Leap of faith lets volunteer lend a ‘helping hand’ to Hispanic families

By John Shaughnessy

After 15 failed attempts at making his dream come true, Tim Hahn knew he was down to two very different choices. He could give up the dream, but there was something about growing up in Holy Cross Parish in Indianapolis that had always taught him to keep fighting to beat the odds.

So Hahn considered his other choice as he stood outside The Fresh Market on the north side of Indianapolis. In the previous few weeks, he had already been to 15 grocery stores in the Indianapolis area, hoping to get a store manager to agree to donate surplus food so that he could fulfill his wish to help feed the poor. Yet Hahn had been turned down every time.

“I realized I’m not a good salesman,” Hahn recalls. “I stood out in front of that store knowing it’s my last chance and thinking it’s not going to work. I said, ‘Jesus, I’m obviously doing something wrong. So I’m just going to move my lips and let you do the talking.’ I went in the store and that’s exactly what happened. I talked to the manager, and within 60 seconds he’s nodding his head.”

Still amazed by that moment, Hahn pauses before he adds, “I think Jesus is so grateful when people help other people. I think he just says, ‘Of course, I’ll help. Just get out of the way.’ I’ve learned to get out of the way. I’ve learned to get out of the way.”

New era begins as Bishop Timothy L. Doherty is ordained and installed as bishop of Lafayette

By Kevin Cullen

LAFAYETTE, Ind.—Malinda Gustafson says she will never forget entering the historic Cathedral of St. Mary of the Immaculate Conception for the very first time, being part of a standing-room-only crowd of 700; hearing the music swell; then watching plumed Knights of Columbus, 200 vested priests, 25 mitered bishops and two red-robed cardinals process toward the sacred altar.

Behind it, the casket, or bishop’s chair. For a generation, it had been...
Conventional Franciscan Brother James Ambrusc, acting administrator of the shrine, said many people come here with one burning question: "They want to know when she is going to be canonized." He said he explains that the saintly process is usually a lengthy one, and then adds, "Soon, we hope and pray." Mgr. Paul A. Lenz, vice postulator for Blessed Kateri's cause, is among those waiting for news from the Vatican about a final miracle to be validated before she can be declared a saint.

Documentation supporting a healing through her intercession was sent to the Vatican in July last year. The case is still pending, but "very hopeful," Mgr. Lenz said. Kateri Tekakwitha died on April 17, 1680, at a mission near Montreal. Records indicate she was about 24 years old.

American Indians have made appeals to the church for her canonization at least since the late 1800s. Documentation for her cure of beatification was sent to the Vatican in 1932. She was declared venerable in 1942, and beatified by Pope John Paul II in 1980.

The memorial mass in Fonda was established in 1938. Theresa Steele, a Canadian-born member of the Algonquin nation, is a member of the Fonda shrine's board of directors. She has known Kateri's story since childhood.

"I grew up thinking of her as a saint because that's how my people revered her," said Steele. "We've always seen her that way." Kateri was not the only member of her community to embrace Christianity during a colonial time fraught with conflict and struggle for native tribes. But she was remarkable, even to her older, more educated Jesuit mentors at the Canagana-wana mission.

Her deep faith, joy, spirituality and generosity were well noted by the Jesuit missionaries, said Mgr. Lenz. "She so vividly lived the life of a holy person." When she worked in the fields, said Mgr. Lenz, she would carry a cross as a source for contemplation. Her last words were reported to be, "Jesus, I love you." Orphaned at age 4 during a smallpox epidemic, Kateri was left pockmarked and nearly blind by the disease. Later, when she embraced Christian meditation and prayer and refused to marry, she was the subject of scorn by other Mohawks. She was taken from Canagana-wana to a Mohawk Catholic mission in Canada for her own safety. There, she taught prayers to children, and tended to the sick and elderly.

Steele, who portrayed Blessed Kateri in a one-woman dramatization, said Kateri viewed her own troubles as minor when compared to the sufferings of Christ. Blessed Kateri's example is one of "perseverance," she said, "and of our Creator, love of one another, love [of] our mother Earth and all of creation." The U.S. Church marks her feast on July 14. She is listed as patron of American Indians, ecology and the environment, and is held up as a model for Catholic youths.

Kateri was symbol of enduring tie between Catholicism, native peoples

FONDA, N.Y. (CNS)—Under a rustic Virgin of Assumption shrine in Fonda, the community to embrace Christianity during a colonial time fraught with conflict and struggle for native tribes. But she was remarkable, even to her older, more educated Jesuit mentors at the Canagana-wana mission.

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The cathedral's relic of the True Cross is an important sacramental that helps Catholics were a minority in Boston, according to Father Claude de la Poterie. Was brought from France in the 1800s, a colonial time fraught with conflict and struggle for native tribes. But she was remarkable, even to her older, more educated Jesuit mentors at the Canagana-wana mission.

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Cardinal prays for HHS to reiterate abortion exclusion in health plans

WASHINGTON (CNS)—The chairman of the U.S. bishops’ Committee for Pro Life Activities praised the Department of Health and Human Services on July 15 for a policy that protects no federal funds will be provided to cover elective abortions under state-run health insurance plans.

The statement came from Cardinal Daniel N. DiNardo of Galveston-Houston after HHS spokeswoman Jenny Backus said that “in Pennsylvania and in 12 other states, abortion will not be covered in the Pre-existing Condition Insurance Plan except in the cases of rape or incest, or for the health of the woman would be endangered.”

The cardinal said the statement averted what could have been an “alarming precedent,” and pointed out the need for a permanent law to exclude abortion from all programs under the new Patient Protection and Affordable Care Act.

The HHS statement was issued after Pennsylvania officials announced that the state had received $160 million in federal funds for its insurance program covering those with pre-existing conditions.

“Although an outline of the program says that “elective abortions will not be covered” under the program, another section states that coverage “includes only abortions and contraceptives that satisfy the requirements of” several Pennsylvania statutes. Under one of the cited statutes, abortion is permitted up to 24 weeks of pregnancy if a physician certifies that the abortion is necessary because of the woman’s “physical, emotional, psychological [or] familial” circumstances or her age.

HHS’ Backus said the abortion policy she outlined in her statement would apply to both state and federal programs covering people with pre-existing conditions.

“we will reiterate this policy in guidance to those running the Pre-existing Condition Insurance Plan at both the state and federal levels,” she added. “The contracts to operate the Pre-existing Condition Insurance Plan includes a requirement to follow all federal laws and guidance.

Cardinal DiNardo said he welcomed “this new policy, while continuing to be gravely concerned that it was not issued until after some states had announced that pro-abortion health plans were approved and had begun to enroll patients. “This situation illustrates once again the need for Congress to enact legislation clearly stating once and for all that all funds appropriated by PPACA will not pay for abortions or for insurance coverage that includes abortions,” he added.

In a May letter to House members, Cardinal DiNardo urged passage of the Protect Life Act, H.R. 5111, to bring the new health reform law “into line with policies on abortion and conscience rights that have long prevailed in other federal health programs.

Although it has 115 co-sponsors in the House, the bill has yet received a hearing in the House Committee on Energy and Commerce.

“The issue of government involvement in the taking of innocent human life should not remain subject to the questionable discretion of executive officials or depend on the continued vigilance of pro-life advocates,” the cardinal said.

He said it is “vitally important for people with serious medical conditions who have been unable to obtain coverage to receive the help offered by programs such as the Pre-existing Condition Insurance Plan.

But it is equally important “for them to be assured that their coverage will be life-affirming, not life-threatening,” Cardinal DiNardo added.
**The Human Side**

**Fr. Eugene Hindrichs**

**Growing old peacefully**

When you reach 75 years old, you need only two words in your vocabulary: “Thank you!”

Gratitude is the real mark of genuine maturity, of spiritual health. This wisdom comes from St. John of the Cross, the author of A View from the Ridge: The Tercentenary of a Twentieth Century Christian. West is quick to concede that life is filled with hurts and disappointments, making gratitude very difficult to achieve.

No doubt all of us have experienced this difficulty as a result of injuries and subsequent resentments. Perhaps it was an expected promotion that never materialized, a disappointing marriage, chronic sickness or financial disaster. The list of woes is endless.

We tend to sour our disposition and dampen our kindness, making us ill-disposed toward others, the world and ourselves.

How might we counter this?

Consider the old saying: “If you lie down with dogs, you get up with fleas.”

So picking positive, uplifting friends is one place to start.

When we are ill-disposed, we tend to live the saying, “Misery loves company,” aligning with others who are disgruntled and resentful.

Focusing on prayer is another way to combat a poor disposition. Compose a short prayer and recite it repeatedly throughout the day. For example: “Lord, may I never forget all the pain and resentments I have caused to others.”

At first, it might sound like adding to our ill-disposition by regretting injuring another, but just the opposite will occur! When we are ill-disposed, we tend to get personal, to center on hurts from others and less on those we have hurt. This then motivates us outwardly by encouraging us to speak with another about the matter—God. Furthermore, by thinking of those we might have hurt, it helps us to overcome a persecution complex that makes us feel like we are being picked on by others who we have already disappointed, hurt or injured. It casts us into a humbling mood, reminding us that we are fellow offenders as well as the offended.

No matter how old we are, there will always be better reminders of the hurts we endured that make it extremely difficult to forgive, forget and be grateful. Bitterness loves to wallow in itself because it keeps alive the desire for revenge and vindication.

As St. Paul said, “One older woman once told me, ‘As you get older, you don’t seek more possessions, you give away those you have.’

As difficult as it is to let go of bitterness, there comes a time in life when we behave as if it is time for final preparation for all the hurt we have caused and in gratitude for all God has given us.

(Father Eugene Hindrichs writes for Catholic News Service.)

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### Letters to the Editor

Jesus’ message of love is evident throughout Scripture, reader says

This letter is in response to Steven Frazer’s comments in the July 16 issue of The Criterion concerning Father John Catoir’s statement that “Jesus wants us to love ourselves.”

In response to this, Mr. Frazer stated that “we never said anything remotely like that.”

Jesus tells us many times that we are loved.

In the Gospels, he affirmed that the second greatest commandment is “love your neighbor as yourself” (Mt 22:39). This implies that (1) we are loved; (2) that we are to love ourselves; and (3) we are to love our neighbor.

Jesus’ message of love continued when he said: “Love one another as I have loved you” (Jn 15:12). God gave his only begotten Son for us (Jn 3:16). In Hesiod, God said: “I will espouse you to me forever— in love and mercy” (Hymn 2:21).

Many people do not realize that they are lovable. Some have low self-esteem because they have not experienced human love and/or have been disrespectful. It may be difficult for them to love. Sometimes it may take them many years to realize that they are loved as a human being and child of God.

At the other end of the continuum are those who are too self-centered and selfish. These individuals may be compensating for what they did not receive, and may also have low self-esteem.

Healthy self-esteem is realizing that we are good and lovable. We know this because we have experienced human love and/or have been graced to know God’s love. Therefore, we will give of God’s love to others.

There is a saying that one cannot give what one does not have. We need to love and respect ourselves first of all, and then we will have the ability to see the inherent goodness in others and reach out to them in love.

Martha Thie

Indianapolis

### Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and sensitive.

The editors reserve the right to select and edit the letters which appear on space limitations, pastorial sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

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### The definition of marriage

**Marriage** and “family” are God-given. They are not open to redefinition by civil society.

There is a sign of our time. A federal judge in Massachusetts has ruled that section 3 of the Defense of Marriage Act (DOMA) is unconstitutional. What does the offending language say? That for the purposes of federal statutes, regulations and rulings “marriage means the legal union of one man and one woman.”

Why is it unconstitutional to define marriage this way—the way it has been defined for virtually all of human history?

The judge’s decision was based on two separate rulings. One states that section 3 of DOMA violates the equal protection principles of the Fifth Amendment Due Process Clause. The other holds that it violates the Tenth Amendment and the Spending Clause. In his ruling, U.S. District Judge Joseph Tauxe commented that, “as irrational prejudice plainly never constitutes a legitimate government interest,” section 3 of DOMA is unconstitutional.

How is it “irrational prejudice” to define marriage as the union of one man and one woman? By what standard of reason or law can a federal judge reach this conclusion?

Speaking on behalf of the American bishops, Louisville Archbishop Joseph Kurtz, chairman of the U.S. Conference of Catholic Bishops’ Ad Hoc Committee for the Defense of Marriage, said, “Marriage—the union of one man and one woman—is a unique, irreducible institution. The very fabric of our society depends upon it. Nothing compares to the exclusivity and permanence of the union of husband and wife. The state has a duty to employ the civil law to reinforce—and, indeed, to privilege—uniquely this vital institution of civil society.

The reasons to support marriage by law are countless, not least to protect the unique place of husbands and wives, the indispensable role of fathers and mothers, and the rights of children, who are often the most vulnerable among us. And yet, a judge has decided that a marriage-reinforcing law like DOMA fails to serve even a single, minimally rational government interest.

“On behalf of the bishops’ Ad Hoc Committee for the Defense of Marriage, I express grave concern over these dangerous and disappointing rulings which ignore even the most apparent purposes of marriage and thus offend true justice,” the archbishop said.

“I am that a situation worthy of the worst science fiction. Big Brother, the omnipotent state, now claims the right to redefine what words mean. “Marriage” no longer means what we all know it means. Now, because the heterosexual union of a man and a woman is no longer politically correct—let alone sacrosanct—we claim the right to change its meaning. And not only do we change the meaning of the term beyond recognition, but we assert with porcupine arrogance that the traditional meaning is nothing but ‘irrational prejudice.’

To claim that defining marriage as the union of one man and one woman is somehow irrational, prejudiced or even bigoted is a great disservice not only to truth but to the good of our nation.”

Archbishop Kurtz said “Marriage exists prior to the state and is not open to redefinition by the state. The role of the state, instead, is to respect and reinforce marriage.

“This is not a question of whether marriage is already off the table for any two consenting adults. But only a man and a woman are capable of entering into the unique, life-giving bond of marriage, with all of its specific responsibilities. Protecting marriage as the union of one man and one woman is not merely a legitimate, but a vital government interest.”

“Marriage is a not what anyone says it is. It is the original cell of social life. It is the natural society in which husband and wife are called to give themselves to one another in love and to be open to the gift of life. Authority, stability and a life of relationship within the family constitute the foundations for freedom, security and fraternity within society.

We applaud Archbishop Kurtz’s efforts to call a spade a spade and to defend the importance of marriage as the only union of one woman and one man.

For us, marriage is a sacrament, not simply a social contract, and the family is much more than simply a social arrangement.

It is a domestic Church, the most fundamental and important community that human beings belong to.

—Daniel Conway

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Los estudiantes universitarios e institutos de educación secundaria deben continuar buscando la verdad de Cristo en los campos universitarios.

C omprueba y corrobora el relato de los estudiantes que resaltan la importancia de la promoción de la fe y la razón como instrumentos ineludibles en el seno de la educación superior. Ellos pueden ser un catalizador en la promoción de la fe y la razón en la medida en que los estudiantes comprendan que el conocimiento es un derecho humano inalienable y que el conocimiento propio del valor de la verdad es un derecho fundamental de los seres humanos.

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July 22-24

July 24

July 24-25
St. Anthony of Padua Parish, 316 W. U.S. 66, Clarksville. Parish picnic, Fri. 5 p.m.-11 p.m., Sat. 9 a.m.-2 p.m., chicken dinner, Sat., food, entertainment. Information: 812-822-2290.

St. Martin Parish, 804 Yorkridge Road, Yorkville. Parish Festival, Sat. 4:30 p.m.-12:30 a.m., prime rib dinner, Sun. 11:30 a.m.-3 p.m., fried chicken dinner, food, games, music, information: 812-623-3408.

July 25
St. Augustine Parish, 18020 Lassiter St., New Lenox. Leopold Parish picnic, 10 a.m.-4 p.m., chicken dinner, quilts, rides, games. Information: 812-843-5143.

July 25-21
Jackson County Fairgrounds, Seymour. St. Ambrose Parish and Our Lady of Providence Parish, Jackson County Fair, food booth 10 a.m.-10 p.m. Information: 812-522-5504.

July 28
Buck Creek Winery, 13747 Indian Creek Road South, St. Meinrad. Theology on Tap, summer session seven, “Seven Deadly Sins and Back to Virtue,” session five, anger management, 6 p.m., wine tasting, must be 21-35 years of age. Information: www.indvot.com.

July 28-31
St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel. “Road to Marian Way,” 1 p.m., Father Elmer Burwinkel, celebrant. Information: 317-246-0070 or bendictinn@benedictinn.org.

August 1
St. Bernard Parish, 7600 Highway 137, Frenchtown. Parish picnic, 10 a.m.-4 p.m., country-style chicken dinner, quilts.

August 2-22
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “St. Meinrad’s Message of the Book of Jonah,” Benedictine Father Eugene Hensell, presenter, session one of four, 6:30-9 p.m., $25 per session includes dinner and presentation. Information: 317-788-7581 or bendictin@benedictinn.org.

August 20-22
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “The Message of the Book of Jonah,” Benedictine Father Eugene Hensell, presenter, session one of four, 6:30-9 p.m., $25 per session includes dinner and presentation. Information: 317-788-7581 or bendictin@benedictinn.org.

August 21
Oldenburg Franciscan Center, Oldenburg. “How Can We Teach Our Children to Read?” Franciscan Sister Mary Paul Larson, presenter, 9:11-3:30 p.m., $320 per person. Information: 812-933-6437 or center@oldenburg.org.

August 24-26
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Midweek retreat, “Praying the Bible,” Benedictine Brother Zachary Withering, presenter. Information: 800-581-6095 or MZoller@saintmeinrad.edu.

August 27-29
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Come Away and Rest Away,” silent, non-guided reflection day, 8 a.m.-4 p.m., $25 per person includes breakfast and lunch. Information: 317-754-7681 or www.archindy.org.

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August 29
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Friendship with God,” Benedictine Brother Paul Swartz, presenter. Information: 800-581-6095 or MZoller@saintmeinrad.edu.

August 30

September 1
Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. “Catholic Identity and Doctrine-Prayer in the Catholic Tradition,” Father Jan Farrell, presenter, session two of four, 6:30-9 p.m., $25 per session includes dinner and presentation. Information: 317-788-7581 or bendictin@benedictinn.org.

September 17-19
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “The Art of Appreciation-Learning an Attitude of Gratitude,” Benedictine Father Noel Mueller, presenter, 9-11 a.m., $200 per person. Information: 812-357-6611 or spasers@saintmeinrad.edu.

September 18
Cathedral High School, O’Malia Performing Arts Theater, 5225 E. 56th St., Indianapolis. Indiana Catholic Literary Conference—“Treasuring Womanhood,” 8 a.m.-4:30 p.m., $50 adults, $25 students. Information: 317-788-7581 or bendictin@benedictinn.org.

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September 30-October 1

October 8
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October 10
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October 21-24
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Steel Magnolias,” David Proctor, director, 10 a.m.-6 p.m., famous romantic comedy. Information: 812-357-6611 or spasers@saintmeinrad.edu.

October 23-26

Catholic radio station receives grant
“The Knights of the Order of Malta’s American Association recently donated $10,000 to Inter Milirica Inc., a not-for-profit organization that brings Catholic Radio 89.1 FM to central Indiana. This is the third grant that the local Catholic radio station has received from the Order of Malta. The grant was designated for the station’s continuing program efforts to explain the teachings of the Church, promote Hispanic Catholic programming, and advocate for the care of sick and poor people.”

Deacon Digest
Deacon Digest for September 2010.

Abby Press, a printing and publishing firm owned by the Benedictine monks of Saint Meinrad Archabbey in St. Meinrad, Indiana, has become the publisher of Deacon Digest beginning with the August 2011 issue. Since 1984, Deacon Digest has been published by Mr. Larry DeSpina. The new publisher is DePere, Wis. The magazine has been a source of inspiration for those involved in the Church’s permanent diaconate ministry in the United States and several foreign countries. “This is such a wonderful fit for us,” Abby Press publisher Linda Mundy. “Our Saint Meinrad Seminary and School of Theology is one of the nation’s premier centers for diaconate formation. Abby Press has been the printer of Deacon Digest for over 20 years already.”

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Vatican City (CNS)—The Vatican has revised its procedures for handling priestly sex abuse cases, streamlining disciplinary measures, extending the statute of limitations and defining child pornography as an act of sexual abuse of a minor.

Vatican officials said the changes allow the Church to deal with such cases more rapidly and effectively, often through dismissal of the offending cleric from the priesthood.

"As expected, the Vatican also updated its list of the "more grave crimes" against Church law, called "delicta graviora," including for the first time the "attempted sacred ordination of a woman."

In such an act, it said, the cleric and the woman involved are automatically excommunicated, and the cleric can also be dismissed from the priesthood.

Vatican officials emphasized that simply because a woman's ordination was treated in the same document as priestly sex abuse did not mean the two acts were somehow equivalent in the eyes of the Church.

"There are two types of "delicta graviora"—those concerning the celebration of the sacraments, and those concerning morals. The two types are essentially different and their gravity is on different levels," said Msgr. Charles Scicluna, an official of the Vatican's doctrinal congregation.

Sexual abuse of a minor by a priest was added to the classification of "delicta graviora" in 2001, and at that time the Vatican established norms to govern the handling of such cases, which were reserved to the Congregation for the Doctrine of the Priesthood.

In 2003, two years after promulgating the Vatican's norms on priestly sex abuse, Pope John Paul II gave the doctrinal congregation a number of special faculties to streamline the handling of such cases. The new revisions incorporate those changes, which were already in practice:

- In the most serious and clear cases of sexual abuse of minors by priests, the doctrinal congregation may proceed directly to laicize a priest without going through an ecclesiastical trial. In these instances, the final decision for dismissal from the clerical state and dispensation from the obligations of celibacy is made by the pope.
- The doctrinal congregation can dispense with using the formal judicial process in Church law in favor of the "extrajudicial process." In effect, this allows a bishop to remove an accused priest from ministry without going through a formal trial.
- The doctrinal congregation can dispense from Church rules requiring only priests with doctorates in canon law to serve on Church tribunals in trials of priests accused of abusing minors. This means qualified lay experts, including those without a canon law doctorate, can be on the tribunal staff, or as lawyers or prosecutors.
- The doctrinal congregation's competency in such cases means it has the right to judge cardinals, patriarchs and bishops as well as priests. Vatican sources said this norm, which originates from a decision by Pope John Paul in 2004, indicates that if the pope authorizes a trial or penal process against such persons for sex abuse or another of the "more grave crimes," the doctrinal congregation would be the tribunal and could also make preliminary investigations.
- The revised norms maintain the imposition of "pontifical secret" on the handling of priestly sex abuse and other grave crimes, which means they are dealt with in strict confidentiality.

Father Lombardi said the provision on the secrecy of trials was designed "to protect the dignity of everyone involved."

The spokesman said that while the Vatican norms do not directly address the reporting of sex abuse to civil authorities, it remains the Vatican's policy to encourage bishops to report such crimes wherever required by civil law.

"These norms are part of canon law; that is, they exclusively concern the Church. For this reason, they do not deal with the subject of reporting offenders to the civil authorities. It should be noted, however, that compliance with civil law is contained in the instructions issued by the Congregation for the Doctrine of the Faith as part of the preliminary procedures to be followed in abuse cases," he said.

On the "attempted ordination of a woman," the norms essentially restated a 2005 decree from the doctrinal congregation that said a woman who attempts to be ordained a Catholic priest and the person attempting to ordain her are automatically excommunicated.

The norms added that if the guilty party is a priest, he can be punished with dismissal from the priesthood. For those wondering why an excommunicated priest would also be laicized, Vatican sources said they were two different kinds of penalties.

"Excommunication is a medicinal punishment which has to be remitted once the repentant, [and] dismissal [from the priesthood] is an additional expiatory punishment which remains in place permanently, even if the excommunication is lifted," Msgr. Scicluna explained.
VOLUNTEER
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who live near his home in Westfield, Ind. And every step of the way has led to another story that has shown him the value of the adage “Let go, and let God.”

Just consider the story of how the 67-year-old Hahn found the site where he would set up his small food stand, and then how he found the people he believes he was destined to help.

In the spring of 2008, Hahn and his wife, Ann, found the site where he believed he was destined to help.

67-year-old Hahn found the site where he thought would be the perfect spot for distributing the food.

“...When you do this, you see Jesus in these people. And look at all the time he spent with them, talking with them, helping them. So why wouldn’t I want to do that?”

—Tim Hahn

The main entrance to my school is a statue of Mary with her outstretched hands and a little boy looking up, beckoning to me. Shortly after I enter the building, Father William Munshower cordially invites me to daily Mass where I can come and see— and perhaps God’s Creation.

Each and every day, prior to 7:30 in the morning, I am guaranteed to have at least two opportunities to “come and see” others exercising their vocation. And through them, I have a chance to discover my own.

Every morning, I have yet another opportunity to “come and see.” I am surrounded by 25 students who have been bestowed with the blessing of having Providence Sister Mary Ann Stewart as my first-period teacher.

The actions of Father Munshower, Sister Mary Ann Stewart, and hundreds of other priests, deacons, and religious brothers and sisters allow us to see Christ and to come to him through faith.

We have the opportunity to understand and possibly discover what God is calling us to do in this world. God uses us, he invites us to come and see.”

By Kelley Ford

Serra Club vocations essay

Catholic student is invited to ‘come and see’ many times each day

(Editors note: Following is the sixth in a series featuring winners of the Indianapolis Serra Club’s 2010 John D. Kelley Vocations Essay Contest.)

By Kelley Ford

Special to The Criterion

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Each and every day, prior to 7:30 in the morning, I am guaranteed to have at least two opportunities to “come and see” others exercising their vocation. And through them, I have a chance to discover my own.

Every morning, I have yet another opportunity to “come and see.” I am surrounded by 25 students who have been bestowed with the blessing of having Providence Sister Mary Ann Stewart as my first-period teacher. She is one of the kindest, most warm-hearted women on this Earth, and I am convinced that God called her to be a teacher so she would have the opportunity to touch hundreds of children’s lives every single day by leading them to see Jesus.

The faith that we are called to “come and see” is a complicated concept to understand. As humans, we seem to understand things better when we can actually see them. But faith itself cannot be seen; it can only be seen through actions.

The actions of Father Munshower, Sister Mary Ann Stewart, and hundreds of other priests, deacons, and religious brothers and sisters allow us to see Christ and to come to him through faith.

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Above, Linda Hahn and Alexander Simons arrange cans of food on a table, part of the selection of food and clothing that is made available by the Helping Hand organization for people in need on most Saturdays.

Left, a prayer of thanks always starts the Saturday morning efforts of the Helping Hand organization that provides food and clothing for the needy. Tim Hahn, chairman of the prayer as Omar Rosas provides the Spanish translation for the Hispanic people who come to select the food they want for their families.

Wings of trust

Hahn’s leaps of faith have led him to moments that have moved him so, he has also had a few difficult landings.

One notable situation occurred three months after he started his effort. As nearly 70 people lined up for food on a Saturday, Hahn was hit by a car.

Hahn, who has returned to his job to become a member of Holy Cross Parish again. “But they’re smiling at you. You start to learn their names and the problems they have. Youumble out bread, but if you think it ends, you’re wrong. It just starts there. It’s just Jesus hating you in You have to show people you care first.”

Two years later, the caring often extends beyond the food.

“In the winter, a lady called me over,” he recalls. “It’s cold, and her heat is off, and she has three kids. It was Saturday, and the best I can do is to get the heat back on by Monday. I took her bill. I always take the bill, instead of giving cash. And when I get home, I can tell you how many times there has been a check in the mailbox.”

The other day, I just paid a gas bill of 98 dollars and some cents. I went home and got the mail out of the mailbox, and there was a check for $100 because I hadn’t seen in a year or two. And he was saying, “Why do you do good?”

Life is good for Hahn—partly because of the different approach to life that he has chosen.

“Why wouldn’t I want to do that?”

For most of his career, he worked in safety management, always making sure that people were following the necessary rules and regulations to keep them safe in the businesses where he worked. Now, his ministry to the poor is done without a safety net. And the leaps of faith he makes have led him even closer to people and to God.

“My credo,” he says, “is that about the rich or the middle class. So why wouldn’t I want part of that blessing by helping?” he says.

“Along with that, when you do this, you see Jesus in these people. And look at all the time he spent with them, laughing with them, helping them. So why wouldn’t I want to do that? I think if I choose to do 2010 to be here, he’d be in a place like this.”

So Hahn and his volunteers show up most Saturdays, except for the first one of each month. They distribute food now behind the Westfield Playhouse or inside it, depending on the weather. Sometimes the people they help bring them coffee and homemade Mexican pastries.

“Tim doesn’t do anything for recognition,” says Jake Carpenter, a volunteer who is a member of St. Susanna Parish in Plainfield. “He’s like I am. We feel blessed and we have good families. He has the biggest heart in the world.”

Hahn encourages the people he serves to learn the English language, directing them to lessons at Centennial Baptist Church in Westfield. In return, he has started to take lessons in Spanish.

He also hopes to expand his food ministry in the future to other distribution sites around Indianapolis.

It’s another leap of faith.

“There are people in office buildings who do great things,” he says. “But it’s in the trenches for me. That’s where Christ was.”

(Avery wanting more information about Helping Hand can contact Tim Hahn at 317-714-5582.)

Kelley Ford

Kelly Ford and Lissa Ford are members of St. Pius X Parish in Indianapolis.  He completed the 11th grade at Cathedral High School in Indianapolis last spring, and is the 11th-grade division winner in the Indianapolis Serra Club’s 2010 John D. Kelley Vocations Essay Contest.)
occupied by Bishop William L. Higi, and it still bore his personal coat of arms. An era was ending; a new one was about to begin.

People came from across the nation and around the world to be part of the dramatic and soul-stirring July 15 ordination and installation of Bishop Timothy L. Doherty, 59, the sixth bishop of the Diocese of Lafayette-in-Indiana. With solemn promises, sacred chasubles and ancient symbols—a crosier, a miter and a ring of amethyst—he became a successor to the Apostles.

“It was a wonderful experience,” said Gustafson, 26, a member of St. Cecilia Parish in DeMotte, Ind., in the Lafayette Diocese. “My favorite part was when they held the Book of the Gospels over his head. He was crying, and I got goose bumps.”

“I think he’ll do a great job, getting out into the community and meeting people,” she said. “He’s a huge [Chicago] Cubs fan so he’s awesome in my book.”

The two-and-a-half hour celebration filled the cathedral. The 144-year-old church—with its high, vaulted ceilings, gilded stenciling and shimmering stained glass—was transformed by the flicker of candlelight, the smell of incense, songs in English and Latin, and pageantry right out of the Middle Ages.

The principal celebrant was Archbishop Daniel N. DiNardo of Galveston-Houston. Co-consecrators were Bishop Higi and Bishop Thomas G. Doran, the shepherd of Bishop Doherty’s home diocese of Rockford, Ill., together with the other three Indiana bishops. Bishop Gerald A. Gettefingen of Evansville, Bishop Dale J. Melck of Gary and Bishop Kevin C. Rhoades of Fort Wayne-South Bend. Concelebrants included visiting bishops and archbishops, including Bishop Emeritus Arthur J. O’Neill of Rockford, who ordained Bishop Doherty to the priesthood in 1976; Benedictine Archabbot Justin DeVall of St. Meinrad Archabbey; Archbishop Timothy M. Dolan of New York; Cardinal Francis E. George, archbishop of Chicago; Cardinal Daniel N. DiNardo, archbishop of Galveston-Houston; Bishop Paul D. Etienne of St. Augustine, Fla.; bishops from the Lafayette and Rockford dioceses, and other invited priests.

The cathedral, once a parish church, was far too small to seat all the people who wanted to experience the special liturgy. Admission was by ticket only. Others watched a live TV broadcast in a nearby social hall in the gymnasium at Central Catholic Jr./Sr. High School. It also was shown on Indianapolis-based WHMB, Channel 40, and it was streamed live on the Internet. Narration was provided by Father Daniel Mahan, who ministers at Maran University in Indianapolis.

Leslie Mimms, a member of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese, was among those fortunate enough to get a ticket. “It was a once-in-a-lifetime type experience,” she said. “We’re going into a new destiny for our diocese.”

Bishop Doherty, formerly a pastor and health care ethicist for the Diocese of Rockford, was chosen in May by Pope Benedict XVI to succeed Bishop Higi. Higi submitted his resignation letter when he turned 75 in August of 2008 as required by Church law.

Mimms said that she long admired Bishop Higi, and was thrilled to see Bishop Doherty become shepherd to the 241,000 Catholics of the Lafayette Diocese, which is home to 105,000 Catholics.

“I think that any spiritual leader who focuses on prayer, gives God all the people to holiness,” she said. “He seems to be such a grounded, human man. He is a genuine rare mystic, but because he encouraged us to live Christ, his reward is St. Bonaventure, not because he was a rare mystic, but because he encouraged us all to live at that wonderful, deeper level.”

Finally, as the music played, he walked down each aisle to bless everyone with the sign of the cross.

A new era had begun.

(Kevin Cullen is editor of The Catholic Moment, newspaper of the Diocese of Lafayette in Indiana.)
Beach parishes help foreign students feel at home in U.S.

OCEAN CITY, Md. (CNS)—A home-cooked meal was just what Monika Burzynska needed after her first two weeks in the United States. ‘I’ve been working since I got here,’ said Burzynska, 22, who arrived in Ocean City on June 13 from Poland, where she just finished her second year of college. ‘I have to pay to where I’m staying first and then comes food.

‘So I eat a lot of frozen [food]. It’s my free time in my life. I have to manage food, accommodations. For the first time, it’s just me,’ she said.

Burzynska was one of about 500 students who came to Holy Savior Parish on a recent summer evening for a free dinner provided by the International Student Outreach Program, an ecumenical ministry that began at Holy Savior Parish in 2002 and has since spread to include other Churches.

Church volunteers work throughout the summer to help the thousands of international students who travel to Delaware and Maryland’s Eastern Shore each summer to work at restaurants, boardwalk shops, hotels, recreation facilities and elsewhere.

Before the dinner, Anne Marie Conestabile, who heads the program, joined international student volunteers and more than 20 parishioners from 12 participating churches to put the finishing touches on the hall’s decorations.

Conestabile said hundreds of pounds of food had been prepared for the first of 25 dinners scheduled at different churches throughout the summer.

‘It is a blessing to meet so many people,’ she added.

The program has helped more than 75,000 students since it began, she said.

It started at Holy Savior Parish in 2002 when Conestabile and Father John Klevence, then the pastor, responded to seven students from Poland who came to the parish looking for help.

Wilmington’s bishop at the time, the late Bishop Michael A. Saltarelli, wanted to meet these students, said Conestabile, 60, then the parish’s youth minister.

After the bishop invited them to dinner and heard their stories, ‘he encouraged me to continue the ministry,’ she said.

‘And so the ball started rolling from there.’

In addition to dinner, the ministry donated items to give the students, including shampoo and other toiletries, books, clothes, shoes and kitchen items.

‘Most students are earning minimum wage [$7.25] to $9 an hour so we try to help in every possible way,’ Conestabile told The Dialog, newspaper of the Wilmington Diocese, which includes several Maryland counties.

Among those enjoying their first visits to the United States was Egle Marcinikeviciute, 21, who came to the door straight from her job at a taco grill on the boardwalk.

Marcinikeviciute, a Catholic from Lithuania who came to Ocean City with several friends three weeks earlier, said she wouldn’t miss the dinner.

‘I have to manage food, accommodations. For the first time, it’s just me,’ she said.

‘It’s great being near the ocean. I saw dolphins for the very first time when I got here.’

Marcinikeviciute participates in Catholic youth ministry in her home diocese in Lithuania, a ministry that began in 2004 after a Lithuanian priest who was visiting Holy Savior Parish from the Diocese of Vilnius invited Father Klevence and Conestabile to a conference in his country to teach catechists how to become effective youth ministers.

About 30 miles north of Ocean City, at St. Edmond Parish in Rehoboth Beach, religious educator Jim Walsh has helped organize the extension of Conestabile’s outreach program for the past four years.

The Lewes-Rehoboth Association of Churches, an ecumenical group that includes St. Edmond Parish, St. Jude Parish in Lewes and 18 other churches, hosts a dinner for international students every Wednesday.

The volunteers and I understand that it’s a while before these kids can get their first paycheck. We give them a great meal so it’s one night they won’t have to worry about it,’ said Walsh.

‘Coming to the U.S. is such a once-in-a-lifetime experience for the students,’ he said. ‘Our volunteers put in hundreds of service hours throughout the summer to show students fellowship. It’s what our Church is all about. We want to do everything we can to make them [feel] welcome. We want them to feel at home.’

Conestabile said many of the students are pleasantly surprised by the camaraderie that exists among Ocean City residents and at the church.

‘One young gentleman asked me, “Anne Marie, why is there a building attached to your church when you just go right home after Mass?”’ she said.

He said Massgroers at his home parish in Lithuania didn’t talk to another much, and the concept of a social hall was completely unfamiliar to him.

Conestabile said her explanation was simple. ‘It’s where a parish becomes a family.’

BUENOS AIRES, Argentina (CNS)—Despite opposition from the Catholic Church and family groups, Argentina became the first Latin American country to legalize same-sex marriage.

By a 33-27 vote with three abstentions, the Senate passed a bill that had already been approved by the lower house.

Although the bill was supported by the government of President Cristina Fernandez, voting did not follow party lines.

The results were released in the early hours of July 15 after more than 14 hours of fierce debate in the Senate. Outside the national congress, thousands of people demonstrated for and against the bill.

Catholics—from elderly nuns to schoolchildren—protested on the street in sub-zero temperatures and caused traffic problems in downtown Buenos Aires. Police had to be called at one point as scuffles broke out between gay rights activists and those opposed to gay marriage.

Neither the Archdiocese of Buenos Aires nor the Argentine bishops’ conference has released statements in response to the passage of the bill, which becomes law once it is published in the government’s official bulletin.

However, a spokesman for the Archdiocese of Buenos Aires confirmed to Catholic News Service that the Church will not perform same-sex marriages. The bill calls for civil marriages, and the Catholic Church is not obliged to perform religious ceremonies for same-sex couples.

On July 11, Buenos Aires Cardinal Jorge Bergoglio encouraged clergy across the country to tell Catholics to protest against the legislation because, if enacted, it could ‘seriously injure the family.’

The new law would give homosexual couples the same legal rights as heterosexual couples, including the right to adopt children. The latter is one of the most contentious issues in a country whose population is predominantly Catholic.

Cardinal Bergoglio said that adoption by same-sex couples would result in ‘depriving [children] of the human growth that God wanted them given by a father and a mother.’

The Buenos Aires archdiocesan spokesman said children adopted by same-sex couples could be baptized into the Catholic Church. However, the spokesman said, these and other issues will be discussed and clarified at the August meeting of Argentina’s bishops.

The Catholic Church teaches that marriage is the union of a man and a woman, and supports traditional marriage as the building block of society and the best way to nurture and protect children. It also upholds the dignity of homosexuals and opposes unjust discrimination against them.
Church volunteers share the Catholic faith during Indiana Black Expo

By Mary Ann Wyand

Taking Jesus to the streets—or, in this case, to the convention—is one of the creative ways that the archdiocesan Office of Multicultural Ministry is reaching out to share the Gospel, welcome unchurched people and invite them to learn about the Catholic faith.

Staffing an exhibit booth at the Indiana Black Expo's 40th annual "Summer Celebration" on July 16-18 in Indianapolis also gave Father Kenneth Taylor, director of the Multicultural Ministry Office, and volunteers from several parishes literally thousands of opportunities to talk with people about the lives and ministries of Venerable Henriette Delille.

Father Augustus Tolton, African-Americans whose causes are being promoted for sainthood, and Sister Henriette, whose cause for canonization has been opened by the Church.

By 1836, Sister Henriette had inspired a small group of women to assist slaves who were sick and dying as well as catechize people of African descent brought to this country. The Sisters of the Holy Family trace their origin in 1842 to Sister Henriette, who was known as "the humble servant of slaves."

Father Augustus Tolton was born in 1854 and was "a poor slave boy" until his mother escaped from slavery with her children in Missouri. He was the first identified priest of African descent whose cause for canonization has been opened by the Church.

Our main purpose for being here is to let the people here know that the Catholic Church is here for them," Father Taylor said. "If somebody has questions, we can say, 'From a Catholic perspective, here is what we can offer you—our worship, our spirituality and our tradition of service."

During the early years of Black Expo, Father Taylor said, the Church's "Faith and Family" booth during the weekend, so it's very important to have a Catholic presence at this large cultural event.

"As black Catholics, we've been here [sharing the faith] as long as the Expo has been held here. This is an archdiocesan evangelization booth that people from a variety of parishes that take turns staffing the booth. Holy Cross Brother Roy Smith, who helped staff the booth on July 17, said Black Expo "is a wonderful opportunity to share our faith, and how we were nurtured in the faith by our parents and certainly a portion of the black community."

Brothers about the Catholic faith were featured at "Faith and Family" booth during Indiana Black Expo's 40th annual "Summer Celebration" on July 16-18 at the Indiana Convention Center in Indianapolis.

"But the main thing is to make people feel welcome in the Catholic Church," Brother Roy said. "We have some brochures with church locations, and that's an opportunity, if they're interested, for them to connect with that parish or with one of us. I tell them to talk to people who do have God in their life about what a difference it makes to them. I share my faith story and say, 'This is my experience, and my hope is that you will benefit from it.'"

Sister Demetria Smith, Brother Roy's sister, is a member of the Missionary Sisters of Our Lady of Africa and is the former mission educator for the archdiocesan Mission Office.

Sister currently ministars as a part-time receptionist at the Archbishop O'Meara Catholic Center, and enjoys helping staff the Church's Black Expo booth each year.

"I ask people, 'Do they know the Word? Do they read the Bible?'" Sister Demetria said. "That's important. It's very clearly written in the Bible that there is a God, and that God should be in their life. Faith helps make sense to them about what is happening in the world today."

Kariyn Jordan, a Baptist from Indianapolis, stopped at the booth to talk about God and look at Church brochures. "God is universal," Jordan said. "He's all. He's everything. It's important to have faith, and to share that here."

Fred Cox grew up in Holy Angels Parish during the 1960s and was married at Holy Angels Church.

"The whole notion of Black Expo is bringing people together," Cox said when he stopped at the booth. "What Churches do is bring people together. Having faith groups here is real important."
Jesus’ parables: Two parables concerning workers

(Eighth in a series of columns)

Some of Jesus’ parables are difficult to understand, but particularly the parables of the workers in the vineyard in Matthew’s Gospel (Mt 20:1-16), and the dishonest steward in Luke’s Gospel (Lk 16:1-8).

The first parable is about the workers who are hired at various hours to work in the landowner’s vineyard. He tells them that when they show up he will pay them the usual daily wage. At the end of the day, he tells his foreman to pay all the workers, even those who worked only a short time, the usual daily wage.

When the workers who were hired last received their wages, they were alarmed that they were paid the same amount as those who had worked all day. When the foreman explained the situation, the workers who had worked all day grew angry.

The landowner then explained that he had paid the workers what was customary in the landowner’s area. When the workers were paid the usual wage, they were content.

The second parable concerns workers who are hired to work in a vineyard. They are paid according to the time they worked, regardless of their skill or experience. The workers who worked all day were not satisfied when they received the same wage as those who worked only a short time.

The landowner explained that he had paid the workers what was customary in the area. When the workers were paid the usual wage, they were content. However, when the workers who worked all day realized that they had been paid less than what was customary, they were angry.

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Jesus’ parables about the workers in the vineyard teach us the importance of fairness and justice. We should not be concerned with what others are paid, but rather with what we are paid according to our work.

Debra Tomaselli

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(Eighth in a series of columns)

Some of Jesus’ parables are difficult to understand, but particularly the parables of the workers in the vineyard in Matthew’s Gospel (Mt 20:1-16), and the dishonest steward in Luke’s Gospel (Lk 16:1-8).

The first parable is about the workers who are hired at various hours to work in the landowner’s vineyard. He tells them that when they show up he will pay them the usual daily wage. At the end of the day, he tells his foreman to pay all the workers, even those who worked only a short time, the usual daily wage.

When the workers who were hired last received their wages, they were alarmed that they were paid the same amount as those who had worked all day. When the foreman explained the situation, the workers who had worked all day grew angry.

The landowner then explained that he had paid the workers what was customary in the landowner’s area. When the workers were paid the usual wage, they were content.

The second parable concerns workers who are hired to work in a vineyard. They are paid according to the time they worked, regardless of their skill or experience. The workers who worked all day were not satisfied when they received the same wage as those who worked only a short time.

The landowner explained that he had paid the workers what was customary in the area. When the workers were paid the usual wage, they were content. However, when the workers who worked all day realized that they had been paid less than what was customary, they were angry.

The landowner then explained that he had paid the workers what was customary in the area. When the workers were paid the usual wage, they were content.

Jesus’ parables about the workers in the vineyard teach us the importance of fairness and justice. We should not be concerned with what others are paid, but rather with what we are paid according to our work.
The Sunday Readings

Sunday, July 25, 2010

• Genesis 18:20-32
• Colossians 2:12-14
• Luke 11:1-13

Again, the Book of Genesis is the source of this weekend’s first reading. It is the story of Sodom and Gomorrah. The point is not where these cities are situated in the Middle East or what catastrophe befall them. Rather, it is a story about the process of sin and of God rescuing us from this destruction. This is the divine revelation given to us in Genesis.

This reading features Abraham, regarded as the father of the Hebrew race. It does not end there, and this is a major note in the story: God is with Abraham, and literally is conversing with Abraham.

The topic is the vice in the two cities of Sodom and Gomorrah. God, the just, insists that this vice will result in a destruction of Sodom and Gomorrah. God, the just, agrees. Abraham pleads instead for divine mercy to the people.

Nevertheless, he asks God for mercy. The conversation can be taken as a bargaining process. Abraham knows that the hurdle be lowered. God agrees. Then Abraham asks for a further lowering. Again, God agrees.

In the process of relating this story, two important points emerge as powerful lessons.

Humans create their own doom. It stands to reason. Look at the despair that war brings upon affected populations. Look at the heartbeat that sin brings upon people.

Abraham realizes the deadly effects of human decisions, such as people’s decisions leading to immorality in these cities. Nevertheless, he asks God for mercy. But beyond mercy, he asks God for life.

The second point of the story is that God hears Abraham and extends his divine mercy to the people.

For its next reading, the Church once more this month presents a reading from St. Paul’s Epistle to the Colossians. The Christians of Colossae were no different from other Christians in the Roman Empire’s Mediterranean world during the first century A.D. To them, the moral fabric was new. In the face of such an overwhelming pagan culture, following this faith was indeed a change.

Encouraging the people, St. Paul reminds the Colossian Christians that in Christ they had died to the culture and to their own instincts. Baptism drowned their sins and weaknesses before the pressures of their surroundings and of their nature. In baptism, they died but also rose to live in Christ with its eternity and strength.

St. Luke’s Gospel supplies us with the last reading.

It is the beautiful revelation of the Lord’s Prayer. No prayer has been more beloved by Christians, now and throughout Christian history. Each verse is powerfully and profoundly expressive.

The first verse is especially telling, setting the stage for the all the others. Jesus tells the disciples to address God as “Father,” not as a king, ruler, judge or Creator. It establishes the believer’s relationship with God.

The second part of the reading also is very reassuring. Jesus insists that God’s door is never closed. God always hears the appeals of the people.

Loving people with an infinite love, God will give them life. He even gives life to sinners if they repent and lovingly turn to God.

Reflection

The reading comes from Genesis and the reading from St. Luke’s Gospel call us to approach God in full confidence that our pleas will be heard. It is particularly comforting when we turn to God in repentance for our sins. If we reject our sins, and instead turn to God, our sins will be forgiven.

It is a beautiful thought, but the Christians of Colossae give us evidence, as if we need any, that our instincts and all the negative cultural influences around us can be very difficult to overcome.

Nevertheless, we can overcome sin and that brings sin into our lives. If we are sincere as believers, Christ is in us with strength, insight and power. He is God. He will show us the way. He will sustain us. He will save us. He is true life. He will always keep us safe.

†

My Journey to God

When a Priest Weeps

“I have relied on this priest to help me come back to life.” (Jn 11:35-36)

When a priest weeps, his tears rise up in the soul, his sadness penetrates every fiber.

We, his flock, feel helpless.

We weep with him.

Our tears are falling for his loss, our hearts breaking for his pain.

He, the vicar of Christ, weeping. Inconsolably sad, reminds us of the weeping Jesus.

Still, the priest is the shepherd of the flock.

I have had losses that ripped my heart to pieces.

(True Dyblesee is a member of St. Christopher Parish in Indianapolis. She wrote this poem after attending the funeral Mass for Larry Hurt, the longtime parish music director, who died unexpectedly on July 1 at the church. “The sadness was palpable,” she said. “Even the priests were in tears.”)

†

Readers may submit prose or poetry for faith column

The Criterion Friday, July 23, 2010

The Critique invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


STRIBY, Mary, 94, St. Therese of Lisieux, Indianapolis, July 1. Sister of Barbara Carr.


Vatican Splendors’

A visitor to the “Vatican Splendors: A Journey through Faith and Art” exhibit at the Missouri History Museum in St. Louis views a replica of Michelangelo’s “Pieta” in early May. The “Vatican Splendors” exhibit features 170 works of art and historically significant objects, many of which have never left the Vatican. Archdiocesan Catholics on pilgrimage to St. Louis viewed the traveling art collection on July 13. The exhibit, which represents 2,000 years of the Church’s art and history, moves from St. Louis to Pittsburgh in the fall.

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Catholic Relief Services Giving hope to a world of need.
Wayne Kneeskern of Richland, Iowa, poses on July 1 with the “travel rosary” he designed for use in motorized vehicles. The steering wheel covers are embedded with the rosary and handmade by Kneeskern.

I watched my dad come up with fun ideas. To now be able to work side by side with him has been a wonderful adventure. I am convinced that the Travel Rosary is a useful and valuable product for people of the Catholic faith. I can truly say that this product is not a gimmick, but a byname and genuine love of my dad’s heart.”

Five percent of the proceeds from all sales will be donated to different Catholic charities. Kneeskern said.

Kneeskern is working on a patent for the Travel Rosary, and has registered it with the state of Iowa. He also is working to get it copyrighted.

(For more information about the travel rosary, log on to www.travelrosary.com or e-mail info@travelrosary.com.)
I’ve battled my weight all my life. At one point, I weighed 430 pounds. The St. Francis Weight Loss Center provided me with a treatment plan that included bariatric surgery and the personalized care and support I needed to get my life back on the right path. From there, my ’71 Schwinn Le Tour helped keep me on it. Today, I weigh 180 pounds. My journey has spanned more than 250 pounds and 1,500 road miles. With St. Francis at my side, it’s been one incredible ride.

To learn more about Eddie’s story, visit StFrancisHospitals.org/weightloss. To request a Healthy Weight Kit or to schedule your free information session, call 1-877-888-1777 today.

St. Francis Weight Loss Center