



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Twenty Something

Off the grid, out of the grind, page 12.

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## Nebraska town's immigration law puts it on path with no clear end

WASHINGTON (CNS)—When residents of Fremont, Neb., voted on June 21 to bar undocumented immigrants from renting housing or getting jobs in their city, they stepped onto a path that other U.S. towns have already blazed, with legal and political results that remain unclear years later.



One thing that is clear, however, is that similar ordinances have been costly, both financially and to relationships within the communities.

Fremont's voter initiative, approved by a vote of 3,900 to 2,900, will require people to get a permit from the city to rent property. The permit application requires proof of legal U.S. residency for anyone who says they are not a U.S. citizen.

Those unable to prove their legal status would lose their occupancy permits and would be subject to a daily fine of \$100 if they don't vacate the property, according to an analysis by Jim Cunningham, director of the Nebraska Catholic Conference, published in the *Catholic Voice*, newspaper of the Omaha Archdiocese.

The law also will require employers in the city to verify job applicants' immigration status. Businesses that fail to comply would be "tried at a public hearing before the City Council," the law says.

Lawsuits challenging the ordinance are already being prepared, and the city has opened a legal defense fund to cover expected costs estimated at anywhere from \$270,000 to more than \$5 million, reported the local newspaper, the *Fremont Tribune*.

In the past four years, Hazleton, Pa., Farmer's Branch, Texas, Valley Park, Mo., Escondido, Calif., and Riverside Township, N.J., all have attempted to pass laws similar to Fremont's.

Various courts have overturned or blocked most of those laws. Others were withdrawn as legal defense bills mounted—into the millions of dollars in some cases—and as ordinances elsewhere were struck down as usurping federal immigration law.

See IMMIGRATION, page 2

## A dual celebration



Altar servers, priests and members of St. Mary-of-the-Knobs Parish in Floyd County process to a groundbreaking ceremony on June 27 at the site where the New Albany Deanery faith community's new church will be constructed.

## St. Mary-of-the-Knobs parishioners break ground for new church, honor retiring pastor

By Leslie Lynch  
Special to *The Criterion*

FLOYD COUNTY—There were two reasons to celebrate at St. Mary-of-the-Knobs Parish on June 27.

The oldest existing parish in the Archdiocese of Indianapolis broke ground for a new church, and a farewell picnic was held for Father John Geis, the parish's pastor for the past 17 years. Father Geis is retiring from active ministry after 46 years as a priest.

About 900 people gathered for a special outdoor Mass, where Father Geis was the principal celebrant.

From its exterior design to the choice of matching bricks and mortar, the new church building will mirror the 100-year-old existing church.

Gary Libs, co-chairperson of the parish's "Upon This Rock" capital campaign, said, "Today's groundbreaking is another step as our parish continues to give glory to God and strives to meet the spiritual, educational and human needs of our parish and neighbors."

Father Geis added, "The Holy Spirit has been guiding us and leading us to this moment for years, and it is now happening through the grace of God."

Located in scenic Floyds Knobs,

St. Mary-of-the-Knobs Parish serves an ever-growing rural community in Floyd County and the surrounding area.

The re-establishment of an elementary school on the parish grounds in 2001 pushed the current parish campus to its limits and, unable to expand the existing facilities, Father Geis appointed a steering committee four years ago to explore options.

From the beginning, prayer and a reliance on the guidance of the Holy Spirit have been an integral part of the process.

A special prayer has been said after every Mass, and a writing of St. Henry inspired both vision and purpose: "...we think it fitting not only to enlarge churches constructed by our ancestors, but for the greater glory of God to build new ones and to raise them up as the most grateful gifts of our devotion."

Eric Atkins, director of management services for the archdiocese, said the new \$4 million church will increase the seating capacity from 400 people in the current church to nearly 1,200 people in the new one.

The new church will also meet the parish's growing need for more gathering, fellowship and hospitality space. Following the lead of their ancestors, parishioners are looking to the future and have crafted a plan that allows for further expansion as needs arise.



With a TV cameraman and another interested photographer looking on, Father John Geis, the retiring pastor of St. Mary-of-the-Knobs Parish in Floyd County, breaks ground on June 27 at the site on which the parish will have a new church constructed. The parish also had a retirement celebration that day for Father Geis, who recently ended 17 years of ministry at the parish.

See CELEBRATION, page 8

# IMMIGRATION

continued from page 1

Appeals of some rulings are still pending. For instance, the 3rd U.S. Circuit Court of Appeals heard oral arguments over Hazleton's law in October 2008 and has yet to issue its ruling. None of the cities has been able to enforce the laws.

But that hasn't precluded consequences in the communities.

Msgr. Joseph Kelly is director of Catholic Social Services in the Diocese of Scranton, Pa., which includes Hazleton. He also is episcopal vicar for Hispanic ministry for the diocese and administrator of Holy Rosary Church in Wilkes Barre, about 20 miles up the road from Hazleton.

When Hazleton's City Council passed its immigration ordinance in 2006, many immigrants who lived there left the immediate area, with a lot of them ending up in Msgr. Kelly's parish, he told Catholic News Service.

Hazleton Mayor Lou Barletta has estimated that as many as half the city's 10,000 Hispanics moved away. But according to Msgr. Kelly, four years later they have largely been replaced in the community by new immigrants from the Dominican Republic.

In many respects, Hazleton is similar to Fremont, noted Msgr. Kelly, who used to work in Nebraska at Boys Town, not far from Fremont. Both towns have about 25,000 people, are somewhat isolated—Fremont is about 35 miles from Omaha—and have low-skill industries that in the

past couple of decades have attracted Hispanic immigrants who bolstered the previously shrinking populations.

But the new residents who were hired at direct-mail operations in Pennsylvania and meat-packing plants in Nebraska, who opened businesses and enrolled their children in schools, also came speaking Spanish and with cultural customs unfamiliar in their new communities. The changes were uncomfortable for many of the longtime residents.

Mary Ellen Blackwell, director of parish social ministry for Catholic Charities of the

Diocese of Trenton, N.J., told CNS that when Riverside Township passed an immigration law in 2006, hostility toward the largely Brazilian immigrants was open and vocal.

She described a prayer vigil in August 2006, held shortly after the law passed, where the law's backers tried to drown out the prayers with shouts of "go home" and hovered around the

outdoor event, waving Confederate flags and taunting participants as they walked from the town hall to the Catholic Church.

"It was like Jesus walking to Calvary," she said. "There was this amazing sense of how the crowd mentality works."

Such attitudes are what Fremont activist Karen Ostrom attributes with causing what she described as a lack of involvement by the town's religious leaders in the buildup to the immigration vote.

Ostrom, a Creighton University law graduate whose husband is pastor of a Lutheran church in Fremont, told CNS she started two years ago trying to bring together the town's Hispanic immigrants

*'It was like Jesus walking to Calvary. There was this amazing sense of how the crowd mentality works.'*

— Mary Ellen Blackwell, director of parish social ministry for Catholic Charities of the Diocese of Trenton, N.J.



People protest the new Arizona immigration law in Phoenix in April. As local communities struggle to deal with immigration issues, President Barack Obama reaffirmed his commitment to passing a comprehensive immigration reform law in a major speech on July 1.

and its longtime residents in small church-led activities to try to head off burgeoning tensions. Efforts to have churches host small dinner gatherings, for instance with six Latinos and six white members of a parish, led to just one such dinner, she said.

She said more than one pastor told her he was unwilling to take a public stand against the initiative when longtime members of his church were promoting it and it was those members who represented his church's history and financial backbone.

Father Joseph Taphorn, chancellor of the Omaha Archdiocese, told CNS the temporary lack of a pastor at St. Patrick's Parish in Fremont this past spring was a significant factor in the low profile the Catholic Church had in community debate about the ordinance. He noted that the archdiocese and the state Catholic

conference have actively opposed many state legislative efforts that would have negatively affected immigrants, and has worked to protect a law permitting students who came to the country illegally as children to obtain in-state tuition at Nebraska colleges.

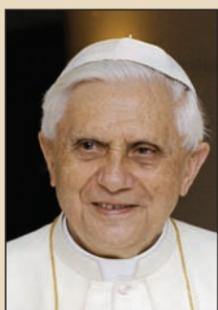
Msgr. Kelly offered advice to the Church in Fremont as the town advances on the path Hazleton took a few years ago.

"They need to be sure they are ministering to all the community, including the immigrants," he said. Inviting people to share in each others' cultural celebrations, making sure the immigrants are a part of a longtime parish festival, for instance, and that long-term residents are invited to the immigrants' events, are a start, he said.

"The Church needs to try to bring people together," he said. †

## Pope says World Youth Day offers a chance for young to know Jesus

VATICAN CITY (CNS)—Next year's World Youth Day in Madrid is a wonderful opportunity for young people to know Jesus and to learn to trust his guidance in their



Pope Benedict XVI

lives, Pope Benedict XVI said.

In a July 2 meeting with Cardinal Antonio Rouco Varela of Madrid and members of the Madrid Vivo Foundation that is promoting the event, the pope spoke of the young faithful who are looking forward

to the chance to share their values and aspirations.

Those young people, he said, will be brought together by "the faith that unites them and the desire to build a better world inspired by Gospel values."

They will be able to listen to the "word of Christ who is always young," the pope said.

World Youth Day will be held in the Spanish capital on Aug. 16-21, 2011. Pope Benedict will join the young people for a vigil on Aug. 20 and Mass on Aug. 21.



of Mary, the faithful friend, the victor over sin and death."

The young people will find, the pope said, that "those who trust in him will never be disillusioned, but will find the strength necessary to chose the right path in life."

Pope John Paul II established World Youth Day in 1985.

The pope told the Spanish cardinal the event "is not just a mass gathering, but a privileged occasion for the young of your country and of the entire world to allow themselves to be conquered by the love of Christ Jesus, the Son of God and

## Official Appointments

Effective immediately

**Rev. Gerald J. Kirkhoff**, pastor of Good Shepherd Parish in Indianapolis, effective July 7, 2010, appointed temporary administrator of Holy Cross Parish in Indianapolis.

Effective July 1, 2010

**Rev. James R. Wilmoth**, pastor of St. Roch Parish in Indianapolis, reappointed pastor of St. Roch Parish in Indianapolis while continuing as chaplain of Roncalli High School in Indianapolis and dean of the Indianapolis South Deanery.

**Rev. Stanley J. Herber**, pastor of St. Gabriel Parish in Connersville, reappointed pastor of St. Gabriel Parish in Connersville while continuing as administrator of St. Bridget of Ireland Parish in Liberty and dean of the Connersville Deanery.

**Rev. Paul F. Richart**, pastor of

St. Paul Parish in Sellersburg, appointed administrator of St. Paul Parish in Sellersburg.

**Msgr. Harold L. Knueven**, administrator of St. Mary Parish in Greensburg, reappointed administrator of St. Mary Parish in Greensburg.

**Rev. Paul E. Landwerlen**, administrator of St. Vincent de Paul Parish in Shelby County, reappointed administrator of St. Vincent de Paul Parish in Shelby County.

Effective July 21, 2010

**Rev. Scott E. Nobbe**, returning from an approved leave of absence, appointed administrator of St. Joseph Parish in St. Leon and St. John the Baptist Parish in Dover, and assisting with the spiritual needs of the Hispanic community at St. Louis Parish in Batesville.

*These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †*

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# In major appointments, Cardinal Ouellet to head bishops' congregation

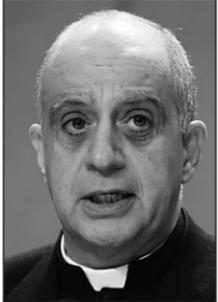
VATICAN CITY (CNS)—Pope Benedict XVI has appointed new heads of several Vatican departments, naming Canadian Cardinal Marc Ouellet of Quebec as prefect of the Congregation for Bishops.



Cardinal Marc Ouellet

Cardinal Ouellet, 66, will head the office that helps the pope choose bishops for Latin-rite dioceses around the world. It is the first time a North American cardinal has been placed in charge of the powerful congregation.

The pope also named Italian Archbishop Rino Fisichella as president of a newly created agency, the Pontifical Council for Promoting New Evangelization. He named Spanish Msgr. Ignacio Carrasco de Paula, a member of Opus Dei, to replace Archbishop Fisichella as president of the Pontifical Academy for Life. The appointments were announced on June 30.



Archbishop Rino Fisichella

On July 1, the pope named Swiss Bishop Kurt Koch as president of the Pontifical Council for Promoting Christian Unity, replacing German Cardinal Walter Kasper, who had headed the council since 2001.

Cardinal Ouellet, who succeeds 76-year-old Italian Cardinal Giovanni Battista Re, is not a stranger to Rome or to the Roman Curia. He studied in Rome and returned to the city to teach in 1996. A year later, he was appointed chair of dogmatic theology at the John Paul II Institute for Studies on Marriage and the Family.

In 2001, he was named a bishop and appointed secretary of the Pontifical Council for Promoting Christian Unity and also served on the Commission for Religious



Msgr. Ignacio Carrasco de Paula

Relations with the Jews.

In 2002, Pope John Paul II named him archbishop of Quebec, and in 2003 he made him a cardinal. He serves on the Vatican congregations overseeing liturgy, clergy and Catholic education, and is also a member of the Pontifical Council for Culture.

He has been a member of the Pontifical Commission for Latin America, which he will now serve as president. The commission was established in 1958 to study issues impacting Catholics in the region and to serve as a channel of communication between the Vatican and the

Latin American bishops' council.

Bishop Koch, who will take over the reins at the Pontifical Council for Promoting Christian Unity and the Pontifical Commission for Religious Relations with the



Bishop Kurt Koch

Jews, is a past president of the Swiss bishops' conference, a former professor of dogmatic theology and liturgy and has served as a member of the Christian unity council since 2002. He has also been a member of the international Catholic-Orthodox theological commission and a member of the international Catholic-Lutheran dialogue commission.

In a letter on June 30 to Catholics in Basel, Bishop Koch said the pope asked him in February if he would take the job. He said the pope stressed that he wanted someone who had both theological knowledge and practical experience in living and working alongside Protestant communities.

The pope's words, he said, demonstrate that improved relations with the Orthodox are not his only concern, but that the pope sees the unity of all Christians as the will of Jesus.

Born on March 15, 1950, in Emmebrucke, he was ordained a priest for the Diocese of Basel in 1982. He studied at Lucerne University and at the University of Munich. After three years of service in a parish in Bern, he began teaching at Lucerne, eventually becoming rector of the theological faculty in 1995.

Following special traditional procedures, he was elected bishop of Basel by the priests of the cathedral chapter in August 1995, and Pope John Paul II confirmed the election four months later.

The Vatican said that with his new appointment, Bishop Koch would become an archbishop. He replaces Cardinal Kasper, 77, who has been at the council for 11 years—first as secretary, then as president since 2001. Meeting reporters on June 25, Cardinal Kasper said that a challenge he faced repeatedly was clarifying the Church's position when the wording of certain documents—from the Vatican as well as from Orthodox and Protestant Churches—offended the other partner in ecumenical dialogue.

Particularly with the Anglicans and other Protestants, he said, since the year 2000 there has been a noticeable loss of "the great enthusiasm" for the possibility of Christian unity that marked the years immediately after the

Second Vatican Council.

"Errors, or better, imprudence in formulating the truth have been committed by both sides, including our own," he said.

Still, the cardinal said, the high-level ecumenical representation at the funeral of Pope John Paul and at the installation of Pope Benedict in 2005 "was a miracle," that showed just how solid ecumenical relationships were even if the goal of full unity still appears far off.

Archbishop Fisichella, 58, will head the first major Roman Curia department created by Pope Benedict. The pope announced the formation of the Pontifical Council for Promoting New Evangelization on June 27, saying it would help find ways to "to re-propose the perennial truth of the Gospel" in regions where secularism is smothering Church practice.

Details about the council and its tasks were to be announced in early July, Vatican sources said.

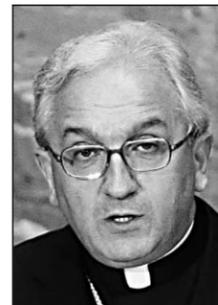
Archbishop Fisichella served as an auxiliary bishop of Rome from 1998 to 2008. He taught theology at the Pontifical Lateran University, where he was named rector in 2002, a position he continued to hold until his latest appointment. He is a member of Vatican congregations dealing with doctrine and saints' causes.

Since 2008, Archbishop Fisichella has headed the Pontifical Academy for Life. He came under fire in recent months from a small number of academy members, who said in a statement that he should be replaced because he "does not understand what absolute respect for innocent human lives entails."

The criticism of Archbishop Fisichella stemmed from an article he wrote in 2009, which said a Brazilian archbishop's response to an abortion performed on a 9-year-old girl had shown a lack of pastoral care and compassion. The Vatican later issued a clarification reiterating its teaching against abortion and saying the Brazilian archbishop had, in fact, acted with "pastoral delicacy" in the matter.

Msgr. Carrasco de Paula, Archbishop Fisichella's replacement as president of the academy, has served as the academy's chancellor since 2004. He has degrees in medicine as well as philosophy, and has published numerous articles on questions of medical ethics and medical law.

The Vatican also announced that the pope was naming Archbishop Celestino Migliore as the new papal nuncio to Poland. Archbishop Migliore had been the Vatican representative to the United Nations in New York since 2002, delivering numerous speeches on international topics and helping to arrange Pope Benedict's visit to the United Nations General Assembly in 2008. †



Archbishop Celestino Migliore

## Peace Cup soccer tournament in South Africa bridges cultural and religious divides

CAPE TOWN, South Africa (CNS)—Soccer fans know all about the World Cup, the quadrennial competition taking place in South Africa that is sending people around the globe into a frenzy while boosting—or deflating—national pride.

Then there is the Peace Cup west of Pretoria.

Coinciding with the monthlong World Cup competition that ends on July 11, the Peace Cup is a Catholic-inspired tournament that gives soccer players from different social classes, ethnicities and national origins the chance to match up with one another on a level playing field.

Matches are played on Saturdays on a dirt-only field prepared by residents of the poorest part of Atteridgeville, a township that is home to about 200,000 people in the Pretoria Archdiocese.

Twenty-six teams are playing in the Peace Cup games, organized by Caritas Internationalis, the Vatican-based umbrella organization for Catholic humanitarian and development agencies, and the Franciscan interreligious Damietta Peace Initiative for the African continent. The South African Catholic Bishops' Conference is a co-sponsor.

The teams are made up of local players, soccer fans from around the world who are in South Africa to watch the World Cup and refugees from African countries who live in and around Pretoria and represent 16 countries, according to a June 29 statement from the bishops' conference.

The July 3 final was watched by official delegates from Ireland, France and Argentina. Spain's ambassador to South Africa, Pablo Benavides Orgaz, watched the June 26 semifinals.

Residents of Atteridgeville have turned up in "huge numbers to watch their boys and men play," tournament coordinator Martin Munde said in a June 29 telephone interview.

The township largely is without electricity "and so the fans coming to watch these games have no opportunity to watch the World Cup at the stadiums, fan parks or even on television," he said.

The Peace Cup matches, one of which saw a team with most members originally from the Democratic Republic of Congo play one primarily with Tanzanians, have enabled "people here to feel the spirit of the FIFA World Cup,"

Munde said.

"We have seen the results of integrating locals with refugees in teams and the spirit of friendship and respect for one another that playing together in this way brings," he added.

The Peace Cup is "about appreciative and friendly relations rather than promoting any national pride," said Franciscan Father Kees Thonissen, director of the Damietta Peace Initiative, in an article on the bishops' conference Web site. "Peace is built on inner values such as mutual respect and appreciation of difference."

He called the tournament "a modest attempt to bring about value change through the immediate experience of the 'other' as a human being with unique qualities and skills."

A statement from the bishops said the Peace Cup "tries to highlight some of the major concerns of the Southern African Catholic community" such as the existence of "informal settlements, access to amenities, acceptance of refugees and migrants, and the need to be active agents in peace building."

Although most of the players in the Peace Cup are between 18 and 35 years of age, Munde said the games have sparked an interest in soccer among younger children. Weekday games have been organized in parishes in the Pretoria Archdiocese to allow children to play together while their schools are closed until the World Cup concludes.

"We want to continue and extend the program after the World Cup," Munde said, noting that "as well as a chance to play soccer, the program gives young people a platform to meet regularly" and discuss issues that concern them.

"When they need help with a particular issue, we can try to link them with someone in a position to give them that help," he said.

Father Kees sees greater understanding across cultural and religious differences coming out of the tournament.

"Drawing on football as a peaceful mechanism that can break down prejudicial boundaries has already been fruitfully employed by the Damietta Peace Initiative in strife-torn Jos, Nigeria, where mixed teams of Muslims and Christians learned to build up solidarity across communal divides," he said. †

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## Editorial

# God's law always comes first—no matter what

In a private conversation with pilgrims from the United States who were in Rome for Miami Archbishop Thomas Wenski's reception of the pallium, Miguel Diaz, the U.S. ambassador to the Vatican, made the following statement: "Once Americans elect a president, they must stand behind him—no matter what. If they don't like what he says or does, they can replace him in the next presidential election."

Because Ambassador Diaz was speaking off-the-cuff and was not aware that his remarks would be published, we give him the benefit of the doubt.

Surely a man who possesses Ambassador Diaz's intellectual and political gifts knows that his comments, if taken literally, are profoundly un-American.

Certainly the ambassador, who is a Catholic and a distinguished professor of theology, knows that following the president "no matter what" is a statement that cannot be morally acceptable to Catholics or anyone who values religious freedom. As we say, we give the ambassador the benefit of the doubt.

Even in his role as commander-in-chief, the president of the United States must be obeyed only insofar as his directives do not violate the moral law. In matters of domestic or international policy, citizens of the United States have every right to disagree with the president and to make their disagreements known to others—both privately and publicly.

We assume that Ambassador Diaz was simply overstating the importance of giving the president the respect that is due to him as our elected leader.

The recent resignation of General Stanley A. McChrystal after he and other members of his staff were quoted in *Rolling Stone* magazine making disparaging remarks about President Barack Obama and other members of his administration underscores the importance of loyalty, respect and obedience by the military, and all Americans, especially when our nation is at war. Insubordination by officers in the field is inexcusable, and a grave threat to our nation's security.

As a result, the president had no choice but to accept the general's resignation. If this is the kind of support that Ambassador Diaz was referring to when he said that all of us must stand behind the president, then we agree wholeheartedly.

What is troubling is his added phrase "no matter what." Loyalty and respect are one thing. Blind obedience and an uncritical acceptance of the president's policies regardless of their implications are quite another.

Too many American lives have been



Pope Benedict XVI receives the credentials of the new U.S. ambassador to the Vatican, Miguel Diaz, at the papal villa in Castel Gandolfo, Italy, on Oct. 2, 2009.

lost during the past two centuries defending our precious freedoms to permit us to stand behind our president "no matter what." That is what tyrants demand of people who have been subjugated to their will. It is not what elected officials in a free society can require of—or expect from—their fellow citizens.

The U.S. ambassador to the Vatican is not required to deal with the kind of practical complexities that ambassadors to other countries must face. America has no immediate economic or geopolitical interests in its dealings with the Catholic Church. The relationship between the United States and the Vatican City State is important because of the Church's worldwide influence and its role as a voice for moral and religious values.

Given the uniqueness of this relationship, it is especially important that America's ambassador to the Vatican represent our American values faithfully and be able to enter into dialogue with Church leaders on matters of religious and moral significance.

Ambassador Diaz has the experience and the education required of our country's representative to the Vatican. He was duly appointed by the president of the United States and confirmed by the Senate. His appointment last year was warmly welcomed by Archbishop Pietro Sambi, the apostolic nuncio to the United States, and his credentials were accepted by the Holy Father, Pope Benedict XVI. At the time of his appointment, the ambassador said that his goal was to be "a bridge between the United States and the Vatican."

We wish Ambassador Diaz every success in his important bridge-building work on our behalf. We also urge him to keep in mind the important distinction that we Americans make between loyalty and respect for our country's leaders—especially the president—and an uncritical acceptance of whatever they say or do.

As Americans, and as Catholics, we hold ourselves and our leaders to a higher standard.

—Daniel Conway

## Parish Diary/Fr. Peter Daly

# A letter to the newly ordained

This summer, 440 men are being ordained to the priesthood in service to the Church. Welcome to the vineyard of the Lord! We need you.



There are many things that we older priests might like to say to our newly ordained brothers. But first and foremost, we want to say thank you.

It is not easy being a Catholic priest today. The recent clerical scandals have discredited us. They have eroded our self-respect. But we are grateful to you for taking the risk of being a Catholic priest.

We live in an age of skepticism and cynicism. You are a man of faith. Right from the start that makes you out of place.

Many people will not believe in the value of our vocation. Even some members of your own families might question your decision.

Don't be afraid. God's grace will sustain you. Your parishioners will affirm you. What you are doing is noble and worthwhile. Have confidence in Christ, who called you into his service.

Every age has presented challenges to priests.

It was not easy being a priest during the Roman Empire or the Black Death. Priests were targets in the French Revolution and still are under communism. Priests continue to suffer greatly as missionaries. And they suffer today when they stand up for the poor and oppressed.

Suffering comes with following Christ, the suffering servant.

Just love as Christ loved. Love the people God puts in your path.

If you love them, they will love you in return.

Be kind. Archbishop Fulton J. Sheen, a great priest of the last century, said there were three rules to priestly service: kindness, kindness, kindness.

You were ordained for people, not paper. The diocesan paperwork can wait; the sick person can't.

Be humble. You won't always have an answer for the problems your parishioners bring to you. Sometimes, there is no answer. It is frequently enough just to formulate the right questions. Just be present when they are suffering.

People want authentic wisdom so work hard at preaching. Preaching is the most important thing that you personally bring to the celebration of the liturgy.

Your people yearn for inspiration and wisdom. Don't feed them baby food. Do not use canned homilies. People can tell they are not your words.

Don't talk down to your parishioners. Preach to the adults and bless children, not the other way around.

Read the Scriptures and pray over them. That is the most important way we prepare to preach.

Celebrate the liturgy with reverence and respect. Forget about the trivial stuff such as what style vestments you wear. Jesus wouldn't care. He told us not to worry about what we wear. Just wear the vestments that the parish provides.

Welcome people to the Church facility. Leave it open during the day so they can come in and pray. Sometimes, they just want to cry out before the Lord.

Sometimes, you will need to cry out before the Lord, too.

Stay away from money. It is dangerous. Don't let money be the focus of your ministry. Let other people count the collection. Be a good steward of the Church's resources, but don't measure your success by the collections. Store up your treasure in heaven.

Don't be ambitious for higher office in the Church. There is no greater calling than being a priest among the people. The best priests are humble, not ambitious. Pray for your bishop.

Most importantly, pray. Pray every day. Pray without ceasing. Pour out your heart to God in prayer.

There is much more to say. But for now, I just want to say welcome—and thank you!

(Father Peter Daly writes for Catholic News Service.) †

## Looking Ahead

U.S. adults looking ahead to the year 2050 see a future full of promise and peril.

72%

believe the world will face a major energy crisis.

68%

believe race relations will improve.

65%

say religion in the U.S. will be about as important as it is now.

50%

believe life will be found elsewhere in the universe.

41%

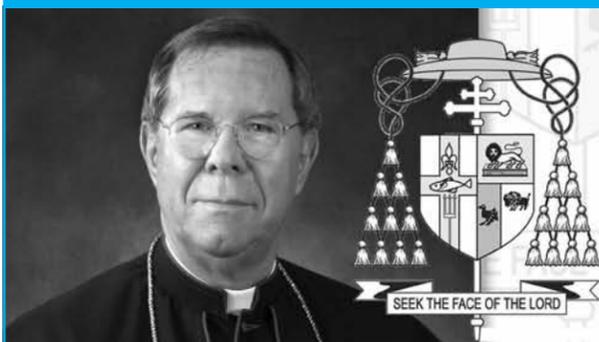
expect Jesus Christ to return to Earth.

From a survey of 1,546 U.S. adults taken April 21-26. The sample has a margin of error of plus or minus 3 percentage points.

Source: Pew Research Center for the People & the Press

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ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



## SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Art of Christian living finds its best foundation in families

I concluded last week's column with this important message of our Holy Father, Pope Benedict XVI.

"In the face of a growing indifference to God, the new evangelization must not be about a social or political structure, but the person of Jesus Christ," proclaimed Pope Benedict. "Human life cannot be realized by itself. Our life is an open question, an incomplete project, still to be brought to fruition and realized. Each man's fundamental question is: How will this be realized—becoming man? How does one learn the art of living? Which is the path toward happiness? To evangelize means: to show this path—to teach the art of living" (Address to U.S. Catholic Educators, April 17, 2008).

Our college students and young adults hunger for answers to these questions and others. They deeply desire to be taught the art of Christian living.

Jesus Christ and his Church satisfy the hunger and position our future married couples, our future priests, and our future religious on a solid foundation, a foundation made of living stones. Teaching the art of Christian living begins in our families, in the life of our parishes and in our universities throughout the archdiocese and nation.

Teaching the art of Christian living finds its best foundation in our families. Instilling the faith in a child is the greatest gift parents can give to their children.

Often times, in a relativistic world, parents succumb to the temptation to allow

their children to make their own decisions about religion and faith. This is done in the name of freedom of choice. True freedom comes in knowing truth. The first responsibility of Christian parents is to teach their children the truth of Jesus Christ and his Church (*Catechism of the Catholic Church*, #2223).

This task begins with parents being a model of Christian living themselves. Prayer in the home must be a daily foundation for growth in Christian maturity of all children. Weekly celebrating the Holy Mass and the good habit of frequent confession should not be optional choices, rather given expectations and at the heart of family life.

Finally, it is essential that all children receive orthodox, catechetical instruction both in the home and through the Church's Catholic schools and religious education programs.

This great responsibility does not end upon receiving the sacrament of confirmation or at high school graduation. Christian parenting is a lifelong commitment.

Perhaps the most crucial stage of growth in Christian maturity occurs at the young adult stage of life. After high school graduation, young adults are making some of the most paramount decisions of their lives.

In their minds and hearts, young adults grapple with questions of this life and eternal life: Who am I? Why am I here? Does God really exist? If so, why does he allow such suffering in the world? How do I

choose to live my life? Who will I marry? Is God calling me to priesthood or consecrated life? How will I know? To whom can I turn for truthful answers to these questions and so many more?

This is no time for abandonment or a vacation from parenting. It is the very time to be actively present and encouraging to young adults.

Parents and families are crucial in balancing free will and responsibility to truth in young adult children. It is also the time for our parishes and university Catholic centers to build a bridge between high school and their young adult years through outreach and catechesis.

Our parish communities play a crucial role in teaching the art of Christian living. "Educating new generations in the faith is a great and fundamentally important task that involves the entire Christian community," one that has become "particularly difficult" today and, hence, is "even more important and urgent," according to Pope Benedict (Address to U.S. Catholic Educators, April 17, 2008). The parish is a living family which ensures this essential task of Catholic education.

The U.S. Catholic bishops, in their pastoral plan "Communities of Salt and Light," define the parish as a place "where

the Church lives. Parishes are communities of faith, of action, and of hope. They are where the Gospel is proclaimed and celebrated, where believers are formed and sent to renew the Earth. Parishes are the home of the Christian community; they are the heart of our Church. Parishes are where God's people meet Jesus in word and sacrament and come in touch with the source of the Church's life."

This truth of Church places an even greater emphasis on the important role on young adult and college ministry in our archdiocese.

In the community of faith, it is the parish family which takes a vital role in welcoming, engaging and evangelizing young believers and non-believers. †

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

#### 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.

### El mejor fundamento del arte de la vida cristiana es la familia

Concluí la columna de la semana pasada con un mensaje importante de nuestro Santo Padre, el papa Benedicto XVI.

"A la luz de una creciente indiferencia ante Dios, la nueva evangelización no debe vincularse con una estructura social o política, sino con la persona de Jesucristo," proclamó el papa Benedicto. "La vida humana no puede hacerse realidad por sí misma. Nuestra vida es una interrogante abierta, un proyecto incompleto, que aún debe transformarse en gozo y llegar a realizarse. La inquietud fundamental de cada hombre es: ¿cómo puede alcanzarse esto, convertirse en un hombre? ¿Cómo se aprende el arte de vivir? ¿Cuál es el sendero que conduce a la felicidad? Evangelizar significa mostrar ese camino, enseñar el arte de vivir" (Discurso a los educadores católicos de EE.UU., 17 de abril de 2008).

Nuestros estudiantes universitarios y jóvenes adultos anhelan las respuestas a estas y otras preguntas. Desean profundamente que se les enseñe el arte de la vida cristiana.

Jesucristo y su Iglesia satisfacen ese anhelo y colocan a nuestras futuras parejas de casados, a nuestros futuros sacerdotes y a nuestros futuros religiosos sobre una base sólida, una base conformada por piedras vivas. La enseñanza del arte de la vida cristiana comienza en nuestras familias, en la vida en nuestras parroquias y en nuestras universidades a todo lo largo y ancho de la arquidiócesis y de la nación.

El mejor fundamento de la enseñanza del arte de la vida cristiana son nuestras familias. Implantar la fe en un niño es el mayor obsequio que los padres pueden otorgar a sus hijos.

Con frecuencia, en un mundo relativista, los padres sucumben a la tentación de

permitir que sus hijos tomen sus propias decisiones en cuanto a la religión y la fe. Esto se hace en nombre de la libertad de elección

La verdadera libertad sobreviene al conocer la verdad. La primera responsabilidad de los padres cristianos es enseñar a sus hijos la verdad de Jesucristo y de su Iglesia (*Catecismo de la Iglesia Católica*, # 2223). Esta tarea se inicia con el propio ejemplo de los padres como modelos de vida cristiana. La oración en el hogar debe ser el fundamento diario para el crecimiento en la madurez cristiana de todos los niños. La celebración semanal de la Santa Misa y el ejercicio frecuente del buen hábito de la confesión no deben ser aspectos opcionales sino expectativas enraizadas en el corazón mismo de la vida familiar.

Por último, resulta esencial que todos los niños reciban instrucción ortodoxa y catequética, tanto en el hogar como a través de las escuelas de la Iglesia católica y programas de educación religiosa.

Esta enorme responsabilidad no cesa al recibir el sacramento de la confirmación o en la graduación de la escuela secundaria. Ser padres cristianos supone un compromiso de por vida.

Quizás la etapa más crucial del crecimiento en la madurez cristiana ocurre en los albores de la adultez. Después de la graduación de la escuela secundaria, los jóvenes adultos toman algunas de las decisiones más importantes de sus vidas.

En sus mentes y sus corazones, los jóvenes adultos lidian con las interrogantes de esta vida, así como de la vida eterna: ¿quién soy? ¿Por qué estoy aquí? ¿Existe Dios verdaderamente? De ser así, ¿por qué permite tanto sufrimiento en el mundo? ¿Cómo debo elegir vivir mi vida? ¿Con quién me casaré? ¿Acaso Dios me llama al sacerdocio o a la vida consagrada? ¿Cómo podré saberlo? ¿A quién

puedo acudir para obtener respuestas verdaderas a estas y muchas otras preguntas?

No se trata del momento adecuado para echar a la suerte o para tomarse unas vacaciones de la responsabilidad de ser padres. Es el momento justo para estar activamente presentes y alentar a los jóvenes adultos.

Los padres y las familias son elementos cruciales para equilibrar el libre albedrío y la responsabilidad para con la verdad en los hijos adultos jóvenes. Asimismo, es el momento para que nuestras parroquias y centros católicos universitarios construyan un puente entre la escuela secundaria y la etapa de la joven adultez mediante programas de incorporación y catequesis.

Nuestras comunidades parroquiales desempeñan un papel crucial en la enseñanza del arte de la vida cristiana. "La educación de las nuevas generaciones en la fe es una tarea enorme y fundamentalmente importante que involucra a toda la comunidad cristiana", la cual se ha vuelto "especialmente difícil" hoy en día y, por consiguiente, es "aún más importante y urgente," según el papa Benedicto (Discurso a los educadores católicos de EE.UU., 17 de abril de 2008). La parroquia es una familia viva que garantiza la tarea esencial de la educación católica.

Los obispos católicos de EE.UU. en su plan pastoral "Comunidades de sal y luz," definen a la parroquia como el lugar "donde habita la Iglesia. Las parroquias son comunidades de fe, de acción y de

esperanza. Es allí donde el Evangelio se proclama y se celebra, donde se forman los creyentes y se les envía a renovar la Tierra. Las parroquias son el hogar de la comunidad cristiana; constituyen el corazón de nuestra Iglesia. Es en las parroquias donde el pueblo de Dios se encuentra con Jesús en palabra y sacramento y entra en contacto con la fuente de la vida de la Iglesia."

Esta verdad acerca de la Iglesia imprime un énfasis aún mayor al papel que desempeña el ministerio en universidades y para jóvenes adultos de nuestra Arquidiócesis.

Dentro de la comunidad de fe es la familia parroquial la que asume un papel vital para dar la bienvenida a los jóvenes creyentes y no creyentes, para interactuar con ellos y evangelizarlos. †

¿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 Indianapolis  
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 9**  
German Park, 8600 S. Meridian St., Indianapolis. **St. Mary Academy Class of 1970, 40-year reunion**, bring snack and beverage, 6-10 p.m., free-will offering, sandwiches provided, reservation deadline July 8. Information: 317-888-5451 or [bettybrinker@comcast.net](mailto:bettybrinker@comcast.net).

**July 9-10**  
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **"Community Festival,"** Fri. 11 a.m.-1 a.m., Sat. 5 p.m.-midnight, games, food, \$2 admission, children free. Information: 812-232-8421.

**July 9-11**  
St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, food, music, rides, Fri. 5:30 p.m.-midnight, pork chop dinner, Sat. 4 p.m.-midnight, German dinner, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

**July 10**  
St. Roch Parish, Family Life Center, 3603 S. Meridian St.,

Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

**July 11**  
Harrison County Fairgrounds, 341 Capitol Ave., Corydon. **St. Joseph Parish, parish picnic**, 10 a.m.-3:30 p.m., food, games. Information: 812-738-2742.

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 12-August 23**  
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Divorce and Beyond program, six-week program**, 7-9 p.m., \$30 includes book and materials, pre-registration required. Information:

317-236-1586, 800-382-9836, ext. 1586 or [mhess@archindy.org](mailto:mhess@archindy.org).

**July 13**  
Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **Annulment information evening**, 7-9 p.m. Information: 317-236-1586, 800-382-9836, ext. 1586 or [mhess@archindy.org](mailto:mhess@archindy.org).

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting, 12:30 p.m. Information: 317-885-5098 or [beaglered@aol.com](mailto:beaglered@aol.com).

**July 14**  
St. Mark the Evangelist School, 541 E. Edgewood Ave., Indianapolis. **Open house and registration**, 5-7 p.m. Information: 317-786-4013 or [Ralbertson@stmarkindy.org](mailto:Ralbertson@stmarkindy.org).

**July 14-15**  
St. Elizabeth Seton Parish, 10655 Haverstick Road, Carmel (Diocese of Lafayette). **Annual garage sale**, Fri. 8 a.m.-4 p.m.,

Sat. 8 a.m.-noon. Information: 317-846-3850.

**July 15**  
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

**July 15-17**  
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **70th annual "Midsummer Festival,"** Thurs. 4:30 p.m.-10:30 p.m., Fri. 4:30 p.m.-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

**July 16**  
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program. **"Drawing Fire: Reactions to an Editorial Cartoonist,"** Gary Varvel, cartoonist for *The Indianapolis Star*, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

Ironwood Golf Club, 10955 Fall Road, Fishers (Diocese of Lafayette). **Little Sisters of the Poor, "Swing Fore Seniors Golf tournament,"** Florida scramble, 10:30 a.m., registration, \$145 per player, \$580 regular foursome. Information: 317-872-6420 or [devsindianapolis@littlesistersofthepoor.org](mailto:devsindianapolis@littlesistersofthepoor.org).

**July 16-17**  
St. Susanna Parish, 1210 E. Main St., Plainfield. **Parish festival**, Fri. 6 p.m.-11 p.m., Sat. 4:30 p.m.-midnight, food, games, music. Information: 317-839-3333.

**July 17**  
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Msgr. Joseph Schaedel, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

**July 18**  
St. John the Baptist Parish, 25743 State Road 1, Dover. **"Summer Festival,"** 11 a.m.-7 p.m., fried chicken dinner, 11 a.m.-8 p.m., games, crafts. Information: 812-576-4302.

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish picnic**, 10 a.m.-4 p.m., chicken dinner, games, quilts. Information: 812-923-5419.

St. Michael Parish, 101 St. Michael Dr., Charlestown. **Chamber music concert**, 5:30-6:30 p.m., no charge. Information: 812-256-3200.

Saint Meinrad Parish, St. Meinrad. **Quilt show**, 10 a.m.-1 p.m. Information: 812-357-5533.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws). †

## Retreats and Programs

**July 10**  
Oldenburg Franciscan Center, Oldenburg. **"Finding Joy in Our Lives,"** Karen Vaske, presenter, 9-11:30 a.m., \$20 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

**July 11**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference" for engaged couples**. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

**July 12, 13 or 14**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Eighth annual garden retreat, "How Does Your Garden Grow?"** 9 a.m.-4 p.m., \$45 per person per session, includes lunch, space limited, registration deadline July 1. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

**July 16-18**  
**Rachel's Vineyard Retreat, post-abortion reconciliation weekend for women and men**, confidential location. All calls are confidential. Information: 317-236-1521, 800-382-9836, ext. 1521, or 317-831-2892.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Jesus Today,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. Retreat, **"Being Catholic in the 21st Century,"** Michael Voris, presenter. Information: 812-825-4642, ext. 200 or [marianoasis@bluemarble.net](mailto:marianoasis@bluemarble.net).

**July 17**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **SHOP INN-spiced "Summer Sizzling Sale,"** 9 a.m.-3 p.m. Information: 317-788-7581 or

[benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

Oldenburg Franciscan Center, Oldenburg. **"Seven Steps to Wholeness,"** Franciscan Sister Patty Campbell, presenter, 9-11:30 a.m., \$20 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

**July 18**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Prayer: Invitation, Awareness, Response—A Journey of Conversion,"** Benedictine Sister Pamela Kay Doyle, presenter, program includes morning prayers and Mass, 8:45 a.m.-1 p.m., \$25 includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

**July 22**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent, non-guided reflection day, 8 a.m.-4 p.m., \$25 per person includes breakfast and lunch. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

**July 23-24**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Leadership Blast," leadership conference for students entering sophomore year of high school**, \$50 per student includes room, meals and materials. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

**July 23-25**  
John XXIII Retreat Center, 407 W. McDonald St., Hartford City. **Golf retreat, Msgr. Mark Svarczkopf, presenter**, \$135 per person plus golf, **registration deadline July 1**. Information: 765-348-4008 or [john23rdretreatcenter.com](http://john23rdretreatcenter.com).

**July 26**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Monthly Mass and Social,"** Mass, 9 a.m., breakfast following Mass, goodwill offerings accepted. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org). †



## Independence Day float

Students, staff members and other supporters of St. Charles Borromeo School in Bloomington pose for photos on a float which represented the school in an Independence Day parade on July 3 in Bloomington.



## Honoring priests

Priests who currently minister or recently ministered in the Batesville Deanery pose on June 2 at St. Louis Parish in Batesville during a dinner to mark the end of the Year for Priests sponsored by the parish and prepared by members of a local Knights of Columbus council. More than 300 parishioners attended the event. The priests are, from left, front row, Capuchin Franciscan Father Bernard Varghese, Father Christopher Craig, Father Paul Landwerlen, Father Francis Eckstein and Msgr. Harold Knueven and, from left, back row, Father George Joseph Nangachiveetill, Father Dennis Duvelius, Father Pascal Nduka, Franciscan Father Humbert Moster, Father Stephen Akange, Father Lucas Amandua and Father Joseph Riedman.

## Knights of Columbus to host meeting on international adoption

The Santo Rosario Council of the Knights of Columbus is sponsoring a meeting about international adoption beginning at 6:45 p.m. on July 21 in Priori Hall at Our Lady of the Most Holy Rosary Parish, 520 Stevens St. in Indianapolis.

Michele Jackson will be speaking on the topic. She is an Indianapolis-based lawyer who helps facilitate international adoptions through MLJ Adoptions, which

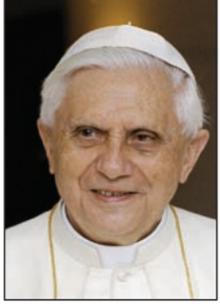
is one of the three federally accredited agencies working in international adoptions in Indiana.

Jackson also is the founder of the Fatherless Foundation, a not-for-profit organization that works to bring orphans from other countries to the United States.

For more information, please call 317-875-0058 or send an e-mail to [stpatrick@lightbound.com](mailto:stpatrick@lightbound.com) or log on to [www.mljadoptions.com](http://www.mljadoptions.com). †

# Long, hot summer: Vatican faces external and internal challenges

VATICAN CITY (CNS)—Early July is when things usually slow down at the Vatican as top Church officials wrap up loose ends and prepare to go on vacation.



Pope Benedict XVI

But the mood at the Vatican this year is anything but serene. Pope Benedict XVI and his key advisers are facing a series of external and internal conflicts that threaten to make this a long, hot summer of problem-solving and strategizing.

One hesitates to use the word “unprecedented” when writing about the Vatican. But it is difficult to remember a time when so much bad news has landed at the Vatican’s doorstep.

The Belgian police raid on the archdiocesan headquarters and residences near Brussels on June 24 left Vatican officials stunned, and illustrated just how much the sex abuse crisis has lowered the Church’s standing in the eyes of some civil authorities.

The country’s bishops were held for nine hours as police confiscated files, computers and cell phones. The ultimate affront came when the police drilled into the tombs of two dead cardinals and inserted cameras to look for supposed hidden documents—which were not found.

The police action brought sharp criticism from Pope Benedict, who was careful, however, to defend the right of civil authorities to investigate priestly sex abuse. The problem is that the Church also claims a responsibility to investigate such abuse according to Church law.

In the Vatican’s view, the Church and civil responsibilities are parallel, but in Belgium they collided head-on. Police confiscated more than 400 files belonging to an investigating commission created by the Church, prompting commission members to resign, saying they could no longer do their work and that the privacy of victims had been violated.

Belgian officials dismissed that argument. Their unspoken presumption seemed to be that, because of their inaction in the past, Church leaders cannot be trusted to act in the public interest on sex abuse allegations.

This is a huge issue for the Church, and Vatican diplomats will now work quietly with Belgian authorities to try to restore some measure of autonomy for bishops’ handling of sex abuse cases. The fear is that other countries may take similar action.

Four days after the Belgian raid, the

U.S. Supreme Court let stand a lower court ruling that said the Vatican—even as a sovereign foreign state—did not have immunity from potential liability for the actions of a priest accused of sexual abuse. Although the case hinges on a peculiarity of Oregon employment law, which is unlikely to affect similar lawsuits elsewhere, the action allows a lawsuit against the Vatican to go forward, raising a series of new difficulties.

One is a basic public relations problem: The Vatican will be going to court against an alleged victim of sexual abuse by a priest. It will also be emphasizing that priests and bishops are not “employees” of the Vatican—an argument that, whatever its legal merits, may leave the impression that the institutional Church is trying to distance itself from the actions of its pastoral ministers, instead of assuming responsibility.

That is not how Vatican officials see it. “We need to explain what the universal Church is and what the role of the Holy See is, with its various levels of responsibility, and show that it’s a mistake to try at all costs to involve the Vatican in juridical responsibilities that it does not have,” Jesuit Father Federico Lombardi, the Vatican spokesman, told Catholic News Service.

In Italy, meanwhile, Italian Cardinal Crescenzo Sepe, a former

Vatican official, was formally placed under investigation by judicial authorities in connection with a corruption scandal. Cardinal Sepe, currently archbishop of Naples, headed the Congregation for the Evangelization of Peoples from 2001 to 2006, and has denied all wrongdoing.

In Italy, being investigated is not like being charged with a crime. But the headlines left many Italians presuming guilt, not innocence.

It also left some inside the Vatican wondering how much oversight there was over the evangelization congregation’s financial activities, which range from funding missionary projects to managing real estate in Rome. For centuries, the congregation has enjoyed a certain financial autonomy.

The developments in Italy, Belgium and the United States all posed new challenges in the Church’s relationship with civil law

*‘We need to explain what the universal Church is and what the role of the Holy See is, with its various levels of responsibility, and show that it’s a mistake to try at all costs to involve the Vatican in juridical responsibilities that it does not have.’*

—Jesuit Father Federico Lombardi, the Vatican spokesman



Police officers stand outside the residence of the archbishop of Mechelen-Brussels in Mechelen, Belgium, on June 24. Belgian investigators searched the headquarters of the Catholic Church in Belgium, the archbishop’s residence as well as the home of Cardinal Godfried Danneels as part of an investigation into alleged priestly sexual abuse.

and civil authorities. But the most shocking—and surprisingly public—conflict at the Vatican in recent days was an internal Church matter between two cardinals.

In May, Austrian Cardinal Christoph Schonborn of Vienna told journalists that Italian Cardinal Angelo Sodano, former secretary of state, had once blocked an investigation of sexual abuse and had offended victims by calling their complaints “petty gossip.”

On June 28, Cardinal Schonborn met with Pope Benedict to “clarify” his statements on these and other issues, including priestly celibacy. Then Cardinal Sodano and the current secretary of state, Cardinal Tarcisio Bertone, joined the meeting—in what must have been a fascinating exchange.

The statement issued afterward chastised Cardinal Schonborn, saying essentially that a cardinal does not level accusations against a fellow cardinal—that is something to be handled by the pope. It also tried to put Cardinal Sodano’s “petty gossip” remark in context.

Cardinal Sodano is not just any cardinal. He is dean of the College of Cardinals, the prelate who, in the case of papal death, would preside over the funeral and lead the Church through the interregnum. It was therefore inconceivable to many in the Roman Curia that Cardinal Schonborn’s finger-pointing would be allowed to go unchallenged.

It was interesting that the Vatican statement did not deal with the substance of Cardinal Schonborn’s criticism, instead emphasizing the dictate of discretion. Some critics said this was the Vatican reverting to its old ways of secrecy.

Vatican officials take a different perspective. They said that in bringing together the cardinals and publishing an account of their meeting, the pope was demonstrating his direct and more transparent approach to problems, and his determination not to let such wounds fester.

Likewise, they said, his meeting on July 1 with German Bishop Walter Mixa, who resigned after being accused of hitting students and financial impropriety, was a remarkably open treatment of a problem that in the past would have been a strictly closed-door affair. The Vatican published a lengthy statement after the encounter as the pope sought to turn a potentially divisive moment for the Church in Germany into an occasion of unity.

As he faces these and other challenges, Father Lombardi said, Pope Benedict has tried above all to be a “protagonist of reconciliation.” †

## Rare Stanley Cup visit helps Illinois parish raise more than \$3,000

PALOS HEIGHTS, Ill. (CNS)—Mike Gapski has been a faithful member of Incarnation Parish in Palos Heights for



Jamie Patno and his 11-month-old son, Oliver, share a moment with the Stanley Cup at Incarnation Parish in Palos Heights, Ill., on June 30. Trainer Mike Gapski of the Chicago Blackhawks brought the ice hockey trophy to his parish to raise money for its school scholarship fund. Fans paid \$5 to touch the cup and have their pictures taken.

20 years or so.

But he has been with the Chicago Blackhawks’ hockey team longer.

So when the head athletic trainer for the champion Blackhawks got his day with the Stanley Cup on June 30, he decided to share it not only with family and friends, but also with his parish family.

“Hockey put my kids through school,” said Gapski, who rode into the Incarnation parking lot with the Stanley Cup on the back of a firetruck. He came from an ice arena about half a mile away where he had started the day by sharing the Stanley Cup with youth hockey players.

Gapski, his wife and their four children are fixtures at Sunday Mass at Incarnation Parish, said the pastor, Father Ron Mass, unless Gapski is on the road with the team. Then the rest of the family comes without him. All of his children attended Incarnation School. Two are still there.

Word of the Stanley Cup’s appearance spread quickly. One group of fans slept overnight in a van in the parish parking lot to be first in line to have their picture taken with the Stanley Cup. Others showed up by 7:30 a.m. for the event,

which started at noon.

Those in line were given about five seconds each to pose and have their picture taken—with their own cameras—with the gleaming 35-pound trophy, in exchange for a \$5 donation. Proceeds went to the school scholarship fund, the Incarnation Athletic Association and the parish youth group.

Overall, the event raised a little more than \$3,000, Father Mass said. There were about 500 pictures taken—many with more than one person—and the parish made about \$500 from the sale of bottled water.

Police on the scene estimated that the crowd approached 2,000 people, corralled in a rope line on the lawn. They cheered when Gapski climbed onto the back of a flatbed truck to hoist the trophy as “Here Come the Hawks” and “Chelsea Dagger,” the Blackhawks’ goal song, played over the sound system.

In welcoming the Stanley Cup, Father Mass said some people might question the relationship between sports and faith, but he sees a connection.

“Throughout human history, sports have played an important role in our culture,” he said. “They provide entertainment, but it’s

more than that. They unify people, they bring people together, they bridge the gap of ethnic and racial divides.”

The Stanley Cup is perhaps the most beloved of sports trophies because it travels not only to the team that wins it every year, but with each member of the team for a day.

Gapski was the first member of the Blackhawks’ organization to have the Stanley Cup after team president John McDonough, and he brought it to Incarnation Parish exactly three weeks after Chicago won it.

For the fans who came out—many of whom weren’t alive the last time the Blackhawks won the title in 1961—the wait on a pleasant day at Incarnation Parish was worth it. Once the Stanley Cup was brought inside for the photo shooting to begin, the line had to wait just a few minutes more as a group of seniors got first dibs. Among them was Marlene Gapski, Mike’s mother and a member of St. Linus Parish in Oak Lawn, Ill.

After having her picture taken with the trophy, Marlene Gapski put her arm around her son and said, “This is my biggest treasure.” †

# CELEBRATION

continued from page 1

New church features include a circular floor plan and sloping floor for enhanced visibility, two reconciliation rooms, two cry rooms that can double as dressing rooms for weddings, four side altars that will feature mysteries of the rosary, and a full immersion baptismal font.

The current church will continue to accommodate daily and children's Masses after the new one is completed, which is slated for December 2011. Construction of an activity center is under way, and is expected to be completed by September. Additionally, soccer, baseball and football fields will be built.

During the groundbreaking ceremony, numerous people were recognized for their contributions to the project. Many parishioners participated in various committees during the planning phase, which longtime parishioner Pat Byrne credits to Father Geis' focus on keeping people involved.

A capital campaign resulted in raising more than \$10 million for the new church and activity center. Three shovelfuls of dirt were turned at the site of the future altar in honor of the three persons of the Trinity.

The celebration continued with a potluck dinner honoring Father Geis' ministry at St. Mary-of-the-Knobs Parish.

Parishioner Brenda Crockett was among those who said the longtime pastor made a difference in the parish family's life of faith.

"We're going to miss Father John. He has allowed the youths to be so involved in the Church," she said. "That has had a big impact on my family."

Parishioner Charlie Koopman praised Father Geis' style of leadership and his emphasis on hospitality, and noted how the new church is being built around that concept.

"You [Father Geis] have become a brother to me as well as a friend," he added.

Susan Isaacs, parish director of adult faith formation, said that, under Father Geis' direction, the parish has gone from a staff of two full-time employees to five employees. There has also been growth in part-time help, and an explosion of ministries, including a school full of teachers, aides and volunteers.

"Your calm, prayerful, selfless demeanor humbles us," Isaacs said. "You have cultivated a ministry staff who believes that what we must do is what we are called to do, and our calling is much bigger than us."

Many of his fellow priests joined in celebrating Mass and Father Geis. Concelebrants included Benedictine Archabbott Justin DuVall of Saint Meinrad Archabbey in St. Meinrad; Father Gerald Kirkhoff, pastor of Good Shepherd Parish in Indianapolis, temporary administrator of Holy Cross Parish in Indianapolis and vicar of advocacy for priests in the archdiocese; Father Wilfred "Sonny" Day, pastor of Holy Family Parish in New Albany and dean of the New Albany Deanery; Father Juan José Valdes, administrator of St. Mary Parish in Lanesville; Father Randall Summers, pastor of St. Louis Parish in Batesville; Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis; and retired Father William Ernst.

Of the gifts presented to Father Geis, the biggest surprise came with the announcement from parishioners that the new activity center will be named after their retiring pastor.

"I feel lucky, privileged to share this with you. It's been a wonderful trip," Father Geis said.

In his retirement, Father Geis plans to reconnect with family near Greensburg, and pursue his "sea" ministry—fishing. He will also assist at parishes as needed.

(Leslie Lynch is a member of St. Mary Parish in Lanesville.) †



Benedictine Archabbot Justin DuVall, the leader of Saint Meinrad Archabbey in St. Meinrad, left, and Father John Geis, the retiring pastor of St. Mary-of-the-Knobs Parish in Floyd County, distribute Communion during a Mass on June 27 at the New Albany Deanery Parish.



Gary Libs, co-chairperson of the parish's "Upon This Rock" capital campaign, speaks during a prayer service that was a part of the June 27 groundbreaking ceremony. Listening to Libs are, from left, Father Gerald Kirkhoff, archdiocesan vicar for advocacy for priests, Benedictine Archabbot Justin DuVall, leader of Saint Meinrad Archabbey in St. Meinrad, altar server Sylvia Donovan and Father John Geis, the retiring pastor of St. Mary-of-the-Knobs.



A sign on the grounds of St. Mary-of-the-Knobs Parish in Floyd County lets visitors know the location on which the parish's new church will be constructed.



This architectural rendering shows the outside of the new St. Mary-of-the-Knobs Parish in Floyd County. The church is expected to be completed in December of 2011.

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# Bishop William Higi reflects on a lifetime of ministry

(Editor's note: On June 16, Criterion reporter Sean Gallagher interviewed Bishop William L. Higi for Catholic Radio Indy 89.1 FM's show "Faith in Action." The following is an edited transcript of that interview.)

By Sean Gallagher

LAFAYETTE—For much of his life, Bishop William L. Higi has been closely connected to the Diocese of Lafayette, which he has led for the past 26 years.

He was 11 and lived in his native Anderson, Ind., when the diocese was created in 1944—on the same day that the Diocese of Indianapolis became an archdiocese.

A few years later, Bishop Higi was a junior in high school when he became a seminarian for the Diocese of Lafayette.

Bishop John J. Carberry, the second bishop of Lafayette, who would later succeed New Albany native Cardinal Joseph E. Ritter as the Archbishop of St. Louis, ordained him to the priesthood in 1959.

Nearly 25 years later, Pope John Paul II appointed then-Father Higi as the fifth bishop of Lafayette. It was less than three months after Bishop George A. Fulcher died in an automobile accident—just 11 months after being appointed to lead the Church in north central Indiana.

Now 76, Bishop Higi is on the verge of retirement after ministering for 51 years.

On May 12, Pope Benedict XVI accepted Bishop Higi's letter of retirement, which bishops are required by Church law to submit on their 75th birthday. On that same day, the pope appointed Msgr. Timothy L. Doherty, 59, a priest of the Diocese of Rockford, Ill., to succeed him. Since then, Bishop Higi has served as the apostolic administrator of his diocese.

Bishop-designate Doherty will be ordained and installed on July 15, the day on which Bishop Higi will truly hand over the leadership of the Lafayette Diocese that he has led for the past quarter century.

**Q. You became a seminarian just four or five years after the Diocese of Lafayette was created. So you've been connected closely to your local Church since very early on in its 66-year history. Does that have some importance to you?**

A. "Well, when you're a kid, a diocese doesn't mean that much to you. You're just a member of a parish. I was aware that I belonged to the Diocese of Lafayette. But I didn't know much about the history of it. I had been confirmed by the bishop of Fort Wayne-South Bend, the Diocese of Fort Wayne at that time, Bishop [John F.] Noll. I went off to the seminary, and pretty soon I was ordained a priest.

"There are pluses to being a local man. But I think that they are far outweighed by the negatives of it. The tradition of the Church in this country is to bring in someone to be bishop from the outside.

"That didn't happen in my case because there was a trauma to us when our fourth bishop died in an automobile accident. And so I was pushed ahead, so to speak, rather quickly.

"It has its good points. It has its pluses. It also has its negatives to it. But it is nice to be able [to share memories] when people talk about the old days, names of priests. I remember some of those. That is a helpful part of it."

**Q. What are some of the highlights of your 26 years as a bishop and 51 years as a priest in this diocese?**

A. "Well, I tend to focus on the 26 years as a bishop, of course. It's difficult, really, to isolate one specific highlight. There have been so many moving experiences. But I tend to focus on the privilege of ordaining men to the priesthood. It's really at the top of my list. It's a tremendous privilege.

"I have now ordained 50 men to the priesthood—41 of them to our diocesan Church. And, in the interim between



Bishop William L. Higi of Lafayette, right, prays part of the eucharistic prayer during a Mass of Thanksgiving on Oct. 16, 2006, in the Basilica of St. Paul Outside the Walls in Rome following the canonization of St. Theodora Guérin on the previous day. Archbishop Daniel M. Buechlein, the principal celebrant at the Mass, left, joins Bishop Higi in prayer.

Archbishop [Edward T.] O'Meara and Archbishop [Daniel M.] Buechlein, I ordained five men for the Archdiocese of Indianapolis. And it's been my privilege to ordain four men for religious communities.

"Another experience that has been surreal to me has been the four *ad limina* visits that I've been able to make. This is when a diocesan bishop [typically once every five years] spends a week in Rome visiting the heads of the various pastoral offices there and venerating the tombs of [Saints] Peter and Paul.

"During the days of Pope John Paul II—it's changed some under Pope Benedict XVI—there were typically five points of contact with the Holy Father. We would always have Mass with him in his private chapel. We would participate with him in his weekly audience. There would be a private meeting with the pope of 20 to 25 minutes, perhaps. We had a meal with him, which was fascinating. And then he would give a talk to the group.

"It's a fantastic experience. I never dreamed that when I was ordained a priest that I would be walking the halls of the Vatican or celebrating Mass at the tombs of Peter and Paul. And certainly, I never dreamed that I would ever have a private visit with the Holy Father."

**Q. You were ordained a priest a year after Pope John XXIII called for the Second Vatican Council. That brought about many changes in the Church in the past half century. There are other things that have stayed the same, both universally and also here at the local level.**

**When you became bishop in 1984, the population in Hamilton County was much less than it is now, and there were less parishes there. What it's been like for you to experience changes in the Church?**

A. "It takes a while to realize that the Church is a living organism and, because of that, it's the same, but it changes. The core beliefs are the same, but we certainly do things differently than we did 50 years ago.

"The Mass and the sacraments are the same. But how we celebrate them has changed very significantly. Our understanding of them is quite different now. The language we use, the various roles of participation in the Mass [is different now]. The Mass, particularly, has shifted from private prayer to communal prayer. The laity, now, are very



Bishop William L. Higi of Lafayette greets Sharon Butler, a member of Sacred Heart Parish in Fowler, Ind., in the Lafayette Diocese during the May 31, 2009, celebration of the 50th anniversary of his ordination to the priesthood and the 25th anniversary of his ordination to the episcopate.

highly involved in almost all aspects of the Church.

"What hasn't changed? Well, people are human. The need to catechize is as great as ever, maybe even more so because the cultural support for Judeo-Christian values and institutional religion has diminished very significantly with the secularization of our society.

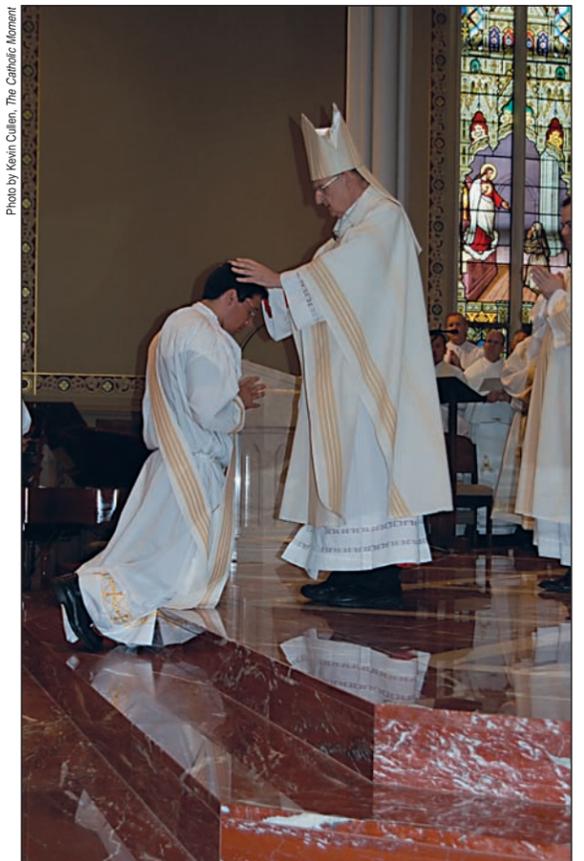
"The basic generosity of people is still a fact of life. I often marvel at the way that people in the mid- and later part of the 19th century built the huge churches that we have with their nickels and dimes and maybe even pennies.

"But, today—you mentioned Hamilton County—the growth there has been phenomenal. It's hard to keep up with. We straddle ourselves with significant debt. And yet, the generosity of people makes that expansion possible. And those parishes are really thriving.

"There's a love for the Church today and there's a desire to be a part of it and to support its mission that, I suppose, has always been there.

"But those that are involved are more deeply involved than in

See HIGI, page 15



Bishop William L. Higi ritually lays hands on Deacon Mark Walter during the June 12 liturgy in St. Mary of the Immaculate Conception Cathedral in Lafayette in which the transitional deacon and three other men were ordained as priests of the Lafayette Diocese.

## Serra Club vocations essay

# Joy in priests, deacons and religious helps others consider a vocation

(Editor's note: Following is the fourth in a series featuring the winners of the Indianapolis Serra Club's 2010 John D. Kelley Vocations Essay Contest.)

By Alison Graham

Special to The Criterion

Religious vocations to the priesthood or religious life are stereotypically viewed as bad choices.



Alison Graham

and never had any fun, until I actually took the time in my seventh-grade year to visit the sisters at St. Francis of

When thinking of a priest, nun or monk, people are quick to think of unhappy people.

I was always accustomed to believe sisters prayed and attended Mass 24 hours a day

Perpetual Adoration.

Upon being told that we were to visit a convent, I moaned and groaned the entire way. My attitude didn't change until I arrived and actually began to talk with the Sisters of St. Francis.

I met many sisters who inspired me and taught me the value of being a part of their order. I also met a young woman training to become a sister at St. Francis. I have never seen a happier, more excited person in my entire life. I couldn't believe how thrilled she was to be a nun.

Not only did they teach me about what they actually do, but most importantly showed me that they love to have fun. The sisters told us they love to go sledding during the winter in their habits, chat all day, and some play Ping-Pong and other games during their free time. My entire outlook on the life of nuns, monks and priests completely changed that day.

Once someone becomes open to the thought of religious life, they can truly hear God's call and respond to it. The number one way in which priests, deacons, and

religious brothers and sisters invite others to come and see their own vocations is to show them what their vocation is really like.

Once they open up, answer questions, and share their own stories, many people become interested and open to the idea of becoming a priest, deacon, brother or sister.

Priests, deacons, and religious brothers and sisters can truly affect others through their ministry. At my grade school, St. Luke, we had an associate pastor named Father [Jonathan] Meyer. His ministry truly made a difference at my school because his spunk and originality drew the students in to listen to the homilies and learn about God. His license plate stated "GO 2 MASS," and he would break dance at youth rallies and retreats.

He was truly a priest that my school will never forget, and we will all cherish the memories we have of him. Like Father Meyer, there are many other deacons, priests, and religious brothers and sisters who can add their personalities to their work. Showing who they are is

another way they call others to see Christ and discover their vocations.

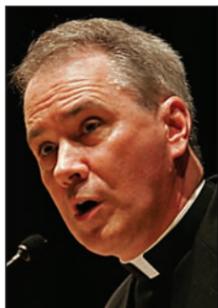
While there are many ways people discover their vocations, many are led there by deacons, priests, brothers and sisters. They show them the life of their vocation, answer questions, share their stories, and add personality to their ministry to invite others to come and see Christ and discover their own vocations.

Father Meyer taught many kids the value of faith and loving God, while the Sisters of St. Francis of Perpetual Adoration are responsible for opening my eyes to the wonders of Christ and our Church.

(Alison and her parents, Robert and Pamela Graham, are members of St. Luke the Evangelist Parish in Indianapolis. She completed the ninth grade at Bishop Chatard High School in Indianapolis last spring, and is the ninth-grade division winner in the Indianapolis Serra Club's 2010 John D. Kelley Vocations Essay Contest.) †

## New York priest urges pro-life teenagers to 'bring your joy into the debate'

PITTSBURGH (CNS)—It can be difficult keeping a smile on your face when dealing with people who don't share your pro-life views.



Msgr. Jim Lisante

Conversations can sometimes erupt into hurtful arguments so it's vital that you maintain an attitude of compassion and understanding. Msgr. Jim Lisante of the Diocese of Rockville Centre, N.Y., gave young people that advice on June 26 during the National Teens for Life convention held during the National Right to Life Committee convention at the Hyatt Regency Hotel at Pittsburgh International Airport.

"Bring some joy to the situation. I find, very often in the Church especially, people feel that somberness or sourness is a sign

of holiness. And I'm a big believer ... that you earn more opportunities for changing people's hearts if you approach with joy," he said.

"Be joyous that you are a pro-lifer, but bring your joy into the debate, too, and don't become negative, critical, nasty or put [people] down because they don't see things the way you do," he said.

Besides being a pastor for 14 years and former director of the diocesan family life office, Msgr. Lisante is well known as the host of "Personally Speaking" on TV and Sirius XM satellite radio. He formerly hosted "Christopher Closeup" on television, and a new TV program, "Close Encounter," is coming soon to CBS and PBS affiliates.

"What the show's about is what all these shows are about: It's me interviewing people about their faith, values and ideals to get people to talk about spirituality and religion as a positive force in the world," he said in an interview with the *Pittsburgh Catholic*, a diocesan

newspaper.

Recent interviewees have included actors Carol Channing and Stephen Baldwin, novelists Nicholas Sparks and Mary Higgins Clark, and shortstop Derek Jeter of the New York Yankees. Upcoming guests include New Orleans Saints quarterback Drew Brees and actor-comedian Billy Crystal.

"They all bring different perspectives. I discover so much with each guest, that's what I love," Msgr. Lisante said.

Among his favorite TV guests were actresses Rue McClanahan and Patricia Neal.

The late McClanahan, who was best known for appearing on "The Golden Girls" sitcom, once spoke of her faith journey.

"What I loved was she said she was

raised in a Baptist tradition in Oklahoma and was so scared of everything about God from an early age," but when McClanahan was in her 70s, Msgr. Lisante said, she was relieved to have come to an understanding that Jesus was far more loving.

Neal, who recently became a Catholic, spoke movingly about how, in the early 1950s, she became pregnant by actor Gary Cooper, who was married.

"And she just said on the show, 'I have for 45 years, alone in the night, cried for the stupid decision I made to abort that child,' and, she said, 'So my message would be, don't make my mistake and let your child live.'"

Msgr. Lisante gave the keynote speech at National Right to Life's closing banquet on June 26, focusing on "Keeping the Faith in Obama-esque Times." He said President Barack Obama's life illustrates the pro-life message.

"If I worked at Planned Parenthood and someone came in to me and said, 'I'm in an interracial marriage, we're poor, I have an abusive husband who's rarely present and

my child is going to have to be raised for several years by the grandparents, what should I do?' they would certainly have indicated abortion. And that's my point," Msgr. Lisante said. "If he could just get that, that he wouldn't be here if we followed the traditional pro-choice thinking.

"I'm a believer that we have to approach him [Obama] with respect and love," he said. "He is, in fact, in my mind a great example of our message."

Msgr. Lisante considers health care reform and concern over the use of taxpayer funds to pay for abortion to be the most urgent life-related issue.

"There's no doubt that the more we create laws that in any way service or promote abortion, we're just creating more abortion. And at a time when you have polls indicating that now the majority of Americans consider themselves pro-life, this is exactly the time to stop that," Msgr. Lisante said.

He is disheartened when opinion polls indicate that Catholics are as likely, if not more likely, to undergo or support abortion than the rest of American society. Certainly there is a need for more catechesis and preaching, he said, though often priests

seem afraid to deliver a powerful pro-life talk because some parishioners may have had abortions.

"We say to people, 'Know the Church teaching,' but I wonder how well they know it, how deeply they know it," he said. "If you're not doing adult education in the parish and you're not preaching about it, why should we presume people know something when we don't talk about it? Whether it's about contraception or whether it's about the right to life, at least give people the facts." †

***'Be joyous that you are a pro-lifer, but bring your joy into the debate, too, and don't become negative, critical, nasty or put [people] down because they don't see things the way you do.'***

—Msgr. Jim Lisante

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## Immigrant families struggle to persevere through challenges

By Sheila Garcia

Like many immigrants, Carlos wanted a better life for his family. So he gave up his career as an engineer in his South American country. He and his family headed to the United States. With limited English, Carlos found work in construction—until the recession hit and the building trades dried up.

Suddenly, without a steady income, Carlos joined the ranks of day laborers who were hoping for quick jobs and a few dollars. More and more, the family depended on his wife's job at a childcare center.

As the recession continued, Carlos grew increasingly discouraged. He wanted to return to his home country, but his wife refused to give up on their dream.

Life became even more difficult, however, when their daughter's illness resulted in a medical bill for thousands of dollars. There was no insurance to cover it.

Carlos is one of approximately 38 million first-generation immigrants living in the United States. More than one in five children—most of them U.S. citizens—live in immigrant families.

Each immigrant family tells a unique story, but while the details differ the theme is often the same: They persevere simply to get through the day, the week, the month—to survive.

For many, the challenges begin with the decision to relocate, a move that often forces the family to leave children or a parent behind. The separation puts enormous stress on the family, making it difficult for parents to care for their children and keep their marriage intact.

To ensure that family ties are maintained, some Latino parents send a child back to the home country for a few weeks during the middle of the school year. These long absences can have devastating effects on academic progress.

Education is key to an immigrant child's future success, but even schools present challenges to both students and parents.

One high school guidance counselor tells immigrant students, "You have to work twice as hard as anyone else." She points out that, while all students must learn the subject matter, immigrants also have to learn the language and the culture.

Although people chuckle at "helicopter



Danny Franco-Torres Jr. holds his brother, Johnathan, while his mother, Raquel, makes dinner at their home in Tulsa, Okla.

parents" who hover over their children, the reverse can be equally damaging in the case of immigrants, who often come from cultures that do not expect parental involvement in the schools.

Many immigrant parents do not understand grading policies, PTAs or parent-teacher conferences. In their home countries, they expect to defer to the teacher. The idea of "working the system" to advocate for their children, especially if they have special needs, is foreign to them.

A family's financial struggles can also affect a student's academic performance. Some teenagers feel pressured to work to supplement the family income.

For example, one student who routinely arrived home from his restaurant job at 10:30 or 11 at night had little time for homework. When he began to nod off in class, concerned teachers approached a counselor, who gently suggested that he limit his work hours to the weekend.

Like all families, immigrant families must deal with conflict between parents and children, especially teenagers. Immigrant youths can find themselves caught between

two worlds, neither fully American nor fully part of their parents' country of origin.

While parents try to hold onto their own cultural customs and values, children want to be like their American peers. Music, clothes, parties and dating can all be sources of conflict.

Some conservative immigrant parents do not want their teenagers, especially their daughters, to go out or to have friends over. Teens may react to such restrictions with extreme behavior, including drug use and poor school performance.

Another gap can occur between parents, who often hold low-paying, low-prestige jobs, and their children, who are moving in a different direction.

In school, children develop an expectation that they will earn their living with their minds and not through manual labor. Their parents' world can seem more and more remote—and unattractive.

Language can be another source of tension in immigrant families.

Many adults find it hard to learn English later in life, and many do not have time to attend classes. Their children, who usually

pick up the language quickly, can end up as informal interpreters.

Parents then become dependent on their children's interpretation skills, which puts an unfair burden on a child or teen, especially if the issue is a difficult legal or medical matter.

In addition, the inequality of language skills can put the parent in a subordinate position.

On a brighter note, many immigrant families hold tight to their faith, which sustains and comforts them in their struggles. Latino families, for example, often identify with the suffering Jesus on the cross.

Despite the challenge, many immigrant parents successfully hand on religious beliefs and practices to their children. The celebration of such feasts as Our Lady of Guadalupe binds families together.

Religious devotions that are unique to a particular culture help to preserve the immigrant family's identity and bridge the gap between generations.

(Sheila Garcia is the associate director of the U.S. bishops' Secretariat of Laity, Marriage, Family Life and Youth.) †

### Discussion Point

## Immigrants work hard to preserve their culture

### This Week's Question

As an immigrant family, how have you kept alive the traditions of your native country?

"One way was my name. My father was born on Dec. 12, the feast of Our Lady of Guadalupe, and he was named Guadalupe after her. ... Then he named me the same. My grandfather Jose [Joseph] preferred to be remembered on his saint's feast day instead of his birthday, and today we celebrate both days with our children. ... We have kept some of the cultural terms from Mexico, some of the food and so on, but we are focused more on Catholic traditions. For instance, on Dec. 12 we always have a rose at the table and always celebrate the feast day." (Lupe Leidy, Dexter, Mich.)

"Although I'm French Canadian and my husband is from Mexico, our children were grown when we moved here for my husband's work. But I volunteer to work with Hispanic immigrants at our local church in a program called 'Raices,' which means 'roots.' We have a Sunday Mass in Spanish, a social gathering afterward and a children's program in Spanish two Saturdays a month during the school year to preserve language and

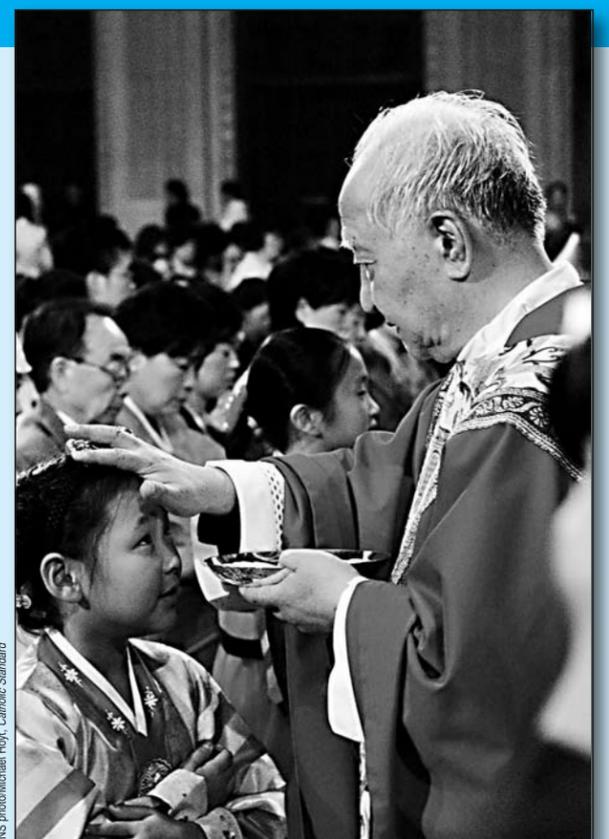
traditions. Sometimes, we also give classes in reading and writing Spanish. ... Also, if [new immigrants] need help, they know they can come to us." (Louise Hernandez, Brimfield, Ohio)

"I am from Poland, and I speak the language with my children, whom I homeschool. For our oldest daughter, who is 8, Polish was her first language. Also, each of the four children was named for a saint, and we celebrate that [saint's] feast day. We talk about the saint and have cake, and the child gets a present. Every Christmas Eve, we celebrate the Polish traditions of *Wigilia* and read the Nativity story from the Bible, break unleavened bread, ask forgiveness for any wrongs we've done in the year and have a meal of 12 meatless dishes." (Kasia Wright, Ypsilanti, Mich.)

### Lend Us Your Voice

An upcoming edition asks: After you were married, did either you or your spouse see a need to attend workshops or Marriage Encounters to enhance your marriage?

To respond for possible publication, send an e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †

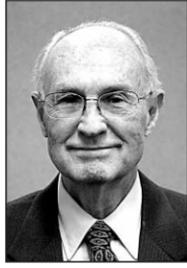


From the Editor Emeritus/John F. Fink

## Jesus' parables: The prodigal son in St. Luke's Gospel

(Sixth in a series of columns)

Which of the characters in Jesus' parable about the prodigal son do you resemble?



That's a common question for those who preach about this parable because it is a good way to examine our consciences.

We all know the story told in Luke's Gospel (Lk 15:11-32): A man had two sons.

The younger son asked for his share of his estate and took off for a distant place where he spent all his money on a life of dissipation. Soon he was destitute and found himself caring for pigs, longing to eat their food.

Finally, when he became desperate, he came to his senses. He decided to return to his father, confess that he had sinned, and ask his father to treat him as one of his hired workers since he was no longer worthy to be

called his son. But the father not only welcomed him back home, he quickly arranged for a celebration for his return.

This angered the older son, who refused to celebrate. When his father urged him to come into the house, the older son said that he had served his father for years but never received anything for his effort. Yet his brother spent his money on prostitutes and for him the father had slaughtered the fattened calf.

The father simply explained that the older son was always with him and everything the father had was also his, but "now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found" (Lk 15:32). We would like to think that we, too, would act as the father did.

Jesus told the parable, his longest one, to illustrate his particular concern for the lost and God's love for the repentant sinner. The father is like God, who will take back those who are sorry for their sins no matter how great the sin or how unworthy the sinner.

This is good news for us, to be sure, since we are all sinners. Perhaps we are not as bad as the younger son in the story, but we are sinners nonetheless. Jesus didn't go into detail about the man's sins other than to say that he "squandered his inheritance on a life of dissipation" (Lk 15:13) and "swallowed up [the father's] property with prostitutes" (Lk 15:30), but it is not hard for us to imagine. Yet the father not only forgave him and allowed him to return, he organized a great celebration for him.

What about the older son? Perhaps we are like him in that we have tried to live a good moral life in service to God and others but have never seemed to receive anything in return. Do we feel slighted when we believe we have been treated unjustly?

Unlike his father, the older son was not forgiving. Would we, too, be jealous or resentful to see honors bestowed on someone we consider to be unworthy? If so, we are in danger of becoming isolated or estranged from the community of forgiven sinners. †

Cornucopia/Cynthia Dewes

## Shouldn't we hold truth to be self-evident?

Apparently, truth in our present culture is a relative thing, which explains why people



feel free to stretch it, embellish it, and otherwise tinker with it. The idea is, if the truth is uncomfortable, let's change it to suit ourselves and deny its immutability.

Thus, we have partisans of Indiana Congressman Mark

Souder pooh-poohing his recent confession of marital infidelity as "it's merely a little sexual affair, after all."

But, wait. Isn't that the exact same defense made for then-President Bill Clinton by his fans during the Monica Lewinsky scandal? Is one man's "little sexual sin" more sinful than the other's just because they are from opposing political factions?

The truth is both are indefensible because marital infidelity is indefensible. Any sin is possible to be repented of and forgiven, but it is still basically indefensible.

Sometimes, "creative truth" is used to justify other behavior that we consider immoral. Take torture. Water-boarding and other vicious methods of eliciting information from suspects are defended as necessary. Proponents say the protection of the many is more important than the

protection of one person who may be responsible for their deaths. The end justifies the means.

And therein lies the chief opponent of truth, namely the attractive notion that we can do good by doing evil. The catch is, life's problems have become so complex that knowing what is good is often clouded not only by human selfishness, but also by human empathy and kindness.

For instance, abortion rights advocates often point to the injustice of rape victims carrying a rapist's child to term or abused wives being forced to produce more and more "unwanted" children. The motives are good, but the solution is not.

Then we have that popularly despised distortion of truth which occurs in politics and government. Our country is certainly not immune to it, but the best example I have read about it appears in the excellent memoir, *A Mountain of Crumbs*, written by Elena Gorokhova. She is a Russian émigré now married to an American and living in New Jersey.

Gorokhova devotes an entire chapter of the book to the concept which is the theme of her memoir: "vranyo" or "the pretending." From pre-school through university, her awareness grew of the systematic deception in her society.

At first, it was just the knowledge that she and the other kids must eat every bit of their

rancid buttered bread because it was good for their health and, even more importantly, good for the health of the collective.

Later, the pretending involved heroes of the Revolution, like Pushkin and Turgenev whose writings were lauded as examples of the people's struggles to escape class slavery. The fact that both authors lived luxuriously abroad most of the time was suppressed. Movies, books, magazines and other cultural products from the West were censored or not available.

Unlike the individualistic, materialistic West, Soviet Russia was taught to be the best possible place to live, with a "bright future" ahead, all because it was a communistic collective society.

However, glimpses of the West revealed a place of plenty and personal freedom as opposed to the long bread lines, inadequate housing and rigid conditions of life in the USSR.

Actually, we all do a certain amount of pretending: white lies, omissions of certain facts, etc. But, I believe the Founding Fathers had it right when they proclaimed some truths to be self-evident. Because they simply are. We need to keep that in mind in this complicated world.

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

Our Turn/Therese Borchard

## Lessons for a loving caregiver through terminal illness

The late 30s and early 40s can be the most stressful time of a person's life if they are caring for their parents while raising children of their own.



A few of my friends have become the primary or secondary caregiver to their parents, accompanying them on doctor's visits, and then rushing home to help with homework and make dinner.

With them in mind, I appreciated the wisdom presented in the book, *The Art of Conversation Through Serious Illness: Lessons for Caregivers*, by Richard P. McQuellon and Michael Cowan. They offer nine virtues most needed in "mortal time," a term they use to capture the experience of being aware of one's own mortality. Here they are:

- **Genuineness.** It's awkward, yes. Watching a person die is probably the most uncomfortable situation that we experience, which is why it is so important to be authentic, real, genuine. As the philosopher Hans-Georg Gadamer said, "Thus a genuine

conversation is never the one we wanted to conduct."

- **Presence.** This is a tough one when you have so many other things pulling at you: Fifteen urgent e-mails from the boss, two phone calls to return and the rest of the items on your to-do list. But by tuning in to the other person, giving as much of our attention as we possibly can, we give our ill relative the most precious gift of our presence.

- **Sensitivity.** If you don't know how to read body language, start learning. All nonverbal clues such as voice tone and pace of speech are important. To be a sensitive caregiver means to develop people-reading skills.

- **Courage.** It's not easy to accompany a person in mortal time. The bleak reality of impending death screams the opposite of the message we are accustomed to seeing: "20 Ways to Live Longer That Don't Involve Any Kind of Pain." But do it anyway. Go to the difficult doctor's office. Be there for her test results. Tag along while she is waiting.

- **Acceptance.** Per the authors: "Acceptance is not giving up, but may mean letting go of the effort to control a situation fraught with ambiguity and uncertainties." They then cite the "Serenity

Prayer": "God, grant me the serenity to accept the things I cannot change; the courage to change the things I can; and the wisdom to know the difference."

- **Respect.** This involves give and take, sometimes responding with deference to the other's personal circumstances ... you know, basically the opposite of how we conduct conversations in our regular day.

- **Compassion.** Write McQuellon and Cowan: "Patients experience the compassion of their professional and family caregivers through many gestures such as a hug or what we call 'kind eyes' ... to take that suffering into one's heart and hold it there gently."

- **Humor.** I believe humor forces a much-needed distance between a scary event and your feelings so that you can experience something difficult with a different perspective.

- **Awareness of limitations.** The authors conclude this section with an essential message: "We cannot spare our loved ones or patients the sorrow and pain that is part of each and every one of our lives. ... We are limited in our ability to protect those for whom we care from suffering."

(Therese Borchard writes for Catholic News Service.) †

Twenty Something

Christina Capecchi

## Off the grid, out of the grind

"Are you tweeting from Palestine?"

It was a harmless question popping up in my inbox, and I had already begun typing my Twitter handle, eager to pick up a few more followers when I paused to consider the offer I was about to make.

Did I really want to chronicle my Holy Land trip via Twitter?

Did the fact that I could access an iPhone mean I should? Did I actually see myself tweeting "at Church of the Holy Sepulchre, reflecting on Jesus' crucifixion"?

I stopped mid-sentence.

Something about tweeting on a pilgrimage feels wrong, contrary to the purpose. To tune in, I must log off. To open my eyes, I must still my fingers.

I'll have ample opportunity to relay the experience when I return. I might as well give myself the 15-hour flight home as a buffer between seeing and sharing.

Social networks like Twitter and Facebook are challenging our notion of public and private. Their default setting is public; you have to take action to make it private. The assumption is yes, green light, go.

Saying no requires a deliberate stance. But it's a healthy one. You must say no to some things in order to say yes to others.

A tweet may be just 140 characters, but it's long enough to interrupt a thought or a prayer. And those are the little moments that allow for the big ones that bring us to our knees.

I'm saying yes to silence, to emptiness, to the absence of it all—a mode that doesn't come naturally to wired young adults. I'm going to the Holy Land to see the bigger picture and the higher ground. I'm hoping to capture sights and smells that linger, lending new meaning throughout the year to old readings.

I'm planning to turn off my phone so I can experience the spiritual joy that St. Thérèse of Lisieux once described. "For me prayer is a surge of the heart," she said. "It is a simple look towards heaven. It is a cry of recognition and of love."

I'm proud to take a break from a habit that shortens, if not eliminates, the line between perceiving and publishing. I'm pleased to give a little less to a force that keeps demanding more. This spring, Twitter unveiled a tracking tool that pins an exact location to each tweet. When I was invited to activate it, I didn't have to think twice. Thanks but no thanks.

Many others, evidently, feel differently. Location-based applications like Foursquare are growing in popularity.

Personally, I'd rather go off the grid, as they say. I'm not keen on that kind of accessibility. There is value in traveling lightly—no footsteps or footnotes.

I'm seeking the kind of discovery that comes with disappearing. After all, Jesus needed 40 days—in a desert I'll soon see! So I'm packing my suitcase and preparing an out-of-office message. Do you know how good that feels? Do you know how rarely I use that feature?

I'm inspired by my uncle, Mike, who went off the grid for two weeks last fall to serve as the keeper of a historic lighthouse. He watched birds soar across sunsets, playing his flugelhorn into the glassy water. Sans electricity and Internet, he attuned his body to nature's rhythms.

Uncle Mike is going back again this fall, and he is planning to pack even lighter. He knows how to keep the light burning.

(Christina Capecchi is a freelance writer from St. Paul, Minn. She can be reached at [www.ReadChristina.com](http://www.ReadChristina.com).) †

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

# The Sunday Readings

Sunday, July 11, 2010

- Deuteronomy 30:10-14
- Colossians 1:15-20
- Luke 10:25-37

The Book of Deuteronomy is one of the first five books of the Bible, collectively called the Pentateuch, from the Greek word meaning "five."

In terms of impact upon the development of the ancient Hebrew concept of religion, these books were most important. Together, they

comprise the "Torah," the basic pattern of how true followers of the God of Israel should live.

Central among all these books is Moses. He speaks to the people on God's behalf. He calls the people to obey God's commandments.

However, authentic obedience is much more than mere lip service, insincere motions or half-hearted gestures. Rather, as Moses insists, again speaking for God, obedience to God's law reveals a person's complete dedication to God. Obeying commandments must show a totally committed attitude of heart.

Moses also makes clear to the people that God—while almighty and invisible, and therefore neither human nor bound to the Earth—is aware of human lives and is communicating with humans.

The Epistle to the Colossians provides the second reading for this weekend.

Originally, it was written to the Christians in Colossae, a relatively important city in the Roman Empire's northern Mediterranean world. The spiritual vitality of these Christians was the concern that led to the writing of this epistle.

The reading builds on the revelation given centuries earlier by Moses and by other prophets. God is invisible. He is seen, however, in the Lord Jesus, who rules over all creation and over all creatures. He is the head of the Church.

The Church, this community, visible and alive with the very life of the Holy Spirit, was much, much more than a coincidental gathering of persons professing Jesus as Lord. In the Church is

the spirit of Jesus. Through Jesus is the way to eternal life.

All this indicates how aware the first Christians were to the reality of the believing community, of the Church, as now this community of believers is known.

St. Luke's Gospel provides a very basic concept of Christian theology.

Jesus says that the true disciple must love God above all and love neighbor as self.

At times, this admonition is presented as if it were a new development in theology, as if ancient Judaism concerned itself only with outward manifestations of obedience to God, and worship of God, without regard to the deep intentions of the heart.

This interpretation is incorrect. Ancient belief among Hebrews, as evidenced in this weekend's first reading, also required a genuine offering of the mind and heart to God.

This reading gives us the familiar and beautiful story of the Good Samaritan.

This story has inspired Christians all through the centuries, yet it is forever fresh.

The key to understanding the story is the disdain in which Jews of the first century A.D. held Samaritans. They regarded Samaritans almost as incapable of holiness or goodness.

Jesus clearly taught the obvious. Everyone must love others, and everyone can love beyond being good.

others. No one is

## Reflection

American culture has advanced much in the past 40 years. Americans are more alert to, and rejecting of, prejudice. Still, prejudice lives in this country. It is directed against any manner of human targets.

The story of the Good Samaritan is more than simply a call to charity and compassion. It is that, but also is a proclamation of the dignity of each person, as in the case of the victim of the robbers, and the potential of each person to do good, as in the person of the Samaritan.

We all may be Samaritans from time to time, set apart from God by our sin. We can return to God. Loving God and loving others mean more than emotion. It means obeying God and showing love for all. †

**American culture has advanced much in the past 40 years. Americans are more alert to, and rejecting of, prejudice. Still, prejudice lives in this country. It is directed against any manner of human targets.**



## Daily Readings

Monday, July 12

Isaiah 1:10-17  
Psalm 50:8-9, 16bc-17, 21, 23  
Matthew 10:34-11:1

Tuesday, July 13

Henry  
Isaiah 7:1-9  
Psalm 48:2-8  
Matthew 11:20-24

Wednesday, July 14

Blessed Kateri Tekakwitha, virgin  
Isaiah 10:5-7, 13b-16  
Psalm 94:5-10, 14-15  
Matthew 11:25-27

Thursday, July 15

Bonaventure, bishop and doctor of the Church  
Isaiah 26:7-9, 12, 16-19  
Psalm 102:13-14ab, 15-21  
Matthew 11:28-30

Friday, July 16

Our Lady of Mount Carmel  
Isaiah 38:1-6, 21-22, 7-8  
(Response) Isaiah 38:10-12, 16  
Matthew 12:1-8

Saturday, July 17

Micah 2:1-5  
Psalm 10:1-4, 7-8, 14  
Matthew 12:14-21

Sunday, July 18

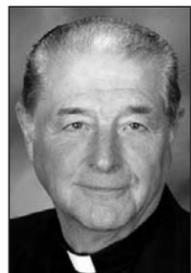
Sixteenth Sunday in Ordinary Time  
Genesis 18:1-10a  
Psalm 15:2-5  
Colossians 1:24-28  
Luke 10:38-42

Question Corner/Fr. John Dietzen

## Canon law requires priests to provide instructions on the holiness of marriage

**Q**In connection with the approaching marriage of a relative, I was told that there would be no instructions for the couple by the priest.

Aren't priests required to give instructions or help to people before and after they are married? (Illinois)



**A**By Church law, parish priests are under heavy obligation in this part of their pastoral life.

The *Code of Canon Law* binds a pastor to assist all the faithful of that community in

preserving and increasing the holiness of Christian marriage (#1063).

He is to accomplish this in several ways:

- by instructing children, young people and adults on the meaning and duties of Christian marriage and parenthood,
- by instructing brides and grooms before their wedding concerning the holiness and responsibilities of marriage,
- by a meaningful celebration of the marriage liturgy, bringing out how the couple signify and participate in the unity and fruitful love of Jesus and his Church,
- and by helping married couples protect and increase the holiness of their family life.

The parish priest is not required to provide all this instruction and assistance personally.

The range of areas in which the couple needs assistance is vast. It involves instruction and counseling on finances, interpersonal communications, in-laws, sexual expression of their love, the care and upbringing of children, and other elements significant in the early years of their marriage and throughout their married life.

Parish priests now rely heavily on marriage instruction provided at Pre Cana Conferences, Engaged Encounters, Tobit Weekends, sponsor couples and other programs for those preparing for marriage in the Church.

Priests also depend on a whole range of programs to help husbands and wives in their relationship with each other and their children.

**Q**You told us several times that organ and tissue donations are an act of charity and approved by the Church.

One organization has now surfaced that claims this is wrong, and we should not sign the driver's license expressing our willingness to give our organs.

Have things changed? (Pennsylvania)

**A**No, things haven't changed. The Catholic Church strongly supports the principle and practice of donating one's bodily organs and tissues to another after death, and even, under proper safeguards, while the donor is still alive.

Pope John Paul II once spoke of the shortage of available donors for patients awaiting transplants.

It is a matter of Christian generosity, he said, and "no solution will be forthcoming without a renewed sense of human solidarity," based on Christ's example, which "can inspire men and women to make great sacrifices in the service of others."

**Q**Is it possible to do away with incense during Mass because it bothers so many people?

I have asthmatic bronchitis. When incense is used in the church, I start coughing, my throat gets dry and sometimes I must leave the church.

Other people have told me their allergic reactions to incense cause breathing problems that are worse than mine. (Illinois)

**A**I thought that incense manufacturers would have tried to address that problem with some sort of non-allergenic incense.

However, I learned that, though two or three manufacturers have tried, there is no such product that works decently.

The manufacturers all use natural resins—frankincense, myrrh and others—which, according to their experts, cannot be synthesized or modified without ending up with some not very pleasant odors.

One manufacturer told me the only answer is to use good incense, but to use less of it for fewer harmful effects to people like yourself.

Maybe your priest would be helped by knowing the severity of the incense problem for you.

I know from my mail that the problem you have is widespread, and for some people it is physically serious.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, 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 in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### The Way

Meandering through this labyrinth of life, I've encountered both sorrow and joy. When sorrow occurred, people said, "It's God's will."

When joy occurred, people said, "It's God's blessing."

Then one day, as I rounded another of the many corners while continuing on the way, I was graced with the knowing that the purposes of God's will and His blessings are one and the same.

They are to guide me safely through the maze until I'm finally home.

By Jean Grubbs

(Jean Grubbs is a member of St. Michael Parish in Greenfield. A butterfly rests on the stem of a flower in Medvode, Slovenia, on June 2, 2009.)



# Rest in peace

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

**BIEHLE, E. Christena**, 89, St. Mary, North Vernon, June 22. Mother of Marilyn Beesley, Doris Boas, Patty Cook, Janet St. John, Joe and Mike Biehle. Stepmother of Steven and Tom Low. Grandmother of 15. Great-grandmother of 23.

**BINGHAM, Barton Eugene**, 51, Sacred Heart of Jesus, Terre Haute, June 4. Father of Briana Bingham. Son of Jude Ann Bingham. Brother of M. Bret Bingham.

**BONHAM, Nedra Jayne**, 52, St. Bartholomew, Columbus, June 23. Wife of Michael Bonham. Mother of Alison and Brandon Bonham. Sister of Margo Lewis and Tony Januseski.

**DeLUCIO, John**, 80, St. Mary, Richmond, June 18. Husband of Ruth DeLucio. Father of Sandra Abrams, Brenda Kurtz, Norma Maule, Debbie Pettit, Johna Silcott and Mike DeLucio. Brother of Antoinette Norman, Virginia Perri, Phyllis

Shepherd, Lorene Stallings, Paul, Raymond and Robert DeLucio. Grandfather of 14. Great-grandfather of 17.

**DIETZ, Agnes M.**, 88, St. Louis, Batesville, June 24. Mother of Mary, Dennis, Roger, Ron, Thomas and Tim Dietz. Grandmother of seven. Step-grandmother of two. Step-great-grandmother of one.

**ENZINGER, Virginia M.**, 85, St. Louis, Batesville, June 27. Wife of Paul Enzinger Sr. Mother of Barbara Koester, Constance Munchel, Lawrence and Paul Enzinger Jr. Sister of Alberta Giltz and Dolores Spritzky. Grandmother of eight. Great-grandmother of 12.

**HARPER, Corey Michael**, 21, Our Lady of Perpetual Help, New Albany, June 19. Son of Michael Harper and Elizabeth Turner. Brother of April Munich, James Luttrell, Lauren and Branden Harper. Grandson of Loyd and Janet Harper and Kenneth and Janet Paris.

**HENRY, Gary Lee**, 68, Mary, Queen of Peace, Danville, June 15. Husband of Tricia (Rice) Henry. Father of David Downs. Brother of Cheryl Bond and Lisa Elliott. Grandfather of one.

**HINER, Shirley A.**, 71, St. Bartholomew, Columbus, June 23. Mother of Barbara Kurtz and Lori Vogt. Sister of John Kati. Grandmother of six.

**KILLIGREW, Irene G.**, 89, St. Michael the Archangel, Indianapolis, June 26. Mother

of Kathy Hoya, Marla, Kevin and Robert Killigrew. Sister of Ethel Phillips, Elaine Ryan, Alan, Donald, Norman and Robert Govert. Grandmother of 11. Great-grandmother of eight.

**MERCHANT, Jennifer L.**, 32, St. Malachy, Brownsburg, June 20. Wife of Jeffrey Merchant Jr. Mother of Oliver Merchant. Daughter of Linda Weldon. Sister of Gabrielle Draper.

**MESSER, Martha Ellen**, 79, St. Rita, Indianapolis, June 22. Mother of Kathy Chaney, Selina Thomas, Anita, Patricia, Shannon, Sydney, Christopher, Gregory, Mark and Paul Messer. Sister of Dorothy Lewis, Elinor Phillips, Mable Smith, Catherine Snow, Joseph and Lincoln Wright.

**RUTHERFORD, Helen M.**, 81, St. Michael, Cannelton, June 28. Aunt of several.

**TURNER, Fontaine S.**, 93, Christ the King, Indianapolis, April 27. Father of Kerrie Zoeller, Pamela and Fontaine Turner Jr. Grandfather of four. †

## Benedictine Sister Mary Henry Schiff served as a teacher and receptionist

Benedictine Sister Mary Henry Schiff, formerly Sister Gertrude Madeline, a founding member of Our Lady of Grace Monastery in Beech Grove, died on May 18 at St. Paul Hermitage in Beech Grove. She was 94.

The Mass of Christian Burial was celebrated on May 21 at Our Lady of Grace Monastery Chapel. Burial followed at the sisters' cemetery.

Sister Mary Henry was



## Newly restored statue

The newly restored Christ the Redeemer statue is seen atop Corcovado mountain in Rio de Janeiro, Brazil, on June 30. The famous statue of Jesus with his arms wide open was revealed after being covered during a four-month, \$4 million renovation. The 125-foot-tall statue was erected in 1931 and is overseen by the Archdiocese of Rio de Janeiro.

born in 1915 in Johnson City, Ill. She entered the Monastery Immaculate Conception in Ferdinand, Ind., now in the Evansville Diocese, in 1930 and made her perpetual monastic profession in 1937.

Sister Mary Henry earned a bachelor's degree in education at the former St. Benedict College in Ferdinand and a master's degree in education at St. Francis College in Fort Wayne, Ind.

In 1934, she began teaching at Catholic schools in the Archdiocese of Indianapolis and the Diocese of Evansville.

In 1981, after 47 years of teaching, Sister Mary Henry served as the receptionist and secretary at St. Anthony of Padua Parish in Clarksville for three years.

From 1984-93, Sister Mary Henry ministered at St. Paul Hermitage in Beech Grove.

She retired to Our Lady of

Grace Monastery in 1994, and also served as a receptionist for the monastery.

Surviving are two sisters, Madeline Fletchall of Poseyville, Ind., and Pauline Nelson of Muskegon, Mich., as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Benedict Retirement Fund, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

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# HIGI

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the past. It's much more than just going to Mass. It's to be involved, really, to drive the mission of the Church.

"And that mission is no longer considered the sole occupation of clergy or sisters. People see themselves as part of that mission. I think that's a tremendous thing."

**Q. What was it like when you received the call in 1984 from the apostolic delegate to tell you that the pope had appointed you as the new bishop of Lafayette?**

A. "Well, it didn't come at the best time. I had been elected administrator of the diocese after the death of Bishop Fulcher. But I also had a small parish 70 miles north of here, in a little place called Lake Village. I would go up on Friday evenings, and I'd come back on mid-afternoon on Monday.

"And several things had gone wrong. And I got this phone call. It sounded to me like someone was trying to imitate a poor Italian accent. I thought it was a priest down the road. And if I had said to that caller what I was thinking, I wouldn't have been chosen as bishop, I'm quite sure.

"I tried to demur. I had worked closely with two bishops, and I thought that I had some idea of what was involved. Even that was kind of naïve because it's one thing to sit in judgment of someone who is a bishop, and it's another thing to sit there with the ring on and try to have to make decisions. There's just no way that you can meet the expectations that the people have.

"And so I didn't think that I had what it took. But I was reminded that when I was ordained a priest, I had made a promise of obedience. I had, in effect, pledged that I would accept whatever I was asked to do for the good of the Church as discerned by my superiors. I never really dreamed that the pope would be the one making those kind of decisions for me.

"So, in my efforts to wiggle through this thing with the conviction that I didn't think it was a good idea, I asked if I could consult with the archbishop [of Indianapolis]. And that was the biggest mistake that I could have made because Archbishop O'Meara was very much involved in my selection, I'm sure.

"At any rate, I was told, 'You have three days and then you get back to me.' So I made an appointment to go see Archbishop O'Meara. Of course, he knew I was coming. And we had a meal together. And when the evening was over, he placed a call to Archbishop [Pio] Laghi

[the apostolic delegate] saying, 'The answer is "Yes, he has accepted."'

"I've come, over the 26 years, to believe that God really was calling me to this position. And a person does his best and the rest is in the hands of God."

**Q. What are your thoughts about the challenges and opportunities that are currently before the Church here in the Diocese of Lafayette and in Indiana as a whole?**

A. "Well, the economy is a huge concern right now. The automobile industry was once a huge part of north central Indiana. At one time, I think General Motors employed some 25,000 people in my hometown of Anderson. General Motors doesn't exist in Anderson anymore.

"Marion, Kokomo, Muncie—they all thrived because of the automobile industry. That's a big concern.

"Hispanic ministry is a big one, too. Finding a way to integrate Hispanics and Latinos into our Catholic schools is imperative. But it's no easy challenge to figure out how we're going to do that. Just providing ministry to Hispanics is a huge, huge challenge.

"Catechesis is another great issue. So many people just don't really understand their Catholic faith, the call to holiness, the values of Jesus Christ in this society that's ever-more secularized. The secular media has a tremendous impact on how people think, what they accept as the truth and the voice of the Church. It's tough to compete with that influence. So that is a great concern.

"Ministry to an aging population is also a biggie. We're living longer. I think it's one of the most revolutionary events of my lifetime.

"And then there's always the issue of men for the priesthood. We're very blessed in this diocese. Per capita, we may be toward the top of the country. ... And yet, we're not at replacement levels. So that's also a big concern."

**Q. What are your hopes for the future of the Lafayette Diocese and Bishop-designate Doherty. And what plans do you have for yourself after July 15?**

A. "I have great optimism for the future. Bishop Doherty will bring a fresh vision. He'll bring energy. He's only 59 years old. He'll bring energy that I don't have anymore. And he'll bring a different experience of the Church. And, in my judgment, I think that's going to be exciting.



Archbishop Edward T. O'Meara, left, Bishop Francis R. Shea, then-bishop of Evansville, and Bishop William L. Higi of Lafayette stand in St. Peter's Square in December 1988 during their *ad limina* visit to meet with the pope and other leaders in the Vatican.

"I told him that I can see areas of benevolent neglect. Well, if I can see that, he's going to see a lot of that. And so there will be change. I think intellectually that I'm eager for that to happen. So I look to the future with enthusiasm.

"We had a very blessed moment here. The bishop-elect has spent some time here, several days at a time since the announcement. And on the Feast of the Sacred Heart [June 11], we celebrated Mass together in the bishop's residence. There was just the two of us there.

"And the readings that day were like a job description of a bishop. And I became rather emotional and was saying to myself, 'Thank you, God, that you have sent this man who's standing next to me.'

"I want to help him in any way that he sees appropriate for me. I'm staying in Lafayette. I've got a little duplex. My intent is to make myself available to help priests so that they can get away."

**Q. What's it been like for you to come to know and minister alongside, first, Archbishop O'Meara—he was the man who ordained you to the episcopate—and Archbishop Buechlein?**

A. "Archbishop O'Meara was always so pleasant. I was always amazed at how filled with energy he seemed to be in the mornings.

"I was at his home several times for

breakfast. My goodness. He was just full of energy.

"I have very, very deep admiration for Archbishop Buechlein. I think he's been a great bishop. He's played on the national scene, too, and has played important roles in the bishops' conference.

"He has been a true brother, and I'm most grateful to him. I was particularly taken by his solicitation and support given at the time of *The Indianapolis Star* exposé of the diocese, accusing us of all kind of irregularities relative to clerical sexual abuse.

"It was about 10 years ago, and was a combination of some truth and a great deal of manipulation. It was filled with a lot of fabrications. But it was a very painful time. And it turned out to be a blessing in disguise to me because it awakened me to the issue rather early on. We then took steps to put us on the cutting edge, well ahead of the 'Charter for the Protection of Children [and Young People].'

"But the archbishop was very, very supportive of me—he has been in everything—but especially at that time."

(To listen to a podcast of the complete interview with Bishop Higi, log on to [www.catholicradioindy.org](http://www.catholicradioindy.org) and click on "program archives" for Faith in Action at the bottom of the homepage.) †

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