A shared vision of life and love

‘Smooth’ romantic plan connects couple who have devoted their lives to children and youths

By John Shaughnessy

Ed Tinder admits that his initial effort to get the attention of the new, young, female teacher wasn’t exactly the smoothest move a guy has ever made in the cause of romance.

Yet years later, Tinder can laugh at his self-described “stupid” plan for romance.

By John Shaughnessy

The Archdiocese of Indianapolis has taken advantage of the new translation of the Mass by recommending that parishes use either the chant setting of the “Glory to God” or and its use will enable a new setting to be in place for the Christmas season.

For new Mass settings, Gardner said the Archdiocesan Liturgical Music Commission is recommending that parishes use either the chant setting of the Mass that will be in the new Roman Missal and in all missalettes, hymnals and worship aids or the Storrington Mass by Marty Haugen, available through GIA Publications Inc.

Across political spectrum, HHS action draws religious liberty protests

WASHINGTON (CNS)—When it comes to issues of religious freedom, William Donohue thinks the Obama administration has put religious employers between a rock and a hard place.

Since Obama has been in the White House, Donohue recalled that as a presidential candidate, Barack Obama said faith-based programs that receive government aid should not be allowed to hire only members of their own faith.

Donohue said, various groups have lobbied the president to “gut the religious liberty provision in hiring altogether.”

Donohue thinks the Obama administration has put religious employers between a rock and a hard place.

The president of the Catholic League for Religious and Civil Rights was among Catholics across the political spectrum commenting on the Department of Health and Human Services’ Aug. 1 announcement that contraceptives and sterilization will be among the mandated preventive services for women under the new health reform law.

HHS is proposing that only religious employers meeting four criteria would be exempt from providing contraceptives and female sterilization through their health plans. Those requirement are that the organization “(1) has the inculcation of religious values as its purpose; (2) primarily employs persons who share its religious tenets; (3) primarily serves persons who share its religious tenets; and (4) is a nonprofit organization” under specific sections of the Internal Revenue Code.

Donohue added that the department is already unfamiliar with the faith-based community and what the determination of a religious employer will be.

William Donohue

For new Mass translation, Gardner said the Archdiocesan Liturgical Music Commission is recommending that parishes use either the chant setting of the Mass that will be in the new Roman Missal and in all missalettes, hymnals and worship aids or the Storrington Mass by Marty Haugen, available through GIA Publications Inc.

Staff members of the Office of Worship held workshops through the spring and early summer for pastoral musicians across the archdiocese to help them prepare for the implementation of the new Mass translation. Gardner said additional workshops will be held at parishes in
September

Whether parishies choose to use new musical settings of the “Glory to God” and the eucharistic prayer acclamations in September or wait until Advent, Gardner said that the role of pastoral musicians will be important.

“All of these musical changes do put an emphasis on the ministry of cantors and choirs as being enabling and helping by call and response,” Gardner said. “That’s the case, of course, when you’re learning anything new. But I think here, we’re going to need to make good use of those leadership techniques.”

(For more information about the early use of new musical settings of parts of the new translation of the Mass, call the archdiocesan Office of Worship at 800-382-9836, ext. 1483, or 317-236-1425 or send an e-mail to cgarvey@archindy.org.)

While playing a piano, Vincent Howard leads a choir from Holy Angels Parish in Indianapolis during the May 3, 2009, Mass at Lucas Oil Stadium in Indianapolis celebrating the 175th anniversary of the Archdiocese of Indianapolis. The U.S. bishops recently decided to give each diocese the option of using musical settings of some parts of the new Roman Missal translation beginning in September.

Other people interested in musical settings of the new translation of the Mass

Sample accompaniments for the Chant Mass will be included, and choral/orchestral presentations of the Storvington Mass will be available for discounted purchase.

There is no charge for the workshop, but registration is requested at least five days in advance in order to plan for music copies and hospitality.

To register, e-mail the workshop date and location, along with an estimated number of participants from your parish, to workshop@archindy.org.

Each workshop will be held from 7 p.m. to 9 p.m. at the following locations:

• Sept. 12—Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany.
• Sept. 12—St. Jude Parish, 5353 McFarland Road, in Indianapolis.
• Sept. 12—St. Margaret Mary Parish, 2405 S. Seventeenth St., in Terre Haute.
• Sept. 19—St. Luke the Evangelist Parish, 7755 Holliday Dr. E., in Indianapolis.
• Sept. 19—St. Bartholomew Parish, 1306 27th St., in Columbus.
• Sept. 20—St. Joseph Parish in St. Leon, 7356 Church Lane, West Harrison.

The Archdiocesan Liturgical Music Commission will present six evening workshops featuring recommended musical settings of the new Roman Missal translation in September, the Storvington Mass and several revised Mass settings.

The sessions are open to all pastoral musicians, including directors, cantors, choir and ensemble members, and any other person interested in musical settings of the new translation of the Mass.

The announcement of the narrow “musical exemption” and the orthodoxy of those known to oppose Obama and his health reform law

Stephen Schneck, director of the Institute for Policy Research and Catholic Studies at The Catholic University of America in Washington, D.C., is a commentary published by National Catholic Reporter newspaper before the Aug. 1 announcement that the U.S. bishops supported Obama’s nomination of then-Kansas Gov. Kathleen Sebelius to health secretary, even though she took a “pro-choice stance on abortion.”

“We were there to support the president,” he said.

“Those of us who supported Sebelius’ nomination argued forcefully that she could not be penalized because her conscience reached different conclusions on contentious issues from those reached by the leaders of the Catholic Church,” Schneck wrote.

“But it would be a tragic irony if, in adopting the new rules, Sebelius declined to afford to Catholic Church organizations the same religious liberties we invoked when protecting her nomination,” he added.

“Those of us who joined ‘Catholics for Sebelius’ did not do so to see our conscience rights eviscerated.”

Sister Carol Keenan also faulted the conscience protections in the HHS guidelines.

“The language is not broad enough to protect Catholics in healthcare providers,” she said, the president and CEO of the Catholic Health Association, who was a key supporter of the Patient Protection and Affordable Care Act.

“Catholic employers are not the only ones who want healthcare that respects their core religious functions and is out there in the public domain in ways that you can’t distinguish,” she explained.

“The other thing, obviously, is it gives a breathing room to employers,” she said.

“People have to be able to say, ‘I have a conscience connection to something, and I am not going to give into the pressure to do something that I find morally objectionable,’” she said.

John Shaughnessy by e-mail at jshaughnessy@archindy.org. Or send them to turn by mail at P.O. Box 1410, Indianapolis, IN 46206. As part of your correspondence, please include a phone number where you can be reached. ↑

**Criterion readers invited to reflect on how Sept. 11, 2001, changed their lives of faith**

As the 10th anniversary nears of the terrorist attacks on the United States on Sept. 11, 2001, the Criterion is inviting readers to share their thoughts and their stories on how the events of that unforgettable day had an impact on their faith lives that continues today.

We are also inviting police officers, firefighters and other public safety personnel to tell readers about how their work affects their faith and how their faith influences their service to the public on a daily basis. These stories could be used as the foundation for future articles in The Criterion. Please send your stories and submissions to assistant editor Mike Krokh, criterion@archindy.org.

**Moving?**

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Knights, Sisters of Life host WYD center for English speakers

VATICAN CITY (CNS)—At World Youth Day Madrid, they will be back, bigger and offering more variety than ever.

The Knights of Columbus and the Sisters of Life, assisted by several other organizations, are offering English-speaking pilgrims at WYD a huge center where they can attend concerts, learn more about their Catholic faith, pray quietly, debate contemporary issues and access the Internet with free Wi-Fi.

Madrid’s Palacio de Deportes—sports palace—will be converted into the Love and Life Center during WYD on Aug. 16-21.

“First and foremost, we hope the site will help people learn about their faith. And if the pilgrims learn something about the Knights, I hope it will be the fact that we are an organization that can help them live out and strengthen their faith by engaging in charity and evangelization of culture,” said Andrew T. Walther, Knights’ vice president of communications and media.

Pilgrims planning their days in Madrid and anyone interested in following the events at the center from afar can visit the center’s website at www.wydenglishsite.org.

“It’s a unique opportunity to be with thousands of people from around the world who share the same commitment to grow in faith and life with their brothers and sisters in Christ,” said Cardinal John J. O’Connor of New York, religious community founded in 1991 by Cardinal John O’Connor of New York, sponsored a center in Sydney during World Youth Day Madrid, they will be back, bigger and offering more variety than ever.

“Canada, Australia and the United States all plan national gatherings of their pilgrims at the palacio during World Youth Day, but we have also had strong interest from countries where English is a second language, such as some of the Scandinavian countries,” he said.

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Local young adults making pilgrimage to Spain for WYD

By Brandon A. Evans

Forty-one young adults from the Archdiocese of Indianapolis and the neighboring Diocese of Lafayette will be joining three priest chaplains on a pilgrimage to Madrid for World Youth Day.

Their pilgrimage begins with a 6:30 a.m. Mass at St. John the Evangelist Church in downtown Indianapolis on Aug. 13, and will end when they arrive home on Aug. 22.

During the pilgrimage, the young adults will participate in official World Youth Day events, including catechetical sessions, concerts, talks and a special Mass for U.S. pilgrims. The weekend event culminates on Aug. 21 with a Mass celebrated by Pope Benedict XVI.

The pilgrims, who include four archdiocesan seminarians, will also take a day trip to Avila, Spain.

Updates and photographs from the trip will be available throughout the week at www.archindy.org/wyd or by following twitter.com/heyCatholic.

Visitors to the blog are encouraged to submit prayer requests via the comment boxes for the pilgrims to take with them.

This is the first time that the archdiocese is taking a group made up exclusively of young adults—graduates of high school who are age 18 and older—as opposed to past years when high school students were included.

Father Rick Nagel, director of the archdiocesan Office of Young Adult and College Campus Ministry, Catholic chaplain at Indiana University-Purdue University Indianapolis (IUPUI), and administrator of St. John the Evangelist Parish in Indianapolis, said that this was done to return to the original spirit of World Youth Day, which was founded by Blessed Pope John Paul II as an event for young adults.

(To follow the pilgrims online, log on to www.archindy.org/wyd or scan the QR code to the right on your mobile phone.)

We’ll remember your story.
Fewer priests, more Masses

We hope you read the story we published in the July 22 issue of The Criterion headlined “Report finds fewer priests celebrating more Masses at fewer parishes” because the data in that article are important for the future of the Catholic Church in this country. It’s not that any of you, our readers, would be surprised by the headline. By coincidence, Catholic News Service sent that story to Catholic periodicals the same week that we reported the planned closing of five parishes in the Terre Haute Deanery.

The article reported on the latest study by the Center for Applied Research in the Apostolate (CARA) on behalf of no less than five national Catholic organizations that are concerned about the Church’s future. I was a member of CARA’s board of directors from 1979 to 1985.

Those five organizations are working on a project called Emerging Models of Pastoral Leadership that is partly funded by the Indianapolis-based Lilly Endowment.

It is hard to believe that we have fewer priests today, even though we have more Catholics, and that those priests have more responsibilities. Every time the official appointments appear on page 2 of The Criterion, readers see that individual priests are sometimes assigned additional parishes or as pastors of large parishes without associate pastors.

Even though the number of deacons increases every year, the total number of priests, deacons, and men and women religious in the United States declined 41 percent in the 30 years from 1980 to 2010.

With fewer priests and parishes, those priests are celebrating more Masses. But that’s hardly all they are doing. They must be leaders of their parishes, meet with engaged couples and perform their weddings, plan and conduct funerals, visit the sick in their homes and healthcare centers, and hear confessions. They also meet with the parish staff, parish council and finance committee.

Then they have additional responsibilities as members of archdiocesan committees, perhaps as heads of ministries or diocesan offices or as volunteer staff members of the Metropolitan Tribunal. Seventeen priests serve in these roles.

Obviously, our priests couldn’t do all this without laypeople helping them. That is another thing that things have changed in our parishes, and will change even more in the future. The CARA study reported that the average parish now has 9.5 staff members, some more and some less, of course, depending upon the size of the parish.

Of those 9.5 staff members, 5.4 are people in ministry positions. This reflects the increase in the number of lay ecclesial ministers, those who have studied specifically for those roles. In parish life, examples are the pastoral associate, parish catechetical leader, youth ministry leader, and director of liturgy or pastoral music. Deacons are not included because they are members of the clergy, not lay.

There are now approximately 38,000 lay ecclesial ministers in U.S. parishes, and about 700 additional lay ecclesiastical ministers are being added every year.

The CARA study found that the average number of registered households in each U.S. parish grew to 1,168. The Archdiocese of Indianapolis, though, is far from that number. With 83,465 households in our 151 parishes, we are only 9 percent of that total.

The report stated that the average number of individuals registered in U.S. parishes in 2010 was 3,277. For the Archdiocese of Indianapolis, with a Catholic population of 224,926 as of June 30, 2010, the average was only 1,618.

The study also reported that one-third of all U.S. parishes have more than 2,001 registered households. Only 15 of the parishes in our archdiocese have more than 2,001 households—under 1 percent.

The percentage of parishes with 200 or fewer households dropped from 24 percent in 2000 to 15 percent in 2010 throughout the United States. In our archdiocese, it is 35 percent. Forty-nine parishes have 200 or fewer households.

One interesting figure in the study is that smaller parishes have higher Mass attendance than larger parishes.

Furthermore, “Although Mass attendance has declined in the long term since the 1950s, there has been no recent decline or increase in attendance in the last decade,” the report said.

All this seems to indicate that the Archdiocese of Indianapolis has not yet been forced to close or consolidate as many parishes as many other dioceses in the United States.

—John F. Finn

Letters to the Editor

Rich tradition of faith offers perfect prescription for curious youths

The youth of today have a propensity for materialism, phantasm and the oddly out of the ordinary.

They are sufficiently configured to enter into the mystery of the Mass and the various senses of biblical study, i.e. literal and spiritual—allegorical, moral and analogical sense.

While catechizing some of my students in confirmation class, I made the mistake of keeping my teaching far too simple. They became bored, and wanted to learn more so we ventured deeper into the subterranean sea of theology and they lit up.

We can use the virtual reality that they spend so much time in to extract truth about the Christian faith and understand the teachings of the Catholic Church.

Our youths are far more prepared to enter into the “interior castle” of the soul than many of us, who are content with a shallow spiritual life.

There is no sense deprivation in the world of the youths. They are bombarded covertly and overtly with the occult, the whimsical and interdimensional possibilities. We often think about what is, and they ponder what could be. They have no problem seeking things only dead folks know.

The Catholic Church exists in the realm of time and space, persisting in the two spheres of corporeal and incorporeal, spiritual and material.

Our faith is rich in tradition and gifted with great thinkers and doctors of mystical theology, so let’s not neglect the prescription needed for the passionately curious youths of today.

Kirth N. Roach
Verbum Domini Discalced Secular Indianapolis

Why is there a lack of outrage and such indifference to the abortion holocaust?

During a recent prayer vigil with one other pro-life supporter outside an abortion mill in Indianapolis, I was struck by the observation that in its fight for life, one innocent several-week-old baby in the womb was outnumbered by five abortion mill staff members—including the physician/abortionist flown in from out of state—all determined to end that life.

At first glance, my trivial, irrelevant observation was that those five to one odds would seem a bit unfair. The more meaningful observation, of course, would suggest that this shameful scene showcases an unspeakable moral tragedy that somehow must end before God’s wrath descends upon our nation.

Regarding this situation, I also, perhaps unfairly, sense a lack of outrage and indignation on the part of many of our archdiocesan parishes.

Are there compelling reasons why the streets in front of the four abortion mills in Indianapolis aren’t filled with prayerful advocates for the sanctity of innocent human life?

David A. Nealy
Greenwood

Be Our Guest! Dr. Hans Geisler

Brain death is the best criterion for assessing death

In the “Be Our Guest!” column in the July 8 issue of The Criterion, Dr. Paul A. Byrne and Father Damian Fehlner note an article titled “Vital organ transplantation—not true death.”

In their column, they note that an organ donor, in a state of “brain death,” is not dead. In their column, they note that an organ donor, in a state of “brain death,” is not dead. In their column, they note that an organ donor, in a state of “brain death,” is not dead.

In making that point, they take issue with Father Tad Polchick’s "Making Sense of Bioethics" column which appeared in the June 24 issue of The Criterion in which he gives the reasons for the Catholic Church’s acceptance of the “brain death” as the definitive criterion for death having occurred.

Indeed, Byrne and Father Peter Damian, toward the end of their column, note that, “Over time, it has become clear that ‘brain death’ is not true death.”

I believe, however, that they are wrong. If we are to encourage organ donation as a way that the deceased can help their living brethren, we should accept the fact that brain death is the best criterion for assessing death.

My belief rests on the presumption that a careful and thorough assessment of the deceased brain’s function being totally gone has been supplied by competent medical examination. Such a judgment would assume that all the criteria, clearly elucidated in the ethical guidelines of the American Medical Association’s Ethical Guidelines for Doctors (ERD’s) of the U.S. Conference of Catholic Bishops, have been adhered to in a painstaking manner.

The practice of organ donation as a truly beneficent gift was endorsed by Pope Benedict XVI in November 2008 when he said, “The act of love, which is expressed with the gift of one’s own vital organs, is a genuine testament of charity that knows how to look beyond death so that life always wins. . . . What the [recipient] is receiving is a testamente vivente, and it should give rise to a response equally generous. . . . In this way grows [both] the culture of gift and gratitude.”

In supporting the acceptance of brain death as the best criterion that death has truly occurred, Father Polchick writes, “As long as thorough and accurate medical testing is performed, the Church continues to support the determination of death based on neurological criteria.”

In other words, brain death is real death once brain death has been irrevocably proven to have taken place by exhaustive neurological criteria. That the brain is truly dead is therefore the definitive criterion followed by the Church, which permits the donation of any unpaid organs of a recently deceased Catholic, such as hearts.

In addition, this is the basis of the Catholic belief that “the transplantation of organs is morally acceptable” only when “the donor is truly dead” (Compendium: Catechism of the Catholic Church, #476).

(Do Dr. Hans Geisler is a retired gynecologist-oncologist and member of St. Luke the Evangelist Parish in Indianapolis. He is certified in health care ethics by the National Catholic Bioethics Center.)
Iglesia nada es más necesario que la darse cuenta de que para los hombres de la sacerdotes es ser hombres de oración. Una vez que nuestro primer deber como con Él.

y cómo, si ya mantienes tus pensamientos oficio o celebrar la Misa, la mente se le simboliza la seguridad que experimentamos una ocasión acerca el gesto del ordenando.

La base del sacerdocio es ser amigos de Jesús en la oración.

la cruz. "

viva en el amor apostólico y en la castidad del celibato. Estamos llamados a amar mucho. Ofrecer sacrificio amor de sacrificio como símbolo de nuestro amor interior a Cristo y nuestra disposición especial de servir a Dios en nuestra familia humana. ¿Por qué? Sin ir más allá, observemos la persona de Cristo que fue celibato. El cartismo del celibato es el misterio del amor de Dios en acción en nosotros, al igual que lo fue en Cristo: forma parte de esa paradoja divina en la que debemos morir para poder vivir (cf. Light in the Lord [Luz en el Señor]. cardenal Basil Hume, p. 35).

Por último, Dustin, en unos minutos, cuando yacías postrado en el sueño durante la leitanía, toma la determinación de que día tras día volverás a dedicar tu vida por amor. Posterior es una señal de tu dependencia de Jesús. Recuerda que, por su parte, Jesús te dice y continuará diciéndote: ‘ya no te llamo siervo sino amigo’ (Jn 15:15).

El papa Benedicto averso que ese es el significado de la imposición de las manos: ya no es llamó siervos, sino amigo. El fundamento del sacerdocio es ser amigo de Jesús y serío significa estar con él en la oración.

El cardenal Hume señaló: "Amigo. Eso es escuchar de la otra manera, que no es obligado ni obligada."

...‘No te preocupes; todo va a estar bien. ...y te susurrará quedamente a su manera: 'Señor, tu siervo te escucha.'..."

The Criterion Friday, August 12, 2011

ARCHZOBISPISO DANIEL M. BUECHLEIN, O.S.B.

ORDER INSTRUCTION FOR VOCATIONS FOR AUGUST

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

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La intención del Arzobispo Buechlein para vocaciones en agosto

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**August 12**

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Charismatic Mass, 7:30 a.m. Information: 317-442-8279 or sacredgrounddance@gmail.com.

**Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Sixth annual “missions helping Missions Bazaar and Family Picnic.” 10 a.m.-6 p.m. Buffet dinner noon-7 p.m. $10 per person or $25 family of five. Mass, 4 p.m. Information: 317-545-7814, ext. 14 or www.parluxas.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Parish Pro-Life Ministry—Living the Gospel of Life Authentically,” day of renewal and networking, 8:30 a.m.-3:30 p.m. no charge. Information: 317-236-1569, 800-382-9366, ext. 1569, or parturh@archindy.org.

St. Roch Parish, Family Life Center, 3636 S. Meridian St., Indianapolis. Single Seniors, meeting 1 p.m., age 50 and over. Information: 317-225-4296.

Run/Weber Marketplace, 7 S. Eastern Ave., Batesville.

**Oldenburg Academy, OASIS athletic booster club, corn roast, tournaments registration, 4 p.m., tournament, 6 p.m., $10 per person or $20 per family of four. Information: www.ourbretzborough.org.

**August 13**


St. Mary Parish, 2500 S. Mary’s Drive, Lausanne. Parish picnic, fried chicken and country ham dinners, booths, quilt sales, games, 10 a.m.-3 p.m. Information: 317-952-2853.

Queen and Divine Mercy Crown, Indianapolis, will distribute on 925 South, 8 mile east of 421 South and 12 miles south of Versailles. Mass, 9:30 a.m., on Sunday third holy hour and pitch-in, Father Emil Burwinkel, celebrant, daily Mass, 9 a.m. Information: 317-689-3551.

**August 16**

St. Christopher Parish, Indianapolis, 500 W. 16th St., Indianapolis. “Scripture Study,” 7 p.m. Information: 317-241-9169 or jimsmuln@agust.net.

Marian University, 3200 Cold Spring Road, Marian Hall, Room 305, Indianapolis. Catholic Adult Fellowship, “Life of Grace,” Chris Godfrey, presenter, 7 p.m.

Calvary Church, Musonosum Chapel, 435 W. Troy Ave., Indianapolis. Charismatic Mass, 1 a.m. Information: 317-784-4439.

**August 17**

Augustine of Hippo Mariquiry Center, 1400 N. Meridian St., Indianapolis. Catholics United for the Faith, Aiba, Father Chapter meeting, 6:30-8 p.m. Information: 317-236-1569, 800-382-8936, ext. 1569, or parturh@archindy.org.

Our Lady of Peace Cemetery, Musonosum Chapel, 900 N. Haverstick Road, Indianapolis, Mass, 2 p.m. Information: 317-574-8899 or www.catholiccemeteries.com.

St. Mary Parish, 208 S. East St., Greensburg. Inspirational program, Anne Ryder, presenter, 510 person per suggested donation, 6:30 p.m.


St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God’s Precious Infants, pro-life Mass, Father John McCallin, celebrant, 8:30 a.m. followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-8936, ext. 1569.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis, “5K Run and Walk,” 9 a.m. Information: 317-573-1200.

Murphy’s Steakhouse, 4189 N. Keystone Ave., Indianapolis. “The Treasures of Church Teaching,” Deacon Harold Burke-Siers, presenter, Mass, 11:30 a.m. lunch, 12:30 p.m. presentation following lunch until 4 p.m. Information: 317-632-9439.

St. Monica Church, 6131 N. Michigan Road, Indianapolis. “Catholic Adult Fellowship,” Tom Okunevich, presenter, Mass, 9 a.m., priests, 4 p.m. Information: 317-575-4977 or info@oacma.org.

**August 19**

National Shrine of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. “Faith in Action,” 7:30 a.m. breakfast, 8 a.m. Mass, 9 a.m. Benediction at church.


**August 20**

St. Vincent de Paul Society receives grant from Catholic Adult Fellowship, 10 a.m. Grant will make this year throughout the United States.

The National Council of the Society of St. Vincent de Paul awarded a grant of $1,500 on July 19 to provide bicycles for the needy in Indianapolis.

Besides housing and jobs, many of the homeless we serve have no transportation,” said Mureen McLean, who helped write the grant application for the St. Vincent de Paul Conferences at St. Philip Nerli and St. Monica parishes, both in Indianapolis.

“A bike enables many of them to find and keep jobs, as well as keep their medical appointments,” McLean said. “Those benefits, in turn, lead to more permanent housing and a healthier lifestyle.”

The Society of St. Vincent de Paul in Indianapolis has distributed 100 bicycles to the needy this year. More than 150 of their homeless clients are on a bicycle waiting list.

The disbursement to Indianapolis is part of $80,000 in Friends of the Poor grants that the St. Vincent de Paul Society will make this year throughout the United States.

(For more information on the Society of St. Vincent de Paul in Indianapolis, log on to www redevelopmentindy.org.)

Larry and Margaret (May) Schenk, members of St. Michael Parish in Carmel, celebrated their 50th anniversary on July 2.

They were married on July 4, 1961, at St. Michael Church in Connellsville.

They have two children, Julia Kunkler and Brandy, 17. They also have six grandchildren.

**25th jubilee**

Father Stephen Akange, archon, associate pastor of St. Louis Parish in Batesville, processes into his parish’s church at the start of a July 24 Mass to celebrate the 25th anniversary of his priestly ordination. Processing into the church with Father Akange was traditional Deacon Jerry Byrt, a member of St. Louis Parish.

Seven priests consecrated the festive Mass that was attended by more than 400 members of the southeastern Indiana.

Father Akange was ordained for the Diocese of Makurdi, Nigeria. He has ministered in the Archdiocese of Indianapolis since 2005.

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St. Simon the Apostle Parish to celebrate 50 years on Aug. 21

By Sean Gallagher

Jeanie Fentz is looking forward to the festive Mass on Aug. 21 that will celebrate the 50th anniversary of the founding of her parish, St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis.

The Mass will begin at 11 a.m. with a reception to follow. Fentz was a young mother in her early 20s when she joined the parish in 1962.

At the time, many of her fellow members in the fledging parish were also young parents who had moved to Indianapolis’ far east side to work in the bustling industrial corridor along Shadeland Avenue.

Many of the people who will join her at the anniversary Mass will also be young mothers and fathers, but of her children’s generation.

“They’re like me all over again,” Fentz said. “They go places and do things with people from St. Simon. … It brings back memories because it appears to be like [what it was] when my kids were little. You go to church and get your support from those people.

While many things have stayed the same over St. Simon Parish’s first 50 years, other things have changed.

Most prominent among them is the parish’s location.

It was originally located at 8400 Roy Road, on Indianapolis’ far east side, about a mile east of Shadeland Avenue.

But by the mid-1980s, many of the factories along Shadeland that had employed thousands of people when St. Simon was established in 1961 were being closed.

At the same time, many people were moving into new neighborhoods on the far northeast side of Indianapolis.

Because of these demographic changes, St. Simon Parish was moved to its current location, about 10 miles north of its original site, in 1997. Its church was dedicated in 2001.

Fentz recalled the time when the decision was made to change St. Simon’s location and the preparations for the move followed, noting that some parishioners chose to join other nearby parishes.

“It was harder on some than on me,” Fentz said. “When we were first told, I was really excited about it. … Some of the older people had a really hard time.”

“But it’s all come full circle. And I think we’re all happy.”

One of those members who is happy at St. Simon Parish is Nicole Stephenson, 35. A mother of three children under age 9, Stephenson is president of the parish’s women’s club, which organizes parish social events and outreach service projects.

She and her family joined St. Simon Parish in 2007.

“When we would go into Mass, it had a welcoming environment,” Stephenson said. “Everyone was friendly. That was initially what got us in the door of St. Simon.

“What’s kept us there is that, once you get to know everybody, you get a great sense of community and family. Everybody knows everybody there, and you look out for each other.”

Fentz appreciates how her son and his family are now active in the parish like she was 50 years ago. Stephenson hopes her children will make their spiritual home when they have their own families.

“I hope that, by doing everything that I am doing, I’m creating an environment for my kids that will nurture their morals,” she said. “[If hope] that they’ll grow up to be good people and, in turn, stay in this community and maybe do the same things that I’m doing for their kids someday”

Father John McCaslin grew up as a member of St. Simon Parish in the 1960s and 1970s. The parish and its booming school at that time—the three sections of his first-grade class combined had more than 100 students—did a lot to nurture his life of faith.

“Our whole family life was focused around the parish,” he said. “We were very active in the parish, in CYO sports, in all the events and activities of the school. I’m still friends with a good number of my classmates that I grew up with.”

Although Father McCaslin is busy as the pastor of St. Anthony Parish and the administrator of Holy Trinity Parish, both in Indianapolis, he keeps up with his St. Simon classmates on a Facebook page.

“It was a great parish to grow up in. It really was,” he said. “I had a great experience there. It was a great parish. There was a lot of investment and ownership in it. I couldn’t have asked for a better experience growing up. I still have a number of my classmates that I’m friends with. It’s a great parish.”

Former members of St. Simon Parish are invited to participate in the Aug. 21 Mass, and at a Sept. 24 parish picnic on the parish’s grounds that will also celebrate its 50th anniversary.

“For over 50 years, our community has celebrated the joys of baptisms, weddings and graduations,” said Father William Marks, St. Simon’s pastor since 2008. “We have also supported each other in times of sorrow and pain, funerals and illness. “A sign of a faith-filled community is one that survives over time, but one that continues to give its very heart and spirit to all who pass through the doors of the church. St. Simon … has much to celebrate because over the years it has been a community giving of itself to others.”

(For more information about St. Simon the Apostle Parish, log on to www.saintsimon.org)
**DIOCESE OF EVANSVILLE**

When Mary-Jo Jackson heard “All Are Welcome,” this year’s theme for the schools in the Diocese of Evansville, she had one thing to say—“Sounds good.”

She and her husband, Michael, are members of Christ the King Parish, and the biological parents of seven grown children and the adoptive parents of 27 children. They recently arrived in Evansville from New York, and are in the process of getting their children enrolled in school. Five of the children, Ross, Mercy, Maria, Fiona and Elijah, are attending Christ the King School.

Six of their children will attend Reitz Memorial High School, while others will be enrolled in schools in the Evansville-Vanderburgh School Corporation. The parents say that their “original seven” taught them about soccer, Scouts and music lessons. Those parenting experiences prepared the couple for the “new clan,” which includes children from Russia, Kazakhstan, Serbia, China, Romania, Vietnam, Bulgaria, Korea and the United States.

An additional $475,000 for equipment was the result of the poor.”

“Father Richard Doerr, pastor, says this helps people feel economically blessed, and they know it’s their responsibility to serve others in need,” he said.

“The brick, one-story Matthew 25 Center, standing northwest of the school, was funded by parishioners. An additional $475,000 for equipment was the result of grants."

(For more news from the Diocese of Lafayette, log on to the website of The Catholic Moment at www.thecatholicmoment.org)

**DIOCESE OF LAFAYETTE**

New Matthew 25 Center in Carmel is a house of blessing and a place of love

**CARMEL—**The new Matthew 25 Center at Our Lady of Mount Carmel Parish is a lifeline for thousands of local people in need. Each day, it lives out the Bible verses after which it was named.

“For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me,” Jesus said. “Whatever you did for one of these least brothers of mine, you did for me” (Mt 25:35-36, 40).

The $2 million, 13,091-square-foot structure, dedicated by Bishop Timothy L. Doherty on July 16, is the new home to the Mercy Mount Carmel P.L.P. Center, which hosts Hamilton County’s largest food pantry and 20 other outreach ministries for those in need, and the Trinity Free Clinic, which offers free acute medical care and dental services to the uninsured.

The pantry and clinic served more than 18,000 local people in 2010. That makes the Matthew 25 Center the largest facility serving the poor in the county.

“I think it’s fantastic that the community has come together to build this. There is such a need,” said Jeff Beintoviglio, a member of Our Lady of Mount Carmel Parish.

With approximately 2,800 households, Our Lady of Mount Carmel is the largest parish in the Lafayette Diocese. It has a school, 240 ministries and many needs, but the Matthew 25 Center construction project was “at the top of the list,” said Father Richard Doerr, pastor.

The brick, one-story Matthew 25 Center, standing northwest of the school, was funded by parishioners. An additional $475,000 for equipment was the result of grants.

(For more news from the Diocese of Lafayette, log on to the website of The Catholic Moment at www.thecatholicmoment.org)

**What was in the news on Aug. 11, 1961? Public welfare legislation and should mom stay home?**

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 are some of the items found in the Aug. 11, 1961, issue of The Criterion:

- **Decries giving socialism tag to public welfare legislation**
  
  "GALVESTON, Tex.—Archbishop Robert E. Lucey of San Antonio said here that opposition to public welfare legislation on the grounds that it is ‘socialism’ is a ‘shopworn argument.’ I find no cause in logic or in history for giving socialists all the credit for constructive legislation in the field of human welfare,’ he told the state AFL-CIO convention. ‘Civil government should seek the common good, and if it has police power to defend the rights of the strong, it also has a duty to assist the weak and the needy. This is not socialism. It is love of neighbor. It is patriotism and good common sense,’ the archbishop added.”

- **Belgian cardinal dies; foe of Nazis**
  
  “Belgian cardinal dies; foe of Nazis and Reds. The new office will assist S. America. What they hope for: Laymen ‘view’ Council. The Belgian Catholic dies; foe of Nazis and Reds.”

- **Shaw Memorial teacher designs novel menstruation**
  

- **Politics in Germany: Catholics, Protestants cooperate in one party**
  
  “Politics in Germany: Catholics, Protestants cooperate in one party.”

- **Dedication by Bishop Timothy L. Doherty on July 16. Standing behind him is Bishop Timothy L. Doherty.**

**DIOCESE OF FORT WAYNE-SOUTH BEND**

Bishop Rhodes encourages complete enthusiasm in ‘new evangelization’

WARSAW—Hispanic Catholics from 14 parishes were called to participate in a “new evangelization” at Our Lady of Guadalupe Parish and Diocesan Shrine in Warsaw on July 23. More than 150 priests and laity from these parishes were present at the diocesan convocation, and contributed toward a diocesan pastoral plan for Hispanic ministry.

“The Catholic Hispanics are not immune to the temptations of the culture of death or materialism and secularism of this culture,” Bishop Kevin C. Rhoades told the group in Spanish in his homily during Mass.

“In this situation, I believe the Lord calls us,” he said.

“He calls you to participate, have a strong faith to dedicate and have a complete enthusiasm in the work of the new evangelization. This begins within the Hispanic community, within itself and after you extend love to those Hispanics that you know are not coming to church and invite them to come home.”

(For more news from the Diocese of Fort Wayne-South Bend, log on to the website of Today’s Catholic at www.todayscatholicnews.org)
three grown children, their two grandchildren—with another on the way—and countless other children and youths through the years.

In all, it’s a love story—a mature one that shows the impact that two people can have individually and, even when their lives have been touched by challenges, heartbreak and pain.

From heartbreak to human touch

The heartbreak that Kathy has known has made her the caring teacher that she is. She was just 9 years old when both her parents died. In the aftermath, she and her two siblings were sent to different places to live. Kathy spent 18 months in a foster home, a time during which she became so sick she had to be hospitalized for six weeks. That’s when an aunt and uncle made room for her in their home.

“I can tell you the only thing that kept me sane was praying to the Blessed Virgin, and saying the rosary every night,” she recalls.

When she attended Christ the King School in Indianapolis, a religious sister who was also a teacher looked out for her and helped her feel good about herself for the first time in a long time. Equally important was the later influence of a professor at Ball State University in Muncie, Ind.

“She knew her students, like her students and was willing to help go the extra mile,” Kathy says. “She took an interest in me. I’ll never forget her kindness.”

Or her example.

“I know how difficult life can be for young people, and no one necessarily knows about their lives,” Kathy says. “I wanted to be the classroom of refuge.”

She didn’t always know it. As Ed notes, it was “a conscious effort to meet at the back door.”

“Kathy has reached out in a special way to so many different students over the years,” says Chuck Weissbach, the principal of Roncalli. “For some, she is a second mother. Others, she is a listening ear. Others, she is the most trusted human being that is not present in their homes. Others, she is a counselor or the person who really believes in them.”

“I love the kids, and I know I can make a difference to them,” Kathy says.

“Any show of compassion and kindness can go a long way,” Kathy says. “She takes an interest in me. I’ll never forget her kindness.”

Connecting Catholic values and sports

“Kathy is equally complimentary about Ed’s role in leading the Catholic Youth Organization, which provides programs in sports, music, chess, science fairs and summer camps for children and youths throughout the archdiocese.

“One of his biggest gifts is his concern for the children in the program,” Kathy says. “He wants the coaches to know that each child is looking up to them as a role model, and that each team is designed for their improvement and self-esteem. All of the things he does can be traced back to what is best for the kids.”

Ed acknowledges that his perspective about sports has changed since his days as an athlete at the former Bishop Chatard High School, and his time as a teacher and a coach of football, basketball, baseball and golf at Roncalli during the 1970s. Back then, winning was always a major focus for him. As the head football coach of the Rebels for three years—from 1977-79—Tinder also reflected the intensity and competitiveness that has long marked the school’s football program.

Yet his approach toward sports has evolved in a different direction since he joined the CYO staff in 1980, and became the executive director of the organization in 1989.

He still loves sports and appreciates the value that competition provides in terms of making individuals and teams prepare, focus and give everything they have during a game. But he also sees the greater need to put the emphasis on developing a child as a person rather than just a player—especially in the context of the Catholic faith.

“Connecting all of our programs to Catholic values and Gospel messages is the most important thing we do,” says Ed, who leads a year-round staff of 22 people.

“Two of the staff members—Bernie Price and Jerry Ross—help Ed form a remarkable team of dedication and longevity to the CYO. With Ed’s 31 years, Bernie’s 37 years and Jerry’s 28 years at CYO, they combine for 96 years of service in this youth ministry.

Ed also includes among his extended staff the nearly 4,000 men and women who serve as volunteer coaches for CYO teams each year.

The impact of that combined effort on young people is life-changing, according to Weissenbach.

“And many others in our Catholic community could make a strong argument that outside of the Church and its sacramental presence in our lives that no other agency in the Archdiocese is more critical to the Church than the CYO,” says Roncalli’s principal. “Ed has done a phenomenal job of guiding the CYO through the years.”

Ed gives the praise to others.

“The people get to be around are among the most special people in our community and the Catholic Church,” Ed says. “They’re great people who are dedicated to the faith. I get to work with them in a culture that the CYO is about—developing young people physically, mentally, socially and spiritually.”

That same bond has connected Ed and Kathy Tinder ever since he tried to open a way into her heart by opening the back door at Roncalli for her years ago.

Then there is the bond of their marriage.

“We both believed in the commitment of marriage when we got married,” Kathy says. “We talked about it. It helps that we have shared the same goals and values. We just fit together.”

The fit continues.

“There’s no question that a marriage is tremendously challenging, but we’ve had the good fortune of having our faiths cross,” Ed says. “Roncalli should like Cathedral because it forces them to prepare better, to play hard, to focus, to execute. And the same should be true for Cathedral about Roncalli. So when the game is over, there should be a mutual respect and appreciation for what is accomplished.”

While the CYO strives to emphasize the better qualities of youth sports, some of Tinder’s favorite moments stem from a CYO coach letting his emotions get the best of him or her during a game.

“I take it when coaches get in trouble,” Tinder says with a smile.

“To me, there is no more meaningful moment than when a coach stands in front of his or her team and says, ‘I made a mistake. I let the emotions carry me away.’ I think that says more to a team than if that opportunity had never happened. You take that mistake and turn it into a very teachable moment. I tell coaches that that moment will stay with their kids the rest of their lives.”

CYO tries to hold the line in ‘the tug of war’ of youth sports

When kickball season begins on Aug. 18, it will signal the start of another year of sports in the archdiocese’s Catholic Youth Organization.

It will also mark the continuation of what Ed Tinder calls “the tug of war” concerning youth sports.

“You have a tremendous number of human beings who come together in a competitive environment,” says Tinder, the longtime executive director of the CYO.

“As a staff, we’re constantly interacting with the public—many times on an emotional level. People are emotional because their kids are involved.

“Our jobs are like a big tug of war. On one side of the line, there is society’s view of sports, with its emphasis on winning, athletic development and sports specialization. We’re on the Church side of the rope, trying to pull the youth side of sports into the educational side—helping develop young people physically, mentally, socially and spiritually. We know we’re not going to get everybody on our side of the line, but you should never let go.”

Tinder shares a similar philosophy when he talks about the emotions and attitudes that can develop when Catholic schools face other Catholic schools in athletic contests.

“In CYO, I grew up with St. Jude doesn’t like St. Barnabas, and St. Luke doesn’t like St. Pius, and Roncalli doesn’t like Cathedral,” he says. “But Roncalli should like Cathedral because it forces them to prepare better, to play hard, to focus, to execute. And the same should be true for Cathedral about Roncalli. So when the game is over, there should be a mutual respect and appreciation for what is accomplished.”

As the executive director of the archdiocese’s Catholic Youth Organization, Ed Tinder talks to the runners who competed in the CYO Cross Country Meet in Indianapolis in October of 2010.

Involvement in CYO sports continues to be on the rise

The involvement of children and young people in the archdiocese’s Catholic Youth Organization activities has increased tremendously from 1988 to 2011. The number of boys’ and girls’ basketball teams has jumped from 276 to 655 during that time, according to CYO statistics.

The number of football teams has increased from 46 to 150 teams from 1988 to 2011, while the number of kickball teams has risen from 87 to 151 teams.

The CYO’s involvement in athletics has also increased. The number of teams has soared from 70 to 300. The number of participants in the CYO’s annual music contest has also increased from 400 to 800 participants.

In all, there are about 1,500 teams that play CYO sports in the archdiocese.?
Immigration law makes Christian charity illegal, say Church leaders

MOBILE, Ala. (CNS)—Alabama’s new immigration law will affect “every part” of undocumented immigrants’ lives and make “the exercise of our Christian religion” illegal, Mobile’s archbishop said in an Aug. 1 letter to Catholics.

“Both supporters and opponents of the law agree that it is the broadest and strictest immigration law in the country,” he said.

Mobile Archbishop Thomas J. Rodi, Bishop Robert J. Baker of the Diocese of Birmingham, Bishop Henry N. Parsley Jr. of the Episcopal Diocese of Alabama and Methodist Bishop William H. Willimon have joined together in a lawsuit challenging the law, which is supposed to take effect on Sept. 1.

The religious leaders filed the suit in Birmingham on Aug. 1. The U.S. Justice Department filed suit the same day to stop the law, and a week before the Southern Poverty Law Center, the American Civil Liberties Union and other groups also filed a legal challenge.

Provisions of the law, among other things, force police to detain anyone they suspect is undocumented and mandates criminal penalties for people who transport undocumented migrants.

Rep. Mike Hubbard, speaker of the state House of Representatives, said in a statement that the law will be enacted despite the legal action taken against it. If changes are needed in the law, they will be made, he said, “but Alabama is not going to be a sanctuary state for illegal immigrants.”

The Pew Hispanic Center estimates that about 120,000 undocumented immigrants live in Alabama. News outlets have reported that many Hispanic immigrants seem to be leaving the state in advance of enforcement of the law. There are similar fears next door in Georgia, which also has enacted a similarly tough law.

“The law prohibits almost every activity of our St. Vincent de Paul chapters or Catholic social services,” he said. “If it involves an undocumented immigrant, it is illegal to give the disabled person a ride to the doctor; give food or clothing or financial assistance in an emergency; allow them to shop at our thrift stores or to learn English; it is illegal to counsel a mother who has a problem pregnancy, or to help her with baby food or diapers, thus making it far more likely that she will choose abortion.”

Archbishop Rodi said the law “makes it illegal for a Catholic priest to baptize, hear the confession of, celebrate the anointing of the sick with, or preach the word of God to an undocumented immigrant. Nor can we encourage them to attend Mass or give them a ride to Mass.”

Churches cannot let undocumented immigrants “attend adult Scripture study groups, or attend CCD or Sunday school classes,” the archbishop continued. “It is illegal for the clergy to counsel them in times of difficulty or in preparation for marriage. It is illegal to take them to Alcoholic Anonymous meetings or other recovery groups at our churches.

“The law prohibits almost every activity of our Catholic churches. The law is in order to exercise our faith in our daily lives. Constitutional right to worship freely but as citizens of Alabama, have a responsibility, first and foremost, of the federal government.”

He said some argue the federal government has not done enough to control illegal immigration, and that frustration with the lack of action by Congress on immigration reform has given rise to state laws, such as the one passed in Alabama.

“However, the Church is not in charge of our borders,” Archbishop Rodi said. “We do not determine who enters our country. But once immigrants are in our midst, the Church has a moral obligation, intrinsic to the living out of our faith, to be Christ-like to everyone.

“People of faith, “as Americans and as citizens of Alabama,” have a constitutional right to worship freely but also have a right to the “free exercise” of religion.

“Free exercise” means that, when we leave church on Sunday, we have the right to exercise our faith in our daily lives. This new law prevents us as believers from exercising our life of faith as commanded by the Lord Jesus,” he added.

In Michigan, the Catholic bishops there called on the federal government “to enact and enforce laws that treat migrant peoples with the same dignity as its native-born citizens.”

Like Archbishop Rodi, they noted that the lack of “a cohesive and effective federal policy on immigration that addresses the common good for all peoples in the country” has led individual states to address the issue.

In a statement released by the Michigan Catholic Conference, the bishops said that if the state Legislature takes it up, any immigration measure it considers “must strive to: uphold the human dignity of all persons and work against any injustice which would compromise the dignity of immigrants; promote and give priority to the reunification of families; [and] recognize the rich contribution to the community by those immigrants and migrants who work and live here.”

Celibacy is whole-hearted response to God’s love, Cardinal Ouellet says

VATICAN CITY (CNS)—While priestly celibacy is increasingly misunderstood and even under attack, the discipline continues to be a call to a whole-hearted response to God’s love, said Canadian Cardinal Marc Ouellet, prefect of the Congregation for Bishops.

“The celibacy of priests, as well as of bishops, has been put into question today with growing virulence because of sexual abuse, including of minors, committed by clerics,” the cardinal told the bishops of Brazil. Publicity of the abuse cases has led to “generalized suspicion of the clergy.”

“The living and important tradition of celibacy in the Church has been belittled and even put into question,” he added. Cardinal Ouellet was in Brazil to lead a retreat for the country’s bishops.

The Vatican newspaper, L’Osservatore Romano, published the cardinal’s talks.

FREE 10 Year Warranty on the Purchase of a new 90% Gas Furnace, Heat Pump or Air Conditioner.
Chinese priest held since April released, urged to join ‘open’ Church

BEIJING (CNS)—A young priest in northern Hebei province was released to his hometown after more than three months in detention, Church sources said.

Father Joseph Chen Hailong of Xuanhua, who has served in the Yanqin parish on the outskirts of Beijing since his ordination in 2009, had been detained since he was seized by plainclothes police on April 9, reported the Asian Church news agency UCA News.

In addition to questions about the whereabouts of Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua. They have not been seen or heard from since their arrest. Authorities finally released Father Chen on July 23.

Meanwhile, the whereabouts of three other priests from Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on Xuanhua. They have not been seen or heard from since their arrest. Authorities finally released Father Chen on July 23.

Seven Oldenburg Franciscans note special jubilees

- Sister Laurita Kroger, O.S.F.
- Sr. Ruth Ann Writz, O.S.F.
- Sr. Lavonne Long, O.S.F.
- Sr. Teresa Carol Van Comporenelle, O.S.F.
- Sr. Michael Ann Aubin, O.S.F.
- Sr. Vanita Marie Worland, O.S.F.
- Sr. Lavonne Long, O.S.F.

Sister Laurita Kroger is celebrating 75 years. She resides at St. Clare Hall.

Sister Michael Ann Aubin ministered in the archdiocese at Father Thomas Scecina Memorial High School in Indianapolis. She also served at parishes in Evansville, Ind., and in Missouri and Ohio.

A native of Shelbyville, Sister Noel Marie Worland ministered in the archdiocese at St. Mary Parish in Rushville, center at the motherhouse. She resides at St. Clare Hall.

Sister Lavonne Long ministered at Scecina Memorial High School in Indianapolis. She served at parishes in Vincennes, Ind., and Ohio and New Mexico. In 1985, Sister Noel Marie entered semi-retirement at the Oldenburg motherhouse and served as curator of the Heritage Room until she retired in 1996.

In 1973, Sister Lavonne returned to Scecina Memorial High School as guidance director. In 1995, she began service there as administrative assistant. Sister Lavonne ministered at Scecina for 45 years. She is retired and resides at the motherhouse.

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Sister Carol Van Comporenelle ministered in the archdiocese at Father Thomas Scecina Memorial High School, the former St. Mary Academy and Marian University, all in Indianapolis, as well as Oldenburg Academy of the Immaculate Conception in Oldenburg.

In 1966, Sister Laurita was named treasurer of Marian College, a position that she held for 17 years while simultaneously serving as an elected councilor for the Oldenburg Franciscan community from 1968 to 1974. She also ministered in Ohio.

In 1988, Sister Laurita served as coordinator of employee services at the Oldenburg motherhouse. She retired in 1994 and resided at St. Clare Hall.

Sister Michael Ann Aubin ministered in the archdiocese at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. St. Andrew Parish in Richmond, St. Mary Parish in Greensburg, St. John the Baptist Parish in Dover, St. Leon Parish in St. Leon, St. Mary Parish in Lanesville and St. Lawrence Parish in Lawrenceburg.

Sister Lavonne ministered at the former St. Vincent Orphanage in Vincennes, Ind., and at parishes in Ohio and Missouri. In 1993, Sister Michael Ann retired to the Oldenburg motherhouse. She resides at St. Clare Hall.

A native of Rushville, Sister Lavonne Long, formerly Sister Francis David, ministered at Holy Name Parish in Beech Grove, Father Thomas Scecina Memorial High School in Indianapolis, and as a teacher and principal at the former St. Mary Academy in Indianapolis.

In 1973, Sister Lavonne returned to Scecina Memorial High School as guidance director. In 1995, she began service there as administrative assistant. Sister Lavonne ministered at Scecina for 45 years. She is retired and resides at the motherhouse.

Sister Carol Van Comporenelle ministered in the archdiocese at St. Therese of the Infant Jesus (Little Flower), St. Lawrence and Holy Trinity parishes, all in Indianapolis, as well as St. Anthony Parish in Morris and St. Gabriel Parish in Connersville.

In 1987, Sister Teresa Carol ministered as assistant sacristan and secretary at the motherhouse. She is retired and resides in St. Clare Hall.

A native of Princeton, Ind., Sister Ruth Ann Writz ministered as a music teacher and organist at Our Lady of Lourdes, St. Therese of the Infant Jesus (Little Flower) and Holy Trinity parishes in Indianapolis as well as at the former St. Mary Academy in Indianapolis.

She also served at parishes in Ohio. Sister Ruth Ann also ministered at Marian University in Indianapolis from 1959 until 2011 as an organist and associate professor of music emeritus. She resides at Marian University.

(Additional Oldenburg Franciscan jubilarians’ biographies will be published in a future issue.)
Wisdom of the saints: St. Stephen of Hungary

This week and next, I am going to write about the wisdom of two of the saints in my book Macmillan's Twenty Something.

St. Stephen of Hungary

He was a bishop of Calvary, St. Stephen of Hungary. He was born into a pagan family, but was baptized along with his father, George, and his Magyar kin. When he was about 10 years old, he was formally instructed in the Christian faith by Bishop Hermaianus. He succeeded his father in the year 997, and was crowned the first king of Hungary by Pope John X on Christmas day in 1000. He devoted much of his reign to the Christianization of Hungary, establishing a system of tithes to support churches and buildings that would help the poor. He decreed that one of every 10 towns had to build a church and support a priest. He abolished pagan religious festivals and ordered that every 10 years, all Magyars, when he was about 10 years old, he was formally instructed in the Christian faith by Bishop Hermaianus.

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The Sunday Readings

Sunday, August 14, 2011

Isaiah: 56:1, 6-7
Romans 11:13-15, 29-32
Matthew 15:21-28

The third section of the Book of Isaiah provides this weekend’s liturgy with its first reading. Understanding this part of Isaiah requires some knowledge of the cultural context of the time. This was the context. Life for the Jews had changed very much from what it was when David or Solomon was king. Neighboring states had swept into, and across, the two Hebrew kingdoms that had come to compose the political structures of the Holy Land. The two kingdoms forever were defeated and extinguished.

Undoubtedly, Jews of Jesus had been killed or had died in the process. Others had been taken to Babylon, the capital of the great Babylonian empire. At last, Babylon itself was subdued. The descendants of the first Jews taken to Babylon returned home, but they easily were disillusioned.

Living was much more pluralistic than it had been centuries earlier. The Jews at the time this section of Isaiah was written lived amid religious and ethnic diversity. So “foreigners” were in many places, and they were “foreign” in several important respects.

Apparantly from this reading, some of these “foreigners” embraced the ancient Hebrew religion. They were accepted, but these “foreigners” were “foreign” in several important respects.

In the Gospel setting, the Canaanite woman was not a Jew, and also was out of bounds by virtue of her feminine gender. In the culture of the time, a woman’s approach to a male stranger was revolutionary. So she was doubly excluded.

Yet, she went to Jesus. She admitted her daughter’s true needs. Jesus reaffirmed God’s pledge to the people of Israel, but to bring salvation to God’s people. The woman persists. She believes in Jesus. Her daughter wants, and needs, God’s mercy. Jesus responds to this need.

The reading makes two points. First, this woman, of pagan background and therefore in Jewish eyes woefully inadequate, expresses faith. Secondly, Jesus acknowledges and accepts her faith, her inadequacies set aside.

Reflection

In the Gospel setting, the Canaanite woman was not a Jew, and also was out of bounds by virtue of her feminine gender. In the culture of the time, a woman’s approach to a male stranger was revolutionary. So she was doubly excluded.

Yet, she went to Jesus. She admitted her daughter’s true needs. Jesus reaffirmed God’s pledge to the people of Israel, but also realized that the woman’s daughter needed God’s mercy. Three times she pleaded for help. Jesus praises her for her faith, and casts a demon out of her daughter.

God’s law is everlasting, as was the divine promise to the Chosen People. But God’s love has no bounds.

For those who are Canaanites not by ethnicity, but by their sins, hope lives, realistic hope. If they are faithful, never halting in faith, they will be rewarded. 

Go Ask Your Father!

Monsignor Owen E. Campion

Feeling Church treasures is not necessary to help those in need

Q Recently someone asked me why the Vatican doesn’t just use some of the treasures in the museums and St. Peter’s Basilica, and help the poor and the victims of sexual abuse. How should I respond?

A Indeed, how should you respond? With patience and charity. All the money in the world will not help victims of sexual abuse. Only God’s grace and mercy will help them heal their wounds and get on with their lives.

Additionally, it is important to recall that, when those art treasures were donated to the Church, the intention of the donors was that they would be available for all to enjoy—rich and poor, educated and illiterate.

Finally, the beauty and magnificence of St. Peter’s Basilica is for the glory and worship of God. We have a duty to give God our best. Recall that it was only Judas who complained that Mary unloaded an anointing Jesus’ body with expensive ointment. He complained that it should have been sold and given to the poor.

Judas knew the cost of everything and the value of nothing. You might want to remind your friend that Judas was the only one who complained when his friends lavished Jesus with expensive gifts.

Daily Readings

Monday, Aug. 15
Assumption of the Blessed Virgin Mary
Revelation 11:19a; 12:1-6a, 10b
Psalm 45:10bc, 11-12ab, 16
Luke 1:39-56

Tuesday, Aug. 16
Assumption of the Blessed Virgin Mary
Revelation 11:19a; 12:1-6a, 10b
Psalm 45:10bc, 11-12ab, 16
Luke 1:39-56

Wednesday, Aug. 17
Judges 9:6-15
Psalm 21:2-7
Matthew 20:1-16

Thursday, Aug. 18
Judges 11:29-39a
Psalm 40:5, 7-10
Matthew 22:1-14

Friday, Aug. 19
John Eudes, priest
Ruth 1:1-3, 16-17, 22
Psalm 146:5-10
Matthew 22:34-40

Saturday, Aug. 20
Bernard, abbot and doctor of the Church
Ruth 2:13-8, 11; 4:13-17
Psalm 128:1-5
Matthew 23:1-12

Sunday, Aug. 21
Twenty-First Sunday in Ordinary Time
Isaiah 22:19-23
Psalm 138:1-3, 6, 8
Romans 11:13-15
Matthew 16:13-20

Q This is about a subject that has been on my mind for just a few years, but recently a photo of Pope Benedict XVI struck me enough to prompt me to write. I happened to see a news program which pictured Pope Benedict riding in his open-top car through a crowd of people. He was dressed in what appeared to be a white flowing garment, and he had a large rose-pink hat on his head. I am sure the hat was designed to protect him from the sun. In a previous article that I read, it mentioned that Pope Benedict wore rose-colored Ferragamos shoes on formal occasions.

In reflecting on the fact that the pope is a representative of Christ on Earth—at least the head of Christ’s Church that he founded—I am somewhat disturbed by the rather glamorous looking clothing that the Holy Father wears in public. Christ was poor and so humble. The Gospel reflected on his sending out the 72 with no sandals on their feet (see Lk 10:3). Poor missionary nuns, and brothers are all over the world working among the poor. Frankly, it just bothers me that the pope dresses so grandly.

I looked on the Ferragamos website, and found that you’re right, those are very expensive shoes! They’re nice looking, too. But Pope Benedict’s shoes are actually made by an Italian cobbler named Adolfo Stefanelli.

I am happy that the pope is wearing nice clothes and has a good jacket, just as I am pleased when satisfaction that the pope dresses so grandly.

I don’t know how many garments he has in his wardrobe, but one thing I know for sure—it’s a very limited collection. When he gets up in the morning, he doesn’t have much choice about what he’s going to wear—a white shirt, a white cassock, some white socks, and shoes—can you imagine having to do that?—and maybe a hat. The hat you mentioned, by the way, is called a zucchetto in Italian. I don’t know if he owns one, but I am sure he would live in his country cottage in Germany.

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REST IN PEACE

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


HUFF, Terrica Moorman and Todd Hohman. Grandmother of six.†


HUMPHREYS, Rosalie, 92, Mary, Queen of Peace, Danville. July 50. Mother of Carmine and Ron Humphries. Grandmother of five.


SHECAN, John, 79, St. Mary, Greencastle, Aug. 3. Brother of Louise Irvin.

Growing influx of refugees poses challenge for Kenyan camp

DADAAB, Kenya (CNS)—It took 32 days for Fatima Mohammed to make it from her drought-racked farm in Somalia to the relative safety of a sprawling refugee settlement in northeastern Kenya. There were times when her children were so thirsty that they could not walk and the men in her family would ferry them ahead, returning to carry two more children in their arms.

Fatima Mohammed told Catholic News Service that her family had lived through drought before, but that support from aid agencies helped them survive until the rains returned.

“This time, al-Shabab won’t let them in,” she said, referring to the Islamist group that controls portions of Somalia. “So when our animals started dying, our only choice was to stay and die ourselves, or else start walking for Kenya.”

They trekked across the dense brush of southern African bush, all 11 members of the family, often walking with other families in large groups to dissuade attacks from wild animals and bands. They arrived in Dadaab at the end of July.

As the world has watched, in recent weeks the three camps that make up the Dadaab refugee complex have swollen to barely manageable proportions. Originally intended to accommodate 90,000 refugees when it opened two decades ago, the complex today is home to an estimated 390,000 refugees, plus at least 60,000 people who have fled Somalia but have not yet officially registered with camp managers. United Nations officials say 1,300 newcomers arrive every day.

The rapid growth—and the dramatic media attention—has brought an influx of new agencies looking for ways to augment the work of the almost two dozen nongovernmental organizations already here. Among the newcomers is Catholic Relief Services (CRS), which sent an assessment team to Dadaab in July.

CRS sponsors programs in other parts of Kenya but it doesn’t work in Dadaab. The agency’s executive vice president for overseas operations, Sean Callahan, said that while CRS is looking at ways to support the work of others, it’s unlikely to directly involved.

“We want to come here and assist, but we also recognize this is one of those intractable situations,” Callahan said. “If you get into the camps, you may never get out. Our priority is helping people become self-sustainable, and this doesn’t look like one of those situations. So we’re listening and trying to figure out how best we can contribute.”

The need for assistance is clear, however.

“Most people here seem to have no strategy to go back, so the Kenyan government is in a tight bind. The international community has to step up and help,” Callahan said.

According to the camp manager, Anne Wangari, Dadaab’s long-term residents have filled the gaps that emerged with the new influx, despite cultural differences. Many refugees who have been coming here since immemorial, but the new refugees are different than the old refugees, who have been living under Kenyan law for 20 years. They know the unwritten language and a bit of patience. But queuing and courtesy are foreign to the new arrivals, who have no strategy to go back, so the Kenyan government is in a tight bind. The international community has to step up and help,” Callahan said.

Callahan said he would prefer to respond at the source of the refugee flow, within Somalia, but security concerns make that impossible.

“We’ve been in and out of Somalia over the years. We consult with Bishop [Giorgio] Berlini [apostolic administrator of Mogadishu] on how we should act and what we should do, and through him we are funding some projects addressing hunger there. He has advised us to be very cautious about going into Somalia and currently, given the U.S. position on it, we can’t,” he said.

The U.S. government designates the Islamist group al-Shabab, which controls a large portion of Somalia, as a terrorist group, and thus prohibits U.S. organizations from working in areas it controls.

After speaking with refugees here, Callahan said he was impressed “at the lengths to which people have gone to seek hope and opportunity for their children. They have risked so much to come here, to a situation that, frankly, isn’t so wonderful. That does that say about where they came from, about the failure of the international community to provide for the safety of the citizens of the world in certain countries?”

Callahan admitted that the idea of intervening in Somalia is “huge and complicated,” but must be addressed.

“If people are ready to risk their lives and cross the border, at times with a dead baby on their back, we’re doing something wrong as an international community. We have to step up and start evaluating where we intervene as an international community in order to protect people’s rights to life and dignity,” he said.

(For more information on CRS efforts in East Africa and to contribute to those efforts, log on to http://crs.org/ethiopia/ east-africa-drought-solutions-run-down/.)

Nativity, a small urban Catholic parish of diversity in southern Indiana is seeking a bi-lingual professional with a master’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, 2011

www.nativitycatholicchurch.com

Send résumé and references to hkuvkendall@edvilo.org
Knights will buy cultural center, establish shrine to late pope

DENVER (CNS)—Supreme Knight Carl Anderson announced on Aug. 2 that the Knights of Columbus will purchase the Pope John Paul II Cultural Center in Washington. 

The announcement came during the business session of the Knights’ 129th annual convention on Aug. 2-4. 

Anderson, delivering his annual report, said that over the next year, the fraternal organization will build a shrine to Blessed John Paul and put up related exhibits on the property. 

“True to Pope John Paul II’s vision, and using the story of his life as inspiration, the shrine will be an opportunity to evangelize and spread the Good News of the Gospel through a new evangelization,” he said. 

The center, which went up for sale about 18 months ago, sits on 12 acres adjacent to the Basilica of the National Shrine of the Immaculate Conception and The Catholic University of America. It cost $75 million to build, and the property has been valued at $37.7 million. 

The Knights bought the property for $22.7 million, according to a letter from Detroit Archbishop Allen H. Vigneron to priests and laypeople of the archdiocese. The letter, which is posted on the archdiocesan website, also said the sale should be finalized in 60 days. 

The center opened in 2001 with a $75 million loan from the Knights, a commitment that led the Knights to sell it to Cardinal Wuerl, who was attending the Knights’ convention, according to a 2011 letter from Cardinal Wuerl to Catholic Schools. 

Anderson said in his remarks that the Knights “presented the best offer and terms of sale.” 

“Evident devotion to him prompted the decision to designate the facility being acquired by the Knights of Columbus as an official archdiocesan shrine.” 

Cardinal Wuerl said beatification of the late pope “has focused increased attention on the great gift that he is for the Church.” 

“Evident devotion to him has served others.” 

Cardinal Wuerl said that given Pope John Paul’s “great impact” on the Church, he hopes the new shrine dedicated to the pontiff at the center “will provide a focal point of new devotion” to him. 

He added, too, that it will help spread among Washington Catholics and all pilgrims “the great gift of the Church that Blessed John Paul II was and continues to be.”

The Knights of Columbus worked closely with Pope John Paul throughout his papacy. For more than a century, the fraternal organization has been involved with Catholic institutions in Washington. To date, the Knights’ work includes major support for the national shrine, the U.S. bishops’ conference, Catholic University and the Pope John Paul II Institute for Studies on Marriage and Family, now located on the university’s campus.

Last August, the Dominican Sisters of Mary, Mother of the Euchrist signed an agreement with the Archdiocese of Detroit to buy the facility as a house of studies for its members, but in March the order decided not to go through with the purchase because it would have cost too much to remodel the space to meet its needs.

In May, the center was opened for a celebration of Pope John Paul’s beatification.

Serra Club vocations essay

Beneficence sister teaches student to love like Christ did

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

By Will Shine

Special to The Criterion

Growing up as a Roman Catholic, priests, deacons and other religious have been great examples for me of living a good life helping others.

Looking up to them as models of a faith that I strive to attain, religious in my life have shown me, by example, how Christ teaches us to love and serve others.

One specific example of a religious being a model for me is Benedictine Sister Kathleen Yeadon. She teaches sophomore religion at my high school, and I was privileged enough to have her as a teacher.

When Christ was on Earth, he did not simply tell everyone to love each other. He showed us how to love one another through his actions.

Though I learned a lot about my faith and my relationship with God by listening to her in class, Sister Kathleen showed us how to love as Christ did through her everyday actions.

The best way I can think to describe Sister Kathleen would be that she is simply a bundle of energy. She is always fired up about teaching her students about God’s love, and how we can show that love to others.

In my personal faith life, I had begun to view religion as simply doing the right thing because we have to in order to achieve salvation. After a year of taking Sister Kathleen’s class, my mindset toward religion had completely changed.

She taught us, through her actions, and not by words, that God’s love never stops, never slows down and certainly never quits. We are called to serve others unceasingly, not because we have to, but because we want to do it.

Outside of school, Sister Kathleen helps at a house for recovering alcohol and drug addicts. One man whom she met there recently beat a drug addiction, and is now living a good life helping others.

Sister Kathleen realized how this man’s story could teach us about God’s love for everyone so she invited him to speak to our class. By bringing him in, she showed us that even when something as terrible and powerful as an addiction has control over your life, God keeps watching over you. Through his love for us, God can bring us out of any situation we face in our lives.

One of the hardest things to do in life is to teach Christ’s love through words. Sister Kathleen realizes this so she teaches us through her actions.

However, she is not the only religious who I have witnessed passionately serving others and teaching others about the love of God.

Many religious through their life, ministry and teaching have revealed a small glimpse of how God desires all of us to show love to everyone around us.

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