Cardinal Rigali retires; pope names Archbishop Chaput to succeed him

WASHINGTON (CNS) — Denver Archbishop Charles J. Chaput will succeed Cardinal Justin F. Rigali as archbishop of Philadelphia.

Pope Benedict XVI accepted Cardinal Rigali’s resignation and named the Denver archbishop as his successor on July 19.

In introducing Archbishop Chaput in a news conference at the Archdiocese of Philadelphia offices, Cardinal Rigali also offered an apology “if I have offended” and “for any weaknesses on my part,” but said he saw no particular connection between the timing of the Vatican accepting his resignation and turbulence in the archdiocese over a February grand jury report on how sex abuse cases were handled.

Cardinal Rigali is 76, a year past the age at which bishops are required by canon law to submit their resignations to the Vatican. Philadelphia news organizations had been speculating that Cardinal Rigali’s resignation was related to public criticism of how the archdiocese has handled clergy sex abuse cases, but he had submitted his resignation when he turned 75 on April 19, 2010, as required under canon law.

In the news conference, Cardinal Rigali explained the timeline of his resignation, saying there was “no particular relationship” between the pope accepting his retirement and events in the archdiocese, saying it was “very, very providential.”

The change in Philadelphia was first announced in Washington by Mgr. Jean-Francois Lantheaume, charge d’affaires at the apostolic nunciature in Washington.

Archbishop Chaput is scheduled to be installed as Philadelphia’s new archbishop on Sept. 8 at the Cathedral Basilica of Saints Peter and Paul.

A native of Los Angeles who was ordained a priest in 1965, Cardinal Rigali has headed the Archdiocese of Philadelphia offices, serving as apostolic nuncio to the United States, before becoming archbishop of Philadelphia.

WASHTON, D.C. (CNS) — A new report from the Institute of Medicine declares that chronic pain affects an estimated 116 million Americans. It found that chronic pain affects an estimated 116 million Americans and costs the nation somewhere between $560 billion and $635 billion each year in additional spending for medical care due to pain and lost productivity among workers.

WASHINGTON (CNS) — ’Pain is a major driver for visits to physicians, a major reason for taking medications, a major cause of disability’ ”

Priority on pain relief nothing new for Catholic palliative care teams

WASHINGTON (CNS) — A new report from the Institute of Medicine declares that chronic pain affects an estimated 116 million Americans and costs the nation somewhere between $560 billion and $635 billion each year in additional spending for medical care due to pain and lost productivity among workers.

WASHINGTON (CNS) — The “agonizing” decision to close four parishes in the Terre Haute Deanery came after more than two years of “much prayerful work, research and reflection by the Terre Haute Deanery Pastoral Leadership Team and the Deanery Planning Team,” according to archdiocesan officials.

Plan to energize Terre Haute Deanery includes closing four parishes and creating new faith ties

By John Shaughnessy

TERRE HAUTE — The “agonizing” decision to close four parishes in the Terre Haute Deanery came after more than two years of “much prayerful work, research and reflection by the Terre Haute Deanery Pastoral Leadership Team and the Deanery Planning Team,” according to archdiocesan officials.

In a letter to Catholics in the Terre Haute Deanery on July 13, Archbishop Daniel M. Buechlein announced his approval of a new strategic plan for the deanery, which included the “very difficult decision” to close four of the deanery’s 14 parishes during the next 15 months.

The four parishes represent about 325 families, or less than 10 percent of the approximate 4,000 households in the Terre Haute Deanery.

“The decision to close a parish is agonizing,” the archbishop wrote in the letter. “The Deaneary Pastoral Leadership and Deanery Planning Team spent many hours in collection of data and input from the people

See CHAPUT, page 8

See PAIN, page 8

See TERRE HAUTE, page 2

See related editorial, page 4.
The implementation of the Terre Haute Deanery's strategic plan will be coordinated by Julie Bowers, a member of St. Patrick Parish in Terre Haute. "My hope is to gather a committed group of lay leaders to take this plan on paper and bring it to life," Bowers said. "Our thought all along was that we didn't want to manage the existing circumstances we have, but to create new possibilities in our Church. There are approximately 4,000 households in our deanery. It's just exciting to think of all of us pulling together to create something new for our Church."

While the new strategic plan will lead to changes within the Terre Haute Deanery, Archbishop Buechlein pledged that the commitment to serving the less fortunate in the deanery will remain and grow. The food pantry at St. Leonard of Port Maurice Parish will continue to serve the poor. So will the dental and medical clinics for those in need that are part of the ministries of St. Ann Parish.

In closing his letter to parishioners in the deanery, the archbishop wrote, "I ask for your prayers for the people of St. Leonard, St. Joseph Universal, Holy Rosary and St. Ann during the difficult months ahead, as well as for the pastoral leaders who continue to lead your deanery in the implementation of this plan."

As typical for the installation of a Church leader in Lebanon, Muslim clerics and dignitaries will be in attendance and will offer their congratulations to Archbishop Bustros.

Of Muslim-Christian coexistence, he said, "the basic principle in order to have the peace is to respect each other, and to accept each other as different."

"Differences must not be a cause of enmity. Everyone has a right to have their own ideas. We are called to a permanent dialogue between religions," the archbishop said, stressing that "dialogue has no goal to convert the others, but to cooperate with each other for the well-being of the society."

"Religious must promote peace and promote conviviality," the archbishop added.

The Melkite Archdiocese of Beirut includes the capital city, with an approximate 50-50 split of Muslims and Christians, and stretches to the ancient coastal city of Beirut to the north and Mount Lebanon to the east, where Christians account for 80 percent or more of the population. Its 100 parishes serve approximately 200,000 Catholic Melkites.

"In our dialogue with Islam, we have to remember that there are many differences between Muslims themselves, but to cooperate with each other for the well-being of the society."

Note: If you are receiving duplicate copies please send both labels.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

Phone Numbers: Main office: 317-236-1570 Advertising: 317-236-1572 Toll free: 1-800-382-9836, ext. 1570 Circulation: 1-800-382-9836, ext. 1425 Toll free: 1-800-382-9836, ext. 1425 Price: $2.00 per year, 75 cents per copy Postmaster: Send address changes to The Criterion, P.O. Box 1410, Indianapolis, IN 46206-1410 Web site: www.CriterionOnline.com E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206-1410. Periodical postage paid at Indianapolis, IN. Copyright © 2011 Criterion Press Inc. ISSN 0574-4350.

Beirut (CNS)—Archbishop Cyrille S. Bustros will bring years of experience with working Muslims to his new job as Melkite Catholic archbishop of Beirut.

Prior to his appointment as archbishop of the Newton, Mass., Melkite diocese in 2004, Archbishop Bustros served as bishop in Tel-Aviv, a city in the eastern Lebanon known for its towering Roman ruins. That area is more than 70 percent Muslim.

During his seven years as head of the Melkite Catholic Diocese of Newton, Mass., Archbishop Bustros was often invited to speak at universities and conferences on the issue of Muslim-Christian dialogue. Back in his homeland, however, dialogue will be an ongoing part of his ministry.

The archbishop will be installed as Melkite archbishop of Beirut on June 6. He summed up his priorities in a recent Catholic News Service interview: "Build churches, build the family, build the youth, preach and dialogue with Muslims."

As for his work as a Muslim-Christian leader, he said, "I was born and brought up in a Muslim family, but I believe in God, and we get to be part of it for a while. My personal goal is to help the parishioners of St. Ann's give gracefully and celebrate our life together in the coming year."
Ongoing debate over debt limit brings calls for preserving safety net

WASHINGTON (CNS)—As congressional and administration negotiators played out their game of debt-limit state-down, advocates for and recipients of federally funded services for the poor, elderly and disabled began raising their voices in protest of proposals to solve the fiscal crisis by cutting social budget services.

Sarah Watkins, a member of a disabilities activist organization called Adapt, said that the help she gets through Medicaid—one of the programs named often as likely to face major budget cuts—makes the difference between whether she is able to live independently or must be institutionalized.

Watkins was among hundreds of participants in a July 12 rally at the Dirksen Senate Office Building, where users of Medicaid services, providers of those services and other advocates for the poor held signs touting “Medicaid Matters” for seniors, people of faith, children, America and parents.

Arlene Holt Baker, executive vice president of the Abington (Pa.) Township, said the state must not allow federal cuts to the Medicaid services she receives, but she lives with the reality that “my freedom is at risk” as long as her caregivers and the care she receives are seen as expendable by those who are looking for places to cut the budget. “Now is the time for Congress to act responsibly,” she said, while maintaining Medicaid home and community services.

The organizations said 7.6 million people receive in-home and community-based long-term care. They noted in a press release that by 2050, an estimated 20 percent of the U.S. population will be made up of people over age 65, adding to the need for such services.

Watkins was one of the many who are not institutionalized, thanks to the Medicaid services she receives, but she lives with the reality that “my freedom is at risk” as long as her caregivers or the company she works for, Catholic Charities of the Archdiocese of Philadelphia, noted in a news release that most textbooks don’t include historical information about the lesbian, gay, bisexual and transgender movement, which he said “has great importance to understanding our society.”

The conference also sent a letter to the committee asking members to “oppose this mandate on the already overworked schoolteachers in our state who perform the invaluable task of molding the next generation and the already overtaxed budgets of our public schools.”

The bill was strong and it recorded its highest response rate in this context it is gravely immoral to balance the budget, the poor and most vulnerable on the altar of deficit reduction. Such a solution would be flawed public policy and a moral failure.”

Other signers included theologians and professors from across the country in fields such as policy research, Christian ethics and social service.

“We must address our nation’s fiscal crisis,” they wrote, “but we must do so while considering the best interests of the largest possible number of people.”

“We work, pray, and do whatever we can to remain faithful to our mission to serve the people we serve,” the religious leaders continued.

“There are changes that can be made or efficiencies that can be found, but every day we see what government can do,” they said. “There is more need today than churches can meet by themselves.”

The signers were part of the Circle of Protection, a program about leaders to speak for the voiceless poor in budget debates.

“As Christians, we believe the moral measure of the debate is how it affects the most vulnerable of all people,” the letter said.

“We look at every budget proposal from the bottom up—how it treats those Jesus called ‘the least of these’ (Matthew 25:40).”

The letter said that they have the most compelling claim on our consciences and common resources.”

New law says California schools must highlight gays’ contributions

SACRAMENTO, Calif. (CNS)—California has become the first state in the nation to require its public school social studies texts to specifically include the role and contributions of lesbian, gay, bisexual and transgender Americans.

The law also prohibits the state Board of Education from adopting instructional materials that discriminate on the basis of sexual orientation or gender identity.


“History should be honest. This bill revises existing laws that prohibit discrimination in education and ensures that the important contributions of Americans from all backgrounds and walks of life are included in our history books,” Brown said in a statement. “It represents an important step toward fairness and equity and is a needed victory for all Californians.”

The California Catholic Conference said opposition to the bill was strong and it recorded its highest response rate on a piece of legislation.

“The governor made a huge mistake,” said San Francisco Archbishop Joseph H. Gomez, chair of the California Catholic bishops’ organization is reviewing how it will respond. “Politicians should not be co-opting school curricula and writing textbooks to push an ideological agenda whether it be conservative or liberal,” he said.

“The Fair, Accurate, Inclusive and Respectful Education Act passed the Assembly on July 5 and the state Senate in April. California already requires that public school students be taught from texts that “accurately portray the role and contribution of culturally and racially diverse groups, including Native Americans, African-Americans, Mexican-Americans, Asian-Americans, and European-Americans in the development of California and the United States.”

The new legislation revises this list to also include Pacific Islanders; lesbian, gay, bisexual, and transgender Americans; persons with disabilities, and members of other ethnic or cultural groups.

Los Angeles Archbishop Jose H. Gomez said the bill “amounts to the government rewriting history books based on pressure-group politics.” In a July 8 column in The Tidings, the archdiocesan newspaper, he also described the bill as “another example of the government interfering with parents’ rights to be the children’s primary educators.”

A legislative alert sent by the California Catholic Conference, the public policy arm of the state’s bishops, had urged Catholics to tell their state legislators to vote against the bill.

“Professional educators and historians, working with teachers, parents and school boards, should design social studies curricula,” the alert said, noting that “politicians, subject to the winds of political correctness, should not because they often respond with more alacrity to the interest groups than to their constituents whose children attend California’s schools.”

Ned Doyleji, the conference’s executive director, called the legislation “unnecessary and overly intrusive” in testimony before the state’s Senate Judiciary Committee this spring.

The conference also sent a letter to the committee asking members to “oppose this mandate on the already overworked schoolteachers in our state who perform the invaluable task of molding the next generation and the already overtaxed budgets of our public schools.”

Leno, who introduced the bill last December, said in a news release that most textbooks don’t include historical information about the lesbian, gay, bisexual and transgender movement, which he said “has great significance to both California and U.S. history.”

He said the nation’s “collective silence on this issue perpetuates negative stereotypes” and leads to increased bullying of young people.

In a June 16 letter to the head of the state’s Assembly’s Education Committee, May of Catholics for the Common Good said that problems around bullying are not going to be solved by “cosmetically sexualizing social studies” in the state’s public schools.

He said unjust discrimination against gays and lesbians “is an important fact that must be taught and not forgotten, but this bill will not affect that.” He also said the bill’s language was “so vague, and subject to such broad interpretation, that it can only lead to confusion, conflict and the potential for complaints and litigation.”

U.S. President Barack Obama, center, meets with congressional leaders on deficit reduction on July 14 at the White House in Washington. Picture with Obama are left to right, House Minority Leader Nancy Pelosi of California, House Speaker John Boehner of Ohio, Senate Majority Leader Harry Reid of Nevada and Senate Minority Leader Mitch McConnell of Kentucky.
Suicide is not dignified death

Organizations leading the campaign for physician-assisted suicide believe that abortion is morally acceptable? Forty-eight percent said that it is morally wrong. That poll, which we reported in our June 10 issue of The Criterion, did have some good news: the majority of Americans—51 percent—believe that abortion is morally acceptable. But other issues don’t fare as well. Sixty-two percent accept embryonic stem-cell research, and 65 percent approve of physician-assisted suicide. Further evidence of our culture of death.

This week, though, we are concentrating on physician-assisted suicide. The U.S. Conference of Catholic Bishops is sufficiently alarmed by its growing acceptance that they approved a statement called “To Live Each Day with Dignity” during their meeting on June 16 in Seattle, Wash. We reported on that statement in our June 24 issue.

Those who promote physician-assisted suicide try to make it appealing. They use terms like “death with dignity” and “good death” to imply that they should have the right to control when and how they are to die. However, there also seems to be a campaign to convince elderly people and those with a serious illness that they have a right to die with dignity.

Suicide, though, is not a dignified death. It contradicts our natural inclination to act for the benefit of ourselves. As the Catechism of the Catholic Church says, “It is gravely contrary to the just love of the neighbor: it is against love for the living God” (CCC #2281).

The Church also recognizes that “grave psychological disturbances, anguish, or grave fear of life or health may diminish the responsibility of the one committing suicide” (CCC #2281).

Suicide has always existed. The Bible tells us that King Saul committed suicide after he was severely wounded in battle, and, of course, Judas committed suicide. However, most people consider suicide a terrible tragedy. We must try to prevent it, not encourage it.

To some extent, progress in medical practice has been responsible for an increase in the number of suicides. Patients who would have died quickly from their sickness in earlier times are now kept alive longer.

Often, though, they don’t want to be kept alive, especially when it is expensive to do so. It adds to patients’ suffering if they are made to think that others see their death as an acceptable or even desirable solution because of mounting medical bills.

Compassion and Choices is the organization leading the campaign for physician-assisted suicide. (It used to be called the Hemlock Society.) We deny that it is compassionate to help people commit suicide or that physician-assisted suicide enhances choices.

Many people who take their own lives suffer from a mental illness, often clinical depression, rather than from free choice. They need help to be freed from suicidal thoughts, not be encouraged to kill themselves.

Even apparently free choices may be unduly influenced by others. If those who are supposed to be caring for them give the impression that death is selfish or irrational, or a needless burden on others, they feel that they don’t have a choice.

Leaders of the “aid in dying” movement have voiced support for ending the lives of people who never asked for death, whose lives are seen as meaningless or as a costly burden on society.

Rather than encouraging suicide, we must emphasize the importance of palliative care—making the patient as comfortable as possible through pain medications. Effective palliative care can enhance the quality of a person’s life while he or she is waiting for death.

The bishops’ statement says, “Effective palliative care also allows patients to devote their attention to the unfinished business of their lives, to arrive at a sense of peace with God, with loved ones, and with themselves. No one should dismiss this time as useless or meaningless.”

“arrested development” is a supreme contradiction of freedom, a choice to eliminate all choices.

—John F. Finn, Editor Emeritus

Letters to the Editor

Father Pacholczyk’s views on brain death worthy of respect, reader says

FATHER TAD PACHOLCYZK, a respected expert on bioethics in this country, with all due respect to those who disagree with his educated position on brain death, and, having been a pro-life activist and educator myself for 27 years, I find no fault with his reasonably definitive explanation regarding medical determinations to those best qualified “to identify reliable signs that death has occurred.”

If God so chooses a miraculous cure for a definitively brain-dead individual, he’s not going to let any type of medical intervention interfere with his plan. Just ask Lazarus! Maybe it’s time for well-intentioned pro-lifers to learn to respect death.

Alice Price

Greenfield

Making Sense Out of Bioethics/ Fr. Tad Pacholczyk

‘Gay genes,’ sexual attractions and the call to chastity

People often surmise that same-sex attraction is inborn, and that homosexuals are “naturally gay” or “born that way.”

They suppose that if God “made them that way” then it must not be sin to act on their sexual desires.

The possibility of a “gay gene” is sometimes offered as a further defense, suggesting that the condition, and its associated behavior, is genetic and unchangeable.

One commentator summarized it this way: “Asking someone to stop being homosexual would therefore be equivalent to asking an Asian person to stop being Asian or a left-handed person to stop being left-handed.”

Even if a hypothetical “gay gene” were ever found, all it would likely determine, similar to most genes governing behavior, would be a genetic predisposition toward a particular sexual preference. This would be something very different from the genetic determinism or “hard wiring” of, say, eye color or blood type.

Multiple twin studies have already demonstrated that only about a third of the identical twins of those with same-sex attractions also experience same-sex attractions, whereas sexual orientations were determined strongly by genes, those with identical genes would be expected to have identical attractions.

Even if we have genes that predispose us toward certain behaviors, we still have a space of freedom within ourselves, and do not have to engage in those behaviors. Our genes may influence strongly in certain behavioral directions, but they can’t compel us.

This reminds us of one of the fundamental truths about our human nature: namely, that we are not creatures of sexual necessity. We are not compelled to act on our inclinations and urges, and are always free to act otherwise, even directly against the grain of those inclinations.

It is clearly true free as a human means to have the strength to act against ourselves so that we do not live in bondage to our own impulses and drives, a key consideration that distin-

guishes us from the animals.

Human freedom involves the mastery of those drives by redirecting them and ordering them to higher goals. So while we cannot in any way be held responsible for in-born inclinations, we certainly can be held responsible for how we choose to act in the face of those inclinations.

Sherif Gergis summarized this idea in a recent article: “We do not pretend to know the genesis of a sexual attraction, but we consider it ultimately irrelevant to this debate. On this point, we agree with same-sex marriage advocates, a recent Princeton University study.”

“John Corvino ‘The fact is that there are plenty of genetically influenced traits that are nevertheless undesirable. Alcoholism may have a genetic basis, but it doesn’t follow that alcoholics ought to drink excessively. Some people may have a genetic predisposition to violence, but they do no more right to attack their neighbors than anyone else. Persons with such tendencies can say ‘God made me that way’ but they do not have the excuse for acting on their dispositions.”

Even though God did make each of us in a certain way, it is clear that other factors have influence over our personal constitutions and inclinations as well as our actual sin and original sin.

It is not difficult for us to see, through the turmoil of our own disordered inclinations, how our human condition, our general biology, our psychological depths, and even our DNA, seem to be subject to a fundamental fallaciousness.

It would not be unexpected or surprising, then, if we eventually discovered predisposing factors—genes, hormones, developmental cues, etc.—that give rise to heterosexual or homosexual inclinations. What is of real moral relevance to the discussion, however, is the universal call to chastity, irrespective of genes and hormones.

Chastity refers to the successful integration of sexuality within the person, and all men and women are called to live it.

Some will do so by professing a life of consecrated virginity or consecrated celibacy.

Those who are single will practice chastity in continence, steering away from fornication, masturbation and pornography.

Those who experience an exclusive or predominant sexual attraction toward persons of the same sex are similarly called to chastity in continence.

By refraining from sexual activity with members of the same sex, and engaging in an apprenticeship of self-mastery, they come to acquire, like all who pursue lives of chastity, an abiding inner freedom and peace.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale University and did post-doctoral work at Harvard University. He serves as the Diocesan of Fall River, Mass., and serves as a director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org  †)
Becoming ministers of hope for others in need of hope

EDITOR’S NOTE: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the Nov. 7, 2008, issue of The Criterion.

Rarely do we know the impact we might have on other people. Rarely do we know the impact of our witness as people who pray. I am rather certain that many of our holy folks who have gone home to God made a deep impression on us when they least realized it.

Retired Archbishop Harry Flynn of the Archdiocese of St. Paul and Minneapolis told the following story while directing our bishops’ spiritual retreat last August. The story illustrates my point.

Jerry was a seminarian preparing for the diocesan priesthood. He was highly respected by his fellow seminarians and the faculty alike. But at the end of his first year in the seminary, for some reason, he flunked every one of his courses. Not surprisingly, the faculty said he could not continue studies for the priesthood.

His seminary rector wondered if Jerry might have the ability to do better, and suggested that he take two summer courses in theology to see if he could.

Jerry took up the suggestion, worked hard and did fine. So the rector invited him back to the seminary. He passed all of his courses, and was ordained a deacon after his third year of theology.

While serving as a deacon on summer assignment in a small town of the diocese, Jerry went to visit his vocation director some distance away.

On his way home that night, he was in an auto accident and suffered a broken leg. When it was time to have the cast removed from his leg, his mother took him to a nearby clinic. The cast was removed, Jerry stood up—and he fell over dead. An embolism had formed and it took his life.

At his funeral in his hometown, the seminary rector noticed a religious sister in attendance and, after the funeral, he asked her how she knew Jerry.

The sister said that she had met Jerry at summer school. She said when she came to summer school she had planned to be dispensed from her religious vows and to leave the convent.

During the summer session, she saw that Jerry spent a lot of time in prayer before the Blessed Sacrament, praying his Breviary, saying the rosary and simply being there in quiet adoration.

The nun told the rector that Jerry’s example caused her to make a decision about her vocation without talking to God. She took her discernment to prayer, and realized that she was truly called to consecrated life.

Jerry’s fidelity to Jesus in prayer was a powerful witness. She has been a consecrated religious for 42 years now. She owed her life in religion to Jerry, who had no idea what his example would accomplish.

Maybe it would be good to ask ourselves, do we talk to God about the priorities in our lives? There is nothing like time spent with God to help us look at the big picture in life.

It is easy to get caught up in the everyday details and preocupaciones. Time spent with God gives us peace of mind and heart. Talking to God in a culture that more and more wants to privatize him—and to deny his place in the world of secular and sustained—is an important responsibility shared by all of us.

Last June, in one of his reflections, Pope Benedict XVI remarked that when God is left aside none of the things that truly matter to us can find a permanent place; all our great and small hopes are founded on emptiness. He said it is necessary to open our hearts, our minds and our entire lives to God, to be his credible witnesses among our brothers and sisters.

“Through perseverance in prayer, the Lord broadens our desires and expands our mind, rendering us better able to receive him within ourselves. We must open ourselves to God’s grace, to God himself so that in the light of God’s face, lies and hypocrisy fall away. It is through prayer that we learn to keep the world open to God and to become ministers of hope for others” (L’Osservatore Romano, #25, 18 de junio, 2008).

Jerry, the seminarian in the story, was simply doing his duty as a seminarian and deacon. At times, doing that duty before the Blessed Sacrament may have been the greatest act of love he could offer. He might even have found that prayer time a bit of drudgery, but he gave himself to God’s gaze anyway. By God’s grace, that simple gift of self became an instrument of salvation for another person.

Do we talk to God? We too can become ministers of hope for others who are in need of hope. And we can help keep the world open to God.

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:
Archbishop Buechlein’s Prayer List
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

CARA DEL SEÑOR
BUSCANDO LA CARA DEL SEÑOR

Raramente nos imaginamos el impacto que podemos tener en otras personas. Raramente nos imaginamos el impacto que podemos tener en nuestro testamento como personas de oración.

El arzobispo jubilado, Harry Flynn, de la Arquidiócesis de San Pablo y Minneapolis, relató la siguiente historia mientras conducía nuestro rey espiritual para obsequios el pasado agosto. Esta historia ilustra la certeza de que podemos tener en otras personas. Rarely do we know the impact we.

Jerry, the seminarian in the story, was simply doing his duty as a seminarian and deacon. At times, doing that duty before the Blessed Sacrament may have been the greatest act of love he could offer. He might even have found that prayer time a bit of drudgery, but he gave himself to God’s gaze anyway. By God’s grace, that simple gift of self became an instrument of salvation for another person.

Do we talk to God? We too can become ministers of hope for others who are in need of hope. And we can help keep the world open to God.}

Quizás tendríamos a bien preguntarnos:

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

Archbishop/Arzobispo DANIEL M. BUECHLEIN, O.S.B.

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.

Raramente nos imaginamos el impacto que podemos tener en otras personas. Raramente nos imaginamos el impacto que podemos tener en nuestro testamento como personas de oración.

El arzobispo jubilado, Harry Flynn, de la Arquidiócesis de San Pablo y Minneapolis, relató la siguiente historia mientras conducía nuestro rey espiritual para obsequios el pasado agosto. Esta historia ilustra la certeza de que podemos tener en otras personas. Rarely do we know the impact we.

Jerry, the seminarian in the story, was simply doing his duty as a seminarian and deacon. At times, doing that duty before the Blessed Sacrament may have been the greatest act of love he could offer. He might even have found that prayer time a bit of drudgery, but he gave himself to God’s gaze anyway. By God’s grace, that simple gift of self became an instrument of salvation for another person.

Do we talk to God? We too can become ministers of hope for others who are in need of hope. And we can help keep the world open to God.}

Quizás tendríamos a bien preguntarnos:

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

Debemos convertirnos en ministros de esperanza para quienes lo necesiten

Debemos convertirnos en ministros de esperanza para quienes lo necesiten

Estaba simplemente cumpliendo con su deber como seminario y diacético. En ocasiones, incluso le parecía que el tiempo que pasaba en oración era un tanto pesado, pero de todos modos se entregaba a la mirada de Dios. Por la gracia de Dios ese simple obsequio de sí mismo se convirtió en un instrumento de salvación para otra persona.

¿Acaso hablamos con Dios? Nosotros también podemos convertirnos en ministros de esperanza para aquellos que lo necesiten. Y podemos ayudar a mantener el mundo abierto a Dios.

¿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 Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

Translation by: Daniela Gauntan, Language Training Center, Indianapolis.

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

La intención de vocaciones del Arzobispo Buechlein para julio

El arzobispo jubilado, Harry Flynn, de la Arquidiócesis de San Pablo y Minneapolis, relató la siguiente historia mientras conducía nuestro rey espiritual para obsequios el pasado agosto. By God’s grace, that simple gift of self became an instrument of salvation for another person.

Do we talk to God? We too can become ministers of hope for others who are in need of hope. And we can help keep the world open to God.}

Quizás tendríamos a bien preguntarnos:

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

Debemos convertirnos en ministros de esperanza para quienes lo necesiten

Estaba simplemente cumpliendo con su deber como seminario y diacético. En ocasiones, incluso le parecía que el tiempo que pasaba en oración era un tanto pesado, pero de todos modos se entregaba a la mirada de Dios. Por la gracia de Dios ese simple obsequio de sí mismo se convirtió en un instrumento de salvación para otra persona.

¿Acaso hablamos con Dios? Nosotros también podemos convertirnos en ministros de esperanza para aquellos que lo necesiten. Y podemos ayudar a mantener el mundo abierto a Dios.

¿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 Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

Translation by: Daniela Gauntan, Language Training Center, Indianapolis.

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

La intención de vocaciones del Arzobispo Buechlein para julio

El arzobispo jubilado, Harry Flynn, de la Arquidiócesis de San Pablo y Minneapolis, relató la siguiente historia mientras conducía nuestro rey espiritual para obsequios el pasado agosto. By God’s grace, that simple gift of self became an instrument of salvation for another person.

Do we talk to God? We too can become ministers of hope for others who are in need of hope. And we can help keep the world open to God.}

Quizás tendríamos a bien preguntarnos:

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.
Events Calendar

July 22-23
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Catholic Identity and Doctrine: The B. of St. Augustine Parish, 100 Hill Drive, St. Meinrad. “Pray Your Way to Happiness,” session one, Benedictine Brother Paul Zoeller, presenter. Information: 800-581-6905 or mz@zeller.saintmeinrad.edu

August 8-12
Oldenburg Franciscan Center, Oldenburg. “Franciscan Preached Retreat—Becoming a Dangerous Memory of the Gospel in the 21st Century,” Franciscan Sister Norma Rocklage, presenter. 395 per day. Information: 812-933-6457 or center@oldenburgfranciscan.com

August 14
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. “Pre Cana Program,” 1:30-6 p.m. Information: 317-545-7861, ext. 15 or jmcw.jpg@archindy.org

Retreats and Programs

July 22-23
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Leadership Blast!” for students entering the sophomore year of high school. $50 per student includes room, board, materials and cookout. Information: 317-788-7581 or www.benedictinn.org

July 22-24
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Of Signs and Symbols—The Sacraments of the Church,” Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or mz@zeller.saintmeinrad.edu

August 1-5
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Bringing to Life the Word of God in Song,” session one, Benedictine Father Father Clem Bischoff, presenter. Information: 800-581-6905 or mz@zeller.saintmeinrad.edu

August 10-31

August 14
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. “Pre Cana Program,” 1:30-6 p.m. Information: 317-545-7861, ext. 15, or jmcw.jpg@archindy.org

VIPS

Harry W. and Mary Lou (Staab) Roemhke, members of Our Lady of the Woods Parish in Indianapolis, celebrated their 50th anniversary on July 14. They were married on July 14, 1961, at the former Assumption Church in Indianapolis. They have seven children. Diane Bohannon, Peggy Schlierer, Brad, Carol, Greg, Mark, and Scott Roemhke.

They also have 18 grandchildren and 10 great grandchildren.†

Wilfred and Betty (Bischoff) Black, members of St. Joseph Parish in St. Leon, celebrated their 50th anniversary on June 19. They were married on June 17, 1961, at Holy Guardian Angels Church in Cedar Grove.†

Corrections

In the July 8 issue of The Criterion, the date for the reunion of the former St. John’s Academy in Indianapolis was listed erroneously. It is scheduled for Oct. 2.†
Pope urges international aid for drought-stricken eastern Africa

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI urged the international community to deliver urgent humanitarian aid to the drought-stricken Horn of Africa, especially Somalia, where tens of thousands have fled drought and famine.

The pope, addressing pilgrims at his summer residence outside Rome on July 17, said he had been following news of the region’s humanitarian catastrophe with “deep concern.” U.N. experts say the prolonged drought, combined with a rise in food prices, has forced many families to make long and often deadly overland treks to reach refugee camps.

“Immeasurable people are fleeing from that tremendous famine in search of food and assistance. I hope the international community will increase its efforts to quickly send aid to our sorely tested brothers and sisters, among them many children,” the pope said.

“Our solidarity and the concrete assistance of all people of good will should not be lacking,” he said.

On July 16, the Vatican announced it was making an initial aid contribution of 50,000 euros ($70,000) for the victims of the crisis in Somalia. The funds were sent in the pope’s name from the Pontifical Council Cor Unum to Bishop Giorgio Bertini of Djibouti, who also serves as apostolic administrator of Mogadishu, Somalia. Most of those fleeing Somalia have headed toward refugee camps in Ethiopia and Kenya, walking across a barren landscape in journeys that have taken more than a month. Many mothers arriving in the camps have described losing children along the way to disease and malnutrition.

The drought in eastern Africa has been reported as the worst in 60 years, and U.N. officials say it has placed the lives of 11 million people at risk. U.S. Secretary-General Ban Ki-moon said on July 17 that U.N. agencies have requested $1.6 billion to pay for life-saving programs in the region, but so far have reached only half that amount.

What was in the news on July 21, 1961? A new papal encyclical, Mater et Magistra, is released and the threat of communism in Poland increases

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as we read through the pages of The Criterion, which is celebrating its 50th anniversary.

Here are some of the items found in the July 21, 1961, issue of The Criterion:

- Limited socialization is supported by Postill in his new, historic encyclical on the social order
  "VATICAN CITY—His Holiness Pope John XXIII in his long-heralded social encyclical said that limited socialization can benefit society and that it is supported by the postmodern orientations in the Church and society. The encyclical, Mater et Magistra, was written, the Pope said, because "We feel it Our duty to keep alive the torch lit by Our great predecessors and to exhust all to draw from it inspiration and orientation in the search of a solution to the social problems more adapted to our times."

- Polish Reds threaten to ban religion in schools
  "BERLIN—Poland’s communist regime railroaded through parliament a bill outlawing religious instruction in the public schools, thus openly violating express provisions of the 1956 Church-State agreement. It was learned here that the Polish Sejm passed its education reform bill the very day it convened in Warsaw for its third full session (July 14). The law includes the declaration that ‘schools are lay institutions’; ‘Voila!’: 250 youngsters study French during vacation; Reds threaten parents in wake of Budapest trial

Journey to the Holy Land with Father John Beitans

September 14-21, 2011

Adults $2400.00

Registration form: Complete and mail with your deposit to Ambassador, 201 W. 103rd St, Suite 380, Indianapolis, IN 46220.

Deposit required to confirm your reservation; the balance is due by September 1, 2010. A personal introduction to the Holy Land Tour departing September 14, 2011, Thursday, from Chicago, IL. Inquire for prices.

Enclosed please find my deposit of $500.00 (per person). Please make check payable to Ambassador.

Name (as it appears on your passport) Spouse or Roommate Name

Street Address

City State Zip

Home Phone Work Phone Cell Email

Yes I would like the optional Trip Protection Plan Information (Contact Ambassador at 1-888-611-1222 for rates and registration.)

Yes, I do not wish to purchase the Trip Protection Plan. I understand that I will be subject to cancellation penalties.

Signature

Call 317-236-1587

Directory and Year Book 2011

Now Available $24.00
Archdiocese of Philadelphia since 2003. He previously served as archbishop of St. Louis after many years of ministry in various Vatican posts, most in diplomatic positions. He was named a cardinal in 2003.

The cardinal’s successor, Archbishop Chaput, is a Capuchin Franciscan who was born in Concordia, Kan., on Sept. 19. A member of the Prairie Band Potawatomi Tribe, he was the first Native American to be named an archbishop when he was appointed to Denver in 1997. He had become the second Native American to be made a bishop when he was named to the Diocese of Rapid City, S.D., in 1988.

In the Philadelphia news conference, Archbishop Chaput said he has two Indian names, one from the Potawatomi meaning “he who makes the leaves rustle like the wind” and the other from the Lakota, meaning “good eagle.”

Before becoming a bishop, he held several positions in administration for the Capuchins. Archbishop Chaput holds a bachelor’s degree in philosophy from St. Fidelis College in Herman, Pa., a master’s degree in religious education from Capuchin College in Washington, and a master’s in theology from the University of San Francisco. Among his recent writings are two books, Render Unto Caesar, about Catholic participation in the public square, and Living the Catholic Faith: Redeveloping the Basics. He has served on the U.S. Commission on International Religious Freedom, among other advisory organizations.

Among his recent projects and activities were helping found the Catholic Association of Latino Leaders and serving as the apostolic visitor in 2007 for the Vatican’s review of former Australian Bishop William Morris. The bishop of Toowomba was the subject of lengthy efforts to force his resignation after a decade of conflict with the Vatican, largely over some pastoral practices and Bishop Morris’s statements on married priests and women priests.

Archbishop Chaput’s appointment to Philadelphia comes as the archdiocese is still reeling from a scathing grand jury report released in February. It accused the Philadelphia Archdiocese of failing to stop priests from sexually abusing children even after a previous report had called attention to problems. It said more than three dozen priests with allegations of sexual abuse were still in positions where they could contact children.

At the grand jury’s recommendation, two priests, a layman and a former archdiocesan priest were charged with criminal counts related to abuse of juveniles. Another priest was charged with endangering child welfare for his role in assigning the accused priests.

In response, the Philadelphia Archdiocese among other things has hired a former sex crimes prosecutor to review personnel files of the 37 priests named in the grand jury’s report. Cardinal Rigali also placed 21 priests on administrative leave while allegations against them are reviewed.

In response to questions from the press about whether he had any regrets, Cardinal Rigali said “we’ve learned so much from this process and from before” and that “we seem to have greater precision” what might have been done differently.

He added that the archdiocese is “very, very committed to assistance for victims.”

For his part, Archbishop Chaput said his transition to leading the Philadelphia Archdiocese was a little like joining a family and that it would take some time to become familiar and adjust to each other.

“I do not know why the Holy Father sent me here,” he said. “No bishop will try harder to help persons who have been hurt by the sins of the past or work harder to strengthen or encourage our priests and to win the hearts of the people.”

He said he needed to read the grand jury reports and spend a lot of time talking to people, including abuse victims and their families, before he could talk about how to fix the problems of the abuse cases. “It’s not my problem, it’s our problem … give me some time,” he said.

In an interview with Rome-based Vatican reporter Sandro Magister about his new appointment, Archbishop Chaput said that Pope Benedict has the same expectations of him that he has of any other bishop, “the humility and courage to serve the local Church well; to preach Jesus Christ without embarrassment; and to deepen the faith of the people.”

“The Church is not defined by her problems,” Archbishop Chaput said. “These need to be acknowledged and dealt with honestly, and anyone hurt at the hands of persons called priests with honestly, and anyone hurt at the hands of persons called priests, whether clergy or laity, needs to be acknowledged and dealt with honestly, and anyone hurt at the hands of persons called priests will be dealt with honestly.”

Chaput said. “They need to be acknowledged and dealt with honestly, and anyone hurt at the hands of persons called priests will be dealt with honestly.”

Archbishop Chaput holds a bachelor’s degree in philosophy from St. Fidelis College in Herman, Pa., a master’s degree in religious education from Capuchin College in Washington, and a master’s in theology from the University of San Francisco. Among his recent writings are two books, Render Unto Caesar, about Catholic participation in the public square, and Living the Catholic Faith: Redeveloping the Basics. He has served on the U.S. Commission on International Religious Freedom, among other advisory organizations.

Among his recent projects and activities were helping found the Catholic Association of Latino Leaders and serving as the apostolic visitor in 2007 for the Vatican’s review of former Australian Bishop William Morris. The bishop of Toowomba was the subject of lengthy efforts to force his resignation after a decade of conflict with the Vatican, largely over some pastoral practices and Bishop Morris’s statements on married priests and women priests.

Archbishop Chaput’s appointment to Philadelphia comes as the archdiocese is still reeling from a scathing grand jury report released in February. It accused the Philadelphia Archdiocese of failing to stop priests from sexually abusing children even after a previous report had called attention to problems. It said more than three dozen priests with allegations of sexual abuse were still in positions where they could contact children.

At the grand jury’s recommendation, two priests, a layman and a former archdiocesan priest were charged with criminal counts related to abuse of juveniles. Another priest was charged with endangering child welfare for his role in assigning the accused priests.

In response, the Philadelphia Archdiocese among other things has hired a former sex crimes prosecutor to review personnel files of the 37 priests named in the grand jury’s report. Cardinal Rigali also placed 21 priests on administrative leave while allegations against them are reviewed.

In response to questions from the press about whether he had any regrets, Cardinal Rigali said “we’ve learned so much from this process and from before” and that “we seem to have greater precision” what might have been done differently.

He added that the archdiocese is “very, very committed to assistance for victims.”

For his part, Archbishop Chaput said his transition to leading the Philadelphia Archdiocese was a little like joining a family and that it would take some time to become familiar and adjust to each other.

“I do not know why the Holy Father sent me here,” he said. “No bishop will try harder to help persons who have been hurt by the sins of the past or work harder to strengthen or encourage our priests and to win the hearts of the people.”

He said he needed to read the grand jury reports and spend a lot of time talking to people, including abuse victims and their families, before he could talk about how to fix the problems of the abuse cases. “It’s not my problem, it’s our problem … give me some time,” he said.

In an interview with Rome-based Vatican reporter Sandro Magister about his new appointment, Archbishop Chaput said that Pope Benedict has the same expectations of him that he has of any other bishop, “the humility and courage to serve the local Church well; to preach Jesus Christ without embarrassment; and to deepen the faith of the people.”

“The Church is not defined by her problems,” Archbishop Chaput said. “These need to be acknowledged and dealt with honestly, and anyone hurt at the hands of persons called priests will be dealt with honestly.”

Chaput said. “They need to be acknowledged and dealt with honestly, and anyone hurt at the hands of persons called priests will be dealt with honestly.”

Archbishop Charles J. Chaput, third from left, anoints the head of Bishop Paul D. Etienne with sacred chrism oil on Dec. 9, 2009 during the episcopal ordination and installation of Bishop Etienne in the Cheyenne Civic Center in Cheyenne, Wyo. Archbishop Chaput, at the time the leader of the Denver Archdiocese, was the principal ordaining bishop in the liturgy. Archbishop Daniel M. Buechlein, left, was a co-ordinating bishop.

For his part, Archbishop Chaput said his transition to leading the Philadelphia Archdiocese was a little like joining a family and that it would take some time to become familiar and adjust to each other.

“I do not know why the Holy Father sent me here,” he said. “No bishop will try harder to help persons who have been hurt by the sins of the past or work harder to strengthen or encourage our priests and to win the hearts of the people.”

He said he needed to read the grand jury reports and spend a lot of time talking to people, including abuse victims and their families, before he could talk about how to fix the problems of the abuse cases. “It’s not my problem, it’s our problem … give me some time,” he said.

In an interview with Rome-based Vatican reporter Sandro Magister about his new appointment, Archbishop Chaput said that Pope Benedict has the same expectations of him that he has of any other bishop, “the humility and courage to serve the local Church well; to preach Jesus Christ without embarrassment; and to deepen the faith of the people.”

“The Church is not defined by her problems,” Archbishop Chaput said. “These need to be acknowledged and dealt with honestly, and anyone hurt at the hands of persons called priests will be dealt with honestly.”

Chaput said. “They need to be acknowledged and dealt with honestly, and anyone hurt at the hands of persons called priests will be dealt with honestly.”

Seventy percent of consumers said they were “not at all knowledgeable” about palliative care, and only 8 percent said they were “knowledgeable” or “very knowledgeable” about it, according to the June survey by Public Opinion Strategies, an Alexandria, Va.-based national polling firm.

The margin of error for the survey was plus or minus 3.46 percentage points. The survey and follow-up focus groups also found that “physicians tend to equate palliative care with ‘hospice’ or ‘end-of-life’ care, and they are very resistant to believing otherwise,” Public Opinion Strategies reported. “Although these physicians say they have referred patients to palliative care services, they admit they only do so when it is end-of-life care.”

Palliative care can be for anyone with a chronic illness or advanced disease. Services are provided by an interdisciplinary team that may include a registered nurse, social worker, pastoral care coordinator, volunteers and even such comfort-care specialists as massage therapists and musicians.

According to the New York-based Center to Advance Palliative Care, about 63 percent of all U.S. hospitals with more than 50 beds have a palliative care program today.

Gatto, who previously directed palliative care for Bon Secours Health System in Mamaroneck, N.Y., serves on the board of the Supportive Care Coalition, made up of 20 Catholic health care organizations and dedicated to “pursuing excellence in palliative care.”

“With all the advances in the art and science of palliative care, we are compromising our very identity if not providing it and advocating for its inclusion in all Catholic health care settings,” the coalition says in its brochure. “Our goal is to ensure that every Catholic health ministry has palliative care as a part of its core services — so that we are known as much for palliative care as for our concern for the poor and vulnerable.” —
Serra Club vocations essay

Annual vocation field trips at St. Luke help youths be open to God’s call

(Editors’ note: Following is the second in a series featuring the winners of the Indianapolis Serra Club’s 2011 John D. Kelley Vocations Essay Contest.)

By Annie Melbert

Carmel Times

God created each of us in his own likeness. In addition, He blessed each of us with special gifts and talents, and created a life plan for us.

Throughout our lives, we search and learn how God wants us to use these talents to best serve Him. Many people are encouraged by the words of St. Paul: “I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.”

In the past, people were the ones called by God to be priests, deacons, brothers and sisters.

But in the 21st century, people have a choice. They can choose to be a priest, deacon or sister. They can choose to help others be open to God’s call by being a spiritual role model for students because of his fiery passion for God and for being the best possible spiritual leader for students.

Sister of St. Francis of Perpetual Adoration.

By Annie Melbert

God created each of us in his own likeness. In addition, He blessed each of us with special gifts and talents, and created a life plan for us.

Throughout our lives, we search and learn how God wants us to use these talents to best serve Him. Many people are encouraged by the words of St. Paul: “I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.”

In the past, people were the ones called by God to be priests, deacons, brothers and sisters.

But in the 21st century, people have a choice. They can choose to be a priest, deacon or sister. They can choose to help others be open to God’s call by being a spiritual role model for students because of his fiery passion for God and for being the best possible spiritual leader for students.

Sister of St. Francis of Perpetual Adoration.

By Annie Melbert

God created each of us in his own likeness. In addition, He blessed each of us with special gifts and talents, and created a life plan for us.

Throughout our lives, we search and learn how God wants us to use these talents to best serve Him. Many people are encouraged by the words of St. Paul: “I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.”

In the past, people were the ones called by God to be priests, deacons, brothers and sisters.

But in the 21st century, people have a choice. They can choose to be a priest, deacon or sister. They can choose to help others be open to God’s call by being a spiritual role model for students because of his fiery passion for God and for being the best possible spiritual leader for students.

Sister of St. Francis of Perpetual Adoration.

By Annie Melbert

God created each of us in his own likeness. In addition, He blessed each of us with special gifts and talents, and created a life plan for us.

Throughout our lives, we search and learn how God wants us to use these talents to best serve Him. Many people are encouraged by the words of St. Paul: “I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.”

In the past, people were the ones called by God to be priests, deacons, brothers and sisters.

But in the 21st century, people have a choice. They can choose to be a priest, deacon or sister. They can choose to help others be open to God’s call by being a spiritual role model for students because of his fiery passion for God and for being the best possible spiritual leader for students.

Sister of St. Francis of Perpetual Adoration.

By Annie Melbert

God created each of us in his own likeness. In addition, He blessed each of us with special gifts and talents, and created a life plan for us.

Throughout our lives, we search and learn how God wants us to use these talents to best serve Him. Many people are encouraged by the words of St. Paul: “I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.”

In the past, people were the ones called by God to be priests, deacons, brothers and sisters.

But in the 21st century, people have a choice. They can choose to be a priest, deacon or sister. They can choose to help others be open to God’s call by being a spiritual role model for students because of his fiery passion for God and for being the best possible spiritual leader for students.

Sister of St. Francis of Perpetual Adoration.

By Annie Melbert

God created each of us in his own likeness. In addition, He blessed each of us with special gifts and talents, and created a life plan for us.

Throughout our lives, we search and learn how God wants us to use these talents to best serve Him. Many people are encouraged by the words of St. Paul: “I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.”

In the past, people were the ones called by God to be priests, deacons, brothers and sisters.

But in the 21st century, people have a choice. They can choose to be a priest, deacon or sister. They can choose to help others be open to God’s call by being a spiritual role model for students because of his fiery passion for God and for being the best possible spiritual leader for students.

Sister of St. Francis of Perpetual Adoration.

By Annie Melbert

God created each of us in his own likeness. In addition, He blessed each of us with special gifts and talents, and created a life plan for us.

Throughout our lives, we search and learn how God wants us to use these talents to best serve Him. Many people are encouraged by the words of St. Paul: “I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.”

In the past, people were the ones called by God to be priests, deacons, brothers and sisters.

But in the 21st century, people have a choice. They can choose to be a priest, deacon or sister. They can choose to help others be open to God’s call by being a spiritual role model for students because of his fiery passion for God and for being the best possible spiritual leader for students.
WASHINGTON (CNS)—More U.S. Catholics are attending Masses at fewer parishes staffed by a rapidly declining corps of priests, according to a new report on “The Changing Face of U.S. Catholic Parishes.”

Produced by the Center for Applied Research in the Apostolate (CARA) for the Emerging Models of Pastoral Leadership project of five national Catholic ministerial organizations, the report documents what it calls the “supersizing” of U.S. Catholic parishes.

“Bigger parishes, more masses and ministries in languages other than English are becoming the norm,” said a news release on the report released on July 18.

CARA found that the number of Catholic parishes has declined by 1,359 since the year 2000 to 17,784 in 2010, representing a 7.1 percent decrease. The 2010 number is roughly equal to the 17,637 U.S. parishes in 1965 and 1,836 fewer than the peak number of U.S. parishes in 1990.

The average number of registered households in each U.S. parish grew from 1,168, the average number of people attending Mass at Catholic parishes was 1,110 in 2010, up from an average of 966 a decade earlier.

Half of U.S. parishes celebrate four or more weekend Masses each week, and nearly one in three (29 percent) has Mass in a language other than English at least once a month. But the Masses are being celebrated by a corps of priests that declined by 11 percent in the past decade.

One-third of all U.S. parishes have more than 1,201 registered households, while the percentage of parishes with 200 or fewer households dropped from 24 percent in 2000 to 15 percent in 2010. Smaller parishes are more likely to be closed or consolidated in the future, CARA said.

“Parishes have more than 1,201 registered households in each parish,” the report said. “The current U.S. Catholic population is about 77.7 million, based on Americans’ self-identification in national surveys. The Church’s official estimate of Catholic population is about 68 million.

Using three models for population projection, CARA estimated that the U.S. Catholic population would be between 95.4 million and 128 million in 2050.

“Although Mass attendance has declined in the long term since the 1960s, there has been no recent decline or increase in attendance in the last decade,” the report said.

As Mass attendance remains steady and the Catholic population grows, this suggests increasing demands on parishes as the real number of Catholics attending and needing sacraments increases.

The report, funded by the Indianapolis-based Lilly Endowment, also looked at parish finances and services offered, staffing, composition of the parish community, the race and ethnicity of parishioners and staff members, and parish consultative bodies.

The data was drawn from responses to a survey sent to a “partially stratified random sample” of 5,549 U.S. parishes between 2005 and 2010 and was among Hispanics.

The report said the current U.S. Catholic population is about 77.7 million, based on Americans’ self-identification in national surveys. The Church’s official estimate of Catholic population is about 68 million.

Using three models for population projection, CARA estimated that the U.S. Catholic population would be between 95.4 million and 128 million in 2050.

“Although Mass attendance has declined in the long term since the 1960s, there has been no recent decline or increase in attendance in the last decade,” the report said.

As Mass attendance remains steady and the Catholic population grows, this suggests increasing demands on parishes as the real number of Catholics attending and needing sacraments increases.

The report, funded by the Indianapolis-based Lilly Endowment, also looked at parish finances and services offered, staffing, composition of the parish community, the race and ethnicity of parishioners and staff members, and parish consultative bodies.

The data was drawn from responses to a survey sent to a “partially stratified random sample” of 5,549 U.S. parishes between March 2010 and December 2010. CARA received responses from 846 parishes for a response rate of 15.3 percent.

The margin for the error in the survey was plus or minus 3.3 percentage points.

In the second and third phase of the Emerging Models of Pastoral Leadership project, CARA plans to survey parish leaders in a subsample of 60 of the parishes, and to conduct in-person interviews with their parishioners.

Catholic organizations collaborating in the project are the National Association for Lay Ministry, Conference for Pastoral Planning and Council Development, National Association of Church Personnel Administrators, National Catholic Young Adult Ministry Association and National Federation of Priests’ Councils.

Among other information gleaned from the report:

• The total operating revenue in the average U.S. parish is $695,000, calculated on average expenses of $626,500 by $68,500. But 30 percent of parishes said their expenses exceed their revenue.

• Total weekly offering has grown by more than 14 percent in U.S. parishes over the past five years, to about $50,200, or $57 per registered household.

• There are approximately 38,000 lay ecclesial ministers serving in U.S. parishes who are paid for at least 20 hours of work weekly.

It is estimated that the Church in the U.S. is adding about 790 new lay ecclesial ministers to parish staffs each year.

• The total number of priests, deacons and men and women religious in the U.S. was 117,080 in 2010, a decline of 41 percent from the 197,172 in those categories in 1980.

• The total number of people on U.S. parish staffs—including ministers, lay volunteers, as well as non-ministry staff and volunteers such as bookkeepers, groundskeepers, cooks, etc.—is estimated to be 168,448. The average parish has 9.5 staff members, with 5.4 individuals in ministry positions.

• More than three-quarters (78 percent) of parishioners in U.S. parishes are non-Hispanic white and 13 percent are Hispanic.

Four percent are black, African-American or African; 3 percent Asian, Hawaiian or other Pacific Islander; and 1 percent are American Indian or Alaskan Native.

VATICAN CITY (CNS)—The Vatican said a Chinese bishop ordained illegitimately in mid-July has been automatically excommunicated and lacks the authority to govern his diocese.

At the same time, the Vatican praised bishops loyal to Rome who resisted participation in the ordination ceremony before being forced by authorities to do so.

“The Holy Father, having learned of these events, once again deplores the manner in which the Church in China is being treated and hopes that the present difficulties can be overcome as soon as possible,” a Vatican statement said on July 16.

The Vatican was reacting to the ordination of Father Joseph Huang Bingzhang on July 14 at St. Joseph’s Cathedral in Shantou, in southern China’s Guangdong province. Bishop John Fang Xinxing of Linyn, president of the government-sanctioned Chinese Catholic Patriotic Association, was reportedly the main celebrant; he was one of eight Vatican-approver bishops at the ordination.

It was the second ordination of a Chinese bishop without papal mandate in the last month. The Vatican has expressed deepening concern and emphasized that willing participants in such ordinations face severe penalties under Church law, including automatic excommunication for the ordained bishop and the consecrating bishops.

In the latest case, the Vatican said, Father Huang “had been informed some time ago that he could not be approved by the Holy See as an episcopal candidate, inasmuch as the diocese of Shantou already has a legitimate bishop.”

The Vatican statement said officials in Rome had learned that some Chinese bishops, when contacted by civil authorities, were unwilling to participate in the ordination and had offered “various forms of resistance” before being obliged to take part.

With regard to this resistance, it should be noted that it is merited, Pope Benedict XVI said.

The Holy See reaffirms the right of Chinese Catholics to be able to act freely, following their consciences and remaining faithful to the successor of Peter and in communion with the universal Church,” the Vatican statement said.

Chinese bishops are excommunicated
Irish priests reject suggestion that they break seal of confession

DUBLIN (CNS)—The group that represents Ireland’s Catholic priests says the secrecy of confession must be protected, despite government indications that confessions would not be exempt from rules on mandatory reporting of child abuse.

“The point is, if there is a law in the land, it has to be followed by everybody. There are no exceptions, there are no exemptions,” said Irish Children’s Minister Frances Fitzgerald.

Father P.J. Madden, spokesman for the Association of Catholic Priests, insisted that the sacramental seal of confession is “above and beyond all else” and should not be broken even if a penitent confesses to a crime.

“I’m not going to abide by a law that the priest is not made aware of,” he said. “It is completely disrespectful to the priest and it is disrespectful to the Church.”

Fitzgerald said the government was not concerned about “the rules governing any body.”

“This is about the law of the land. It’s about child protection. Are we saying … if a child is at risk of child sexual abuse that should not be reported? We cannot say that. The law of the land is clear and unambiguous,” she said.

Bishop John McAreavey of Dromore told Catholic News Service that the priests would await the publication of the legislation before assessing it. However, he said, he felt it was “unrealistic to suggest that the seal of confession has prevented the reporting of the abuse of children.”

The new legislation is not expected to be published this fall, and sources close to the Irish bishops’ conference expected that a heavy lobbying campaign will get under way to ensure that a suitable exemption is considered.

David Quinn, director of the think-tank the Iona Institute, called the proposal “unprecedented.”

“This would make us the one and only country in the Western world to have such a law. Even revolutionary France in the days of its worst violence against the Church did not pass a law requiring the breaking of the seal of confession,” Quinn told Catholic News Service.

He said the government “is clearly missing something that every other government can see, which is that, at a minimum, such a law is very unlikely to lead to a single conviction and, at a maximum, will be counterproductive and will make society less safe, rather than more safe.”

“No child abuser will go to a priest in confession knowing the priest is required to inform the police. But cutting off the avenue of confession to a child abuser makes it less likely that he will talk to someone who can persuade him to take the next step,” he added.

Irish Prime Minister Enda Kenny is pictured at a news conference following a meeting of European leaders in Brussels in June. Kenny said on July 14 that Catholic clerics would be prosecuted if they failed to tell the authorities about crimes disclosed during confession. His statement came following the release of the Kay Report, a judicial report into the handling of allegations of child sexual abuse against clerics in the Diocese of Cloyne.

Vatican newspaper says Harry Potter film champions values

Two Benedictine monks celebrate 50 years of priestly ministry

Special to The Criterion

The Benedictine monks at Saint Meinrad Archabbey in St. Meinrad recently celebrated the 50-year priesthood jubilees of Father Timothy Sweeney and Father Meinrad Brune.

A native of Indianapolis, Father Timothy made his profession of vows on Aug. 15, 1956, and was ordained on May 7, 1961.

He earned a bachelor’s degree at the former Saint Meinrad College, a master of divinity degree at Saint Meinrad Seminary and School of Theology, a licentiate in sacred theology at the Pontifical International Institute of St. Anselm in Rome, and a licentiate in philosophy at the Institut Catholique in Paris.

From 1968-78, Father Timothy taught philosophy at the former Saint Meinrad College.

In 1970, he was named subprior, which is third in leadership of the monastic community, and served in that role for five years.

In 1975, he was appointed prior, which is second in leadership of the monastic community, and served in that role from 1975-78.

On June 2, 1979, Father Timothy was elected archabbot of Saint Meinrad.

Under his leadership, construction was completed on a new monastery and library. In addition, the former monastery was renovated into St. Anselm Hall and plans were begun to renew the historic Archabbey Church.

Resigning as archabbot in 1995, Father Timothy served as pastor of the Parish of the Immaculate in Owensboro, Ky., and later at St. Paul Parish in Tell City.

He currently teaches philosophy at Saint Meinrad Seminary and School of Theology.

Also a native of Indianapolis, Father Meinrad made his profession of vows on Aug. 15, 1956, and was ordained on May 7, 1961.

He earned a bachelor’s degree at the former Saint Meinrad College, master of divinity degree at Saint Meinrad Seminary and School of Theology, and master’s degree in political theory at Butler University in Indianapolis.

From 1962-67, Father Meinrad taught history at the former Saint Meinrad High School in St. Meinrad.

In 1968, he was appointed assistant professor of history and political science at the former Saint Meinrad College, where he served for 10 years.

Father Meinrad also has served as chairman of the Archabbot’s Diaconate Committee and a member of ceremonies.

In 1984, he was appointed associate director of the Saint Meinrad Seminary Alumni Association. A year later, he was appointed alumni director, and served in that position for eight years.

In 1995, he was named to his current position as director of the Benedictine Oblate program.

VATICAN CITY (CNS)—The last defense of the secrecy of confession by Catholic priests may be too scanty for young viewers, but it champions the values of friendship and sacrifice, the Vatican newspaper said.

“The atmosphere of the last few episodes, which had become increasingly dark and ominous, reaches its pinnacle,” said one of two reviews of Harry Potter and the Deathly Hallows Part 2 printed on July 12 in the Vatican newspaper, L’Osservatore Romano.

“The most disturbing thing about the occurrence [in the previous Harry Potter films] is the premise that if one says something, then the other will believe it, even if the reason the film may not be right, according to the romance of the Lord V oldemort, “does not allow him to take the next step,” he added. †
Embracing something else as an expression of love

You’ve heard of trophy wives, corporate wives or even gold “widows” whose husbands have moved home, and if they are their minds are elsewhere. Well, here’s one I bet you’ve never heard of—the wives of model railroaders.

Now, you might think what the big deal is. Model railroaders are just guys with a specific hobby, like stamp collectors or computer geeks. But trust me, they’re just like us.

Model railroaders are ordinary guys—often real nerds—with mundane ambitions, as in planning rail systems for entire cites. They may look like a mild-mannered fellow, but in reality they love power, big mechanical complexity.

Model railroaders’ wives learn more than they ever wanted to know or thought possible about trains. They know the block widths, roadbeds, switches and siders hopper cars. They know that cabooses, just as they are, are a vital part of the train. This is not something you learn about in day-to-day life.

When I was young, steam was still in use and a train running on it was truly something to see. This huge looming machine would come hurtling down the track belching smoke and making a terrifically loud noise. When it passed, you had to jump back to avoid cinders or hot steam. Diesel engines pale by comparison.

Model railroaders may be that way because of genetics or maybe by nurture, but for many of us railroadists are not just a hobby. They’re a way of life. In my husband’s case, it may have both. His grandpa used to take him to the train station in the early years of his life. He was about 4. They’d prowl along the tracks, and he was allowed to climb all over the big engines. No government-mandated safety restrictions in those days.

However, charming as steam engines were, his first love was always diesel. Go figure. I think it’s because they’re clever machines, of which he is inordinately fond, being a mechanical engineer. At any rate, he began modeling when he was about 8, and the rest is history.

My husband has that kind of model train layout in every place that he has ever lived. When we married, we had a one-bedroom apartment which included a tiny “utility” room with a heating unit and a train on rails.

In late hours, he graduated to bigger, more elaborate ones of which he had the family room wall. And when the kids left home, he devoted the biggest empty bedroom to his train layout.

Today, his railroad takes up our entire basement. Laura, his 4-year-old, sits in the corner somewhere, it takes him 10 minutes to get to the phone. And he has a computer down there devoted to model trains, all the equipment, rail schedules and other minutiae.

It’s a marvel.

Going to national model railroad conventions is another feature of this hobby. Since my husband’s favored railroad is the Great Northern, all the conventions that we have attended were held in neat places along that line—Montana, North Dakota, Minnesota. They are fun, even for the wives, especially when they take a train ride somewhere on a nifty old passenger car.

Thus, the adventurous nature of these oft-nerdy-looking guys is revealed once more. Today, the charm of a relationship that embraces all interests. After all, my husband gets dragged to everything Ernest Hemingway for me, so I guess I can tolerate trains for him.

Besides, now I can talk about railroads and trains. I actually know what I’m talking about.

(Cynthia Dewes, a member of the Paul the Apostle Parish in Greenwich, is a regular columnist for The Criterion.)

Lessons learned among the world’s increasingly mobile inhabitants

We live in a world whose inhabitants are increasingly mobile.

One of my favorite moving stories involves my friend’s coming to visit me in California, and how she lost her husband at a position at a university. Still, she was able to move along the adventure. They had a brand new baby, they had been economically along the way by camping.

When they arrived in Anchorage, they moved into an apartment complex that a friend said was close to campus. But it turned out to be in a questionable neighborhood.

My friend didn’t feel particularly safe or happy. One morning, as if to punctuate her unease, a sharp rapping came to her door when she was home alone. Peeking out, she was surprised to see a little girl.

“Ma’am,” she demanded without an introduction, “do you know anything about the body in the parking lot?”

We laugh about her introduction to the Last Frontier now, after over 30 years of happy. Although they have attended conventions along the way, they are still happy. Not surprisingly, the poorest Americans moved the most.

The U.S. Census Bureau reports that one in five Canadians was born in a country other than Canada. That is much more upheaval than just swapping brick walls a few blocks away.

Then there are the people who fled our country with a new job is taking us to the Midwest. I hadn’t even purchased a home in the West or reclaimed my things from storage when I found that I sold.

When self-pity creeps in, I like the idea of life-and-death movement of refugees, and the years that have by now become.

As she clipped my hair, she told me that she married at age 15 in her native Afghanistan. Our daughter, who had already had three small children, she awoke to the sound of heavy.”

Soviet helicopters flying the sky above Kabul, and cell phones for Pakistani border and made it to Peshawar. Eventually, they were granted asylum in the United States.

Today, the customs of the world is more the makeup, the hards and the class. How different she is now from the frightened young girl who fled the war and events that even the simplest move can bring instability.

People are remarkably resilient, you know that.

Programs abound through our parishes Catholic Charities, and communities that welcome the refugees and have no more of the newcomer to the next few years.

If moving has given me a gift, it’s a greater sensitivity to this weary and world in upheaval, a deep gratitude for the comfort of new friends, and a desire to be such a friend.

(Effie Caldera writes for Catholic News Service.)
Seventeenth Sunday in Ordinary Time/ Msgr. Owen E. Campion

The Sunday Readings

Sunday, July 24, 2011

• Matthew 13:44-52
• Romans 8:28-30

Seventeenth Sunday in Ordinary Time/ Msgr. Owen E. Campion

The First Book of Kings provides the first reading for this weekend’s Liturgy of the Word. Originally, First and Second Kings formed one book. An editor of circa 210 BCE eventually divided the book into two parts. These sections are still used today. The verses are taken from the first version of the Bible known as the Septuagint.

As might be assumed from the name, the Books of Kings consider the monarchs of Israel, of whom actually were only three—Saul, David and Solomon.

In the First Solomon’s death, dynastic squabbles resulted in the division of the kingdom, and then came the foreign invasions.

Great mystique surrounded David and Solomon.

Fifty years later it was the king who confirmed his own, and the nation’s, covenant with God. Solomon was regarded as the wisest of men and an impression that added credibility to his action described in this weekend’s reading.

His wisdom was seen as profound because, despite his own intelligence and access to power, Solomon knew that God was supreme.

Solomon asked for God for the wisdom to be able to govern well. Governing well, however, also had a theological definition. It meant bringing the people more strongly into a relationship with God. St. Paul’s Epistle to the Romans is the source of the second reading; its first verse being a favorite source of consolation for Christians through all the ages.

“We know that God makes all things work together for the good of those who love him.” (Rom 8:28)

Paul wrote this epistle in part to encourage the Christian Romans as they faced the scorn of the culture of the time, and indeed as they faced increasing pressure from the political authorities. The verse being a favorite source of the second reading, its first verse being a favorite source of consolation for Christians through all the ages.

“You know that God makes all things work together for the good of those who love him.” (Rom 8:28)

Paul wrote this epistle in part to encourage the Christian Romans as they faced the scorn of the culture of the time, and indeed as they faced increasing pressure from the political authorities. The verse being a favorite source of consolation for Christians through all the ages.

“Nevertheless, evil and evil people do appear in the reading - the end, angels will separate the righteous from the sinful. They will cast the sinful into the “fiery furnace.”

People living in the world, and even the kingdom of God on Earth, are saints as well as sinners. God, and only God, will balance the picture. But again, individual perception and purpose in life create the circumstances in which all people will be at the end of time.

Reflection

Unfavorable economic times in general at the present time add anxiety to the consideration of finances for most people, either in terms of individuals, families or indeed the society at large.

However, in bringing for the good, for economic goals or something else, people devote all their energies to pursuing goals. Some ultimately are unrewarding or at best temporary.

Jesus insisted before Pilate that the Redemer’s kingdom was not of this world. As followers of Jesus, our kingdom is not of this world. Accepting this fact requires wisdom and strong faith as well. It requires discipline.

Union with God is the pearl of greatest value. Experiencing this union is worth everything, subjecting our instincts, our comforts and our obsession with ourselves just to be with God.

The value of the pearl is genuine peace in this life and then life eternal.

The criterion for good food to face to

We have been told that when we go to heaven we will have a “beautific vision” of God. This has always baffled me. What do those words mean? (Oneonta, N.Y.)

A “beautific vision” means the eternal and direct visual perception of God. It means seeing God face to face.

We have some sense, even in the natural order, of the importance of direct perception; Those who have endured years of meetings by telephone conference call can appreciate what an advance “videoconferencing” has been, allowing people to see one another, and thereby making their presence much more real.

In the divine scheme of things, Christians have always believed that this direct vision of God is the goal that awaits us all. St. Paul said: “At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known.” (1 Cor 13:12).

St. Thomas Aquinas reasoned that one is perfectly happy only when all of one’s desires are perfectly satisfied, and this cannot occur until we are fully united with God.

That complete union can happen not through human imagination nor even in the most deeply contemplative prayer, but only by the direct presence of God in heaven.

It is a human instinct, and a good one, to try to imagine what heaven will feel like.

When I was a child, I may have thought that heaven would be like playing baseball all day, with occasional breaks to drink soda and read comic books—but deep down I knew even then that it would be much, much better than that.

We are cautioned that all of our efforts at imagining must fall short. (St. Paul says in 1 Corinthians 2:9 that “eye has not seen, ear has not heard, and what has not entered the human heart, [is] what God has prepared for those who love him.”)

But it doesn’t hurt to dream.

Last year, a young woman, who would die two days later from cancer, told me what she was expecting in heaven.

“I think it will be like the way..."
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to include phone number and address. Obituaries of archdiocesan priests, brothers or sisters are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are not members of the archdiocese or have other connections to it; those are separate obituaries on this page.


KAZAKCHYK, Lillian, 93, Sacred Heart, Clinton, April 27. Aunt of one.


MILLER, Melbret, 83, St. Mary, Floyd County. Nephew of Floyd, Knobs. Knobs 12, Nephew of one.


NADERMAN, John A., 63, Immaculate Conception, Millhousen, July 8, Brother of Rose Baur, Jane Reed, Esther Briel, Albert, George and Justin Naderman.


SCHER, Alice M., St. Mary, North Vernon, June 30. Wife of Donald Scherer. Sister of Melissa Workes, Andreas, Daniel and Kevin Schuch. Sister of Memorial gifts may be sent to the Sisters of Providence, 1464 East 5th Street, Saint Mary-of-the-Woods, IN 47876.


Provide Providence Sister Rosemary Kluesner served as an educator for 37 years

During her 65 years as a Sister of Providence, she ministered for 37 years in education in Indiana, Illinois and California. In the archdiocese, Sister Rosemary taught at St. Charles Borromeo School in Bloomington from 1961-64 and 1978-80. In 1985, Sister Rosemary directed Simon House II in Terre Haute for five years, after which she lived at Simon House I and ministered in Catholic Charities and to the sick and elderly in St. Patrick Parish. In 1998, she returned to the motherhouse and served as sacristan. Beginning in 2005, Sister dedicated herself totally to the ministry of prayer. Surviving is her husband Charles Kluesner. Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, 1 Providence Road, St. Mary-of-the-Woods, IN 47876.

Provide Providence Sister Florence Marie Maxell dedicated in education

During her 65 years as a Sister of Providence, she ministered for 48 years in education in Indiana, Illinois and California. In the archdiocese, Sister Florence Marie taught at Catholic High School in Indianapolis from 1949-1959. In 1998, Sister Florence Marie retired from teaching and resided in the Chicago area where she gave service to her students. In 2010, she returned to the motherhouse where she dedicated herself totally to the ministry of prayer.

Sister is survived by a sister, Lorraine Martis. Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, 1 Providence Road, St. Mary-of-the-Woods, IN 47876.

Provide Providence Sister David Ellen Van Dyke dedicated life education to dedication

Sister is survived by nieces and nephews. Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, 1 Providence Road, St. Mary-of-the-Woods, IN 47876.
Bishops praise injunction continuing Catholic foster care in Illinois

WASHINGTON (CNS)—Two Catholic bishops praised an Illinois judge’s ruling late on July 12 that the state’s termination of its contracts with Catholic agencies providing foster care and adoption services risks causing “irreparable injury” to the nearly 2,000 children involved.

The Bishop Daniel J. Dwyer of Peoria, III., said he was encouraged by Sangamon County Circuit Judge

Catholic News Service before the judge’s decision on July 12.

But Bishop Paprocki said in his statement that “it is the decision of Lifest's organizers and exhibitors that it will continue to celebrate its spiritual fitness.

Bishops praise injunction continuing Catholic foster care in Illinois

Catholic News Service before the judge’s decision on July 12.

But Bishop Paprocki said in his statement that “it is the decision of Lifest's organizers and exhibitors that it will continue to celebrate its spiritual fitness.

Bishops praise injunction continuing Catholic foster care in Illinois

Catholic News Service before the judge’s decision on July 12.

But Bishop Paprocki said in his statement that “it is the decision of Lifest's organizers and exhibitors that it will continue to celebrate its spiritual fitness.

Bishops praise injunction continuing Catholic foster care in Illinois

Catholic News Service before the judge’s decision on July 12.

But Bishop Paprocki said in his statement that “it is the decision of Lifest's organizers and exhibitors that it will continue to celebrate its spiritual fitness.

Bishops praise injunction continuing Catholic foster care in Illinois

Catholic News Service before the judge’s decision on July 12.

But Bishop Paprocki said in his statement that “it is the decision of Lifest's organizers and exhibitors that it will continue to celebrate its spiritual fitness.

Bishops praise injunction continuing Catholic foster care in Illinois

Catholic News Service before the judge’s decision on July 12.

But Bishop Paprocki said in his statement that “it is the decision of Lifest's organizers and exhibitors that it will continue to celebrate its spiritual fitness.

Bishops praise injunction continuing Catholic foster care in Illinois

Catholic News Service before the judge’s decision on July 12.

But Bishop Paprocki said in his statement that “it is the decision of Lifest's organizers and exhibitors that it will continue to celebrate its spiritual fitness.
Iraqi nun says her faith blossomed amid death, devastation of war

The blog site “Being Catholic in China” was created by the Fides news agency of the Congregation for the Evangelization of Peoples. It launched some two days before the episcopal ordination of Father Joseph Huang Bingzhang of Shantou, China, which occurred without authorization from the Vatican.

College Park, Ga. (CNS) — Iraqi Sister Olga Yaoapb grew up in a war-torn nation wondering if her country would ever see peace.

“I prayed for peace every day,” she said. “I thought, has there been no way to stop the war, as I witnessed one funeral after the other. I thought this shouldn’t be the reality of how we treat each other. God says, ‘Peace be with you’ ... and we should just take responsibility to speak out and preach about peace. I wanted to become a missionary of peace.”

The 4-foot-10-inch Iraqi woman — dressed in the simple blue habit of her order — addressed a crowd in the cavernous Georgia International Convention Center hall, telling her listeners how she came to embrace the Catholic faith, enter religious life and start a religious order — the Missionaries of the Virgin Mary.

She was one of four speakers who, during the Atlanta Archdiocese’s recent eucharistic congress in College Park, shared a similar message — that the “abundant harvest” of faith starts with just a small seed planted in the wild garden of life’s trials and tribulations.

Young Olga could have been shielded from the carnage of war because of her family’s wealthy status. But she didn’t shy away, even when she saw the devastation caused by war up close as a teenager.

She helped prepare the bodies of the dead for funerals. As she washed and cleaned the bodies, many horribly disfigured because of their injuries, she wept.

She grew up in the Assyrian Church of the East, an ancient Christian church that broke with the Catholic Church in A.D. 431, but that gained a fruitful theological dialogue again with Rome starting in the 1990s.

Her own young seeds of faith — and that desire to become a missionary of peace — were cultivated by a Catholic family who invited her to Mass, and showed her how to pray the rosary, how to cultivate a very public Catholic faith.

Her faith grew despite the adversity she faced as she eventually became the first Assyrian woman tocultivate a very public Catholic faith.

“Who can teach me more about peace than the Prince of Peace himself?” she said, as she reflected on the gradual growth of her Catholic faith.

Her own young seeds of faith — and that desire to become a missionary of peace — were cultivated by a Catholic family who invited her to Mass, and showed her how to pray the rosary, how to cultivate a very public Catholic faith.

Her faith grew despite the adversity she faced as she eventually became the first Assyrian woman to cultivate a very public Catholic faith.

“Who can teach me more about peace than the Prince of Peace himself?” she said, as she reflected on the gradual growth of her Catholic faith.

The female nun who grew up in the Assyrian Church of the East, an ancient Christian church that broke with the Catholic Church in A.D. 431, but that gained a fruitful theological dialogue again with Rome starting in the 1990s.

Her own young seeds of faith — and that desire to become a missionary of peace — were cultivated by a Catholic family who invited her to Mass, and showed her how to pray the rosary, how to cultivate a very public Catholic faith.

Her faith grew despite the adversity she faced as she eventually became the first Assyrian woman to cultivate a very public Catholic faith.

“Who can teach me more about peace than the Prince of Peace himself?” she said, as she reflected on the gradual growth of her Catholic faith.

The female nun who grew up in the Assyrian Church of the East, an ancient Christian church that broke with the Catholic Church in A.D. 431, but that gained a fruitful theological dialogue again with Rome starting in the 1990s.

Her own young seeds of faith — and that desire to become a missionary of peace — were cultivated by a Catholic family who invited her to Mass, and showed her how to pray the rosary, how to cultivate a very public Catholic faith.

Her faith grew despite the adversity she faced as she eventually became the first Assyrian woman to cultivate a very public Catholic faith.

“Who can teach me more about peace than the Prince of Peace himself?” she said, as she reflected on the gradual growth of her Catholic faith.

Vatican City (CNS) — Sometimes the need for delicacy in handling politically sensitive situations conflicts with the need of the faithful to have clear guidance. That’s what seems to be going on with the Vatican’s China policy, particularly surrounding the ordination in June of a bishop without papal approval.

The Vatican’s official statement said that even before the ordination, it had made clear there were serious reasons why it did not recognize the bishop ordained for Leshan without papal approval.

The blog’s launch also came two days before the ordination of another bishop without Vatican approval: Father Joseph Huang Bingzhang of Shantou on July 14.

Josefederico Lombardi, Vatican spokesman, said the Shantou ordination is “an event that’s being followed here with much sorrow and much concern, for reasons that the Holy See has already expressed.”

The Vatican said that even before the ordination, it had made clear there were serious reasons why it did not recognize the bishop ordained for Leshan without papal approval.

The blog was operated by the Fides news agency of the Congregation for the Evangelization of Peoples, but there is no link to it on the Vatican website, the blog said.

The first question was if he was excommunicated. “Yes!” he said.

The blog site “Being Catholic in China” was created by the Fides news agency of the Congregation for the Evangelization of Peoples. It launched some two days before the episcopal ordination of Father Joseph Huang Bingzhang of Shantou, China, which occurred without authorization from the Vatican.

In Orvieto, Italy, in 1264, Pope Urban IV first celebrated the worldwide feast of Corpus Christi. The Orvieto cathedral houses a linen cloth believed to display blood that miraculously appeared from the host during the consecration in a 13th-century Mass. Catholics as a matter of faith believe in the real presence of Christ in the Eucharist, but the Corpus Christi feast fosters even greater devotion to the Eucharist.

“With that miracle [of Orvieto], a renewal began in the Church. It started with a renewal of faith in the true presence of Jesus in the Eucharist,” Archbishop Dolan said.

“Your faith, your devotion has kindled this throughout our country.”

By invoking excommunication, the Church is calling on the cleric “to repent at once,” and is notifying the Catholic faithful that they should pray for him, but not receive the sacraments from him since he is no longer authorized to celebrate them in the name of the Church, the blog said.

The new blog site “Being Catholic in China” is a means of information and assistance, the blog said.

The order is going to be called Daughters of Mary, Our Lady of Nazareth. The order—the Missionaries of the Virgin Mary.

“First and foremost, it is their duty to immediately approach the Holy See, to explain why they acted without papal approval, and to receive the Holy See’s mandate,” it said.

The Vatican said that even before the ordination, it had made clear there were serious reasons why it did not recognize the bishop ordained for Leshan without papal approval.

The blog said the staff of Fides consulted canon lawyers in formulating their response to questions about the situation of the bishop ordained for Leshan without papal approval.

The first question was if he was excommunicated. “Yes!” was the response.

“The excommunication is a very severe form of penalty in the Church that excludes the excommunicated person from the visible communion of the faithful,” it explained.

Father Robert Barron, founder of “Word on Fire,” a Catholic media outlet in Hong Kong, and who had translated the Catechism of the Catholic Church into Chinese.

The blog’s launch also came two days before the ordination of another bishop without Vatican approval: Father Joseph Huang Bingzhang of Shantou on July 14.

Josefederico Lombardi, Vatican spokesman, said the Shantou ordination is “an event that’s being followed here with much sorrow and much concern, for reasons that the Holy See has already expressed.”

The Vatican’s formal response to the Shantou ordination was “confusing, a Western explanation translated into Chinese.”

But the blog wished to present the Chinese mentality with its question-and-answer format and its practical focus,” he said.

Being Catholic in China

The blog site “Being Catholic in China” was created by the Fides news agency of the Congregation for the Evangelization of Peoples. It launched some two days before the episcopal ordination of Father Joseph Huang Bingzhang of Shantou, China, which occurred without authorization from the Vatican.

Father Lombardi said the new China blog is an initiative of Fides, but does not have the official status that statements of the congregation’s bishops and other news titles have.

The blog said the staff of Fides consulted canon lawyers in formulating their response to questions about the situation of the bishop ordained for Leshan without papal approval.

The primary duty of the faithful in China, the blog said, is to pray that their bishops would be strong in the faith and to give thanks to God that so many Chinese bishops and faithful have heroically endured suffering for the sake of their faith.