

CriterionOnline.com

July 24, 2009

Human dignity, rights always must be respected, Vatican official says

GENEVA (CNS)-Even in emergency situations caused by war or natural disaster,



the dignity of each human person must be respected, said the Vatican's representative to U.N. agencies in Geneva.

The right to freedom, to work, to family reunion, to education and personal development, and

Archbishop Silvano Tomasi

other human rights "cannot simply be discarded in emergencies," Archbishop Silvano Tomasi said on July 20 during a meeting of the humanitarian affairs segment of the U.N. Economic and Social Council.

The international community must find ways to guarantee an effective global humanitarian response to disasters, he said.

Archbishop Tomasi repeated the Vatican's call for real action to ensure the safety of women and girls in refugee camps around the globe.

"The continued sexual violence perpetrated against women and girls within and around refugee camps violates all standards of international law and leads to the emotional, physical and mental devastation of these women, which cannot be justified under any circumstances," he said.

While local governments and aid agencies, including Catholic charities, usually have the best knowledge of people's needs, the international community must have a mechanism for stepping in when the local government is unable or refuses to act or uses a disaster situation for political purposes, he said

Archbishop Tomasi said the effort to feed and offer other kinds of assistance to millions of victims of natural and man-made disasters is facing serious challenges today.

The food crisis has led to a decrease in food distribution in famine areas, in camps and detention centers," he said, and "the energy crises have added drastically to the cost of providing aid over long distances."

See TOMASI, page 2



Above, a large banner displayed at the festival read "Hesstival Rexfest-In Memory of Dick Hess and Rex Lawrence."

Right, Holy Spirit parishioners Christopher Hess, left, and Justin Lawrence of Indianapolis pose for a photograph on July 9 at the parish festival. They helped three other men organize the summer festival this year in memory of their fathers, Richard "Dick" Hess and Donald "Rex" Lawrence, the longtime festival chairman and assistant chairman, who died earlier this year. Holy Spirit's festival, which dates back to 1948 as a small event, was expanded in 1954 and continues to grow larger each year. This year's festival attracted 10,000 people.



Sons follow in late fathers' footsteps at Holy Spirit festival

By Mary Ann Wyand

"Honor your father."

Two grieving young adult sons from Holy Spirit Parish in Indianapolis took Christ's teaching in the Gospel of Matthew to heart during the months after their fathers died by helping coordinate the annual summer festival on July 9-11 in their memory.

Jesus told the faithful to "honor your father and mother, and 'love your neighbor as yourself'" (Mt 19:19).

That's exactly what parishioners Christopher Hess, 27, and Justin Lawrence, 28, of Indianapolis did when they took over their late fathers' longtime volunteer positions on the committee for the popular east side festival, which attracts thousands of people with its tasty foods and amusement park rides every July.

for 19 years and served as the chairman for eight years.

Their deaths left a huge void on the festival committee so their sons scheduled vacation time to help carry on this family volunteer tradition.

A large banner displayed at the festival read "Hesstival Rexfest-In Memory of Dick Hess and Rex Lawrence.'

Their sons and other committee members wore special T-shirts decorated with a drawing of the men looking down at the festival from heaven.

Father Joseph Riedman, Holy Spirit's pastor from 1993 until July 1 of this year, knows how much volunteer work it takes to present a parish festival every summer. He also supervised another large festival as pastor of Our Lady of the Greenwood Parish in Greenwood from 1980 until 1993.

"In spite of their grief, they stepped forward to help with the festival,' Father Riedman said of the sons. "This was a way to honor their fathers, and they helped out admirably. I think they'll be helping again next year. We have to pass the [volunteer] baton to younger generations."

time," Father Riedman said, because so many people gather there to see friends and enjoy the festivities during this east side "reunion."

On the

mend

page 3.

Pope thanks doctors, well-wishers for treatment and prayers,

Vol. XLIX, No. 41 75¢

Festival-goers on July 9 included Msgr. Paul Koetter, Holy Spirit's new pastor, and Father Christopher Wadelton, newly ordained and beginning his first assignment as associate pastor, who greeted people and tried to remember their names. Father Patrick Beidelman, a son of the parish who recently returned home after completing graduate studies in Rome, was also there to see old friends and buy some of the famous brownies.

This year, parishioners David Day, Ryan Soultz and Dave Andress of Indianapolis worked with Chris Hess and Justin Lawrence as a new generation of festival co-chairmen.

"There is such a void in knowing that

Richard "Dick" Hess, who died on Jan. 20 after a lengthy illness, served on the parish festival committee for 31 years and as chairman for 23 years.

Donald "Rex" Lawrence, who died on May 5 after suffering a heart attack, helped Dick Hess coordinate the festival

Holy Spirit's annual fundraiser is "a fun

Dick, Rex and John Edson, who passed away unexpectedly in 2006, will not be working together at the Holy Spirit festival this year," said Marilyn Hess, Dick's widow. "During the week of the festival, they could often be found

See LEGACY, page 2

Archbishop Buechlein to have shoulder replacement surgery

Dear Sisters and Brothers in Christ:

On Aug. 4, I am scheduled to have surgery to replace my left shoulder. I



have been putting off this surgery for some time, and my doctors tell me it can wait no longer.

Barring any complications, I expect to be back to full strength soon,

but the recovery will interrupt my normal schedule and obligations for at least the next month. I regret any inconveniences this may cause. The day-to-day operations of the archdiocese will not be greatly affected and our many ministries will continue as normal.

This surgery is not related in any way to the Hodgkin's lymphoma that I was diagnosed with and treated for last year. In fact, there are no longer any signs of cancer in my body and

my health has been good except for the shoulder problems I have had.

I would appreciate your prayers, and please know that I will continue to pray for all of you.

Sincerely yours in Christ,

Anchlishop Brechlein of

Most Reverend Daniel M. Buechlein, O.S.B. Archbishop of Indianapolis July 15, 2009



working or resting in the [parish] garage, a kind of command central for festival chairmen and workers. ... Tired as they were, there would often be an atmosphere of humorous bantering fueled by the relationships formed and the stories accumulated over many years of working together at this parish event."

She is happy and grateful that these five men stepped up to help organize the festival, which brings joy to so many people while raising much-needed funds for the parish.

"Dick, Rex and John were a part of the [festival] story," Marilyn Hess said, "and the story has been forever changed. ... It takes a kind of courage for these young people to take on the responsibilities of this event in the midst of their grief. They are aware every step of the way of who is missing, but find comfort in knowing they are making a contribution in their memory."

Kathy Lawrence, Rex's widow, helped drive the shuttle bus and assisted with other duties this year because "the festival was something he loved so much."

She said Justin, Chris and their siblings



Holy Spirit parishioners Donald "Rex" and Kathy Lawrence of Indianapolis enjoy the 2008 Holy Spirit Parish festival. Rex helped coordinate the summer festival for nearly 20 years, and served as the chairman for eight years. He died on May 5.

grew up helping their fathers with festival chores every summer.

"Rex and Dick really felt it was a labor of love being in charge of the festival," she said, and they included their families in this yearround volunteer project.

In recent years, she said, many Hispanic parishioners have helped construct booths and cook Mexican food.

"It has been the biggest fundraiser we have for the parish," Kathy Lawrence said. "It's a huge undertaking, but it would be difficult to do a lot of things at the parish without the festival income. For me, the festival was therapeutic, but it was also very difficult. This year was a fresh start, and we need many young people to help make the festival a success."

A former Marine, Justin Lawrence now serves the community as an Indianapolis Metropolitan Police Department officer.

"My dad's death was very sudden," Justin Lawrence said. "He was very involved in preparations for the festival at the time of his death. He loved it. Every year since I can remember, Chris [Hess] and I would be here helping our dads with the festival. It was our thing to do together. I was born and raised to do this, and it's an honor to do it."

Holy Spirit's festival was started by parishioners more than 50 years ago, he said.

- "In three days, we'll net an average of\$100,000 for this parish so this is by far the biggest fundraiser.... It's time for our generation to start doing the [volunteer] work
- for the parish and for the faith." Dick Hess, Rex Lawrence and John Edson left behind a legacy

of love and hard work, committee member Ryan Soultz explained. "I think it speaks volumes about their commitment to their parish and commitment to their faith.

"Chris made the comment that we have our own family and our parish festival family," Soultz said. "There are a lot of second- and third-generation folks involved in helping with the festival, and we have done a good job in making this a family friendly event."

As soon as a festival ends, Chris Hess said, work begins on next year's event.

"I just really hope that we made them proud of us for what we're doing here," he said, "and that we have a banner year in their memory." †



Holy Spirit festival committee members wore special T-shirts this year decorated with a drawing of Richard "Dick" Hess and Donald "Rex" Lawrence, who died earlier this year, showing the men looking down at the festival from heaven.



Holy Spirit parishioners Marilyn and Richard "Dick" Hess of Indianapolis relax during the 2008 Holy Spirit Parish festival. Dick served on the festival committee for 31 years and as the chairman for 23 years. He died on Jan. 20.

Pope urges workers' voices be heard, challenges labor union leaders to adapt to global economy

WASHINGTON (CNS)—When Pope Benedict XVI released his third encyclical—"*Caritas in Veritate*" ("Charity in Truth")—he stressed that the voice of workers must be heard as heads of state, industry moguls, labor union leaders and environmentalists develop long-term solutions for the ailing global economy.

The pope's encyclical—released in early July—re-emphasizes the Catholic Church's continuing support of workers associations going back to Pope Leo XIII's encyclical, *"Rerum Novarum,*" in 1891, but it also challenges labor union leaders to adapt to a growing global economy to remain relevant.

According to John Carr, executive director of the Department of Justice, Peace and Human Development at the U.S. Conference of Catholic Bishops, the pope's encyclical says a healthy economy depends on workers who earn a sustainable wage, receive reliable health benefits and have a safe environment in which to perform their jobs. "Pope Benedict, like earlier popes, thinks labor unions are a big part of the solution," Carr told Catholic News Service.

The encyclical encourages a strong voice for labor to balance the authority of management in the global economy—a give-and-take system expected to achieve long-term financial security.

"What Benedict says is we need moral individuals and we need ethical structures. It's not an either-or," Carr said. "In some ways, the most important word in this encyclical is 'and."

"Instead of sort of taking sides, or lifting one over another, he says the Catholic way is to pull those things together," he continued. "He really integrates charity and truth, charity and justice. He talks about the economy and ethics in a way that make them seem not like competing values, but in fact things that need to work together for the good of the human family."

Labor union president John Sweeney of

Sweeney also said the encyclical proposes concrete elements for policies anchored in moral values that enhance the dignity of all, especially the poor and working people.

Though "Charity in Truth" does support the workers movement, it's far from being just a pro-labor document.

Stephen Schneck, director of the Life Cycle Institute at The Catholic University of America in Washington, said Pope Benedict calls on labor union leaders to address the needs of workers, industries and nations beyond the scope of their membership.

"That's really a strong statement," Schneck told CNS. "That's calling on union members and union leaders to recognize that union interests aren't what it's all about. That they are part of a much broader enterprise, this idea of the common good, and that unions need to be focusing and serving the common good just as business interests, just as the state, just as all of the groups and individuals in society need to be focused on the common good." †



"Now," he said, "the global economic crisis risks reducing funding to public and civil society, humanitarian agencies and organizations."

The Vatican representative praised countries and individuals who continue supporting aid agencies, adding that "failure to remain in solidarity with and provide for people in humanitarian crises during this difficult time will lead only to social and political instability, which undermines society and its ability to come together and resolve the economic crisis."

Archbishop Tomasi said the international community must implement clear rules for intervening to provide humanitarian assistance. "We must put at the center of all

the AFL-CIO applauded the pope's support of labor unions in the encyclical, saying it offers an ethical critique of the global economic crisis. our interventions the person and her material, psychological and spiritual needs," he said. †

The Griterion

Phone Numbers:

Main office:		1570
Advertising		1572
Toll free:	.1-800-382-9836, ext.	1570
Circulation:		1425
Toll free:	.1-800-382-9836, ext.	1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

Web site : <u>www.CriterionOnline.com</u>

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2009 Criterion Press Inc. ISSN 0574-4350.

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

1400 N. Meridian St. P.O. Box 1717 Indianapolis, IN 46206-1717 317-236-1570 800-382-9836 ext. 1570 <u>criterion@archindy.org</u> Periodical postage paid at Indianapolis, IN. Copyright © 2009 Criterion Press Inc. POSTMASTER: Send address changes to: Criterion Press Inc.

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Pope thanks doctors, well-wishers for treatment, prayers

ROMANO CANAVESE, Italy (CNS)-Pope Benedict XVI thanked the doctors who treated his broken wrist, and thanked everyone who prayed and expressed their concern for him

Before reciting the Angelus prayer in the town of Romano Canavese in northern Italy on July 19, the pope greeted thousands of the faithful gathered outside the town's parish church, waving enthusiastically even though his right arm was encased in a plaster cast.

"As you can see, because of an accident, my mobility is a bit limited, but my heart is fully present," he assured the crowd.

The pope traveled about 50 miles by helicopter and car from Les Combes, where he has been vacationing, to Romano Canavese, the hometown of his secretary of state, Cardinal Tarcisio Bertone.

"I offer my heartfelt thanks to everyone and there are many of you-who have demonstrated your closeness, your sympathy and your affection for me, and who have prayed for me," he said.

"I especially want to thank the doctors and the medical staff who treated me with such diligence, compassion and friendship. As you can see, they were successful ... we hope they were successful," he said.

The pope fractured his right wrist after he accidentally fell during the night of July 16-17 in the residence where he has been vacationing since July 13.

Using local anesthesia, doctors at the nearby hospital in Aosta performed minor surgery to stabilize and join the ends of the dislocated broken bones with wires.

Doctors in Aosta told reporters the pope was in good condition and that he would probably have to wear the cast for a month. He was released a few hours later on July 17.

During his first public appearance after his accident, the 82-year-old pope used his right arm to wave and even wiggled his still slightly swollen fingers. The swelling has gone down enough to allow him to put the papal fisherman's ring back on his right hand. He shook hands with well-wishers with his left hand.

Pope Benedict's brief trip to Romano Canavese was designed to pay homage to his "closest collaborator," Cardinal Bertone, who was secretary of the Congregation for the Doctrine of the Faith when its prefect was the pope, then-Cardinal Joseph Ratzinger.

"I am truly happy to be able to pay him homage today coming to his hometown, where many people surround him with affection," said the pope.

The pope noted the many vocations that have come from the small town, especially for the Salesian community, to which Cardinal Bertone belongs. The pope said the numbers should serve to encourage the diocese to continue its dedication to education and vocations formation.

Among the gifts the pope received during his visit was a notebook-sized portable computer. The righthanded pope looked especially pleased with the gift, given to him by Franco Bernabe, the president of Telecom Italia, which now owns Olivetti, famed for portable typewriters.

Cardinal Bertone told the Italian news agency ANSA that the broken wrist would make it difficult for the pope to use his Alpine vacation to continue work on the second volume of his book about Jesus.

The Vatican spokesman, Jesuit Father Federico Lombardi, said in a written statement that the pope was "learning how to live with the right wrist in a cast."

The most difficult thing for the pope to get used to, the spokesman said, "is having to give up writing by hand, something he intended to do frequently" during his July 13-29 vacation. †



With his right arm in a cast and sling, Pope Benedict XVI takes a walk during his vacation in Les Combes, Italy, on July 18. The pope had fractured his wrist in a fall just a few days into his vacation in the Italian Alps.

Travel with Msgr. Schaedel to view 'Catholic Sisters in America' exhibit

In celebration of the 175th anniversary of the Archdiocese of Indianapolis, Msgr. Joseph F. Schaedel, vicar general, is

leading a pilgrimage on Aug. 27 to visit the "Women & Spirit: Catholic Sisters in America' exhibit in Cincinnati.

The pilgrimage will begin with Mass in Covington, Ky., followed by lunch in Newport, Ky., then the afternoon at the Cincinnati Museum Center.

As a project of The Leadership Conference of Women Religious, this traveling

exhibit tells the story of the religious sisters who have shaped the nation's health care, educational and

social justice institutions since arriving in America nearly 300 years ago.

In association with the Cincinnati Museum Center, pilgrims will learn about women religious who corresponded with President Thomas Jefferson, talked down bandits and roughnecks, lugged pianos into the wilderness and provided the nation's first health insurance to Midwestern loggers.

Pilgrims will also be able to witness the sisters' courage during the Civil War, the Gold Rush to the West, the San Francisco earthquake, the influenza epidemic, the

civil rights movement and Hurricane Katrina

The pilgrims will depart from the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis promptly at 8 a.m.

Upon arrival in Covington, Mass will be celebrated at St. Mary's Cathedral Basilica of the Assumption at 11 a.m. Lunch will follow nearby at America's first authentic Hofbräuhouse in Newport.

After lunch, there will be a tour at the Cincinnati Museum Center. The group will return to Indianapolis between 5 p.m. and 6 p.m.

The cost is \$59 per person for lay people and \$49 per person for vowed religious. The pilgrimage fee includes deluxe motor coach NE HAVE SEEN THE LORD transportation, continental breakfast, lunch and fees.

The trip will be filled on a first-come, first-serve basis. Pilgrims may register online at www.archindy.org. Click on the 175th anniversary link then select "pilgrimage to Cincinnati" and 'adult" to register.

People may also register COME AND SEE by calling Carolyn Noone, associate director of special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428. †

With mail-in ballots counted, U.S. bishops approve liturgical translations

WASHINGTON (CNS)-The U.S. Conference of Catholic Bishops announced on July 17 that four liturgical texts for use in English-speaking countries have been approved by the bishops nearly a month after their spring meeting in San Antonio.

The texts contain prefaces for the Mass for various occasions, votive Masses and Masses for the dead, solemn blessings for the end of Mass, and prayers over the people and eucharistic prayers for particular occasions, such as for evangelization or ordinations. With only 189 of the 244 Latin-rite U.S. bishops eligible to vote at the meeting, the items did not receive the necessary two-thirds vote for passage. The remaining 55 bishops had to be polled by mail. July 16 was the deadline for submission of ballots. On the floor of the bishops meeting in June, some of the texts were criticized by Bishop Donald W. Trautman of Erie, Pa., who voiced frustration with grammar, sentence structure and word choices that he said are not suitable for contemporary worship. One of the texts which he singled out for a critique of language-Masses and prayers for various needs and intentions-was approved by 163 bishops, the minimum needed for passage, after the mailed ballots were counted. Fifty-three bishops voted not to approve it and five abstained.

the translation of the Roman Missal used in the United States. After the U.S. bishops' approval, the text goes back to the Vatican for "recognitio," or confirmation. In June 2008, the Vatican granted "recognitio" to the translation of the main parts of the Mass, which the U.S. bishops had voted to approve in June 2006.

Msgr. Anthony Sherman, executive director of the

U.S. bishops out of the English-language translation approval process.

"We're at the end of the process," Bishop Serratelli said. Of the missal text, he said it's "a very, very good text. ... It's not perfect, but we're at the end of a long, healthy process." †



Msgr. Joseph F. Schaedel

A new translation of the Order of Mass II was approved on a 191-25 vote, with five abstentions.

A translation of rituals for votive Masses and Masses for the dead passed 181-32, with two abstentions. And the translation of the text for ritual Masses passed 186-32, with two abstentions.

The texts are the latest pieces of an ongoing update of

Secretariat of Divine Worship of the USCCB, said in a statement on July 17 that in the fall the bishops will consider the Proper of the Saints Gray Book, the commons Gray Book, U.S. propers for the Roman Missal, U.S. adaptations for the Roman Missal and the Roman Missal supplement Gray Book. Gray Books are revised translations proposed to the International Commission for English in the Liturgy.

The priest said the bishops will then have completed that section of the review process and would await the "recognitio" from the Vatican Congregation for Divine Worship and the Sacraments.

At the June meeting, Bishop Trautman's objections were to phrases such as this one from the translation for votive Masses and Masses for the dead: "May the outpouring of the Holy Spirit, Lord, cleanse our hearts and make them fruitful within by the sprinkling of his dew."

'What does that even mean?" he asked, citing frustration also with phrases such as "the sweetness of your grace."

"I don't think the word 'sweetness' relates to people today," at least not in the way the translation intends, he told CNS in June.

Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the bishops' Committee on Divine Worship, had warned that delaying approval or failing to send the Vatican guidance by the end of November would risk shutting the



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OPINION



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994 Most Rev. Daniel M. Buechlein, O.S.B., *Publisher* Mike Krokos, *Editor* Greg A. Otolski, *Associate Publisher* John F. Fink, *Editor Emeritus*

Editorial

'Caritas in Veritate'

We have to face reality: Some people will think that now, with our economy in such bad shape, is not the best time for Pope Benedict XVI to issue an encyclical reminding us of the importance of social justice. The pope did, in fact, delay the release of the encyclical so he could comment on the global economic crisis.

He wrote, "This crisis becomes an opportunity for discernment in which to shape a new vision for the future." That's the spirit in which he wrote "*Caritas in Veritate*" ("Charity in Truth"), the 30,000-word encyclical released on July 7.

It's a brilliantly written letter that covers a large range of issues: the global economy, development aid, migration, declining populations, food security, the environment, scientific research, technology, sexuality and more. It's all presented as part of the first three words of the encyclical—charity in truth.

He said that "charity is at the heart of the Church's social doctrine." However, since charity can be misconstrued, it must be linked with truth. "Truth is the light that gives meaning and value to charity," he wrote.

Undoubtedly, the most controversial part of the letter is his call for a reform of the United Nations and economic institutions to produce "a true world political authority" to manage the world economy. He issued that call toward the end of the encyclical after his thorough discussion of the major issues. It seems doubtful, though, that sovereign countries will be willing to give such power to the U.N. or any other organization.

A major part of the encyclical is devoted to globalization because it has become a fact of economic life. That's evident when we realize that the United States has become dependent on China to buy much of our debt, or when we make a phone call to try to get a repairman and find ourselves talking to someone in India. Pope Benedict observed, "As society becomes ever more globalized, it makes us neighbors but does not make us brothers." He wrote that globalization in itself is neither good nor bad. He said, "We should not be its victims, but rather its protagonists, acting in the light of reason, guided by charity and truth. Blind opposition would be a mistaken and prejudiced attitude, incapable of recognizing the positive aspects of the process, with the consequent risk of missing the chance to take advantage of its many opportunities for development." The pope isn't afraid to point his finger, when necessary, at those who aren't helping to improve people's lives. He wrote, "On the part of rich countries, there is excessive zeal for protecting



Pope Benedict XVI signs a copy of his encyclical, *"Caritas in Veritate"* ("Charity in Truth"), at the Vatican on July 6. The pope's social encyclical, released on July 7, addresses the global economic crisis.

> knowledge through an unduly rigid assertion of the right to intellectual property, especially in the field of health care."

He also wrote, "Among those who sometimes fail to respect the human rights of workers are large multinational companies as well as local producers."

He noted that companies "search for areas in which to outsource production at low cost," which has both good and bad effects. It can reduce prices of goods and help in the development of countries to which the work is outsourced, but it can also cause unemployment in the area from which it's outsourced (usually the United States).

As other popes have done, Pope Benedict emphasized that profit must be seen as a means rather than an end: "Profit is useful if it serves as a means towards an end that provides a sense both of how to produce it and how to make good use of it. Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty." Aid programs, he stressed, must not be nearsighted. The economic crisis must not be seen as an excuse to scale back development aid because it overlooks the long-term economic benefits, not only for the underdeveloped world but also for the world's wealthier nations. He wrote, "The principal form of assistance needed by developing countries is that of allowing and encouraging the gradual penetration of their products into international markets."

Be Our Guest/Dr. Hans Geisler Another way to play God

Here we go again! That means you and me, all of us who belong to the human genre. It appears that our instincts to play "God" have not changed since the time of Adam and Eve.



What brought this to mind was a pregnancy attributable to *in vitro* fertilization occurring in a woman over the age of 65, and the serious consequences arising from that pregnancy. Maria del Carmen Bousada de Lara, a

Spanish woman, delivered twins in 2006.

The following year, she admitted that she had lied to the infertility physicians at the California clinic who assisted with the *in vitro* fertilization necessary for her to become pregnant.

She evidently lied when she told the staff she was only 55 and insisted that, therefore, she would be around to care for and raise her children without any problem. After all, her grandmother had lived to the age of 101.

When her twins were born on Dec. 29, 2006, Bousada de Lara was 101 days older than a Romanian woman who had given birth to a daughter in 2005. And then the "unforeseen" happened.

A recent edition of *Diario de Cadiz*, a Spanish newspaper, stated that their reporter had been informed by a brother that Bousada de Lara died on July 11, 2009. She was 69.

Do any of us really believe that to give birth at such an advanced age is an important achievement? Does it arise from a desire to become a statistic in the *Guinness Book of World Records*?

Are the doctors at the California infertility clinic proud of what they have accomplished? Did they give any thought to the fact that their patient had a much greater chance of leaving that set of twins orphaned than a younger woman would?

What about the problems even young mothers have running after and caring for a single child, let alone twins, on a daily basis?

Does any woman at age 66, if she really considers all the pros and cons associated with raising children, truly believe that she should become a mother, with all the responsibilities such a status entails, at such an advanced age?

I don't plan to address the obvious concern that the Catholic Church has in justifying a pregnancy conceived in a petri dish rather than during the normal act of love between a wife and a husband.

We know that our Church, the Roman Catholic Church, considers *in vitro* fertilization to be seriously sinful. The reasons are obvious, and don't need to be repeated in this column.

What brought Bousada de Lara's pregnancy at age 66 and her death at 69 into sharp relief for me were some words about our current "infertility epidemic" culled from an article on page A12 of the July 12, 2009, edition of *The Indianapolis Star*. The headline for the article was "Techniques may help extend women's fertility."

familiar with the fact that ovarian transplants have been performed in women who had to undergo possible infertility-producing chemotherapy at a young age.

In such a case, the ovaries, or an ovary, can be removed prior to the onset of the drug therapy and then replaced later when chemotherapy is over and the patient is doing well. That is an option of cancer treatment to be considered by young, fertile women.

More to the point, however, in *The Star* article were the words of Dr. Sherman J. Silber from the St. Louis Infertility Center, who was quoted as saying, "We are in the middle of an infertility epidemic. With these new techniques, we could dramatically expand our reproductive lifespan."

True enough! But is expanding our reproductive lifespan so that we can become mothers and fathers in our 50s and 60s and maybe even beyond a good idea? And why are we "in the middle of an infertility epidemic?"

Please don't tell me that this "infertility epidemic" has come about because of the current worldwide economic crisis.

It started in the 1960s and 1970s, and has nothing to do with the present economy although that economy isn't of any aid in reversing our slide toward zero population growth.

Isn't it more likely due to the fact that we humans want to have a comfortable life all set up and be able to enjoy it before we have to deal with raising children and possibly having our contented routine disturbed?

Or, even worse, maybe having children may never allow us to garner the wealth that we hope for with a fancy "everything on it" car, a big house in an exclusive suburb, lots of "let's see the world" foreign travel, etc., etc. Those circumstances would constitute a real tragedy!

The true explanation at the heart of incidents such as the one described above is that all such acts are signs of the moral relativism which Pope Benedict XVI discusses in the three encyclicals he has written and, more particularly, his most recent one, "*Caritas in Veritate*."

Until we get it straight in our secular minds that we are here on Earth in an anticipatory role before we reach heaven and that we have to live in such a manner that we do, we won't change our behavior.

Our actions will become even more bizarre as we try to become "God" without understanding the type of "love" that is really needed to achieve union with the beatific vision, the real goal of our earthly life, a goal envisioned by our loving Creator from all eternity.

(Dr. Hans E. Geisler is a member of St. Luke the Evangelist Parish in Indianapolis. He is a retired oncologist and gynecologist who recently completed advanced studies as an ethicist. He is also a member of the Archdiocesan Pro-Life Advisory Committee and serves on that committee's speaker's bureau. He may be contacted by e-mail at geisler_gynonc@msn.com.) †

This encyclical is an important addition to the Church's documents on social justice.

—John F. Fink

As a retired gynecologic oncologist, I am

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" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions 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 must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.



Pastoral letter to focus on Christ as our hope

"Hence the provided as the fruit of our efforts in carrying on the mission of Christ in our archdiocese."

I recall that as we looked toward preparing ourselves for the celebration of the Jubilee 2000, we chose the theme "Journey of Hope 2001."

We chose the idea that we were pilgrims on the way to a new Christian millennium and we could do so with hope.

Along the way to the new millennium, in order to resource our journey of hope, we launched our first major capital and endowment campaign. As a theme, we chose the title "Legacy of Hope." Later, we titled a corporate campaign as "Building Communities of Hope."

Last spring, we began to launch a new awareness of and emphasis on the particular mission of our Catholic Charities activities. We came up with "Spreading Hope in Neighborhoods Everywhere" (SHINE) as a way to capture our goal.

Just recently, as we were searching to craft a new descriptive expression of our way of carrying on the overall spiritual and pastoral mission of Christ in our local Church, we came up with the motto "Christ our Hope: Compassion in Community."

It is not surprising that the theme of hope consistently preoccupies our minds and hearts. It is a fundamental supernatural virtue for all believers in Christ. But I also think a natural hope is a poignant yearning of all peoples in our day. There is a heaviness of spirit that is an

effect of lowering the bar when it comes to societal values.

Materialism, secularism and untoward individualism do not lift the human spirit. In fact, superficial values that ignore the needs of our spiritual soul lead to a deeper natural longing for something better. There is hope for something better in life.

But there is a difference between natural hope and supernatural hope. There is a difference between the natural desire for happiness and a natural confidence in God. We have a natural hope when we plant a seedling that some day it will become a large tree. When we set out on a journey, we have a natural hope that we will reach our destination.

Our Christian hope is far superior to natural hope. Our Christian journey of hope is headed toward the Kingdom of eternal life, to supernatural happiness. Our goal is union with God our Father. Christ is the way, the truth and the life. In other words, Christ is our hope.

What natural hope and supernatural hope have in common is a lack of certainty that we will arrive at our goal. Hope is confidence in the unseen. Hope implies a foundation of faith or trust in the natural order. The nature of supernatural faith differentiates Christian hope from the natural order. Christ makes all the difference. The virtue of hope is both a complex and rich reality. It merits further exploration as a major component of our Christian experience, and also as a necessary virtue in our quest for holiness and, ultimately, salvation. For that reason, I think it might be helpful to provide a pastoral letter on hope in serial form in my weekly columns for the next several weeks.

We are committed Catholic Christians and regularly look for help in pursuing our baptismal call to holiness of life. The virtues of faith, hope and charity are fundamental elements which enable us to become holy.

Deeper reflection on the virtue of Christian hope might serve as a stimulus to be more intentional and committed to living with supernatural hope. It may also open the door to a deeper evaluation of the values that govern our day-to-day lives.

Pope Benedict XVI obviously embraces the value of understanding and living our Christian hope with appreciation. Two years ago, he composed the encyclical letter "*Spe Salvi*." The Latin title is taken from St. Paul's letter to the Romans: "In hope, we were saved" (Rom 8:24).

In his introduction, the Holy Father wrote: "According to the Christian faith,

Archbishop Buechlein's intention for vocations for July

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

'redemption'—salvation—is not simply a given. Redemption is offered to us in the sense that we have been given hope, trustworthy hope, by virtue of which we can face our present: the present, even if it is arduous, can be lived and accepted if it leads us towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey. Now the question immediately arises: What sort of hope could ever justify the statement that, on the basis of that hope and simply because it exists, we are redeemed? And what sort of certainty is involved here?" (#1)

With Pope Benedict, we will pursue these questions. $\ensuremath{\dagger}$

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's Prayer List Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

Carta pastoral se concentra en Cristo como nuestra esperanza

a "esperanza" ha sido un tema recurrente para expresar, tanto nuestros esfuerzos, como el fruto de éstos al continuar con la misión de Cristo en la arquidiócesis.

Recuerdo que durante la preparación para la celebración de nuestro aniversario en el año 2000, elegimos el tema "Camino de fe 2001."

Adoptamos la idea de que éramos peregrinos de camino al nuevo milenio cristiano y que lo recorríamos con esperanza.

A lo largo del trayecto al nuevo milenio y para recabar fondos para nuestro camino de esperanza, lanzamos nuestra primera gran campaña de recaudación de capital y fondos. Como tema, elegimos el título "Legado de esperanza." Posteriormente, titulamos una campaña corporativa "Construyendo comunidades de esperanza." La pasada primavera comenzamos a hacer énfasis y a promover una nueva conciencia sobre la misión particular de las actividades de nuestras obras de caridad católicas. Se nos ocurrió el título "Diseminando la esperanza en todos los barrios" (SHINE, por sus siglas en inglés), como una forma de resumir nuestro objetivo. Recientemente, mientras buscábamos crear una nueva expresión descriptiva de nuestra forma de continuar con la misión espiritual y pastoral integral de Cristo en nuestra Iglesia local, ideamos el lema "Cristo nuestra esperanza: compasión en nuestras congregaciones." No es de sorprender que el tema de la esperanza ocupe nuestros pensamientos y corazones, ya que es una virtud sobrenatural para todos los creyentes de Cristo.

esperanza natural es un anhelo conmovedor de todas las personas.

Existe una pesadez espiritual que es el resultado del bajo nivel de los valores sociales.

El materialismo, el secularismo y el individualismo rebelde no elevan el espíritu humano. De hecho, los valores superficiales que ignoran las necesidades de nuestra alma espiritual, conllevan a un anhelo natural más profundo por alcanzar algo mejor. Existe la esperanza de encontrar algo mejor en la vida.

Pero hay una diferencia entre la fe natural y la fe sobrenatural. Existe una diferencia entre el deseo natural de alcanzar la felicidad y la confianza natural en Dios. Experimentamos la esperanza natural cuando plantamos una semilla que algún día se convertirá en un gran árbol. Cuando emprendemos un viaje tenemos la esperanza natural de que llegaremos a nuestro destino. La esperanza cristiana es muy superior a la esperanza natural. Nuestra travesía de esperanza cristiana se encamina hacia el Reino de la vida eterna, hacia la felicidad sobrenatural. Nuestra meta es la unión con Dios nuestro Padre. Cristo es el camino, la verdad y la vida, es decir, Cristo es nuestra esperanza. La característica común de la esperanza natural y la sobrenatural es la carencia de certidumbre de que llegaremos a la meta. La esperanza es la confianza en aquello que no se ve, e implica una base de fe o la confianza en el orden natural. La naturaleza de la fe sobrenatural distingue a la esperanza cristiana del orden natural. Cristo hace la diferencia.

más exploración como un componente importante de nuestra experiencia cristiana, y resulta también una virtud necesaria en nuestra búsqueda de la santidad, y finalmente, de la salvación. Por este motivo, considero que durante las próximas semanas sería útil presentar una serie de cartas pastorales sobre la esperanza en mis columnas semanales.

Somos cristianos católicos

comprometidos y buscamos ayuda constantemente para cumplir con nuestro llamado bautismal a llevar una vida santa. Las virtudes de la fe, la esperanza y la caridad son elementos fundamentales que un dato de hecho. Se nos ofrece la salvación en el sentido de que se nos ha dado la esperanza, una esperanza fiable, gracias a la cual podemos afrontar nuestro presente: el presente, aunque sea un presente fatigoso, se puede vivir y aceptar si lleva hacia una meta, si podemos estar seguros de esta meta y si esta meta es tan grande que justifique el esfuerzo del camino. Ahora bien, se nos plantea inmediatamente la siguiente pregunta: pero, ¿de qué género ha de ser esta esperanza para poder justificar la afirmación de que a partir de ella, y simplemente porque hay esperanza, somos redimidos por ella? Y, ¿de qué tipo de

Pero también considero que hoy en día la

La virtud de la esperanza es una realidad tan compleja como profunda que amerita

nos permiten llegar a ser santos.

Quizás una reflexión más profunda sobre la esperanza cristiana serviría como estímulo para vivir de manera intencional y comprometida con la esperanza sobrenatural. Asimismo, tal vez podría abrir la puerta para una evaluación más exhaustiva de los valores por los cuales se rigen nuestras vidas cotidianas.

Por supuesto, el Papa Benedicto XVI reconoce el valor de comprender y vivir nuestra esperanza cristiana con agradecimiento. Hace dos años redactó la encíclica "*Spe Salvi*." El título en latín fue extraído de la Carta de San Pablo a los Romanos: "En esperanza fuimos salvados" (Rm 8:24).

En la introducción, el Santo Padre señala: "Según la fe cristiana, la 'redención', la salvación, no es simplemente certeza se trata?" (#1) Junto con el Papa Benedicto, abordaremos estas preguntas. †

> ¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo Buechlein Arquidiócesis de Indianápolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa, Language Training Center, Indianapolis.

La intención de vocaciones del Arzobispo Buechlein para julio

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

Events Calendar

July 24-25

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Parish picnic, Fri. 5 p.m.-11 p.m., Sat. 2 p.m.midnight, chicken dinner, Sat., food, entertainment. Information: 812-282-2290.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. "Fun Fest," 5 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

July 24-26

St. Mark the Evangelist School, 541 E. Edgewood Ave., Indianapolis. Vatican International Exhibition, "Eucharistic Miracles of the World," Thurs.-Sat., 5-9 p.m., Sun. 8:30 a.m.-12:30 p.m. Information: 317-694-4065.

July 25-26

St. Martin Parish, 8044 Yorkridge Road, Yorkville. Parish festival, Sat. 4:30 p.m.-12:30 a.m., prime rib dinner, 4:30 p.m.-8 p.m., Sun. 11:30 a.m.-6 p.m., fried chicken dinner, 11:30 a.m.-5 p.m., food, games, music. Information: 812-623-3408.

July 26

St. Augustine Parish,

18020 Lafayette St., Leopold. Parish festival and picnic, 10 a.m.-6 p.m., chicken dinner, quilts, games. Information: 812-843-5143.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South. .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on third Sunday holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

July 26-August 1

Jackson County Fairgrounds, Seymour. St. Ambrose Parish and Our Lady of Providence Parish, Jackson County Fair, food booth, 10 a.m.-10 p.m. Information: 812-522-5304.

July 27

George's Neighborhood Grill, 6953 Lake Plaza, Indianapolis. Theology on Tap, summer series, "Tough Topics for a Tough Life," happy hour, 7 p.m., talk, 8 p.m. Information: 317-625-7744.

July 27-31

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. Chant workshop, advanced session,

"Bringing to Life the Word of God in Song," Benedictine Father Columba Kelly. presenter. Information: 800-682-0988 or news@saintmeinrad.edu.

July 31-August 1

St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. Parish yard sale, 8 a.m.-3 p.m. Information: 812-246-2512.

August 1

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Altar Society, summer rummage sale, 8 a.m-3 p.m. Information: 317-784-5454, ext. 2.

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. "Summer Festival," 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodles dinner. Information: 317-485-5102.

August 2

St. Bernard Parish, 7600 Highway 337, Frenchtown. Parish picnic, 10:30 a.m.-3 p.m., oldfashioned country church picnic, country style dinner. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. Parish picnic, 11 a.m.-7 p.m., food,

quilts. Information: 812-357-5533.

August 3

Saint Meinrad Arachabbey and School of Theology, 200 Hill Drive, St. Meinrad. Outdoor concert, 7:30 p.m., no charge. Information: 800-682-0988 or www.saintmeinrad.edu.

August 3-7

St. Francis Hospital and Health Center, lobby, 8111 S. Emerson Ave., Indianapolis. World Breastfeeding Week display. Information: 317-865-5620.

August 6

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social singles 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

St. Francis Education Center, 5935 S. Emerson Ave., Suite 100, Indianapolis. Support for People with Oral, Head and Neck Cancer, meeting, 7-8:30 p.m. Information: 317-782-4422.

August 7

Our Lady of the Most Holy Rosary Church, 520 Stevens

Information: 317-788-7581 or benedictinn@benedictinn.org.

August 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "Lectio Divina: Praying with Holy Scripture," Benedictine Brother Matthew Mattingly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 21-23

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "The Book of Revelation: What It Is and What It Isn't," Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 28-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "Scriptures and Novels,"

St., Indianapolis. Lumen Dei meeting, Mass, 6:30 a.m., Mass, breakfast and program at Priori Hall, Dr. James Trippi, founder of Gennesaret Free Clinic, presenter, \$20 per person. Information: 317-435-3447 or e-mail LumenDei@sbcglobal.net.

August 7-8

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Alumni Association** production, Twelve Angry Women, 7:30 p.m. \$5 per person. Information: 812-933-0737.

August 8

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. Single Seniors, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Holliday Park, 6363 Spring Mill Road, Indianapolis. **Couple to Couple League,** family picnic, 4 p.m. Information: 317-465-0126.

August 8-9

St. Paul Parish, 9798 N. Dearborn Road, Guilford/ New Alsace. Parish festival, Sat. 6 p.m.-midnight, Sun. 11 a.m.-4 p.m., chicken dinner, quilts, food, games, music. Information:

812-487-2096.

August 9

St. Mary Parish, 2500 St. Mary's Drive, Lanesville. Parish picnic, fried chicken and country ham dinners, booths, quilts, games, 10 a.m.-3 p.m. Information: 812-952-2853.

August 10

George's Neighborhood Grill, 6953 Lake Plaza, Indianapolis. Theology on Tap, summer series, "Tough Topics for a Tough Life," happy hour, 7 p.m., talk, 8 p.m. Information: 317-625-7744.

August 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, meeting, 1 p.m. Information: 317-885-5098.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. Pro-life Mass, 7 p.m., discussion on pro-life matters following Mass. Information: 812-623-8007.

August 13-15

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. Parish festival, dinners, music, rides, games, Thurs. and Fri. 5-11 p.m., Sat. 1-11 p.m. Information: 317-738-3929. †

Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "The Journey of Thomas Merton," Dr. Paul A. Crow, presenter, 9 a.m.-4:30 p.m., \$50 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

September 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Silent non-guided retreat, "Come Away and Rest Awhile," 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org. †

Fatima Retreat House plans bazaar, picnic and hog roast on Aug. 1

Enjoy summer with a picnic, bazaar, Mass and hog roast on Aug. 1 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The picnic is part of the archdiocesan retreat center's fourth annual "Missions Helping Missions Bazaar," which lasts from 10 a.m. until 5 p.m. Admission to

to 6:30 p.m. also includes Mass at 4 p.m. followed by the hog roast, which costs \$10 per person or \$30 per family up to five people. Dinner tickets may be purchased in advance or during the event.

For more information, call Sandy Pasotti at Our Lady of Fatima Retreat House at 317-546-7681 or send an e-mail to her at spasotti@archindy.org. †



Retreats and Programs spirituality@thedome.org.

July 24-26

Rachel's Vineyard Retreat, Indianapolis. Spiritual journey and healing process for women, men and married couples experiencing symptoms associated with abortion, confidential healing program and location. Information: 317-236-1521 or 800-382-9836, ext. 1521.

July 31-August 2

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "Praying the Bible," Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 2-8

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). "Guided Retreat." Information: 812-367-1411 or

August 18

Eucharist Outside of the Mass," Benedictine Father Matthias Newman, presenter, 6:30-9 p.m., \$25 includes dinner.

August 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Silent non-guided retreat, "Come Away and Rest Awhile," 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

August 7-9

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "Virtue: Living the 'Good' Life," Benedictine Brother Karl Cothern, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "Catholic Identity and Doctrine 2009: Devotion to the

'Swing Fore Seniors'

Sister Judith Meredith, superior of the Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis, talks with Amy Kaelin, left, of Westfield, Ind., and Our Lady of Mount Carmel Parish in Carmel, Ind., and Paula Urbanek of St. Louis as they relax on the grass with their babies during the "Swing Fore Seniors" golf tournament on July 15 at the Ironwood Golf Course in Fishers, Ind. The babies are, from left, Drew Kaelin and twins Joseph and Grace Urbanek. The annual golf tournament benefits the Little Sisters' ministry to the elderly poor. On Oct. 11, Blessed Jeanne Jugan, the French foundress of the international religious order, will be canonized by Pope Benedict XVI at St. Peter's Square in Rome.

the bazaar is free.

The summer celebration from 1 p.m.

St. John Academy reunion Mass and brunch are Sept. 20

Alumnae of the former St. John Academy in Indianapolis will mark the 50th anniversary of the closing of the Catholic girls' school with a reunion Mass and brunch on Sept. 20.

St. John Academy was

located downtown next to historic St. John the Evangelist Church. The first 30 students began their education there in August 1859.

A larger school for girls, which was constructed from 1872-74, was located at 135 W. Maryland St. adjacent to the church.

The Sisters of Providence taught at the academy, which was closed in 1959.

The school reunion begins with an

11 a.m. Mass at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.

A brunch for alumnae and guests at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis will follow the liturgy.

Members of the St. John Academy Alumnae Association are looking for contact information for "lost" academy students.

For more information or to provide information about missing classmates, call Sharon Kennedy at 317-892-4798 or send an e-mail to her at SKenn63523@aol.com. †

Ancient Rome comes to life at vacation Bible school

By Jennifer Lindberg

Special to The Criterion

SHELBY COUNTY—Eleven-year-old Logan Perry watched and listened in awe as the vacation Bible school activities taught him what it was like to be a Christian in hostile ancient Rome.

He and other children walked through a Roman marketplace, passed people wearing Roman costumes and took time to see the skits that showed how the Romans treated Christians in the time of St. Paul in 60 A.D.

There was even St. Paul, in prison chains, to tell Logan and his friends about his love of Christ and how he was willing to go to jail because of his belief in Jesus.

The son of Paula and Rich Perry of Shelbyville even learned several Bible verses from the Book of Romans that showed him how he should live his life.

His favorite was Romans 6:23, "For the wages of sin is death, but the free gifts of God is eternal life in Christ Jesus Our Lord."

"I find it means that if you really focus, and do what you are supposed to do, you will be able to stay away from sin and death and go to heaven," Logan said.

It's that kind of learning that Linda Robertson, coordinator of religious education at St. Vincent de Paul Parish in Shelby County, hoped for when she chose the approach of this year's vacation Bible school at the parish on July 6-10.

"I like seeing the children put the Christian message into action," Robertson said.

It also appealed to her because it was an intergenerational program and entire families could participate in activities

families could participate in activities. Robertson had participants—as young as 2 and as old as 82—in varying roles

as 2 and as old as 82—in varying roles.



Melinda Haunert plays the part of a Roman soldier at the St. Vincent de Paul Parish vacation Bible school held on July 6-10. Here, she sets free her slave, portrayed by Rosanna Rodgers.



Omer Cord, right, helps children learn the trade of carpentry in the Roman village marketplace at the vacation Bible school held on July 6-10 at St. Vincent de Paul Parish in Shelby County.

The "Rome, Paul and the Underground Church" Bible study was a unique way to help the children learn their Catholic faith and more of its beginnings.

But the coordinator of religious education's greatest joy was that Father Paul Landwerlen, pastor, took an active part by playing the Apostle Paul in prison.

Father Landwerlen was guarded by a Roman soldier. When children came into the "jail," he told them about St. Paul

> and why he was under arrest for being a Christian. "Having Father [Landwerlen] as

"Having Father [Landwerlen] as part of the program just made everything so much better," Robertson said. "He really has a way of ... putting a passion into his interactions with people when he speaks about God and the Church."

Parishioner Doug Rodgers, who portrayed the Roman soldier guarding the Apostle, said that of all the vacation Bible schools he has helped with, this one "got the kids more involved in actual Catholic beliefs and practices."

Some of the younger children really believed Father Landwerlen's and Rodgers' performances, and were concerned that their pastor would always be a prisoner.

Father Landwerlen said he wanted to be involved in this year's Bible school because it was worthwhile for the children.

"This teaches them about the early

Church, Christians suffering and death," he said. "This is good Church history for them."

After speaking with the Apostle Paul, who actually did have chains around his ankles to make it seem more real, the children went to the church basement, which represented an underground church where Christians had to worship secretly out of fear of the Romans.

The children also witnessed other skits, including one where someone who stole a loaf of bread was threatened with flogging by a Roman soldier. When that happened, the Christians offered to pay for the bread.

They also witnessed Roman soldiers closing down the metal works shop because the shop owner was Christian.

Later, children gathered on blankets in the parish hall to go over the Bible verses and sing Christian songs before heading home with an activity to do, such as helping wash the dishes or

telling someone about Jesus. Despite learning that Christians had to suffer for their faith, Rebekah Sever, 9, said



Father Paul Landwerlen, left, pastor of St. Vincent de Paul Parish in Shelby County, explains St. Paul's imprisonment to children. Parishioner Doug Rodgers, right, plays the Roman solider who guarded St. Paul.

she learned something more important. "God's love is always with us," said Rebekah, the daughter of parishioners Steve and Theresa Sever of Waldron. "It's there to save us." †



St. Augustine **Church Picnic** Leopold, IN (Perry County) Sunday, July 26, 2009 **10:00 a.m. – 4:00 p.m.** (CST) lard Quilts Mass Time 10:30 a.m. (CST) sale \$8 Adults / \$5 Children AIR CONDITIONED DINING ROOM • Chicken Dinners • Hamburgers • Big Raffle • Win or Buy a Quilt! • Ice Cream • Silent Auction • Baked Goods & Crafts • Games for young and old! Exit 79 from I-64, Hwy. 37 South From Tell City, Hwy. 37 North about 13 miles Bing⁰ Watch for Signs Handicap Accessible LICENSE #116992

Perspectives

From the Editor Emeritus/John E Fink Basic Catholicism: Devotion to the saints

(Twenty-fourth in a series)

One of the ways that the Catholic Church differs from other religions is its devotion to



saints. It has honored people who lived heroically holy lives since the beginning of Christianity, when it began to venerate St. Stephen as the first martyr.

For centuries, local

churches remembered holy people after their deaths, calling them saints and praying to them to ask for their intercession with God. Finally, the popes reserved for themselves the right to declare someone a saint.

The Catholic Church canonizes people not only to honor them—they couldn't care less, being in heaven—but, more important, to offer them as role models. Those of us who are still trying to work out our salvation can try to emulate some of the virtues displayed by those who were recognized for their holiness.

There are many more saints than just

Cornucopia/Cynthia Dewes

those the Church has officially canonized. To be a saint means simply that that person is in heaven. Naturally, we hope that all of us will be saints after we die, although there's not much chance that the Church will officially declare us so.

There are various classifications of saints. The Blessed Virgin Mary is in a classification by herself since she is the mother of Jesus, who was both God and human.

Next by way of honor are the Apostles, first the 11 men who followed Jesus (excluding Judas, who betrayed him) and then Matthias, who was elected to replace Judas. St. Paul and St. Barnabas are also included as Apostles because of their importance in the early Church.

Next in honor are the martyrs, those who died rather than deny Christ. There have been martyrs in nearly every century, probably none more than during the 20th century.

Next are pastors, and these include especially holy popes, bishops, priests, abbots and missionaries.

These are followed by the Doctors of the Church, the 30 men and three women who are considered the Church's most accomplished teachers, whose combination of intellectual brilliance and sanctity has been of extraordinary importance in the development of doctrine or spirituality.

After the Doctors of the Church come virgins, women who never married and devoted their lives to serving the Church or people. Blesssed Teresa of Calcutta will fit in this category when she is canonized.

Finally, we have the category of holy men and women, which covers those who don't fit into one of the other classifications. They could be men or women in religious orders, or those who worked with the underprivileged, or teachers. This is the category that includes married men and women.

One of the things some people object to regarding Catholics' devotion to the saints is the idea of praying for their intercession. That practice comes from the doctrine of the Communion of Saints, which is part of the Apostles Creed.

Catholics believe that the saints in heaven—and that includes anyone in heaven, not just those who have been canonized—can pray for us, just as those on Earth can do. †

Happy birthday to the cutest, smartest, sweetest ...

Today is our oldest child's birthday. Of course, it's a time for reminiscing and



re-assessing the years leading up to it, but for us it's mostly a time of joyful gratitude.

That's because we feel the same awe now that we felt upon seeing Will for the first time. To think that we created this wonderful new person from our

love for each other was overwhelming. It still is.

Unlike what we read in sentimental mommy literature, I didn't feel too attached to my infants in the womb. Except for physical changes or discomforts, what I felt most was the responsibility to prepare for a new member of our family.

I loved the prospective baby in the abstract, but really didn't feel much personal affection for him or her. I liked the mystery of whether the baby would be a boy or a girl, and also the idea of selecting yellow or green nursery equipment to avoid the pink or blue dilemma, but neither of these led to a feeling of intimacy with the new boy or girl.

But lo! The first time they put that little red "critter" in my arms, a rush of intense love came over me. I suppose that is the maternal instinct at work, but whatever it was it has continued to operate with all my children. My husband tells me he feels the same way, so I don't believe it's just a function of physically bearing the child.

Naturally, Will was the cutest, smartest, sweetest baby ever born. We have photos of ourselves gazing in wonder at him as he lay, nonchalantly in his buggy or asleep in his crib. He was also the funniest, something I didn't expect in a tiny baby.

Once, I left him with his dad for an evening, leaving a bottle of breast milk for him in case he got hungry. Apparently, Will did not approve of this method of eating because when I returned the two of them were lying on our bed, scowling and looking disgusted. Dad still held the full bottle of milk in his hand.

The first baby, unfortunately, is always the one on whom we practice parenting. We want that cutest, smartest, sweetest baby to become the most obedient, most reverent and best educated child and adult. So we stick to a strict master plan with advice from our own parents, parenting manuals and horror stories from other parents.

We make mistakes, and parental guilt becomes a permanent aspect of our characters. We rationalize, and even relax.

Will once said to me, "How come you let Pete [number five child] get away with that? I never could." My truthful answer was, "Maybe I just got tired."

Nobody's perfect, but Will has certainly fulfilled our hopes. He served our country with honor for many years in the U.S. Navy, and he is a faithful and loving son, husband and father. His family, his sailors and his dogs love him.

Sometimes Will's children get tired of hearing about their dad as the paragon of virtue, and ask us what bad things he did when he was young. So we tell them about the secret beer party he threw for his high school buddies, and the time he tried to cut his own hair and came out looking like Raggedy Andy. Not too much to tell, really.

God gave us Will as the first of many precious gifts. And we're still in awe.

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

For the Journey/Effie Caldarola

An oasis called The Listening Post

When my daughter and I went to visit a college she was applying to in a large city,



we took off on foot one evening to find a pizza joint recommended by someone on campus.

Like a lot of old Jesuit universities, this one isn't in the "best" part of town, and we took care not to wander too far.

As we left the

pizzeria, we had a large slice of our gourmet pizza in a box to take back to our hotel near campus. On our way, we saw across the street an old, bearded man sitting up against a building. He was clearly a street person, alone with his thoughts on a dark spring evening.

"Let's give him the pizza," my daughter said.

We crossed the street and offered him the pizza.

"It's really good," I added foolishly as if I hoped he'd do me the honor of taking it.

He did and, as we walked on, I looked back and saw him devouring the treat.

Then a sense of sadness overcame me. It occurred to me that maybe our real offering should have been to stay and visit with him for a few minutes. Wouldn't that have been as kind a gesture as the pizza?

I probably wouldn't have had that thought if not for my good friend, Mary Cartwright.

Mary, who is a trained spiritual director, co-founded "The Listening Post." She is Catholic and the other founder, a Lutheran minister, is also a spiritual director. Together, the two heard about a listening post in Vancouver, British Columbia, when they attended a spiritual directors' meeting there.

Mary's listening post is located in Anchorage's downtown transit center. In the hubbub of a noisy terminal, with a mini-United Nations moving in and out as buses pull up spewing smelly exhaust, The Listening Post provides an oasis where the weary can come to pray, meditate, seek quiet or perhaps—most importantly—find the presence of someone willing to listen to their story.

With soft lighting, a coffee table filled with spiritual reading and comfortable chairs, The Listening Post exudes peace. You can't sleep, eat or debate here. The volunteers on staff aren't there to counsel, refer, "fix," convert or advise you. They are there simply to listen.

"Those who are burdened do not want advice," says Mary. "They want to be heard, and they want someone to sit with them as they weather the storm."

It's almost countercultural today to truly listen. We "listen" as we keep one eye on the computer screen or the BlackBerry. Conversations with our own families are often snatched from the busy day. We listen in fragments, in sound bites. We set dates for family dinners to negotiate between soccer practice and meetings. At The Listening Post, with its safety and confidentiality, people talk. They reveal horrific histories of abuse, struggles with addiction, lives they fear have failed. They come in to rejoice, and they tell of finding Jesus. Or they bring prom pictures and inquire about spirituality. The mentally ill speak, too. One man who is schizophrenic told a volunteer he felt safer at The Listening Post than at his own home. It occurs to me that true listening begins with the true listening of prayer. If our own prayer lives are shallow and merely snatches of time in an unfocused life, we probably aren't listening well to those around us. The Listening Post is a wonderful ministry. It's also a good lesson for me in my own life, as prone as I am to hand off the pizza and move on.

Emmaus Walk/*Debra Tomaselli* How courage can win over fear no matter what the challenge

"Bye, Mom. See you in a few." Sara hopped out of the car and slung you shall lead these people into the land promised by the Lord to their ancestors; see to

unexpected inner strength arose in me accompanied by an unworldly peace. Undoubtedly, the power to give praise would persist.



her backpack across one shoulder.

"Remember not to feel bad if the kids don't pay attention," she added. "They're kind of like that to everyone." She raced across the courtyard, disappearing into her seventh-grade classroom. Soon the

door would re-open, and the teacher would signal for me to join them.

The knot in my stomach tightened as I wondered why I had agreed to address the class about my recent illness. Life would go on without my explanations, I reasoned. I wanted to bolt, but it was too late. I had already made the commitment.

My palms grew sweaty.

What if I embarrassed Sara? What if the kids ridiculed me? What if my message got distorted, focusing the attention on my situation instead of God?

Seeking peace, I flipped open my Bible. "Be strong! Be courageous!" Moses exhorted Joshua in Deuteronomy 31:6-7. "For it that they conquer it."

I wanted the kids to embrace their faith. As I prayed for guidance, I read verse 8: "Don't be afraid, for the Lord will go before you and will be with you; he will not fail nor forsake you" (Dt 31:8).

The teacher waved.

Strengthened, I entered the classroom, glanced at the crucifix and began my story.

Although I remained healthy despite a lymphoma diagnosis, a recent illness had rendered me too weak to function. For months, I couldn't drive my children to school, attend their sporting events or volunteer in the classroom.

"I believe this is the cancer," my oncologist announced, scheduling a battery of tests.

The kids in Sara's class prayed for me. The night before learning the results, I randomly opened my Bible to Psalm 34:1: "I will praise the Lord no matter what happens. I will constantly speak of his glories and grace."

I cringed, knowing the next day I may begin battling the dread disease that claimed the lives of both my parents. Would I be able to praise God "no matter what happens?"

Before I could even finish the thought, an

Sara's classmates listened, all eyes on me. "We have a God we can trust in all

circumstances, to the grave and beyond," I said. "There is no doubt about that."

The scans showed no progression in the cancer. The illness ran its course, and my good health returned.

Concluding, I urged the students to be thankful for the Catholic beliefs handed to them.

"Keep the faith," I emphasized. "You will find it is the most important facet of your life. Keep it, not because it will make you healthy or give you what you want all the time, but because it will give you great peace."

It was an attentive audience. Nobody smirked and nobody abandoned my daughter. Courage won over fear as I discovered a God who continues to lead me into deeper faith and trust in him, no matter what happens.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

(Effie Caldarola writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, July 26, 2009

- 2 Kings 4:42-44
- Ephesians 4:1-6
- John 6:1-15

The Second Book of Kings is the source of this weekend's first biblical ______ reading.



The two books of Kings originally were one volume. At one point in the evolution of the Bible, they were divided into two books.

These two books are historical, but their purpose was religious.

They attempted to look through the reigns of the kings to record and assess the fidelity of the nation to God. So prophets have a prominent role in Kings.

This weekend's reading does not even mention a king. Instead, it recalls the life of Elisha, the prophet. As an act of faith in and homage to God, a devout man brought the first products of the harvest to Elisha as a gift to God. These products were in the form of 20 barley loaves.

Elisha accepted the offering, but told the man to distribute the loaves among a group of 100 people. The man was willing to oblige, but he understandably doubted that only 20 loaves would suffice for so many people. Nevertheless, the man complied with his instructions.

Rather than being insufficient, the loaves were plentiful enough to satisfy the crowd.

For its second reading, the Church this weekend presents a passage from the Epistle to the Ephesians.

This epistle was directed to the Christian community of Ephesus, which in the first century A.D. was a major city in the Roman Empire and an important port on the Asian coast of the Mediterranean Sea.

Crowning the city was the magnificent temple of Diana, the Roman goddess. Throngs of people came as pilgrims to the great pagan shrine so the Ephesian Christians lived in a very important pagan religious center.

Understandably, the epistle called upon these Christians to be strong in faith and not to yield to the temptations most certainly proceeding from this context of the city.

My Journey to God

Death Not Said

St. John's Gospel furnishes the last reading.

In this story, Jesus encounters a crowd on the shore of the Sea of Galilee near the ancient and still thriving city of Tiberias. The Gospel notes that Passover was near.

The crowd was hungry. Philip, an Apostle, approached Jesus with this fact. The Lord ordered that food be found to feed the people. Another Apostle, Andrew, noticed that a boy had five barley loaves and a few fish. Jesus instructed the Apostles to distribute these loaves and fishes among the crowd, which numbered as many as 5,000 people.

Before the distribution of the food, the Lord blessed the bread and fish.

The five loaves and few fishes satisfied the multitude. Indeed, after all had had their fill of the food, there was still an abundance of bread and fish left over.

Reflection

The Church reassures us this weekend that God is never distant from us unless, of course, we distance ourselves from God by our own selfishness and sin.

God is with us yet today in Jesus, the risen Lord, so we humans are not totally helpless.

A man brought Elisha the loaves. A boy produced the food for Andrew in the reading from the Gospel of John. Yet, in neither case, were these human provisions enough to feed all the people. However, God entered the story in each event to provide for all the people.

The connection with the Apostles and attention to their role in salvation are clear. The Apostles bear our concerns to Jesus, as did Philip in John's reading. By the same token, they convey to us all the blessings of the Lord.

There are many links between this event in John and the Eucharist.

First, bread is the food.

Secondly, the meeting of the people on the shore in this story from John was near Passover. The Eucharist is the great Passover meal.

Next, Jesus gave thanks, the same gesture that occurs in all the Scripture accounts of the Last Supper.

Finally, all the people partook in the Lord's gift of this food and everyone was satisfied. The fact that much food was left over reveals to us the lavishness of God's love and mercy. †

Daily Readings

Monday, July 27 Exodus 32:15-24, 30-34 Psalm 106:19-23 Matthew 13:31-35

Tuesday, July 28 Exodus 33:7-11; 34:5b-9, 28 Psalm 103:6-13 Matthew 13:36-43

Wednesday, July 29 Martha Exodus 34:29-35 Psalm 99:5-7, 9 John 11:19-27 or Luke 10:38-42

Thursday, July 30 Peter Chrysologus, bishop and doctor Exodus 40:16-21, 34-38 Psalm 84:3-6, 8, 11 Matthew 13:47-53

Question Corner/*Fr. John Dietzen*

Unmarried candidates for permanent diaconate promise to practice celibacy

What are Church regulations today concerning celibacy for permanent deacons?



Can you explain the reason that they are required to make a promise of celibacy? (Wisconsin)

Automatried Candidates for the permanent diaconate cannot be admitted until

they have publicly assumed the obligation of celibacy, according to the ritual prescribed by the Church.

Candidates who are married and whose spouse later dies ordinarily may not marry again without relinquishing their clerical state as deacons.

Under some circumstances, a widowed deacon may petition the proper Vatican congregation to permit a remarriage because of obligations toward minor children or to elderly or infirm parents, or because the deacon is particularly suited for some serious needs of the local Church.

Unmarried candidates must be at least 25 years of age to be ordained. Married candidates must be at least 35 years old, and their wives must consent to the ordination.

Most Catholics are aware that celibacy is not demanded from the nature of the priesthood or the diaconate.

As the Council of Trent decreed, the

Friday, July 31 Ignatius of Loyola, priest Leviticus 23:1, 4-11, 15-16, 27, 34b-37 Psalm 81:3-6, 10-11 Matthew 13:54-58

Saturday, Aug. 1 Alphonsus Liguori, bishop and doctor of the Church Leviticus 25:1, 8-17 Psalm 67:2-3, 5, 7-8 Matthew 14:1-12

Sunday, Aug. 2 Eighteenth Sunday in Ordinary Time Exodus 16:2-4, 12-15 Psalm 78:3-4, 23-25, 54 Ephesians 4:17, 20-24 John 6:24-35

Adam and Eve according to the Book of Genesis, is attested to in the Bible.

Genesis (Chapter 4), for example, depicts Abel as a just man favored by God. The Letter to the Hebrews lists him as one of our righteous ancestors whose

strong faith still speaks to us (Heb 11:4). Early Christian theologians believed, as we still believe, that the mediating saving work of Christ in his Church is effective for all people, even those who lived before our Lord's coming.

All the just of any age—David, Elijah, Noah, Jeremiah and the rest—are thus saved through the foreseen merits of Jesus.

Augustine compiled these and other related beliefs together in his reference to the "church from Abel," the assembly of all Hebrew people and those of other religious cultures who tried to do God's will in pre-Christian times, even if they did not know God as God revealed himself to the chosen people.

This "church," so the thinking went, began with Abel rather than Adam, who was a sinner.

Interestingly, the Second Vatican Council continues this tradition, quoting Pope Gregory the Great that all just men from the time of Adam, "from Abel the just one to the last of the elect," will be gathered together with the Father in the universal Church (*Dogmatic Constitution* on the Church, #2).

Cries of loss, cries of pain, without your face to see again.

Never fear the miracle abide, outpour of emotion, the rolling tide.

It's not the hurt from the sudden, sick or old sadness because angels too far to hold.

By Christa Hammack

(Christa Hammack is a member of St. Mary Parish in New Albany. She wrote this free verse poem following the deaths of her sister-in-law in a car accident then a close friend and her father, who both had cancer, within two weeks in May. After spending lots of time reflecting on life and death, she said "this time challenged my faith, but faith is what helped me through." A statue of an angel is seen in historic Glenwood Cemetery in northeast Washington in this April 13, 2006, file photo. On Sept. 29, 2008, in observance of the feast of the Archangels Michael, Gabriel and Raphael, Pope Benedict XVI said that God sends angels to help people as they make their way through life and toward eternity with him.)



tradition of celibacy is from Church law, not divine law.

In the early Church and until today, there have been and are married clergy even in the Latin Church, including in the United States.

A celibate clergy has been considered highly important for the Church, however, "for the sake of the kingdom," as a sign of pastoral love and care, and as a source of a spiritually fruitful presence of the Church in the world.

A religious preacher on the radio referred to the "church of Abel." What is that all about? Is it something connected to the Catholic Church? (Louisiana)

A The church of Abel—actually "ecclesia ab Abel," the church from Abel, that began with Abel—is a name that St. Augustine gave in the fourth century to the "church" before Christ.

The designation was used often after that, especially during the Middle Ages.

The holiness of Abel, who was the son of

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to <u>criterion@archindy.org</u>. †



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

BALL, Joan Marie, 69, St. Mark the Evangelist, Indianapolis, July 8. Sister of Mary Ann Beilach and Janet Williams. Aunt of several.

BLANFORD, Hilda M., 73, St. Bartholomew, Columbus, July 8. Mother of Beverly Bickell, Pamela Cook, Cheryl Romine, Debbie, Timothy and W. Thomas Blanford. Sister of LeAnn Frodge. Grandmother of 16. Great-grandmother of 17. Great-great-grandmother of three.

BURNS, Sophia Louise (Asher), 64, Holy Cross, Indianapolis, June 13. Wife of Richard Burns. Mother of Renee Burns-Moorman, Wilma Lackey, Timmy Moorman and Richard Burns. Sister of several. Grandmother of eight. Great-grandmother of two.

CHIPLIS, Geneva Paul, 90, St. Michael the Archangel, Indianapolis, July 10. Wife of Robert Chiplis. Mother of Jane Barnett, Michele Beemer, Ann Roberta and Jeffry Chiplis. Sister of Polly Aley.

EBERLE, Michael L., 63, St. Mary-of-the-Knobs, Floyds Knobs, July 9. Husband of Carol Eberle. Father of Dana Eberle-Dethy and Douglas Eberle. Brother of Rachel Ambrose, Jerome, Joseph and Martin Eberle. Grandfather of three.

EMMETT, Margaret, 84, Christ the King, Indianapolis, July 4. Wife of Robert Emmett. Mother of Maureen Hughes, Marcy Kamaka, Jamie Martin, Meg Masterson, Mark, Michael, Patrick and Rob Emmett. Sister of Mary Jane Doerner. Grandmother of 23. Great-grandmother of 12.

FISHER, Mary Margaret, 89, Holy Spirit, Indianapolis, July 5. Mother of Bridgid, Ellen, Julia, Mary Ann, John Jr. and Timothy Fisher. Grandmother of 19. Greatgrandmother of nine.

FOLTZ, John Robert, 38, St. Joseph, Shelbyville, July 12. Husband of Lora (Burns) Foltz. Father of Jack Foltz. Son of Robert and Bonnie Jean (Colvin) Foltz. Brother of Dan and Jason Foltz.

FOX, Howard A., 83, St. Barnabas, Indianapolis, July 14. Husband of Beatrice H. (Kritzman) Fox. Father of Connie Marien and Dennis Fox. Brother of six. Grandfather of two. Greatgrandfather of three.

GARRETT, Vernon D., 84, St. Pius X, Indianapolis, June 28. Husband of Patricia (Filcer) Garrett. Father of Julie Woods, Susan Van Wyck, Dr. Anne and Dr. John Garrett. Grandfather of 12.

JOSE, Kneffler McGinnis, 18, St. Joan of Arc, Indianapolis, July 7. Son of David Jose and Maureen Donahue. Brother of Alice Sullivan and August Jose.

KAVANAUGH. Timothy E., 67, St. Barnabas, Indianapolis, July 12. Husband of Sue Kavanaugh. Father of Brian, Kevin and Tim Kavanaugh. Brother of Kay Andres, Charlotte Lewinski, Albert, David, John, Lee, Louis, Mark and Steve Kavanaugh. Grandfather of six.

KERVAN, James Paul, 71, Our Lady of Lourdes, Indianapolis, July 15. Husband of Carolyn (Stark) Kervan. Father of Kelly, Kevin and Paul "P.J." Kervan. Brother of Paula LaFave.

KRIVOSHIA, Gloria Clara, 75, St. Christopher, Indianapolis, July 5. Wife of Adam Krivoshia. Mother of David and Shaun Krivoshia. Sister of Margaret Barr. Grandmother of five

KROUSE, William F., Sr., 78, Christ the King, Indianapolis, July 9. Husband of Vickie Krouse Father of John, Joseph, Robert, Stephen, Thomas and William Krouse. Brother of Patricia Fultz. Grandfather of 12. Great-grandfather of two.

LAWSON, Leona M., 84, St. Mary-of-the-Knobs, Floyds Knobs, July 14. Mother of Linda Toney. Sister of Ann Andres, Alberta Bertrand, Judy Bowe, Mildred Niehoff, Rita Nolot, Elmer, Melford and Norbert Andres. Grandmother of one. Great-grandmother of three.

LUKOWITZ, Frances L., 99, SS. Francis and Clare, Greenwood, July 8. Mother of Gregory and Jerome Lukowitz. Grandmother of seven. Greatgrandmother of 12.

NOLTE, Sallyann (Ayres), 65, Most Holy Name of Jesus, Beech Grove, July 8. Mother of Kimberley Putnam. Sister of Joseph Ayres. Grandmother of one.

RUSSELL, John Richard, 84, St. Mary, Greensburg, July 11. Stepfather of Mary Beth Crouse, Judy Davis, Gretchen Oburn and Christie Sloan. Brother of Frances Mefford. Grandfather of six. Great-grandfather of four.

SORRELLS, Kenneth R., 73, St. Charles Borromeo, Bloomington, July 3. Husband of Mary Jo (Bauer) Sorrells. Father of Angie Marshall, Charles, James, Kenny, Richard and Ron Sorrells. Brother of Delores Ragsdale and Harold Sorrells. Grandfather of 14.

STOREY, G. Robert, 80, Most Holy Name of Jesus, Beech Grove, July 14. Husband of Mary E. Storey. Father of Peggy Obergfell, Daniel, Joseph, Mark and Matthew Storey. Brother of Katherine Day. Grandfather of 20. Great-grandfather of 24.

TIERNAN, Mae, 81,

Holy Family, Richmond, June 29. Mother of Larry Ash. Stepmother of Jane Metcalf, Charles Peters, Elaine, Patrick and Thomas Tiernan. Sister of Sue Hochstedler, Anna Kennedy and Charles Peters. Grandmother of three.

WINDLE, Theresa (Vollmer), 77, Holy Cross, Indianapolis,

May 8. Mother of John Windle. †

Appeals panel says Illinois parental notification law is constitutional

SPRINGFIELD, Ill. (CNS)—A ruling that removes a federal injunction against a parental notification law means "for the first time in decades Illinois will enjoy an entirely reasonable, if minimal, restriction on access to abortion," a Catholic official said on July 14.

"Parental notice enjoys broad public support and works to ensure the protection of Illinois' children and families," said Bob Gilligan, executive director of the Catholic Conference of Illinois, the public policy arm of the state's bishops.

Gilligan was commenting on the decision by a three-judge panel of the 7th U.S. Circuit Court of Appeals in a case on the constitutionality of the 1995 Illinois Parental Notice of Abortion Act.

Under the law, parents must be notified 48 hours before a girl 17 or younger obtains an abortion; it does not require parental consent. It also allows a girl to bypass the notification requirement by notifying a judge.

The appeals court panel in its July 14 decision said the statute "is constitutional on its face under the relevant criteria for consent statutes, and therefore it satisfies any criteria that are required for bypass provisions in notice statutes."

"Today's decision represents a great and important victory for the proponents of the sanctity of every human life," Gilligan said.

The law was in "legal limbo" for years because the state Supreme Court had not issued the rules to make it effective, Gilligan said in a statement.

In the spring of 2005, with the urging of supporters of the law, a state attorney petitioned the Illinois Supreme Court to issue rules as required by the law. In late 2006, the court issued rules. In March 2007, Illinois

Deborah Corban was sister of Father Harold Rightor

Deborah (Rightor) Corban, the sister of Father Harold Rightor II, died on July 14 in Indianapolis. She was 59.

The funeral service was held on July 18 at St. Mark Lutheran Church in Indianapolis. Burial followed at Washington Park East Cemetery in Indianapolis.

She was born on Aug. 16, 1949, in Indianapolis.

Corban was a hairstylist for many years. She also was an accomplished vocalist, and sang with her family in the Jubilation Singers.

She was a member of St. Mark Lutheran Church.

Oldenburg Franciscan Sister Laetitia Meyer ministered as an art teacher and principal

Indianapolis.

Franciscan Sister Laetitia Meyer died on July 5 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, at the motherhouse in Oldenburg. She was 97.

The Mass of Christian Burial was celebrated on July 7 at the motherhouse chapel. Burial followed at the sisters' cemetery.

The former Mary Theresa Meyer was born on Nov. 5, 1911, in California, Ohio.

She entered the Oldenburg Franciscan community on

Attorney General Lisa Madigan petitioned a federal judge to lift the injunction. He denied the petition so supporters of the law filed an appeal.

The Catholic Conference of Illinois and the Thomas More Society Pro-Life Law Center were involved in the legal efforts to get the injunction lifted.

Lorie Chaiten of the Illinois affiliate of the American Civil Liberties Union said the decision "creates unnecessary hurdles to accessing essential health care for young women facing an unintended pregnancy.'

While the law was dormant, she said, "we know that most young women in Illinois consulted with a parent or guardian when making the difficult decision about whether to continue a pregnancy."

According to Chaiten, girls who felt they couldn't tell a parent were worried about "abuse or neglect," and so confided in "a trusted adult family member."

According to the Thomas More Society, more than 50,000 Illinois minors obtained abortions during the time the law was in limbo and more than 4,000 of them were 14 years old or younger.

Peter Breen, the society's executive director and legal counsel, said the court ruling was a victory "for Illinois parents and their children."

"Parental involvement laws enjoy overwhelming public support," he said in a statement. "These laws promote the integrity of the family and ensure that parents are consulted so that their children are not forced into an abortion decision.

"A wealth of social science data indicates that parental involvement laws lead to lower pregnancy rates, out-of-wedlock births and abortions," he added. †

> Surviving are her husband, Keith Corban; son, Adam Corban; three sisters, Loretta Ogden, Sharon Larmore and Carolyn Steindorff; two brothers, Father Harold Rightor II and Jim Rightor; and many nieces and nephews. †

June 28, 1936, and professed her

final vows on Jan. 6, 1944. Sister Laetitia ministered in elementary and secondary education as a teacher and principal at Catholic schools in Indiana and Ohio. She especially

enjoyed teaching fine arts classes for high school students. In the archdiocese, Sister Laetitia taught at Holy Trinity School, the former St. Mary Academy and Father Thomas Scecina Memorial High School, all in

She also taught at Catholic schools in the Evansville Diocese and Archdiocese of Cincinnati. From 1983 until 2004, Sister Laetitia resided at the

motherhouse in semi-retirement as a resident artist. She spent her final years

living at St. Clare Hall. Surviving are two nephews and many cousins.

Memorial gifts may be sent to the Sisters of St. Francis,

P.O. Box 100, Oldenburg, IN 47036. †

ST. MARTIN'S Church festiva 8044 Yorkridge Road • Yorkville, IN 47022

Saturday, July 25

Mass at 4:00 p.m. Prime Rib Dinner 9 oz. Prime Rib, Baked Potato, Salad Bar, Dinner Roll, Homemade Desserts, Beverage Serving 4:30–8:00 PM (EDST) Adults: \$15.00 • Children under 12: \$5.00 Indoor or outdoor dining * Games * Kiddy Land * Quilts * Hamburgers * Hot Dogs * Snacks * Raffles * Beer Garden

Live Music by Peppertown Games starting at 5:00 p.m.

Music starting at 8:00 p.m.-12:30 a.m.

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Moon landing: Vatican Radio marks anniversary with Pope Paul VI texts

VATICAN CITY (CNS)-"Honor,

greetings and blessings to you, conquerors of the moon, pale lamp of our nights and our dreams," Pope Paul VI said in a message to the three Apollo 11 astronauts who had just landed on the moon.

The night of July 20-21, 1969, Pope Paul had spent time looking at the moon through the telescope of the Vatican Observatory at his summer residence in Castel Gandolfo. Then he watched the actual landing and the first moon walk on television.

But his message to the U.S. astronauts and a congratulatory telegram to then-President Richard Nixon represent only a tiny portion of what Pope Paul had to say about the expedition months before the July 16 launch and months after the July 24 return to earth.

Marking the 40th anniversary of the first manned mission to land on the moon, Vatican Radio published its collection of Pope Paul's audience and Angelus talks about the mission, his reflections on the day of the landing, and the text of his speech to astronauts Neil Armstrong, Michael Collins and Edwin "Buzz" Aldrin, whom he met at the Vatican on Oct. 16, 1969.

Pope Paul told Armstrong that he was



Pope Paul VI watches on television the first manned lunar landing on July 21, 1969, at the Vatican Observatory in Castel Gandolfo, Italy. This year marks the 40th anniversary of the Apollo 11 mission to the moon.

right on the mark in describing the mission as "one giant leap for mankind."

"Man has a natural urge to explore the unknown, to know the unknown: vet man has also a fear of the unknown," Pope Paul told the three men. "Your bravery has transcended this fear and through your intrepid adventure man has taken another step toward knowing more of the universe."

Pope Paul told the men that the time, energy, talents, resources and teamwork behind their successful trip "pay tribute to the capacity of modern man to reach beyond himself, to reach beyond human nature, to attain the perfection of achievement made possible by his God-given talent."

The pope also prayed that people's knowledge of God's creation would continue to grow and that it would lead them to see more clearly God's power, infinity and perfection.

Pope Paul began talking about the Apollo 11 mission at his weekly general audience on May 21, 1969.

In his audience and Angelus addresses over the next two months, he repeatedly emphasized that the Catholic Church applauded the accomplishments of science, technology and human ingenuity, but he always drew people's attention back to God

as the source of their creativity and the Creator of the universe they were trying to explore.

Speaking on July 13, 1969, he said that, just as the mission drew people's attention to the moon, it also should provoke questions about human life and identity.

A week later, just hours before the moon landing, he cautioned that while technology could allow humanity to reach great heights, its use for good or evil always depended on human minds and hearts.

"The human heart absolutely must become



U.S. astronaut Edwin "Buzz" Aldrin poses for a photo beside the American flag on July 20, 1969, during the first manned lunar landing. Pope Paul VI told astronaut Neil Armstrong that he was right on the mark in describing the Apollo 11 mission to the moon as "one giant leap for mankind."

freer, better and more religious as machines, weapons and the instruments people have at their disposition become more powerful," he said.

"Today we celebrate a sublime victory," he said, but human beings also must dedicate their time, talent and creativity to solving problems on the planet that is their home.

"As we know, there are still three wars

under way on the face of the Earth: Vietnam, Africa and the Middle East, and a fourth has been added, already claiming thousands of victims in El Salvador and Honduras," he said in the July 20, 1969, speech.

Adding that "hunger still afflicts entire populations," he asked, "Where is real humanity? Where is brotherhood? Where is peace?" †

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New Harry Potter movie is short on effects, yet charms with comedy

Reviewed by Kamilla Benko

Special to The Criterion

"Harry, you need to shave, my friend," Professor Albus Dumbledore tells an angular-faced Harry Potter.



It's a not so subtle reference that Harry and his Hogwarts friends are growing up. But it's a reminder that isn't really necessary.

From the first 10 minutes of *Harry Potter and the Half-Blood Prince*, it is clear that the teenage wizard has more to face than just wizard terrorists. He must also cope with a simmering cauldron of hormones and all the awkward

Kamilla Benko

moments that come with it.

In the movie, directed by David Yates, Harry (Daniel Radcliffe) and his best friends, Ron Weasley (Rupert Grint) and Hermione Granger (Emma Watson), return to Hogwarts under difficult times. The evil Lord Voldemort is causing havoc in both the magical and non-magical worlds.

While Hogwarts is still a haven in the wizard universe, Dumbledore (Michael Gambon), the Hogwarts headmaster, begins to prepare Harry for the dark times that surely must come. This year, Dumbledore has charged Harry with a special task: He must befriend the new teacher, Professor Horace Slughorn. If he does not, Dumbledore warns his protégé, "We leave the fate of the world up to chance."

Meanwhile, Harry tries to sidestep heartache as he begins to develop feelings for Ginny, Ron's little sister played by Bonnie Wright.

L'Osservatore Romano, the Vatican newspaper, praised *Half-Blood Prince* for finding the "right balance" of adolescent love. The budding romance is tastefully conducted on screen and is fun for the audience, but does not detract from the main plot.

Many reviews have complained that *Half-Blood Prince* is a dark movie. But compared to the fourth and fifth installments, this movie is sprinkled with lighthearted laughs (as reflected by its PG rating).

Most of the comedic elements come from the new romantic tension between Hermione and Ron that provides many cringe-worthy moments—both intentional and non-intentional.



Daniel Radcliffe stars as Harry Potter, Emma Watson as Hermione Granger and Rupert Grint as Ron Weasley in Warner Bros. Pictures' fantasy adventure *Harry Potter and the Half-Blood Prince*. The Vatican newspaper, *L'Osservatore Romano*, gave the movie four stars, downplaying concerns that the film and book series promote magic and witchcraft.

While the Harry Potter movies are known for their explosive magical effects, the acting in the series has mostly been sub par—until now. Though there is the occasional bad-acting moment, they are fewer and farther between than in earlier movies.

The talent is most notable in scenes with Tom Felton, the actor who plays Harry's school nemesis, Draco Malfoy, and Alan Rickman, always a chillingly convincing Severus Snape. Scenes with these actors snap along with tension and also engender a surprising amount of sympathy.

Jim Broadbent is a good addition to the supporting cast. As the slightly inebriated Slughorn, he kept the laughs flowing with his ill-concealed self-advancement plans.

This movie contains more dialogue and fewer special effects than previous movies in this series, but fans looking for a visual spectacular will enjoy the climactic cave scene.

I am not ashamed to admit that I am a Harry Potter fan and was one of the millions of children who anxiously awaited each new book. That being said, I am more of a fan of the Potter books than I am of the movies.

I was slightly disappointed by what was added and altered in the film. But I can understand why the director made the changes that he did. I believe the movie was true to the general essence of the book.

Half-Blood Prince is a solid addition to the movie franchise and, while it is certainly not the best movie I have ever seen, is the best Potter movie to date.

(Kamilla Benko, a sophomore at Indiana University in Bloomington and member of St. Luke the Evangelist Parish in Indianapolis, is a summer intern at The Criterion.) †

Harry Potter and Catholicism: Shedding light on Catholic themes in Hogwarts

By Kamilla Benko

Harry Potter, the immensely popular book series by J.K. Rowling, continues to create opportunities for discussion about the Catholic faith.

In the past, the Vatican has been reluctant to endorse a series with witches and wizards as the main characters.

In 2003, Cardinal Joseph Ratzinger, now Pope Benedict XVI, wrote that there are subtle seductions in Harry Potter "which act unnoticed" and can "deeply distort Christianity in the soul, before it can grow properly."

But with the recent release of the new Harry Potter movie, Harry Potter and the Half-Blood Prince, the Vatican newspaper *L'Osservatore Romano* states that the latest movie installment clearly shows that good should overcome evil, "and that sometimes this requires costs and sacrifice." The Vatican newspaper went on to say that, after watching the movie, the audience will remember "the values of friendship, altruism, loyalty and self-giving" rather than spells and sorcery. After the publication of the seventh and final Harry Potter book, Rowling acknowledged that she always intended her series to be a Christian allegory. "To me, [the religious parallels have] always been obvious," Rowling said in a 2007 interview. She said she refrained from referencing Christianity in order to conceal the ending to the series. (The final book, Harry Potter and the Deathly Hollows, focuses heavily on resurrection and life after death.) However, there is still public debate on whether the Harry Potter series should be promoted for its Christian elements. "I think the Harry Potter series leaves significant discernment for Catholic parents," said Steven Greydanus, a film

critic for the *National Catholic Register* and founder of <u>decentfilms.com</u>, a Web site of film appreciation, information and criticism informed by Christian faith.

He said that parents have a right to be uncomfortable with the series. At the same time, he added that Catholics also have a right to like Harry Potter.

"Harry Potter represents a gray area," Greydanus said. "Some Catholic children may read it and will be fine. Others may become overly fixated on the story and develop an interest [in] magic in the real world."

J.R.R. Tolkien's *The Lord of the Rings* trilogy was written as a Catholic allegory, Greydanus said. He noted that parts of Harry Potter are compatible with *Church* states that mortal sins "wound the soul most grievously" and split the person from his relationship with God (#1456).

"The presentation that murder disfigures the soul correlates with virtue ethics," Greydanus said. "The idea that good deeds develop the soul while bad deeds corrupt is very compatible with the Church."

The Church teaches that the relationship between man and God can only be reconciled if the person makes a confession and is truly sorry for his sin. In addition, he must not want to do that sin again in the future.

In the seventh Harry Potter book, it is revealed that a soul split into horcruxes can be healed only if the wizard feels *Catholic Spotlight* interview. "We have been given talents, abilities in our lives, and it's how we use them that's important. We may have the same talents ... but some people are using them for good and some people are using them for evil, and that's our choice."

"Years ago," Professor Albus Dumbledore says in the movie trailer, "I knew a boy who made all the wrong choices. He seemed a student like any other. His name was Tom Riddle. Today, the world knows him by another name: Voldemort."

Note that Dumbledore gives Voldemort full responsibility for making wrong choices. Voldemort deliberately *chooses* to commit evil.

Catholicism, too.

"Responsible parents can emphasis these points with their children," he said. Here is a short—and by no means complete—list that focuses on messages compatible with the Catholic faith in *Harry Potter and the Half-Blood Prince.*

The soul

The central plot of *Half-Blood Prince* revolves around horcruxes, objects that contain splintered pieces of the soul. By placing a fragment of the soul outside the body, a wizard is ensured that he will not die if attacked. But to create a horcrux, the wizard must split his soul by committing the supreme act of evil: murder.

This idea is horrific to Professor Horace Slughorn, who explains to a young Tom Riddle that "... the soul is supposed to remain intact and full. Splitting it is an act of violation, it is against nature. ... Killing rips the soul apart."

While Catholics do not believe in horcruxes, the Church does believe that humans damage and distort their souls through sin. The *Catechism of the Catholic* remorse.

Free will

Nancy Carpentier Brown, author of *The Mystery of Harry Potter: A Catholic Family Guide* (Our Sunday Visitor, 2007), wrote that the emphasis on free will is one of the great messages of Harry Potter.

In the wizarding world, there are three curses that are unforgivable: a killing curse, a pain-inducing curse and a curse that allows a wizard to completely control another. It is unforgivable in the magical world to take away one's free will.

This last point echoes the Church's teaching that suppressing a person's free will is an abomination to God. Free will is God's gift to mankind that allows humans to seek him through their actions (*CCC*, #1730).

Throughout the series, Rowling emphasizes that humans are not born evil, but that they freely *choose* to do good or evil.

"[J.K. Rowling's] understanding of free will in her stories is a very Catholic understanding," said Brown in a Free will, the catechism states, makes man responsible for his decisions.

Equality of human life

The Church firmly believes that all people should be treated with respect and dignity. Though humans are individuals, we all share the same nature and come from the same origin (*CCC*, #1934). We are equal.

In Harry Potter, some wizards believe in the superiority of "pure-bloods." That is, they believe wizards with no family connection to the muggle world are better than those with muggle connections. (Muggle is the term used for people who have no magical ability.)

Lord Voldemort's followers hunt out the "mudbloods" and vow to purify the magical community.

In *Half-Blood Prince*, Slughorn expresses surprise that a wizard with muggle parents could have talent. This angers Harry, and he quickly states that the most talented witch he knows grew up in a muggle household. The movie disapproves of those who do not accept the equality of mankind. †