Pope appeals for end to ethnic violence in Kyrgyzstan

VATICAN CITY (CNS)—Pope Benedict XVI appealed for an end to ethnic violence in Kyrgyzstan and urged the international community to provide humanitarian aid to the civilian population in the Central Asian country.

The pope’s appeal came after several days of clashes between ethnic Uzbeks and Kyrgyz left hundreds dead and hundreds of thousands displaced.

Addressing pilgrims at the Vatican on June 20, the pope pleaded for an end to the conflict and the re-establishment of peace and security in the country.

“I invite all the ethnic communities of the country to renounce any provocation or violence, and I ask the international community to work so that humanitarian aid can quickly reach the stricken populations,” the pope said.

To the relatives of the victims and to all those suffering in this tragedy, I express my heartfelt closeness and assure you of my prayers,” he said.

A Polish priest ministering in Kyrgyzstan denied reports that local Christians were targeted for religious reasons during recent violence against Uzbek communities but warned that many people were left “fearful and in need” after the fighting.

“This is a political struggle with ethnic ingredients,” said Jesuit Father Krzysztof Korolczuk, who works in Jalal-Abad. “It isn’t aimed in any sense against Christians.

If Uzbek and Kyrgyz Christians have been killed defending their homes, it’s for national reasons, not because of their religious beliefs. Nor have local Muslim religious leaders played any part in the conflict or made anti-Christian statements,” he told Catholic News Service.

The Jesuit spoke as the United Nations reported that 400,000 people were displaced.

The evidence that Bishop Bruté Days is bearing fruit is also seen in its continued growth from year to year.

Fifty-nine junior high and high school-aged boys attended this year. They came from 22 parishes and seven deaneries in the archdiocese starting in the fall at Bishop Simon Bruté College Seminary and other adult volunteers.

The seminary … is for normal guys” said Joseph Cole, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis who are open to the possibility of seeking holiness. Seeing all of the priests really inspired me to want to be one. I think it really helped,” said Timothy DeCrane, a member of the Freshman class at the seminary in August.

“With Bishop Bruté Days, you’re among a number of your peers that are exploring their own call. It really encourages you and brings you deeper into your faith just by seeing the zeal and joy other people have.”

Young men in junior high and high school who are open to the possibility of the priesthood may attend Bishop Bruté Days. It includes daily Mass, confession, eucharistic adoration, devotions such as the rosary, presentations on the faith as well as outdoor activities such as team dodgeball and swimming.

Bishop Bruté Days is organized by the staff and seminarians at Bishop Bruté Seminary and other adult volunteers. Organizations such as the Knights of Columbus and the Serra Club of Indianapolis provided meals at it.

Bishop Bruté Days bears fruit by helping young men be open to the priesthood

By Sean Gallagher

JOHNSON COUNTY—Bishop Bruté Days is starting to bear fruit.

Three of the four young men who are expected to be freshman seminarians for the archdiocese starting in the fall at Bishop Simon Bruté College Seminary in Indianapolis attended the annual vocation’s retreat and camping experience sponsored by the seminary multiple times.

All three served as counselors at the fifth annual Bishop Bruté Days held on June 16-19 at the Future Farmers of America Leadership Center in southern Johnson County.

"It helped me to see that the seminarians are normal guys," said Joseph Cole, a member of St. Vincent de Paul Parish in Bedford, who has attended four Bishop Bruté Days and expects to be a freshman at the seminary and at nearby Marian University this fall.

"The seminary ... is for normal guys seeking holiness. Seeing all of the priests really inspired me to want to be one. I think it really helped," Timothy DeCrane, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, anticipates joining Cole in the freshman class at the seminary in August.

“Our society is so secularized that kids are often fearful about admitting that they have a desire to be a priest," DeCrane said.

"Bishop Bruté Days are also a number of your peers that are exploring their own call. It really encourages you and brings you deeper into your faith just by seeing the zeal and joy other people have." Young men in junior high and high school who are open to the possibility of the priesthood may attend Bishop Bruté Days.

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The evidence that Bishop Bruté Days is bearing fruit is also seen in its continued growth from year to year.

Fifty-nine junior high and high school-aged boys attended this year. They came from 22 parishes and seven deaneries in the archdiocese. Parishes in the Cincinnati Archdiocese and Lafayette Diocese were also represented.

Some of this growth came about through word of mouth. Last year, six youths from St. Teresa Benedicta of the Cross Parish in Brownsville took part in Bishop Bruté Days.

By Sean Gallagher

‘Hope on the horizon’

Brownsburg. Liam is a member of St. Joseph Parish in Shelbyville. Leadership Center in southern Johnson County. Troy is a member of St. Mary Parish in Greensburg. James is a member of St. Malachi Parish in Brownsburg. Liam is a member of St. Joseph Parish in Shelbyville.
PRIESTHOOD

Bishop Bruté Days. Nine participated this year.

One of the newcomers was Joe Bandenburg.

“A bunch of people told me that it was really awesome,” said Joe, who will be a high school freshman in the fall. “I just thought, ‘OK, well I’ll go and see if I want to become a priest.’ It’s really fun.”

The growth is also due in part to priests like Father Thomas Kovatch, pastor of St. Teresa, who openly encourage young men in parishes to consider the priesthood.

“I always tell them that if you’re a young guy, you have to think about if God might be calling you,” said Father Kovatch, who also attended Bishop Bruté Days this year. “It doesn’t mean that you’re going to go to the seminary. But you have to be open to it. So these guys are taking that step. They’re open to it.”

The growth of Bishop Bruté Days is also sustained by the fact that young men like Troy Kunkel keep taking part year after year.

“I love coming back and seeing all of the seminarians and all of my buddies,” said Troy, a member of St. Mary Parish in Greensburg, who will be a high school junior in the fall. “It’s really cool because I get to help them have the same experience that I had,” he said, “and inspire them like I was inspired.”

One of those young men was Tommy Lutz, a 12-year-old member of St. Maximilian Kolbe Parish in Cincinnati, who will be a seventh grader in the fall.

“I thought that this would be a good time to pray and think about the priesthood,” Tommy said. “I want to become a priest, but I’m not sure if God wants me to become a priest. That’s why I’m here—to pray about it.”

At 23, Bishop Bruté Days counselor Matt Tucci is 11 years older than Tommy. He will begin his first year as a seminarian for the archdiocese at Saint Meinrad Seminary and School of Theology in St. Meinrad this fall.

A member of St. Paul Catholic Center in Bloomington, Tucci was impressed with the openness to a priestly vocation in the young men who attended Bishop Bruté Days this year.

“It’s great that kids this young are discerning about whether or not they’re called to a priestly vocation,” Tucci said. “When I was that age, I was totally closed to it. It’s a testament to their communities. It’s a testament to their families. And, of course, it’s a testament to the kids, too, that, at this young age, they’re open to a priestly vocation.

“There’s hope on the horizon.”

(For more information about Bishop Bruté Days and Bishop Simon Bruté College Seminary in Indianapolis, log on to www.archindy.org/bbd)
When Pope Benedict XVI celebrated Mass with some 15,000 priests from 90 countries around the world on June 11 in St. Peter's Square in Rome, bringing the Year for Priests to a close, two priests from the Archdiocese of Indianapolis worshipped with him.

Father Robert Hausladen and Father Robert Robeson made the trip to Italy to represent the Church in central and southern Indiana at the Vatican-sponsored International Meeting of Priests and to renew their priestly life and ministry.

Father Hausladen is the associate pastor of St. Paul, X. Pius and chaplain of Cathedral High School, both in Indianapolis. Father Robeson is the rector of Bishop Simon Bruté College Seminary and provides sacramental assistance in St. Anthony and Holy Trinity parishes, all in Indianapolis.

“It was really incredible,” Father Robeson said. “There were priests there from all over the world. I met priests from every continent practically. The international and universal nature of the event was just amazing.”

The Mass for the priests was the culminating event of a series of spiritual exercises. The two priests then prayed for the priests there, for the two priests looked forward to returning to their principal parishes of the Masses celebrated at the basilica.

There were also periods for eucharistic adoration and confession. Father Hausladen said that, although priests were in the confessional at St. Paul, many of the priests ended up randomly hearing each other's confessions.

“When you're in the confessional, listening to confessions of Vietnamese priests ask me to hear their confessions,” Father Hausladen explained.

Father Hausladen appreciated what Cardinal Meisner had to say about the sins of priests, and the fact that not only in 2006, a growing number of priests go to confession infrequently, thus often leaving priests without spiritual healing.

“I've known [that] and felt a little sad,” Father Hausladen said. “But he put a twist on it. He said there's no more beautiful image of God’s love for us than priests sitting there waiting. It's kind of like the father of the prodigal son waiting for the son to return.”

On the night of June 10, Father Hausladen and Father Robeson joined thousands of priests in St. Peter's Square for a prayer vigil with Pope Benedict.

The pontiff gave a reflection on the priesthood and answered questions about priestly life and ministry from priests around the world.

Unfortunately, the earpieces that English-speaking priests were to wear to receive a translation of what was said during the vigil and Mass in St. Peter’s Square did not work.

Nonetheless, Father Robeson said the pope’s close bond with priests had broadened the language barrier and communications glitch.

“You could sense the warmth and the special love that the Holy Father has for priests,” Father Robeson said.

“He was talking to us really as his sons.”

Concelebrating the Mass in St. Peter’s Square, in which the pope led the priests in renewing their ordination promises, was a moving experience for Father Robeson.

“As I was participating in the Mass, I had this intense gratitude for what the Holy Father had done for me in calling me to the priesthood,” he said. “It was just an extraordinarily grateful feeling.

“I was being with all of those priests and recognizing that these guys all have with me this shared mission to advance the teaching and the mission of Christ was really quite powerful. It was really profound.”

Father Hausladen experienced priestly fraternity that crosses national borders in a special way in the square.

During the Mass, the weather was sunny and hot. Many priests wore hats to keep themselves cool. Father Robeson didn’t have one.

“I was feeling horrible, personally,” he said. “I was about to pass out from heat exhaustion. I don’t think that I would have made it if I weren't for another priest who just came up and gave me his hat.

“Just he handed it to me because he saw that I was bulging and was suffering,” he said. “He gave me the hat and just walked away. At that point one of the men . . . made all of the difference in the world and got me through the Mass.”

As the International Meeting of Priests came to an end, the pope told the priests that they must be the spokespeople of the priesthood to their ministry in central and southern Indiana.

“There’s so much to do. Am I really doing everything that I can do to help? And then I wonder what’s missing. At the same time, there’s this inspiration that I want to do more. I want to use every part of my being to live out my priesthood.”

“I loved being there and being there with all of the priests,” Father Hausladen said. “But I actually missed the Holy Father's experience of celebrating Mass with his congregation. In my mind, it made me appreciate what I may have taken for granted for a little while.”

Father Hausladen traveled to the Grand Canyon in Arizona with 84 students participating in Roncalli High School’s annual Summer Field Studies program.

Shortly before leaving on the trip, he talked about experiencing so close in time the massive man-made beauty in Rome and the massive natural beauty of the Grand Canyon.

“It’s at both ends of the spectrum,” Father Hausladen said. “I don’t know which one I appreciate more, but I’d lean toward nature.”

Also in a short time span, Father Robeson went from concelebrating Mass in St. Peter’s Square with thousands of other priests and the pope to celebrating Mass at Bishop Bruté Days with a few dozen teenage boys, seminarians and chaplains in a small wooden chapel at the Indiana Future Farmers of America Leadership Center in the woods of southern Johnson County.

“The same thing is taking place,” Father Robeson said.

“And that’s pretty amazing.”

The archdiocese of Indianapolis will host their own Archdiocesan priests attend International Meeting of Priests

By Sean Gallagher

The Criterion  Friday, June 25, 2010

Off the cuff: Media faces challenges when tracking pope’s impromptu comments

The pope's reference to the sins of priests as a scandal to the world “is supposed to disappear,” as he said.

In Pope Benedict’s analysis, the world’s problem with celibacy is not really about sexuality, but about the priest’s commitment to the call of a higher power.

He then turned to marriage and developed another rather surprising thesis: that celibacy has more in common with marriage than with the single lifestyle—which, he said, is increasingly fashionable today.

“...But this not getting married is something totally and fundamentally different from celibacy because not getting married is based on the desire to live only for oneself, to reject any definitive bond,” he said.

In short, he said, people who reject marriage in favor of ‘complete autonomy’ are saying ‘no’ to commitment. Celibacy is, a pope Benedict said, ‘a yes’ to God’s plan that is not about ‘not having sex’ but ‘an open heart toward God.’

“Therefore celibacy confirms the ‘yes’ of marriage with its ‘yes’ to the future world,” he said.

Ironically, Pope Benedict said, for while it is not speaking of marriage as ‘the natural form of being man and woman,’ which he said was “the foundation of the great cultural identity of our world.”

“And if this disappears, the root of our culture will be destroyed,” he said.

In the final rant, the pope referred to the priests' sex abuse cases that have been the focus of so much attention in recent months. Some critics have suggested that many priests who have been caught up in the sex abuse scandal may be a contributing factor in the crisis.

The pope turned that idea on its head, saying that ‘celibacy, as the criticisms themselves show, is a great sign of faith, of the presence of God in the world’.

For that very reason, he said, celibacy is a ‘scandal’ in the eyes of many people.

“We know that next to this great scandal, which the world does not want to see, there are also the secondary scandals of our own shortcomings, of our sins, which obscure the true and great scandal, and make people think. ‘But they don’t really live on the foundations of our society.’

“But there is so much fidelity’ the pope added. He then prayed that God would “help us to free ourselves from the secondary scandals.”

Pope Benedict often uses language that is difficult for the mass media to understand and interpret, and here was a good example.

Take the word “scandal.” To the media, it means disgraceful action that damages the reputation of an institution—just as the Church has been damaged by sex abuse by priests.

But in this talk, the pope was using the word in two very different ways. Jesuit Father Federico Lombardi, the Vatican spokesman, further explained the pope’s remarks to Catholic News Service in a lengthy e-mail.

In saying that the strong faith demonstrated in celibacy is a scandal to the world, the pope meant that it was a challenge—in a positive sense—the dominant cultural mentality. Father Lombardi said. For the pope, this is the ‘primary necessity’ of the faith, the spokesman said.

The pope’s reference to the sins of priests as “secondary scandals” was widely quoted and drew criticism from sex abuse victims’ groups. But Father Lombardi said the pope meant the phrase not to imply that priests are sex abuse scandals are unimportant, but to indicate that they have nothing to do with ‘the very nature of the Church, and in fact contradict it.’

In this sense, Father Lombardi said, the pope is speaking of a second order, working against the Church’s primary necessity.

While acts of abuse can be “very serious and very damaging or absolutely terrible, they are of a completely different type because they are opposed to the ‘positive scandal’ of good witness of the faith and of Christian life,” Father Lombardi said.
Welcome the stranger

Arizona's immigration law, due to take effect near the end of July, shows the necessity for the U.S. Congress to pass federal laws that will make it possible for immigrants to live in the United States, or to work here, and do it legally.

Arizona's law requires all law enforcement officers in the state to determine the immigration status of anyone "where reasonable suspicion exists that the person is an alien who is unlawfully present in the United States." It is difficult to see how the law could be considered anything other than anti-Latino. Certainly, Latins see it that way and reports indicate that many Latins who are also U.S. citizens are moving out of Arizona—perhaps exactly what Arizona's legislature intended.

The Obama administration and numerous others have seen the injustice in the law. In June, in Bloomington, Illinois, have urged a boycott of Arizona. Nevertheless, polls report that about 60 percent of Americans support Arizona. Nevertheless, polls report that about 60 percent of Americans support the law. There is evidence that about 60 percent of Americans support the law. Some cities, including numerous others have seen the injustice in the law. Some cities, including New York, have seen the injustice in the law.

There must also be a more realistic number of visas for unskilled laborers and the opportunity for families to enter the United States legally without having to wait for years. When your children are suffering from malnutrition because of poverty, you simply can't wait years. You are driven to risk the peril associated with coming here illegally.

For those people who are opposed to allowing more immigrants into the United States under any circumstance, how about supporting more development aid to the countries from which they are coming? That would be the best long-term solution: make it possible for people to stay in their countries while supporting their families.

I have a family living in my rectory, and I don't care who knows it. You can tell the archbishop if you'd like. That's because it is a family of birds, American robins, to be exact. They built their nest on the window ledge right above my front door. The robins arrived right on time with the first day of spring. They started their "boppin' and a boppin'" along.

I noticed them when I was going out the rectory front door for morning Mass. There was a mess of twigs on the porch in front of the door. I turned around to go back into the house for a book. Then I saw a chain of twigs going up the side of the door leading to the window ledge above the door. I pulled it, and disturbed the nest above. Immediately, a red-breasted robin flew out of the nest he had been working on and dived at me. I had to high-tail it into the house.

Valuing caution over speed, I went out the backdoor and around to the front of the house. Mr. Robin was flying in with a mouthful of building material. I left him to his work, figuring I wouldn't mind having somebody to share the rectory with, especially now that my cat had died.

When I came up the front walk after Mass, I forgot about the robins. Mr. Robin again divebombed me. But I stood my ground and walked straight up to the front door. Over the next few days, we worked out a "modus vivendi" ("a way of living"). I opened the door and went quickly off the porch. As long as I did not dawdle too long, the robins did not seem to mind.

It was a good place to build a nest. The thing about rectory life these days is that most priests live alone. We come and go without anybody noticing too much. In a way, it is nice to have another living thing with which to share my space. Something that God also looks at and sees that it is very, very good.

John F. Fink, Editor Emeritus

Parish Diary/FR Peter Daly

Unexpected guests remind us that we share this planet with other creatures

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It was a good place to build a nest. The porch roof protected it from the elements.

The high ledge was impossible for cats and other predators to reach. The nearby garden gave a reliable source of worms and other creeping food.

Eventually, Mrs. Robin showed up. She got busy about egg laying. Early in April, she was sitting on the eggs in the nest. More coming and going with Mr. Robin, but she was usually sitting in the nest.

I could watch her directly by going halfway up the hallway stairs inside the house and sitting down facing the front door. She and I were on the same level but on opposite sides of the glass. We eyed each other warily.

Eventually, babies started peeping in the nest. Cute, tiny little heads were visible over the sides of the nest. They started making a mess on the porch. One other advantage for them was the easy disposal of sanitation from the nest. But it made a problem for me on the porch.

Despite the little nuisance, I am glad to have the robins. They remind me that we share this planet with other creatures.

Just because we stake our claim to space with our great big nests doesn’t mean that we are the only tenants. I like looking in on the growing family. Soon they will be flying away. The thing about rectory life these days is that most priests live alone. We come and go without anybody noticing too much.

In a way, it is nice to have another living thing with which to share my space. Something that God also looks at and sees that it is very, very good.

And cute, too! (Father Peter Daly writes for Catholic News Service.)
El Papa nos invita a contribuir al cr ecimiento espiritual de nuestros jóvenes

Los ministros para la juventud y para los jóvenes adultos son aspectos importantes y bien recibidos de la misión de la Iglesia católica. Considero que la iniciativa de la Iglesia de abordar de forma más intencional las necesidades espirituales de nuestros jóvenes adultos, así como de la juventud en general, puede atribuirse al esfuerzo del papa Juan Pablo II. El lanzó el popular Día Mundial de la Juventud y comenzó a programarlo para que dichas celebraciones se llevaran a cabo en distintos continentes del mundo, como una forma de comunicar a los jóvenes y jóvenes adultos católicos el mensaje de que constituyen una parte importante y valiosa del Cuerpo de Cristo.

Hace veinticinco años, en ocasión del Día Mundial de la Juventud, el papa Juan Pablo escribió una carta a los jóvenes del mundo. La carta apostólica a los jóvenes y a los jóvenes del mundo tiene fecha 31 de mayo de 2010.

Hasta donde sé, esa fue la primera carta papal dirigida específicamente a los jóvenes y a los jóvenes adultos. Con seguridad fue la primera en la historia contemporánea. La iniciativa del papa Juan Pablo II fue la chispa que encendió el ministerio para beneﬁcio e incorporación de nuestra Iglesia joven que tanto hacia falta y que tuvo tan buena acogida. En esta época solemos darlo por sentado. La carta apostólica del Santo Padre se concentraba en el relato del Evangelio sobre el encuentro entre Jesús y el joven rico que deseaba saber qué debía hacer para heredar la vida eterna. (cf. Mc 10,17-22; Mt 19,16-22). Su intención era retar a nuestra Iglesia joven a tener presente que aquello que realmente cuenta si vamos a heredar la vida eterna, así como en su misión dentro de la Iglesia y en el mundo.” Esperamos que así suceda, pero el hecho es que tienen una misión dentro de la Iglesia aquí y ahora. Estos pensamientos sirven como referencia mientras reflexionamos sobre nuestra misión arquidiocesana para con los jóvenes y jóvenes adultos. El Papa Benedicto dijo: “Me dirijo a cada uno de ustedes con enorme confianza para decirles que no es fácil hacer de sus vidas algo hermoso y maravilloso; es una tarea difícil pero con Cristo todo se puede!”

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

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

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

La intención de vocaciones del Arzobispo Buechlein para junio

Mujeres Religiosas: Que su amor por Dios y el carisma religioso sean apreciados y valorados por todas partes.

El Papa Benedicto XVI ha proseguido con el interés en los jóvenes y jóvenes adultos de su predecesor. Su mensaje para el Día Mundial de la Juventud de 2010 adoptó el mismo tema del Día del joven, al igual que la carta original del papa Juan Pablo.

El pasado 2 de mayo, el papa Benedicto se dirigió a los jóvenes y jóvenes adultos mientras se encontraba en una visita pastoral en Turín, Italia. Hizo referencia a la carta apostólica de 1985 de Juan Pablo II y se esforzó en el significado del encuentro entre Jesús y el joven. El Papa Benedicto expresó: “Desean ofrecerles algunas reflexiones que espero puedan ayudar a ustedes en su crecimiento espiritual, así como en su misión en la Iglesia y en el mundo”. (cf. L’Osservatore Romano, 5 de mayo de 2010, p. 11)

Reconoció que hoy en día no es fácil hablar acerca de la vida eterna y de las realidades de la eternidad ya que la mentalidad de nuestra época nos enseña que nada es definitivo, que todo cambia y cambia muy rápidamente.

En muchos casos, el cambio ha sido un progreso, el ejercicio más sublime de la libertad y es por ello que, los jóvenes, con frecuencia han llegado a creer que resulta imposible tomar decisiones definitivas para el resto de sus vidas.

Pero ¿acaso es esta la forma acertada de emplear su libertad? ¿Es cierto que la forma en que se expresan sus almas es una forma de decir que no son capaces de tomar decisiones? No.

En su mensaje a los jóvenes, el Papa Benedicto esbozó la idea de que los jóvenes tienen un papel importante en el mundo. Créan que sus decisiones y sus acciones pueden tener un impacto significativo en el mundo en que vivimos.

El Papa Benedicto expresó: “El mundo sin los jóvenes sería un mundo incompleto”. (L’Osservatore Romano, 2 de mayo de 2010, p. 9)

En el mensaje final, el Papa Benedicto expresó: “No se puede subestimar la importancia de estos jóvenes. Son el futuro de nuestra iglesia y del mundo”. (L’Osservatore Romano, 2 de mayo de 2010, p. 9)

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

La intención de vocaciones del Arzobispo Buechlein para junio

Mujeres Religiosas: Que su amor por Dios y el carisma religioso sean apreciados y valorados por todas partes.

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Mujeres Religiosas: Que su amor por Dios y el carisma religioso sean apreciados y valorados por todas partes.
1960 Cathedral graduating class to have reunion

The 1960 graduating class of Cathedral High School in Indianapolis will celebrate the 50th anniversary of its graduation on the weekend of July 16-17. There will be an informal gathering for classmates and friends at the Bourbon Street Distillery in Indianapolis beginning at 7 p.m. on July 16. Class members and their guests will celebrate on July 17 with a Mass, reception, dinner and dance.

For more information and reservations for the Saturday night gala, please contact Fran Brezette at 7870 Barlum Drive, Indianapolis, IN 46240 or by sending an e-mail to wbrezettw@gmail.com. Reservations must be made by July 9.

David Siler to be interviewed on Catholic radio

An interview with David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Services, will be broadcast on Catholic Radio Indy 89.1 FM’s “Faith in Action” show on June 28-30.

During the interview, Siler will discuss co-hosts Jim Ganley and Sean Gallagher about his experiences of ministering in various charitable ministries over the past 15 years and the broad range of ways that Catholic Charities currently helps those in need in central and southeastern Indiana. “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.org and clicking on the “listen now” button. Podcasts of previous shows are also available on the site.

MKVS, Divine Mercy and Glorious Cross Center, Reisville, located on S 925 South, 8 mile east of 421 South and 12 miles south of Versailles. Mass, noon on third Sunday holy hour and pitch-in, 10 groups of 10 play the new Marian Way, 1 p.m., Father Emily Burwinkel, celebrant. Information: 812-699-3591.

June 29-August 7 Saint Meinrad Archabbey, library gallery, 200 Hill Dr., St. Meinrad. Paintings of Carolyn Roth, no charge. Information: 812-357-6403 or 800-987-7311.

June 50 Barley Island Brewery, 701 Broad Ripple Ave., Indianapolis. Theology on Tap, summer seven-pack. “Seven Deadly Sins and the 10 Commandments,” session three, lust and chastity. 7 p.m., no charge, must be 21-35 years of age. Information: www.indytap.com.

Pilgrims to St. Louis to view “Vatican Splendors” exhibit

Reservations are still being taken for a July 12-14 pilgrimage to St. Louis sponsored by the Archdiocese of Indianapolis. Events on the pilgrimage will include daily Mass and a visit to the Missouri History Museum for the Vatican Splendors exhibit that will have on display works by master artists Bemini and Michelangelo as well as objects marking the most significant moments in the history of the Vatican. Pilgrims will also visit the historic Cathedral Basilica of St. Louis to view its beautiful mosaic artwork. They will later visit the Shrine of the Miraculous Medal in Perrysville, Mo. The pilgrims will depart from the Archdiocese 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’Shanaghy Hall. Before returning to Indianapolis on July 14, the pilgrims will stop at the 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 317-236-1428 or 800-382-9836, ext. 1428, or by e-mail at cnoone@archindy.org.

VIPS

Victor and Virginia (Schantz) Back, members of St. Paul Parish in New Alsace, will celebrate their 50th wedding anniversary on June 26 with a Mass of Thanksgiving. The couple was married on June 25, 1960, at St. Paul Church in New Alsace. They are the parents of four children: Kristie Gabbard, Kaye Johnson, Karen Leiter and Kevin Back. They also have five grandchildren.

Armed Forces Day

The debate team at Brebeuf Jesuit Preparatory School in Indianapolis was awarded the Dr. Paul E. Ward Memorial Award at the National Catholic Forensic League’s at its Grand National Tournament that was held on May 29-30 in Omaha, Neb. The trophy is awarded to the school that has the highest combined score of all of its participants. Brebeuf, led by its longtime debate team coach Bill Hicks, previously won the trophy in 1995.

Awards

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The board of trustees at Marian University in Indianapolis has approved plans to build a college of osteopathic medicine on campus.

Cardinal DiNardo voices ‘grave concern’ over drug known to cause abortion

WASHINGTON (CNS)—The head of the U.S. bishops’ Committee on Pro-Life Activities expressed “grave concern” about a drug labeled as an emergency contraceptive and the Food and Drug Administration’s approval of the new medical and academic programs, including planned graduate programs in nursing, science and business.

The FDA’s advisory panel of 11 reproductive health experts voted unanimously for ulipristal’s approval and called it safe and effective. Although the FDA is not required to follow the panel’s advice, it often does.

In his letter, Cardinal DiNardo raised concerns that the new drug has the potential to “destroy established pregnancies as well as prevent implantation.”

The drug, ulipristal, is being marketed under the brand name ellaOne or ella, and would be available only by prescription. The drug is said to prevent pregnancy five days after sex—two days longer than the morning-after pill known as Plan B, which is sold over-the-counter to women 17 and older.

Cardinal Daniel N. DiNardo

The board of trustees at Marian University in Indianapolis has approved plans to build a college of osteopathic medicine on campus.

Consistent with the emphasis that Marian University uses with its students, Indianapolis architectural firm Schmidt Associates is the lead architect for the medical school project. While a construction sign was placed at the site of the future medical school on June 15, university officials stressed that the building and the site plan are still in the design phase.

Cardinal Daniel N. DiNardo

Our Lady of Fatima Retreat House

A message from Father Jim Farrell…

Dear Friends,

We thank you for your past support. Please help us close the gap on our year end deficit by sending a gift today to Fatima Retreat House at the address below or donate online at www.archindy.org/fatima/donate.html.

Every gift makes a difference.

Thank you for your support and know that you remain in our prayers!

Father Jim Farrell

P.S. Hold October 23, 2010 for a celebration of Fatima’s 60th Anniversary!

Our Lady of Fatima Retreat House

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You can’t take it with you but you can put it to work

Generosity to those we love is a basic yearning of the loving heart. Is your scope of generosity wide enough to include the Society of St. Vincent dePaul and those who depend on us?

Feeding and clothing the poor of all faiths is a task that will outlive us all, as will the Society’s mission to do so. Your bequest will enable our all-volunteer, tax-exempt Society to help sustain those caught in the desperate web of poverty in the years to come.

Won’t you consider a tax-deductible bequest or gift to the Society of St. Vincent dePaul, Indianapolis Archdiocesan Council from your estate?

Society of St. Vincent dePaul 3001 E. 38th Street Indianapolis, IN 46219
Or donate online at www.svdindy.org
Florida ultrasound bill vetoed; other states looking at similar bills

WASHINGTON (CNS)—Although Florida Gov. Charlie Crist vetoed a bill that would have required women to have an ultrasound before a first-trimester abortion, similar legislation is having more success in other states.

In Louisiana, a bill requiring ultrasounds before all abortions is awaiting the signature of Gov. Bobby Jindal, who has said he supports the legislation.

In Michigan, where an ultrasound already is required before an abortion, a Senate committee is considering a bill that would mandate high-quality images from the best ultrasound equipment available at the facility where the abortion is performed. Sheila Hopkins, associate director for social concerns and respect life at the Florida Catholic Conference in Tallahassee, called Crist's June 11 veto of the ultrasound requirement "a sad day for Florida women."

"Many women have lamented their decision [to have an abortion] and wish they could have viewed an ultrasound before making a choice that they now deeply regret," Hopkins said. "Without this bill in place, women will continue to make a life-altering decision without the benefit of informed consent."

Currently in Florida, ultrasounds are required before all second- and third-trimester abortions in order to determine the gestational age and location of the fetus. The Florida Catholic Conference estimated that more than 80 percent of abortion clinics in the state already perform ultrasounds before first-trimester abortions.

The legislation would not have required women to look at the ultrasound images or hear a description of them. It also would have exempted victims of rape, incest, domestic violence or human trafficking from the requirement.

Crist said in his veto message that the bill "places an inappropriate burden on a woman seeking to terminate a pregnancy."

The Louisiana bill sent to the governor on June 16 requires that an ultrasound be performed before an abortion and that the woman having the abortion be informed of her right to view a photograph of the ultrasound or hear a description of what it shows.

As originally introduced, the legislation required women seeking an abortion to hear a description of the fetus, including its dimensions and whether arms, legs or internal organs were visible, and to receive a photograph of the ultrasound. Those requirements were removed by a Senate committee, however.

State Sen. Sharon Weston Broome, Democrat who is chief sponsor of the legislation, said it "empowers women" and noted that at least 15 other states have a similar requirement.

According to testimony during the debate on the bill, more than 95 percent of women receiving abortions in Louisiana already have ultrasounds performed.

The Michigan proposal now before the Senate Judiciary Committee would strengthen a 2006 law requiring the ultrasounds. Pro-life advocates contended that those performing the ultrasounds in abortion clinics were deliberately using older equipment to produce blurry images for the women before their abortions, but were using newer, state-of-the-art equipment when performing the abortions.

The bill states: "The physician or person assisting the physician shall ensure that the most technologically advanced ultrasound equipment available at that location is used for the ultrasound examination, for viewing an active ultrasound image, and for creating the physical picture of the ultrasound image."

At a June 15 committee hearing, representatives of the American Civil Liberties Union and the state chapter of the National Organization for Women opposed the bill as an unnecessary intrusion into the doctor-patient relationship. A representative of Citizens for Traditional Values spoke in favor, saying it would give women "one more source of information when considering her choice" of whether to have an abortion or not.

State Sen. Wayne Kuipers, a Republican who is primary sponsor of the legislation, said he expected the bill would be approved by the Michigan House and Senate but could face a veto by Gov. Jennifer Granholm, a Democrat who supports keeping abortion legal.

‘The physician or person assisting the physician shall ensure that the most technologically advanced ultrasound equipment available at that location is used for the ultrasound examination, for viewing an active ultrasound image, and for creating the physical picture of the ultrasound image.’

—Language in the Michigan proposal before the Senate Judiciary Committee

A physician administers an ultrasound in a doctor's office in Montour Falls, N.Y., in this file photo. Although Florida Gov. Charlie Crist recently vetoed a bill that would have required women to have an ultrasound before a first-trimester abortion, similar legislation is having more success in other states.

‘This is a political struggle with ethnic ingredients. It isn’t aimed in any sense against Christians.’

—Jesuit Father Krzysztof Korolczuk, who ministers in Jalal-Abad, Kyrgyzstan

An ethnic Uzbek woman cries as she stands amid the debris of her family house burned during fierce ethnic clashes in Jalal-Abad, Kyrgyzstan, on June 21. Pope Benedict XVI appealed to an end to ethnic violence in Kyrgyzstan and urged the international community to provide humanitarian aid to the civilian population in the Central Asian country.
Oil from the Deepwater Horizon spill surrounds marshland south of Venice, La., on June 19.

**Political response to oil spill as murky as the Gulf waters**

WASHINGTON (CNS)—As oil continues to spread throughout the Gulf of Mexico from the April 20 Deepwater Horizon explosion, the federal government is still scrambling to find the best possible approach to limiting the environmental damage and administering justice in a catastrophe now heading into its third month.

The scrambling isn’t limited to government, as BP, whose leased rig exploded in the Gulf, has been trying to play catch-up with increasingly hostile criticism from citizens and government.

Residents of the Gulf whose livelihoods have been threatened are already saying that a $20 billion pledge made by BP to the White House to help residents is not too little, too late. And there is precious little constituency to represent the fish, birds and other marine life exposed to the oil.

Even after some success by BP in mid-June to divert the oil billowing from a well a mile below the surface of the gulf, millions of gallons leaked out—there are 55 gallons in a barrel—in the first two months, and there is no one-size-fits-all way to reclaim all of the leaked oil without creating new problems. A new BP drilling effort to completely cap the well is not likely to take effect until late summer at best.

In the interim, there is prayer, desperation and delay.

The U.S. bishops, meeting in St. Petersburg, Fla., issued a statement on June 18 offering “heartfelt prayers and pastoral solidarity” for those affected: the families of the 11 workers killed in the explosion, the families whose livelihoods have been threatened, those who have lost their jobs and income; and for government and industry leaders that they may have “wisdom and strength in this trying hour.”

The Archdiocese of New Orleans’ Catholic Charities affiliate received a $1 million grant from BP in May for spill-related emergency assistance. The money doesn’t go far. The maximum rent assistance the archdiocesan agency can give is $200.

Connie D’Aquin Bosley has seen the despair firsthand. “What we’re seeing is the desperation is growing among the families of New Orleans,” said Bosley, head of Catholic Charities’ emergency management office. “The BP claims process is very slow. It’s not consistent. There’s just gaps right now in what BP offers, and what they need right now.”

Bosley said BP will pay captains of ships that can’t fish on oil-tainted waters $5,000, but deckhands can only get $1,200. “Captains tend to pay deckhands more with cash,” which complicates relief payments, she said. “We’ve got some undocumented workers down here who aren’t eligible for the BP claims procedures. BP says if you get one check you’ll start to receive checks every month, [but] we’re not seeing that yet. Less than 50 percent have even seen their first check from BP at this time. That’s a tremendous hardship on the community and on the people.”

Catholic Charities has put in a request for a second grant from BP, partnering with more than two dozen aid agencies serving the Louisiana coast.

Dan Misleh, executive director of the Washington-based Catholic Coalition on Climate Change, said the spill is an occasion for “contrition.”

“The oil continues to impact our nation’s environment and economy as well as our global climate,” Misleh wrote. “The oil is poisoning the waters that sustain our livelihoods, destroying coastal wetlands and our marine life and poisoning the atmosphere. Our government has failed us.”

BP offers, and what they need right now.

—Connie D’Aquin Bosley, head of Catholic Charities’ emergency management office in the Archdiocese of New Orleans

**BP oil spill in Gulf offers ‘lesson in humility,’ Vatican spokesman says**

“When is the world humility? When the most powerful country on Earth,” Father Lombardi said. “It seems incredible, but it is a fact. This is not the eruption of a volcano, but a relatively small man-made hole in the seabed. Yet, in two months, expert scientists and technicians, leaders in their field, have failed to plug it,” he said.

The Vatican spokesman said he hoped people would draw from the disaster a lesson of prudence and care in the use of the Earth’s resources. “Perhaps we can also draw a lesson in humility,” he said.

“Technology will advance. But if a relatively simple production process leaves us so helpless, will we do it if much more complex processes get out of hand, such as those affecting the energy hidden in the heart of matter or moreover in the processes of the formation of life?” he said.

Father Lombardi noted that the issue of responsible use of technology was addressed by Pope Benedict XVI in his latest encyclical, “Caritas in Veritate” (“Charity in Truth”).

**The BP claims process is very slow. It’s not consistent. There’s just gaps right now in what BP offers, and what they need right now.**

**BP oil spill in Gulf offers lesson in humility, Vatican spokesmen says**
Congratulations Cathedral High School Class of 2010

You earned more than $19 million in scholarships and awards!
Smartphone applications integrate prayer life with technology

ARLINGTON, Va. (CNS)—Praying is now so 21st century.

Instead of a paperback missallette, there is iMissal. Instead of prayer cards, there is a touch-screen Saint A Day. Instead of randomly jotting down prayer requests, there is a digitally organized list in PrayerSteward.

These three applications—better known as apps—only scratch the surface of faith-related material available in Apple’s App Store and, to a lesser extent, in the Android Market and Palm Pre App Catalog. With these digital Catholic resources comes the undeniable convenience of modern-day prayer.

“I know people who before they even get out of bed they have their iPod Touch or their iPhone in their hand,” said Sister Kathryn James Hermes, a Daughter of St. Paul and director of digital publishing for Pauline Books and Media, in an interview with the Arlington Catholic Herald, newspaper of the Arlington Diocese.

“You could be looking at the psalms or the morning meditation,” she added.

In March, Parks Associates, a market research and consulting company specializing in digital technologies, reported that smartphone—i.e. iPhone, Android, Palm Pre—users are expected to quadruple by 2014, resulting in 1 billion users worldwide.

That is a market that everyone, even the Vatican, can get behind.

On Easter Sunday, the Vatican Observatory Foundation, which promotes scientific research of space, launched the Vatican-approved iPhone app “Daily Seminaries with Father Mike Manning.”

“These daily reflections are inspired by Scripture, using God’s uplifting message as a guide in your daily life, supporting the foundation’s mission of scientific research, education and discovery,” the Web site reads.

Also approved by the Vatican is iEuthy—available on iPhone and Android—an app developed in part by Italian priest Father Paolo Pudrini, that contains daily readings, the Liturgy of the Hours and other prayers in multiple languages.

“As religious, we take to heart that [Paul] Benedict has said we need to give a soul to technology, a soul to communication,” Sister Kathryn said. “We do that through prayer, through reflection, through the love with which we carry out our apostolate—even the way in which we create our apps, trying to make them a truly beautiful experience.”

Sister Kathryn and the Daughters of St. Paul always are on the lookout for ways to give the Internet a soul by using it to spread the good news.

“For those who never go into a church, through the media we’re able to allow wherever they are to become a church,” she said. “It becomes a place of encounter for them, a sacred space, a type of church. It becomes a way to multiply our presence to a whole new audience.”

The iMissal, app developed by Canatica Inc. and available for iPhone and Android users, contains a full calendar displaying all liturgical seasons, all Mass readings for every liturgical cycle, audio readings, a daily Bible verse and a list of popular prayers.

“It really is meant to become the source of everything Catholic that Catholics turn to for prayer and devotion and faith,” Sister Kathryn said. “This is very simple thing. You can have the readings right in your hand along with everything else that organizes your life.”

Favorite prayers can be e-mailed to friends, and iMissal is connected with CatholicsTV, a television ministry of the Archdiocese of Boston, and enables users to stream Mass online.

Though the Rosary Miracle Prayer app, available in June, users can pray the rosary in his or her own “sacred space.” Audio tracks feature the Daughters of St. Paul—recorded at their studio in Boston—praying the decades, and 18 different sets of pictures help draw the faithful into the four sets of mysteries.

From within the app, users can e-mail the Daughters of St. Paul directly with personal prayer intentions.

With the Saint A Day app, invoking a prayer to the patron saint of cancer, artists, flying or delivery is only an index finger away. A quick search results in a wide breadth of information on a particular saint, and users then are able to e-mail it to a friend in need.

PrayerSteward, an application released earlier this month by Safe-T-Technologies LLC, offers an easy way to keep track of prayer intentions.

Once a user make a promise to remember someone in prayer, it can be added to the PrayerSteward list. The user can set time limits or reminders or e-mail the prayer request to others. More information is available at www.prayersteward.com, and a quick search on YouTube provides a useful tutorial.

Besides the digital apps, the Daughters of St. Paul have six CDs available for download on iTunes and will soon have books available for e-readers like Amazon’s Kindle, Barnes & Noble’s Nook and Apple’s iPad.

Despite all the apps, smartphones and fancy devices, however, the mission of evangelization for Catholic charities, highlighted the condition of today’s world were often motives for migration.

“Often the refugee flow is aggravated by organized criminal activities, he said.

“People are looking for a better life,” Sister Kathryn said. “They have the readings right in their hand along with everything else that organizes your life.”

“Let us pray that, in a just and mutual relationship, their expectations have an adequate response, and that they demonstrate the respect they feel for the identity of the community that receives them,” he said.

Archbishop Antonio Maria Veglio, head of the Pontifical Council for Migrants and Travelers, said at a prayer vigil on June 17 that refugee movements in recent years have become “real humanitarian crises” of biblical proportions.

“Often the refugee flow is aggravated by organized criminal activities, he said.

“We cannot be silent about the arrogant revival of the slave trade, which today involves about a million persons each year, destined for the markets of prostitution, forced labor, organ trafficking and underage sex,” he said.

He said poverty and the “enormous economic disparities” of today’s world were often motives for migration.

Caritas Internacionalis, the Vatican-based umbrella organization for Catholic charities, highlighted the condition of women refugees, who it said were especially vulnerable to human rights abuses when they have been forced to leave their homes for long periods.

“The organization said that of the world’s approximately 10 million refugees, about two-thirds were caught in crises of five years or longer. Women make up 49 percent of the refugee population, frequently fleeing conflicts in places like Colombia, Sudan, Iraq and Afghanistan, and often living in unprotected camps.”

Caritas called for better camp security, saying women are subject to violence inside the camps and when they try to leave to retrieve basic supplies such as water and firewood.

“It becomes a place of encounter for them, a sacred space, a type of church. It becomes a way to multiply our presence to a whole new audience.”

The iMissal, app developed by Canatica Inc. and available for iPhone and Android users, provides daily readings, Catholic prayers and Bible verses.

Holy Father appeals for fair treatment and respect for world’s refugees

VATICAN CITY (CNS)—Pope Benedict XVI appealed for fair treatment of the world’s refugees, saying they deserve to be welcomed with respect for their rights and human dignity.

At the same time, the pope said refugees should show respect for the identity of their host countries. He made the remarks at the Vatican on June 20, which the United Nations marks as World Refugee Day.

The pope said the annual day highlighted the plight of “all those who have been forced to leave their own land and family customs, arriving in environments that are often profoundly different.”

“Refugees desire to find welcome and to be recognized in their dignity and their fundamental rights. At the same time, they intend to offer their contribution to the society that welcomes them,” he said.

“Let us pray that, in a just and mutual relationship, their expectations have an adequate response, and that they demonstrate the respect they feel for the identity of the community that receives them,” he said.

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“It said measures should be taken to make it easier for women to report acts of violence and have access to judicial procedures.”

The Church capitalizes on technology with the iMissal application, available on iPhone, iPod Touch, iPad and Android phones. It provides daily readings, Catholic prayers and Bible verses.

The Criterion Friday, June 25, 2010

ST. MAURICE, INDIANA

Decatur County

Annual Picnic

Sunday, June 27

150th Jubilee Year

Mass Time: 10:00 AM

Chicken or Roast Beef Dinners

Mock Turtle Soup

Serving from 10:30 AM to 3:30 PM (EST)

Carry-Outs Available

Fun For Everyone

Country Store

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Take I-74 to St. Maurice Exit then North 4 miles

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I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.

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Lic. # 120050
Early evidence of devotion to Apostles found in Rome catacombs

ROME (CNS)—In the basement of an Italian Catholic church are two modern-day, eight-story office buildings, Vatican archaeologists—armed with lasers—discovered important historical evidence about the development of Christian devotion to the Apostles.

It will be housed in a former funeral home, located in the newly released from the correctional facilities in Evansville.

A 4th-century painting of St. John is seen on the ceiling in the burial chamber of a Roman noble woman in the Catacombs of St. Thecla in Rome on June 22. Fourth-century paintings of Sts. Peter, Paul, Andrew and John on the ceiling of the chamber are believed to be the oldest in existence.

Brothers Keepers: Evansville—Robert Collins spent 20 years teaching at the school. At Rome's Catacombs of St. Thecla, the noblewoman’s burial chamber—now referred to as the Cubicle of the Apostles—dates from the second half of the fourth century. The arch over the vestibule features a fresco of a group of figures the Vatican experts described as “The College of the Apostles.”

The ceiling of the burial chamber itself features the most typical icon found in the catacombs. The Good Shepherd—but the four corners of the ceiling are decorated with medallions featuring the four apostles, said Mazzei.

Brothers Keepers, the commission’s archaeological superintendent, said that in the decorations of the catacombs one can see “the genesis, the seeds of Christian iconography,” with designs from the very simple fish as a symbol of Christ to the resurrection image of Christ raising Lazarus from the dead.

The discovery of so much attention to the Apostles in the Catacombs of St. Thecla documents the fact that widespread devotion to the Apostles began earlier than what most Church historians believed, he said.

“This is the time when the veneration of the Apostles was just being born and developed,” he said, and the art in the catacombs no longer presented just the martyrs or biblical scenes.

The burial chamber also features frescoes of Daniel in the lion’s den, the Three Wise Men bringing gifts to Jesus’ birth and Christ’s resurrection.

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Bishop Chatard graduate hosts inaugural football camp

By John Shaughnessy

The memory of playing in his first National Football League game is a powerful one for Ryan Baker, but there’s another time that drew an even more emotional response from him.

It happened when he was 10 and his older brother, Stephen, was a senior on the varsity football team at Bishop Chatard High School in Indianapolis.

“When my brother practiced on that field, I’d go out there and grab a football and run around or hit [blacking] sled,” Baker says. “My brother was eight years older than me, and I was looking up to him and his teammates more than they ever knew. I watched every single move of those football players. They were my role models.”

Fifteen years later, the defensive lineman for the Miami Dolphins will return to the Bishop Chatard football field on June 26 to lead the inaugural Ryan Baker Football Camp. Nearly 250 fifth- to eighth-grade students are scheduled to take part in the camp—which is already closed to registration—and Baker has no doubt that their youthful eyes will be focused on him.

“Now, those kids will be looking up to me,” he said in a phone call from his home in Florida where he is preparing for his second season with the Dolphins.

“Hopefully, I’ll be able to show them the way to be successful, and to live their dreams—for whatever they want to do in life.”

Fourteen years ago, the defensive end for the St. Pius School football team at Bishop Chatard High School in Indianapolis, a 2004 graduate of Bishop Chatard High School and a 2008 graduate of Purdue University in West Lafayette, Ind.

Q. What led you to have a football camp for grade school players?

A. “During rookie orientation last year, they handed us these big binders. There was a flyer about how the NFL provides a small grant for football camps. I thought, ‘Wow! How cool would that be?! I would love to do that!’ But you have to be an NFL player to do the camps. I was on the practice squad. The camp was something I wanted to do, but I wasn’t on the team roster. I kept fighting and fighting to get on the team. Once I did, one of the first things I said was, ‘Hey, I can do the camp now.’ I wanted to give something back.”

Q. What will it be like for you to have the camp on the same field where you played football games for St. Pius School, and where you practiced for Bishop Chatard High School?

A. “I’ve been playing on that field ever since I was a little boy. Some days, there would be massive puddles of water on the field. Then it would be blaring hot with clouds of dust from the toughest dirt I’ve ever played on. That field has always provided me with a fun place to play football. It’s got character. That field has built a lot of character in me. So have the people at Chatard.”

Q. What stands out to you from your four years of playing football at Bishop Chatard?

A. “It would have to be a couple of things. One, the amount of work we put in—lifting, conditioning, watching film. We worked harder than anyone else. That’s the foundation that I live my life on now. You have to outwork anyone and everyone to get to where you want to be.”

“The second thing would be the people there. Great coaches and teachers who care about you. Everyone there is like family. You don’t get that at all schools. At Chatard, you do. That’s another reason I’m coming back to do the camp at Chatard. It’s my family, and that’s what you do for your family.”

Q. What do you hope the campers learn during the camp?

A. “First, I want them to have fun. It’s a free camp for these kids. Times are tough right now. People are struggling, and you have to watch your money. I want to make sure every kid has the opportunity to play football on that field. They’re going to get a T-shirt. They’re going to get fed, and there will be some awesome prizes. There will be other NFL players there as well so they can get autographs.

“There’s going to be about 14 drills. Each kid is going to learn each position on the field. A huge offensive lineman will learn a quarterback’s three-step drop. And a quarterback will have to learn to drive-block. It’s the importance of learning every position. I started playing at Purdue [University] as a tight end, and now I’m playing defensive line for the Dolphins.”

Q. When you talk to the campers, what will you stress?

A. “I live my life by hard work and leadership. I have a blue-collar approach, that mentality—respecting your coaches and teammates and everyone in the organization. Teamwork, hard work and leadership are it.”

Q. What stands out to you from your first year in the NFL?

A. “When I got here with the Dolphins, I had to work harder and harder every day. I’ve never worked so hard. When I finally made the team, we played against Buffalo that week. I remember running out on the field. I got a sack, and I played well. Working so hard and seeing it come true was just awesome. I still have that feeling playing every day.”

Q. How did your faith help you through the ups and downs of your first pro season?

A. “It’s kind of difficult to talk about my faith. It’s real personal. But I can tell you one thing. It’s the absolute foundation of my life.”

Q. Is there anything else you want to mention about the camp?

A. “My fiancé Susannah [Acheson of Immaculate Heart of Mary Parish in Indianapolis] doesn’t like to be recognized, but she has put in hours and hours with this camp. She and I have done everything ourselves for this camp—from making the registration form to getting the coaches, from designing the camp to getting the sponsors, who I want to thank. This camp would not have happened if it wasn’t for her. If you could mention her, it would be great.”

Miami Dolphins defensive lineman Ryan Baker, No. 90, runs out on the football field before a 2009 game. A 2004 graduate of Bishop Chatard High School in Indianapolis, he will return to his alma mater on June 26 to lead the inaugural Ryan Baker Football Camp.

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Pornography’s corrupting influence spreads through media

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

If God does not exist, then everything is permitted. This is the worldview of many living in today’s culture.

In 2006, the Vatican’s Pontifical Council for Culture wrote that living as though there is no God has brought about a spiritual and cultural crisis. One grave concern is pornography, now vastly accessible to an audience of adults, youths and even children.

Pornography and Violence in the Communications Media: A Pastoral Response, the Pontifical Council for Social Communications anticipated in 1989 the steady advances of pornography. “Through the use of audiovisual techniques,” pornography “is a violation … of the right to privacy of the human body in its male and female nature”; it “is a violation which reduces the human person and human body to an anonymous object of misuse for the purposes of gratifying concupiscence” (pp. 49).

This moral offense, often carried out in violent ways, treats the human person as a thing in order to give pleasure to the abuser. Pornography’s corrupting influence has spread through the vast communications media, and in particular through the Internet.

As a form of radical ugliness, pornography infiltrates the senses. Known euphemistically as “adult entertainment,” it is not infrequently peddled as well on TV, radio and in the local paper. These are structures of sin.

In a particular way, children exposed to pornography instinctively see it for what it is, and they recoil from it, feeling embarrassed, ashamed and unclean.

Though pornography can be a private activity, its toxic effect is so deadly that it poisons the family—the domestic Church—creating marital discord and destroying family life.

Why do people engage in pornography? Like other addictions, pornography is a symptom of a deeper problem. Addicts are rarely content with the quality of their lives; they seek other venues to fill a deep void and emotional hunger. These other venues are course, vulgar and harmful to themselves and eventually to others and the culture.

An addiction begins gradually. Then the magnetic pull becomes so strong that soon the abuser is trapped in a swamp of moral quicksand, unable to extricate the self from the unyielding pull of the momentary pleasure.

Like other addictions, only a motivation that is more powerful than the craving and the pull can sever the addictive cord and restore the person to moral health.

Clearly, pornography is so ubiquitous, so prevalent everywhere that we no longer notice it as evil even in the art world. In a New York Times article, “All the Picassos in the Cupboard,” art critic and Pulitzer Prize winner Holland Cotter revealed a shocking anecdote. He writes that Pablo Picasso, perhaps the most powerful and dominant artist of the 20th century, painted pornography on commission, with particular emphasis on cutting up figures.

Such a fact should offend moral and aesthetic sensibilities, even though pseudo-art collectors are duped into acquiring meretricious “art” at exorbitant prices.

A multi-billion dollar business, pornography is also a frightening issue of public health and safety. But not everyone agrees. Some hold that pornography is private behavior and not the concerns of anyone else. According to Robert George, professor of law at Princeton University, “many today would remove pornography from any moral category altogether and simply regard this as a First Amendment issue.” In fact, 38 percent of American adults consider pornography morally acceptable. A profound tension in society exists, pulling it in two different and conflicting directions: One is the public voice dominated by secularism and individualism. This is expressed both through the popular culture of the entertainment and advertising media, and the voice of public policy and education. The second voice is the still strong tradition of religious and moral values, which finds its expression in the private life of a large majority of ordinary adult citizens trying to hand on these values to their children.

These two great opposing cultural forces are at present locked in a struggle for dominating the soul of our families and culture.


Parents and who are the persons and agencies with obligations to defend the private sector? They are professional communicators with moral consciences and ethical codes, parents, educators, youth, the public, outcry, public authorities, the Church and religious groups who must put pressure on the public sector and legislators to enact laws for the public health and safety (#23-29).

In the end, man and woman have an exalted vocation, made in the image and likeness of God (Gen 1:26), made “little less than the angels” (Ps 8:6), and called to beauty. “We are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them” (Eph 2:10).

(Sister Joan Roccasalvo, a Sister of St. Joseph, of Brentwood, N.Y, holds doctorates in musicology and liturgical studies. She writes on liturgy, beauty and the arts and Ignatian spirituality.)

Avoid complacency and denial to protect children from pornography

By Mary Jo Pedersen

No family member wants to believe that a child, spouse or sibling might be using pornography in a video game, Web site or magazine, and worse yet, that they may be addicted to it and that their lives are at risk.


Denial and complacency are common reactions among parents when they hear that the average age of a child’s first encounter with pornography is 11 years old or that a very high percentage of young teens have already discovered it accidentally on the Internet: Not my kid. Not my house. Not our family. What can a family do in response to the pervasive presence of pornography that comes directly into their homes via the media?

Like finding cancer or any destructive disease, the first response is not to be in denial. Because pornography destroys a person’s natural God-given power to love and create life, parents need to have their eyes open and avoid the naivé assumption that this doesn’t happen to good kids or families. It does, with devastating results.

Pornography destroys marriages, robs children of their right to healthy psychosexual growth and causes heartache and pain if not recognized and treated.

Research shows that pornography use results in aberrant sexual attitudes and behaviors, substance abuse and premarital sex (Journal of Adolescent Research, 23, No. 1, 2008).

Parents can take proactive measures to protect their children from pornography by:

• Securing all household Internet devices with filtering and accountability software.

• Monitoring children’s social networking sites.

• Knowing the usernames and passwords to their family’s e-mail and social networking sites.

• Joining with other families in schools and youth organizations to support the community’s anti-pornography campaign.

Many diocesan Web sites provide practical steps for recognizing the signs of pornography use and helpful resources if a loved one is already using pornography. Most information is available in both English and Spanish.

One of the best ways to help young people avoid the danger of getting involved in pornography is to arm them with an understanding of their sexuality as a gift from God and a dimension of their personality that, if used properly, will allow them to develop healthy, loving relationships with others. Parents have the primary responsibility for this.

In addition, parents who model healthy respect and affection for one another teach without words that sex is designed for uniting people in married love and for bringing children into the world.

Equipping children with this basic understanding helps them to realize that pornography is wrong because it reduces sex to a demeaning source of entertainment and profit.

(Mary Jo Pedersen, a veteran coordinator of marriage and family spirituality programs, lives in Omaha, Neb. She is the author of For Better, for Worse, for God: Exploring the Holy Mystery of Marriage, Loyola Press, 2008.)
After Jesus told parables about the sowing of seeds that I have written about in the past two weeks, the Gospel of Matthew includes these parables (Mt 13:44-49). They are parables found only in Matthew: the buried treasure, the pearl of great price, and the net cast into the sea.

The first two make the same point. The point is that when Jesus, as the merchant hunting for fine pearls, sells all they have to possess these finds. That’s what the kingdom of God is like. Jesus says the supreme value of the kingdom is so important that we must give up everything in order to obtain it.

When Jesus lived on Earth in a peasant society, it wasn’t uncommon for someone to bury valuables in the ground in order to guard them rather than to trust them to a bank. In the parable, the person who finds the treasure doesn’t just take the treasure; he sells all he has and buys the field in order to find the treasure legally.

Similarly, when Jesus lived on earth, pearls were considered extremely valuable. The master merchant seeking the pearls had to buy them in order to have them. We should, therefore, not only be willing but anxious to do everything necessary to possess God’s kingdom.

That might mean changing our lifestyle, changing the way we use our free time, or spending more time in prayer—whatever it takes.

The third parable told the story about the fishers of men who threw a net into the sea and caught fish of every kind. Then they sat down along the shore and put the good fish into buckets and threw away whatever they didn’t want.

Once again, Jesus began with something his hearers were familiar with. The most common method of fishing in Jesus’ time was the drag-net or trawl; fishermen cast it almost the same way as a boat. As the boat moved through the water, the nets caught whatever was in their path. Once the nets were considered to be full, the shore, the good fish had to be separated from the other stuff, which would be thrown back into the sea.

This Jesus, said, is what will happen at the end of the world when the angels will separate the saved from the rejected. But when the day of judgment comes at the end of time, the angels will separate the good from the bad and God will reward the good with eternal happiness.  

Concupiscia/Cynthia Dewes

Joy brings pleasure, but it is also our duty

Keeping a stiff upper lip is very British, but it’s also very American and, in fact, just about every society on the planet. If we think of stressful times in our history— such as the Great Depression, both World Wars, etc.—we’ll see that keeping a good attitude was essential to survival.

We need this when we face individual problems, too. These can range in severity from the baby breaking grandma’s antique butter dish to parented kids to bony adult children. And it becomes almost impossible if you are a Jew living through the Holocaust or someone else in a terrible situation. Now, that is not to say that false cheer is good. We can’t deny reality by saying we’re doing well when we’re not doing well. But it’s overwhelming and our world has suddenly changed completely, optimism is what they need.

But hope for ultimate joy will indeed help us do whatever is necessary to find solutions, to get on with life.

Emmaus Walk/Debra Tomasselli

What I learned through the eyes of a child

I’m new at this grandparent role, and it’s been awhile since I have juggled my baby on my hip and held her at the same time. I scuttle out of a car seat, but having the grandchildren to myself one afternoon delivered a humbling reminder of just how much I long remember.

I arrived home after eating lunch. My stomach was growing. Åvé scammed into the high chair and I slipped Matthew, fussy and sleepy, into the infant seat. Keeping an eye on each of them, I yanked my foot, tapped his bouncy seat with my foot, and sat down at the table. While rocking baby and feeding the toddler, I took a quick bite of my sandwich.

As I did, I felt the heat of someone staring at me. I turned towards Åvé to find her big round toddler eyes fixed on me. She had been like that—her eyes glued to the adult in our eyes met, but remained motionless, intensely staring. In fact, the toddler’s big blue eyes were so intense a moment of movement as her little right hand reached up, and her chubby fingers brushed across her forehead. The intensity of her observation remained unchanged, but the action awakened something deep within me.

“Will you give me a little prayer?” Åvé asked.

As I began to bless myself, Åvé leaned back in the high chair and kicked her feet, eyes sparkling with delight. She smiled and started suckling her fingers. She didn’t have a word, but I could almost hear her say, “Yes, you finally get it!”

It was then, and only then, that I began to marvel at the power of the sign of the cross; the blessing we receive in blessing ourselves. I knew that one of those who had performed so many times, but that one that even at the moment I looked at it as though she had something important to communicate.

She had tilted slightly forward, Åvé continued the prolonged, passionate stare from her high chair. Suddenly there appeared a flicker of movement as her little right hand reached up, and her chubby fingers brushed across her forehead. The intensity of her observation remained unchanged, but the action awakened something deep within me.

“Will you give me a little prayer?” Åvé asked.

I started to bless myself, Åvé leaned back in the high chair and kicked her feet, eyes sparkling with delight. She smiled and started suckling her fingers. She didn’t have a word, but I could almost hear her say, “Yes, you finally get it!”

The Lord told him that he would soon be passing down through the sea and casting the net, but—fire—the Lord was in none of them. Åvé then gave me “a tiny whispering sound” and “hid his face in his cloak” because he knew that the Lord was now before him (1 Kings 19:12-13).

One of the reasons why I like this story is because it reminds me, a confirmed extrovert, to find time to be alone and quiet with God. I often speak first and think later. And I often fall into a couple “occupational hazards” of extroverts: talking too much and letting others have their share of the conversation, and not really listening to others when they’re talking because I’m thinking ahead of what I want to say next.

These are bad habits in human relationships. Thank God, they aren’t the ones when they are the other person on the other end of the conversation is God.

Father in my Life’s lesson from the Old Testament was more difficult for me to learn because I was on my own and often and had little or no “family” in the way of couple of years. For this reason, but also because of my own bad conversational habits.

I didn’t build up many deep friendships during that time. You could say that my relationship with my children is an important relationship with others. It was always there—just as I have always loved speaking in a group—but it wasn’t as deep as it should be. But now I’m married and am he father of four rowdy, fun-loving kids. God’s grace has worked on me a lot in these relationships to the point where I’m better now at listening attentively to the people I love than I ever was, and I feel it when I’m talking to others. I don’t want to say that I’ve learned to be quiet, but with God’s help, I’m improving.

And my relationship with him is improving. Again, with his grace, I get myself out of bed earlier each morning than I would like so that, like Åvé, I can hear him speak to me in the quiet of my home before everyone else wakes up and the hubbub of the day begins.

A home where four rambunctious boys under 9 live can be a loud place a lot of the time. So carving out some quiet time to talk to God has become something that I have to consciously do. It’s not going to happen on its own right now, that’s for sure.

Although a lot of you may not be the parents of four rowdy, fun-loving kids, I ask you to think about the people in your life who can be crowded with lots of distractions anyway. Between the Internet, MP3 players, cell phones (which are effectively handheld computers), and hundreds of TV channels to watch, I think it’s part of our moment of the day that has to be silent if we choose to fill it with noise.

No matter what your state in life is these days, it can be a real challenge to step away from the constant din of our media-driven society. But if we want to have a deepening relationship with God, then doing so, hopefully on a daily basis, is an absolute necessity.
Sunday Reading

Sunday, June 27, 2010

I Kings 19:16b, 19-21

Galatians 5:1-13, 18


The first reading for this weekend’s liturgy is from the First Book of Kings. While the focus, at least in terms of the books’ titles, is upon the kings of Israel, prophets play a major role. Such is the case in this weekend’s reading. The king is not mentioned in this selection. Rather, the chief figures are the prophets Elijah and Elisea.

As the Hebrew people gradually were formed into the nation of Israel, and as Moses and his lieutenants passed from the scene in the natural course of events, figures emerged to summon the people to religious fidelity. They were the men whom generations of Jews and then Christians have called the prophets. However, the English definition of “prophet” is too narrow. Most often, English-speaking persons associate prophecy with predicting the future. The broader definition, which fits the roles of these Old Testament prophets, was that they spoke for God, proclaimed God’s law and called the people to religious devotion. Although the prophets of whom we have records—and we have records of only a few—often faced rebuke and even outright hostility from the Hebrew people, they were admired and venerated as a class. In this reading, the prophet Elijah calls Elisea to follow, and to succeed him, in the prophetic mission. In response, Elisea followed Elijah, forsaking everything that was familiar to him.

For the second reading, the Church presents a passage from St. Paul’s Epistle to the Galatians. The theme of this reading is freedom. It expresses Paul’s—as well as the classic Christian understanding of—freedom. The broader definition would suggest that persons are truly free live utter abandon. The more outrageous and extreme their departure is from standards, the greater is their freedom.

Christian wisdom has another opinion. Yielding to instincts and unmanageable feelings is not a sign of freedom, but of slavery. The person who has the perception to see the outcome of certain behavior, and the strength to subordinate actions to an accepted goal, seen as a higher motive, is the person who is free. St. Luke’s Gospel supplies the last reading.

Even today, the route from Galilee to Jerusalem passes through Samaria. Much of Samaria is included in that politically contested part of the region that is now frequently mentioned in news reports as the West Bank. At the time of Jesus, Samaria was inhabited by people whom pious Jews considered to be the immoralities of paganism. Centuries before Christ, when many Jews had died after repeated conquests of their land rather than tolerate the conqueror’s paganism, many in Samaria not only tolerated the conquerors and their paganism, but also intermarried with them. This then was more than a matter of religious conflict. The Samaritans had defiled the pure ethnic line of Judaism. Jesus spoke with Samaritans, a gesture that would have caused many Jewish eyebrows to lift in surprise and disdain. He heard the complaints about this accommodation, and reminded the disciples that in God’s kingdom, ethnicity and old scores mean nothing.

Reflection

The message this weekend is about the plan of God to give eternal life to all people who sincerely seek this life through Christ. The First Book of Kings sets the stage. From the oldest periods of history, God reached out to people. He spoke through the prophets long ago, and the prophets came, generation after generation, to call people to God.

Christ came as the Son of God. He brought wisdom and strength that make people truly free. Essential to this wisdom is the realization that the kingdom of God is not of this world. Our ultimate ambition should not be to find reward in this world. Indeed, this world will pass away for us all. Our eyes must be closed and our hearts lifted to God.

Lord Jesus, you are my Savior, the very beat of my heart.

Forgive me now of all my sins and let today truly be a new start.

One like no other, one that doesn’t result in failure.

One that never ends, living forever in the arms of my Savior.

By Greg Hubilar

My Journey to God

Lord, Help Me

Lord, why do I do those things that I don’t want to do?

Those things that ultimately rob me of my joy and peace with you.

Those things that seem so harmless and even acceptable.

But turn out to be damaging and then most regrettable.

Those things I try to lay down as I prayerfully start each new day.

Only to find them back firmly in my heart.

Those things that either I won’t truly lay down or that you won’t truly take away.

Those things that make me feel like a failure as my heart drifts and begins to decay.

The selfishness, worry, lust, self-love and gluttony that live in my heart.

These things are things that I cannot change, and on the inside I am failing apart.

(Q. Greg Hubilar is a member of Our Lady of Perpetual Help Parish in New Albany. David Calvillo, right, founder of Real Men Pray the Rosary, helps a volunteer make a hand-tied rosary. Calvillo of McAllen, Texas, created the logo on his T-shirt for his apostolate encouraging men to pray the rosary. Calvillo began Real Men Pray the Rosary after feeling a strong connection to the prayer while on a retreat.)

Daily Readings

Monday, June 28

Irenaeus, bishop and martyr

Psalm 6:2-10, 13-16

Psalm 50:16b-23

Matthew 8:18-22

Tuesday, June 29

Peter and Paul, Apostles

Acts 12:1-11

Psalm 34-2-9

2 Timothy 4:6-8, 17-18

Matthew 16:13-19

Wednesday, June 30

The First Holy Martyrs of the Holy Roman Church

Psalm 50:7-13, 16-17

Matthew 8:28-34

Thursday, July 1

Blessed Junipero Serra, priest

Psalm 7:10-17

Psalm 19:8-11

Matthew 9:1-8

Friday, July 2

Amos 8:4-6, 9-12

Psalm 119:2, 10, 20, 30, 40, 131

Matthew 9:9-13

Saturday, July 3

Thomas, Apostle

Ephesians 2:19-22

Psalm 117:1bc, 2

John 20:24-29

Sunday, July 4

Fourteenth Sunday in

Ordinary Time

Isaiah 66:10-14c

Psalm 6:1, 17, 20

Galatians 6:14-18

Luke 10:1-12, 17-20 or


Question Corner Fr. John Dietzen

Psalm

Parish finance councils are governed by Church law and norms approved by bishop

Is it true that all parishes are expected to have finance councils? Does canon law require that finance council meetings be closed and confidential?

A The Church’s canon law requires a finance council in every parish to be governed by universal Church law and by norms established by the bishop. Through this council, the Christian faithful, selected through these same norms, are to assist the pastor in the administration of the goods of the parish (#532 and #537). No Church law requires that finance council meetings be closed or confidential.

The pastor, of course, holds final responsibility for representing the parish in all legal matters and norms spelled out later in the code of law.

The present Code of Canon Law, established in 1983, is the first to demand parish finance councils.

Apparent, this responds to a section of the Vatican Council II document on the priesthood, which notes that in managing Church properties, priests should—as much as possible—establish the help of qualified lay persons.

A finance council is the only such organ referred to in general Church law. The bishop of each diocese might also order that a pastoral council, often referred to as the parish council, be established in each parish to help foster the broader pastoral responsibilities of the parish.

Sometimes, you claimed in your column that the Apostles did not write the Apostles’ Creed.

A A recent article that I read disagreed with your column.

Each part of the creed, it said, was written by one of the Apostles before they separated to go their separate ways as missionaries.

Who is right? (New York)

A The Apostles’ Creed seems to have originated from the final instruction given by Jesus to the disciples: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt 28:19-20).

Everything we know indicates that it was put together—and began to be used in Catholic prayers and worship—long after the death of the Apostles.

The title Apostles’ Creed first appears toward the end of the fourth century, about 390, and apparently isn’t found in its present form until the 700s.

The theory you mention appeared somewhere during this time.

St. Philip, it was said, contributed the phrase “suffered under Pontius Pilate, was crucified, died and was buried.”

St. Thomas, it was also said, added the part about descending into hell, and St. Jude contributed the phrase about the resurrection of the body, and so on.

No evidence exists to support this conjecture.

If correct, however, that faith very close to this was used much earlier, perhaps even in the second century, as part of the catechisms’ profession of faith at baptism.

In fact, the baptism liturgy of the Church today still includes with minor variations the Apostles’ Creed divided into three parts.

One indication that this particular declaration of faith and not of apostolic origin is that it is used only in the Western Church.

The Apostles’ Creed does not appear in the liturgies of Eastern Catholic Churches, the majority of which originate in earliest Christian times and traditionally adhere strongly to those elements of Christianity of apostolic origin.

(1) Catholic Q & A: All You Wanted to Know About Catholicism is a $5.00, enlarged and updated collection of columns by John Dietzen, published by Crossroad Publishing Company in New York. It is available through bookstores for $19.95. Questions sent to either Dietzen at Box 3315, Piscataway, NJ 08854 or e-mail to jdietzen@ic.net)
Mary Roberta Welch was the mother of Father Michael Welch.

Mary Roberta Welch, a charter member of Holy Family Parish in New Albany and the mother of Superior General Father Michael Welch, died on June 9 at the Westminster Health Care Center in Indianapolis. A memorial Mass will be celebrated on June 20 at the Church of the Immaculate Conception at the motherhouse.

She was the daughter of Colleen Freeman of New Albany, three sons, Patrick Welch of Washington, D.C., Vincent Welch of Omaha, Neb., and Michael Welch of Ft. Wayne, as well as two grandsons.

She was a devoted mother to three sons and five grandchildren. Great-grandchildren included six boys and one girl.

She was a member of the Marian Guild, a ladies’ organization that manages much of the maintenance work that is required as part of the mission.

She was also a dedicated member of the Church of the Immaculate Conception in New Albany.

Surviving are her three sons, Patrick Welch of Washington, D.C., Vincent Welch of Omaha, Neb., and Michael Welch of Ft. Wayne, as well as two grandsons.

In the archdiocese, she taught at St. Mary-of-the-Woods College, and a master’s degree in biological science at St. Mary-of-the-Woods Church at the motherhouse.

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Priests, deacons and religious are ‘fishers of men’

(EDITOR’S NOTE: Following is the second in a series featuring the winners of the Indianapolis Serra Club’s 2010 John D. Kelley Vocations Essay Contest.)

By Sam Ford

Special to The Criterion

Priests, deacons and religious brothers and sisters spread the word of God in many ways. They proclaim Christ’s message, and invite us to see Christ in our lives and help us to discover our vocations.

In Mark 1:17-18, Jesus says to Simon and Andrew, “Come with me, and I will make you fishers of men.” Jesus tells the Apostles to follow him, and they follow him to bring people to God.

I believe that is what our priests, deacons and religious brothers and sisters do today. They work with people and preach to them, while God works through them and spreads his word through them.

Today, priests must form connections with their parishioners to make Christ visible in their daily lives. Father Randy Summers, my pastor, has shared dinner with my family at our house many times. I see him in his strong in his faith. But he is a real person, too.

He once asked me what I wanted to be when I grew up. I answered. “A Navy pilot.” He told me that he became a Navy officer and about his living overseas before he became a priest.

After serving his time as a Navy officer, Father Summers went to a monastery and became a monk. Later, he became a priest and was soon chosen to come to St. Barnabas. His experiences make him more able to bring Christ to the people he serves.

Father Peter Marshall has also visited my house and shared dinner with my family. He is a new priest, and is a kind man and relates well to the youth of my parish.

He has also quickly become acquainted with many parishioners and always has time to help someone in need.

Deacon Patrick Bauer found a vocation as a deacon in his life. He and his family are examples to all of his parishioners. While he was a good man and a good Catholic before becoming a deacon, he can now help the priest at Mass and give daily blessings to other lay people.

The vocation of a deacon has become real to me through Deacon Bauer’s presence and his ministry in my parish.

I know that, in the seventh grade, I am not sure of my vocation. But I guess God will find a way to help me discover my vocation in the future by continuing to place priests such as Father Randy and Father Marshall as deacons such as Pat Bauer in my life who will share Christ with me.

Priests, deacons and religious brothers and sisters continue to be fishers of men, inviting people in love to share through their lives and spreading his message throughout the world.

(Sam and his parents, Jeff and Rhonda Ford, are members of St. Barnabas Parish in Indianapolis. He completed the seventh grade at St. Barnabas School in Indianapolis last spring, and is the 7th-grade division winner in the Indianapolis Serra Club’s 2010 John D. Kelley Vocations Essay Contest.)

Vatican foreign minister ends Cuba visit with meeting with Raul Castro

HAVANA (CNS)—Archbishop Dominique Mamberti, the Vatican’s foreign minister, concluded an official and pastoral visit to Cuba on June 20 saying relations between the state and the Catholic Church’s social teachings.

Archbishop Mamberti, an expert in Latin America, the United Nations, Africa, the Middle East and Islam. His visit took place at a time of Church-state dialogue, focused primarily on the status of political prisoners, although other subjects have also been on the table.

As a result of these conversations, begun in May, the government recently released one jailed political opponent, Ariel Sigler, who had become ill, and moved another 12 prisoners to jails closer to their homes.

During his stay on the island, Archbishop Mamberti participated in several official programs, including a tribute to 19th-century Cuban hero Jose Marti and a meeting with the foreign minister, Bruno Rodriguez.

At a joint press conference following their meeting, Archbishop Mamberti welcomed the results of the conversations between the Church and the government and said he hoped his visit would contribute to strengthening such talks.

Archbishop Mamberti said one of the Vatican’s diplomatic objectives was to support the dialogue between local Churches and the authorities of various countries.

Regarding how the Church’s social programs and called its communications with the government “fruitful and constructive.” He said the conditions were right to continue such “fruitful exchanges.”

The archbishop’s official visit included stops at various schools, a concert and a tour of Havana’s historic district.

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Institutional and Instructional Technology Full Time

Bishop Chatard High School is seeking to fill the newly created position of Director of Institutional and Instructional Technology. This individual will be responsible for the management of the school’s technology support services and personnel, including planning, budgeting, managing, and utilizing resources that support the implementation of technology in instructional and administrative programs. The Director of Institutional and Instructional Technology will provide support to the school’s administrators, teachers, and staff in the development and implementation of a campus-wide technology plan.

Qualified candidates must possess a passion for the mission of Catholic education. It is essential that the candidate have a Bachelor’s degree in instructional technology, with a Master’s degree in instructional technology or a closely related field desired. Demonstrated managerial and communications skills are preferred. Qualified candidates will possess a bachelor’s or master’s degree.

A position description and online questionnaire may be found on the school’s website at www.bishopchatard.org/News/FT/. Interested candidates are invited to complete the online survey and submit it, along with a cover letter and résumé, to Margaret Ruffing, assistant to the president, 5800 Canton Avenue, Indianapolis, IN 46220. Information may be e-mailed to mruffing@bishopchatard.org. The deadline for submission of application materials is July 9, 2010.
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Robert J. (Robby) Wagner
- Bishop Chatard Valedictorian
- National Merit Commended Student
  — BCHS class rank: 1 of 165
  — College: Rose Hulman University
  — Parents: Rick & Carol Wagner
- Indianapolis Star Academic All-Star
  — GPA: 4.49
  — Parish: St. Pius X

Anna Fish
- Bishop Chatard Salutatorian
  — BCHS class rank: 2 of 165
  — College: University of Notre Dame
  — Parents: Patrick & Donna Fish
- National Merit Commended Student
  — GPA: 4.44
  — Parish: Christ the King

Bishop Chatard Class of 2010!

Abigail Feick
- Bishop Chatard Salutatorian
- National Merit Commended Student
  — BCHS class rank: 2 of 165
  — College: University of Notre Dame
  — Parents: Patrick & Donna Fish

Catherine Keating
- National Merit Commended Student
  — BCHS class rank: 1 of 165
  — College: Rose Hulman University
  — Parents: Rick & Carol Wagner

Anna Fish
- National Merit Commended Student
  — BCHS class rank: 1 of 165
  — College: University of Notre Dame
  — Parents: Patrick & Donna Fish
- Indianapolis Star Academic All-Star
  — GPA: 4.49
  — Parish: St. Pius X

For more information about your child’s future at Bishop Chatard High School, contact us: (317) 251-1451
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