Serving the Church in Central and Southern Indiana Since 1960

CriterionOnline.com
July 13, 2012
Vol. LII, No. 39
75¢

Illicitly ordained Chinese bishop incurs automatic excommunication

VATICAN CITY (CNS)—Chinese Father Joseph Yue Fusheng has been automatically excommunicated for allowing himself to be illicitly ordained a bishop despite repeated warnings from the Vatican.

“The Holy See does not recognize him as bishop of the apostolic administration of Harbin, and he lacks the authority to govern the priests and the Catholic community in the province of Heilongjiang,” the Vatican said in a written statement on July 10.

It also praised the new auxiliary bishop of Shanghai, who has been restricted by the government after saying he would give up his role in the government-sponsored Catholic Patriotic Association ( CPA).

Father Yue was ordained bishop of Harbin on July 6 without papal mandate following an acrimonious exchange of notifications between the Vatican and Beijing on the issue of illicit ordinations.

Five Vatican-approved bishops took part in the rite, held at Sacred Heart of Jesus Church in Harbin, capital of Heilongjiang province. Two other Vatican-approved prelates who were invited to the ceremony did not attend, citing illnesses, but sent messages of apology and congratulations.

The Vatican said that those bishops who participated in the July 6 ordination had “exposed themselves to the sanctions laid down by the law of the Church,” which entail automatic excommunication.

Bishops’ ordinations that are not authorized by the pope generally bring the penalty of automatic excommunication. However, in some cases there may be mitigating circumstances—including fear of reprisal, necessity or serious inconvenience—that bishops in attendance “must give an account to the Holy See of their participation in that religious ceremony,” it said.

Father Yue automatically incurred the penalty of excommunication because he had been informed some time ago that he could not be approved by the Holy See as an episcopal candidate, and on several occasions he had been asked not to accept episcopal ordinations without the pontifical mandate,” it said.

See CHINA, page 8

Religious liberty is ‘a foundational right,’ says Archbishop Chaput at fortnight’s closing Mass

WASHINGTON (CNS)—Defending religious liberty is part of the bigger struggle to “convert our own hearts,” and “live for God completely,” Archbishop Charles J. Chaput said on July 4 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

He delivered the homily at the Mass that brought the U.S. bishops’ “Fortnight for Freedom” to a close.

“The political and legal effort to defend religious liberty—as vital as it is—belongs to a much greater struggle to master and convert our own hearts, and to live for God completely, without alibis or self-delusion,” the archbishop said.

The U.S. Conference of Catholic Bishops called for the fortnight in March, outlining several instances of “religious liberty under attack,” including the federal contraceptive, abortifacient and sterilization mandate. They asked dioceses to plan Masses, prayer services, educational events and other activities from June 21 to July 4.

Cardinal Donald W. Wuerl of Washington was the main celebrant of the Mass.

See LIBERTY, page 9

Philadelphia Archbishop Charles J. Chaput delivers the homily during Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington on July 4, the final day of the bishops’ “Fortnight for Freedom” campaign. The observance, which began with a June 21 Mass in Baltimore, was a two-week period of prayer, education and action on preserving religious freedom in the U.S.

Special friendship connects two women who provided loving care for others

By John Shaughnessy

In a few hours, their friendship would reach an emotional crossroads, but for now the two women sat just inches away from each other, recalling one of the moments that cemented their bond forever.

The friendship-defining moment between Louise Collet and Providence Sister Susan Dinnin happened about 10 years ago. By then, the two women were already good friends from their working relationship at A Caring Place, a Catholic Charities Indianapolis program that provides adult day care services.

Louise Collet, left, and Providence Sister Susan Dinnin share an emotional hug on June 26, the last day that the longtime friends worked together at A Caring Place, the Catholic Charities Indianapolis program that provides adult day care services.

A Caring Place, the Catholic Charities Indianapolis program that provides adult day care services.

As for Louise Collet and Sister Susan, their friendship built on faith, love and care for others.

Louise Collet, a longtime volunteer and caregiver for her mother during the last 13-hour-long heart surgery. Charles, was in the midst of a 13-hour-long heart surgery.

“It was a time when you worry about where your life is going,” Collet recalled. “Sister helped me through that time with her support and her prayers. That was very important to me.”

Charles survived the surgery, and the Collets celebrated their 42nd anniversary on Nov. 8, 2011. As for Louise Collet and Sister Susan, they marked a mostly sweet yet still heartbreaking challenges in both of their families.

A shared commitment

Before Sister Susan joined the staff of A Caring Place in 1990, she served as a caregiver for her mother during the last years of her life. Collet used her knowledge and experience to help her.

“There isn’t anyone who has been around this program who doesn’t see the greatness of these two people,” said Mary McClelland, a longtime volunteer at A Caring Place. “Their belief in God motivates them on a daily basis. Everything they do is out of love.”

It’s a love that developed from heartbreak challenges in both of their families.

See FRIENDSHIP, page 8

See CHINA, page 8
Religious leaders challenge South Sudanese officials to end corruption

NAIROBI, Kenya (CNS)—One year after achieving independence, South Sudan remains plagued with corruption and ethnic discontent, prompting Catholic and Episcopal bishops to challenge the fledgling country’s political leaders to “a change of heart leading to a change of behavior.”

In a message marking the July 9 anniversary, Archbishop Paulino Lukudu Loro of Juba, South Sudan’s capital, and Episcopal Archbishop Daniel Deng Bul, primate of the Episcopal Church of Sudan, expressed concern about reports of money being stolen by the country’s high-ranking officials.

“Corruption has become endemic within certain classes. This is unacceptable,” the religious leaders said.

The archbishops also cited rising ethnic tensions in local communities as well as growing concerns throughout the country about the ethnic makeup of government institutions.

Pointing to growing conflicts along the tenuous South Sudan-Sudan border, the archbishops rejected “war as an option to resolve issues.” They called upon all parties to implement a meaningful cease-fire and resolve disputes and call upon all parties to open their hearts as a way to begin a dialogue.

“We also call for an end to the abduction of South Sudanese by armed groups. We urge our brothers and sisters not to take up arms against fellow citizens but to join the democratization of their countries,” the message said.

The archbishops said they were “saddened” by developments in Sudan that have found ethnic, religious and cultural diversity threatened by the government.

In addition, they expressed concern about “growing resentment” against citizens of neighboring countries living in South Sudan. Citing the importance of trade relationships with countries throughout East Africa, the archbishops called for “the cultivation of better relations with our neighbors, guided by the call of Christ to ‘love your neighbor as yourself.’” (Mk 12:31).

“Many people all over the world were convinced that he was a saintly man, and invoked his intercession with a view to obtaining favors from heaven,” said Msgr. Flavio Capucci. He made the comment in an interview after the Vatican Congregation for Saints’ Causes on March 23, 1994, noted that Bishop del Portill o was honored by Pope Benedict XVI that Bishop del Portillo heroically lived Christian virtues and should be considered venerable.

Before the Spanish-born bishop can be beatified, the Vatican must recognize that a miracle has occurred through his intercession. A possible miracle has been submitted to the Vatican for study by theological and medical experts.

In general, the Church must confirm two miracles before a miracle is credited, the first for beatification and the second for canonization.

Msgr. Capucci, who as postulator assists in the investigation of the potential saint’s life and virtues, as well as any miracles attributed to his intercession, said the documentation presented to the Vatican on behalf of Bishop del Portillo’s cause comprised 2,530 pages in three volumes. In all, 133 witnesses were interviewed, including 19 cardinals and 12 bishops or archbishops, he said. Only 62 of the witnesses are members of Opus Dei, an organization of laity and priests dedicated to spreading the message that work and the circumstances of everyday life are occasions for growing closer to God, for serving others and for improving society.

“Many people all over the world were convinced that he was a saintly man, and invoked his intercession with a view to obtaining favors from heaven.”

—Msgr. Flavio Capucci, postulator for the sainthood cause of Bishop Alvaro del Portillo, the first prelate of Opus Dei
At 112, society’s commitment to spread word of God to blind remains

NEW YORK (CNS)—Evangelists at a century-old missionary organization in New York spread the word of God without leaving their nondescript building in midtown Manhattan.

The people they evangelize never see the missionaries, but they recognize the Light of the World in the materials they receive from the Xavier Society for the Blind.

The organization provides Catholic religious and spiritual material free of charge to more than 10,000 blind, visually impaired and physically restricted people throughout the United States.

The Xavier Society is run by Father John Sheehan, the chairman of the Xavier Society since 2008. In an interview with Catholic New World News, he said that Jesuit Fr. Stanley Xavier, patron of the Xavier Society’s founders, “goes forth to strange lands, learn to speak the language and tell the people about the word of God.”

This applies to the widest range of definitions. Language is not just vocabulary, it’s usage and structure,” he said.

For the Xavier Society, that means providing material in Braille, large print and audio format. It is a huge task—literally. The Braille edition of the New American Bible fills 45 volumes and includes all the notes found in the print edition.

Father Sheehan said the Xavier Society was started by a group of laywomen who asked Jesuit Father Joseph Stadelman to help supply free religious materials to the blind.

“In those days, if you wanted to get God’s word to the blind, you either had to be a publishing house or you had to read to individual blind people,” he said.

As a “first step to understand the practical advantage of allowing users to both read and write,” technological advances now allow Braille users to read and write on devices similar to Kindles and Nooks.

The Xavier Society remains committed to its founding mission, but is undergoing restructuring because of changing technologies prompted the board of trustees to look at how it can still fulfill the needs of current and future subscribers.

Father Sheehan reduced the paid staff from 16 to seven and is preparing to sell the society’s

The Xavier Society functioned as a publishing house “for prayer books, bits of Scripture and lives of the saints,” Father Sheehan said. It founded and continues to manage the National Catholic Lending Library for the Blind.

The group began in 1900 in a single room at what is now Xavier High School and was incorporated in 1904. Early Braille texts used raised type called Moonotype and New York Point before Braille became the standard in 1918.

The Xavier Society has long relied on volunteers to help transcribe material into Braille and type text using large-print typewriters. There are now more than 80 volunteers. Some are young actors and retirees who record books, Catholic periodicals and Mass propers for distribution via current technology.

Photograph records gave way to reel-to-reel tape, which was replaced by cassette tape. Current source materials include digital CDs and MP3 audio editions.

“We do what we have not changed since 1900, but the technology and delivery systems have,” he said. The Xavier Society is putting more emphasis on Braille texts as large-print and audio subscribers are able to easily access material from other sources or use computers to enlarge type or read content.

“No one else is doing what we do. People who use Braille have fewer avenues,” Father Sheehan said, adding that Braille has the practical advantage of allowing users to both read and write.

Technological advances also now allow Braille users to read and write on devices similar to Kindles and Nooks.

The Xavier Society remains committed to its founding mission, but is undergoing restructuring because of changing technologies prompted the board of trustees to look at how it can still fulfill the needs of current and future subscribers.

Father Sheehan reduced the paid staff from 16 to seven and is preparing to sell the society’s

The Xavier Society remains committed to its founding mission, but is undergoing restructuring because of changing technologies prompted the board of trustees to look at how it can still fulfill the needs of current and future subscribers.

Father Sheehan reduced the paid staff from 16 to seven and is preparing to sell the society’s

Anglican communities in Southern California find ‘new home’ in Catholic Church

SAN JUAN CAPISTRANO, Calif. (CNS)—Two Anglican communities in Southern California are now in full communion with the Catholic Church.

Members of the St. Augustine of Canterbury and Blessed John Henry Newman communities in Oceanside/Carlsbad and Santa Ana respectively, were received into the Personal Ordinariate of the Chair of St. Augustine of Canterbury at a liturgy at Mission Basilica San Juan Capistrano.

Established by Pope Benedict XVI, the ordinariate is essentially a diocese for former Anglicans throughout the United States and Canada who wish to be fully Catholic while retaining their rich Anglican traditions and liturgical practices.

Bishop Ted D. Brown of Orange is the presiding celebrant at the liturgy. His concelebrants included San Diego Bishop Carl B. Flores, his former auxiliary bishop; Mgr. Jeffrey N. Steenston, a former Episcopal bishop who heads the ordinariate; and Father Andrew Bartus, the former rector of the Blessed John Henry Newman community.

Bishop Flores worked in the South Pacific for 14 years. A graduate of the University of South Pacific, he was incorporated in 1980, was ordained a Jesuit in 1980, was ordained a Jesuit in 1980, and worked in the streets of New York “to keep my cane steady,” he said.

“Right after the Mass ended,” Ortiz-Guzman said, “I made sure I hugged every one of the parishioners and said, ‘We’re home.’ Bring home, now our ministry has begun.”

Though his community is part of the Personal Ordinariate of the Chair of St. Peter, not the Diocese of San Diego, Ortiz-Guzman said it still “means the whole world” that Bishop Flores was part of their special day.

“The intent of the Holy Father is that the ordinariate not be a ghetto or a section away, but to be involved totally in the ministry within the local diocese,” he said. “We are to be partners in ministry, and it was a blessing to have him here.”

In an interview with the Orange County Catholic, newspaper of the Diocese of Orange, Father Bates talked about the journey that led to his ordination as a Catholic priest.

He formed the Blessed John Henry Newman Society and an assistant at St. Mary of the Angels Parish in Los Angeles —an Anglican church whose membership voted overwhelmingly to join the ordinariate—after a friend asked him to help establish an Orange County “ordinariate awareness group.”

“Made up of a mix of Anglicans hoping to become Catholic, and Catholics who had once been Anglican, the society is now a parish that will gather for Sunday Mass—celebrated by their pastor, Father Bates—at their new host parish, St. Joseph in Santa Ana.

“I resolved in my mind that something I was really passionate about doing was leading a group of Anglicans into the Catholic Church,” Father Bates said. “I knew that there would be a way for corporate unity to occur.”

In addition to leading the new parish and celebrating Sunday Mass, Father Bates will teach history at St. Michael’s Preparatory School, run by the Norbertine Fathers in Silverado Canyon.
The church is powerless

I feel that every time we turn around these days, the Catholic Church is being bashed for one reason or another—and often by its own members. And we’re not talking here only about the threats to religious freedom that we have editorialized about previously.

In this secular age that we are living in, the Church is seen as an obstacle to those whose principal role for what is right or wrong seems to be tolerance for the beliefs and actions of others. We are living in an age of relativism, the belief that there is no such thing as absolute truth and that truth is relative. What is true for you might not be true for me.

With this as their guide, people are easily persuaded that the Church’s insistence that marriage must be between one man and one woman is intolerant toward homosexuals. So easily persuaded that there is nothing wrong with homosexual acts between consenting adults if they seem right to them.

The change in the attitude of Americans toward traditional unions has been remarkable. It is clearly an example, especially among young people, that tolerance toward others is the most important principle, and anyone who thinks otherwise is a bigot.

Similarly, the Church’s prohibition of sexual intercourse outside of marriage, including cohabitation before marriage, seems old-fashioned. If those people believe it’s OK, why should anyone object? What’s wrong with sexual intercourse outside of marriage anyway?

All those movie stars seem to be doing it.

Then there’s “war against women,” as those who oppose it label it. The Catholic Church has all those rules that women don’t like, such as prohibitions against abortion, contraception and the ordination of women.

Surely, the Church would get many more members if it didn’t try to dictate, by natural law and revelation, how to carry on among people who don’t like those teachings.

For example, the Catholic Church can’t suddenly decide that homosexual acts are good despite the fact that nature itself and Scripture show the opposite to be true. It is powerless to accept marriage as including the union of two persons of the same sex.

The same is true with regard to sexual intercourse and co habitation before marriage.

Of course, the Church realizes that many people ignore its teachings, but the Church is powerless to change those teachings.

As for that so-called “war against women” that opponents of Catholic teachings call the Church’s teachings about abortion, contraception and women’s ordination, there is no such war.

Why don’t more women stand up for the Church’s teachings regarding the role of the family?

It seems that the Church is criticized whenever it finds it necessary to take action against a theologian or organization. Recently, it did that with the Leadership Conference of Women Religious (LCWR), and some want to think that the Vatican was criticizing all women religious in the United States, which, of course, it was not.

The Congregation for the Doctrine of the Faith said that an assessment of the LCWR revealed that a major reform was needed to ensure the conference’s fidelity to Catholic teaching in areas including abortion, euthanasia, women’s ordination and homosexuality.

The Vatican apparently believes that, over time, the LCWR concentrated its efforts on the Church’s social justice teachings and ignored, or compromised, those other issues. That is not at all a criticism of the life and work of most women religious, but you wouldn’t know it from the reaction of some commentators.

It is not easy to be a faithful Catholic these days, especially when so many of our secular media are hostile toward the Church. Our bishops are sometimes accused of engaging in partisan politics by the left when they defend pro-life issues or by the right when they advocate social justice issues.

The Church can either compromise with society or continue to teach Church’s truths.

Needless to say, it will continue to do the latter.

—John F. Fink

Letters to the Editor

Congress did not consider unintended consequences of government intrusion

In your July 6 editorial, you say that with the [Obamacare] law upheld, so is … the mandate from the U.S. Department of Health and Human Services (HHS) forcing employers with health care plans, including Catholic institutions, to include payments for abortifacients, sterilizations and contraceptives … as part of “preventive” measures.

It was not in the original law, but it was a later mandate from HHS. What is to prevent HHS from mandating abortion coverage as “preventive” care in the future?

The letter writer in the July 6 issue is incredibly naive if she thinks this is impossible.

Unfortunately, our representatives in Congress not only did not read the bill before voting on it, but they didn’t consider the unintended consequences of this huge government intrusion.

Health care is a right, but I shouldn’t be forced to pay for abortifacients, contraception and sterilizations.

And I fear abortion may be next.

Ann Dalpiaz

Indianapolis

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Concordato et Proposito, 116). Letters from readers are welcome and every effort will be made to include letters from as many viewpoints as possible. Letters should be submitted, relevant, well-expressed and terminated in time. They must reflect the basic sense of courtesy and respect.

Letters writers reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, political sensitivity and content (including spelling and grammar). In order to encourage openness from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters to the Editor must be signed, but, for serious reasons, names may be withheld. Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridan Street, Indianapolis, IN 46202-2367. Letters may be submitted by mail or e-mail to criterion@catholic.org.

Obesity is a ‘growing problem’ that needs to be better understood and addressed, doctor says

Thank you for the “Growing Problem” graphic in the July 6 issue of The Criterion from the American Heart Association regarding weight struggles among U.S. children. Just the picture and graphic depiction said more than words can describe.

As a physician, I see daily the devastating effects on our community and the overwhelming cost of obesity. I urge all readers to determine their own BMI (body mass index), and understand the correlation of your development of obesity within your own home and community.

Yes, there are many factors that contribute to obesity, but your BMI with a scale, a measuring tape and by visiting the website www.nhlbisupport.com/bmi can promote a healthy lifestyle by going to www.choosemyplate.gov.

Dr. Theresa Rohr-Kirchgrabner

Letters to the Editor

Concern for poor and number of abortions go hand in hand

Once upon a time, it was thought that the lay person (voter) on the street could not reason because they could not read. We Catholics need to show that we can not only read, but also that we can reason. We must find out a person’s positions, and give careful thought to those who must weigh everything, and compare those who are running for the same office.

Next, we must say, but what they intend to do. We must not allow it to be too late after they are elected to offer for two or four or six years to find out what their real agenda is.

The sanctity of human life is about all people, not just one, not just the unborn.

There is a lot being done to bring the truth about abortion to people’s attention, and we need to do the same for the poor of the world, and of our country, first finding out the truth for ourselves, accepting it and acting on it, not just giving it lip service.

If you are already generously supporting the poor, your approach of putting yourself in another’s shoes is to be commended.

But then, it is time for each of us to become better informed, and put ourselves in the shoes of the poor.

We must be concerned enough about the poor, here and abroad, there would certainly be fewer abortions. There is a connection.

(Aune Pictor is a member of St. Maurice Parish in Napoleon.)


Most Rev. Christopher J. Coyne, S.L.D. Greg A. Otolski, Associate Publisher Mike Krokos, Editor, John F. Fink, Editor Emeritus

The Criterion, Friday, July 13, 2012

Page 4
Cardinal Burke, restoring tradition to liturgy is a work in progress

For Cardinal Burke, restoring tradition to liturgy is a work in progress. His view greeting visitors to the exhibit is a panoramic photo of Angel Island, the California processing facility that received half a million people, mostly Chinese and Japanese immigrants. It was built to be “the Ellis Island of the West,” but, unlike race-specific laws enacted in 1882, it also served as a detention facility. Lee said. Like many other immigrants and after them, some of the individuals featured in the exhibit could not enter America’s gates for other reasons.

Among those featured are Rose and Emile Pillard, an interracial couple deported from Britain. Emile was illiterate and was barred entry. Rose was denied entry as well because her husband could not enter the country.

Pictures of six men deported because of “moral turpitude” listed their physical characteristics and reasons for deportation. They include Abasal Wegis, a Vietnamese fisherman whose file shows that the country was “too dangerous to enter.”

Among other immigrants featured in the exhibit are Wong Lan Fong, an Indonesian farmhand who was caught stealing beans in his homeland, and Francesco Zaccaro, a Polish peasant who was sent back to Italy for “applying vile name to a woman.”

“America’s gates have always swung wide,” said Wolfgang Jirregor in his opening remarks. “It was interesting to see people from a variety of countries, people who were just trying to bring their families back together,” he told Catholic News Service.

National Archives exhibit tells immigrants’ stories

WASHINGTON (CNS)—For Cardinal Raymond L. Burke, a former Apostolic Signatura and a formeralcon of the Supreme Court of the Apostolic Signature and a former archbishop of St. Louis. It’s “an opportunity to bring the Holy Father’s message to the faithful.”

With his apocryphal letter “Summorum Pontificum,” issued on July 7, 2007, Pope Benedict XVI lifted most restrictions on celebration of the traditional Latin Mass, a senior Vatican official says that much work remains to make the traditional liturgy fully accessible to the faithful, and to bring its influence to bear on the form of the Mass most Catholics attend.

“There’s no question that there remains in certain places a resistance to what the Holy Father has asked, and that’s sad,” said Cardinal Raymond L. Burke, prefect of the Supreme Court of the Apostolic Signature and a former archbishop of St. Louis. “It’s easier sometimes to bring a traditional liturgy than it is to come up with a universal language.”

Pope’s slim file shows that he was acting in part to promote reconciliation with the disaffected traditionalists of the Society of St. Pius X, who had broken from Rome to protest some of the teachings of Vatican II and subsequent changes to the liturgy.

Last month, following three years of on-again, off-again talks, the Vatican announced that the traditionalists had been offered formal terms of reconciliation. Though the SSPX has warned of persistent “doctrinal difficulties” that could prolong negotiations, Cardinal Burke has told Catholic News Service that he believes a reunion will ultimately take place.

But satisfying the demands of the traditionalists was not Pope Benedict’s only purpose in issuing “Summorum Pontificum.” The pope wrote that he acted in order to “preserve the riches which have developed in the Church’s liturgy, and to give them their proper place.”

In the same letter, the pope also affirmed that the older and newer versions of the Mass could be “mutually enriching.”

For Cardinal Burke, such mutual enrichment is part of the so-called “reform of the reform,” the process of repairing the defects of Vatican II that was introduced under Pope Paul VI. The reform of the Roman Missal in the period following Vatican II was “too radical,” and “went beyond, and in some cases, even against the teaching of the council fathers,” the cardinal says.

“There was a stepping away, a changing of the form that people had to feel a religiousity that wasn’t very strong,” he says. “You can’t take a living reality, the worship of God as God has desired that we worship him, and tamper with it without doing violence and in some way damaging the faith life of the people.”

The use of Latin was far from the most important loss, the cardinal says, noting that even the newer form of the Mass is still regularly celebrated in the Church’s universal language.

Among other elements of tradition that Cardinal Burke hopes the Church eventually will restore to the Mass in its new version are the opening prayers at the foot of the altar, which he says provide an “immediate tie-in” to the liturgy’s Jewish heritage—the psalms once sung by the high priest as he entered the temple in Jerusalem.

Other features of the traditional Latin Mass that the cardinal would welcome in the newer liturgy include the priest softly reciting the prayers before Consecration, a period of near-silence that, he explains, “draws our attention to this most sacred part of the Holy Mass;” and the closing recitation of the prologue of the Gospel of St. John, a “hymn to the redemptive incarnation” that “sets in your life of the people.”

On the other hand, Cardinal Burke says, the practice of reading scriptural passages in modern languages has been a “tremendous gift” of the post-Vatican II liturgy that should be incorporated in the traditional Latin Mass. And he said that the newer version of the Mass, in which the priest typically faces the congregation, can encourage a deeper appreciation of the “transparency devotion” with which priests should celebrate both forms of the liturgy.

Of course, for the two versions of the Mass to enrich each other, both must be available. But after a half-century of neglect, the cardinal notes, there is a shortage of priests with any knowledge of Latin, not to mention experience with the older liturgy, a problem which he says calls for revising seminary curricula.

In the meantime, the cardinal counsels patience to traditionalists who feel “embattled” when well-meaning bishops cannot satisfy their demands quickly enough.

“It would be improper and even offensive to our Lord,” he says, “to have someone offering the Mass who doesn’t know what he’s saying or doesn’t even know how to say it.”

Possibly, the cardinal said, “it’s not the end of the world.”

"It might end up being a blessing that we have the two Masses, because it would cause the church to re-evaluate what we believe and what we do."
July 8-16 Carmelite Monastery, 5594 S. Tecumseh, Terre Haute. No entry to Our Lady of the Mount Carmel. Carmelite Father Michael Berry, presenter. rosary and novena prayer, Mass, sacrament of reconciliation. 7:30 p.m. Information: 812-299-1410, marcia.johnson@archindy.org.


July 18 Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). Our Lady of Mount Carmel Parish celebrates 10 years of perpetual eucharistic adoration, 5:30 p.m. Information: 317-575-0859 or mmoore97@yahoo.com.

July 14-15 St. John the Baptist Parish, 25743 State Road 1, Dover, “Summer Festival,” Sat. 6-9 p.m.; Sun. 11 a.m.-9 p.m.; Sun. chicken dinner, food, games, entertainment. Information: 812-576-4392.

July 15 St. Mary Parish, Navillion, 7900 Navillion Road, Floyd Knobs. Knobs Parish picnic: 10 a.m.-4 p.m., chicken dinner, games, quilts. Information: 812-923-5419 or stmarynavillion.com.

July 17-19 Richmond Catholic Community, 701 N. A St., Richmond. Charismatic prayer group, 7 p.m. Information: dixonchpt@paraguay.com.


July 30 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Friends of Fatima” monthly Mass, breakfast and social, 9 a.m. Information: 317-545-7681 or marcia.johnson@archindy.org.


August 10-12 Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Benedictine Approaches to Hope and Love,” Benedictine Father Bede Cisco, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 17 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Babette’s Feast—A Movie Night with Benedictine Father Julian Peter,” 20 p.m. $2 per person includes a light dinner. Information: 317-545-7681 or marcia.johnson@archindy.org.


August 20 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Pray All Ways,” Father Jim Furrell, presenter. Information: 317-545-7681 or marcia.johnson@archindy.org.


August 22 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Come Away and Rest Awhile—Silent Non-Guided Day of Reflection,” $30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.


August 27 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Friends of Fatima Mass and Social,” Mass, 9 a.m., breakfast following Mass. Information: 317-545-7681 or marcia.johnson@archindy.org.

September 10-12 Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Vatican II—Rediscover the Church,” Benedictine Father Jeffrey King, presenter. Information: 317-545-7681 or marcia.johnson@archindy.org.

September 14-16 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Tobit Weekend,” marriage preparation retreat. Information: 317-545-7681 or mzoeller@saintmeinrad.edu.

Correction
A notice about Philip and Ruth Gehl’s 50th wedding anniversary on the July 6, 2012, issue of The Criterion misidentified the church in which the couple was married and the parish of which they are currently members. They were married at Holy Family Church in Oldenburg, and are members of St. Maurice Parish in Indianapolis.

Presentation by Rwandan genocide survivor to benefit retreat house

Author and international speaker Immaculee Ilibagiza will speak about her Catholic faith and how she survived the 1994 Rwandan genocide at 7 p.m. on July 19 in the auditorium of Cathedral High School, 5225 E. 56th St., in Indianapolis.

Her inspirational story will make a compelling case for larger faith, as we consider what it means for each of us to live more fully in the presence of the Lord. Ilibagiza will be the focus of her presentation. Ilibagiza will share the messages of the apparitions as told in her new book If Only We Had Listened. Introducing the genocide which killed approximately 800,000 people.

Tickets for the presentation are $25 per person. All proceeds will support the ministry of Our Lady of Fatima Retreat House in Indianapolis.

To purchase tickets or for more information, call 317-545-7681 or send an e-mail to Fatima@archindy.org.

For more information about Ilibagiza, log on to www.immaculee.com. For more information about Our Lady of Fatima Retreat House, log on to www.archindy.org/fatima.

Immaculee Ilibagiza

Fiber art exhibit

This work of fiber art, titled “Gold Guadalupe,” is one of several works created by Penny Sisto that will be on display at the Saint Meinrad Archabbey Library in St. Meinrad from July 17 to Aug. 26. The exhibit is titled “Prayer Banners” and reflects Ilibagiza’s faith. A resident of Floyd Knobs, Sisto was a student in Scotland when her grandmother taught her how to sew. Later, while working in East Africa as a midwife, she learned beading and collage techniques. The Mazai people taught her to crochet and to revel in color.

Her work is found in public and private collections, and has been exhibited widely in the region as well as nationally and internationally. For library hours, call 317-877-1041 or 800-877-1041 or log on to the Archabbey Library’s website at www.saintmeinrad.edu/library/library_hours.aspx.

Immaculee Ilibagiza

The church in which the couple was married and the parish of which they are currently members. They were married at Holy Family Church in Oldenburg, and are members of St. Maurice Parish in Indianapolis.
Travel agent who set up Cuba pilgrimage finds forgiveness after arson

MIAMI (CNS)—Meeting with Church leaders and pilgrims who traveled to Cuba for Pope Benedict XVI's visit there in March, the Florida travel agent whose offices were set ablaze after arranging the pilgrimage is at peace about the matter.

“I forgive the person who did this. I may have lost an office, but this person is carrying around what he did in his heart,” said Airline Brokers owner Vivian Mannerud at a gathering on June 28 at which Miami Archbishop Thomas G. Wenski blessed a new temporary office space for the company.

State and local law enforcement agencies have been investigating the April 27 fire at the main offices of Airline Brokers, which specializes in charter flights to Cuba for mostly Cuban-Americans. The local fire department subsequently confirmed that the fire was deliberately set, which suspiciously took place about a month after Airline Brokers arranged for nearly 700 U.S. pilgrims to travel to Santiago and Havana on March 26-30.

There have been no arrests in the firebombing, but earlier in June, the FBI released pictures of a “vehicle of interest” acquired by security cameras at the crime scene in the Miami suburb of Coral Gables south of Miami International Airport. The incident is another chapter in the ongoing local tensions and violence involving local businesses wishing to engage in trade or travel with Cuba.

Calling for a sense of Christian forgiveness against those who have caused the harm but also urging justice in the matter, Archbishop Wenski blessed the new temporary space of Airline Brokers, now temporarily located on the third floor of a secured office building not far from the previous location. The archbishop affirmed Mannerud’s work in reuniting Cuban exiles and their homeland through travel.

“Her work is important work in bringing families together,” Archbishop Wenski said. “We do not hold hatred in our hearts for those who do us wrong, and we pray for a change of hearts.

“But at the same time, we need the rule of law,” Archbishop Wenski added. “We appreciate the freedoms of this nation and right to earn a living by the work of our hands. We hope the perpetrators of the violence against this office will be brought to justice, and that the community will assist law enforcement with that.”

Miami attorney John de Leon, a Cuban-American who was on the pilgrimage and on hand for the office blessing along with a dozen others who traveled with the group, said, “Everybody is here to show solidarity for Vivian and that she continue to facilitate people-to-

pages of The Criterion, here are some of the items found in the July 13, 1962, issue of

Our Lady of Fatima Retreat House

Within the context of the spiritual exercises of St. Ignatius of Loyola, take time to “Be still...” (Psalm 46:10)

- Join us for a 3, 4, or 5-day directed silent retreat-

Our Lady of Fatima Retreat House offers the following options for you to come away, be still, be aware and listen for God.

- July 15-20 * $360
- July 19-24 * $360
- July 18-23 * $230

Registration fee includes accommodations, all meals and snacks, daily Liturgy and daily meeting with a spiritual director. You are contacted prior to your arrival so that you can be paired with a director who meets your needs.

For more information call Fr. Peter Marshall * Mary Schaffter * Kathleen Sisk

What silent directed retreat participants are saying:

“Appreciated the staff making a great effort to observe the silence with us. I experienced Fatima in a new way—stories before a few felt like I was being choked in the heart of God.

“Beautiful grounds, delicious food, perfect atmosphere. Words cannot describe this experience.”

Our Lady of Fatima Retreat House

5535 E. 56th Street
Indiana, IN 46226
(317) 545-7681
www.archindy.org/fatima

Did you miss us at the Summer Festival?

St. Augustine Church Picnic
Leopold, IN (Perry County)
Sunday, July 29, 2012
10:00 a.m. – 3:00 p.m. (CST)
Mass Time 10:30 a.m. (CST)

Join us at the County Fair . . .
Quilts
Country Store

There will be quilts, quilt raffle, silent auction, cornhole tourny,
yard sale, bingo, ice cream, games for young and old, baked goods
and a grand raffle of 60 prizes totaling $2,600.

Cost is $8 for adults and $5 for children. Carryouts will be available.

Exit 79 from I-64, Hug, 37 South
From Tell City, Hug. 37 North about 13 miles
Watch for Signs

Visit www.IndianaFreethinkers.com

Leadership Accessible

The Criterion Friday, July 13, 2012 Page 7
compassion as a registered nurse in caring for her mother, who was in poor health for the last 13 years that she lived. Collet also helped her brother as he struggled with cancer in his last three months. Both their experiences led them to want to help the people—mostly elderly and developmentally disabled—and their caregivers who rely on A Caring Place as a source of comfort, care and support.

“We both had a very strong commitment to this ministry,” said Sister Susan, who retired as A Caring Place’s associate director and health care coordinator. “I feel that the two of us have felt that we just want to give the best possible care and the most loving care to our participants and their caregivers.”

Their double-team approach began 15 years ago when Sister Susan noticed the new volunteer who was working with the clients during an art class.

“I was just impressed by her presence,” Sister Susan said. “I love to watch her listen to our clients because she gives her undivided attention to them, and they greatly appreciate that. No matter how busy she is when they want to talk to her, she puts everything aside and makes them the most important person to her. And they know that.”

Still, their shared commitment and friendship almost didn’t have the opportunity to develop. Before coming to A Caring Place, Collet strongly considered volunteering at St. Augustine Home for the Aged in Indianapolis. Seeing how Sister Susan treated people made Collet decide to stay.

“From day one, it has been a perfect match for me,” said Collet, who retired as the center’s associate director and health care coordinator. “Every day that we’re here, we start with a prayer. That’s very important to me. And I love what Sister Susan stands for. I love her philosophy of the importance of the oneness of care, always putting the participant first, going above and beyond. We’ve seen people dying and going through changes in life. We’ve seen the happiness. We’ve seen the sadness. When you experience that, it draws you closer.”

“It was a touching time”

Their closeness even showed during separate interviews when they were asked to share a special story from their time at A Caring Place.

Sister Susan recalled a former participant named Joseph.

“When he came to us, he was experiencing severe depression about the loss of his wife,” she said. “He had been a college professor. He didn’t want to come here. But he came and started to make new friends. He added so much life to this place. Back when the Pacers were going for a championship [in the days of Reggie Miller], Joseph would get off the bus, and he’d be dressed in blue and gold Bermuda shorts and his Pacers’ jersey. He’d be carrying a basketball and a pom-pom. He had people laughing with him. He said so many times how this place had changed his life.”

Collet focused on Joseph, too—at the time of his death.

“One of the most poignant times for me was watching him to the hospital, knowing he was dying. I was with him and his family,” recalled Collet, a member of Immaculate Heart of Mary Parish in Indianapolis. “He was a man who came here vowing he would not stay here. By the first month, he fell in love with everyone there. When he passed away, it was a touching time. I knew he died a happy person.”

A promise for the future

A similar spirit—mostly joy, but touched with a measure of sadness—marked the retirement party for Collet and Sister Susan at A Caring Place.

People from the past and present lined up to offer their congratulations and their thanks to the two friends.

“They make a great team,” said Bill Lesch, 85, a member of St. Pius X Parish in Indianapolis, who is a client at A Caring Place. “Louise has been a very good nurse. My wife was a nurse so I know there’s more to being a nurse than just the medical part. She cares for people. And Sister Susan is just not an administrator. She’s Christ-like.”

Harriet Wilkins also joined in the celebration of the two women, returning to A Caring Place, where her father had come for four years before he died in 2006.

“Both have been so positive and upbeat with a clientele that is often no longer able to be responsive,” Wilkins said. “It’s a real gift to project that positive outlook.”

That positive perspective prevailed even on a day that marked an ending in their ministry together.

Collet beamed at the thought of spending more time with her husband, their three daughters and their four grandchildren.

And she smiled wryly when she said she plans to volunteer at St. Augustine Home for the Aged. The latest stage of her life, she said, “It’s a real gift to project that positive outlook.”

“A Caring Place 15 years ago, but it’s mostly inspired by the memory of her late Irish grandmother, who never let her age stop her from helping others.

This summer, Sister Susan will take a retreat, spend time with her family and visit with her Providence sisters at Saint Mary-of-the-Woods. In the fall, she plans to return to Indianapolis to live and do volunteer work.

Sister Susan isn’t sure yet how she will volunteer, but she and Collet are certain about one part of their lives.

“Our friendship will continue,” Collet said. “We have so much in common. That’s not going to change. She’s my friend.”

(If you have a story to share about how a friendship has had an impact on your faith, The Criterion is interested in hearing it. Submit your story to assistant editor John Shaughnessy at john.shaughnessy@archindy.org or by mail at care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime number where you can be reached.)

The Vatican praised the licit ordination on July 7 of Auxiliary Bishop Ma Daqin of Shanghai, saying that papally approved ordination “is encouraging and is to be welcomed.”

The Vatican praised the licit ordination on July 7 of Auxiliary Bishop Ma Daqin of Shanghai, saying that papally approved ordination “is encouraging and is to be welcomed.”

The Vatican said on July 10 that it was still committed to dialogue with Chinese authorities, but warned against continued illicit celebrations and episcopal ordinations without papal approval, saying such acts only harm dialogue but also “cause division and bring suffering to the Catholic communities in China and the universal Church.”

The Vatican statement expressed its appreciation for all those who prayed and fasted “for a change of heart” in Father Ma’s case and for the unity of the Church in China.

“All Catholics in China, pastors, priests, consecrated persons and lay faithful are called to defend and safeguard that which pertains to the doctrine and tradition of the Church,” the Vatican said.

“Even amid the present difficulties, this is a step toward the future with faith, comforted by the certainty that the Church is founded on the rock of Peter and his successors.”

The Vatican praised the licit ordination on July 7 of Auxiliary Bishop Ma Daqin of Shanghai, saying that papally approved ordination “is encouraging and is to be welcomed.”

The Vatican praised the licit ordination on July 7 of Auxiliary Bishop Ma Daqin of Shanghai, saying that papally approved ordination “is encouraging and is to be welcomed.”

China’s Catholic Patriotic Association criticized the government’s interference in Bishop Ma’s right to participate in religious activities.

“Chinese Catholics so we can only pray for him,” the priest said.

Across China, many Catholics called for prayers and fasting for Bishop Ma on July 9, the feast of Chinese Martyrs. Anthony Lam Sui-ki, senior researcher of the Hong Kong diocese’s Holy Spirit Study Center, criticized the government’s interference in Bishop Ma’s right to participate in religious activities.

“His witness is an encouragement for our Catholics so we can only pray for him,” the priest said.

China’s Catholic Patriotic Association criticized the government’s interference in Bishop Ma’s right to participate in religious activities.

“Chinese Catholics so we can only pray for him,” the priest said.

Across China, many Catholics called for prayers and fasting for Bishop Ma on July 9, the feast of Chinese Martyrs. Anthony Lam Sui-ki, senior researcher of the Hong Kong diocese’s Holy Spirit Study Center, criticized the government’s interference in Bishop Ma’s right to participate in religious activities.

“His witness is an encouragement for our Catholics so we can only pray for him,” the priest said.

Across China, many Catholics called for prayers and fasting for Bishop Ma on July 9, the feast of Chinese Martyrs. Anthony Lam Sui-ki, senior researcher of the Hong Kong diocese’s Holy Spirit Study Center, criticized the government’s interference in Bishop Ma’s right to participate in religious activities.

“His witness is an encouragement for our Catholics so we can only pray for him,” the priest said.

Across China, many Catholics called for prayers and fasting for Bishop Ma on July 9, the feast of Chinese Martyrs. Anthony Lam Sui-ki, senior researcher of the Hong Kong diocese’s Holy Spirit Study Center, criticized the government’s interference in Bishop Ma’s right to participate in religious activities.

“His witness is an encouragement for our Catholics so we can only pray for him,” the priest said.

Across China, many Catholics called for prayers and fasting for Bishop Ma on July 9, the feast of Chinese Martyrs. Anthony Lam Sui-ki, senior researcher of the Hong Kong diocese’s Holy Spirit Study Center, criticized the government’s interference in Bishop Ma’s right to participate in religious activities.

“His witness is an encouragement for our Catholics so we can only pray for him,” the priest said.
Bishop Christopher J. Coyne says "Fortnight for Freedom" is about evangelization.

Cardinal Donald Wuerl reflected on his homily at Mass at the Basilica of the Assumption of the Blessed Virgin Mary (SS. Peter and Paul Church in Indianapolis).

We have gathered here in this cathedral on the 13th Sunday in Ordinary Time in the midst of the National Prayer Vigil for Life titled "Fortnight for Freedom". May 14 days—beginning a week ago Thursday and ending this Wednesday, the Fourth of July—we have been asked as a Church to reflect and offer prayer for the expression of religious freedom we know in this country, and that it will be preserved so that all may be free and unimpeded by religious considerations for all citizens.

It is my understanding that we are being addressed by a number of parts of the HHS mandate where the government does get it right. They do allow religious organizations to claim exemption from having to provide contraceptive services, and the like, and that is a good thing. We should be allowed to do this. But the government does not take this allowance far enough.

Nor is it only government that is on the conscience clause side. The present administration has decided to define what is a Catholic institution so narrowly that many Catholic institutions cannot claim to be religious enough to exempt from the conscience clause.

The government asserts that a religious organization can only claim to be religious enough, and therefore exempt from the conscience clause, if it primarily serves and employs members of that religion, and its primary actions are ministerial and religious.

So, the argument goes, because Catholic hospitals and universities have too many employees that are not Catholic, and serve too many people that are not Catholic, and their core work is not "religious," these institutions are not Catholic enough and, therefore, not exempt.

We cannot be allowed to sit back and say, "If we, as Catholics, decided to open a hospital right now, in order for us, under the present government definition of a religious institution, we would not see enough Catholicism."

In this way, Catholic identity of our institutions is not just a necessary of our institutions as religious institutions, but is also evangelical. They concretely manifest the Church's mission of charity, healing and evangelization.

The message of Jesus is always on our mind. We are called to be heralds of the Good News in a world that needs to hear it. And our message is especially timely during the national "Fortnight for Freedom." This is a time to call upon the government to rescind the HHS mandate and to be faithful to the teachings of the Church.

The Gospel comes from Mark, Chapter 5, and presents two truth-bearing miracle stories. In each of these miracle stories, Jesus uses the miraculous to provoke faith. Constantly, he talks of "not being afraid," but of "having faith." The miracle is not an end in itself. It is an opportunity to manifest his power as the Son of God. The Department of Health and Human Services (HHS) mandate that employers, including most religious ones, provide plan coverage for contraception, sterilization and abortion-inducing drugs, which some religious employers consider morally objectionable.

The message of Jesus is always on our mind. We are called to be heralds of the Good News in a world that needs to hear it. And our message is especially timely during the national "Fortnight for Freedom." This is a time to call upon the government to rescind the HHS mandate and to be faithful to the teachings of the Church.

The message of Jesus is always on our mind. We are called to be heralds of the Good News in a world that needs to hear it. And our message is especially timely during the national "Fortnight for Freedom." This is a time to call upon the government to rescind the HHS mandate and to be faithful to the teachings of the Church.
Pope names German theologian to head congregational office

VATICAN CITY (CNS)—Pope Benedict XVI has named Archbishop Gerhard L. Muller of Regensburg, Germany, the new prefect of the Congregation for the Doctrine of the Faith.

The 64-year-old expert in dogmatic theology and ecumenism, who has co-authored a work on liberation theology, replaced U.S. Cardinal William J. Levada, who retired at 76.

As head of the doctrinal congregation, the archbishop also assumes the roles of president of the Pontifical Commission on the Church in the Modern World, Pontifical Biblical Commission and the International Theological Commission.

In recent years Muller has significantly elevated the former bishop of Regensburg, Germany, to the rank of archbishop, according to a Vatican statement on July 2.

The archbishop’s academic research focuses on “ecumenism, modern age theology, the Christian understanding of revelation, theological hermeneutics and ecclesiology—the priesthood and the diaconate,” according to the web site of the Diocese of Regensburg.

He has authored more than 400 works with the most well-known being the 900-page Catholic Dogmatics: For the Study and Practice of Theology.

In 2004, he co-authored a book titled On the Side of the Poor: The Theology of Liberation with then-Cardinal Joseph Ratzinger, asked Father Gutierrez to create a “dangerous situation” for the Church.

Gustavo Gutierrez, who is considered the father of Catholic Liberation Theology, Poor: The Theology of Liberation

The traditionalist Society of St. Pius X has a seminary in Zaitzkofen in the Diocese of Regensburg, and the archbishop became a priest in 1978 and served in his native parishes.

Two priests accused of abuse in the 1950s have been jailed, and the archbishop has said any claims of sexual abuse would be treated with “the maximum transparency.”

On the level of symbolism, with Christ as the bridegroom and the faithful as the bride, there is a “sin against Church unity.”

He said that any sexual abuse of minors by priests—two issues he deals with extensively as archbishop—implies a “sin against Church unity.”

The priest, whose therapist had declared him no longer fit to serve, was treated with “the maximum transparency.”

The archbishop is also a member of the Pontifical Council for Cultural Affairs.

The archbishop also is a member of the Pontifical Council for Culture and the Pontifical Council for Social Communications. He was named in June as a member of the Congregation for Catholic Education and the Pontifical Council for Promoting Christian Unity.

He is also a member of the doctrinal congregation’s Committee for the Preparation of the Year of Faith, which helped draw up a note of pastoral recommendations for the year, which begins in October.

He has close ties to Pope Benedict, and in 2008 helped establish the Pope Benedict XVI Institute, which is publishing a complete collection of works by Joseph Ratzinger/Pope Benedict XVI.

He has close ties to Pope Benedict, and in 2008 helped establish the Pope Benedict XVI Institute, which is publishing a complete collection of works by Joseph Ratzinger/Pope Benedict XVI.

The pope personally commissioned the archbishop to lead the publication of his collected works, according to the Diocese of Regensburg.

Be is also a contributing academician of the Pontifical Academy of St. Thomas Aquinas.

Chris Easley

Special to The Criterion

One of my favorite quotes of all time is, “If you’re not first, you’re last.”

Rickie Bobby, the race car driver in the iconic movie Talladega Nights, lived by that.

For Rickie, it was all about winning. It’s easy to win when it’s written into the script.

In real life, our only script is written by God. His will is that which will be done, regardless of what we want.

Our religious brothers and sisters also work tirelessly to answer questions about the Kingdom of God. How do we achieve that without being able to read our script?

Just as Jesus said, “Seek first the Kingdom of God and his righteousness, and all these things shall be given to you besides,” (Mt 6:33) we need to focus on putting God first in our thoughts, our actions and our lives.

With the help of our clergy and religious men and women, we can be successful.

Priests are our spiritual leaders and a direct link to God. A parish priest hears our confessions, and helps us repent for our sins. He inspires us through his homilies each week, and hopefully leads by example.

Our priests work tirelessly for the communities that they serve. Day and night, at a moment’s notice, the priest is there for us.

They are the shoulder for those who need to cry. They are the ear for those who need to vent. They are the hand for those that need help. Priests encourage us to choose the right path by teaching us how to incorporate the Scriptures into our daily lives.

Our religious brothers and sisters also work tirelessly for their causes. Many serve in international communities by tending to the sick, poor and the dying. They risk their lives in some communities in order to spread the word of God in hopes of bringing each person into the fold so they, too, can enter the Kingdom of God.

Permanent deacons, although they do not have to forsake marriage in order to serve, provide the same spiritual guidance through their actions, passion and dedication to their parishioners. They are the extra set of hands to help spread God’s word.

Deacons are available to help counsel those in need. They provide a different perspective because they may have had the same life experience.

(Chris and his parents, Greg and Barb Eastley, are members of Holy Family Parish of the Richmond Catholic Community in Richmond. He completed the eighth grade at Seton Catholic High School in Richmond last spring, and is the eighth-grade division winner in the Indianapolis Serra Club’s 2012 John D. Kelley Vocations Essay Contest.)

BY CHRISS EASLEY

The priest is there for us.

The Kingdom of God is our ultimate prize. Each of us wants to win this race. But in this race, there is no competition. That is the beauty of it. Every one of us can win if we follow the teachings of God.

Our clergy are the pit crew in our race to seek righteousness. We are in the driver’s seat, but here it’s okay to be late.

Whether it’s in the beginning of your life or at the end, if you put God first and you believe that he is our Savior, you will win the prize. The Kingdom of God will be yours for eternity.

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer non-credit courses that allow students to earn credits.

• Courses on the Catechesis of the Catholic Church from CDU
• All 12 classes for a Certificate in Lay Ministry available online
• 30-hr course for all religious, volunteers and parishioners.

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator.

Carla Hill, Archdiocese of Indianapolis, PO Box 686, Indianapolis, Indiana 46206-0686
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Serra Club vocation essay

There is no competition in the race to the Kingdom of God

(By Editor’s note: Following is the second in a series featuring the winners of the Indianapolis Serra Club’s 2012 John D. Kelley Vocations Essay Contest.)

BY CHRIS EASLEY

One of my favorite quotes of all time is, “If you’re not first, you’re last.”

Rickie Bobby, the race car driver in the iconic movie Talladega Nights, lived by that.

For Rickie, it was all about winning. It’s easy to win when it’s written into the script.

In real life, our only script is written by God. His will is that which will be done, regardless of what we want.

Our religious brothers and sisters also work tirelessly to answer questions about the Kingdom of God. How do we achieve that without being able to read our script?

Just as Jesus said, “Seek first the Kingdom of God and his righteousness, and all these things shall be given to you besides,” (Mt 6:33) we need to focus on putting God first in our thoughts, our actions and our lives.

With the help of our clergy and religious men and women, we can be successful.

Priests are our spiritual leaders and a direct link to God. A parish priest hears our confessions, and helps us repent for our sins. He inspires us through his homilies each week, and hopefully leads by example.

Our priests work tirelessly for the communities that they serve. Day and night, at a moment’s notice, the priest is there for us.

They are the shoulder for those who need to cry. They are the ear for those who need to vent. They are the hand for those that need help. Priests encourage us to choose the right path by teaching us how to incorporate the Scriptures into our daily lives.

Our religious brothers and sisters also work tirelessly for their causes. Many serve in international communities by tending to the sick, poor and the dying. They risk their lives in some communities in order to spread the word of God in hopes of bringing each person into the fold so they, too, can enter the Kingdom of God.

Permanent deacons, although they do not have to forsake marriage in order to serve, provide the same spiritual guidance through their actions, passion and dedication to their parishioners. They are the extra set of hands to help spread God’s word.

Deacons are available to help counsel those in need. They provide a different perspective because they may have had the same life experience.

(Chris and his parents, Greg and Barb Eastley, are members of Holy Family Parish of the Richmond Catholic Community in Richmond. He completed the eighth grade at Seton Catholic High School in Richmond last spring, and is the eighth-grade division winner in the Indianapolis Serra Club’s 2012 John D. Kelley Vocations Essay Contest.)

TRI-COUNTY ASPHALT

Paving Indiana Since 1948

CALL FOR YOUR FREE ESTIMATES

• ASPHALT DRIVEWAYS
• SEALCOATING

Discounts for Senior Citizens and non-profit organizations


LICENSED & BONDED BY THE CITY OF INDIANAPOLIS
‘Labor priests’ being trained to help immigrant, low-wage workers

WASHINGTON (CNS)—The days of the labor priest are being re-epitomized by Msgr. John Egan and Msgr. George Higgins in the 21st century as they train a new twist to meet the realities of the 21st century.

The priests—more than two dozen of them, and all working with the approval of their diocesan bishops—are being recruited to help immigrant and low-wage workers.

The clerics met in Chicago in June with a number of mentors, speakers and labor leaders to hone their expertise and give them tools for the work ahead.

“We don’t know what to call it yet,” said Father J. Cletus Kiley, a priest from the Archdiocese of Chicago who works in Washington as director of immigration policy for UNITE HERE, a union for hotel, restaurant and textile workers. “I call it the labor priest community.”

“Are they priest-activists for workers?” asked Father John Pedigo, who helps immigrant and low-wage workers.

The immigrant part is an important missing piece in the work of priests helping workers in immigrant communities. The abuse of workers in those situations is growing and, and many of these folks are in service industries and lower-wage industries,” the priest told Catholic News Service.

From 1997 to 2006, Father Kiley headed what was then called the Secretariat for Priestly Life and Ministry at the U.S. Conference of Catholic Bishops. He then was president of the Faith and Politics Institute in Washington for four years.

“The concern I have [with regard] to labor is really a concern for my parishioners,” said Father Jon Pedigo, who takes on a parish has “a lot of laborers” in his San Jose, Calif., in July.

Father Pedigo said his new parish has “a lot of people who are really hard-working—more now than have been in a long time.”

He said he was unaware of the labor priest initiative until his bishop, Archbishop Michael J. Sheehan of Sante Fe, N.M., retired.

“He thought this might be a good way for people to get connected in a new way.”

Father Martinez’s parish is about evenly split with U.S.-born Catholics of Mexican heritage and Mexican-born Catholics, but two-thirds of those seeking baptism for their children are foreign-born.

Lacking statistics, Father Martinez said he goes by the stories his parishioners tell him. “They have no voice. They don’t have the resources to stop being taken advantage of, when they have been their wages are stolen, when they are asked to work in unsafe conditions. It’s not that they don’t complain, it’s just that they don’t know who to complain to—and get a positive answer.”

“They don’t have recourse or they certainly feel they don’t have the recourse to the law or to anybody when they feel they are faces with this kind of situation.”

“People come in with pastoral concerns,” he said. “I’m having trouble with my child, I’m having trouble with my family, my son’s doing drugs, whatever. But as they talk about it, there’s always context.”

Father Martinez said. “How do I provide a living for my family?”

“A lot of people are no longer just under the pressure in being in family relationships, A lot of people are now trying to find jobs.”

Father Battista met in Chicago last week to launch a non-Catholic clerical—Father David G. McCall, a priest from the Archdiocese of Chicago in America. He is full-time pastor of a Russian Orthodox parish in New Jersey, and part-time business agent for the International Association of Stage and Technical Employees, the stagehands’ union.

He will spend a day or two each week in Charlotte, N.C., addressing union members and concerns as they prepare for the Democratic National Convention to be held in Charlotte.

“My entire life has been devoted to the labor movement and to the priesthood.”

Father Gurrattion said. “This is the reason I became a priest, it is very much one of the initiatives of Saul Alinsky’s work with the Roman Catholic Church. I was inspired to enter priestly ministry because it’s my belief and my experience that the Christian Church and the labor movement are the institutions that preserve human dignity, the institution of Christ.”

Father Gurrattion, because he is not a Catholic, learned about the initiative after Father Kiley addressed the AFL-CIO Executive Council a few months ago and Richard Trumka, president of the AFL-CIO, sent a letter about that presentation to the international presidents of all the affiliated unions.

Father Gurrattion heard about it from the president of his union, Matthew Loe, who told him, “You’ve got to be involved in this.”

“I said yeah, and I got a blessing from my diocesan bishop to attend.”

Father Kiley said the National Federation of Catholic Charities is providing a home for the labor-priest initiative, and that the Catholic Campaign for Human Development was establishing an online community for priests who are part of the initiative.

Other groups involved in the project include the Catholic Labor Network, Catholic Scholars for Worker Justice and Interfaith Worker Justice.
From the Editor Emeritus/Jordan F. Eakin

Biblical readings: The story of the prophet Elijah

The biblical readings in the Office of Readings next week tell us about the prophet Elijah, one of the most important men in the Old Testament. They begin with the final five verses of Chapter 16 of the First Book of Kings.

Elijah devoted his life to proving the sovereignty of Israel’s God over foreign gods. His adversary was Jezebel, who controlled the weather. He proclaimed to Ahab that there would be no rain until Baal, controlled the weather.

When informed opinions slide down into nasty judgments

I write this from the road, winding through pins and pillows as Highway 94 cuts across Wisconsin. I am on vacation, the end of a three-week road trip in less than a month—a vacation, a road trip, and, of course, I would be highway weary except these hills are a marble band of periwinkle and white.

The day is stretchingly hot. Time to “dwell in possibility,” as Emily Dickinson wrote, to unthink from the norm, to make choices.

Our advice? Stick with 5c, and you’ll hope they’re just like you.”

Twenty Something/Christina Cappecchi

Road trip reflections on faith and mobility

Scripture says, “Judge not, that ye be not judged” (Mt 7:1). But, of course, it isn’t easy to break the seal of the confessional or anything else.

Your Family/Bill and Monica Dodds

Learning what matters and what doesn’t in parenting

One small example includes figuring out what the first child wears for his or her kindergartner class picture. It seems monumental. What the third, fourth, or fifth child wears ... Mom and Dad might have a bit of a mental lapse.

Twenty Something/Christina Cappecchi

Road trip reflections on faith and mobility

Scripture says, “Judge not, that ye be not judged” (Mt 7:1). But, of course, it isn’t easy to break the seal of the confessional or anything else.

Your Family/Bill and Monica Dodds

Learning what matters and what doesn’t in parenting

One small example includes figuring out what the first child wears for his or her kindergartner class picture. It seems monumental. What the third, fourth, or fifth child wears ... Mom and Dad might have a bit of a mental lapse.

Twenty Something/Christina Cappecchi

Road trip reflections on faith and mobility

Scripture says, “Judge not, that ye be not judged” (Mt 7:1). But, of course, it isn’t easy to break the seal of the confessional or anything else.

Your Family/Bill and Monica Dodds

Learning what matters and what doesn’t in parenting

One small example includes figuring out what the first child wears for his or her kindergartner class picture. It seems monumental. What the third, fourth, or fifth child wears ... Mom and Dad might have a bit of a mental lapse.
Fifteenth Sunday in Ordinary Time

The Sunday Readings

Sunday, July 15, 2012

- Amos 7:12-17
- Ephesians 1:3-14
- Mark 6:7-13

The Book of Amos provides this weekend’s first reading.

Amos is one of the relatively few prophets of whom some personal details are known. Many prophets gave some information about their lives in writing, but most gave little or none.

By contrast, it is known that Amos was from Tekoa, a small village about 10 miles south of Jerusalem in Judea. He herded sheep and tended fig trees. He obviously was intelligent, and knew the traditions of his ancestors.

He wrote during the reign of King Uzziah of Judah between the years 783 B.C. and 742 B.C. Amos saw himself as an authentic prophet. The other so-called prophets of his time, he thought, were hired by the king ultimately to validate the king’s rule over the people.

Under such arrangements, the other prophets could not be trusted to preach the underlined word of God. Amos had no use for these imposters. They were not God’s servants, and were not sent by God.

This weekend’s reading reports a clash between Amos and a priest in the temple in Jerusalem. Amos reasserts his role, insisting that he was called by God to be a prophet.

St. Paul’s Epistle to the Ephesians provides the second reading.

In the first century A.D., Ephesus was a major commercial center in the Roman Empire, an important port on the Mediterranean Sea. Only ruins remain today.

Ephesus hosted a fast traffic in vice, an important business in Ephesus. The temple to Diana, the goddess of the hunt, was a major commercial center in the ancient world. Pilgrims came from the Mediterranean Sea. Only ruins remain today.

We find God and we hear the Lord, but not by coincidence or luck. God sends the Good News of salvation to us through the very Son of God and also through the Twelve to whom the Lord commissioned to carry on and strengthen the work of mercy and salvation.

Quite simply, these Twelve live—and still act—in and through the Church. Imposters will challenge them and attempt to usurp their role.

The Church’s Code of Canon Law envisions just such a situation and provides a solution. Normally, a civil marriage can be “validated”—blessed by the Church in a civil ceremony. The Church will recognize the marriage held in a civil ceremony.

In the circumstance that you reference, the woman can have her civil marriage blessed by the Church without a new ceremony, without the marriage vows being pronounced again and even without her husband knowing about it.

The solution comes through a process described in Canon #1161 called “radical sanation,” which means, literally, “a healing at the root.”

Here, the civil marriage is blessed retroactively by a competent Church authority, usually the local bishop. After that, the wedding ceremony in the garden 25 years ago will now be recognized by the Church as a valid marriage.

This assumes, of course, that neither party has ever been married to anyone else and that no other impediment to the marriage exists.

The Church presumes that the consent endures. In other words, that both parties still desire to be married and still intend to have an exclusive permanent commitment.

Canon #1161, in part 3, says that “a radical sanation is not to be granted unless the parties wish to persevere in conjugal life.”

It may be that the husband in this situation has a strong objection to a new exchange of vows because he believes the original ceremony made the marriage valid from the start.

Whatever the reason, in the interest of domestic peace, Church law provides a solution. Normally, a civil marriage can be “validated”—blessed by the Church in a civil ceremony. The Church will recognize that marriage held in a civil ceremony.

Canon #1684 that the spouse need not be told about the sanction by the Church.

“What the woman has to do is to contact the Marriage Tribunal in her diocese regarding the process for obtaining a sanction.”

I would like to know whether watching Mass on television fulfills a person’s Sunday obligation.

My husband never goes to Church, but he does watch Mass on TV every Sunday. I attend Mass regularly, although I have stayed at home on recent Sundays for health reasons. (Louisville, Ky.)

A simple answer to your question is “no.” Watching Mass on television does not fulfill a person’s Sunday obligation.

Assuming that your husband is a Catholic and is in reasonable health, he is required to be at Mass in person.

The simple answer to your question is “no.” Watching Mass on television does not fulfill a person’s Sunday obligation.

What you have is a situation that requires a visit to the Church, where both parties have the legal sanction to be granted.

The Eucharist has a community dimension, which strengthens the faith of participants. It was with deliberate purpose that Jesus directed his memory to be kept alive by his disciples sharing a meal together.

However, receiving holy Communion in Mass is not required to satisfy the Sunday obligation. It is a personal choice that some, even with great reason, choose not to satisfy the Sunday obligation.

The televised Mass has great value for those whose illness or infirmity precludes them from being in church. It would be incorrect to say that watching television fulfills their obligation. Simply put, there is no substitute for going to church.

But Catholics who are homebound due to real spiritual benefit from following the prayers and readings of the Mass on television. They would suggest that they can make that sacrifice and by asking to be placed on their parish’s Communion list so an extraordinary minister of holy Communion will visit them regularly and bring the Eucharist to them.

(Questions may be sent to Father Kenneth Doyle at kdoyles@nationalcatholicnews.org and 40 Hopewell St., Albany, N.Y. 12208.)

Daily Readings

Monday, July 16
- Our Lady of Mount Carmel
  Isaiah 10:1-10, 16-17
  Psalm 30:8-9, 16-17, 21, 23
  Matthew 10:34-11:1

Tuesday, July 17
- Isaiah 7:1-9
- Psalm 48:2-8
- Matthew 11:20-24

Wednesday, July 18
- St. Camillus de Lellis, priest
  Isaiah 10:5-17, 19-20, 22-23
  Psalm 94:5-10, 14-15
  Matthew 11:25-27

Thursday, July 19
- Isaiah 26:7-9, 12, 16-19
- Psalm 102:13-21
- Matthew 11:28-30

Friday, July 20
- St. Apollinaris, bishop and martyr
  Isaiah 38:1-6, 21-22, 7-8
  (Roughley) Isaiah 38:10-12, 16
  Matthew 12:1-8

Saturday, July 21
- St. Lawrence Brindisi, priest and doctor of the Church
  Micah 2:1-5
  Psalm 10:1-4, 7-8, 14
  Matthew 12:14-21

Sunday, July 22
- Sixteenth Sunday in Ordinary Time
  Jeremiah 23:1-6
  Psalm 23:1-6
  Ephesians 2:13-18
  Mark 6:30-34

Question Corner

Fr. Kenneth Doyle

Canon #1684 is the consolation of couple’s civil marriage years later

Am I inquiring about the possibility of having a marriage blessed by a priest.

Here is the situation: A Catholic woman was married to a non-Catholic man 25 years ago in a garden ceremony with a civil judge officiating at their wedding. She has not attended Mass or received the sacraments since that time.

Now she would like to have the marriage blessed so that she can be in full communion with the Church. However, her husband will not agree to go with her for a blessing by a priest.

What options does she have? Could the marriage be blessed with only the woman present, not her husband? (Northfield, N.J.)

A

The Church’s Code of Canon Law envisions just such a situation and provides a solution. Normally, a civil marriage can be “validated”—blessed by the Church in a civil ceremony. The Church will recognize the marriage held in a civil ceremony.

In the circumstance that you reference, the woman can have her civil marriage blessed by the Church without a new ceremony, without the marriage vows being pronounced again and even without her husband knowing about it.

The solution comes through a process described in Canon #1161 called “radical sanation,” which means, literally, “a healing at the root.”

Here, the civil marriage is blessed retroactively by a competent Church authority, usually the local bishop. After that, the wedding ceremony in the garden 25 years earlier would now be recognized by the Church as a valid marriage.

This assumes, of course, that neither party has ever been married to anyone else and that no other impediment to the marriage exists.

The Church presumes that the consent endures. In other words, that both parties still desire to be married and still intend to have an exclusive permanent commitment.

Canon #1161, in part 3, says that “a radical sanation is not to be granted unless the parties wish to persevere in conjugal life.”

It may be that the husband in this situation has a strong objection to a new exchange of vows because he believes the original ceremony made the marriage valid from the start.

Whatever the reason, in the interest of domestic peace, Church law provides a solution. Normally, a civil marriage can be “validated”—blessed by the Church in a civil ceremony. The Church will recognize the marriage held in a civil ceremony.

Canon #1684 that the spouse need not be told about the sanction by the Church.

What the woman has to do is to contact the Marriage Tribunal in her diocese regarding the process for obtaining a sanction.

I would like to know whether watching Mass on television fulfills a person’s Sunday obligation.

My husband never goes to Church, but he does watch Mass on TV every Sunday. I attend Mass regularly, although I have stayed at home on recent Sundays for health reasons. (Louisville, Ky.)

A simple answer to your question is “no.” Watching Mass on television does not fulfill a person’s Sunday obligation.

Assuming that your husband is a Catholic and is in reasonable health, he is required to be at Mass in person.

The simple answer to your question is “no.” Watching Mass on television does not fulfill a person’s Sunday obligation.

What you have is a situation that requires a visit to the Church, where both parties have the legal sanction to be granted.

The Eucharist has a community dimension, which strengthens the faith of participants. It was with deliberate purpose that Jesus directed his memory to be kept alive by his disciples sharing a meal together.

However, receiving holy Communion in Mass is not required to satisfy the Sunday obligation. It is a personal choice that some, even with great reason, choose not to satisfy the Sunday obligation.

The televised Mass has great value for those whose illness or infirmity precludes them from being in church. It would be incorrect to say that watching television fulfills their obligation. Simply put, there is no substitute for going to church.

But Catholics who are homebound due to real spiritual benefit from following the prayers and readings of the Mass on television. They would suggest that they can make that sacrifice and by asking to be placed on their parish’s Communion list so an extraordinary minister of holy Communion will visit them regularly and bring the Eucharist to them.

(Questions may be sent to Father Kenneth Doyle at kdoyles@nationalcatholicnews.org and 40 Hopewell St., Albany, N.Y. 12208.)
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 in their


McKAIN, Mary Catherine, 81, St. Lawrence, Lawrenceburg, June 26. Mother of Joan Abdon, Sue Clark, Triish and David McKinn. Sister of Jemmy and Johnny Knie. Grandmother of 11.


---

Roncalli museum

Blessed John XXIII, the former Angelo Giuseppe Roncalli, is shown greeting his mother in this statue on the site where he was born in Sotto il Monte Giovanni XXIII near Milan, Italy. The room where Angelo Giuseppe Roncalli was born in 1881 is seen in the village of Sotto il Monte Giovanni XXIII near Milan, Italy. The fourth of 13 children in a family of sharecroppers, Roncalli was elected pope in 1958.

Our Distribution Center is in critical need of your used appliances: stoves (gas or electric), refrigerators, washers and dryers. Current demand for these items is severely outweighing our capacity. So if you can arrange for your “old” to become someone else’s “new,” you’ll be helping the Society of St. Vincent de Paul help someone who has called us for help. And we’ll come and get them. Just go to svdpindy.org or call 317-687-1066 to arrange a Saturday pick-up.

---

Massachusetts Priest Hosts

Joshua National Park • Temecula Wine Tasting

9 Days Departing December 29, 2012 $1349/Per Person* Get your next trip in the works! Call us now before you buy that big ticket! Start in Los Angeles (or similar) with a city tour of L.A., Hollywood and Beverly Hills. You may also decide to join others on a VFT optional tour to the Larry Fixson or Reagan Library. Then enjoy an excursion, pre-parade, after public hours, float building and review at the Rose Parade in Pasadena with included dinner. Then it’s on to the “World of Wonders” and the Rose Parade in Temecula, with a visit to Joshua Tree National Park and the Cesar Chavez Farmhouse. While in Palm Springs you may even get to take an optional tour to The Living Desert Zoo and Gardens or an excursion around the Palm Springs Aerial Tramway, which boasts the world’s largest rotating tramway and operates a two-story building on the summit of China Camp. Then back to Los Angeles (or similar). Excludes or add $85 per person to the hotel of your choice in San Diego (Candlewood). Bring your own wine at the “Decade of Distinctions” Gala. Your tour features a pre-parade and parade viewing at one of the world’s largest and most picturesque parades. For more information, please call 1-800-763-7300.
Scooter at 257-2431 or 317-506-8516. photos, maps. Call Scooter at

Scooter at 257-2431 or 317-506-8516. photos, maps. Call Scooter at

Maintenance Coordinator

St. Joan of Arc Catholic Church, Indianapolis, has an opening for the position of Full-Time Maintenance Coordinator. The employee in this position attends to the campus, maintenance, repair, event setup, and light cleaning of the parish grounds and buildings, including the school and any other related duties as assigned by the Business Manager.

To be considered, please send resume to:

mellsworth@saoa.org
Molly Ellsworth
St. Joan of Arc Catholic Church
4217 N Central Avenue
Indianapolis, IN 46205

Marian University

Marian University is seeking qualified applicants for the position of director of campus ministry. Reporting to the vice president for student affairs, the director is responsible for providing programming and overseeing all programs directed toward shaping the values of the university with the objectives of growth in adult faith and a religiously vibrant campus community; supervises all campus ministers; interacts with all areas of the university; and collaborates with students, faculty, and the administration to ensure the following: Lead and direct the Campus Ministry team; manage the campus ministry budget and related planning and evaluation; provide leadership and spiritual formation of student leaders; provide university framework, consultation, communication, and information to student religious organizations; and all student organizations related to program planning and mission; and provide leadership and consultation in the strategic integration of campus ministry and faith formation in all Student Affairs areas.

To perform this job successfully the candidate must have knowledge of and a commitment to the mission of Marian University; must be a Catholic who is active in her/his faith and is competent working with persons of many cultures, ethnicities and denominations; must demonstrate competency in knowledge of catechesis, faith formation, Catholic social teaching, retreat planning/direction, liturgy planning, supervision and leadership with staff and volunteers. S/he must possess an understanding of the Catholic and Franciscan traditions of higher education, have a minimum of five years experience in Campus Ministry or related field, and a master’s degree in theology or equivalent. Some evenings and weekends will be required.

Marian University (www.marian.edu) is the only Catholic liberal arts university in central Indiana. It is a private, coeducational school offering classes to both traditional and non-traditional students. Located two miles northwest of downtown Indianapolis, Marian University is a Catholic university dedicated to excellent teaching and learning in the Franciscan and liberal arts traditions. It is one of Indiana’s 31 independent colleges, and one of 244 Catholic colleges and universities in the United States. On January 9, 2009, Marian University became Marian University. On January 15, 2010, Marian University announced it would develop the first college of osteopathic medicine in the state of Indiana.

Review of applications will begin immediately and continue until the position is filled.

Marian University is an EOE

FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADVERTISING, CALL (317) 236-1454.

CLASSIFIED DIRECTORY

For information about rates or classified advertising, call (317) 236-1454.
Unusual collection from Vietnam Veterans Memorial reflects a unique war

LANDOVER, Md. (CNS)—Duery Felton Jr. calls them “icons.”

The religious articles gathered up each day at the Vietnam Veterans Memorial in Washington are just a small part of the estimated 400,000 items left in honor of veterans and collected twice daily by National Park Service employees since the memorial opened 30 years ago.

But for Felton, curator of the Vietnam Veterans Memorial Collection held at the Museum Resource Center in Landover, many of the items represent a mystery that will never be solved.

He holds up a small cross on a pedestal. A piece of paper affixed to the bottom says the cross was made from square nails used to build the original St. Peter’s Episcopal Church in Kasson, Minn., in 1873.

But that doesn’t answer Felton’s many questions. Who left the item and for whom? What did the church mean to the veteran or the person who left the cross?

“Most of the three-dimensional objects in the collection costs no explanation of what it is or what it means,” he said.

There is even a box of rocks left at the memorial on the National Mall. Felton isn’t sure, but he thinks some veterans bring the rocks as a symbol that they have “put their burdens down,” and left their bad memories of Vietnam at the memorial.

“This is a collection unlike any other,” Felton said. It is the only collection in which the public decides what will be included, the only one made up of items left by the living for the dead and the only one in which “the bias of what is worthy is taken out” of the curator’s hands, he said.

But Felton believes that is more than appropriate for a memorial to those who served in “a completely different kind of war.” “It’s Vietnam so you can leave logic out the door,” he added.

With the exception of plant matter, food and unaltered U.S. flags, every item left at the Vietnam Veterans Memorial is preserved and cataloged. The flags are given to veterans’ hospitals, visitors to the memorial or civic groups such as the Boy Scouts or Girl Scouts.

The collection started almost by accident when a park ranger who thought the items had been left inadvertently started a kind of lost and found, thinking those who had left the items would return for them one day.

When no one came back for the items—and more were donated each day—the collection was born.

The most popular items left at the memorial are notes or letters, many of which are not addressed to a specific veteran. Thousands of metal bracelets commemorating a specific Vietnam prisoner of war or missing in action also have been left behind.

The largest item held in the collection is believed to be a painting on a 9-foot-by-5-foot sliding glass door that shows a scene in Vietnam and displays the name of all those who were POWs or listed as missing in action.

Donated with the door is a full-size reproduction of a tiger cage, like the ones that held POWs during the war. The cage is currently on display at the Smithsonian Institution’s Museum of American History.

Another candidate for largest item is a Harley-Davidson motorcycle bearing a Wisconsin license plate with the word HERO. The group of Wisconsin veterans who left the item and for whom? What did the church mean to the veteran or the person who left the item?

“Every item is precious,” he added. “It might be a family karate medal, but for a person to leave it enshrines this offering.”

Religious items—medals, Bibles, rosaries, crosses and similar articles—make up a significant part of the collection. Among the most popular medals are those dedicated to St. Michael the Archangel, patron saint of soldiers, St. Anthony of Padua and St. Nicholas, both patron saints of sailors, and St. Thérèse of Lisieux, patron saint of pilots and air crews.

The Vietnam Veterans Memorial Collection is one of about 40 historical collections held at the National Park Service Museum Resource Center in Landover. Others include items from the Antietam National Battlefield Park, the Clara Barton National Historic Site and the Frederick Douglass National Historic Site.

But none of the collections has such strong emotions attached to it as the Vietnam collection does.

Felton, an Army veteran who served in Vietnam in 1967, said he tells new interns, “You have my permission to go outdoors and take a deep breath” when they need to regroup. And he admits that he sometimes has to do the same himself.

“In my office, I keep a photo of a very good friend who died in battle,” he said. “That keeps my feet on the ground.”

Federal appeals panel overturns language mandate for pro-life pregnancy centers

RICHMOND, Va. (CNS)—In a ruling hailed by Baltimore Archbishop William E. Lori as “a major victory for the First Amendment,” a federal appeals court in Richmond ruled that two Maryland pregnancy centers cannot be compelled to post notices that they do not have licensed medical professionals on staff.

In separate decisions, a three-judge panel of the 4th U.S. Circuit Court of Appeals overturned ordinances passed by the Montgomery County Council and the Baltimore City Council in question.

“Archbishop Lori said “at a time when religious freedom is being challenged on many fronts,” the decision represented “a triumph for the people who seek to live their lives and their faith according to the First Amendment.”

“I applaud the court for recognizing that these centers were being targeted for their pro-life views and for sending a strong message to the rest of the nation that these kinds of discriminatory laws have no place in a nation founded on freedom,” he added. The Montgomery County case had been brought by Centro Tepeyac Women’s Center in Silver Spring, Md., while the Baltimore lawsuit was filed by the Greater Baltimore Center for Pregnancy Concerns, St. Brigida Parish in Baltimore, where the center is located, and Archbishop—now Cardinal—Edward F. O’Brien, Archbishop Lori’s predecessor as archbishop of Baltimore.

The ordinances in question had applied only to what were called “limited-services pregnancy centers” and required them to post notices that they had no licensed medical staff and advised women to find “a licensed health care provider.”

“If Montgomery County wishes to encourage women who are or may be pregnant to consult with a licensed health care provider, it must, at a minimum, first do so using its own voice,” Niemeyer wrote in his majority opinion.

Officials in both Montgomery County and Baltimore City said they were considering whether to appeal the decision to the U.S. Supreme Court.

“The law itself would not have been necessary if there were not serious and compelling evidence and testimony that the centers provided false and misleading medical information to vulnerable women,” said Ryan O’Doherty, a spokesman for the city. 