastor of Holy Cross Parish in Indianapolis since 1996, died on June 13 at St. Francis Hospital in Beech Grove. He was 69.

The wake service was scheduled from 4 p.m. to 8 p.m. on June 17 at Holy Cross Church, 125 N. Oriental St., where he received the sacraments of baptism, First Communion and confirmation during his childhood.

An hour of calling at 10 a.m. on June 18 concluded with the Mass of Christian Burial at 11 a.m. at Holy Cross Church.

Mrgr. Joseph F. Schaeidel, vicar general, was the principal celebrant.

Father Jim Farrell, the director of Our Lady of Fatima Retreat House in Indianapolis, was the homilist.

Burial was at the Priests’ Circle at Calvary Cemetery in Indianapolis.

“I think Father Larry embraced his vocation as a disciple first and foremost,” Father Farrell said on June 14. “He was deeply in love with Jesus. He worked throughout his life to listen to the voice of Jesus and to respond to it.”

Father Voelker was a gifted pastoral minister and spiritual director. Father Farrell said, “He was serious about discovering closer to God. I think that’s why he touched so many people’s lives and so many of us were drawn to him... We saw a genuine priest, a genuine disciple, who gave himself over completely to God.”

Nine years ago, Father Voelker miraculously survived a lengthy, life-threatening illness.

“When he was in the hospital for so long, I knew that was a life-changing experience for him, an experience where he came through it realizing that the hand of God was on him during his illness and he obviously was brought through it for a purpose,” Father Farrell said. “I think he tried to live his life faithful to the God who had brought him through that [near-death] experience.”

Paintings depicting the “Peaceable Kingdom” described in Isaiah 11:6-9, which was one of his favorite Scripture passages, decorated his office walls.

During a “Faithful Fathers” interview published in The Criterion on Nov. 20, 2009, Father Voelker said, “When God comes into our life, things that often don’t seem to fit together can be at peace together, like the lion and the lamb.”

He also ministered to the offenders incarcerated at the nearby Indiana Women’s Prison, and helped with poverty-relief efforts that included Habitat for Humanity, the St. Vincent de Paul Society’s Food Pantry, Caull of the Town, the Church Federation of Greater Indianapolis, and several other neighborhood social service programs.

“He was about building a kingdom of peace and justice,” Father Farrell said, “... where everyone is welcome, people are valued for the fact that they are children of God and the dignity of every life is respected.”

Father Voelker, who was a recovering alcoholic, also served as the archdiocesan coordinator of Substance Abuse Ministry with assistance from Deacon William Jones, a member of St. Bartholomew Parish in Columbus.

Lawrence William Voelker was born on July 5, 1940, to Frank J. and Nora C. (Rush) Voelker, who were members of Holy Cross Parish in Indianapolis.

He attended Holy Cross School then graduated from the former Saint Meinrad High School and former Saint Meinrad College in southern Indiana. He completed his studies for the priesthood at Theological College of The Catholic University of America in Washington, D.C. He earned a master’s degree at the University of Notre Dame in Notre Dame, Ind.

On May 1, 1966, he was ordained to the priesthood by Archbishop Paul C. Schulte at Saint Meinrad Archabbey’s Church of Our Lady of Einsiedeln.

Father Voelker celebrated his first Mass on May 8, 1966, at Holy Name of Jesus Church in Beech Grove. On May 16, 1966, he was appointed a full-time instructor at the Bishop Bruté Latin School in Indianapolis.

Father Voelker received his first parish assignment on May 23, 1967, as associate pastor of the former Assumption Parish in Indianapolis while continuing as a full-time instructor at the Latin School.

On Oct. 1, 1968, he was named associate pastor of the former St. James the Greater Parish in Indianapolis. His next assignment on June 23, 1971, was as associate pastor of St. Patrick Parish in Indianapolis.

On Nov. 2, 1973, he was appointed the archdiocesan coordinator of the Indiana Catholic Conference, the lobbying agency for the Church in Indiana.

He received his first pastorate on Aug. 6, 1974, at St. Thomas More Parish in Mooresville while continuing to serve as the archdiocesan coordinator of the Indiana Catholic Conference with residence at St. Matthew the Apostle Parish in Indianapolis.

On July 7, 1976, Father Voelker was named the director of Catholic Charities in the archdiocese while continuing to serve as the archdiocesan coordinator of the Indiana Catholic Conference.

On July 20, 1980, he was named the administrator of St. Martin Parish in Yorkville, with residence at St. Matthew Parish in Indianapolis then at Holy Trinity Parish in Indianapolis while continuing as the archdiocesan director of Catholic Charities.

On July 6, 1983, Father Voelker was named the pastor of Our Lady of Perpetual Help Parish in New Albany.

Four years later, on July 8, 1987, he was appointed the pastor of Holy Name of Jesus Parish in Beech Grove.

Father Voelker began his pastorate at Holy Cross Parish in Indianapolis on May 9, 1996, and also served as the sacramental minister of St. Patrick Parish in Indianapolis and Our Lady of the Most Holy Rosary Parish in Indianapolis.

From July 1, 1999, to Sept. 2, 1998, he also served as the administrator of St. Mary Parish in Indianapolis.

On July 1, 1999, Father Voelker was named the sacramental minister and priest moderator of St. Patrick Parish in Indianapolis while continuing as the pastor of Holy Cross Parish.

He was named the pastor of St. Patrick Parish in Indianapolis on June 14, 2000, for a six-year term while continuing as pastor of Holy Cross Parish.

On May 9, 2002, Father Voelker was reappointed the pastor of Holy Cross while continuing as the pastor of St. Patrick Parish.

On Jan. 7, 2004, he was named the director of spiritual formation at the archdiocesan Office of Deacon Formation while serving as the pastor of Holy Cross Parish.

Four years later, on May 9, 2008, he was reappointed the pastor of Holy Cross Parish for an additional six-year term. Surviving are a sister, Beverly Green of Indianapolis, as well as several nieces and nephews. Memorial gifts may be sent to Holy Cross Parish, 125 N. Oriental St., Indianapolis, IN 46202.
New license plate will help us give life

T

here is Tracy, a heart recipient. And “Tyler, who is a bone recipient. But we can’t forget John, a cornea transplant recipient, and Christine, who is a kidney recipient. They are among the thousands of people in the United States who have been blessed to receive organ donations in recent years. These individuals’ powerful stories sharing how their quality of life has dramatically improved thanks to other people’s gift of life are featured on the national Donate Life America Web site at www.donatelife.net.

Their “stories of hope” are also something we Catholics can appreciate since our faith calls us to value every human life from conception until natural death.

Earlier this month, the Indiana Bureau of Motor Vehicles approved a new specialty license plate that affirms the value of organ donation.

The Donor Life Indiana specialty plate, which will be available beginning next January, “... will be a visual reminder that people are waiting and, without the gift of organ and tissue donation, will die,” said Joni Rosebrock, president of Donate Life Indiana.

“Someone is added to the national waiting list every 11 minutes, and we need to end this wait,” she said.

According to the Donate Life America Web site, an average of 17 people die each day while waiting for a life-saving transplant.

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“Donor Life Indiana officials would like to remind people that people are waiting and, without the gift of organ and tissue donation, will die,” said Joni Rosebrock, president of Donate Life Indiana.

“Among the organs that can be donated are your kidney, liver, heart, lung, pancreas and small intestine. Tissue that can be donated include the cornea, skin, bone, tendons, heart valves and vessels.

Because people of all ages are in need of transplants, there is no age requirement for donors. Currently, 3.2 million Hoosiers are registered to be organ and tissue donors.

Donation can happen at any age.”

—Jack Badger

Jack Badger, a donor father and the husband of a liver recipient. “They should know that doctors always try to save a life because donation is not considered until death occurs, and donation can happen at any age.”

Many faith traditions, including Catholicism, support organ donation.

The Catechism of the Catholic Church states, “Organ transplants are in conformity with the moral law if the physical and psychological dangers and risks to the donor are proportionate to the good that is sought for the recipient. Organ donation after death is a noble and meritorious act, and is to be encouraged as an expression of generous solidarity. It is not morally acceptable if the donor or his proxy has not given explicit consent. Moreover, it is not morally admissible directly to bring about the disabling mutilation or death of a human being, even in order to delay the death of other persons.” (Catechism, #2296).

As people of faith, we know how precious the gift of life is. Through organ donation, our gift will give someone a second chance at life.

—Mike Krokos

Making Sense Out of Bioethics/ Fr. Tade Pacholczyk

Oversetting the synthetic cell

In a recent article titled “How We Created the First Synthetic Cell,” Dr. J. Craig Venter waxed eloquently about how his research team succeeded in constructing a bacterial cell out of all its component parts. The story, which has captured the imagination of the medical community, appears to be a jaw-dropping medical breakthrough: “Scientists have created artificial life in a laboratory!”

Such headlines evoke images of a Frankenstein creature, a Jurassic Park monster or an alien form. But in the final analysis, the scientific achievement of Venter and his team, although notable, is considerably less dramatic.

The term “synthetic cell” suggests that they constructed the entire cell—brick by brick, molecule by molecule, from the ground up. What they really did was create a synthetic genome—a chemically manufactured copy of all the genes of a bacterium. This gigantic piece of DNA—a chromosome that happens to be the longest string of DNA ever assembled in the laboratory—was then placed inside another bacterium.

Venter’s group, rather than creating bacterial life out of nothing, merely designed its DNA and created a chemically manufactured genome, instead achieved the impressive technical feat of converting one type of bacterium into another when the new DNA was introduced.

Venter himself, notwithstanding his public attempts at hyperbole and promotion, stressed, “We definitely have not created life from scratch because we used a recipient cell to boot up the synthetic chromosome.” His accomplishment, then, was to produce a large synthetic genome, not “synthetic life” itself.

Nevertheless, a number of commentators have suggested that Venter played fast and loose with the word “creation,” and that Venter’s “synthetic cell” disobeys the notion that life “is sacred, special, ineffable and beyond human understanding.”

Faye Flam muses in a similar vein in The Philadelphia Inquirer. “What’s shocking about the synthetic cell is that it breaches a boundary between inanimate matter and life, but that it shows that no such boundary exists. Life is chemistry.”

Her article gets even more outrageous when she suggests that chemicals “have the power to assemble themselves into organisms—even complicated ones that can contemplate their own place in the universe.”

Natalie Angier of The New York Times, meanwhile, is more measured and precise in summarizing Venter’s work. “Every cell is a microcosm of life, and so, whichever the Venter team or anyone else has come close to recreating the cell from scratch. If anything, the new report underscores how dependent biologists remain on their encapsulated power. Bonnie L. Bassler, a microbiologist at Princeton, said, ‘They have started with a known genome, a set of instructions that nature had given us, and then they had to put their genome into a cell with all the complex goo and ingredients that make the thing go.”

The Vatican newspaper L’Osservatore Romano, while noting how Venter’s work “is an impressive example of cutting-edge genetic engineering, also stressed that the researchers who created the cell had not created life, just “replaced one of its motors.”

Even though Venter’s work does not functionally alter our understanding of life itself, it does challenge us to reflect on our increasing technical ability to manipulate life and to dominate it.

The arrogant suggestion that man should “create life,” and the accompanying Prometheus-like quest for power and fame through such endeavors, should alarm people.

Catholics, even though it is not human-life, to merely another quantity that we control, exploit and subject to market forces is to forsook our sensibilities toward an important measure of our own being. In every living organism, whether humble bacterium, plant or animal, we encounter a faint glimmer of our own selfhood. Even as our ability to manipulate biological life in the laboratory continues to grow, the impression of life itself remains elusive and beyond our grasp. Living beings, with all their strange and wonderful new discoveries, should observe cease to impress us and inspire us with a certain awe so that even in our bated eagerness to harness their powers, we might avoid reducing life itself to mere commodity or raw material for our biotechnical prowess to conquer.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Lile University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org)

Letter to the Editor

Story shows how softball teams work together for greater good of society

I just read John Shaughnessy’s story “Bigger than the game: Special bond forms between Catholic school, public school on Indianapolis softball diamond,” and thought this story was so powerful that I passed it along to many others.

A co-worker suggested, and I agree, that it should be turned into a movie.

Our media needs to show more about the good that people do than the evil.

God is awesome! Maybe this inspirational story can help promote a positive image of the Church in the media rather than the negative press it has been receiving lately.

Kudos to Roncalli’s and Marshall’s softball teams for working together for the greater good.

Diana Van Skyock

Indianapolis
Los jóvenes adultos están ávidos por aprender más sobre la fe

Young adults are eager to learn more about the faith

La encuesta de febrero sobre los valores de los jóvenes adultos en la parroquia de San Juan Bautista, en el centro de Indianápolis, llevada a cabo por los religiosos de la parroquia, suele indagar sobre valores importantes y puntuales; su atención a la piedad individual y al sector privado, hace que el concepto del absoluto moral y del bien o mal se torne opresor para muchos de nuestros contemporáneos. Esta circunstancia resulta prometedora.

Por el contrario, el hallazgo de que uno de cada cinco jóvenes adultos carismáticos expresaron que su meta de largo plazo en la vida tiene que ver con la espiritualidad y la cercanía con Dios, la asistencia a la Misa dominical, el servicio a la comunidad, etc., son indicios que muestran esa fe, más elevada. De acuerdo con la encuesta, los actos de fe positivos se reconocen como importantes y efectivos. Un 52 por ciento de los jóvenes adultos opinó que la relación sexual fuera del matrimonio es algo incorrecto. Esta es una victoria que debemos celebrar.

De hecho, según los datos de la encuesta, los jóvenes adultos que consideran la fe como parte integral de su vida son los que tienen una visión más positiva de la vida y la sociedad. Esta es una buena noticia, ya que muestra que la fe puede ser una fuerza positiva en nuestra sociedad.

La encuesta también muestra que los jóvenes adultos que practican la fe tienen más probabilidades de ser voluntarios y de contribuir a la sociedad. Esto es importante, ya que muestra que la fe puede ser una fuente de logros y satisfacción personal.

En conclusión, la encuesta muestra que los jóvenes adultos están ávidos por aprender más sobre la fe. Esto es un llamado a las instituciones religiosas y a las comunidades de fe para que se unan y sigan el ejemplo de estos jóvenes adultos que son una fuente de inspiración para todos nosotros.
Guérin Woods Senior Center welcomes visitors for family activities on June 19

Providence Self Sufficiency Ministries (PSSM) invites the public to “A Taste of PSSM” from 1 p.m. to 3 p.m. on June 19 at the Guérin Woods Senior Center in Georgetown.

“We hope people will visit our campus and learn more about our programs,” said Providence Sister Barbara Ann Zeller, president of PSSM, Guérin Inc. and The Meadows of Guérin Inc.

The afternoon will feature refreshments, crafts, music and a puppet show for children. The event is free and open to the public.

Most activities will be at the senior center. Some residents of Guérin Woods and The Meadows apartments will sit on their front porches to greet visitors.

Children living at Providence House will also participate in the activities. Forty-nine senior citizens live in the 22-bedroom apartments at Providence House.

Guérin Woods and 24 one-bedroom apartments at The Meadows. Thirty senior citizens live at The Villas of Guérin Woods, three self-contained homes that provide assisted living and skilled nursing care for seniors in need of services. A fourth villa for senior citizens will open in the fall.

PSSM was established in New Albany in 1994 and moved to the Georgetown location in 2000 when Guérin Inc. built two group homes for Providence House for Children, which provides foster care for abused and neglected children, and six three-bedroom apartments for families reuniting with children in foster care.

PSSM and Guérin Inc. provide services for senior citizens age 62 and older with limited incomes in 2004.

For more information about “A Taste of PSSM,” call Providence Sister JoAnna Valentino at 812-951-2484.

VIPS

William and Marlene (Dundurand) Conn, members of St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 18. The couple was married on June 18, 1960, at St. Philip Neri Church in Indianapolis.

They are the parents of three children: Michele O’Connor, Alan, Andrew James and Michael Conn. They have 12 grandchildren and one great-grandchild.

Joel and Sally (Esselborn) Withem, former members of St. Simon the Apostle Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 18. The couple was married on June 18, 1960, at Sacred Heart Catholic Church in Indianapolis.

They are the parents of three children: Diane Callahan, Kathleen Jontz, Angela and Therese Reckley. They have two grandchildren.

Sisters send alpaca fiber for oil clean-up

Sister Josephine Maureen Freeman packs alpaca fiber that is being donated to help control the oil spill in the Gulf of Mexico. Sister Maureen is the director of the White Violet Center for Eco-Justice, a ministry of the Sisters of Providence of St. Mary of the Woods. About 40 pounds of alpaca shearing is being sent to the Florida warehouse of Matter of Trust, a public charity that operates a “bar for oil spills” program. Animal fibers are used in booms to keep oil from slicks polluting shorelines.

Vocations awareness

Benedictine Sister Mary Beth Maier, a member of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, demonstrates how to craft small gift boxes on May 20 at St. Mary’s of the Holy Cross School in Freakley County during a program that helped students in the New Albany Deanery learn more about vocations to religious life. The students, at fourth grade, are, from left, Trey Crawford, Reece Libs, Jenna Thomas and Casey Coronel.

Events Calendar

June 17-19

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. “International Festival,” Thurs. 5-10 p.m., Fri.-Sat. 5 p.m.-midnight, food, games, rides. Information: 317-291-7014.


St. Rose of Lima Parish, 114 Lancelet Dr., Franklin. “St. Rose Festival,” rides, games, dinners, Thurs. 114 Lancelot Drive, Franklin. St. Rose of Lima Parish, 114 Lancelet Dr., Franklin. “St. Rose Festival,” rides, games, dinners, Thurs. 5-11 p.m., Fri. 5-11 p.m., Sat. 1-11 p.m. Information: 317-738-3929.

June 18

St. Bernadette Parish, 4838 Fletcher Ave., Indianapolis. Yard sale, 8 a.m.-4 p.m. Information: 317-356-5957.

St. Mary Parish, 415 E. Eighth St., New Albany. “Street Dance Weekend,” Fri. 5-10 p.m.-midnight, Sat. 5 p.m.-1 a.m., games, food, music, dance Sat. night with 10 p.m. cover charge. Information: 812-944-0417.

June 19

St. Michael the Archangel Church, 3334 W. 50th St., Indianapolis. HELPERS of God’s Precious Infants, pro-life Mass, Father John Hollowell, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-256-1569 or 800-382-9836, ext. 1569.

June 20

Holy Trinity Parish, Boarding Hall, 902 Holmes Ave., Indianapolis. Eucharie party, 1:30 p.m.-4 p.m. per person. Information: Richmond Catholic Community, 701 N. “A” St., Richmond. Charismatic prayer group, 7 p.m. Information: dicksoncorey@parallex.w.

MKVS, Divine Mercy and Glorious Cross Center, Reville, located on 925 South. 8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on Sunday Third holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m, Father Elmer Burwinkel, celebrant. Information: 812-469-3551.

June 20-July 1

Marian University, 5200 Cold Spring Road, Indianapolis. Advanced Institute for Mathematics and Sciences (AIMS) residential math and science program for students in grades 9-12. Room, two breakfasts and one lunch. The cost is $294 per participant. Information: 317-955-6331 or sunday@marian.edu.

June 23

St. Monica Church, 6113 N. Michigan Road, Indianapolis. Educational presentation, “Mystery of the Shroud of Turin—A Case for Authenticity,” John Iannone, presenter. 6:30–7:30 p.m. Free-wheel offering. Information: 317-255-2193, ext. 5. or stmoncarr@smomcnindy.org.

June 24

Northside Knights of Columbus Hall, 2110 E. 71st St., Indianapolis. Second annual Pro-Life Institute, Jim Sedlak, vice president of American Life League and founder of STOPP International, speaker. 9 a.m.-3:30 p.m., $25 per person, $10 per student. Includes lunch, no charge for clergy and religious. Information: 812-469-3551.

The Legends of Indiana Golf Course, 2555 N. Hurricane Road, Franklin. 2010 Golf Outing, tee times 8 a.m. and 1 p.m. Information: www.usf毡eacipsitals.org/Foundation.

June 26

St. Jude Parish, 5555 McFarland Road, Indianapolis. “Summer Festival,” Fri. and Sat. 5 p.m. closing, food, games, rides. Information: 317-786-4371.

St. Rose of Lima Parish, 114 Lancelet Dr., Franklin. “St. Rose Festival,” rides, games, dinners, Thurs. 5-11 p.m., Fri. 5-11 p.m., Sat. 1-11 p.m. Information: 317-738-3929.

June 27


St. Maurice Parish, Decatur County, I-74, St. Maurice call them north four miles. Parish picnic, roast beef and chicken dinners, mock turtle soup, games, country store. 10:30 a.m.-3:30 p.m. Information: 317-663-4754.

June 30


Bill Paradise writes book about how to nurture a relationship with God

Staff members of The Criterion were recently honored for excellence in journalism by two organizations. The recognition included awards from the Catholic Press Association and the Society for the Propagation of the Faith.

Assistant editor John Shaughnessy was recognized as a 2009 Archbishop Edward T. O’Meara Award winner for outstanding work in mission coverage. He won first place in the Society for the Propagation of the Faith’s “Interviews with Missionaries” category for a feature about Father John Hollowell, Indianapolis resident Jenny Knapp. The story, “A celebration of life: Turning 21, college student discovers herself and her place in the world,” focused on the then-University of Notre Dame student’s mission work in Uganda.

The awards are named for the late Archbishop O’Meara, who served as the national director for the Society for the Propagation of the Faith from 1966 to 1979, and his predecessor as shepherd of the Archdiocese of Indianapolis from 1979 to 1992. The society is responsible for informing Catholics about the Church’s worldwide mission and advising them of ways they can participate in that mission.

This is the fourth consecutive year that a staff member has been recognized for reporting on mission work, noted Criterion editor Mike Krokoz. “With the history of the awards and their connection to Archbishop O’Meara, we were very happy to once again be recognized by the Society for the Propagation of the Faith,” he said.

The CPA awards that staff members won for material published in 2009 include:

• First place—Best Newspaper Web Site Within a Diocesan or Archdiocesan Web Site, Brandon Evans, Web master, www.archindy.org/criterion/

“The Web site has a lot of information on the main page, but is laid out well and easily navigable,” judges wrote. “The layout is interesting and the graphics are minimal and not distracting…”

Great Web Site—

• Second place—Best News Writing, local or regional event, assistant editor John Shaughnessy, for “A Question of Life and Death: Church admits death penalty issues as another death-row execution nears.”

“A compelling and well-done package of stories showing how death penalty cases have had a profound impact on the lives of three Indiana Catholics,” judges wrote.

• Second place—Best Personality Profile, assistant editor John Shaughnessy, for “Father John Hollowell: For ‘Part of the Team: Teenager’s approach to life creates magical bond connecting his family, his faith and teammates.’”

“Effective extended lead that keeps the readers’ attention,” judges wrote. “The story shares the emotion without being emotional. Nice ending.”

• Third place, Best Reporting on a Feature about something, college student adjusting to life on campus, Knapp, for “The Propagation of the Faith’s "Missionaries" category. Knapp is a graduate of St. Thomas Aquinas Parish in Indianapolis. The 256-page book includes tools, suggestions and personal reflection opportunities to help people grow closer to God. Paradise’s own spiritual development turned out to be a great adventure ever since,” he said.

While the book’s approach is geared to people of all faiths, Paradise believes that it can meet a particular need within the Catholic Church.

“Our human reality is this: If we want a life of purpose, meaning and significance, we have no choice but to seek God and relate to him,” Paradise writes. “We can chase all the false gods we want—money, power, pleasure, success—acceptance. But we will never find true, lasting satisfaction and meaning away from God.”

“I really need you to do ask God to come into your life and start talking with him. If you are sincere and make the effort, God will respond.”

The 256-page book includes tools, suggestions and personal reflection opportunities to help people grow closer to God. Paradise’s own spiritual development started when he accepted a friend’s invitation to join a small, faith-sharing group of men.

“I took a chance, showed up and the whole experience of relating to God has turned out to be a great adventure ever since,” he said.

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“Expect it to become thoroughly enjoyable,” he writes. “Through daily, personal contact, you are becoming friends with God. You are confiding in him. You are seeking his help in the everyday affairs of your life. You are putting your trust in him.

“… The author is able to show that a staff member has been recognized for their excellence in journalism and dedication to the evangelizing mission of the Church,” Otolski said.
Serra Club vocations essay

John Kelley inspired faith and nurtured many vocations

(Executive's note: Following is the first in a series featuring the winners of the 2010 Indianapolis Serra Club Vocations Essay Contest.)

By Kevin Zander

Spurred to The Criterion

The John D. Kelley Serra Club Essay Contest has an extremely personal meaning to me, both because of my previous competition in the essay contest and because of my family's long-standing friendship with Mr. Kelley.

For these reasons, and the respect that I have for both the contest and the Serra Club, I have decided for my last submission to this contest to reverse the contest question and focus instead on how Mr. Kelley—as a layman—fostered vocations to the priestly and religious life.

Mr. Kelley inspired such vocations in many young men and women throughout his years with the Serra Club. His primary method of doing so was through his intense dedication to his family and to his faith.

Mr. Kelley was known within the Indianapolis community as a disciple of Christ and a man of prayer with a strong dedication to the Blessed Virgin Mary. His incredible devotions proved to many young men and women that faith in Christ brings a peace and happiness found nowhere else.

Mr. Kelley was an extraordinary Catholic layman—husband, father and friend—who recognized the extraordinary call of a priesthood and religious life.

That man was John Kelley, who died of lung cancer in August 2009 at the age of 57, although he had never smoked during his entire life.

Kelley was the quiet but strong force behind the Serra Club's vocations essay contest for nearly 30 years.

The young man who wrote the essay was Kevin Zander, a senior at Bishop Chatard High School in Indianapolis, who, along with his family, was a longtime friend of Kelley.

Kevin was a three-time winner of the essay contest. He was especially pleased that the Serra Club of Indianapolis decided last fall to re-name it the John D. Kelley Serra Club Essay Contest.

"That's an amazing thing," said Kevin, a member of St. Luke the Evangelist Parish in Indianapolis. "I was talking about it with my parents, about how special it was to know that the Serra Club recognized how much he loved the contest and how everyone will now remember him for that work."

One of his parents, Jean Zander, knew Kelley before he married his wife, Lisa, in 1982. At that time, Jean saw how clearly Kelley knew what his own vocation was in life.

"John and I were both single at the same time," Jean said. "We ran in the same crowd. I remember when he came home [from a trip] and said, 'I just met the woman that I'm going to marry,' and it was Lisa."

It wasn't long after meeting Lisa that John proposed to her. But before that happened, she made a trip from her home in Wisconsin to Indianapolis to visit her future husband.

She soon learned how important the Serra Club and its mission was to John.

"He said, 'You've got to come to the priest's dinner. I'm organizing it. We support them. We give them encouragement. They so deserve it. They so deserve to have our backing.'" Lisa said. "I came to it and he was just so excited about this event."

"Of course, I knew from the beginning his dedication and love for the Church. This, though, kind of sealed it. It was so exciting."

Lisa was present for another meeting of the Serra Club earlier this year to hand out plaques to all of the winners of the essay contest named in honor of her late husband. The banquet took place on April 12 at the hall of the Knights of Columbus, Msgr. Downey Council #:3660 in Indianapolis.

"I was just absolutely thrilled [to be asked]," Lisa said at the banquet. "But I also know how much it meant to him to have this contest, how much it meant to him that it was going out to all of the schools, and kids were going to think about vocations and ponder what religious people in their lives have meant to them."

In addition to helping youths across the archdiocese value the faith and priestly and religious vocations, John also did this for his own children, including his now 26-year-old son, Danny.

"He believed that you simply could not be a passive member of the Church," said Danny. "We have to be defenders of the Church. And what better way to do that, what's more integral to the Church, than ensuring that there's clergy for it."

Danny is a member of Immaculate Heart of Mary Parish in Indianapolis, the parish in which his parents raised him and his siblings.

Although Kelley was strong in defending the faith and fervent in fostering vocations, he did these tasks quietly and humbly to such a degree that Lisa thinks he would be flabbergasted that the essay contest is now named after him.

"John was very humble," said Carl McClelland, a friend of John and fellow Serra Club member. "I can picture John up in heaven just shaking his head. If he was here, there wouldn't be a recognition [of him]. That's how John was."

McClelland, a longtime member of Immaculate Heart of Mary Parish, knew John for more than 30 years. He now oversees the essay contest in his friend's place.

"One thing that I can do for John that I know that he was passionate about," McClelland said. "Although a humble man, John wasn't afraid to show his love for the faith and vocations to others, especially youths."

"I actually got to witness how he loved the Serra Club and how he liked the essay contest," Kevin said. "The first time that I won it, he talked to me about how it was so important to him and what it meant to the Serra Club to have such essays."

According to Lisa, that strong faith never wavered after he was diagnosed with cancer in December 2008.

"John just accepted it," she said. "He never wavered in his faith. He said, 'Lisa, maybe I can do more in heaven for vocations and for the Church than I could do here on Earth."

"That's really what he said to me and that's how he felt. Never once did he complain about what was happening to him."

Perhaps what John might be doing in heaven is praying for more lay people to promote vocations as he did.

"People have a lot of responsibility in encouraging vocations," Lisa said. "And he really thought parents had a lot of responsibility in promoting vocations."

(To learn more about the Serra Club of Indianapolis, log on to www.serraindy.org.)

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Our Lady of Fatima Retreat House 5553 E. 56th Street Indianapolis, IN 46226 (317) 545-7681 www.archindy.org/fatima

KELLEY continued from page 1

priesthood and religious life.

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(To learn more about the Serra Club of Indianapolis, log on to www.serraindy.org.)
By Mary Ann Wyand

NORTH VERNON—The international Year for Priests observance designated by Pope Benedict XVI has been a wonderful opportunity for the universal Church to express thanks for God’s gift of the priesthood, Father Eric Johnson told Seymour Deaney Catholics during a Clergy Appreciation Dinner on June 8 at St. Mary Parish in Jennings County.

“Pope Benedict invited us to celebrate this Year for Priests to give priests throughout the world an opportunity for renewal—new life spiritually and renewal of their ministry,” Father Johnson said. “I think it also is an invitation for all of us as a community of faith to reflect with gratitude on what a precious gift the priesthood has been to us as a Church.”

The archdiocesan director of vocations said Catholics benefit in countless ways from the generosity of the men that serve God and God’s people as priests.

“Gratitude sits at the very heart of who we are and what we are called to as a community of faith,” he said. “I think it is good for us to step back periodically and remember with gratitude that great gift which is given to us by those [priests] that offer their lives generously, that have shown us a little bit more of God, that have helped us to grow a little bit more deeply in what it is that God is calling each and every one of us to do.

“Every person is called to know, love and serve God, Father Johnson said, “with everything that we have, with all that we are, with all that we’re invited to be.”

People are also “called to know and love and serve that presence of God in our neighbors,” he said. “Every one of us is called to that same fundamental vocation of love and service.”

Father Johnson, who also serves as the sacramental minister of St. Agnes Parish in Nashville, was the keynote speaker for the Seymour Deaney’s second Clergy Appreciation Dinner sponsored by the Knights of Columbus in recent years.

“An important part of living out the Christian life is striving to understand God’s will in our day-to-day life,” he said. “And upon discovering that, we are called to live that out with everything that we have—with joy, with thanksgiving, with excitement, with passion and with conviction.”

Vocations are ways of living out our fundamental call to love and service, Father Johnson said, whether we are called by God to the priesthood, religious life, marriage or consecrated single life.

Catholic priests.

But, the pope said, the scandal should make priests grow “in gratitude for God’s gift, a gift concealed in ‘earthen vessels’ which, ever anew, even amid human weakness, makes his love concretely present in this world.”

“Let us look upon all that happened as a summons to purification,” the pope said. He then led the priests in the solemn renewal of their priestly promises to be faithful ministers of Christ, working not for their own interests, but for the good of all men and women.

Father Paul Daly, the pastor of St. Joseph Parish in Heywood, England, said, “I think the pope was spot on” in saying the Year for Priests was about thanksgiving and renewal, not shouting the glories of the priesthood.

“It wasn’t a triumphalistic celebration, but was calm and reflective,” he said.

“With the pope as the Mass to apologize for abuse, Father Daly said, “He says and continues to say from the heart that he is shocked and sorry. The pope would have been pillored if he hadn’t said anything, but he also needed to apologize for the past and renew the Church’s commitment to making the Church safe for children.”

In his homily, the pope said, “God wants us, as priests in one tiny moment of history, to share his concern about people.”

Called to be shepherds, imitating Christ the Good Shepherd, the pope said, “We are not fumbling in the dark. We are not fumbling in the desert of our loneliness,” they prayed. “Let it cause the sun to shine on our darkness; let it restore calm after the tempest so that all mankind shall see the salvation of the Lord.”

Seymour Deaney Catholics honor priests and deacons

This prayer card honoring St. John Vianney, the Cure of Ars and patron saint of priests, was given to priests and deacons attending the Seymour Deaney’s Clergy Appreciation Dinner on June 8 at St. Mary Parish in North Vernon.

Father Eric Johnson, right, the archdiocesan director of vocations, and Msgr. Frederick Easton, vicar judicial of the archdiocesan Metropolitan Tribunal, enjoy a joke shared by retired Father Joseph Sheets during the Seymour Deaney’s Clergy Appreciation Dinner on June 8 at St. Mary Parish in North Vernon. Father Johnson was the keynote speaker for the dinner sponsored by the Knights of Columbus to honor priests and deacons.

The priest, through his life and his ministry, shows us a little bit of what God looks like,” he said, “and helps us to understand and to believe a little bit more strongly in the presence of God among us. The priest, in very many ways, makes Christ’s presence tangible—something we can see, something that is personal and something that has meaning.”

It’s not surprising that many Catholic children ask their parents if the priest is Jesus or God, Father Johnson said, because the priest is a visible sign and sacramental symbol of God in the world.

Priests make Christ’s presence visible to people, he said, in very unique and special ways in daily life.

“That is certainly true in the sacraments,” Father Johnson said. “We see that particularly in the Eucharist as the priest calls the Church together to become one body and one spirit, as the priest prays Christ’s own words over bread and wine, as the priest calls the community of faith to bring all of their lives and their sacrifices and offer them up with the sacrifice of Christ. We see that in the sacrament of reconciliation as the priest says to us, ‘I absolve you of your sins.’ We see that in the anointing of the sick, and we see that in baptism.”

Priests are called to be God’s presence to people during very joyful times as well as very painful times, he said. “The priest is called to be there to remind us that Christ continues to pour out his love upon us.”

The Year for Priests coincided with the 150th anniversary of the death of St. John Vianney, the patron saint of parish priests. During the liturgy, Pope Benedict used a chalice that belonged to the saint and was brought to Rome from his former parish in Ars, France.

In his homily, the pope told the priests that it is impossible for them not to rejoice that God has given them the gift of being able “to set God’s table for men and women, to give them his body and his blood, to offer them the precious gift of his very presence.”

At the end of the Mass, Pope Benedict knelt before an icon of Mary and led the priests in consecrating themselves to her “maternal heart in order to carry out faithfully the Father’s will.”

Asking her intervention in calling forth the Holy Spirit to transform them, they prayed that the Church would be “renewed by priests who are holy.”

“The priest is not imputed with something, but he is a priest because the Church illumines him,” he said.

Continuing the work of the Good Shepherd, the pope said, “The Church, too, must use the shepherd’s rod, the rod with which he protects the faith against those who falsify it, against currents which lead the flock astray.”

The “rod and the staff” help the Church exercise its love for people and for their true good, he said.

“Today, we can see that it has nothing to do with love when conduct unworthy of the priesthood life is tolerated,” he said. “Nor does it have to do with love if heresy is allowed to spread and the faith [is] twisted and chipped away as if it were something that we ourselves had invented,” the pope said.

The criterion for priests is that they be able “to set God’s table for men and women, to give them his body and his blood, to offer them the precious gift of his very presence.”

Catholic priests.

But, the pope said, the scandal should make priests grow “in gratitude for God’s gift, a gift concealed in ‘earthen vessels’ which, ever anew, even amid human weakness, makes his love concretely present in this world.”

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The priests and bishops, who turned St. Peter’s Square into a sea of white albs and stoles, were well aware of the scandal and of the shadow of doubt cast over the
Webinar explores ways the Church can respond to mentally ill young people

WASHINGTON (CNS)—The best way Church ministry leaders can help a young person struggling with mental illness is not to try to save them, but to work to put them in a position where they can save themselves, said panelists at a June 10 Webinar sponsored by the National Catholic Partnership on Disability.

Lance Johnson, a recent college graduate from Seattle who has been diagnosed with bipolar disorder, and Robert McCarty, executive director of the National Federation for Catholic Youth Ministry in Washington, agreed that empowerment and communication are key in helping young people with mental illness find their way in life.

“The bottom-line resource is the relationship you have formed with this young person,” said McCarty, urging those who work with youths to practice “the ministry of wasting time” and to cultivate “the skill of creative loading.”

Only that way will youth leaders find “opportunities to pick up what’s really going on in a young person’s life,” he said.

Moderated by Paul Myers, director of the University Health Center at the University of Portland, Portland, Ore., the Webinar drew participants from more than 200 sites around the United States.

The interactive nature of the Webinar allowed participants to report back to the organizers on their own experiences in dealing with youths and young adults experiencing problems that might be related to mental illness.

“More than 80 percent of the participants said they knew someone who had contemplated suicide,” said Myers, urging those who admitted to cutting himself or herself, delinquency, eating disorders or early pregnancy.

In middle school and high school, the thing that kids are most worried about is being different,” she added, saying that the onset of a mental illness “can lead very quickly to some destructive coping mechanisms.”

Johnson, who recently graduated with a degree in creative writing and English from the Jesuit-run University of Seattle, said she joined in the Webinar to “let people know that people with a mental illness can move forward and be stable.”

“She described herself as an “extreme perfectionist” in high school who became “extremely suicidal” in college, but had been stable for the past three or four years.

The hour-long session offered an overview of the most common forms of mental illness, the symptoms of various disorders and the different life issues that can bring on a crisis.

But all three speakers stressed the importance of not making a premature diagnosis and of seeking a professional evaluation of the young person in order to be sure that the behaviors exhibited are not just part of what Myers called “normal adolescent angst.”

“A label can cause a lot of emotional distress,” said Johnson.

McCarty said the principles of a caring response by Church ministry leaders could be summarized by the acronym ROCK—resource offering compassion and knowledge.

“ROCKs need to listen twice as much as they talk,” he said. “They need to express and receive honest emotion, but most importantly they need to extend realistic hope in the midst of crisis.”

The message to young people with a mental issue should be “healing can happen and I will walk with you through the healing process,” McCarty said.

Myers said Church ministry workers need to walk a fine line between offering confidentiality to the young person and “reserving the right to call someone else” if necessary to protect the young person’s well-being.

Ninety-two percent of the participants in Webinar said in response to a question that they had referred a youth to a mental health professional.

McCarty urged parish youth leaders to prepare themselves for that possibility by investigating resources available in their communities before they are needed.

In addition to the National Catholic Partnership on Disability, sponsors and funders of the Webinar included the National Federation for Catholic Youth Ministry, National Conference for Catechetical Leadership, National Catholic Young Adult Ministry Association, the Capuchin Province of St. Joseph, Our Sunday Visitor Institute and the Warren P. Powers Charitable Foundation.

Related links:
Music can become prayer,’ says Pope Benedict XVI

By Fr. Thomas Thompson, S.M.

On Nov. 21, 2009, Pope Benedict XVI met in the Sistine Chapel with some 250 artists—poets, writers, musicians, painters, sculptors and architects—to mark the 10th anniversary of Pope John Paul II’s “Letter to Artists.” In that letter, Pope John Paul wrote about religious experience and artistic creativity, and about the artist’s gift to translate what is ineffable into “epiphanies of beauty.”

The Church, he said, needs artists. Pope Benedict previously wrote that “the mystery of infinite beauty” in music allows creation to “awaken the perception of the one who hears it to a realization that hereafter heaven will never be the same. Adam, God’s face so intense in his loving gaze, that we realize that hereafter heaven will never be the same.”

Music, the pope has said, has a bonding dimension. “I am convinced that music really is the universal language of beauty that can bring together all people of good will on Earth, and get them to lift their gaze on high and open themselves to the absolute good and beauty whose ultimate source is God himself.”

Early Christian hymns are embedded in the texts of the New Testament. St. Augustine wrote that the singing at St. Ambrose’s Cathedral in Milan, Italy, contributed to his conversion:

“Here I shut in the pleasant sound of hymns and canticles sung by the impassioned voices of your Church. Their voices poured into my ears and dissolved truth in my heart, and a feeling of devotion welled up from it; my tears flowed.”

Later, Augustine would say, “Love is the source of song.”

St. Ambrose adapted the rules of classical poetry to produce simple and dignified hymns which endured for centuries. The medieval Church had numerous compositions with simple poetic structure; the most notable was the sequence for major feasts.

After the Reformation, the congregational hymn became the hallmark of Protestantism, especially in Germany and then in England. Nineteenth-century English converts to Catholicism knew the value of hymns. Oratorian Father Frederic Faber wrote, “There is scarcely anything which takes so strong a hold upon people as religion in meter, hymns or poems on doctrinal subjects. .. Less than moderate literary excellence, a very tame versification, indeed often simply recurrence of a rhyme is sufficient; the spell seems to lie in that.”

Father Faber’s hymns—for example, “Jesus, My Lord, My God, My All,” “O Pursuit of Creatures” and “Faith of Our Fathers”—have been sung for more than a century.

Music therapists can testify that hymns are impressed deeply in the psyche and retained after much else fades away. Pope Paul VI spoke of the value of congregational singing: “Without sacred song, can a parish community be alive, possess a full, beautiful, ecclesial and baptismal life? The pastoral issue is not just to bring about singing on the part of a small group, the schola of musicians, but of the great mass of people—children, all the women, all the men. .. “We hope for a new flourishing of songs for the people. .. They have the power to give to our prayer the charism not just of music, but also of poetry, of the enthusiasm that should accompany the expression of prayer and make it sing.”

(Marianist Father Thomas Thompson is director of the Marian Library at the University of Dayton in Dayton, Ohio.)

Sacred art can illuminate the relationship of God and humanity

By Stephen Steinbeiser

In the 1998 Oscar-winning film Life is Beautiful, Italian actor and director Roberto Benigni shows how a loving father playfully misdirects and distracts his little boy in order to hide and protect him from the horrors of life in a Nazi concentration camp.

Even at the risk of being caught by Nazi guards or turned in by fellow prisoners, the father gives his son a few fleeting moments of security, humor and genuine joy.

God risks nothing less in creating us and giving us infinity more—the capacity to choose and create with the magnificence of creation all around us. But unlike the father in the film, our heavenly Father creates an eternal timeline through which we participate in the divine life of justice, peace, mercy, beauty and love.

Nothing expresses this spiritual vision better than Michelangelo’s fresco that crowns the Sistine Chapel, “The Creation of Adam.” In it, God seems to be emerging from a heavenly porthole surrounded by his angels and purposefully reaching out across all time and space to create the first human being.

The angels seem to be protecting their beloved Creator. It is almost as if they are holding onto him by his divine garments, lest the Father leave heaven altogether.

The Creator’s energy is so dynamically directed toward Adam, God’s face so intense in his loving gaze, that we realize that hereafter heaven will never be the same.

After this great moment of creation, God has pledged a part of his own divinity to be embodied on Earth. Every human that walks the Earth’s garden will be a small porthole revealing a tiny fraction of the Father’s face.

Described as the most reproduced piece of art in the Western world, the tiny space between the finger of God and the finger of Adam is like a divine synapse expressing a timeless place of possibility—a divine current of energy that has the power to mix heaven with Earth.

The fingers need not even touch! Things “visible and invisible” come into being when divine energy touches human existence.

Like every great work of art, every authentic image of beauty in film, photo, painting, drawing, song, symphony and sound can lead us beyond the limitations of human experience to “what eye has not seen, and ear has not heard” (1 Cor 2:9).

The work of the authentic artist confirms the simplicity of receiving life as a gift, just as Mary received the fullness of the Spirit’s gift and the world received the Redeemer in utter simplicity.

The authentic artist, like Michelangelo, illuminates and expands the truth of human experience, teaching without ever being didactic. And in this simplicity and strength is found the story to be told. The story of human creatures that will at last make the choice to recognize themselves as temples of the Holy Spirit who made them and beautiful works of art, the beloved of God.

(Stephen Steinbeiser is the director of liturgy with the Spiritan Campus Ministry at Duquesne University in Pittsburgh.)
Shirley Vogler Meister
From the Editor Emeritus/kingdom that Jesus was initiating by disciples this time, but the meaning seems and produces a blade, then an ear, and then compared to the growing seed. After the kingdom has expanded to include the entire world.

The next parable isn’t about seeds, but it takes the same message about what a woman mixed with wheat to make bread expand.

Thus, God redeems us, heals us and reconciles and tells the prophet he is sorry for kicking his brother.

As an old man, he kneels alone in the peaceful property helped my recovery.

In forgiving others, we discover pure joy. Losing his temper.

We contemplate the fact that God seems to allow sometimes. He offers us forgiveness, not because he wants us to suffer, but to teach us to forgive others as he forgives us. We do well to remember that God can use hurtful people to redirect our gaze away from and toward him so that we may learn forgiveness and reconciliation.

We remember that our true family consists of other believers as Jesus taught. This is why we are healing and counsel from fellow believers.

Finally, we meditate on the fact that Jesus forgives his enemies as he hung on the cross and cried. “Father, forgive them, for they know not what they do” (Lk 23:34). We know we are successfully forgiving someone when we unlash our anger and bitterness. Joy returns to our lives.

We take a deep breath, release the offender to God’s care, then enjoy peace and thanksgiving.

Countless are we receiving God’s grace to forgive someone when we feel ourselves moving “from resentment to gratitude,” as H. Nouwen said.

Recently, my father had a birthday party surrounded by his large family. With the help of his grandchildren, he unwrapped a long red stick.

“I just what I wanted,” he exclaimed, “a backscratcher!”

His little granddaughter shouted, “Let me do it to you and she scratched his back. Then she said, “Somebody scratch my back.” A grandsoned them and everyone spontaneously jumped up to join the others.

A little formed with everyone laughing and scratching the back of the person in front. The party circulated around the room, knocking into lamps and shaking songs with delight. Even the dogs joined in, barking and wagging their tails.

Thus, the story gives us a glimpse of the way God originally intended life on Earth.

We find healing when we allow others to scratch our back, and we scratch theirs. We relax and see the world anew with loving eyes. Our cups are filled to overflowing with delight.

We know forgiveness is complete when we feel tongues in trees, books in the running streams, sermons in stones, and good in everything,” as Shakespeare said.

When we forgive others, we experience divine healing. We will praise God’s name in song and glorify him with thanksgiving” (Ps 69:30).

Rick Herrmann is a syndicated columnist and author of The Spirit Set Me Free. He is currently working on a screenplay for an original film. His e-mail address is rherrmann@syglenet.net.
Twelfth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 20, 2010

- Zechariah 12:10-11, 13:1
- Galatians 3:26-29

This year, Father’s Day is observed on June 20 in the United States.

The national observance was first envisioned by a woman while attending services at an Episcopal church on Mother’s Day in May 1909 in Spokane, Wash. She thought similar recognition was due to fathers so eventually this day came to be observed in June. Rare would be the parish liturgy that fails to note Father’s Day, but the Liturgy of the Word was composed for the entire world and not for many people who do not observe American holidays.

So the readings are not strictly for Father’s Day, but they coincidentally—or providentially—have a theme that is not far removed from what we venerate in good fatherhood.

The first reading is from the Book of Zechariah.

Born in Babylon during the Captivity in the sixth century B.C., Zechariah was a member of the priestly caste. He began to prophesy as a young man.

The first reading was from Zechariah. Born when Jews were held in captivity in a foreign, hostile environment, Zechariah benefited from being in the generation that was released from this captivity and was able to return to the Jewish homeland.

He and his contemporaries never saw this release as the result of mere luck or coincidence. Rather, in their minds, God had rescued them.

Galatians obliquely refers to God’s love, love sent Jesus to humanity. In Jesus, humans can become nothing less than heirs to eternal peace. In Jesus, humans become brothers and sisters of the Son of God—with God’s Father in a most special sense.


As spoken by Peter, the Lord is the Messiah, He frees us from our sin. God loves us in a perfect, loving, forgiving and providing Father. However, God’s love does not drag us away from ourselves. We must turn to God with true conviction. We must even carry the cross on occasion.

Carrying the cross is a struggle. Nevertheless, our loving Father assists us with the divine help of Jesus, and our loving Father awaits us with everlasting life at the end of our earthly struggle.

Reflection

In the United States, we celebrate Father’s Day this weekend. The readings provide an idea of the goodness to us of God, the eternal Father.

The first reading was from Zechariah. Born when Jews were held in captivity in a foreign, hostile environment, Zechariah benefited from being in the generation that was released from this captivity and was able to return to the Jewish homeland.

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The prayer to the Holy Spirit says: “Send forth your spirit, and they shall be created. And you shall renew the face of the earth.” Who or what are the “they” in the prayer? (Arkansas)

As the word “they” occurs in Scripture, it refers to all of God’s creatures. Psalm 104, from which these words are taken, describes God’s providential care for all creation, including animals and human beings.

Some sleep at night, some during the day, but God wakes them, sends his spirit into them, gives them the food they need, and the Earth is renewed.

The writer of the psalm centuries before Christ had no idea of the Holy Trinity, the three divine Persons whom Christians worship.

As it does with many other Old Testament references, however, the Church discerns in the passage an additional meaning.

In this case, it beautifully applies the psalmist’s thoughts to the Holy Spirit, whose actions in the hearts of men and women echo in a more spiritual and sublime way the divine actions described in the psalm.

Similar enlargements of meaning are common in Catholic liturgy and prayer.

In the book of Genesis, for example, Joseph, son of Jacob, is placed in charge of all the food in Egypt in a time of famine. Pharaoh instructs the people to “go to Joseph and do whatever he tells you” (Gen 41:55).

On the feast of St. Joseph and in other devotions seeking his prayers, the Church applies this idea and these words to the faithful: “Go to Joseph and ask his intercession with Jesus and the heavenly Father.

At Mass, the bread and wine become the living Christ.

Why do eucharistic ministers say “the body of Christ” when ministering the host and “the blood of Christ” when ministering the cup?

Why not just say “the body and blood of Christ”?

The present practice can imply that the bread is the body only and the wine is the blood only. (Wisconsin)

By far, most Catholics are sufficiently well-founded in their eucharistic faith not to be confused by these words.

The way they readily accept the host and the cup, separately or together, as the body and blood of the Lord is proof enough of their faith.

For at least the first 12 centuries of Christianity, people regularly received Communion under both species of bread and wine. It was assumed to be a response to our Lord’s command to eat his flesh and drink his blood.

For reasons too complex to discuss here, Communion under the appearance of bread alone became common.

Some leaders of the Reformation then contended that this restricted form of Communion was invalid since Jesus said we must eat his body and drink his blood.

In response, Catholic authorities discouraged, even forbade, Communion with both forms to emphasize that Christ is wholly present under each species—bread and wine.

The Second Vatican Council restored the option of the practice of Communion under two species, noting among other things that Communion with both bread and wine better reflects Catholic eucharistic theology and spirituality.

The “one bread and one cup” we share form us into and declare that we are the body of Christ.

The U.S. bishops’ Committee on the Liturgy (BCL) explains this as the reason why ministers of the Eucharist say simply “the body of Christ” and “the blood of Christ” (The Body of Christ, BCL, 1977, page 2).

The seemingly trivial difference is significant.

As St. Augustine noted, we believe that what we receive in Communion we ourselves are— the body of Christ, a belief we proclaim when we say our “Amen.”

In giving the Eucharist, Jesus said “This is my body given for you and my blood shed for you” (1 Cor 11:24-25).

The words of the eucharistic ministers before Communion reflect that truth.

(An article in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father Dietzen, Box 3315, Spokane, WA 99221. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com)


HUBER, Robert L., 83. St. Lawrence, Lawrenceburg, June 8. Husband of Rosemary Huber. Father of Monica Murray, Anna Seymour and Gregory Huber. Father of four.

JOHNSON, Curtis L., 22. Immaculate Conception, Millhousen, June 1. Son of Archie and Veronica (Brancamp) Johnson. Brother of Michelle and Jordan Johnson.


Franciscan Sister Rosita Purler was a teacher and principal

Franciscan Sister Rosita Purler, a member of the congregation of the Sisters of the Third Order of St. Francis in Oldenburg, died on June 2 at St. Clare Hall, the sisters’ health care facility at the motherhouse, in Oldenburg. She was 93. The Mass of Christian Burial was celebrated on June 4 at the Church of the Immaculate Conception in Oldenburg. Burial followed at the sisters’ cemetery.

The former Irene Anna Purler was born on Dec. 18, 1916, in Old Monroe, Mo. She entered the Oldenburg Franciscan community on June 10, 1931, and professed her final vows on July 2, 1938. Sister Rosita served as a teacher and principal at Catholic grade schools and as a superior for her order during 56 years of ministry.

In the archdiocese, she taught at the former St. Frances de Sales School in Indianapolis for 16 years, Little Flower School in Indianapolis for six years and St. Louis School in Batesville for seven years.

In 1974, Sister Rosita was elected the assistant provincial mother of the Oldenburg Franciscans by her sisters, and served two years in this leadership position.

In 1982, she returned to her educational ministry and served as a teacher and principal at Catholic schools in Ohio and Missouri.

In 2004, Sister Rosita retired to the motherhouse, where she lived at St. Clare Hall. Surviving are a sister, Norma Butkus of Lake St. Louis, Mo., and several nieces and nephews. Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036.
ARZOBISPO

I recently had the chance to visit the center of our diocese, Saint Joseph’s College, and I was struck by its beauty and importance. The chapel at Saint Joseph’s College, built in 1910, has two 130-foot towers that can be seen for miles across the landscape.

The college is working with architect Andrew Guljas, diocesan facilities manager, to solicit information from architectural firms experienced in church restoration. The Missionaries of the Precious Blood, the founders and sponsors of the college, will be involved in deciding what to do and when the work will begin.

The college is celebrating its centennial this year, and the college plans to work on the chapel throughout the year. The college is also planning a capital campaign to raise funds for the chapel.

For more information, please contact the college at 219-363-2000 or visit their website at www.stjosephcollege.edu.

Bishop Kevin C. Rhoades of the Fort Wayne-South Bend Diocese chats with Danny Forrest, center, and John Peepers before a Memorial Day gathering at South Bend's Center for the Homeless.

I wanted to be here tonight because I think this is an extremely important event. I’m just glad to be part of the Church, said Bishop Rhoades. “Not only financially, which we do support, but also spiritually, through our prayers and our outreach. I’m just glad to be a part of people who are here to provide service, to help people who, for whatever reason, might be down and out. We’ve all had times like that in our lives, where we experience some troubles and challenges. Sometimes we need someone who’s going to be there for us...providing us a place or whatever kind of support we need.”

Bishop Rhoades had the attention of everyone in the room, chatting with Danny Forrest, center, and John Peepers before a Memorial Day gathering at South Bend’s Center for the Homeless.

I’m just so proud of people who are here to provide outreach. I’m just so proud of everyone who’s going to keep everyone there in his prayers.

(For these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of today’s Catholic at www.todayscatholicnews.org.)

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Moments before the first graduation at Providence Cristo Rey High School in Indianapolis. At 15, Jude started the school year living with a host family he had never met. While Jude seemed to be starting with almost nothing but a dream in those first few days, he mimicked the situation of the school itself when Sister Jeanne was hired as its president in 2005.

At the time, Providence Cristo Rey High School didn’t have a staff, a building or any students. But it did have a commitment from the Sisters of Providence of Saint Mary-of-the-Woods to make the school one of its ministries. And, in Sister Jeanne, it had a leader whose non-stop energy is matched by an undaunted resolve to make a difference in the lives of young people.

In 2007, she and her staff opened the school doors to about 90 freshmen and a small number of sophomore students, including Jude, Simon, Quincy, Angelatoria, Shatera and Janata.

As they walked across the stage on June 9 to receive their diplomas, the six seniors shared the special bond that develops when a small group overcomes odds and earns success. They also shared the triumph of being accepted into college.

“I feel very pleased by that,” Sister Jeanne said. “For me, watching these seniors, particularly over the past few weeks, shows the bond we hope to have at Providence Cristo Rey. I see them latching on to the values we’ve tried to instill in them. They’ve risen up and held on to a steadfast faith.”

The theme of steadfast faith resounded through the Baccalaureate Mass that preceded the graduation ceremony. As the main celebrant of the Mass, Msgr. Joseph F. Schaedel used his homily to instruct the graduates about their approach to the future.

“The Lord says we are light for the world,” said Msgr. Schaedel. “Every single Christian is meant to be a light for the world. We’ve tried to instill in them. They’ve risen up and held on to steadfast faith.”

Msgr. Schaedel and Annette “Mickey” Lentz, the archdiocese’s chancellor and the executive director of Catholic education and faith formation, in 2002. Msgr. Schaedel and Lentz approached the Sisters of Providence about sponsoring a Cristo Rey school.

Still, the evening belonged to the graduates. As the class valedictorian, Shatera thanked everyone who made the dream of Providence Cristo Rey High School a reality. As salutatorian, Jude spoke from the heart about the way the school changed him and his classmates.

Their words were savored by Providence Sister Maureen Fallon, the adviser for this senior class. “We’ve shared so many stories,” she said. “They all have stories of personal hardship, but you don’t see that. They’ve learned to be with their hardships and not be overcome with them. I remember when they came to us as sophomores. I thought how young they looked then, and how mature they are now. I have great admiration for their persistence.”

When her thoughts turned to Jude, she mentioned how it would have been easy for him to return to Maryland after his sophomore year—an offer his parents made to him. But he decided to continue the changes in himself that his parents wanted for him, and that he wanted for himself.

“What holds him together is his faith,” Sister Maureen said. “He’s come to school each morning at 6:30. When you see him down in the cafeteria before school, he’s praying the rosary on his beads.”

It’s one of the many memories of the first graduating class at Providence Cristo Rey High School. Everyone associated with that class will hold onto their own memories of the “six pioneers.”

On the night of their graduation, the seniors also held on to each other, their teachers, their friends and their families. Jude was surrounded by his mother, his father and his four siblings after the ceremony. The joy and the pride flowed.

“It’s been a long journey for him,” Jude’s mother said. “As fate would have it for him, it turned out well. I’m very, very proud of him.”

Jude felt pride, too, especially for the bond of his classmates.

“We’re the first graduating class,” Jude said, who will attend Indiana State University in Terre Haute to become a nurse. “It’s a huge milestone. It shows, with the right people and the proper guidance, anything is possible. Anything is achievable.”

On a night when so many dreams came true, Sister Jeanne often fought back tears through the graduation ceremony. Through tears, she shared one more thought about the members of the school’s first graduating class.

“It’s our founding group of kids who are off to college,” she said. “If it had been easier for them, it would be easier to say goodbye. But they’ve had struggles and they’ve continued to persist. When you see that determination, it’s hard to say goodbye to them.”

(To learn more about Providence Cristo Rey High School in Indianapolis, log on to www.pcrhs.org.)

Rustenburg bishop keeps humor after vuvuzelas keep him up all night

CAPE TOWN, South Africa (CNS)—The sound of vuvuzelas made for a sleepless night for Rustenburg’s bishop as soccer fans watched then celebrated the U.S.-England World Cup game in 40,000-seat Royal Bafokeng Stadium, said there was “an incredible sense of celebration” among local residents and visiting fans, who included U.S. Vice President Joseph Biden.

Rustenburg, a mining town in North West province whose name means “Town of Rest” in Afrikaans, is one of the smallest of nine cities hosting the World Cup.

“It is amazing that sport is able to unite the nation like this, and I hope we can build on this spirit of unity when the final whistle blows,” said Bishop Dowling in a June 13 telephone interview. He laughed about how the sound of thousands of people blowing one-meter-long plastic horns deprived him of sleep.

Vuvuzelas are said to be based on kudu horns and rooted in African history.

Marjolein van der Linden, a信息缺失