Religious liberty concerns, charter report on tap for bishops’ meeting

WASHINGTON (CNS)—With a long-standing campaign to press its concerns about infringements on religious liberty by governments and the courts, the U.S. bishops will devote a significant portion of their spring meeting on June 13-15 in Atlanta to the issue.

The bishops also will receive a 10-year progress report by the National Review Board on the “Charter for the Protection of Children and Young People,” and hear recommendations from the review board stemming from the study “The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010.”

Two hours will be devoted to the religious liberty discussion, which will encompass domestic and international concerns as the bishops continue to rally support for and raise awareness about infringements on religious rights in the United States and abroad.

At the forefront of the bishops’ religious liberty efforts is the U.S. Department of Health and Human Services’ (HHS) mandate which would force Catholic institutions, including abortion-inducing drugs, artificial sterilization and certain contraceptive devices and sterilization. The mandate was announced on Aug. 1, 2011, as part of the rules that HHS is issuing to implement the Patient Protection and Affordable Care Act passed in 2010.

Other concerns have surfaced that worry the bishops, including court rulings and policy decisions that have forced Catholic institutions out of adoption and foster care.

Archbishop William E. Lori of Baltimore, chairman of the bishops’ Ad Hoc Committee on Religious Liberty, told Catholic News Service he will update the status of the series of lawsuits filed on May 21 across the country by Catholic institutions and organizations challenging the HHS mandate. He also planned to discuss the major activities around the country for the “fortnight for freedom” campaign in support of religious freedom called by the ad hoc committee for June 21 to July 4.

He said he also will review “ongoing See BISHOPS page 3

“Imbalances remain and not infrequently lead to conflict, ...[but] to acknowledge that God is the one that is driving the project, the one that is calling for the project to be done, we really begin to have a different understanding of what’s going on in the world,” said Father DeMarinis, a member of the Focolare Community.

“Not only does the world become smaller and more connected today, but also people’s heart and minds, their intentions and values, are being transformed,” he said. “This transformation is happening because people are more connected, not less. They care more, not less.”

The pope observed that these social pathologies come amid “understanding and communion” is “often superficial and difficult. ...[and] dialogue among generations is problematic,” he said. “We daily witness events which seem to show that mankind is becoming more aggressive and quarrelsome; understanding one another seems too arduous an undertaking, and we prefer to remain within ourselves and focus on our own interests. ... Men are nursing a sense of deficiency, suspicion and reciprocal fear, to the extent that they have even become a danger to one another.”

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Archbishop urges people of all faiths to stand for religious freedom

WASHINGTON (CNS)—After receiving the inaugural Religious Freedom Award on May 24, Baltimore Archbishop William E. Lori encouraged people of all faiths to stand together to defend religious liberty.

“U.S. bishops and faithful Catholics in this country, numerous other faiths, and many others, have fought the tide of radical secularism alone,” Archbishop Lori said at the 2012 National Religious Freedom Award Dinner held at the Georgetown Four Seasons Hotel in Washington.

“I am here to ask for your help. Together, we can achieve great things,” he said.

Speaking to a crowd of 300 people from many faith traditions who came from across the country to attend an all-day National Religious Freedom Conference, Archbishop Lori said “fighting the tide of secularism in general, and current threats to religious liberty in particular, can seem like a daunting task. But we know that with God all things are possible, and we know that prayer is the ultimate source of our strength in this fight.”

The conference was titled “Rising Threats to Religious Freedom,” and was sponsored by the American Religious Freedom Program, which is part of the Ethics and Public Policy Center.

Rev. Stephen W. Giannini, archdiocesan vicar for clergy and parish life coordinators: formation and personnel; vicar chancellor; archdiocesan judge on the Metropolitan Tribunal; and priest moderator of Sacred Heart of Jesus Parish in Terre Haute and St. Nicholas Parish in Sunman, appointed director of the archdiocesan Mission Office and Society for the Propagation of the Faith, while continuing as pastor of Good Shepherd Parish in Indianapolis and archdiocesan vicar for advocacy for priests, appointed director of the archdiocesan Mission Office and Society for the Propagation of the Faith, while continuing as pastor of Good Shepherd Parish in Indianapolis and archdiocesan vicar for advocacy for priests.

Threats to Religious Freedom," and was sponsored by the American Religious Freedom Program, which is part of the Ethics and Public Policy Center.

Rev. Gerald J. Kirkhoff, pastor of Good Shepherd Parish in Indianapolis and archdiocesan vicar for advocacy for priests, appointed director of the archdiocesan Mission Office and Society for the Propagation of the Faith, while continuing as pastor of Good Shepherd Parish in Indianapolis and archdiocesan vicar for advocacy for priests.

These appointments are from the office of the Most Rev. Christian G. Cooper, apostolic administrator of the Archdiocese of Indiana.

What do you love about parish festivals? The Criterion invites readers to tell us

We are entering one of the most fun seasons in the archdiocese—the season of parish festivals. In celebration of this special season, The Criterion invites readers to share their favorite aspects of their parish festivals.

Maybe it’s a special meal or dessert. Or the expressions on your children’s faces when they have just won a prize, had their hair dyed purple or savored the first icy taste of a snow cone.

Or laughing and talking with friends while a musical group plays in the background. Or the sense of camaraderie that comes from helping to plant the festival, cook in the parish kitchen or volunteer in one of the booths.

Submit your “favorite parish festival moment or memory” to assistant editor John Shaughnessy by e-mail at ishaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached.

BABEL (continued from page 1)

unprecedented advances in human knowledge.

“Thanks to scientific and technological progress, we have acquired the power to dominate the forces of nature, to manipulate the elements, to fabricate living beings, almost going so far as to fabricate human beings,” he said. “In such a situation, praying to God seems outmoded and useless because we ourselves can construct and achieve anything we want.”

Pope Benedict likened these developments to the Old Testament story of the Tower of Babel, according to which men came to think of themselves as “strong enough to be able to construct on their own a path to heaven in order to open its doors and put themselves in God’s place.”

That ambition bred conflict not only within but among progress, he said, because it caused them to lose “the ability to agree, to understand each other and to work together.”

According to the biblical account of Babel, God “confused the language of all the Earth” and scattered the builders as punishment for their presumption.

Pope Benedict said the remedy for today’s strife is the same one bestowed at the first Pentecost when the “tame of the Holy Spirit descended on the gathered disciples... and filled them with fire, a fire of love with the power to transform.”

Among the consequences then, the pope noted, was that the disciples “began to speak freely, such that all were able to understand the news of Jesus Christ dead and risen again.”

“At Pentecost, where there was division and estrangement, there are born unity and understanding,” he said.

The Holy Spirit “sustains and unites” mankind, he said, and also resolves interior conflicts among each person, between the constantly struggling impulses of the flesh and the spirit.

“Thus this is an issue of conscience and freedom,” he emphasized that the religious freedom fight is not one the nation’s Catholic leaders sought, but instead was forced by the government’s action.

“This is not a Republican or Democratic, a conservative or liberal issue. It is an American issue,” he said.
By Mary Ann Garber

TERRE HAUTE—For nearly 140 years, St. Ann parishioners in Terre Haute have been “faithful witnesses to God’s goodness,” Bishop Christopher J. Coyne, apostolic administrator, noted in a letter of thanks to members of the Terre Haute Deanery parish. His letter was read to parishioners during the final liturgy on May 20—the solemnity of the Ascension of the Lord—of the Terre Haute Deanery.

Also as part of the Terre Haute Deanery plan, St. Leonard of Port Maurice Parish in West Terre Haute was closed on Nov. 19, and St. Joseph Parish in Universal celebrated its final Mass on Easter Sunday, April 21. The St. Joseph Parish in Seyville will close on Oct. 12.

“The prayers of the entire archdiocese are with you today as you celebrate the final liturgy of the Church. Parishioners enjoyed a dinner at the parish hall. Parishioners Martin and Jody Thomas of Vigo County, whose daughter, Amanda, is graduating from St. Ann High School, were in attendance. Parishioners Amanda Woelfle, as they ring bells during the procession from St. Ann Church in Terre Haute to the parish hall following the closing Mass on May 20. The church was full for the final liturgy. Parishioners enjoyed a dinner at the parish hall.

Left: St. Ann Church in Terre Haute is now the home of the religious heritage of Mary Ann Garber and other people who lived and worked there. Right: St. Ann Parish was founded in 1876 at 1440 Locust St. The parish’s fourth worship space was completed in 1953.

A $20,000 gift from St. Elizabeth of Seton Parish in Indianapolis and $360,000 grant from the city of Indianapolis and $3,000 donation from St. Monica Parish in Terre Haute helped renovate the second floor of the former school, which will now both be ministries of the Sisters of Providence. Sister Connie, who served as the parish’s pastoral minister since the adoption of the charter in Dallas in 2002, will continue to serve people in the new space.

Sister Connie said, “We made our goal for the final Mass on May 20, Sister Connie said, and the parish’s talented music ministers helped lead people in prayer and song. Brother Thomas, who leads the St. Ann Parish choir, served in the choir for many years.

St. Ann parishioners generously supported mission and community projects, Sister Connie said. “We made our goal for the United Catholic Appeal, and the bishops will hear from the bishops about the progress made on the appeal.

Finally, the National Advisory Council, which includes bishops, men and women together, will update the bishops on the development of the conference’s 2013-16 strategic plan. USCCB staff have spent months developing plans to carry out conference-wide priorities under the theme of “New Evangelization: Faith-Witness-Witness.”

The update is expected to identify strategies to tackle the priorities of faith formation and evangelization, the dignity of the human person, religious liberty, and strengthening marriage and families.

Jennifer Ebeling, director of the USCCB’s Office of Communications, will give its regular report to the bishops.

The report will examine the accomplishments under the four sections of the charter—healing, effective religious liberty, accountability and protecting the faith. The National Review Board will look at the progress made on preventing incidents of clergy sexual abuse since the adoption of the charter in Dallas in 2002, and offer recommendations on how to strengthen its implementation for the future.

The bishops will hear from Bishop David L. Ricken of Green Bay, Wis., chairman of the bishops’ Committee on Evangelization and Catechesis, on activities planned for the Year of Faith declared by Pope Benedict XVI, which will run from October 2012 to November 2013. His report will include an overview of the resources the U.S. Conference of Catholic Bishops is developing for use in dioceses and parishes.

A discussion on a proposal for a special message on “Catholic Reflections on Work, Poverty and a Broken Economy” also is planned.

Bishop Salvatore J. Cordileone of Oakland, Calif., chairman of the bishops’ Subcommittee on the Promotion and Defense of Marriage, will deliver a report on the subcommittee’s work.

Bishop John C. Wester of Salt Lake City, who chairs the bishops’ Committee on Communications, will report on the work of the Task Force for Communications.

On internal matters, Bishop George V. Murphy of Youngstown, Ohio, USCCB secretary will update the bishops on the development of the conference’s 2013-16 strategic plan. USCCB staff have spent months developing plans to carry out conference-wide priorities under the theme of “New Evangelization: Faith-Witness-Witness.”

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Reflection/Sean Gallagher

When it comes to life, leave nothing unattended for the kingdom of God

The last two Indianapolis 500 races have featured wild finishes. Both drivers with a chance to win have crashed on the final lap. Last year, it was Ryan Hunter-Reay, who had been in the lead for the first time and also take the checkered flag.

This year, it was Japanese driver Takuma Sato who crashed while trying to pass and ultimate winner Dario Franchitti in the first turn of the 200th and final lap of the famous race.

After last year’s race, I reflected on the spiritual lessons of humility and hope found in it. In the finish of this year’s race, there is a concept we all tend to ignore—the reality of being in the country illegally.

Wouldn’t it seem to be natural conservatives, who are considered vital in the election, would seem to be natural conservatives, who are considered vital in the election, that they are entering it, whether because of policies on illegal immigration are of President Barack Obama’s health care

Before the Court’s oral arguments, the U.S. Conference of Catholic Bishops submitted a “friend of the court” brief. This time, the bishops are on the side of Arizona’s tough immigration law.

The Arizona law, among other things, requires police to check the immigration status of anyone detained and suspected of being in the country illegally.

The case reached the Supreme Court after a federal judge and a U.S. appeals court ruled in favor of the Obama administration and blocked the Arizona law from taking effect.

The criterion. June 1, 2012

The Arizona law from taking effect.

It argued that the federal government is unable to manage immigration effectively and that it should be the states that have the authority to address the issue. However, the justices ruled in favor of the Obama administration, stating that the federal government has responsibility for immigration laws, not state governments.

The U.S. bishops opposed the Arizona administration in the first case mentioned above because of the religious freedom issue.

This time, the bishops are on the federal government’s side. The bishops have long called for comprehensive immigration reform that would include pathways to citizenship for undocumented immigrants.

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Vatican pledges to restore trust and transparency in search for truth

VATICAN CITY (CNS)—The Vatican said it is committed to restoring a sense of trust and transparency as it seeks the truth behind leaks of letters written by Vatican officials to each other and to Pope Benedict XVI.

Paolo Gabriele—the pope’s private assistant accused of having a cache of illicitly obtained Vatican documents—stirred a storm even before his arrest on the evening of May 23 by Vatican police after Father Lombardi told journalists on May 28 that the leaks’ originator had been questioned by Vatican police.

The spokesman confirmed that an unspecified number of other individuals also had been questioned by Vatican police recently in a process that could be expected to continue, but no one else had been charged or arrested.

Gabriele has been able to meet and speak with his lawyers and his wife regularly, and is “very serene and calm,” said his chief counsel, Carlo Fusco, in a written statement released on May 23.

Father Lombardi said on May 28 that the Vatican “is committed to seeking to restore as soon as possible a climate of transparency, truth and trust.”

“The pope is informed about everything and can’t help but be saddened. However, he remains serene” concerning the latest crisis, Father Lombardi told journalists.

Gabriele, who had been serving Pope Benedict since 2006, had performed his regular duties the morning of the day of his arrest, suggesting perhaps that Vatican police did not find enough evidence until later in the day, Father Lombardi said.

Gabriele’s arrest was part of a Vatican investigation into a series of document leaks, popularly referred to as “VatiLeaks” in the media.

The leaks began in January with the publication of letters written by Vatican officials to each other and to Pope Benedict XVI.

In a statement two days later, Father Lombardi called the leaks “criminal and aimed at weakening the Holy See.”

The leaks—sourced from a Vatican official questioning the current reform of the Vatican’s finance laws—became prominent again May 17 with the publication of a document written by Pope Benedict XVI to his private secretary. The Pope’s letter, leaked to Italian media, appeared to state that any deal to “settle for less” in his Vatican tax dispute with Italy would be “morally wrong” to require medical professionals to perform legal abortions against their religious beliefs.

Father Lombardi said on May 29 that in the next few days Piero Antonino Bonnet, a Vatican magistrat, would begin the second stage of the formal inquiry, questioning Gabriele in the presence of his two lawyers and Nicola Picardi, another Vatican magistrate, who conducted the preliminary investigation.

Father Lombardi said the investigation would continue until enough evidence has been collected and then Bonnet would either call Gabriele to stand trial or would acquit him.

In April, Pope Benedict appointed a committee of three Vatican cardinals to investigate the document leaks. The cardinals turned to the Vatican gendarmerie for assistance.

Dozens of private letters to Pope Benedict and other confidential Vatican correspondence and reports, including encrypted cables from Vatican embassies around the world, were leaked to an Italian journalist, Gianluigi Nuzzi. He published the documents in a book, Jour Holmes, which was released on May 17. While some of the leaked letters are gossipy, others include allegations of serious financial misconduct.

In a statement two days later, Father Lombardi called the publication of the letters for commercial gain a “criminal act” and said the Vatican would take legal action.

The publication, he said, violated the right to privacy and the “freedom of correspondence” of Pope Benedict, the letter writers and the pope’s closest collaborators.

Poll finds most value religious freedom even when it conflicts with law

NEW HAVEN, Conn. (CNS)—Nearly three-quarters of Americans in a Knights of Columbus-Marist poll said freedom of religion should be protected in this country even if it conflicts with other laws.

The survey of 1,606 U.S. adults was conducted by telephone on May 10-14, shortly before 43 dioceses and Catholic organizations filed suit in 12 federal courts against the Obama administration’s mandate that contraceptives—some abortion-inducing drugs and sterilizations must be provided free of charge in most health plans even by employers that have religious objections.

Results of the survey were released on May 22, a day after the lawsuits were filed.

“Poll respondents—and 77 percent of the self-described practicing Catholics who took part in the survey—said it was morally acceptable to use contraceptives to prevent pregnancy. More than half—52 percent—said it had become harder, 31 percent said it was easier and 17 percent were unsure.

A large majority, 72 percent, said it was morally wrong to require medical professionals to perform legal abortions against their religious beliefs. Only 27 percent said it was morally acceptable, and 1 percent said it was a moral issue.

Asked about the abortion issue in the context of same-sex marriage, 58 percent said it was morally wrong, 40 percent said it was morally acceptable and 2 percent said it was not a moral issue.

Opinion was more closely split on the issue of same-sex marriage, which 52 percent said was morally wrong, 45 percent said was morally acceptable and 2 percent said it was not a moral issue.

The margin of error for the survey was plus or minus 2.5 percentage points, but it was larger for subgroups.†
**Retreats and Programs**

**June 3**
Three Sisters of Mercy, 5353 E. 56th St., Indianapolis. Pre-Canana Conference, marriage preparation program, 11:30 a.m. to 4 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org

**June 6**
Benedict Inn Retreat Center and Conference, 1402 Southern Ave., Beech Grove. “A Monastic Retreat: Let Us Set Out on This Way with the Gospel for Our Guide,” Benedictine Abbot Joseph Koldel, presenter. Information: 317-788-7581 or benedictins@benedictins.com

**June 8**
St. Meinrad Archabbey, 1400 N. Meridian St., Indianapolis. “The Birth of the Church According to the Acts of the Apostles,” Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu

**June 12**
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Finding God in the Garden,” 10th annual garden retreat. June 12-17. 4:30 p.m. to 8:30 p.m., $455 per person each night. Information: 317-788-7581 or benedictins@benedictins.com

**June 16**
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Silent Directed Retreat,” 6:30 p.m. to 8:30 p.m., $455 per person each night. Information: 317-788-7581 or benedictins@benedictins.com

**June 24-30**
Benedict Inn Retreat Center and Conference, 1402 Southern Ave., Beech Grove. “A Monastic Retreat: Let Us Set Out on This Way with the Gospel for Our Guide,” Benedictine Abbot Joseph Koldel, presenter. Information: 317-788-7581 or benedictins@benedictins.com

**June 26**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Come Away and Rest: A Silent Non-Guided Day of Reflection,” 30 person session. Information: 317-545-7681 or marcia.johnson@archindy.org

**June 29-July 1**

**July 2-6**
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Bring to Life the Word of God in Song,” session one. Benedictine Father Charles Kelly, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu

**July 9-13**
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Bring to Life the Word of God in Song,” session two. Benedictine Father Charles Kelly, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu

**July 12**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Come Away and Rest: A Silent Non-Guided Day of Reflection,” 30 person session. Information: 317-545-7681 or marcia.johnson@archindy.org

**July 15-19**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Silent Directed Retreat.” Information: 317-545-7681 or marcia.johnson@archindy.org

**VIPS**

**Edward and Sandra (Lucas) Gehrich, members of St. Rose of Lima Parish in Indianapolis,** will celebrate their 50th wedding anniversary on June 2. The couple was married on June 2, 1962, at the St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. They are the parents of three children: Ed, Dave and Mike Gehrich. They also have six grandchildren.

**Thomas and Jeanne (Mayer) O’Gara, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis,** will celebrate their 50th wedding anniversary on June 2. The couple was married on June 7, 1962, at Our Lady of the Sacred Heart Church in Indianapolis, which was founded by a tornado on March 2. The day will start with Mass at 7:30 a.m. at St. Mark the Evangelist Church, 535 E. Edgewood Ave., in Indianapolis. Following the Mass, volunteers will travel by car to Henryville, where they will work to repair homes damaged by the tornado.

People who live in southern Indiana and would like to participate can come to St. Francis Xavier Church in Henryville for a 7:30 a.m. Mass or arrive at the parish at 8:30 a.m. to learn about service assignments.

Volunteers must be 18 years old to participate and need to register at www.HearGodsCall.com by June 25.

For more information, call 317-256-1490 or 800-382-9836, ext. 1490, or send an e-mail to Elizabeth Jamison, archdiocesan associate director of vocations, at ejamison@archindy.org.

**Vocations office to sponsor service day in Henryville**

On June 30, the archdiocesan Office of Priestly and Religious Vocations will sponsor a day of service in Henryville, which was devastated by a tornado on March 2. The day will start with Mass at 7:30 a.m. at St. Mark the Evangelist Church, 535 E. Edgewood Ave., in Indianapolis. Following the Mass, volunteers will travel by car to Henryville, where they will work to repair homes damaged by the tornado.

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**‘Mini 500’**

Mary Jo Pennington, from left, Jackie Cooper, Indianapolis Mayor Greg Ballard, Peggy Karras, Pat Itenbach and Adelle Shultz prepare to participate in the ‘Mini 500’ on May 23 at the St. Augustine Home for the Aged in Indianapolis. The women standing with the mayor are all residents of the home, which is operated by the Little Sisters of the Poor. During the annual event, residents waded laps in the circular entrance to the St. Augustine Home and competed for prizes.

**Franciscan friar to celebrate 50 years of vows**

A reception to celebrate the 50th anniversary of the religious ordination of a Franciscan Father Leon Reuter will take place after the 5 p.m. Mass on June 16 and the 10 a.m. Mass on June 17 at St. Joseph Church, 225 E. Broadway, in Shelbyville.

Father Leon, who grew up as a member of St. Joseph Parish, will be the principal celebrant for both Masses. He is a member of the order of the Franciscan Province of the Sacred Heart of Friars Minor. For more information, call 317-988-1277.
ROME (CNS)—Increasing numbers of women are migrating alone, a situation that makes them vulnerable to violence and exploitation, but one that often shows their courage and commitment to making a better life for their families, said speakers at a conference in Rome.

About 214 million people live outside their country of origin, and half of all migrants are women, said Miguel Diaz, U.S. ambassador to the Holy See, which sponsored a panel discussion about migration and women on May 24.

The global economic crisis has increased the danger that migrant women and children will fall prey to traffickers as they flee violence and poverty to seek a better life for themselves and their families, he said.

Cardinal Antonio Maria Veglio, president of the Pontifical Council for Migrants and Travelers, said in the experience of the Catholic Church, its ministers and aid agencies, women who have been forced to migrate, “despite everything that has happened to them in their lives, respond to their situation with remarkable courage, resourcefulness and creativity.

“They believe wholeheartedly that the future offers change and possibilities,” he said.

At the same time, the cardinal said, women migrants need special protection. They may be the targets of ethnically motivated rape during times of civil strife; their safety often isn’t ensured even in refugee camps; and many become the head of their household in a land where they do not speak the language or understand the culture.

Martina Liebsch, policy director for Caritas Internationalis, told conference participants that strong myths are believed by both migrants and people in the countries they hope to enter.

Migrants, she said, “often believe in the myth of a better life somewhere else, in developed countries, whereas in fact they often end up undocumented, doing precarious work, with little or no access to rights.”

People in the world’s richer countries “have their own myth—that they are being invaded by migrants,” she said. “But, in fact, research has demonstrated there is more migration in the developing world because most migrants want to stay as close as possible to their homelands.

In addition, she said, the developed countries rely heavily on migrants for semi-skilled and unskilled labor in construction and domestic work, including caring for the elderly and children.

In fact, Liebsch said, while poor countries have long lamented a “brain drain” with the emigration of their highly skilled, highly educated citizens, today many are experiencing a “care drain” with the departure of nurses, and those who traditionally have cared for children and the elderly.

National laws, international policies and nongovernmental agency efforts to assist migrants must become more sensitive to the fact that women and men migrants often face very different threats and challenges, she said.

In particular, the fact that so many women migrants end up doing domestic work means they are employed in the least regulated sector of most countries’ economies and face the most potential exploitation.

Farah Anwar Pandith, the U.S. State Department special representative to Muslim communities, said whether they are first-generation or fourth-generation immigrants, Muslim women in Europe often are raising their children surrounded by “shrill voices” debating immigration and cultural diversity.

New Muslim immigrants face isolation because of language barriers, but they also face the physical barrier of being forced to live in poorer neighborhoods. Outreach to promote literacy is important, she said, but emotional support is even more crucial.

“We do not want mothers raising children to tell them that they will never belong to the country, society, communities in which they live. We want mothers to be able to promote opportunities for their children, to give them the opportunity to live up to their God-given potential,” she said.

“The bottom line is to listen to what the women are saying about what’s happening to their families, to their children and in their environment,” she said. †
the construction of an addition to it. Siler also recalled how Crady rushed to Henryville shortly after she learned that the small Indiana community had been devastated by the tornadoes on March 2. “She kicked right into action and has not stopped—she won’t until the last person in the area, who wants to be, is back in their home,” he says. “It is almost as though Jane looks at a tornado or flood and tells you, ‘You can knock us down, but we will get right back up!’ ”

While not everyone had suffered direct hits, hundreds of people she has helped move back into their homes and get on with their lives. She recently recalled how their work following disasters is a visible sign of God’s care and concern for us. “Last year the parishes weren’t ready to respond. But this year, they have,” said Siler. “We’ve always wanted to do it, but we didn’t know how to do it.”

“We have to have group that have at least one skilled volunteer. When I say skilled, they are not stopped yet—and she won’t until the end.”

“With Hurricane Katrina in 2005, the first reaction from the people you’re trying to help is that they’re in shock. They don’t know what they need. And they don’t know who you are or what help you can give them. You just reassure them you’re there to help them with everything from food, water and medical supplies to the spiritual and psychological aspects. You tell them, ‘We will be here, no matter what, until the end.’ ”

“We do things differently from most Catholic Charities. We don’t believe we have to do everything, nowhere,” Siler said. “We do things differently from most other organizations. A lot of them come and go really quick. They do debris clean-up or they pass out food, and then they’re gone. We’re one of the few organizations that will stay clear to the end. This will probably make us look bad.”

“We have to have groups that have at least one skilled volunteer for every four to five unskilled workers as long as that one skilled volunteer is willing to work with and teach them. A number of youth groups have already registered to help with the rebuilding—enough to cover the month of June. Crady appreciates their volunteer spirit and the time they are willing to give, but she says, ‘I’m trying to keep a core group.’

“A lot of our college and high school kids don’t have the skills yet, but we’ve still done some wonderful things with them,” Siler says. “A lot of them have been able to do things they never would have thought they could do.”

“There are so many things that our Catholic Charities counselors have been able to do. The family has a little boy who just turned 4 and started having emotional problems from the tornado. We were able to get counseling help for him. The father came into the trailer they have set up at St. Francis Xavier Parish in Henryville. He was just in tears. He said, ‘Yeah, the house is destroyed, and we lost a lot of our stuff, but I don’t care about that. But my son can’t sleep at night.’

“Our counselors have worked with the boy, and we’ve seen great strides there.”

“With Hurricane Katrina, I probably couldn’t do anything. I was so shocked.”

“Volunteer skilled workers will be needed in the area for the next two years,” Crady estimates. “Expertise in plumbing, drywall and electrical work is needed. So are volunteers to paint, landscape, install kitchen cabinets and help with other projects to aid people in returning to their homes.”

“Volunteers can register to help at www.archindy.org/catholic Charities officials also say there are many ways for people to help the rebuilding effort even if they are unable to volunteer. They suggest holding fundraisers to purchase gift cards from home improvement stores. They also ask people to continue to pray for families whose lives have been uprooted by the tornado damage. ‘Volunteers are our lifeline,’ Crady says. ‘Without volunteers and donations, we couldn’t do anything.’”
Religious freedom issues at heart of HHS lawsuits, legal scholars say

LEVITTOWN, Pa. (CNS)—The mass media have done the public a disservice by consistently referring to health reform law regulations so narrowly as the “contraceptive mandate” because a larger issue is at play, legal experts said.

“The matter of recent public concern is a matter of interest only to Catholics, according to Harvard Law professor Mary Ann Glendon.

Rather, she said, the regulations that would require employers to provide free health insurance coverage for contraceptives, abortion-inducing drugs and EMA, are for religious freedom, and “that’s everybody’s business.”

Legal experts interviewed by Catholic News Service said the lawsuits filed by 43 Catholic entities in 12 federal district courts—as well as those filed separately by other organizations and concerned individual employers—are based on three principles.

The first is the free exercise clause of the First Amendment. Rather, attorney Glenda Professor of History at George Mason University in the Washington suburb of Fairfax, Va., said the Supreme Court ruled in 1993 that statutes may breach religious freedom if a law is neutral with regard to religion and of general applicability, that is, applied across the board without exemptions.

But she said that the Department of Health and Human Services (HHS) regulations “intrude into religious affairs in an unprecedented way.”

That is, the federal government must have a compelling interest to do so and must use the least restrictive means available. The HHS regulations do not meet that test, the scholars agreed.

Finally, enforcing the regulations “narrow” definition of religiously exempt entities would, Glendon said, require a searching government inquiry into the association “was not made aware that lawsuits bringing suit are available. So and must use the least restrictive means available. Therefore, the HHS regulations do not meet that test, the scholars agreed.

Finally, enforcing the regulations “narrow” definition of religiously exempt entities would, Glendon said, require a searching government inquiry into the association’s religious identity. Garnett also said the Obama administration may just decide to change the regulations if the court decides the definition of religiously exempt entities would, Glendon said, require a searching government inquiry into the association’s religious identity. Garnett also said the Obama administration may just decide to change the regulations if the court decides the definition of religiously exempt entities would, Glendon said, require a searching government inquiry into the association’s religious identity.

The Catholic Health Association, which has not joined in any of the lawsuits, told CNS its only statement on the lawsuits was found in a May 21 blog post by E.J. Dionne of The Washington Post. In it, Michael Rodgers, CHA senior vice president for public affairs and advocacy, was quoted as saying in an interview that the association “was not made aware that lawsuits were being filed now.”

Rodgers is quoted as adding that CHA is working with the administration to “broaden the exemption by broadening the definition of what a religious institution.”

Julie Billimoria, who serves in young adult ministry in the Diocese of Dallas, said there is among the groups using the government regulations said she was not made aware that lawsuits were being filed now.

“In my own work, my focus is on young adults,” she said. “I think the [Catholic] press as an area which is particularly fitted for the laymen.” And last, but by no means least, are the “independent agency” that receive funds from other sources, such as rebates from drug makers, to provide free contraceptives to covered employees.

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Meet our future deacons

On June 23, the second class of permanent deacons for the Archdiocese of Indianapolis will be ordained at St. Peter and Paul Cathedral in Indianapolis. There are 16 men from across central and southern Indiana who will be ordained. This week’s issue of The Criterion continues a series of profiles of these men that will be published in the weeks leading up to that important day.

Jeffrey Powell
Archdiocese of Indianapolis

Who are the important role models in your life of faith?
My mother has always been so faith-filled, and made sure I was raised in the Church. Sadie is my spiritual guide and companion. Who are the important role models in your life of faith? And what do you anticipate doing in the future? I have had several opportunities to minister to others in the workplace, and I would expect that to continue. However, the future is in the Lord’s hands. I hope and pray to minister wherever he leads me.

Why do you feel that God is calling you to become a deacon?
I seem to have always had a longing to serve, and always knew God had something else in mind for me. Once I discerned to become a deacon, I felt a peace and a sense of purpose that is difficult to put into words. I am certain that I am now where God wants me to be.

How will being ordained a deacon have an impact on your life and family?
I know that my call to serve will bring challenges and conflicts. My family has already begun to understand that my time will not always be my own. Adjustment and sacrifice are simply part of the bargain. However, I know my family, friends and co-workers know that many blessings will come along as well!

Addressing an estimated 20,000 people gathered in St. Peter’s Square, Pope Benedict continued a series of audience talks about prayer in the letters of St. Paul.

Focusing on St. Paul’s assertion that it is the Holy Spirit that enables people to pray and to address God as “Abba, Father,” the pope said, “the absence of a father’s presence in a child’s life today is a big problem that always makes it difficult to understand fully what it means to say that God is our Father.”

“Christianity is not a religion of fear, but of trust and love for the Father who loves us,” he said.

Each human being is a miracle loved by God the Father, pope says

VATICAN CITY (CNS)—Addressing God as “Father” is an acknowledgement that God is the one who created, supports and guides humanity, Pope Benedict XVI said.

“Abba, Father,” the pope said, “has set the form of addressing God as Father, especially in the Jesus’ form of addressing God as Father, especially in the Lord’s Prayer, the pope said.

“Christianity is not a religion of fear, but of trust and love for the Father who loves us,” he said.

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The spirit of caring...
Monasteries are places where we can be alone with God

By Marcellino D’Ambrosio

I once was invited to a Trappist abbey for a retreat. As I approached the door of the guesthouse, I was struck by the words chiseled in stone above the door—

“God Alone.”

The word “monastery” comes from the Greek root “mono” meaning “alone.” A monastery is a place where men or women live “alone,” apart from the hubbub and bustle of secular life, to pursue God “alone.”

When Jesus went to Bethany to visit Lazarus and his sisters, Martha fussed while Mary listened. Those who live in monasteries opt for Mary’s approach and focus on the “one thing necessary” (Lk 10:42).

From the first days of the Church, some men and women remained unmarried so as to be more available to focus on the Lord (1 Cor 7). But generally in the New Testament, we see these people, like St. Paul, living a very active life of ministry.

By the third century, many celibates had left the city to live in the desert following the example of a rich young Egyptian man named Anthony. Some of these individuals pursued the Lord by praying, reading the Scriptures and doing manual labor in solitude—coming together only occasionally for liturgy. These people were called hermits. Other monks formed groups that lived, prayed and worked together on a daily basis.

Near Rome in the early sixth century, a monk named Benedict saw the need to provide a more structured community life for monks, and wrote his Rule for monks, which became the main inspiration for monastic life in the Roman or Latin rite, which became the main inspiration for monastic life in the Roman or Latin rite and remains so today.

Most places called monasteries in the New Testament were monastic communities. Many celibates had left the city to live in the desert, following the example of a rich young Egyptian man named Anthony. Some of these individuals pursued the Lord by praying, reading the Scriptures and doing manual labor in solitude—coming together only occasionally for liturgy. These people were called hermits. Other monks formed groups that lived, prayed and worked together on a daily basis.

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Many places called monasteries in the United States look to St. Benedict’s Rule for direction.

It seems that few monks have ever been truly left alone, however. Benedict’s idea was that monasteries would be established in the countryside, away from cities, where monks could support themselves through hard work of humble, manual labor and devote the rest of their time to prayer.

But the needs of the Church frequently demanded monasteries to do more. They became, during the early Middle Ages, the primary place where reading and writing were preserved.

They served as the first Christian publishing houses where copies of the Bible and writings of the saints were produced. They were the first seminaries and Catholic schools. They were hospitality and retreat centers where young men and women, such as St. Francis of Assisi, would come to discern their vocation. They even were the first missionary outposts for the evangelization of places such as Ireland and Germany.

Benedictine and Cistercian monks—of the common observance—now live near population centers, and often operate universities and Trappists, formally known as the Order of Cistercians of the Strict Observance, live in the countryside and generally avoid active ministry outside the monastery.

Some of these communities are hermits who live alone for most of the week, coming together for Mass on Sundays.

All have something important in common—the focus and basis of the life of all monks is the life of contemplative prayer, a life of listening to the Lord. The Liturgy of the Hours, which, in addition to the office of readings, sanctions each part of the day—morning, midday, evening and night—with praise, intercession and the reading of sacred Scripture, especially the psalms. And, of course, the very center of monastic life is the Eucharist.

Monks and contemplative nuns, in their personal prayer time, also practice “lectio divina.” This is a form of meditation that takes a short excerpt of Scripture, often drawn from the liturgy of the day, and ponders it slowly, using it as a springboard for contemplation, intercession or examination of conscience.

Eucharistic adoration also can be an important focus for monks and nuns, depending on the charism of their particular community.

But when it comes right down to it, contemplatives only do to a greater degree what we are all called to do. Even if our vocation is like the active life of Martha, we need to avoid her fussing and fretting, and do our best to maintain the listening ear of her sister, Mary.

The Liturgy of the Hours is not just for monks and nuns. We can and should participate in clothing the day with prayer, even if we can say only a few of the psalms of morning and evening prayer. All of us can and should spend a few minutes per day meditating on Scripture and, of course, participating in the Eucharist at least every Sunday.

Prayer is like breathing. All Christians need to do it continually to survive. But every once in a while, everyone needs to pause and take a really deep breath. For me, that is what a visit to a monastery is like.

Whether it be for a morning, day, weekend or full week of retreat, entering into the rhythm of the monks’ prayer and solitude helps me restore my focus and energy. It helps me catch my breath.

(Marcellino D’Ambrosio is co-founder of Crossroads Productions—www.crossroads initiative.com—an apostolate of Catholic renewal and evangelization.)

The message “God Alone” is carved in stone above the entrance to a monastic courtyard and adjacent to the entrance of the guesthouse at Gethsemani Abbey, a Trappist monastery near Bardstown, Ky.

Monasteries are places where people can get away from the busyness of their secular lives to spend time alone with God in prayer.

The focus and basis of the life of all monks is the life of contemplative prayer, a life of listening to the Lord.

Early medieval monks brought the faith to northern England

By Nancy de Flon

If you want to visit Lindisfarne—an island off the northeast coast of England also known as Holy Island—and soak up its holiness, be prepared to meet ghosts.

The original Irish-style monastery, a collection of wooden buildings erected by its founder in the swirling mists of the early Middle Ages, is long gone, and its replacement, a Benedictine priory established in the 16th century, Reformation is a ruin—a hauntingly beautiful ruin.

The limited access to Lindisfarne adds to the sense of mystery. At low tide, a causeway enables people to leave and return, while high tide cuts the island off from the mainland.

Use your prayerful imagination, and you will sense the blessed spirits of St. Aidan, St. Cuthbert and the monks who formed their communities—a focus on community with God and a springboard to contemplation during the 6th to 14th centuries. The monks lived here.
Next week, the Office of Readings finishes the Book of Job, which we began this week. It picked up where Chapter 27, which is Job’s meditation about the purpose and mystery of God’s wisdom, reflected in the order and beauty of creation. We humans, though, can participate in this wisdom by fearing the Lord and avoiding evil: “Behold, the fear of the Lord is wisdom; and avoiding evil is understanding” (Prv 2:10, 11). Chapter 29 is the first of three chapters in Part V of the book, called “Job’s Final Silence.” In Part V, Job reflects on his innocence of any wrongdoing, and believes that God is unjust to be punishing him for making such accusations. Like his three friends who assumed that he must have done something wrong, Job believes that, since God is the architect of the order in the universe, he is also the one who decides who will be rewarded and who will be punished. Therefore, it would seem that a just God would have to reward Job, not punish him.

After Job finishes speaking, we hear another voice. It is a young man named Elihu, who was angry because Job’s three friends haven’t condemned him. And, yes, Job, “God is greater than man. Why, then, do you make complaint against him that you give no account of his doing?” (Job 33:12, 13). Elihu speaks for six chapters, but his theological point of view is about the same as that of the other chapters of the book. Finally, in Chapters 38-41, God speaks to Job, out of a storm, with a two-discourse argument. A storm is frequently the background for God’s appearances in the Old Testament. However, God doesn’t defend himself against the storm, but recognizes it as having been unjust. You might say that he takes the offensive.

Not all of Job’s questions, challenging him to consider his place while God was creating the universe: “Where were you when I founded the Earth?” “Who determined its size?” “Have you ever in your life commanded the morning?” “Have you entered into the sources of the sea?” (Job 38:4, 12, 16) and more. Job replies that he couldn’t answer those questions, but God continues with more. Could Job come up with the answers? Could he exercise dominion over Behemoth (the hippopotamus) or Leviathan (the crocodile)?

Job agrees that he had been dealing with great things that he didn’t understand, and he wants this Job’s friend’s to see that he is angry with them because they did not speak accurately about him, and demands that they listen to him.

Job prays for his friends and God accepts his prayers. He then restores Job’s property so his life is finer now, better than his days earlier. He dies at the age of 140. Job 42:7

One of the questions of why Job suffered is never answered. All we know at the end is that the innocent and the wicked both can be afflicted for no apparent reason and it has nothing to do with retribution.

The New Testament’s Letter of St. James calls blessed those who persevere, saying, “You have heard of the perseverance of Job (Jas 1:1-4).”

Last month, I helped my 4-year-old daughter, Margaret, clean her bedroom. We found one of her favorite books that she had been reading when she was a baby and why she was disappointed in herself for not reading it. She felt God tell her, “Cami, you can talk about any topic—many are much more difficult than the one I am giving you,” I think it is human nature for us to know the blessings of our faith, accept the part of each of us that God has given us, and let others use the gifts that God has generously bestowed on them without judging ourselves. Once, when I confided to my aunt about how I was disappointed in myself for not being better at something, she said, “But that’s how I was disappointed in myself for not being better at some things.” She felt God tell her, “Cami, you can talk about any topic—many are much more difficult than the one I am giving you.”

I think it is human nature for us to know the blessings of our faith, accept the part of each of us that God has given us, and let others use the gifts that God has generously bestowed on them without judging ourselves. Occasionally, we have to learn to accept the parts of our lives that we cannot control.

We may not excel at running marathons or keeping the cleanest house on the block, we must recognize that God has given us some gifts. I comfort myself with the words of St. Paul: “There are different kinds of gifts, but the same spirit” (1 Cor 12:4). But that is only a beginning in how I find myself surrounded by others who possess gifts that I find superior to my own. But I must be content with my well-verdant talents and let others use the gifts that God has generously bestowed on them without blaming ourselves.

The state of our world would change if we simply recognize and employ our unique gifts and talents to serve others and reflect the beauty of God’s creation.

(Shirley Vogler Meister, a member of St. Susanna Parish in Plainfield, is a regular columnist for the Criterion.)

David Siler

I’ll be going with them

Catholic Charities’ new women and children’s homeless shelter, Becky’s Place, opened three months ago. It is the dream that Catholic Charities’ most difficult circumstances—asking a mother with a baby to leave.

Not only does their shelter’s first resident arrive 3 months-old and homeless, but so many do not take long for the shelter to staff the shelter to staff in the shelter’s most difficult circumstances—asking a mother with a baby to leave.

The shelter’s first resident arrives 3 months-old and homeless, and cannot afford to be there. She didn’t think that it would be within the first couple of weeks of opening.

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Not only does their shelter’s first resident arrive 3 months-old and homeless, but so many do not take long for the shelter to staff the shelter to staff in the shelter’s most difficult circumstances—asking a mother with a baby to leave.
On this mountain, the Apostles encounter the Lord. Jesus again states that God has bestowed “full authority” on the Redeemer. He has imbued the Apostles with this power. He now sends them into the world, commissioning them to baptize and teach all people.

The salvation achieved by the Redeemer was not in any sense restricted to those persons alive in the first third of the first century A.D. in the Roman province of Palestine. Salvation and eternal life are for all people everywhere and at any time.

This reading is important in that it recognizes clear that the Apostles possessed the most sublime of the powers reposing in Jesus, the Savior and Son of God. They are truly, the consequence of this belief for all people everywhere and at any time.

Supremely important is that Jesus revealed to them, and through them to humanity, the most intimate of revelation—the fact that God is one in three, the Holy Trinity.

Reflection

This weekend, the Church celebrates the Feast of the Holy Trinity, bringing us face to face with the reality of God. For some 20 years, except in the anarchistic lands of China, Cuba, North Korea and Vietnam, atheism as a specified, organized state policy has passed from the scene, and the tyranny seems to be waning in Cuba and Vietnam. Still, it is not as great of a victory for religion as might be assumed.

Even in the highly developed, vigorous democracies, belief in God and a sense of obedience to God is dangerously eroding. Secularism, being content just with the things of this Earth and ideas formed only by human conjecture, is gaining significant strength.

True, in the American society, the majority of people still tell public opinion samplers that they believe in God. Just as truly, the consequence of this belief for all practical purposes is very distant and inconsequential.

The Gospel this weekend informs us not only that God lives, but also that God lives here and now, in our midst, through the Church instituted by Christ and formed by the Apostles. God’s power lives with us. Salvation lives with us.

If God lives, God’s will lives well and people are subject to it. The world, in yet another way is as foolishly as trying to put a square peg in a round hole.

God protects us from the death produced by our sins. God is perfect love. He unites and his presence helps your connection to God and others.

Thank you for your question, your care and concern for the elderly, and your interest in treating the Most Blessed Sacrament with the greatest respect and veneration.

When anyone brings the holy Eucharist to the sick or shut-in, they are to go directly to that place in a prayerful and recollected manner without stopping to call along the way.

In the event that the homebound person cannot receive the Eucharist, then the minister—extraordinary or not—should return to the church as soon as possible and put the sacred Host back in the tabernacle.

Outside of absolutely extraordinary circumstances, you should avoid carrying Our Lord around in your purse even though you consider it an honor and his presence helps your connection to God and others.

I can well understand your desire to have a sacred adoration altar in your home. However, you would need the express permission of the bishop of your diocese for that, and his permission is rarely given to lay Catholics.

My sister had a wake with a rosary for her dead husband then a Mass was her body was in a casket. His body was then cremated as he requested. He wanted his ashes sprinkled near a lake.

I do not think this is permissible. My sister said the priests has talked to about a sacred disposal. My pastor said the ashes must be buried.

I looked up Catholic cremation on the Internet. One website said the ashes cannot be sprinkled around, but must be buried in a proper place or in a container buried at sea.

It also said the ashes must not be kept for long periods of time without burial. My sister has a burial plot next to mine where she could put her husband’s ashes, but she thinks she should do the sprinkling as her husband requested.

Do you know what the Church teaches about this?

A Cremated remains should be buried, not sprinkled around.

They are to be treated with the same respect given to a dead body so it is fitting or keeping cremated remains within a reasonable period of time.

Although canon law does not specify the amount of time, common sense suggests that burial should take place “without delay.”

According to an official document from the Congregation for Divine Worship and the Discipline of the Sacraments—Order for Funeral Liturgical Norms on Cremation, Appendix 2—it the accepted practice is:

“...the cremated remains of a body should be treated with the same respect given to a dead human body from which they come. This includes the use of a worthy vessel to contain the ashes, the manner in which they are carried, the care and attention to appropriate placement and transport, and the final disposition.

The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires.

“Whenever possible, appropriate means for recording with dignity the memory of the deceased should be adopted, such as a plaque or stone which records the name of the deceased” (417).
Our Lady of the Greenwood
335 S. Meridian St. Greenwood, Indiana (East of US 31 on Smith Valley Road)
License #127767

Summer Festival
Thursday, June 7th
Friday, June 8th
Saturday, June 9th
Sunday, June 10th
5 p.m. - 11 p.m.
5 p.m. - Midnight
5 p.m. - Midnight
Noon - 9 p.m.

Food to Satisfy EVERY Taste
• 2003
• Elephant Ears
• Corn on the Cob
• Family Style Pulled Pork
• Hamburgers, Hot dogs, and Brats

Raffles
“SHARE THE JACKPOT” Donation: $5/Ticket
1st Prize - 25% of Jackpot ($2500 Minimum Payout)
2nd Prize - 10% of Jackpot
3rd Prize - 5% of Jackpot
QUILT RAFFLE - $2.00/Ticket or 3 Tickets for $5.00
Beautiful Handmade Quilt - Full/Queen Size
Drawings will be Sunday at 9:00 p.m.

Franciscan Sister Therese de Lourdes Galm ministered as a teacher and principal
For 55 years, she ministered as a secondary teacher and principal at Oldenburg Academy of the Immaculate Conception and a Catholic high school in Ohio. Sister Therese also taught history and mathematics and ministered as a guidance counselor at Father Thomas Secinea Memorial High School in Indianapolis. After retiring, she served as motherhouse minister and later assisted with pastoral care before beginning her full retirement in 2001 and moving to St. Clare Hall. Surviving are several nieces and nephews. Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036.

Franciscan Sisters de Lourdes Galm are revered by their students for their teaching skills and commitment to their students. They dedicated their lives to the religious life and ministered for many years as teachers and in various positions within the Catholic Church. Their legacy continues to inspire and influence the lives of countless students and fellow religious sisters today.

To donate: www.archindy.org/ChristOurHope

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The official international humanitarian agency of the Catholic community in the United States.

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The Society of St. Vincent de Paul serves the needy year-round. Your donations of money and usable household items help us assist nearly 3,150 families every week.

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Indianapolis, IN 46218

Memorial gifts may also be made in memory of St. Theodore Guerin.

St. Theodore Guerin
A statue of St. Theodore Guerin is surrounded by roses in Mary’s Garden on the grounds of the Basilica of the National Shrine of the Immaculate Conception in Washington on May 23. The 19th-century French-born nun is the foundress of the Sisters of Providence of St. Mary-of-the-Woods.

Franciscan Sister de Lourdes Galm died on April 27 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg, Indiana. She was 99. The Mass of Christian Burial was celebrated on May 1 at the motherhouse in Oldenburg. Burial followed at the sisters’ cemetery.

The Mass of Christian Burial was celebrated on July 13, 1932, and professed her final vows on Jan. 6, 1938. Sister Therese ministered as an elementary and secondary school teacher as well as a principal and parish organist.
**Classified Directory**

For information about classified advertising, call (317) 236-1546.

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**Vacation Rentals**

**BEACHFRONT CONDO,** (317) 236-7369; 2 SRs, pool & 25ft—9a.m to 9p.m. $200 to $5,000 for 10 days. For information about rates for classified advertising, call (317) 236-1454.

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• **SALE**
  - **32** E. St. Joseph, Indanapolis: $250.00;
  - **33** years experience • References available

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Unique estate cemeteries available by owner in Our Lady of Peace Cemetery. These two adjoining Estate lots, each approximately 32 x 45’, are located on the main corner immediately west and adjacent to the Priest Garden. The corner location is offered at $75,000; and the adjacent location immediately to the south is offered at $55,000.

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**Bishop Chatard High School**

Executive Director Development

Bishop Chatard High School is seeking to fill the position of Executive Director Development. The Executive Director of Development for Bishop Chatard High School is directly responsible to the President for the development of the ongoing comprehensive program of fund raising and the coordination of the efforts of the offices of Alumni Affairs, Communications and Marketing, Enrollment Management and Special Events. These efforts are designed to promote understanding, acceptance and support among the various publics (parents, students, alumni, prospective students, parents, businesses, foundations and friends) for the mission of Bishop Chatard High School. This candidate for the position possesses a strong commitment to his or her Catholic faith and the mission of Bishop Chatard High School. A background in fund raising and communications and marketing is preferred.

A position description may be found on the school website at BishopChatard.org/about/employment. All resumes should be sent to Margaret Rufling at murpling@bishopchatard.org. The deadline for submission of an application is June 15, 2012.

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**Melkite Patriarch Gregorio III Laham of Damascus holds up a book of the Gospels for veneration during a Palm Sunday liturgy at the Melkite Catholic cathedral in Damascus, Syria, on April 1. In a report from the Melkite Archdiocese of Homes, Syria, Patriarch Laham urged the international community to “save Syria.”**

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**Beirut (CNN) —** Syria’s 2.5 million Christian population is being pushed into an exodus from the country out of fear of chaos and crime, said Melkite Patriarch Gregoire III Laham of Damascus.

In a report from the Melkite Archdiocese of Homes, Syria, distributed by the patriarchate, the patriarch urged the international community to come to Syria.

“Save Syria’s exemplary contribution to Islam and Christians,” Patriarch Laham said in the report. “To the ones who cary the presence of the Christians in Syria.”

Armies gangs are kidnapping Syrian people and demanding ransom, according to the report, “An Experience of Current Life in Syria.” Ransom demands are typically $20,000 to $40,000 for a Christian and $1,000 to $5,000 for a Muslim.

The report recounted the May 11 attack on a Melkite priest in Qara, southeast of Damascus. Two armed, masked men came into the priest’s residence, demanding his keys. He refused, fearing the intruders would enter the church. The men then tied up the priest, struck his head and his back with a broken bottle. One of the attackers said to the priest, “We carved a cross in your forehead.” They then beat the priest, tied him to a toilet seat and began to strangle him with a pipe. Apparently, the assailants left, taking the priest’s keys, computer and phone. The priest freed himself two hours later.

“The priest was thousands of violence everywhere and we have no where to take refuge. The mutilations, bombings and threats have a psychological aim—to bring the population to its knees. At every moment, we are in total insecurity,” it said.

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“This in Syria, we can no longer speak of a government—opposition division. There is a third element—the criminals who roam freely, taking advantage of the available situation. They hide behind the rock of armed forces and the absence of U.N. peace-keeping force.”

In a separate statement recounting the twin bombings in Damascus on May 10 in which at least 55 people were killed and 300 injured, Patriarch Laham said he was praying at the Cathedral of Bab Sharqi, about a mile and a half from the site, at the time of the blasts.

The patriarch called the attack “an act of cruelty without precedent in Syria, which has shown the true face of the forces at work behind this absurd propaganda war.” and said the wounds “are not listening to the Syrian people’s cries of distress.”

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**YOUTH MINISTER**

Are you looking for a Catholic community where youth are welcomed participants in parish life? Where they are asked to take leadership roles? Are you looking for a parish where you can share your faith and commitment to faith and to the Church with young people? Where you can count on the help and support of parents and other caring adults in ministry? If so, Holy Family Catholic Church, a vibrant parish located in the New Albany Deanery, may be the place for you.

In this part-time position, you will direct the development of a program for middle school youth that stimulates the spiritual growth and social awareness of grades 6-12. Preferred qualifications include a bachelor’s degree or related experience in youth ministry and completion of (or willingness to complete) youth ministry certification.

Send resume with salary history postmarked by June 1, 2012 to:

**Youth Ministry Search Committee**

120 W Dyke Lane

New Albany, IN 47150

We look forward to hearing from you.

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**COORDINATOR RELIGIOUS EDUCATION—CHILDREN’S MINISTRY**

St. Bartholomew Roman Catholic Parish in Columbus, Indiana is currently accepting applications for the Coordinator of Religious Education—Children’s Ministry. This is a full time position in a parish of over 1600 families.

This person will be responsible for the administration and catechesis of all children’s faith formation from preschool through grade six. This position requires a Passionate Catholic, please contact the half working hours including evenings and weekends. The CRE must be able to work on the Pastoral Team as a staff member and will supervise volunteer parishioners. The ideal candidate must be a practicing Roman Catholic who is recommended by his or her current parish priest or superior.

At least a bachelor’s degree is required and some catechetical experience is preferred. In addition, a candidate needs to be certified or be eligible to be certified as a Parish Administrator of Religious Education.

Send resume and cover letter by June 8, 2012 to:

CRESEARCH/committee_abh@yahoo.com or send to:

Search Committee c/o Mike Shelton,

St. Bartholomew Parish, 1306 27th St., Columbus, IN 47201

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Vatican publishes rules for verifying Marian apparitions

VATICAN CITY (CNS)—To help bishops determine the credibility of alleged Marian apparitions, the Vatican has translated and published procedural rules from 1978 that had previously been available only in Latin.

The “Norms regarding the manner of proceedings in the discernment of presumed apparitions or revelations” were approved by Pope Paul VI in 1978 and distributed to the world’s bishops, but never officially published or translated into modern languages.

However, over the past three decades, unauthorized translations have appeared around the world, according to U.S. Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith.

The doctrinal office “believes it is now opportune to publish these ‘Norms,’ providing translations in the principle languages,” so as to “aid the pastors of the Catholic Church in their difficult task of discerning presumed apparitions, revelations, messages or, more generally, extraordinary phenomena of presumed supernatural origin,” the cardinal wrote in a note dated December 2011.

His note and the newly translated norms were published recently on the congregation’s website at www.doctrinafidei.va.

Cardinal Levada wrote that he hoped the norms “might be useful to theologians and experts in this field of the lived experience of the Church, whose delicacy requires an ever-more thorough consideration.”

More than 1,500 visions of Mary have been reported around the world, but in the past century only nine cases have received Church approval as worthy of belief.

Determining the veracity of an apparition falls to the local bishop, and the Vatican’s doctrinal congregation established the norms to guide the process.

Grating approval is never brief, with some cases taking hundreds of years. Visionaries and witnesses must be questioned and the fruits of the apparitions, such as conversions, miracles and healings, must be examined.

According to the norms, the local bishop should set up a commission of experts, including theologians, canonists, psychologists and doctors, to help him determine the facts, the mental, moral and spiritual wholesomeness and seriousness of the visionary, and whether the message and testimony are free from theological and doctrinal error.

A bishop can come to one of three conclusions: He can determine the apparition to be true and worthy of belief; he can say it is not true, which leaves open the possibility for an appeal; or he can say that at the moment he doesn’t know and needs more help.

In the last scenario, the investigation is brought to the country’s bishops’ conference. If that body cannot come to a conclusion, the matter is turned over to the pope, who delegates the doctrinal congregation to step in and give advice or appoint others to investigate.

The alleged apparitions at Medjugorje in Bosnia-Herzegovina are an example of a situation in which the country’s bishops requested the Congregation for the Doctrine of the Faith to intervene.

In that case, the congregation established an international commission in 2010 to investigate the claims of six young people who said Mary had appeared to them daily beginning in 1981.

The apparitions purportedly continue and thousands travel to the small town each month to meet the alleged seers and to pray.

Pope Benedict XVI has reaffirmed that the Church never requires the faithful to believe in apparitions, not even those recognized by the Church.

In his note, Cardinal Levada quoted the pope, saying that, “The criterion for judging the truth of a private revelation is its orientation to Christ himself,” in that it doesn’t lead people away from Jesus, but urges them toward closer communion with Christ and the Gospel.

The cardinal also quoted from the writings of St. John of the Cross, who emphasized that God said everything he had to say in Jesus Christ—in his one and only son and Word.

“Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behavior, but also of offending him, by not fixing his eyes entirely on Christ and by living with the desire for some other novelty,” the saint wrote.

Church approval of a private revelation, in essence, is just the Church’s way of saying the message is not contrary to faith or morality, it is licit to make the message public, “and the faithful are authorized to give it to their prudent adhesion,” the pope said in his 2010 Post-Synodal Apostolic Exhortation, “Verbum Dominii” (“The Word of the Lord”).

(“The text of the Vatican norms in English is available online at www.doctrinafidei.va/documents/2_con_clldh_doc_19780225_norme_apparizioni_en.html.”)

NEW PRIESTS AND LEADERS ARE NOT GOING TO MIRACULOUSLY APPEAR

JOIN US AND FIND OUT WHAT WE’RE DOING TO PREPARE NEW LEADERSHIP

At Marian University, we wanted to do more than talk and write our hands about the issue of dwindling leadership in the Church. So we took action. We created the “Rebuild My Church” program to prepare ordained and lay leaders. Then we collaborated with the Archdiocese of Indianapolis and opened the Bishop Simon Bruski College Seminary to prepare college seminarians for major seminary. We also teach Franciscan values such as responsible stewardship to every student who attends our university so they will continue to give back to their churches and communities throughout their lives. It’s time to stop talking and to commit to the power of doing. Visit marian.edu/actnow and learn more about our plans for the future and our upcoming 75th Anniversary Gala.

marian.edu/actnow