Daniel Elsener’s 10 years at Marian University

By John Shaughnessy

He has a touch of the showman—a trait that came through when he rode a horse through campus to celebrate the new football stadium at Marian University in Indianapolis.

He has a penchant for bold moves, including the decision to open a new medical school at Marian in 2013. And while he doesn’t shy from the spotlight, he maintains a humble reverence for everything that marks his Catholic faith. He asks the Holy Spirit for guidance as he makes decisions. He prays the rosary as he walks through campus.

It’s been 10 years in which the school’s enrollment has nearly doubled, its fundraising has skyrocketed and the enrollment has nearly doubled, its fundraising has skyrocketed and the enrollment has nearly doubled. What are the main factors that have contributed to that dramatic increase?

Q. Marian’s total enrollment in the fall of 2010 was 1,282. In the fall of 2016, it was 2,345—nearly double from 10 years earlier. What are the main factors that have contributed to that dramatic increase?

A. “When you think about it, that’s hard to do for an education community—in any situation. We had some makeup to do in terms of capital, fundraising, image and mission. Fundamentally, it was a lot of prayer, a lot of reconnecting with mission. We had some makeup to do in terms of capital, fundraising, image and mission. Fundamentally, it was a lot of prayer, a lot of reconnecting with mission.

Add some leadership, way beyond the president, by the way. Board leadership. Academic leadership. Student life leadership. Leadership among the students. Then add resources. When you can connect those four dots—calling and mission, need, leadership and resources—things just seem to grow. They take off.”

Q. When you started as president, you thought that Marian had ...

See ELSENER, page 8

Bold moves, commitment to goals mark president Daniel Elsener’s 10 years at Marian University

Pope decries terror attacks in Norway, calls for end to violence and evil

VATICAN CITY (CNS)—In the wake of two terror attacks in Norway that left at least 76 people dead, Pope Benedict XVI called for an end to hatred and ideologies that promote evil.

“We are all deeply saddened by the serious terrorist attacks,” the pope said after praying the Angelus with pilgrims at the papal summer residence in Castel Gandolfo on July 24.

The pope launched an appeal “to abandon once and for all the path of violence and avoid principles of evil.”

As a further expression of his condolences and prayers for those affected by the attacks, the pope sent a message to Norway’s King Harald V. Written on behalf of the pope by Cardinal Bisigio Bertone, Vatican secretary of state, the pope said he was praying for all those affected by “the acts of senseless violence perpetrated in Oslo and Utoya.”

The pope asked that the country “be spiritually united in a determined resolve to reject the ways of hatred and conflict and to work together fearlessly in shaping a future of mutual respect, solidarity and freedom for coming generations.”

Explosives ripped through Norwegian government headquarters in Oslo on July 22, leaving eight people dead and dozens injured. Shortly after the bombing, witnesses said a man dressed as a police officer shot at people attending a summer youth camp run by the country’s governing Labor Party on the island of Utoya. Police said at least 68 people died at the camp, but authorities were searching the island and the waters just offshore for several missing people.

YOU CAT is a hit with archdiocesan youths and youth ministers

By Sean Gallagher

In her 26 years in youth ministry at Sacred Heart of Jesus, St. Ann and St. Benedict parishes in the Terre Haute Deanery, Janet Roth has had many catechetical books and resources come across her desk.

But none have quite been like Youcat, a new youth catechism sponsored by the bishops’ conferences of Austria, Germany and Switzerland that began hitting bookstore shelves earlier this year.

It was written by Cardinal Christoph Schoenborn of Vienna, who previously served as the general editor of the Catechism of the Catholic Church. Pope Benedict XVI has endorsed Youcat, and wrote a forward for it.

While Roth values the backing of Youcat by such high-placed Church leaders, it is the book’s concise explanations of the faith and eye-catching layout that captured her attention.

Readers of Youcat first see its bright yellow cover. After opening it, they see colorful photos and drawings that accompany 527 concise question-and-answer explanations of the faith.

Finally, the margins of Youcat are filled with quotes from the Bible and spiritual writers throughout history that shed light on the adjacent question and answer.

“It’s awesome,” said Roth. “It has the best explanation of the sacraments that I’ve ever read. And I’ve read a lot. I’m sold on this.”

“It’s so easy to read. And I love the quotes on the side from different people. I’m going to use different things like that when I put out my newsletter. I love the layout.”

See YOU CAT, page 8
WASHINGTON (CNS)—Archbishop Pietro Sambi, papal nuncio to the United States, has been placed on "assisted ventilation" following complications from surgery.

"delicate lung surgery" performed on July 25, the same day the bishops named as apostolic nunciature in Washington.

"assisted ventilation" since experiencing complications from "delicate lung surgery" performed July 25, the number of U.S. pilgrims planning to go to Madrid was close to 25,000, according to the U.S. bishops’ conference.

Thirty-two U.S. bishops have registered to attend.

Official Appointments

Effective July 31, 2011

Rev. Gregory D. Brumage, pastor of St. Nicholas Parish in Ripley County, released to the Diocese of Houma-Thibodaux in Louisiana for service as a missionary, parish life coordinator and continuing as administrator of a protectant at the apostolic nunciature in Washington.

The criterion, where the pope held a historic private meeting with five victims of clergy sexual abuse. Archbishop Sambi, a native of central Italy, was ordained to the priesthood in 1964. He was named an archbishop and nuncio to Burundi in 1985, a position that he held for six years until being named nuncio to Indonesia.

Washinton (CNS) — Archbishop Pietro Sambi, papal nuncio to the United States, has been placed on "assisted ventilation" following complications from surgery.

"delicate lung surgery" performed on July 25, the number of U.S. pilgrims planning to go to Madrid was close to 25,000, according to the U.S. bishops’ conference.

Thirty-two U.S. bishops have registered to attend.

Papal nuncio on ‘assisted ventilation’ following complications from surgery

that morning, a receptorist at the apostolic nunciature said all media queries were being handled by the U.S. bishops’ Office of Media Relations. Information on where the charity of U.S. Catholics did not reach the poor was impressed by the vitality of U.S. Catholicism, the level of generosity toward others.

As of July 25, the number of U.S. pilgrims planning to go to Madrid was close to 25,000, according to the U.S. bishops’ conference.

Sixty-two U.S. bishops have registered to attend.

The archbishop is known for his warm and affable manner, sense of humor and being open and ready to listen to people.

During Pope Benedict’s April 2008 visit to the United States, Archbishop Sambi accompanied the pope and during the pontiff’s stay in Washington hosted him at the nunciature, where the pope held a historic private meeting with five victims of clergy sexual abuse. Archbishop Sambi, a native of central Italy, was ordained to the priesthood in 1964. He was named an archbishop and nuncio to Burundi in 1985, a position that he held for six years until being named nuncio to Indonesia.

In 1998, Pope John Paul II named the archbishop to be the new nuncio to Israel and Cyprus and apostolic delegate in Jerusalem and Palestine. Archbishop Sambi was the second Vatican ambassador to Israel. The Vatican and Israel established full diplomatic relations in 1994.

Pilgrims from the U.S. and other English-speaking countries attend a catechesis program at the 2008 World Youth Day in Sydney. Bishops from around the world led the educational sessions that remain an integral part of the international youth gatherings.

U.S. bishops named to lead WYD English-language catechetical sessions


As of midday on July 25, no update on his condition was released. In response to a call from Catholic News Service for the health of the apostolic nunciature, "it said.

They will be announced at 250 bishops-catechists, representing many different countries and languages, who will lead catechetical sessions on Aug. 17-19 at various sites around the metropolitan area of Spain’s capital city.

The U.S. prelates chosen by the council, official sponsors of the Aug. 16-21 youth gathering, are:


On July 25, the same day the bishops named as apostolic nunciature in Washington, the World Youth Day organizers reminded participants that the only official catechetical sessions and other World Youth Day events are those endorsed by bishops’ conferences.

World Youth Day officials said confusion had arisen over events being sponsored by Michael Voris, a U.S.-based media producer, who is scheduled to offer independent catechesis sessions out of a hotel in Madrid during World Youth Day. Voris runs an organization called RealCatholicTV.

"Michael Voris, the clergy and the laity associated with him, and their media efforts „RealCatholicTV“ and ‘No Bull in Madrid’ are not in any way recognized or approved by World Youth Day 2011,” a statement issued from World Youth Day headquarters.

A website run by Voris states that his event is "privately sponsored and therefore is not officially endorsed by World Youth Day," but organizers of the international youth gathering said "there is some confusion regarding his affiliation with World Youth Day.”

For the official catechetical sessions, the bishops leading them are to prepare separate presentations for each day, based on the theme for this year’s WYD: “Planted and Built Up in Jesus Christ, Firm in the Faith,” from St. Paul’s Letter to the Colossians.

The first day will focus on "Firm in the Faith,” inviting young people to more closely examine “the gift of faith”; the second day will invite participants “to build a personal relationship with Jesus Christ”; and on the third day, young people will be reminded “that every baptized person is called to mission,” especially among their peers.

Other prelates leading English-language sessions include Sydney Cardinal George Pell; Archbishop Mark B. Coleridge of Canberra and Goulburn, Australia; and Bishop Kieran T. Conry of Ardunad and Bughton, England.

As of July 25, the number of U.S. pilgrims planning to go to Madrid was close to 25,000, according to the U.S. bishops’ conference.

Sixty-two U.S. bishops have registered to attend.

The archbishop is known for his warm and affable manner, sense of humor and being open and ready to listen to people.

During Pope Benedict’s April 2008 visit to the United States, Archbishop Sambi accompanied the pope and during the pontiff’s stay in Washington hosted him at the nunciature, where the pope held a historic private meeting with five victims of clergy sexual abuse. Archbishop Sambi, a native of central Italy, was ordained to the priesthood in 1964. He was named an archbishop and nuncio to Burundi in 1985, a position that he held for six years until being named nuncio to Indonesia.

In 1998, Pope John Paul II named the archbishop to be the new nuncio to Israel and Cyprus and apostolic delegate in Jerusalem and Palestine. Archbishop Sambi was the second Vatican ambassador to Israel. The Vatican and Israel established full diplomatic relations in 1994.
Pope Benedict’s WYD: Space made for silence, solemnity

VATICAN CITY (CNS)—Pope Benedict XVI has put his own stamp on the Church’s celebration of World Youth Day (WYD), and it is especially clear in the gathering’s moments of prayer.

In Cologne, Germany, six years ago—Pope Benedict’s first WYD as pope—he surprised the youths at the Saturday night vigil by urging them to quiet down.

The Cologne event was where he started a major new WYD tradition. Instead of ending the vigil with a boisterous musical finale, he ended it with eucharistic adoration—with tens of thousands of young people kneeling silently in a field. The scene was repeated in Australia in 2008.

During World Youth Day 2011, scheduled for Aug. 16-21 in Madrid, eucharistic adoration again will cap the pope’s participation at the vigil. Adoration and prayer also will continue throughout the night on the edges of the military airport where many of the young people are expected to camp overnight.

In fact, organizers are planning to have 17 tents set up as chapels for all-night adoration.

The visual focal point when the pope leads the adoration, and Benediction will be a monstrance set into a towering 16th-century gothic structure of silver and gold usually housed in the Toledo cathedral.

The traditional, solemn sense communicated by the Toledo monstrance will be echoed in the papal liturgies throughout the trip, organizers said.

“The point is to highlight that the central person of World Youth Day is Jesus Christ, and the pope is coming to proclaim him,” said Father Javier Cremades, Madrid coordinator of the liturgies.

However, not all of Father Cremades’ plans emphasize the formal.

“We’ll wake the young people with mariachi music the morning of Aug. 21, hours before the pope arrives to celebrate the final Mass at the Cuatro Vientos military airport, he said.

“Dear brothers and sisters, don’t be afraid of silence outside and inside ourselves, if we want to hear not only the voice of God but also of those who are close to us, the voices of others,” he said.

Yago de la Cierva, executive director of World Youth Day Madrid, said that while organizers, priests and even the pope cannot control what the Holy Spirit does in the lives of the young pilgrims, they must be serious about preparing an atmosphere where the Spirit’s action can be recognized.

“One important thing is to take great care with the liturgy, so the young will say, ‘Wow, the Mass is beautiful,’ ” he said.

This monstrance from the cathedral in Toledo, Spain, set into a towering 16th-century gothic structure of silver and gold, will be part of World Youth Day activities on Aug. 16-21 in Madrid. Prayer and eucharistic adoration are a major part of World Youth Day activities in line with the vision of Pope Benedict XVI.
As stewards, we should not spend more than we earn. Responsible efforts to balance the federal budget are good stewardship. They promote the common good.

and do—have differences of opinion about solutions to our nation’s economic problems. But unless we can work together for the common good, we run the risk of making a bad situation worse. Good stewardship requires unity and solidarity. This is never easy, but it is essential that our elected officials find common ground and refuse to give in to the increasingly discordant voices of chaos and disaster that are all around us today.

As stewards, we believe that all proposals affecting our economy should be reviewed in light of their impact on the common good. We can—for the good of society—consider how budget proposals meet the substantive issues for discussion, and at least the FY 2012 will raise important and substantive issues for discussion, and at least the

The debt crisis: A nice mess, indeed

The debt crisis is not serve the common good. We can—

As stewards, we should work together collaboratively. Ideological warfare does not serve the common good. We can—

Editorial

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T

he  35x1183

T
Familiar de la Conferencia de Obispos consideraciones porque tiene serias famosas de la sociedad contemporánea, es que es tan común entre personalidades preparación para el matrimonio. Debido a más comunes y más sensibles que enfrentan padres divorciados o tienen familiares o divorcio. Debido a que muchos son hijos de matrimonio.

El concubinato. Menos de la mitad de las uniones end in marriage. Esto contrasta con 500,000 en viviendo juntos en una relación sexual sin denses se encontraban en concubinato, que se encuentran a disposición para ustedes. (Para facilitar la lectura he omitido en inglés), publicó recientemente cierta me share some of this information.

The Criterion Friday, October 31, 2008

Las enseñanzas de la Iglesia sobre el concubinato reflejan la creencia en la dignidad del matrimonio

N

I

Can’t tell you how many parents and grandparents confide their sadness and anxiety about young family members who have decided to “cohabit.” Cohabitation is one of the most common and most sensitive problems our pastors face in their meetings for marriage preparation. Because it is so common among famous personalities of contemporary society, it is accepted by many without much ado. It bears serious consideration because it has serious consequences.

The U.S. Conference of Catholic Bishops Committee on Marriage and Family Life recently published some background information on this complex though not uncommon phenomenon. Let me share some of this information: (For readability purposes, I leave aside references to the research documentation which is available to support the information.)

In 2004, more than 5 million Americans were cohabiting, living together in a sexual relationship without marriage. This compares to 500,000 in 1970. Currently, 60 percent of all marriages are preceded by cohabitation. Fewer than half of cohabiting unions end in marriage.

Many couples believe—mistakenly—that cohabitation will lower their risk of divorce. Since many are the children of divorce, or have other family members or friends who have divorced, this is a widespread and perhaps understandable misperception. Reasons for this belief include convenience, financial savings, companionship and security, and a desire to move away from the family of origin.

As a matter of fact, marriage preceded by cohabitation is more likely to end in divorce. The risk is greater for “serial” cohabitators who have had multiple relationships. Some studies indicate that those who live together with definite plans for marriage are at minimal risk, however, the same studies indicate there are no positive effects from cohabiting.

The USCCB committee paper notes that social scientists have tried to determine whether some of the risk for cohabiters is due to the selection effect, i.e., those who live together are already those who are more likely to divorce. While research shows the selection influence, world scientists emphasize the causal effect, that is, cohabitation itself increases the chance of future marital problems and divorce. It had not occurred to me that cohabiters usually favor one partner over the other. Studies find that cohabiters tend to be more committed to the partner.

Not surprisingly, cohabitation puts children at risk. Forty percent of cohabiting households include children. After five years, one-half of these couples will be broken up, compared to 15 percent of married couples.

Our Catholic Church teaching on cohabitation reflects our belief about the dignity of marriage. Many are the consequences of the concubinato. Menos de la mitad de las uniones end in marriage. Esto contrasta con 500,000 en viviendo juntos en una relación sexual sin denses se encontraban en concubinato, que se encuentran a disposición para ustedes. (Para facilitar la lectura he omitido en inglés), publicó recientemente cierta me share some of this information.

...
Many see pornography causing societal decline, but say solution elusive

WASHINGTON (CNS)—Pornography is being blamed for the deterioration of values in American society. A recently launched campaign, War on Illegal Pornography, contends as much, citing divorce, violence against women, increased sex trafficking and porn addiction as just some of the unhealthy results.

But some declaring porn to be illegal does not work in and of itself. Prosecution of pornography purveyors is required for porn to be found illegal. But even that definition is hard to corral since no new charges on pornography trafficking have been brought by the federal Justice Department in more than two years, according to Patrick Trueman, president of Morality in Media.

One need not be exposed to porn to be degraded by it. Families where only one person watches pornography can be adversely affected, said Mary Anne Layden, a psychotherapist and researcher on the staff of the medical school at the University of Pennsylvania.

Trueman said he sees the rate of porn addiction rising, not only among men but children as well, because their curiosity is not met with blocking software.

"Marriages are breaking up because of one spouse or the other being addicted to pornography. You've got violence against women increasing," he said. "Men are watching porn movies that are very violent, and they want their wife or partner to repeat out what they see in the films. There's an increase in sexual trafficking because as men see pornography they're haring prostitutes."

"Of course, many prostitutes are sexually trafficked. There are websites that feature women who will do what the consumer wants. You put in a credit card [number], and the consumer gets that film and the porn industry can sell that film as well."

Trueman said pornography has contributed to a coarsening of society.

"Men who are involved with porn, as consumers, discard their spiritual life. They have no spiritual life. Their family's life. Their wife doesn't look good to them after watching Internet pornography where the models are always young and in perfect shape with their airbrushed bodies," Trueman said, "so marriages break down and fall apart."

Layden told CNS that the harmful effects of pornography are far more widespread. "It depends on what negative influence you want to look at," she said.

Among them are sex addiction, pornography addiction, connections to criminal behavior, rape, incest, sex trafficking, domestic violence, relationship damage, marital infidelity, callous attitudes, and the impact on children either through exposure to porn or sexualized media and the ill effects of their early sexual activity.

"We're talking about consumers at this point," Layden said. Layden said, "We haven't even talked about the [sexual] partners, the performers, the individuals who are performing in pornographic activities, whether it's video, strip clubs, the sexual exploitation industry, where sexual exploitation is what we're selling. And I haven't even named all the damage. I'm just touching the surface here."

"Marriages are breaking up because of one spouse or the other being addicted to pornography. You've got violence against women increasing," Layden told CNS.

"Men are watching porn movies that are very violent, and they want their wife or partner to repeat out what they see in the films."

—Patrick Trueman, president of Morality in Media

Effects of Pornography

• Pornography use leads to infidelity and divorce.
• Pornography viewing leads to a loss of interest in good family relationships.
• Prolonged consumption of pornography by men causes views of women as "sex objects."

Pornography is addictive. Child sex offenders are more likely to regularly view pornography or to be involved in its distribution.

There is a connection between the consumption of violent pornography with behavioral aggression and the incidence of rape.

Source: "The Effects of Pornography on Individual, Marriage, Family and Community" by Arterik F. Fagan (2011)
**SECTION ONE**

**Why We Are Able to Believe**

**For what purpose are we here on earth?**

We are here on earth in order to know and to love God, to do good according to his will, and to go someday to heaven. [1–3, 358]

To be a human being means to come from God and to go to God. Our origin goes farther than our parents. We come from God, in whom all the happiness of heaven and earth is at home, and we are expected in his everlasting, infinite blessedness. Meanwhile we live on this earth. Sometimes we feel that our Creator is near; often we feel nothing at all. So that we might find the way home, God sent his Son, who freed us from sin, delivers us from all evil, and leads us unerringly into true life. He is “the way, and the truth, and the life.” [Jn 14:6].

**CHAPTER ONE**

**Man Is Receptive to God**

**Why do we seek God?**

God has placed in our hearts a longing to seek and find him. St. Augustine says, “You have made us for yourself and our heart is restless until it rests in you.” We call this longing for God a “Revelation.”

[27–30]

It is natural for man to seek God. All of our striving for truth and happiness is ultimately a search for the one who supports us absolutely, satisfies us absolutely, and employs us absolutely in his service. A person is not completely himself until he has found God. “Anyone who seeks truth seeks God, whether or not he realizes it” (St. Edith Stein). [5, 281–285]

**Chapter 1:** Man is receptive to God. This is the beginning of our search for truth, and the very beginning of our search for God.

Ken Ogorek, director of catechesis in the Office of Catholic Education, is glad to see youths and young adults like Rachel getting Youcat into their hands.

The writing in Youcat is specifically teen-oriented,” Ogorek said. “And the abundance of great quotes in the margins and the color photos that are interspersed throughout—all of that comes together to give teens and people who work with teens in a Catholic setting a handy, one-stop-shopping book that has sacred tradition and the deposit of faith all laid out.”

Youcat won’t only be accessible as a book that you can pull off of a shelf. Ignatius Press, which is publishing the English version, has made available an electronic version readable on such devices as the Kindle or Nook. There is a Facebook page for Youcat. And plans are in the works to make the content of Youcat easily usable in various forms of online social media.

Scoville thinks that the way in which Youcat is written and laid out will appeal to youths who are used to getting much of their information online.

“I have people e-mailing me asking me where to get copies of it,” she said. “They’re really excited about it. There’s not been a resource that I’ve really seen this much enthusiasm about in a long time.”

[For information on Youcat, log on to www.youcat.net.]

**Norway**

continued from page 2

At least 96 other people were injured in the twin attacks.

The suspect, 32-year-old Anders Behring Breivik, has admitted to carrying out the killings, but has not admitted any criminal wrongdoing. He pleaded not guilty in an Oslo court on July 25 after being charged under the country’s terrorism act.

Oslo told Vatican Radio on July 25 that the country was united in mourning for the victims and still in shock over the killings. “It has affected every one of us. Despite political differences or other things in order to know the truth.

(ST. FRANCIS OF SALES (1567–1622, distinguished mathematician and philosopher), (1623–1662, French mathematician and philosopher) Church)

The noblest power of human reason is the knowledge of God. ST. AUGUSTINE THE HIERARCH (ca. 354–430, Berber priest, scientist, and scholar) Scoville thinks that the way in which Youcat is written and laid out will appeal to youths who are used to getting much of their information online.

“Kids are so used to reading things on the Internet and surfing it,” she said. “The reason I think this book is so good is that you can surf it. You can just read a paragraph and get a main point out of it.”

At the same time, Scoville thinks that an important way that youths will encounter Youcat will be in faith formation sessions, confirmation preparation programs and youth ministry groups in their parishes.

“I have people e-mailing me asking me where they can get 25 copies of it,” she said. “They’re really excited about it.

There’s not been a resource that I’ve really seen this much enthusiasm about in a long time.”

(For information on Youcat, log on to www.youcat.net.)

People pay their respects by a sea of floral tributes outside the Oslo cathedral in Norway on July 25. At least 68 people were dead after a torch-wielding fire at a youth camp on the island opened fire at a youth camp on the island hours after a bomb blast in the government district in the capital of Oslo. A right-wing zealot taken into custody admitted to the bombing and a gun rampage.

**Youcat**

continued from page 1

So does Kay Scoville, director of youth ministry in the archdiocese’s Office of Catholic Education.

“As a youth minister, you search for what youths will grab and not put on a shelf to gather dust,” Scoville said. “I think this is probably as close as they’re going to get.”

Rachel Breher hadn’t had to dust off her copy of Youcat. A teenage member of St. Thomas More Parish in Mooreville, she received it as a high school graduation gift from Marianne Hawkins, her parish’s youth minister.

“I think it’s a great way of understanding the faith,” Rachel said. “It explains it very clearly. And it tells you where to find it in the Bible.”

In the past, she was used to having her non-Catholic friends ask her questions about her faith. She expects that to continue when she attends the University of Indianapolis in the fall.

For Rachel, Youcat is a great resource to help enlighten her friends about Catholicism.

“I get a lot of questions about my faith,” she said. “And I answer them to the best of my abilities. Then I’ll go ask my parents or another adult in the Church and see if what I thought was correct.”

“I think if I just handed somebody this book, and told them to find [answers] in there, they’d be able to find them.”

Youths and young adults around the world will soon find answers to questions in the faith as Youcat is distributed when it is published by the thousands next month at World Youth Day in Madrid.

Ken Ogorek, director of catechesis in the Office of Catholic Education, is glad to see youths and young adults like Rachel getting Youcat into their hands.

“The writing in Youcat is specifically teen-oriented,” Ogorek said. “And the abundance of great quotes in the margins and the color photos that are interspersed throughout—all of that comes together to give teens and people who work with teens in a Catholic setting a handy, one-stop-shopping book that has sacred tradition and the deposit of faith all laid out.”

Youcat won’t only be accessible as a book that you can pull off of a shelf. Ignatius Press, which is publishing the English version, has made available an electronic version readable on such devices as the Kindle or Nook. There is a Facebook page for Youcat. And plans are in the works to make the content of Youcat easily usable in various forms of online social media.

Scoville thinks that the way in which Youcat is written and laid out will appeal to youths who are used to getting much of their information online.

“Kids are so used to reading things on the Internet and surfing it,” she said. “The reason I think this book is so good is that you can surf it. You can just read a paragraph and get a main point out of it.”

At the same time, Scoville thinks that an important way that youths will encounter Youcat will be in faith formation sessions, confirmation preparation programs and youth ministry groups in their parishes.

“I have people e-mailing me asking me where they can get 25 copies of it,” she said. “They’re really excited about it. There’s not been a resource that I’ve really seen this much enthusiasm about in a long time.”

(For information on Youcat, log on to www.youcat.net.)

People pay their respects by a sea of floral tributes outside the Oslo cathedral in Norway on July 25. At least 68 people were dead after a torch-wielding fire at a youth camp on the island opened fire at a youth camp on the island hours after a bomb blast in the government district in the capital of Oslo. A right-wing zealot taken into custody admitted to the bombing and a gun rampage.
candidly downplayed its Catholic identity so as not to put off certain potential students and donors. Why was it so important to you to stress Marian’s Catholic identity? 

A. “I’m sure I wouldn’t have been called to do this if Marian wasn’t Catholic. I was formed as a youngster and certainly called to do this if Marian wasn’t Catholic.

Q. What are some of the tangible ways that Marian University has stressed its Catholic identity in the past 10 years? 

A. “In the first year, we looked around and noticed that a lot of the rooms on campus didn’t have crucifixes in them. One Sunday at Mass, we invited a bunch of students, and we had a bunch of crosses, nails and hammers. After Mass, we asked them to find a room without a cross and put one up.

We worked with the archbishop [Daniel M. Buechlein] to start a seminary [Bishop Simon Bruté College Seminary]. And we have 100 and some San Damiano Scholars on campus—people who want to integrate faith with their calling and profession. Another really specific way is when we’re hiring people. Even if they’re not Catholic, we ask them how they will contribute to the Catholic and Franciscan dimensions of our mission.

We’re going to build a beautiful shrine to the Blessed Mother here on campus, too. So you see our Catholic identity in everything we do and in every discussion of what’s important to us. Our tagline is, ‘Building a great Catholic university.’”

Q. Marian University is scheduled to open a new medical school in 2013—the first in Indiana since the United States to have a college of osteopathic medicine. Of all the changes that have occurred at Marian in the past 10 years, where does the planning of a medical school fit, and what’s the impact that it will have?

A. “It’s dramatic. We often talk about ‘the courage to venture’ here, to respond to the needs of the communities around us. And it’s not about schmoozing people or giving them expensive wine. You have to have the courage to do something big. It’s a very visible sign we did something big, and we did it very well.”

Q. Before you arrived as president, Marian had a capital campaign that ended in 2000, raising $8 million. The university’s most recent capital campaign, scheduled to end in 2012, set a goal of $70 million. About $150 million has been raised so far. Is this your approach to fundraising, and why do you think donors have responded to it?

A. “I take a different approach. To me, it’s an invitation. It’s not about the money. And it’s not about schmoozing people or giving them expensive wine. You have to have the courage to do something big. It’s a very visible sign we did something big, and we did it very well.”

Q. Two years ago, the name of the school changed from Marian College to Marian University. Has the name change changed the perception of the school? 

A. “When I first came here, there was a big push to change the name because that would be a sign of a new day. I said, ‘People will see right through that in a minute. We had to make substantive changes. We decided to ask, ‘How can we become of better service to you—big and outdoor?’

In our fourth season, we got two games into the national playoffs. There are 120-140 colleges who play NADA [National Association of Intercollegiate Athletics] football across the country, and we ended up in the top six or seven. I’ve literally seen alums with tears in their eyes when they see two-, three- and four-thousand people on campus with the grills going and music playing. It’s a very visible sign we did something big, and we did it very well.”

Q. Marian University president Daniel Elsener rides into the stadium on a horse before the start of Marian University’s first home football game at St. Vincent Health Field on Sept. 19, 2009.

Q. What do you enjoy most about being the president of Marian University?

A. “There’s a thing that God put in me that likes to do something. I love to see people grow. I know all the kids. I make calls a lot of times for seniors to help them get jobs. I’ll call a principal and say, ‘I’ve been watching this kid the whole time he’s been here, and you ought to hire him.’ I call businesses, and they’ll say, ‘What’s your position?’ And I’ll say, ‘I’m the president.’ I’ll give a lot of letters for kids, too.”

“I tell the kids, ‘I’ll take the time to do this, but you have one requirement. You better do a hell of a job because the next time I call the CEO or the human resource guy, I want him to believe me. If you mess up, they won’t believe me the next time.’

“I like all the work culminating to the benefit of the student. To be a part of that is a tremendous privilege.”

(To learn more about Marian University, log on to www.marian.edu)
Bill aimed at repealing Defense of Marriage Act gets U.S. Senate hearing

WASHINGTON (CNS)—Legislation pending in both houses of Congress would repeal the 15-year-old Defense of Marriage Act, allowing legally married same-sex couples to take advantage of the same benefits married heterosexual couples receive under federal law.

The Respect for Marriage Act, the legislation would end what its supporters consider illegal discrimination against legally married same-sex couples.

However, advocates for traditional marriage said the identical bills, H.R. 1116 in the House and S. 598 in the Senate, would open the door to redefining marriage, and would eventually force states where same-sex marriage is illegal to recognize such unions.

The Defense of Marriage Act, known as DOMA, says the federal government defines marriage as a union between one man and one woman, and gives states the authority to reject same-sex marriages that may have been legally recognized in other states.


The Obama administration announced on July 19 that it supported the legislation. In February, the White House instructed the Department of Justice to stop defending the law passed by Congress and signed into law in 1996 by President Bill Clinton.

The Senate Judiciary Committee held a hearing on the legislation on July 20. No hearing has been scheduled on the House version, which was assigned to the Subcommittee on the Constitution.

As of July 20, 27 senators had signed on as co-sponsors of the bill, introduced by Sen. Dianne Feinstein, D-Calif. The House version, introduced by Rep. Jerrold Nadler, D-N.Y., had 117 co-sponsors. All of the co-sponsors are Democrats.

Daniel Avila, policy adviser for marriage and family to the U.S. bishops’ Subcommission for the Promotion and Defense of the Family, told Catholic News Service that arguments for the repeal of DOMA on grounds that it violates basic civil rights hinged on the definition of marriage itself.

“The Church’s position, which is the position which agrees with that of other religions as well as secular organizations and groups, is that marriage is the union of man and woman,” Avila said. “You can’t take away the reference in the definition to sexual difference without then changing what marriage is.”

Avila also cited the need to protect the views of a majority of Americans, particularly those in states where same-sex marriage is banned by voter-approved amendments to state constitutions.

“If DOMA were ever to be repealed, then you will put the federal government in the position … to countermand, override the expressed views of voters throughout the country,” Avila said. “This cannot be resolved simply by repealing DOMA and thinking then that the debate’s over and justice is done.”

Citing federal court decisions in two Massachusetts cases that found the Defense of Marriage Act unconstitutional, Feinstein said in a press statement on July 19 at the National Press Club that the time has come to do away with the law.

“The bill is simple,” she said. “It would strike the Defense of Marriage Act from federal law, and it would free the government to allow the same kind of benefits that they allow for married couples.

“Because of DOMA, these [same-sex] couples cannot take advantage of federal protections available to every other married couple in the country,” she said. “There are over a thousand federal protections and protections that are afforded to married couples, but not to legally married same-sex couples in any of the states that approve same-sex marriage.”

Feinstein pointed to federal provisions that do not apply to same-sex couples, even under the 1996 law including the inability to file a joint income tax return, and to take advantage of tax deductions for married couples, the denial of spousal benefits under Social Security, banning unpaid leave under the Family and Medical Leave Act when a partner is ill, and the prohibition of estate tax protections on inheritance.

Supporters of the measure, among them three same-sex couples and the director of an online organizing network promoting full equality for lesbians, gay, bisexual and transgender Americans, told reporters that the legislation would not force any religion to change its standards for what constitutes a marriage.

“We are trying to do, very, very simply, is make sure that United States senators, members of Congress and the people of this country see the impact of the Defense of Marriage Act is … very un-American,” said Richard D. Jacobs, chairman of the Los Angeles-based Courage Campaign, the online organizing network.

“This issue should be without controversy,” he added. “It should be without controversy because all it does is remove a law that never belonged on the books. It isn’t granting anew. It just takes the federal government out of the mix of what states can do.”

(EDITOR’S NOTE: The text of the Respect for Marriage Act can be found online at www.govtrack.us/congress/bill.ssp?bill=h1112-1116 or at www.govtrack.us/congress/bill.ssp?bill=s2112-598.)

Bill at aimed of repealing Defense of Marriage Act receives U.S. Senate hearing
In aftermath of Irish report on clerical sex abuse, Vatican recalls nuncio

**VATICAN CITY (CNS)—**In an exceptional move, the Vatican recalled its nuncio in Ireland last week because it believes that the Catholic Church failed to participate in meetings aimed at drafting the Vatican’s formal response to an Irish government report on sex abuse in the Church.

Following the publication on July 13 of the so-called Cloyne Report “and, particularly, after the reactions that followed,” the secretary of state has recalled the apostolic nuncio “to express to the Irish government its concerns about the situation and to express certain note of surprise and disappointment over some excessive reactions” to the report and its accusations against the Vatican.

The Cloyne Report, which examined how the diocese of Cloyne handled accusations of clerical sexual abuse, said the bishop “paid ‘little or no attention’ to child safeguarding as recently as 2008, and that he falsely told the government his diocese was reporting all allegations of abuse to the civil authorities.

The report also accused the Vatican of being “entirely unhelpful” to Irish bishops who wanted to implement stronger norms for dealing with accusations and protecting children.

Addressing parliament on July 20, Irish Prime Minister Enda Kenny said the Cloyne Report “exposes an attempt by the Holy See to frustrate an inquiry in a sovereign, democratic republic as little as three years ago. And in doing so, the Cloyne Report excavates the dysfunctional, dysfunctional, dysfunctional reasoning that dominates the culture of the Vatican to this day,” the prime minister added.

After the prime minister spoke, Jesuit Father Federico Lombardi, Vatican spokesman, issued a statement calling for greater objectivity in discussing “topics so dramatic” because the first concern of all should be “the safeguarding of children and of young people and the renewal of a climate of trust and collaboration” between Church and state.

In announcing the recall of the nuncio, Bishop Brown said in his statement, “Catholic Church Ministries has been a valued religious resource for many, many years in Orange County, and through the ‘Hour of Power,’ around the globe. ‘Like our own Mission San Juan Capistrano, its historic and cultural links are important to Orange County. Under this plan, we hope that that ministry can continue.’

The bishop added that Rev. Schuller built up his ministry ‘from the humble roof of a drive-in snack stand, and that constant faith in God’s providence, I believe, will sustain their community through these current trials.’

On July 5, Chapman University, a private liberal arts university in Orange, made a $56 million bid for the 40-acre cathedral site. An offer also has come in from a Newport Beach real estate investment firm.

What was in the news on July 25, 1961? A rare justification for waging a pre-emptive war, and a condemnation of birth control as the ‘solution of misers’

By Brandon A. Evans

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

Here is some of the items found in the July 25, 1961 issue of The Criterion:

- **Can we defend ourselves?**
  - **WASHINGTON—**A Catholic priest says there are certain circumstances in which the United States would be justified in striking the first blow in wars.
  - Father Robert P. Mohan, S.S., said the U.S. would be justified in ‘pre-emptive’ military actions, aimed at countering an ‘immediate threat’ of aggression by an enemy. But he stressed that he was distinguishing this sort of action from a ‘preventative war’ which he defined as ‘unjust and aggressive action designed to remove a remote threat.’
  - Father Mohan stated. ‘I have not the slightest hesitation in saying that I think such pre-emptive action might, in a concrete situation, be justified, and I consider it utterly folly for our government to keep insisting that under no circumstance would we strike the first blow.’
- **Interracial unit head is arrested**
  - Public invited to view new “Carmelites”
  - Protestant minister gives our teaching on anti-Semitism.
- **Is it un-American to support Democracy?**
  - Church, State and School—1961
- **Voice from Spain:** Church not responsible for Spanish ‘politics’
- **Anti-Catholic history of Nazi anti-Semitism**
  - Raps those who oppose integration
- **Labor Secretary hail enyclic**
- **Catholic political split ‘major problem’ in Chile**
  - Back worthwhile films, Legion offers Urhahen film wins top award
- **Birth control is labeled ‘solution of tired minds’**
  - ‘VATICAN CITY—Artificial birth control to cope with the so-called problem of over-population ‘is a solution of tired minds,” the Vatican Radio declared in a broadcast interpreting the section of Pope John XXIII’s encyclical, Mater et Magistra, dealing with this matter…’

Birth control, it is said, is also ‘the solution of the fatherless, of those who do not believe in the inexhaustible resources of nature and the inventive and creative capacity of man, of those who do not believe in progress.’

Furthermore, the station added, it is ‘a solution of misers, of egotists, of those who do not wish to divide their bread with others, and who prefer to invest their money in the mouths of death instead of the instruments of ruin and of death.’ It is a solution of base minds, who prefer death and toil to jam up the precious streams of life.’

- **St. Vincent’s welcomes its new administrator**

(Read all of these stories from our July 25, 1961 issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com))

"The Criterion" Friday, July 29, 2011
**Feasts of some great saints are celebrated between July 29 and Aug. 5—Peter Chrysologus, Ignatius of Loyola, Alejandro Rodriguez and Eusebius of Vercelli. They all spoke words of wisdom and love. I choose to write about St. John Vianney, the patron saint of parish priests, whose feast is on Aug. 4. Vianney was born in France in 1786 and died in 1859. After overcoming many obstacles that he had great difficulty with his studies, he was finally assigned to a parish in the French town of Ars.

Can’t a long time before people started to flock to him for the sacrament of penance—of Ars. Because he had great difficulty with his touch. He described that intimate union as “God and the soul fused together like two bits of wax that no one can ever pull apart.” But prayer stretches and makes them capable of loving God. Through prayer, we have a foretaste of heaven and something of paradise comes down to us.” St. John Vianney compared prayer to honey that flows into the soul and makes all things sweet. When we pray properly, he said, “sorrows disappear like snow before the sun.”

He said that prayer also makes us capable of living in a deep communion with God, “able to love God. Through prayer, we can take care of them by ourselves. We don’t think we’re capable of living in a deep communion with God on a day-to-day basis. Our heavenly Father loves to hear us all. He said that prayer also makes time pass harm if we ask for it anyway, with the caveat what we want simply isn’t God’s will for us. If we ask for something that we can’t fulfill them themselves. So they ask for help in situations where we can’t take care of them by ourselves.

But this isn’t really humility at all. It’s pride in disguise. We think that we don’t have the power to have an ongoing relationship with our heavenly Father because we shouldn’t bother him with the little problems of our daily lives. But could it be that we don’t really want his help because we think we can take care of them by ourselves. We also do ourselves a disservice in asking what we want simply isn’t God’s will for us. It and it may very well not be. But there’s no harm in asking for help in situations where we can’t fulfill them for himself. He stood in the stifling heat next to the pool? Or will we humble ourselves? We don’t think we’re capable of living in a deep communion with God. We are going to cling to the false, harmful idea of what to do or what to ask for.” And it always be not very. But there’s no harm in asking for help in situations where we can’t fulfill them for himself. He stood in the stifling heat next to the pool? Or will we humble ourselves?

So are we going to cling to the false, harmful idea of what to do or what to ask for.” And it always be not very. But there’s no harm in asking for help in situations where we can’t fulfill them for himself. He stood in the stifling heat next to the pool? Or will we humble ourselves?

So are we going to cling to the false, harmful idea of what to do or what to ask for.” And it always be not very. But there’s no harm in asking for help in situations where we can’t fulfill them for himself. He stood in the stifling heat next to the pool? Or will we humble ourselves?

So are we going to cling to the false, harmful idea of what to do or what to ask for.” And it always be not very. But there’s no harm in asking for help in situations where we can’t fulfill them for himself. He stood in the stifling heat next to the pool? Or will we humble ourselves?

So are we going to cling to the false, harmful idea of what to do or what to ask for.” And it always be not very. But there’s no harm in asking for help in situations where we can’t fulfill them for himself. He stood in the stifling heat next to the pool? Or will we humble ourselves?
The Sunday Readings

Sunday, July 31, 2011

- Isaiah 55:1-3
- Romans 8:35, 37-39
- Matthew 14:13-21

The last and third section of the Book of Isaiah is the source of this weekend’s first reading.

The three sections spanned a relatively long but significant period in the history of God’s Chosen People. The first section was written when the Hebrew people were still living in the Promised Land, although clashes among the people had resulted in two kingdoms. In time, the strong Babylonian Empire overran the Hebrew kingdoms. It was a fearful day. Many Hebrews died. Others were taken to Babylon, the empire’s capital, located in modern Iraq. Those who were left in the homeland languished in misery and want.

At long last, Babylonia itself fell. The Hebrew people were freed, and the Hebrew exiles returned, only to find a land that was desolate and unhappy. Little improved as generations passed.

Then came the composition of the third section of Isaiah, a section of which is read this weekend.

At the time of this composition, people literally had to worry about their next meal, so the prophecy’s words were very relevant. These words reminded the priests of the people’s need to be strong in their resolve. He urges believers to be of stout heart and good cheer. God would give them life, despite anything.

Reflection

A major effect of Original Sin, to return to an old theological fact, is that everything will die, whether animal or plant, at some point. All people—and indeed any animal higher along the scale of awareness—fear death.

The great message of the Scriptures is that God sustains death and gives life. Thus, the author of Third Isaiah reassured those loyal to God that they need not fear anything.

Facing the terrifying consequences, humanity, speaking of a being in Christ in Rome, St. Paul constantly urged the believers to be of stout heart and good cheer. God would give them life, despite whatever might come to them.

St. Matthew’s Gospel, the source of the last reading, emphasizes this point yet again. When the people were hungry, the Lord supplied—creating sufficiency from nothing.

The Gospel makes clear the bond between Jesus and the disciples. They are special students, and they work in the Lord’s name. Their power lives still in the Church.

The key to receiving this divine promise of life, of course, is in our loyalty personally to the Lord.

Go Ask Your Father! Fr. Francis Hoffman

Daily Readings

Monday, Aug. 1
Alphonso Liguori, bishop and doctor of the Church
Numbers 14:40-15
Psalm 81:12-17
Matthew 14:22-36

Tuesday, Aug. 2
Eusebius of Vercelli, bishop
Peter Julian Eymard, priest
Numbers 12:1-13
Psalm 51:3-7, 12-13
Matthew 14:22-36
Matthew 15:1-2, 10-14

Wednesday, Aug. 3
Numbers 13:1-25, 4-14, 20-29a, 34-35
Psalm 106:1-2, 13-14, 21-23
Matthew 15:21-28

Thursday, Aug. 4
John Mary Vianney, priest
Numbers 20:1-13
Psalm 95:1-2, 6-9
Matthew 16:13-23

Friday, Aug. 5
The Dedication of the Basilica of St. Mary Major in Rome
Deuteronomy 4:32-40
Psalm 77:16-21
Matthew 16:24-28

Saturday, Aug. 6
The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Matthew 17:1-9

Sunday, Aug. 7
Nineteenth Sunday in Ordinary Time
1 Kings 19:1-10, 13-14a, 15-13a
Psalm 85:9-14
Romans 9:1-5
Matthew 14:22-33

Q: Is there such a thing as an automatic dispensation from attending Sunday Mass for those who are traveling?

A: No, there is not.

Catholics have a serious obligation to attend Mass on Sundays, not only to keep the Third Commandment, but also to give thanks to God for the many blessings he sends our way.

Only when it is physically or morally impossible for a Catholic to attend Sunday Mass, or for higher forms of charity (such as caring for a sick person), is that person exempt from the Sunday obligation.

If people are traveling on Sunday, they should plan in advance. A convenient resource to help you plan is the Web site www.masses.org.

A: For what I did at the end of my Mass of Thanksgiving: I know that the manuergаturа [the linen cloth] was used in the Eucharistic celebration to bind the newly ordained priest’s hands after the bishop anointed them, and then the cloth was given to the mother.

I don’t know whether this was done at the Mass of Thanksgiving or another time. Several of my seminarian friends have done it recently after they were ordained and have added the stole for the father.

I’ve been unable to find any further information about the history of this gesture, but I have seen variations of this ritual. It’s not an official ritual of the Church, and you won’t find any official document of the Church that sanctions this act. Yet it is a laudable custom that expresses a priest’s gratitude to his parents for the faith formation that he has received from them.

Readers may submit prose or poetry for faith column

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

Send material for consideration to “My Journey to God,” The Criterion, 1314 E. 17th St., 61202-2397 or e-mail to criterion@archindy.org.

My Journey to God

The Garden

As I stroll in the garden,
I feel God’s presence everywhere.
Silent growth surrounds me
And flowers show their grandeur
As birds chirp a heavenly tune
Reminding me that God is present
There’s no time like the present
As I stand in this holy place
Absorbing this moment,
Allowing my heart to open
Like the flowers in the garden,
Showing me how much I’m loved.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. A statue of the Virgin Mary is situated among flowers and bird feeders in a garden at Annecy Hall, an Oblate assisted-care retirement residence in Childs, Md.)
Rest in peace

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


EVERROAD, Victoria V., 100, St. Bartholomew, Columbus, July 4. Mother of Jane Louden, Joyce Mead, James, Patrick and VICTOR, Beech Grove, July 4.

Gough, Stephanie Treadwell and a V.


STRAIGHT, Marie, 80, St. Andrew, Richmond, July 8. Mother of Daniel and Jeffrey Straight. Sister of Laura. Great-grandmother of 16.


Christian leaders: Pilgrimages must change to help Holy Land peace

LONDON (CNS)—Catholic and Anglican leaders have challenged Christians to find new ways to establish lasting peace in the Holy Land, including changing the nature of pilgrimages.

International Christian, Jewish and Muslim delegates at the two-day Conference on Christians in the Holy Land, at Lambeth Palace on July 18-19, considered concrete steps that can be taken by ordinary people to help end enduring tensions that have forced millions of Palestinian Christians to flee their homeland in the past 50 years.

Anglican Archbishop Rowan Williams of Canterbury, leader of the worldwide Anglican Communion, told a July 19 news conference at the palace, his London residence, that the delegates had looked for a “bit of a step change in the situation involved here with the situation of Christians in the Holy Land, a step change that will allow us to identify and support specific projects more effectively.”

“As this is not just for the Churches in the Holy Land but for the communities those Churches are embedded in, we don’t see this as an exclusively Christian project,” he said.

He added that the “approach to pilgrimages” needed to change beyond a “tourist venture” to allowing visitors “to engage with the reality on the ground.”

“The idea that out of this conference we might generate a new template about how pilgrimages might look like, that has come into focus,” Archbishop Williams said.

Archbishop Vincent Nichols of Westminster, president of the Catholic Bishops’ Conference of England and Wales, told the news conference that British parishes would be encouraged to work for peace and forgiveness, rooted in justice, for all the people of the region.

The plan includes charitable relief work, contact with people in the region in the Palestinian diaspora, and the lobbying of politicians to work for change.

He said he would like to see such work extend to the wider Church in the United Kingdom to include leaders of other faiths.

“One of the greatest characteristics of this conference, I think, has been the sensitivity, almost the reverence, [with] which people have spoken and listened to each other,” Archbishop Nichols said.

“I think that on listening to the different voices—Jewish, Muslim and Christian—this conference has modeled some of the outcome it would like to promote,” he said.

The conference, organized by the Church of England and the Catholic Church in England and Wales, was attended by Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue.

The cardinal called for renewed dialogue among followers of the Abrahamic faiths in the region but he also made a specific plea for the rights of the minority Christians in the Holy Land to be guaranteed and respected.

He noted that the Christian communities were not founded by missionaries sent from Rome or Constantinople but by the Apostles, and were a gift to their societies because “they bring cultural openness, a sense of the dignity of the human person and particularly of women, a conception of freedom which harmonizes rights and privileges, and a conception of political society which can lead to democracy.”

He added: “They must be granted and have secured the most fundamental rights—freedom of conscience and freedom of religion, freedom of movement, civic and historical rights, education, hospitals, the possession of their own institutions—seminaries, universities, monasteries.”

Among the delegates were Bishop Gerald F. Kicanas of Tucson, Ariz., who is of Lebanese descent, and Cardinal Theodore E. McCarrick, retired archbishop of Washington, who has worked for 10 years with the U.S.-based National Interreligious Leadership Initiative for Peace in the Middle East.

In a July 19 interview with Catholic News Service, Cardinal McCarrick said the major obstacle for progress in the Holy Land and the plight of Christians there was the absence of “effective leadership.”

“Once you have peace there, many of the other problems will disappear,” he said. “I think one of the reasons Christians are leaving is that they don’t find peace there.

“They find troubles, difficulties, discrimination and all kind of issues of and, as they plan their families, they don’t want their children to suffer under the same conditions,” he said. “They find ways to find relatives and job opportunities in different parts of the world and they take them.”

“I think it [the conference] will let people know they are not alone in striving for peace in the Holy Land,” Cardinal McCarrick said, adding that the conference had come up with a number of ideas that would allow people to work for peace.

“The main thing is that we keep trying and, in good times and in bad, we keep the search for peace going on. This is the Lord’s land, and we must all work together to find a solution that is just and which is going to bring peace with justice and security in the Holy Land,” he said.

“We must all work together on that. It is a goal which really demands our participation.”

Recordatorio de que los jóvenes buscan su alma gemela en el cónyuge. Desean una relación íntima y duradera.

Nuestra Iglesia entiende esta búsqueda de intimidad. Desde el punto de vista pastoral, tratamos de ayudar a los concubinos para que entendan que su relación mensuca aquello que tanto anhelan. †

 registrado de que los jóvenes buscan su alma gemela en el cónyuge. Desean una relación íntima y duradera.

Nuestra Iglesia entiende esta búsqueda de intimidad. Desde el punto de vista pastoral, tratamos de ayudar a los concubinos para que entendan que su relación mensuca aquello que tanto anhelan. †

Pastoral Associate

Nativity, a small urban Catholic parish of diversity in southern Indiana is seeking a bi-lingual professional with a masseur’s in religious education, pastoral ministry, or theology and three years’ experience in a multi-cultural setting or a combination of education and experience to direct bi-lingual/cultural family faith formation programs.

Interviews, August 11

www.nativitycatholicchurch.com

Send résumé and references to lhkvendall@evdio.org

Administrative Assistant

Christ the King Catholic Church

Chirst the King Parish in Indianapolis for a parish office administrative assistant position.

Duties include bulletin preparation, volunteer coordination, facility scheduling, and stewardship functions.

Qualifications include computer hardware and software skills, web updating skills, excellent communications and organizational skills. Must be comfortable working extensively on the computer. Knowledge of PDS software and Microsoft Products Plus. Full-time position to start in mid-August.

Email résumé to Father Steve Jarrett at cck@cckindy.org

Administrative Assistant

Christ the King Catholic Church

Christ the King Parish in Indianapolis for a parish office administrative assistant position.

Duties include bulletin preparation, volunteer coordination, facility scheduling, and stewardship functions.

Qualifications include computer hardware and software skills, web updating skills, excellent communications and organizational skills. Must be comfortable working extensively on the computer. Knowledge of PDS software and Microsoft Products Plus. Full-time position to start in mid-August.

Email résumé to Father Steve Jarrett at cck@cckindy.org

Arzobispo

seguido de la página 3

predominio del concocimiento es una preocupación que dificil y sensible para los pastores. Al reconocer de hecho del concocimiento, el difunto Santo Padre Juan Pablo II, instó a los pastores y a la comunidad de la Iglesia a que se familiarizan con estas situaciones de manera individual en cada caso.

“Se requiere un amor genuino, con disposición y respeto; se empeñarán en una acción de iluminación intercultural, de conocimiento preparado y conforme a ella para que pueda anularse el camino hacia la regularización de su situación” (“Familiares Consorcio, #81).”

A pesar de las dificultades, el concocimiento ofrece una oportunidad para la evangelización. Cuando se aborda con entendimiento y compasión, se convierte en una oportunidad para el aprendizaje.

El informe de la USCCB concluye con el recordatorio de que los jóvenes buscan su alma gemela en el cónyuge. Desean una relación íntima y duradera.

Nuestra Iglesia entiende esta búsqueda de intimidad. Desde el punto de vista pastoral, tratamos de ayudar a los concubinos para que entendan que su relación mensuca aquello que tanto anhelan. †

Arzobispo
More than 3,100 pastoral musicians gather to ‘sing a new song’

LOUISVILLE, Ky. (CNS)—More than 3,100 Catholic pastoral musicians from around the United States, Canada and Mexico gathered at the Kentucky International Convention Center in downtown Louisville to prepare for the implementation of the new English translation of the Roman Missal. Parishes around the United States will begin using the new text—and some new music—with the celebration of Mass on Nov. 26-27, the first weekend in Advent.

Whether we will sing new words to old tunes or new tunes to new tunes, the upcoming changes will affect all of us,” Dominican Father Paul Colloton told the crowd during the opening of the National Pastoral Musicians Convention on July 18. “We will all know that ‘we can sing to the Lord with new tunes or new words to new tunes, the latter in unison.’

“We have a new role, and we have to be converted in our hearts to expand this role,” the monsignor told them.

Camilla Gehring, who traveled to the convention from St. Bartholomew Parish in Columbus said she and her fellow choir members hoped the convention helped to prepare them for this new role.

The new liturgy is a big draw for a lot of people,” she said. “The convention gives us a chance to learn about the new arrangements ahead of time.

During the convention, attendees had the opportunity to attend a “Groove Mr. Jesus,” an African-American spiritual, thrilling the crowd with his velvety baritone.

Spontaneously throughout his address, he drew the crowd into song, too.

Singers from parishes in the Archdiocese of Louisville, Ky., perform on July 18 during the National Pastoral Musicians Convention on July 18-22 in Louisville. The convention drew more than 3,100 pastoral musicians and liturgists from the United States, Canada and Mexico.

Priests, religious sisters and brothers and deacons are witnesses of God’s love

The theme of this year’s convention. Father Paul acknowledged that the new missal translation will bring changes in the Mass, but said it also offers Catholics an opportunity to find a “deeper relationship with Jesus Christ” so that “we can sing to the Lord with new words,” and he directed the crowd to sing the Latin hymn “We shall not be moved.”

The crowd did nearly as much singing as listening during the opening program. Keynote speaker Msgr. Ray East wove music interminently into his speech.

He opened the address with a passage delivered the previous day, “Groove Mr. Jesus,” an African-American spiritual, thrilling the crowd with his velvety baritone.

Spontaneously throughout his address, he drew the crowd into song, too.

Singing the Magnificat at one point, Msgr. East told the crowd, “That ‘yes’ Mary said changed the history of the world.

“I also believe that your ‘yes’ to everything that [is] changing in the liturgy] will change our worship for the better,” he said.

Msgr. East, pastor of St. Teresa of Avila Parish in Washington, noted that some people came to the convention “angry” and some came “sad.” A variety of emotions have animated responses to the new Missal.

“We all came here with questions, panicking about the advent of Advent,” he joked with the crowd with a chuckle.

“But I hope that somebody came here to Louisville with an open mind — an open heart to listen, to learn, to study. And I hope somebody came to ‘Sing to the Lord a new song.’”

Pastoral musicians who will find themselves teaching congregations about the new text as they introduce new music, will play a key catechetical role in the changes, he noted.

“We have a new role, and we have to be converted in our hearts to expand this role,” the monsignor told them.

“All of us came here with questions, panicking about the advent of Advent,” he joked with the crowd with a chuckle.

“‘But I hope that somebody came here to Louisville with an open mind — an open heart to listen, to learn, to study. And I hope somebody came to ‘Sing to the Lord a new song.’”

“Spontaneously throughout his address, he drew the crowd into song, too.

Msgr. Mupendawatu said the foundation planned to expand its services to AIDS patients, especially in the poorest countries.”

AIDS patients in Africa live on a dollar a day and cannot provide economic support to the sick who are most in need, he said.

“Many even act as missionaries to bring God’s love to those in foreign lands by establishing religious schools, caring for the sick and serving the poor. They act as teachers, caretakers and nurses for people of all ages and all backgrounds.

Priests, religious brothers and sisters and permanent deacons stand with us through all of life’s hardships, joys and sorrows to be witnesses of Christ’s love for us.

Whether they are serving as teachers, catechists, administrators, pastors or counselors, those who choose religious life call us to holiness by living out Christ’s call to love others.

By looking to them as examples for our lives, we can also be witnesses to Christ’s love for others. ‘For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” (Jn. 3:16).

(Michael and his parents, Andrew and Jean Melbardis, are members of St. Simon the Apostle Parish in Indianapolis. He completed the ninth grade at Cathedral High School in Indianapolis last spring, and is the ninth-grade division winner in the Indianapolis Serra Club’s 2011 John D. Kelley Vocations Essay Contest.)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)

Serra Club vocations essay

Priests, religious brothers and sisters and deacons are witnesses of God’s love

(Email: melbardis@indiana.edu; Special to The Criterion)