A life of faithfulness

By Sean Gallagher

HAUBSTADT—Father Hilary Meny entered Saint Meinrad Seminary in St. Meinrad just weeks before the stock market crash of 1929. During the Great Depression that followed, he learned many hard lessons about faithfulness, perseverance, stewardship and flexibility.

These and many other qualities define the life and ministry of Father Meny, only the second priest in the history of the Archdiocese of Indianapolis to mark 70 years as a priest. Ordained in 1940, Father Meny, now 95, has lived for the last two decades around the block from the home in which he was born in 1915 and where he learned those lessons so long ago.

He moved there after he retired from active ministry in 1990. For some four decades before that, he had served as the pastor of the former St. Patrick Parish in Madison.

Faithfulness. Perseverance.

But during those years in ministry along the Ohio River, Father Meny was more than simply a pastor.

He personally rewired the parish church in his hometown. He repainted the parish church on his own, sometimes climbing up a 60-foot extension ladder to do so.

And Father Meny led the effort to establish Father Michael Shawe Memorial Jr./Sr. High School, both in Madison, and he continues to support them today.

Stewardship. Flexibility.

Lessons learned at home

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Retired Father Hilary Meny concelebrates a Mass on June 23 at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad during a convocation of aid priest in ministry for the past 70 years as a priest and ministry.

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Conversion: Ancient maximum security prison in Rome went from pagan to sacred Christian site

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The prison, which lies beneath the Church of St. Joseph of the Campidoglio, Rome’s city hall, behind him.

Patrizia Fortini from the city of Rome’s department of archaeological heritage led the excavation and restoration project. She told journalists on July 27 they found proof that the site had been a maximum security prison in Rome on July 27. Tradition holds that St. Peter was crucified upside down and buried on the hill where St. Peter’s Basilica was later built.

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Hautstand. “As a boy, from the sixth grade on, they had distribution of Communion at 6 a.m., or just about at that time,” he said. “Of course, I only lived half a block from the church. So I’d be at church for Communion in the morning.”

“One thing stands out to me. When I’d go to the grocery store and the meat market buying for my mother. And I’d go to the post office. In those days, they didn’t have house delivery. “So I’d run. The people would see me like a streak of lightning, running down the street. I became the fastest runner at SS. Peter and Paul.”

Father Meny slowed down enough, though, to watch his hardworking father. Bernard, take care of his family home. His father wired the house for electricity and painted it. He was also a good carpenter and cabinet maker. And during the Depression, he learned to repair clocks and watches to supplement his family’s income.

“It rubbed off.” Father Meny said. “I’d watch him, and copied him and so on.”

After graduating from the eighth grade at SS. Peter and Paul School in Hautstand, Father Meny entered Saint Meinrad Seminary. Although 50 miles from home, Father Meny still knew well how hard his father worked to support him. “My father scraped through thick and thin to [send me there],” he said. “You could go to Saint Meinrad for a year for about $350. That was a lot of money then. It took all that he had.”

St. Philip Neri years

After Bishop Joseph E. Ritter ordained him to the priesthood on May 14, 1940, Father Meny was assigned as an assistant pastor at the bustling St. Philip Neri Parish in Indianapolis.

He affected our lives so much, and was so interested in everything that we did that it was hard for us not to use him as an example in our own faith. He did give us guidance as to how to live our life in a Catholic way.

— Carolyn Pagel

Although his parishioners weren’t wealthy, they soon learned that they were dedicated, especially to their children’s education.

While still in his mid-30s, Father Meny was given the challenging task by Archbishop Schulte of leading a fundraising drive to build a new Catholic high school in Madison. “I just wired down, you know,” he said. “You don’t build buildings for nothing. So I was in charge of getting the money.”

After Father Michael Shawe Memorial Jr./Sr. High School was opened in 1954, Father Meny took on other duties there. He served as the school’s superintendent, a religion teacher, and even mowed lawns and trimmed shrubs. But as much as he put his heart and soul into Father Michael Shawe Jr./Sr. Memorial High School—and Pope John XXIII School, which he helped to establish later—Father Meny shies away from taking any credit. “Everybody founded the school,” he said. “They were all involved. When people are involved in setting up a parish or setting up a school, they’ll always remember that.”

Praise from parishioners

Aaron Barber, 82, and his family became members of St. Patrick Parish in the early 1960s. Barber was always impressed by Father Meny’s generosity, which echoed his father’s giving nature in supporting his own education so long ago. “He is the most charitable individual—priest or otherwise—that I have ever known,” Barber said. “He paid tuition for poor families to [send their children] to Shawe and Pope John [XXIII] School. He’s still doing that. He sends money here to the schools on a monthly basis.”

Father Meny makes those monthly contributions to an endowment fund that helped establish Madison’s Catholic schools, which is operated by the Friends of Shawe and Pope John School. Carolyn Pagel, 72, became a member of St. Patrick Parish in 1964, and worked for Father Meny for many years in the parish office. “He affected our lives so much, and was so interested in everything that we did that it was hard for us not to use him as an example in our own faith,” she said. “He did give us guidance as to how to live our life in a Catholic way. I’ve carried that down through the years.”

The hard work that Father Meny did to maintain the physical plant of the parish and schools, and care for the spiritual lives of parishioners, was always rooted in prayer, said Dolores Hellmann, 87. Father Meny’s long-time sacristan at St. Philip’s, was “very prayerful.”

“He was very prayerful,” Hellmann said. “You often found Father in church making a visit. You often found him walking up and down the sidewalk saying his rosary.”

Father John Meyer has led the Catholic community in Madison since Father Meny retired 20 years ago, and knows his predecessor’s influence is still felt there. “I’m moved by his faithfulness to his vocation,” Father Meyer said. “He still has a lasting effect through his legacy and stewardship back to the Catholic community here.”

(To learn more about the Friends of Shawe and Pope John School, log on to http://friendsofshawej.org/ )
PHOENIX (CNS)—Arizona’s Catholic bishops were among the many leaders who praised a July 28 ruling that blocked enforcement of the most controversial sections of the state’s immigration law a day before it took effect. They also voiced a hope “that reaction to [the] ruling will be expressed only in peaceful and legal ways.”

Los Angeles Cardinal Roger M. Mahony and Auxiliary Bishop John C. Wester, chairman of the U.S. bishops’ migration committee, also welcomed the decision of U.S. District Court Judge Susan Bolton that imposed an injunction against the key elements of the law known as S.B. 1070.

As the remaining portions of the law took effect on July 29, protests, prayer services and other activities were held in Phoenix.

At an interfaith prayer at Trinity Episcopal Church in Phoenix, Christians, Jewish and Muslim leaders prayed that the federal government will enact comprehensive immigration reform.

“We need to remember our Christian practice of the values of Martin Luther King,” Phoenix Auxiliary Bishop Eduardo A. Nevares said in a bilingual message. “We need to understand that [immigrants] enrich our society. Our movement is about achieving human dignity for everyone on our shores. So let us not become the oppressors, but instead put on the fruits of the Holy Spirit.”

United Methodist Bishop Minerva Carcaño spoke of the Gospel’s call to welcome the immigrant, saying S.B.1070 run counter to that mandate.

“The concept is this: enforcement through attrition to make life so difficult for immigrants that they leave the state,” the bishop said.

Since the April signing of the law, Immigration has been everywhere.

But despite their departure, the state’s economy hasn’t improved.

“We will no longer tolerate our government leaders’ political posturing on immigration.” Barack [Barack] Obama needs to know we no longer forgive his lack of leadership on immigration reform,” he said.

Many of the speakers noted the prayerful efforts of an interfaith group which held a vigil on the State Capitol lawn for 102 days.

Pro-life freedom ride curtailed at Atlanta’s King Center

ATLANTA (CNS)—A bus full of pro-life advocates, including Father Frank Pavone of Priests for Life and Alveda King, niece of the Rev. Martin Luther King Jr., prayed for an end to abortion near the historic King landmarks on Atlanta’s Auburn Avenue on July 24.

However, the peaceful demonstration did not occur exactly as anticipated when National Parks Service officials escorted the group from the site, saying the pro-lifers did not have a needed permit.

Meanwhile, a vocal group opposing the pro-lifers’ service shouted at them throughout it.

The group of pro-life advocates had traveled from Birmingham, Ala., where the “freedom ride,” sponsored by Priests for Life, began with a rally the night before. They arrived in Atlanta to test the enforceability of that momentous decision.

According to the Priests for Life Web site, the pro-life movement shares the civil rights vision of equal justice for all people based on the inherent dignity of every human life. The group asserts that both movements are movements of freedom.

As the silent group marched slowly to the King Center’s grounds, a vocal group of abortionalists began holding their own rally chanted at the pro-lifers. “Shame on you.” “Trust black women” and “we are with King’s legacy.”

As the pro-lifers gathered in front of the new Ebenezer Baptist Church, they began to sing “We Shall Overcome.”

Then, in a moment of confusion, almost every group involved in National Parks Service escorted them off the King Center site, saying they were not able to hold their services on or around King’s grounds.

Meanwhile those in the group favoring abortion were left alone and continued their chants.

Now huddled on a public sidewalk across the street from the King Center, the pro-lifers continued the service, alternating readings from Rev. King with Scripture passages.

A civil rights liturgy for justice and life, written by Father Pavone, included eight petitions that were read aloud by various people.

“Lord God, author of love, you created all human beings that they might live and love one another, and you entrusted the life of each to the care of all,” prayed one member. “We pray for peace in our times, for justice which is not simply the absence of bombs and tanks, but rather the full protection of everyone’s rights, and the harmonious relationships of human beings with each other and with you.”

Asked why the group was escorted off the King Center grounds, some Parks Service officers said the group did not have a permit to gather there, while others said it was to keep the two groups from getting too close to one another and to avoid a confrontation.

Flanked by clergy from several Christian churches, Alveda King, director of African-American outreach for the pro-life movement led, the Rev. Martin Luther King Jr., addressed the crowd at the launch of the Pro-Life Freedom Rides on July 24 in Atlanta.

Bishops, faith leaders commend ruling on Arizona immigration law

I always had a lot of faith. We made this effort and we have a lot of faith. We must keep nurturing our faith," she said. "I feel like the judge dropped those issues which would have alluded to the most, but we know the fight could last years."

Margaret Wolford and other members of PAX Christi Phoenix also went to the Capitol after the ruling. She described her reaction as “cautiously optimistic.”

"The judge struck down the meat of it, but there’s still a way to go," Wolford said. "That’s the most of this part. This bill is the fear it’s put in our immigrant population, and also the fear of neighbors of others."

That fear is tearing the community apart, according to Susan Frederick-Gray, a Unitarian Universalist minister who spoke at the interfaith prayer service.

In his statement on July 28, Cardinal Mahony praised the ruling. "This entire Arizona attempt to deal with various immigration issues outside federal law reveals once again the level of frustration across the country that the U.S. Congress will not deal with, the pressing issue of needed immigration reform," he said.

"Without needed congressional action, local communities and states will continue to propose stopgap measures which do not address all aspects of needed immigration reform," he added.

Bolson blocked provisions in the law that would have required law enforcement officers to verify the immigration status of anyone they arrest; made it a crime for immigrants not to carry proof of their immigration status at all times, along with a call to make warrantless arrests over suspicion of someone being in the country illegally; and criminalized the act of looking for work without the proper paperwork or hiring someone who lacks a work permit.

Bolson’s injunction is preliminary, pending further judicial review of legal challenges, primarily that of the U.S. Department of Justice which will have to consider legal challenges could take years.

Other provisions were allowed to take effect, including one permitting lawsuits against individuals, state agencies and political subdivisions for “adapting a policy or practice” to enforce federal immigration laws to less than the full extent permitted by federal law.

In his statement, Bishop Wester called the ruling “the right decision.”

"Any law that provides legal cover to profiling affects all members of our communities, including legal residents and citizens. It is a very slippery slope. What is needed now is for Congress and the administration to live up to their responsibilities and address this issue by passing immigration reform,” the Arizona bishops, in a statement issued by the Arizona Catholic Conference, their public policy arm, said.

"We need to know that practically every parish there are families that have been living with the fear and anxiety generated by S.B. 1070 that they might be torn apart today.

"The situation of these families might be that one parent is a citizen and that the other is not in our country legally. Or, the situation might be that some children in the family are citizens and that a brother or sister is not here legally,” they said.

"Our hearts go out to these families. We know them to be good people who work hard and who contribute to the economy and to the quality of life of their communities.”

The four Arizona bishops include: Bishop Gerald E. Kicanas of Tucson; Bishop Thomas J. Olmsted and Auxiliary Bishop Eduardo A. Nevares of Phoenix; and Bishop James S. Wall of Gallup, N.M., whose diocese includes part of northern Arizona.

Their statement reiterated their support for a comprehensive immigration reform law as a way of dealing with immigration-related problems at a national level instead of state-by-state.

Catholic professor reinstated by University of Illinois for fall term

WASHINGTON (CNS)—A Catholic professor barred from teaching courses on Catholicism after he defended the Church’s teaching on homosexual behavior has been reinstated by the University of Illinois.

Kenneth Howell, an adjunct professor in the university’s religious studies department, learned of his rehiring on July 29.

The reinstatement came days after a deadline for the university set by the Alliance Defense Fund, which had taken on Howell’s case.

Based in Scottsdale, Ariz., the alliance is a nonprofit Christian legal defense organization devoted to religious liberty, sanctity of life and protection of family issues.

Attorney Jordan Lorance, part of the alliance’s First Amendment right of free speech by firing him.

“The matter is resolved for the moment, and we’ll be watching to make sure this is a long-term settlement,” Lorance said; noting that Howell’s teaching status for the spring semester is unknown.

Howell was dismissed in May following the spring term after a student described as “hate speech” his explanation in an e-mail of the Church’s teaching that homosexual acts are morally wrong.
The Vatican’s P.R. blunder

The Vatican really needs a good public relations consultant with clout. As we reported on page 7 of The Criterion, the Vatican has revised its procedures for handling clergy sex abuse cases, streamlining disciplinary measures so the Church can deal with abuse faster and more effectively. This was all good, and normally the Vatican could have expected more effectively. This was all good, and this was all good. This was all good. This was all good.

But then it combined these new procedures with an updating of its list of “more grave crimes” against the Church, including the attempted sacred ordination of a woman. This is despite the Vatican’s chief prosecutor of clerical sexual abuse, hold a press conference at the Vatican on July 15. They presented the Vatican’s revised procedures for handling cases of sexual abuse by priests. At the same press gathering, they also updated the Vatican’s list of “more grave crimes” against the Church, including the attempted sacred ordination of a woman.”

22 paragraphs to it. Furthermore, it wasn’t even new. As our story reported, the norms essentially restated a 2008 decree from the Congregation for the Doctrine of the Faith that said a woman who attempts to be ordained a Catholic priest and the person attempting to ordain her are automatically excommunicated. It is particularly unfortunate that these two issues were linked because the ordination of women is such a hot-button issue with many women and men. Polls consistently show that most Americans who call themselves Catholics favor women’s ordination. This is despite the fact that in 1994 Pope John Paul II said the Church’s ban on women priests is definitive and not open to debate among Church’s spokesmen at the news conference had to emphasize that simply because the two matters were treated in the same document didn’t mean that the two acts were equivalent in the eyes of the Church. This was despite the fact that the Church’s spokesman at the news conference had to emphasize that simply because the two matters were treated in the same document didn’t mean that the two acts were equivalent in the eyes of the Church.

As we reported, the Vatican’s chief prosecutor of clerical sexual abuse, had to explain that there are two types of “delicta graviora”—those concerning the celebration of the sacraments and those concerning morals. The attempted ordination of a woman is seen as a serious violation of the sacrament of holy orders while sexual abuse of a minor concerns morals.

“The two types are essentially different and their gravity is on a different level,” Msgr. Scicluna said. But he wouldn’t have had to give that explanation if the two issues had been kept separate. And the explanation didn’t do a bit of good. Although the matter of the attempted ordination of women was only a small part of the list, The New York Times online story devoted 11 of its

We acknowledge that legal presumptions are important for the good order of society, but if the circumstances of a particular case dictate it then an annulment is possible. This would mean that the rights and obligations accruing to that marriage are no longer binding.

For decades, annulments were being granted by the Vatican’s Roman Rota based on the grounds of psychological incapacity, but those of us on the marriage tribunal never knew that since the cases were not immediately published. Again, if a spouse lacks the capacity to enter into and sustain the burdens and obligations of marriage, the contract cannot be valid. Compassion often has its place as a matter of justice.

Father John Catoir writes for Catholic News Service.)

Overcoming the legalistic spirit

The late German Redemptorist Father Bernard Haring was one of the great moral theologians of the 20th century. I had the honor of doing a TV show with him in 1985. The quality I admired most in his character was his compassion. Father Haring, who died in 1998, always stressed the importance of mercy over legalism. The spirit of legalism was abhorrent to him because Jesus always denounced the legalist of his day, often calling them hypocrites. The Lord wanted his followers to obey the higher law of love.

With this in mind, Father Haring wrote that ‘St. Thomas Aquinas showed that “every man-made law would become brutal and unjust if applied in all cases without regard for various forms of life,” thereby making a major contribution to efforts against the constant threat of the legalistic spirit (Moralitas Is for Persons: The Ethics of Christian Personalism, 1971).’

A legalist is one who insists on following the letter of the law to the point of neglecting the quality of mercy. This violates the supreme law of love. I was once the judicial vicar of the Diocese of Paterson, N.J., and I headed our diocesan tribunal for nearly 10 years. My doctorate is in canon law.

In the field of marital law, there is something called a legal presumption, which means that every marriage is presumed to be valid until the contrary can be proved. This is a good law because Jesus said, “What God has joined together, no man shall ever dare to put asunder” (Mark 10:9). But the legalist always enforces legal presumptions without stopping to ask if God really put this union together. Annulments are remedies in cases where it can be shown that the contract was in some way defective from the beginning because of fraud going to the heart of the contract or some other grounds, such as psychological incapacity.

For example, if a woman marries an abusive, latent schizophrenic, believing that her love will be strong enough to heal him from his bouts of irrational anger, most likely she will be sorely disappointed. One can feel only pity for the husband who might be a sick man, but that doesn’t give him the right to abuse his wife. St. Paul recommended separation in cases involving infidelity, and very often abusive husbands not only cheat on their wives, but also brag about it.

Those who say to such a woman, “You made your bed, now you must sleep in it,” are uncharitable legalists. The fact that the wife stood before the altar and publicly vowed to marry this man for life sets up the legal presumption that this marriage can never be annulled. However, if it can be shown that the husband lacked the capacity to give true consent at the time of the marriage, the validity of that union is in serious doubt.

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Baptism is a call to holiness and helps us respond to the Gospel of Christ.

For many of us, August signals the coming of a new school year and, in effect, the beginning of a new round all around. New beginnings put me in mind of baptism, so I thought I would offer a few reflections about the meaning of this pivotal sacrament.

Next to the gift of our human life received from our parents, baptism is the greatest gift we have ever received. Yet it is easy to take this sacrament for granted, especially if we were baptized as babies. When we were baptized, we became "adopted" sons and daughters of God the Father, the father who is like no other father.

And, in the words of Pope Benedict XVI, we received "a new existential communion with Christ," and we received "a new destination" (cf. homilía de la Misa Crismal, 2009).

The white garment given in baptism symbolizes this new status in our lives. The new union with Father, Son and Holy Spirit, however, is not merely symbolic. Nor is the new destination merely symbolic. We are ultimately sent on the way to the House of the Father.

This goal and the journey toward it are decisive for our human happiness and peace. We often describe the way to our destination and union with God as the call to holiness. And so we consider our baptism of utmost value and importance.

Jesus taught that baptism is necessary for salvation. In his nighttime visit with Nicodemus, he said: "No one can enter the Kingdom of God without being born of water and the Spirit" (Jn 3:5). After his Resurrection, Jesus met with the 11 Apostles and gave them the commission to preach the Gospel and baptize, telling them, "Whoever believes and is baptized will be saved" (Mk 16:16).

The United States Catholic Catechism for Adults tells us, "The word baptism in its origin is Greek and means 'immersing' and 'bath.' Immersion in water is a sign of death, and emergence out of the water means new life. To bathe in water is also to undergo cleansing. St. Paul sums up this truth when he says, 'You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead' (Col 2:12, p.185).

By baptism, we are forgiven the original sin which we inherited from our first parents, Adam and Eve. In view of the new life won by baptismal forgiveness, we say we are reborn. Forgiveness of the original sin, however, not, remove the inclination to sin, which is sometimes referred to as a darkening of the mind and a weakening of the will.

We do not always do the right thing. But once baptized, we also have available to us the sacrament of penance and the sacrament of the Eucharist, prayer and a life of virtue (cf. United States Catholic Catechism for Adults, p.192).

The new existential relationship to Christ is described in the Catechism of the Catholic Church: "Incorporated into Christ by Baptism, the person baptized is configured with Christ. Baptism seals the Christian with the indelible spiritual mark [character] of his belonging to Christ. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation. Given once for all, Baptism cannot be repeated" (CIC # 1272).

Baptism marks us permanently as belonging to Christ, whose image we bear. Given the fact that we bear the image of Christ, it should not be surprising that baptism is a call to holiness. As this sacrament sets us on course, ultimately to arrive at the House of the Father, the route we take is, of course, the way that Jesus lived and taught us to live. In other words, we respond to the Gospel of Christ. In Baptism, the role of the Holy Spirit is to move us to answer Christ's call to holiness—a call to trust in Christ's love and wisdom. When we are baptized, we receive a participation in the divine life, i.e., we receive sanctifying grace which enables us to live as Jesus lived and taught. Our part is to accept divine grace, and to respond to Christ's call to live according to the Gospel.

The sacrament of baptism is crucial for our being able to fulfill the true meaning of the gift of human life. This sacrament gives us the privilege to participate in God's divine life, and it gives us the means to reach our ultimate goal in life. Without the grace of this sacrament, it would be extremely difficult to make a difference in our lives. A sincere desire to make a difference in our lives could give us the call to respond to our baptism.

El bautismo es un llamado a la santidad y nos ayuda a reesponder al Evangelio de Cristo.

Para muchos de nosotros, el mes de agosto marca el inicio de un nuevo año escolar y, efectivamente, representa el inicio de un nuevo ciclo en todos los aspectos. Los nuevos comienzos hacen vibrar al bautismo, un rito que pone en ofrendas algunos significados que reflejan el compromiso profundo que colocamos al servicio del ser humano.

Después del don de la vida humana que recibimos de nuestros padres, el bautismo es el obsequio más grande que jamás hemos recibido. Resulta muy fácil no valorar verdaderamente este sacramento, especialmente si fumimos bayetas de bebés.

Al bautizarnos, nos convertimos en hijos e hijas "adoptivos" de Dios Padre, un padre como ningún otro. En palabras del Papa Benedicto XVI, recibimos "una nueva comunidad existencial con Cristo" y recibimos "un nuevo destino" (cf. homilía de la Misa Crismal, 2009).

Así como Jesús nos invitó a iniciar una nueva relación existencial con Cristo, se describe en el Catecismo de la Iglesia Católica: "Incorporado a Cristo por el bautismo, el bautizado es configurado con Cristo. El Bautismo imprime en el cristiano un sello espiritual indeleble [character] de su pertenencia a Cristo. Este sello no está borrado por ningún pecado, aunque el pecado impida al Bautizado dar frutos de salvación. Dado una vez por todas, el Bautismo no puede ser retirado" (CIC # 1272).

El bautismo nos marca permanentemente como pertenencias de Cristo, cuya imagen llevamos.

Dado el hecho de que llevamos la imagen de Cristo, no debería sorprendernos que el bautismo sea un llamado a la santidad. Ya que este don bendito nos llena en un sendero que eventualmente desemboca en la casa del Padre, el camino que tomamos es, por supuesto, el camino en el que Jesús vivió y cómo nos enseñó a vivir. En otras palabras: respondemos al Evangelio de Cristo.

En el bautismo, el papel del Espíritu Santo es impulsar a responder el llamado a la santidad de Cristo, un llamado a confiar en el amor y la sabiduría de Cristo. Al bautizarnos recibimos una participación en la vida divina, es decir, recibimos una gracia santificadora que nos permite vivir tal como Jesús vivió y predicó. La parte que nos corresponde es aceptar la gracia divina y responder al llamado de Cristo a vivir de acuerdo al Evangelio.

El sacramento del bautismo es crucial para poder cumplir con el verdadero significado del don de la vida humana. Este santuario nos brinda la privilegiada oportunidad de participar en la vida divina de Dios y nos proporciona los medios para alcanzar nuestra meta máxima en la vida.

Sin la gracia de este sacramento resultaría extremadamente difícil marcar la diferencia en nuestro mundo, a lo cual nos FACULTA nuestra llamado a la santidad.Para que cada parroquiano sea consciente de su papel para el sacerdote y el obispo, el obispo les invita a que cada parroquiano participe en el proceso de formación de las vocaciones. Con el fin de fomentar estas vocaciones, el obispo invita a todos los parroquianos a que se esté en la lista de oración para el arzobispo de la Arquidiócesis de Indianápolis.

¿Tiene una intención que desee 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 Indianápolis, IN 46202-1410

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

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a sus hermanos a con-siderar la vida sacerdotal y religiosa.

(Archbishop/Arzobispo Daniel M. Buechlein, O.S.B.)
Four-year Bible study program begins on Aug. 17 at St. Christopher Parish

St. Christopher Parish, 5301 W. 16th St., in Indianapolis will start a four-year Bible study program at 7 p.m. on Aug. 17.

The program helps participants learn about the historical, literary and theological aspects of the Bible. Although it is a four-year program, a commitment to participate every year is not required.

During the first year, participants will study the Book of Genesis through the Second Book of Kings.

For more information, call Lois Jansen at 317-241-9169 or send an e-mail to jansenlo@avast.net.

St. Vincent Orphanage reunion is Aug. 14 in Vincennes

A reunion for residents of the former St. Vincent de Paul Orphanage in Vincennes, Ind. The ex-Evangelic Doneece will take place on Aug. 14.

Those interested in participating can arrive as early as 10 a.m. at St. Vincent de Paul Parish, 1837 S. Hart St. Road, in Vincennes. Participants are invited to bring photos from their time at the orphanage. Food and drinks will be available at the reunion.

For more information about the reunion, call 812-866-4179 or send an e-mail to patch@avenuebroadband.com.

David and Pamela (Westferfer) Aplanplan, members of St. Bartholomew Parish in Columbus, celebrated their 50th wedding anniversary on Aug. 2. The couple was married on Aug. 2, 1960, at St. Louis Church in Batesville.

They are the parents of two children, Jeff Aplanplan and Jan Moody. They also have five grandchildren and two great-grandchildren.

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POW reunion Mass

Mng. Joseph F. Schadel, vicar general of the archdiocese and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, delivers the homily during an Aug. 16, 2009, Mass at Camp Atterbury. The Italian Heritage Society of Indiana will host the 21st annual “Italian Prisoner of War” reunion. Marian prayer, Mass and pitch-in picnic on Aug. 15 at the Chapel in the Meadow, built in 1943 at Camp Atterbury near Edinburgh by Italian POWs incarcerated there. The Mass will begin at 11 a.m. followed by the pitch-in picnic. Mgr. Schadel will be the celebrant for the Mass. For more information, call 317-767-7686 or log on to www.italianheritage.org.

‘Missions Helping Missions Bazaar’

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Father Todd Goodson, the pastor of St. Monica Parish in Indianapolis, buys baked goods on Aug. 1, 2009, during the fourth annual “Missions Helping Missions Bazaar” at Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Fifth annual “Missions Helping Missions Bazaars” from 10 a.m.-6 p.m. bog roast, 1 p.m., $10 per person/$50 per family up to five, Mass 4 p.m. Information: 317-545-7681.

August 6

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Lumen Dei meeting, 6-30 a.m. Mass, breakfast and presentation. Prior Michael Hall, Mission, Coalition for Homelessness Intervention and Prevention, presenter, 15 members, $20 non-members. Information: 317-435-3447 or e-mail ryan@broadband.com.

August 6-7

August 6

yard sale

macmac961@comcast.net

or e-mail Information: 317-435-3447

$20 non-members.

presenter, $15 members,


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Saint John’s Bible prints are on display during August

By Mary Ann Wyand

BEECH GROVE—Seventeen magnificent contemporary prints of ornately illustrated manuscript pages from The Saint John’s Bible are on display from Aug. 6-29 at the Benedict Inn Retreat and Conference Center. The Saint John’s Bible, created by internationally renowned Welsh artist, calligrapher and longtime scribe Donald Jackson, is a hand-written and hand-illuminated Bible manuscript created by Benedictine monks and nuns of Saint John’s Abbey and University in Collegeville, Minn. in 1998 to create The Saint John’s Bible, which is believed to be the first handwritten and hand-illuminated Bible created since the invention of the printing press by Johannes Gutenberg in 1440.

Working with his artistic team, Jackson used techniques introduced centuries ago by iconographers to create this modern manuscript from hand-ground inks—colors sometimes made from egg yolks or heightened by gold, silver and platinum—for the illuminations and calligraphy drawn with goose quills on calf-skin vellum.

Prints made of the original and extremely valuable Bible manuscript pages have been framed for display and published in books that are available for sale at the exhibit. The Saint John’s Bible exhibit is open during August on Mondays through Saturdays from 9 a.m. to noon and again from 1 p.m. to 4 p.m. as well as on Sundays from 1 p.m. until 4 p.m. at the Benedict Inn.

Jackson’s work has been described in publicity materials as “a monumental achievement and historic undertaking” of “a major artistic, cultural and spiritual endeavor,” and “a once-in-a-millennium project.”

After more than a decade of precise illumination and calligraphy work on the Old Testament and New Testament books of this extraordinary Bible, Jackson and his team are currently completing the intricate artwork depicting the Book of Revelation.

Benedicente Sister Carol Falkner, administrator of the Benedict Inn, said the exhibit will be of interest to people who love Scripture and religious art, appreciate artwork created with quills or are curious about this fascinating manuscript.

“It means a lot to [the sisters] to host this exhibit because it is inherent in our tradition,” Sister Carol said. “We came from the tradition of the scribes, and the Benedictine monks would have been the ones that kept alive many of the manuscripts in the ancient times.…”

“The Benedictine monastery of St. John’s in Minnesota commissioned Donald Jackson to do this beautiful work,” she said. “He lives in Wales and has a team of calligraphers working with him. … [The Bible] has seven volumes, and he is working on the last volume. He created the actual script that they have used [for the calligraphy], and is holding the last 10 pages of [the Book of Revelation] to do himself because he wants to complete it. The last word will be ‘Amen.’ That is very significant to him. It has been a 10-year project, one decade of his life. To have the monks commission him [to create this Bible] was a dream come true for him, and it has been a huge undertaking.”

Benedicente Sister Joan Marie Massura, program director for the Benedict Inn, said Jackson met with Scripture scholars and theologians throughout the lengthy process of creating the illustrated contemporary manuscript of the New Revised Standard Version of the Bible. The Benedictine monks received grants and donations for this extensive project. Sister Carol said, and are selling six volumes of books featuring the prints and calligraphy to help defray the cost.

“I have worked for about five years to bring this exhibit to the Benedict Inn,” Sister Joan Marie said. “It has not been displayed in this area. I think of this Bible as an icon, and the presence of God is in the icon. Donald Jackson said that when he works on the manuscript pages he feels that he is in the presence of God.”

Visitors are encouraged to pray before the framed prints, she said, a form of prayer known as Visio Divina.

“We hope people will experience the presence of God,” Sister Joan Marie said, “in the presence of this beautiful religious artwork and illumination.”

Jackson has described the elaborate Saint John’s Bible project as “the living Word of God.” Sister Carol said. “You can look at the prints and see new things. It’s amazing how much [imagery] is contained in just one illustration.”

Special activities offered during August include presentations by the Benedictine sisters and several art scholars, including John Lawrence of Evansville, Ind., an art conservator and consultant on Medieval and Renaissance artifacts, who loaned historic pieces from his personal collection of religious artwork to the sisters for a second special exhibit at the Benedict Inn during August.

At national Jamboree, Scouts explore their faith as well as the outdoors

WASHINGTON (CNS)—Msgr. John B. Brady says he got his vocation at the 1950 National Scout Jamboree.

Sixty years later, the priest of the Archdiocese of Washington, a chaplain for the National Catholic Committee on Scouting, was one of more than 20 priests and deacons who gave Mass at the 2010 national Jamboree at Fort A.P. Hill, Va.—and he ran into a seminarian who said he found his vocation at the 2005 Jamboree.

Bishop Gettelfinger

“His name is Joe Gettelfinger of Evansville, Ind., bishop liaison to the National Catholic Committee on Scouting. ‘They not only talk the walk, they walk the walk,’” said Bishop Gerald A. Gettelfinger of Evansville, Ind., bishop liaison to the National Catholic Committee on Scouting. “They not only talk the walk, they walk the walk.”

For a month before the Jamboree, Bishop Gettelfinger, 74, served as a chaplain at the Boy Scout ranch Philmont in northern New Mexico. This was his sixth year of spending several weeks there, keeping in touch with his staff back home via e-mail and phone.

Bishop Gettelfinger said. “They are our future. But they are the present … and they can give witness to their peers,” he said. “It’s powerful.”

Many people at Philmont and at Fort A.P. Hill remarked that the young people at the Mass would probably have gaps in their faith. But he said they had the “seeds of faith” and they will grow. He said the chaplain corps has helped the Boy Scouts in times of emergencies, such as at the 2005 Jamboree when four adult leaders were electrocuted.

“Their priests do wonderful work there. I can guarantee that,” he said.

Msgr. Brady said one of the things the Scouts must do to earn their Duty to God patch is visit with a chaplain. “They will get people of every faith coming, not just Catholic,” he said, noting that the chaplains represent multiple faiths—as do the patches.

He said he tells the Scouts that duty to God “means they should have a personal relationship with God” — talk to him and read the Bible or Quran.
CONVERSION
continued from page 1
and the lower chamber called the “Tullianum,” which was built in the sixth century B.C. In the Tullianum, Fortini said, they found “traces of a basin that had been where water was collected—water which, according to tradition, sprang forth after St. Peter had pounded on the stone floor.” Tradition holds that after he miraculously made the water gush forth, he converted and baptized his two prison peers. The stone walls had been painted, she said, but time and humidity took their toll. There is only one small fresco left in a dark corner under the stairs. The ninth-century image, discovered in 2000, shows the outline of the hand of God emerging from a white cloud as he points down toward Earth. A portion of the marble column, which tradition says Sts. Peter and Paul were chained to, stands next to a spectacular altar. One of the most interesting finds, Fortini said, was discovering what the Tullianum had been used for in pre-Christian, pagan Rome. Experts removed old brick and wooden floors, digging down to the original stone floor. Scholars had believed that the domed prison was a cistern or a monument- tailed fountain of sorts. Instead, Fortini said it had been “an ancient place of worship” specifically devoted to a water divinity, such as “a nymph of underground water.” They found ancient remnants of votive offerings to the deity, things such as small burned animal bones and floral or vegetable matter dating from between the fifth and third centuries B.C. From the ancient pagan Romans to early Christians, “this place was always venerated. It never lost its sacredness,” Fortini said. It may seem odd, however, that the ancient Romans took a sacred pagan spot for venerating the life-giving and healing powers of water, and turned it into a dungeon. Fortini said the underground water spring also conjured up many negative and dangerous scenarios. For example, in pagan Rome it was thought the spring provided a direct channel to the netherworld, she said. Archaeologists found an ancient borehole going deep into the ground. The borehole “put the inhabited world into contact with the underworld and, therefore, there was the possibility of having contact with the beyond somehow,” she said. Enemies of the Roman Empire were thrown into the watery pit of the Tullianium through a hole in the upper chamber of the tower. Roman guards would then be carried away by the prisoners would then be carried away or just disappear into the netherworld—a fate worse than death, she said. The structure was used as a prison until the fourth century, when Pope Sylvester I officially made it a place of worship and named it “San Pietro in Carceri” (St. Peter in Prison) in 314. The Church of St. Joseph was built atop the former prison complex in 1598. The project to study and restore the Mamertine Prison was a cooperative effort of Rome’s department of archaeological heritage, the Rome diocesan Committee for Sacred Art and Cultural Heritage, and the diocesan-related travel agency, Opera Romana Pellegrinaggi. After the Mamertine Prison reopened to the public at the end of June, the Opera Romana incorporated it into a new tour called “Roma Cristiana Experience,” which was presented to journalists on July 27. Pilgrims hop on a methane gas- powered minibus leaving St. Peter’s Square every 20 minutes, and take a scenic route through Rome to the Mamertine Prison for a tour of the historic site. The tour is meant to help people deepen their faith and recognize the site’s spiritual heritage—its successive conversion from being a sacred pagan spring, to being a dank place of suffering and death and, finally, after St. Peter made the waters pour forth, to becoming a place of renewal and rebirth.†

Catholic News Around Indiana

† Diocese of Gary  •  Diocese of Evansville  •  Diocese of Lafayette-in-Indiana  •  Diocese of Fort Wayne-South Bend

Produced by Brandon A. Evans

DIocese of Fort Wayne-South Bend

Diocesan youths learn to be ‘Christ’ and ‘see Christ’ at July retreat

NOTRE DAME—Youths from across the Diocese of Fort Wayne-South Bend recently participated in a weeklong service retreat held at Holy Cross College in South Bend.

“Becoming ‘Christ’ in community,” according to Father Freihaut, the director of the program, is the focus of their efforts. “This is an integral part of their spiritual growth opportunities,” said Eddie, a junior from South Bend.

One of the goals of the weeklong gathering is to create a sense of community with everyone, regardless of their situation, she said.

“For this story and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today’s Catholic, or visit todaycatholicnews.org.†

DIocese of Gary

It’s back to class—for technology—for senior citizens in Valparaiso

VALPARAISO—Imagine typing your name on a computer. Now highlight the name, make it bold, italicize the name and change the font size. Technology that assignment is no problem. But what if you have never used a computer or you have always had someone else to do that work? How would you handle your first computer?

That is the challenge facing students in the summer adult computer classes at St. Paul School. In this case, the “students” are mainly senior citizens—grandmothers, lawyers, doctors and even a priest—people for whom technology has at best been the typewriter.

When St. Paul School developed its computer lab, the school had students in the lab regularly, but, as teacher Peg McGuckin explained, the parish did not want to waste this resource so the lab was opened to the community with classes in the spring and fall and for a two-week summer session.

“Most of the people are 50 and older. Those in their 30s and 40s know their way around computers or their kids taught them,” said McGuckin, who has been offering the classes for three years. Two enrollers this summer are in their 70s.

“Everybody in here is retired or not working,” McGuckin said. “We originally thought we’d get parents, but it’s primarily been older people in the community.”

Some of the students have advanced college degrees, but as senior priest Father Joseph Murphy confessed, “I’ve been computer illiterate. That is the challenge facing students in the summer adult computer classes at St. Paul School. In this case, the “students” are mainly senior citizens—grandmothers, lawyers, doctors and even a priest—people for whom technology has at best been the typewriter.

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Patience of Haitians six months after earthquake impresses bishops

WASHINGTON (CNS)—With cleanup following the Jan. 12 earthquake moving at a snail’s pace and life in makeshift shelters the new normal, Haitians are facing their predicament with a spirit of patience that has impressed two American bishops.

“The people are hopeful,” Bishop Nicholas A. DiMarzio of Brooklyn, N.Y., told Catholic News Service in a telephone interview on July 28 from Port-au-Prince, Haiti’s capital. “There’s not a mass depression.”

“But at the same time, they need some concrete signs of a plan. That’s not been developed yet,” he said.

Bishop DiMarzio was part of an eight-member delegation from the U.S. Conference of Catholic Bishops that arrived in the devastated capital on July 25 for a week of meetings with Haitian government officials, Haitian Church leaders and Catholic agencies working on migration issues.

Archbishop Thomas G. Wenski of Miami described those with whom he spoke after celebrating Mass at one of the hundreds of tent camps that remain in Port-au-Prince as patient, but anxious.

“I asked them how they were doing. They said, ‘We’re here. We’re surviving.’ People are certainly anxious in having a sense of where they are going. But they also had a sense of understanding of what could be done under the circumstances,” he told CNS between meetings on July 27.

Bishop DiMarzio said that based on what he heard during his visit it appears that many people will remain in substandard housing in the camps for at least another six months.

“There’s a lot to be done,” he said. “We wish it could be done more quickly.

I think the weakness of not having a major central government to force things to happen is a problem.”

That weakness also has limited progress on recovery and reconstruction efforts. Debris removal is moving at a snail’s pace because of a shortage of heavy equipment, the country’s road system and lack of landfill space to dump material.

Although mountains of debris remain in the earthquake region, Archbishop Wenski said he has found that much of what has been accomplished has gone unnoticed.

“It certainly is a daunting task,” he said. “Six months is not a long time in many ways. When you consider ... the amount of debris and rubble here is 30 or 12 times as much as after the earthquake at the [United States Capitol Center] in 2001. It took several months for that debris to be cleared.”

The archbishop also said that cash-for-work programs coordinated by various aid agencies, including Catholic Relief Services, are bolstering the Haitian economy.

The archbishop discussed the recovery process and other needs with Haitian Prime Minister Jean-Max Bellerive and Eduardo Marques Almeida, representative of the Inter-American Development Bank in Haiti, on July 28. A July 26 meeting with Haitian Church officials further clarified priorities for rebuilding local parishes, schools and community centers. The earthquake destroyed 70 parishes.

The delegation also had a humanitarian focus to its mission. Bishop DiMarzio was accompanied by staff members of the U.S. bishops’ Migration and Refugee Services (MRS) in an effort to determine how best to meet the needs of children in the aftermath of the quake. Specifically, the delegation was concerned about children who remain separated from their families or orphaned.

The delegation also gathered information about Haitians seeking to immigrate to the United States to reunite with children or family members sent northward for treatment of serious injuries sustained in the disaster.

MRS staff also planned to visit officials in the Bahamas, one of the stopover points for Haitians trying to make their way to the United States.

Archbishop Wenski planned to visit the United States and Canada beginning in mid-September.

The pilgrimage of the relics began on April 25, 2009, in celebration of the 150th anniversary of the founding of the Salesians of Don Bosco, and is to continue until shortly before the 200th anniversary of the saint’s birth in Turin, Italy, on Aug. 16, 1815.

For the tour, the bones and tissues of the right hand and arm of the 19th-century Italian saint have been placed in a wax replica of St. John Bosco’s body, which is being displayed in a glass box mounted on a large wood and metal cart.

The display—which weighing more than 1,800 pounds and measuring approximately 8 feet long, 5 feet wide and 4 feet tall—has been transported around the world by plane, and in specially designed and built trucks.


According to the Salesian News Agency, the relics have been receiving an enthusiastic welcome and yielding spiritual fruits at every stop.

The presence of the relics among the people of the United States has made it very clear that Don Bosco is very much alive among us, through us and in us for the benefit of many, wrote Father Horacio Lopez, former provincial of the La Plata province of Argentina, in a letter thanking Father Paschal Chavez Villanueva, the Salesian rector superior, for the tour.

The relics were in Haiti to mark the six months that had passed since the Jan. 12 earthquake that devastated the Caribbean nation. In a video message in the Creole language that accompanied the relics, Father Chavez expressed solidarity with the people of Haiti and prayed that “this tragedy may be transformed into a blessing for the whole world.”

“We let the country reborn. Haiti must be reborn,” he said.

“They must be encouraged, and work to create new life.”

The itinerary for the pilgrimage thus far has included stops in North America that included:

- Sept. 4-6, Montreal.
- Sept. 8-10, Surrey, British Columbia.
- Sept. 10-12, New York City.
- Sept. 14-20, Philadelphia.
- Sept. 16, Los Angeles and Rosemead, Calif.
- Sept. 17-18, Bellflower, Calif.
- Sept. 19-20, Harvey, La.
- Sept. 21, Westwego, La.
- Sept. 21-22, Harvey, La.
- Sept. 22-23, St. Petersburg, Fla.
- Sept. 24-25, Belle Glade, Fla.
- Sept. 25-26, Miami.
- Sept. 26-29, Washington, D.C.
- Sept. 30, Stony Point, N.Y.
- Oct. 4-6, Toronto.
- Oct. 6-8, Montreal.
- Oct. 8-10, Surrey, British Columbia.

After the relics leave Canada, they are scheduled to travel through 17 countries of East Asia for about a year. Father Vacacl Klement, Salesian general councilor for missions in Rome, said the relics will tour Asia in three forms—a casket, a stand, and a statue—“for culture-specific reasons.”

“South Korea, Philippines and Thailand will get the traditional life-size casket containing a statue of Don Bosco similar to the one preserved in the Basilica of Mary Help of Christians” in Turin, he said in a statement. “Japan will have an ostensory of the relics in a monstrance-type reliquary. Other Asian countries will have a life-size statue of Don Bosco with his relics.”

“Everywhere the casket has received overwhelmingly grand reception beyond our expectations and calculations,” said Father Pier Luigi Zuffetti, relics-tour coordinator and director of Don Bosco Missions in Valdolaco, Italy.

“In Asia, we expect the same enthusiasm, not only from Christians but also from thousands of past pupils and friends of Don Bosco coming from religious traditions other than Christianity,” he added.

Relics of St. John Bosco to tour U.S. and Canada in September and October

WASHINGTON (CNS)—More than 16 months after it began a world tour including more than 100 nations, a portable collection of relics of St. John Bosco is scheduled to visit the United States and Canada beginning in mid-September.

The pilgrimage of the relics began on April 25, 2009, in celebration of the 150th anniversary of the founding of the Salesians of Don Bosco, and is to continue until shortly before the 200th anniversary of the saint’s birth in Turin, Italy, on Aug. 16, 1815.

For the tour, the bones and tissues of the right hand and arm of the 19th-century Italian saint have been placed in a wax replica of St. John Bosco’s body, which is being displayed in a glass box mounted on a large wood and metal cart.

The display—weighing more than 1,800 pounds and measuring approximately 8 feet long, 5 feet wide and 4 feet tall—has been transported around the world by plane, and in specially designed and built trucks.


According to the Salesian News Agency, the relics have been receiving an enthusiastic welcome and yielding spiritual fruits at every stop.

The presence of the relics among the people of the United States has made it very clear that Don Bosco is very much alive among us, through us and in us for the benefit of many, wrote Father Horacio Lopez, former provincial of the La Plata province of Argentina, in a letter thanking Father Paschal Chavez Villanueva, the Salesian rector superior, for the tour.

The relics were in Haiti to mark the six months that had passed since the Jan. 12 earthquake that devastated the Caribbean nation. In a video message in the Creole language that accompanied the relics, Father Chavez expressed solidarity with the people of Haiti and prayed that “this tragedy may be transformed into a blessing for the whole world.”

“We let the country reborn. Haiti must be reborn,” he said.

“They must be encouraged, and work to create new life.”

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Cured U.S. deacon to read Gospel at Newman’s beatification Mass


Cured deacon now has a chance to serve at Newman beatification

LONDON (CNS)—An American who was healed of a crippling spinal condition after praying for the intercession of Cardinal John Henry Newman will proclaim the Gospel and serve as a deacon when Pope Benedict XVI beatifies the cardinal in September in England.

Deacon Jack Sullivan of Marshfield, Mass., told Catholic News Service he was asked to participate in the Sept. 19 Mass by Father Timothy Monezes, the master of ceremonies for the beatification, when the English priest recently visited the United States.

“I am extremely excited that I have been asked to assist at the papal Mass as deacon for it best reflects my simple prayer, ‘Cardinal Newman, help me to walk so that I can return to classes and be ordained a deacon,’” he told CNS in a July 29 e-mail.

“For years, I suffered as patiently as I could and was rewarded instantly by a simple prayer,” he said. “I am most grateful now that the Church has seen fit to reward me with a chance to serve at the beatification of Cardinal Newman.”

Deacon Sullivan and his wife, Carol, along with other representatives will form part of a procession that will immediately follow the beatification.

Pope Benedict will bless a statue of Cardinal Newman, a 19th-century theologian who founded the Oxford Movement to bring the Anglican Church back to its Catholic roots, on Sept. 19 in Cofton Park, Birmingham, England.

Father Jan Nowotnik, the Anglican Church’s coordinator for liturgy, said that, besides proclaiming the Gospel, “Deacon Sullivan and his wife, Carol, along with other representatives will form part of a procession that will immediately follow the beatification.”

Blessed John Henry Newman is proclaimed.”

Pope Benedict is waiving his own rules to perform a beatification as pope for the first time instead of sending a high-ranking Vatican official to conduct the ceremony. The pope has studied his writings throughout his adult life and, in 1991 as Cardinal Joseph Ratzinger, told the U.S. bishops that Cardinal Newman was a most important thinker on the subject of conscience since Saint Augustine.

The Sullivan’s will spend six days in Britain around the time the pope makes his Sept. 16-19 visit to England and Scotland. The couple will stay with Archbishop Bernard Longley of Birmingham, whom they met during their recent visit to New York.

VATICAN CITY (CNS)—The head of the Vatican’s missionary office urged bishops and priests in China to live simply, show kindness to all people and continue working for the unity of the Catholic community on the mainland.

Cardinal Ivan Dias, prefect of the Congregation for the Evangelization of Peoples, wrote to Chinese bishops and priests on July 5. The text of his letter was released on July 28 by Fides, the congregation’s news agency.

Reflecting on the themes that Pope Benedict XVI highlighted during the Year for Priests, which ended in June, Cardinal Dias said bishops and priests must remember that they are ministers of Christ and his forgiveness, servants of all people and promoters of the unity of the Church.

Promoting unity, he said, requires both communion with the pope and with other Catholics.

“We are all too aware of how some of you suffered in the recent past because of hostility to the Holy See,” he said. “The exemplary and courageous loyalty toward the See of Peter demonstrated by Catholics in China is a precious gift of the Lord.”

When China began suppressing the Church in the late 1950s, it established the Chinese Catholic Patriotic Association, whose members initially were asked to reject ties with the Vatican.

Cardinals who refused to join the patriotic association and overtly maintained their loyalty to the Vatican suffered decades of persecution.

Being Catholic and obeying the will of Christ that his followers be one means Catholics must be in union with one another, Cardinal Dias said.

“This important challenge you are already tackling,” he said, as bishops and priests try to discern the path between those who practiced their faith clandestinely and those who participated in officially sanctioned activities with the patriotic association.

Cardinal Dias reminded the bishops and priests of what Pope Benedict said in his homily for the June 29 feast of Sts. Peter and Paul about attacks on the Church and the situation of Christians having a long history, yet never being able to defeat the Church completely.
Forty-seven pilgrims from parishes in the Archdiocese of Indianapolis traveled with Msgr. Joseph F. Schaedel, vicar general and pilgrimage director, on a July 20-22 pilgrimage to Marian shrines in Wisconsin and Illinois. On July 22, the pilgrims visited Mary’s Garden at the Memorial to the Unborn, above, on the grounds of the Shrine of Our Lady of Guadalupe in La Crosse, Wis.

Msgr. Joseph F. Schaedel, vicar general and pilgrimage director, walks with archdiocesan pilgrims, from left, Richard Anderson of St. Malachy Parish in Brownsburg, Pat Barber of St. Charles Borromeo Parish in Bloomington, Sharon Carl of St. Michael the Archangel Parish in Indianapolis and Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, on July 21 as they prepare to pray the Stations of the Cross at the Shrine of Our Lady of Guadalupe in La Crosse, Wis.

Msgr. Joseph F. Schaedel, vicar general and pilgrimage director, leads the pilgrims in prayer on July 21 at the rosary walk on the grounds of the Shrine of Our Lady of Guadalupe in La Crosse, Wis.

A contemporary statue grouping on the grounds of the Shrine of Our Lady of Guadalupe in La Crosse, Wis., depicts St. Juan Diego wearing his tilma with the miraculous image of Our Lady of Guadalupe as a Franciscan friar kneels in prayer.

A painting depicting St. Gianna Molla with children is displayed in the church at the Shrine of Our Lady of Guadalupe in La Crosse, Wis. St. Gianna was an Italian wife, mother, doctor and pro-life witness who died in 1962, and was canonized by Pope John Paul II on May 16, 2004.

This statue of the Mother of the Unborn holding several unborn babies is featured in Mary’s Garden at the Memorial to the Unborn on the grounds of the Shrine of Our Lady of Guadalupe in La Crosse, Wis.

This bas-relief sculpture depicting the Holy Family is on the scenic grounds of the Shrine of Our Lady of Guadalupe in La Crosse, Wis.

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From the Editor Emeritus/John F. Fink

Jesus’ parables: We are God’s servants

(Tenth in a series of columns)

Do you consider yourself God’s servant? If we pay attention to our faith, we should. Shirley Vogler Meister

Jesus often used the role of a servant as an example in His parables. In the following, Luke 17:7 reads: “And he said to his serv-ant, ‘Go into the city and make dinner ready for me, and invite my friends also.’”

For us who believe in Jesus, being His servant is not only a role we play in our church or in our youth group, it is a role that we are supposed to embrace in all aspects of our lives. As Christians, we should be ready to serve others.

When we do, we do so because we love them and recognize that God loves them as much as He loves us. In His parable of the servant, Jesus asked if His servant would do what he was instructed to do. Jesus then gave us a clear warning: “So will My heavenly Father do to you, if you fail to do the things that are demanded of you, when you have been entrusted with much.” (Luke 12:48)

We have a duty to serve those who have entrusted us with the care of others. This means being aware of the needs of those around us and being willing to help whenever we can.

Jesus’ parable of the servant is a reminder to us that we are God’s servants, and that He expects us to do our best to serve others. We should always remember that we are not serving because we expect to be rewarded, but because we love others and want to help them.

Jesus finished that parable with this: “Half of all you have will be given to the poor and the other half will be used to pay your debts. You will be sent to prison until you have repaid all you owe.” (Luke 17:10)

Jesus taught us that we should always be ready to serve others, even if it means giving up our own comfort or convenience.

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Daily Readings

Monday, Aug. 9
St. Teresa Benedicta of the Cross (Edith Stein), virgin and martyr
Ezekiel 1:2-5, 24-28c
Psalm 148:1-2, 11-14
Matthew 17:22-27

Tuesday, Aug. 10
Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

Wednesday, Aug. 11
Clare, virgin
Ezekiel 9:1-7, 10-18:22
Psalm 113:1-6
Matthew 18:15-20

Thursday, Aug. 12
Jane Frances de Chantal, religious
Ezekiel 12:1-12
Psalm 78:56-60, 61-62
Matthew 18:21-19:1

Friday, Aug. 13
Pontian, pope and martyr
Ephesians 16:1-5, 60, 63 or Ezekiel 16:59-63
(Responsory) Isaiah 12:2-3, 4b, 5-6
Matthew 19:3-12

Saturday, Aug. 14
Maximilian Mary Kolbe, priest and martyr
Ezekiel 16:10, 13b, 30-32
Psalm 51:12-15, 18-19
Matthew 19:13-15
Vigil Mass of the Assumption of the Blessed Virgin Mary
1 Chronicles 15:3-4, 15-16; 16:1-2
Psalm 132:6-7, 9-10, 13-14
1 Corinthians 15:54-57

Sunday, Aug. 15
The Assumption of the Blessed Virgin Mary
1 Chronicles 11:19a, 12:1-6a, 10ab
Psalm 45:10-12, 16
1 Corinthians 15:20-27
Luke 1:39-56

Question Corner

Fr. John Dietzen

Catholics are required to be married according to the laws of the Church.

Q am Catholic and my wife is not. For several personal reasons, we were married outside the Church. We have discussed comvalidation of our marriage, and my wife has expressed interest in the Catholic faith, which led us to discuss the Rite of Christian Initiation of Adults with our parish director of religious education.

We were told that before she can be baptized and received into the Church, we must validate our marriage. This information makes me ask: What happens when a married couple, neither of whom is Catholic, goes through the RCLA? Is their marriage validated by the RCLA process? What happens when only one spouse goes through the RCLA if neither is Catholic? Is there a similar validation issue? (Indiana)

A lthough the information that you gave about the need for your marriage to be validated before you can be received into the Catholic faith is correct. This is to facilitate the ability of both you and her to receive the other sacraments of the Church after her conversion.

As you are aware, every Catholic who has not formally rejected the Catholic faith must be married before a priest—or bishop or deacon—to be married according to the laws of the Church.

However, this rule does not apply to people of other faiths. If neither partner is Catholic, both are free to marry, because the marriage is that of a non-Catholic. Both partners must have a valid and binding marriage before a civil authority (for example, and they were married before a qualified officer of the state). The Catholic Church recognizes this as a valid, civil marriage.

If, for instance, two Hindus marry before a Buddhist monk, we acknowledge that as a true marriage bond. Furthermore, if both spouses are baptized Christians, such as two Lutherans or Methodists, we Catholics see that union as not only a valid marriage but as a Christian sacrament. This is true in your first instance, if you validly married non-Catholics embrace the Catholic faith, nothing needs to be done to “validate” their marriage at this time.

Something similar is true in your second case. If one spouse in a valid, non-Catholic marriage wishes to become Catholic, nothing needs to be done to “fix” that marriage. It is already fine.

I must say that you and your wife are not hesitating to do what is needed for her and you to love a full, Catholic sacramental life. In other words, you do not wish to be separated from the Church once you are received. It seems neither of you was married before so the whole process will be brief and simple. If one of you were married before, it is still worth pursuing for your own personal good and for the spiritual growth of your marriage.

In recent years, a larger “reconciliation room” was arranged in our church for the sacrament of penance, allowing for confession face-to-face with the priest or anonymously.

Some months ago, the curtain was removed, making anonymous confessions impossible. I’m uncomfortable with this practice. Is this a mandate from Rome or does each priest make this decision? (Illinois)

By general Church law (Canon #694), and according to the ritual for this sacrament established in 1973, penalties should be provided the opportunity for confession either way.

In July 1998, the Pontifical Council for Interpretation of Legislative Texts declared that priests have the right to refuse face-to-face confessions if they believe that requests are impossible.

The rule, according to a church official, is “a protection against human weakness both on the part of the priest as well as on the part of the penitent.”

The sacrament “should not be an occasion of sin,” he said.

In other words, there is no basis in Church regulations for making it impossible for people to receive the sacrament of penance anonymously if they wish to do so. †
During World War II, he started the Sullivan Hardware and Garden business in Indianapolis in 1954, a family enterprise that continues to reflect his efforts through the years to donate his time and materials to support the Church and many parishes in the Indianapolis area. In 2009, the family business received the Corporate Leadership Award during the archdiocese’s annual Spirit of Service Award dinner. Sullivan also was recognized as the Indianapolis “Irish Citizen of the Year” in 2008. He served the United States in World War II and the Korean War as a member of the U.S. Navy.

Serving as his wife, Mary Rita (Hughes) Sullivan, their seven children, Sally Caltrider, Katie Evans, Julie Schnieders, Anne Snyder, Mary Weaver, Bob Sullivan and Pat Sullivan, as well as 28 grandchildren. Memorial gifts may be sent to Seeds of Hope, 1425 S. Mckee Ave., Indianapolis, IN 46241.

Robert W. Sullivan was dedicated Church and community leader in the archdiocese.

Robert W. Sullivan, a longtime Church and community leader, died on July 29 at Lake Wawasee, Ind. He was 87.

The Mass of Christian Burial was celebrated at Our Lady of the Rosary Catholic Church in Indianapolis Burial followed at Our Lady of Heaven Cemetery in Indianapolis.

Sullivan was a member of St. Pius X Parish, and had served on its parish council and the St. Pius X Council of the Knights of Columbus. He started the Sullivan Hardware and Garden business in Indianapolis in 1954, a family enterprise that continues to reflect his efforts through the years to donate his time and materials to support the Church and many parishes in the Indianapolis area. In 2009, the family business received the Corporate Leadership Award during the archdiocese’s annual Spirit of Service Award dinner. Sullivan also was recognized as the Indianapolis “Irish Citizen of the Year” in 2008. He served the United States in World War II and the Korean War as a member of the U.S. Navy.

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The most amazing thing to me was sitting with him in his room at home in Covington, La. His recall was utterly amazing. He’d talk about something that happened at Vatican II on the top of his head, and 95 out of 100 times he was exactly right.”

—Peter Finney Jr. discussing his collaboration with Archbishop Philip M. Hannan on the retired prelate’s memoirs

Maria Amalia Segura, 75, who walked 15 miles from her home in the western suburb of Belén and said it seemed like more people were making the pilgrimage this year.

To see everyone walking gives me spiritual peace,” she said as she rested outside the basilica. “I feel relaxed in my faith to know there continues to be believers.”

In 2009, the “romerita” pilgrimage, as it is known, was canceled for the first time in more than 200 years because of concerns about the H1N1 virus, which was then at its height. The health ministry declared it unsafe to walk, saying it could lead to rapid spread of the virus which, at that point, had claimed 15 lives in Costa Rica.

The story of the statue dates back to 1635, when it was found on a rock by an indigenous girl. When the girl brought the statue home, it disappeared and miraculously returned to the spot she found it. This happened several times, and when the little girl brought it to the local priest, it again returned to the rock where it was originally found. From that time, thousands of people make pilgrimages to see the statue and seek help in times of need. The statue is said to be capable of answering prayers, and many visit the site to pray for healing and guidance. It is considered a gift from God to the people of Costa Rica and is revered as a symbol of faith and hope.

Costa Ricans flock to Cartago for Marian festival that was canceled in 2009

CARTAGO, Costa Rica—An estimated 2 million people—nearly half the population of Costa Rica—descended on Cartago for the traditional festival honoring a Marian statue known affectionately as La Negeña.

For at least a week they came by car, on horseback and on foot, and most converged on Cartago’s Basilica of Jesus. Most of them had been there before and knew exactly where to stay and what to do to reach this place of spiritual renewal.

For information about rates for classified advertising, call (317) 236-1572.

100 times he was exactly right.”

That same spirit and faith was embodied in Archbishop Hannan, growing up in Washington, such a political environment, he knew how to go about getting things done,” and he saw politicians as regular people, not as revered figures. Immediately after arriving in New Orleans, Archbishop Hannan reached out to people suffering from the aftermath of Hurricane Betty.

“He was a guy during hurricanes or big storms, he was out front,” Finney said.

After Katrina hit five years ago, Archbishop Hannan, then 92 and retired for many years, diverted his time to TV studio he had founded. Then he set out in a boat to minister to survivors and to police and other public safety workers.

“He knew his presence alone would lift people,” Finney said. “He always said, ‘I have to be over there, to be present to the people.’

Archbishop Hannan has suffered strokes in recent years that have left him frail and bedridden, but his indomitable spirit remains, and early this year, he was able to attend the Super Bowl, sit in New Orleans Saints owner Tom Benson’s box, and see his beloved Saints win. The archbishop had offered a prayer at the Saints’ first game in 1967. He had a basic faith in God, that he was going to do God’s will,” Finney said. “That’s what was always important to him, doing God’s will.”

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Blessed Mother, Jesus, and St. Joseph, thank you for prayers answered.

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New Facility Dedication
August 8, 2010

Mass 11:15 am
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Our sincere thank you to Archbishop Daniel Buechlein, OSB for his ongoing support as we complete this major phase of our Master Site Plan to serve the growing faith community in Johnson County.

C.R. Stafford & Associates, Architect
Wurster Construction, Inc., Contractor