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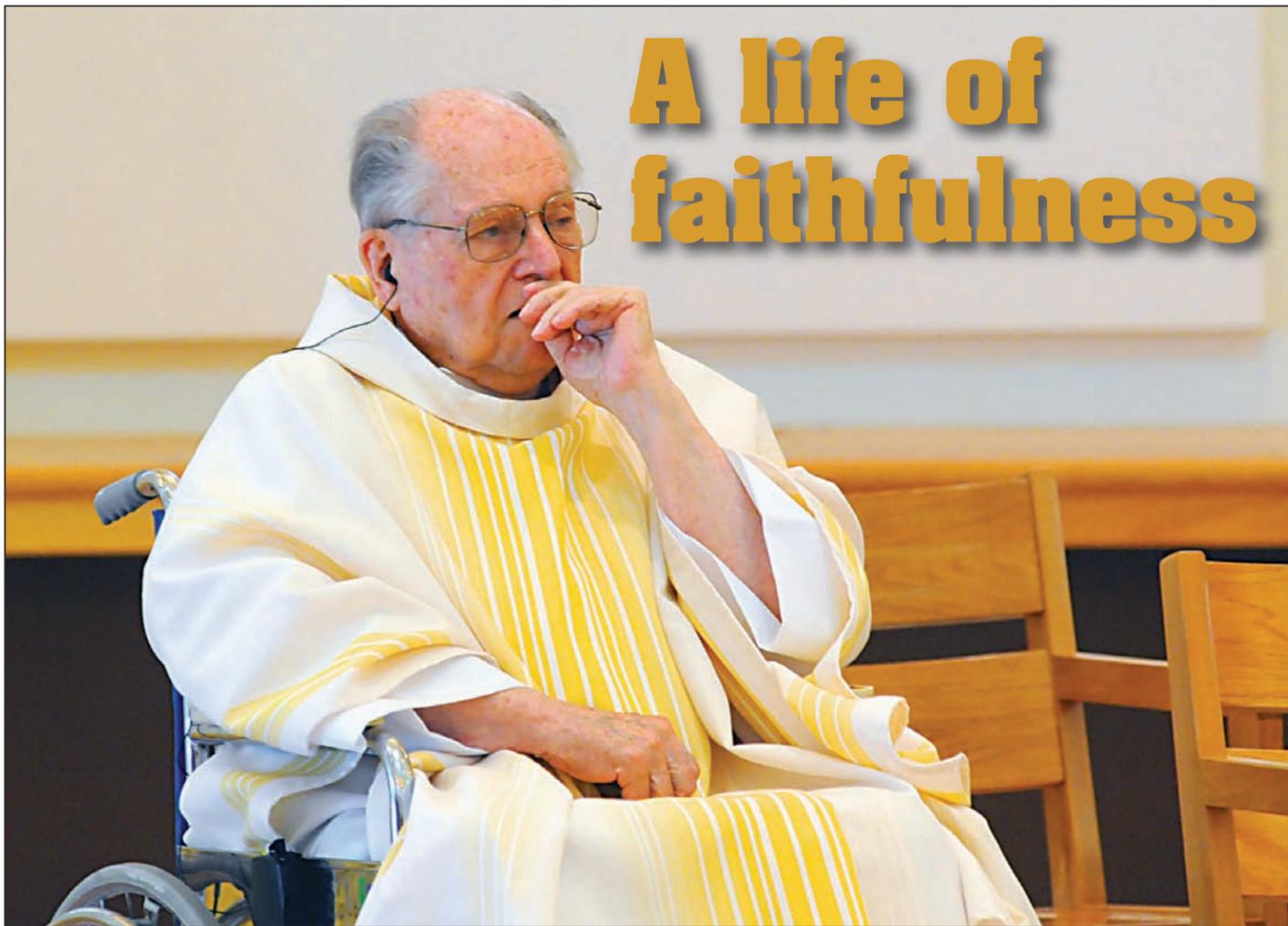
Columnist Patti Lamb reminds us that every life is 'fragile' and must be handled with care, page 12.

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A life of faithfulness



Retired Father Hilary Meny concelebrates a Mass on June 23 at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad during a convocation of archdiocesan priests held there. During the meeting, Father Meny was honored for his 70 years of priestly life and ministry.

Hard lessons learned during the Depression aid priest in ministry for the past 70 years

By Sean Gallagher

HAUBSTADT—Father Hilary Meny entered Saint Meinrad Seminary in St. Meinrad just weeks before the stock market crash of 1929.

During the Great Depression that followed, he learned many hard lessons about faithfulness, perseverance, stewardship and flexibility.

These and many other qualities define the life and ministry of Father Meny, only the second priest in the history of the Archdiocese of Indianapolis to mark 70 years as a priest

Ordained in 1940, Father Meny, now

95, has lived for the last two decades around the block from the home in which he was born in 1915 and where he learned those lessons so long ago.

He moved there after he retired from active ministry in 1990. For some four decades before that, he had served as the pastor of the former St. Patrick Parish in Madison.

Faithfulness. Perseverance.

But during those years in ministry along the Ohio River, Father Meny was more than simply a pastor.

He personally rewired the parish church and rectory—a skill he had seen his father use when houses were first being wired for

electricity in his hometown.

He repainted the parish church on his own, sometimes climbing up a 60-foot extension ladder to do so.

And Father Meny led the effort to establish Father Michael Shawe Memorial Jr./Sr. High School and Pope John XXIII School, both in Madison, and he continues to support them today.

Stewardship. Flexibility.

Lessons learned at home

Father Meny may have learned to have the flexibility to accomplish so many jobs at once while still being faithful to God when he was a boy growing up in

See MENY, page 2

Vatican condemns use of embryonic stem cells in clinical tests on humans

VATICAN CITY (CNS)—The Vatican condemned the recent decision by



Bishop Elio Sgreccia

U.S. regulators to begin using embryonic stem cells in clinical tests on human patients.

The destruction of human embryos involved in such research amounts to “the sacrifice of human beings,” and is to be condemned, said the president emeritus of the Pontifical Academy

for Life, Bishop Elio Sgreccia.

The U.S. Food and Drug Administration gave final approval for a clinical trial of embryonic stem cells as a treatment for patients with spinal-cord injuries, making the United States the first country to allow the testing of such cells on human beings.

Geron Corp., the U.S. company which won the FDA approval, plans to perform tests on patients paralyzed by a spinal cord injury.

The company had won FDA approval early last year but, after mice treated with the cells developed spinal cysts, the government put the clinical trials on hold amid concerns over the safety of the procedure. The new government-approved trials aim to test the therapy’s safety on humans as well as its effectiveness.

In a July 31 interview with Vatican Radio, Bishop Sgreccia said science itself recognizes the human embryo “is a human being in the making.”

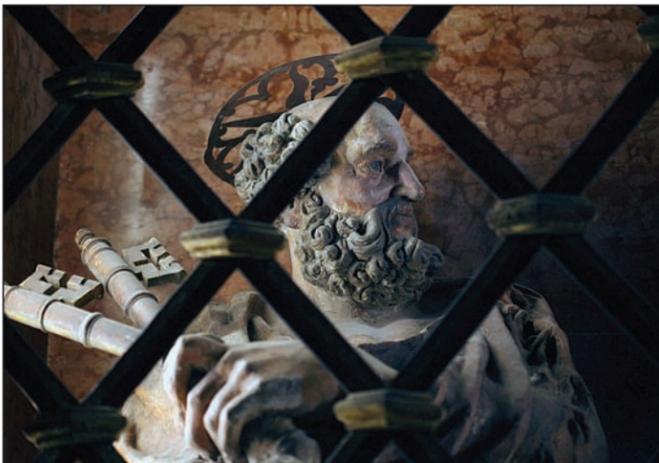
Destroying embryos “receives a completely negative judgment” from an ethical point of view, no matter what justifications are given for their use, he said.

The Italian bishop said embryonic stem cells have not been proven to be effective in therapies. He said embryonic stem cells are “totipotent,” that is, they tend to reproduce a whole organism or individual, but not specialized cells.

However, even if there were positive results from the use of such cells, “morally it would still be a crime,” he said.

The Church supports research and therapies that utilize adult stem cells and stem cells derived from umbilical cord blood. †

Conversion: Ancient maximum security prison in Rome went from pagan to sacred Christian site



A bust of St. Peter holding keys is seen on the top level of the ancient Mamertine prison in Rome on July 27. Tradition holds that St. Peter was held in the prison before he was crucified. Recent excavations support that belief.

VATICAN CITY (CNS)—Tradition holds that St. Peter was jailed in Rome’s maximum security Mamertine Prison before he was crucified upside down and buried on the hill where St. Peter’s Basilica was later built.

And now, after recent excavations in Rome’s oldest prison, archaeologists say they have uncovered evidence that, while not providing direct proof, does support that belief.

The prison, which lies beneath the Church of St. Joseph of the Carpenters facing the Roman Forum, was closed for the past year as experts dug up old floors and picked away plaster.

They found and restored a 14th-century fresco of Jesus with his arm around a smiling St. Peter and an 11th-century fresco of Jesus with the oldest known image of the Campidoglio, Rome’s city hall, behind him.

Patrizia Fortini from the city of Rome’s department of archaeological heritage led the excavation and restoration project. She told journalists on July 27 they found proof that the site had been a place for venerating St. Peter by the seventh century, lending support to historical accounts that he had been incarcerated there.

The prison has two levels: the upper chamber called the “Carcer”

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MENY

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Haubstadt.

“As a boy, from the sixth grade on, they had distribution of Communion at 6 [a.m.], or just about at that time,” he said. “Of course, I only lived half a block from the church. So I’d be at church for Communion in the morning.

“Then, after that, I’d come home. Then I’d do the grocery shopping and the meat market buying for my mother. And I’d go to the post office. In those days, they didn’t have house delivery.

“So I’d run. The people would see me like a streak of lightning, running down the street. I became the fastest runner [at] SS. Peter and Paul School.”

Father Meny slowed down enough, though, to watch his hardworking father, Bernard, take care of his family home.

His father wired the house for electricity and painted it. He was also a good carpenter and cabinet maker. And during the Depression, he learned to repair clocks and watches to supplement his family’s income.

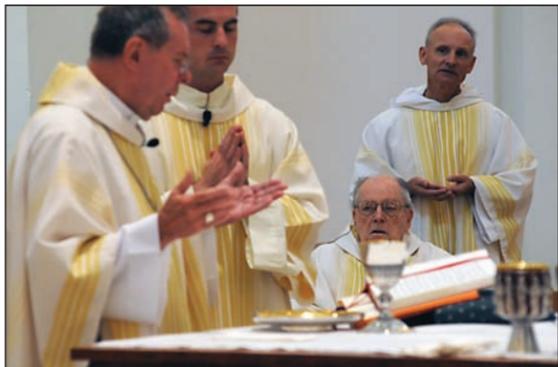
“It rubbed off,” Father Meny said. “I’d watch him, and copied him and so on.”

After graduating from the eighth grade at SS. Peter and Paul School in Haubstadt, Father Meny entered Saint Meinrad Seminary. Although 50 miles from home, Father Meny still knew well how hard his father worked to support him.

“My father scraped through thick and thin to [send me there],” he said. “You could go to Saint Meinrad for a year for about \$350. That was a lot of money then. It took all that he had.”

St. Philip Neri years

After Bishop Joseph E. Ritter ordained him to the priesthood on May 14, 1940, Father Meny was assigned as an assistant pastor at the bustling St. Philip Neri Parish in Indianapolis.



Retired Father Hilary Meny, third from left, concelebrates a Mass on June 23 at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad during a convocation of archdiocesan priests held there. Archbishop Daniel M. Buechlein, left, prays the eucharistic prayer while being assisted by transitional Deacon Dustin Boehm. Dominican Father Robert Keller, the pastor of St. Paul Catholic Center in Bloomington, stands behind Father Meny at right.

The east side parish had scores of families, many of Irish descent, at that time. St. Philip Neri had five priests and 33 members of the Sisters of Providence of Saint Mary-of-the-Woods on its pastoral staff.

But it was also highly in debt at the time—to the tune of \$287,000, according to Father Meny.

While ministering there, St. Philip’s pastor at the time, Father Albert Busald, put Father Meny in charge of a weekly lottery to help pay for parish expenses and reduce its debt.

But the parish was rich in young men who were open to the priesthood.

According to Father Meny, St. Philip at one time had 38 seminarians in formation at Saint Meinrad.

One of them was Benedictine Father Timothy Sweeney, a previous archabbot of Saint Meinrad Archabbey, who said Father Meny influenced him in his vocational discernment.

“Certainly, his example was outstanding,” Father Timothy said. “He was a very quiet man. He didn’t yell or

shout. And clearly he was, as a young person, very devoted to being a priest.”

Father Meny also ministered at St. Philip throughout World War II, a time when he witnessed many marriages.

“... There were times at St. Philip Neri when I had three marriages on a weekend,” he said. “I performed most of the marriages during the war.”

Many ministries in Madison

Father Meny spent seven years in ministry at St. Philip Neri, and then spent one year each at St. Joseph Parish in Clark County and St. Vincent de Paul Parish in Bedford.

In 1949, Archbishop Paul C. Schulte assigned Father Meny to be the pastor of St. Patrick Parish in Madison.

Father Meny would remain there until he retired in 1990. He has a simple answer for why he stayed there for so long.

“I don’t think anyone else wanted the job,” he said. “[The archbishop] might have asked others if they would like to go to Madison, but they said no.”

He also acknowledged, though, that the character of his parishioners kept him there, too.

“They were fine people, very fine people,” Father Meny said. “Not rich people. But they were fine people, very good people.”

Although his parishioners weren’t wealthy, he soon learned that they were dedicated, especially to their children’s education.

While still in his mid-30s, Father Meny was given the challenging task by

‘He affected our lives so much, and was so interested in everything that we did that it was hard for us not to use him as an example in our own faith. He did give us guidance as to how to live our life in a Catholic way.’

— Carolyn Pagel



Above, in this historic photo, Father Hilary Meny, right, assists Felix Gettelfinger in fixing a screen door at Father Michael Shawe Memorial Jr./Sr. High School in Madison. Father Meny, who helped found the school in 1954, retired from active ministry in 1990.



Left, Father Hilary Meny, right, enjoys a meal in the late 1960s at the Clifty Inn in Madison. Joining him for the meal are, from left, Father Richard Lawler, Father Richard Grogan and Paul Scully. Father Meny was pastor of the former St. Patrick Parish in Madison from 1949 until he retired from active ministry in 1990.

Archbishop Schulte of leading a fundraising drive to build a new Catholic high school in Madison.

“I just wilted down, you know,” he said. “You don’t build buildings for nothing. So I was in charge of getting the money.”

After Father Michael Shawe Memorial Jr./Sr. High School was opened in 1954, Father Meny took on other duties there. He served as the school’s superintendent, was a religion teacher, and even mowed lawns and trimmed shrubs.

But as much as he put his heart and soul into Father Michael Shawe Jr./Sr. Memorial High School—and Pope John XXIII School, which he helped to establish later—Father Meny shies away from taking any credit.

“Everybody founded the school,” he said. “They were all involved. When people are involved in setting up a parish or setting up a school, they’ll always remember that.”

Praise from parishioners

Aaron Barber, 82, and his family became members of St. Patrick Parish in the early 1960s. Barber was always impressed by Father Meny’s generosity, which echoed his father’s giving nature in supporting his own education so long ago.

“He is the most charitable individual—priest or otherwise—that I have ever known,” Barber said. “He paid tuition for poor families to [send their children] to Shawe and Pope John [XXIII] School. He’s still doing that. He sends money here to the schools on a monthly basis.”

Father Meny makes those monthly contributions to an endowment fund that he

helped establish for Madison’s Catholic schools, which is operated by the Friends of Shawe and Pope John School.

Carolyn Pagel, 72, became a member of St. Patrick Parish in 1964, and worked for Father Meny for many years in the parish office.

“He affected our lives so much, and was so interested in everything that we did that it was hard for us not to use him as an example in our own faith,” she said. “He did give us guidance as to how to live our life in a Catholic way. I’ve carried that down through the years.”

The hard work that Father Meny did to maintain the physical plant of the parish and schools, and care for the spiritual lives of parishioners, was always rooted in prayer, said Dolores Hellmann, 87, Father Meny’s longtime sacristan at St. Patrick Parish.

“He was very prayerful,” Hellmann said. “You often found Father in church making a visit. You often found him walking up and down the sidewalk saying his rosary.”

Father John Meyer has led the Catholic community in Madison since Father Meny retired 20 years ago, and knows his predecessor’s influence is still felt there.

“I’m moved by his faithfulness to his vocation,” Father Meyer said. “He still has a lasting effect through his legacy and stewardship back to the Catholic community here.”

(To learn more about the Friends of Shawe and Pope John School, log on to <http://friendsofshawepj.org>.) †

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Bishops, faith leaders commend ruling on Arizona immigration law

PHOENIX (CNS)—Arizona's Catholic bishops were among religious leaders who praised a July 28 ruling that blocked enforcement of the most controversial sections of the state's immigration law a day before it took effect.

They also voiced a hope "that reaction to [the] ruling will be expressed only in peaceful and legal ways."

Los Angeles Cardinal Roger M. Mahony and Salt Lake City Bishop John C. Wester, chairman of the U.S. bishops' migration committee, also weighed in support of the ruling by U.S. District Court Judge Susan Bolton that imposed an injunction against the key elements of the law, known as S.B.1070.

As the remaining portions of the law took effect on July 29, protests, prayer services and other activities were held in Phoenix.

At an interfaith prayer at Trinity Episcopal Cathedral in downtown Phoenix, Christians, Jewish and Muslim leaders prayed that the federal government will enact comprehensive immigration reform.

"We need to remember our Christian principles, the values of Jesus Christ," Phoenix Auxiliary Bishop Eduardo A. Nevares said in a bilingual message. "We need to understand that [immigrants] enrich our society. Our movement is about achieving human dignity for everyone on our shores. So let us not become the oppressors, but instead put on the fruits of the Holy Spirit."

United Methodist Bishop Minerva Carcano spoke of the Gospel's call to welcome the immigrant, saying S.B.1070 runs counter to that message.

"The concept is this: enforcement through attrition to make life so difficult for immigrants that they leave the state," the bishop said.

Since the April signing of the law, immigrants have been leaving. But, despite their departure, the state's economy hasn't improved, Bishop Carcano said.

"We will no longer tolerate our government leaders' political posturing on immigration," she said. "President [Barack] Obama needs to know we no longer forgive his lack of leadership on immigration reform."

Many of the speakers noted the prayerful efforts of an interfaith group who held a vigil on the state Capitol lawn for 102 days.

"I always had a lot of faith. We made this effort to stop the law," said Rosa Maria Soto, who prayed with the group hours after the judge's ruling.

"But we have to keep working, we must keep nurturing our faith," she said. "I feel like the judge stopped those aspects which would have affected us the most, but we know the fight could last years."

Margaret Wolford and other members of Pax Christi Phoenix also went to the Capitol after the ruling. She described her reaction as "cautiously optimistic."

"The judge struck down the meat of it, but there's still a way to go," Wolford said. "The most harmful part of this bill is the fear it's put in our immigrant population, and also the fear of immigrants [it has] provoked in others."

That fear is tearing the community apart, according to Susan Frederick-Gray, a Unitarian Universalist minister who spoke at the interfaith prayer service.

In his statement on July 28, Cardinal Mahony praised the ruling. "This entire Arizona attempt to deal with various immigration issues outside federal law reveals once again the level of frustration across the country that the U.S. Congress will not deal with, the pressing issue of needed immigration reform," he said.

"Without needed congressional action, local communities and states will continue to propose stopgap measures which do not address all aspects of needed immigration reform," he added.

Bolton blocked provisions in the law that would have: required law enforcement officers to verify the immigration status of anyone stopped; made it a crime for immigrants not to carry proof of their immigration status at all times; allowed police to make warrantless arrests over suspicion of someone being in the country illegally; and criminalized the act of looking for work without the proper paperwork or hiring someone who lacks a work permit.

Bolton's injunction is preliminary, pending further judicial review of legal challenges, primarily that of the U.S. Department of Justice. A full course of legal challenges could take years.

Other provisions were allowed to take effect, including one permitting lawsuits against individuals, state agencies and political subdivisions for "adopting a policy of restricting enforcement of federal immigration laws to less than the



Above, women carry religious items as they march on July 29 in Phoenix in protest against S.B. 1070, Arizona's controversial immigration law. A U.S. judge blocked key parts of Arizona's tough new immigration law, which went into effect that day.

Right, Rosalinda Macias prays during a vigil protest of Arizona's controversial S.B. 1070 immigration law in Phoenix on July 28.



full extent permitted by federal law."

In his statement, Bishop Wester called the ruling "the right decision."

"Any law that provides legal cover to profiling affects all members of our communities, including legal residents and citizens. It is a very slippery slope. What is needed now is for Congress and the administration to live up to their responsibilities and address this issue by passing immigration reform."

The Arizona bishops, in a statement issued by the Arizona Catholic Conference, their public policy arm, said apprehension about the law was widespread.

"We know that in practically every parish there are families that have been living with the fear and anxiety generated by S.B.1070 that they might be torn apart," they said.

"The situation of these families might

be that one parent is a citizen and that the other is not in our country legally. Or, the situation might be that some children in the family are citizens and that a brother or sister is not here legally," they said. "Our hearts go out to these families. We know them to be good people who work hard and who contribute to the economy and to the quality of life of their communities."

The four Arizona bishops include: Bishop Gerald F. Kicanas of Tucson; Bishop Thomas J. Olmsted and Auxiliary Bishop Eduardo A. Nevares of Phoenix; and Bishop James S. Wall of Gallup, N.M., whose diocese includes part of northern Arizona.

Their statement reiterated their support for a federal comprehensive immigration reform law as a way of dealing with immigration-related problems at a national level instead of state-by-state. †

Pro-life freedom ride curtailed at Atlanta's King Center

ATLANTA (CNS)—A bus full of pro-life advocates, including Father Frank Pavone of Priests for Life and Alveda King, niece of the Rev. Martin Luther King Jr., prayed for an end to abortion near the historic King landmarks on Atlanta's Auburn Avenue on July 24.

However, the peaceful demonstration did not occur exactly as anticipated when National Parks Service officials escorted the group from the site, saying the pro-lifers did not have a needed permit. Meanwhile, a vocal group opposing the pro-life prayer service shouted at them throughout it.

The group of pro-life advocates had traveled from Birmingham, where the "freedom ride," sponsored by Priests for Life, began with a rally the night before.

More than 100 additional people, waiting patiently in the scorching sun, joined the group in Atlanta as the bus unloaded. Together they marched past the grave sites of Rev. King and his wife, Coretta Scott King, and crossed the street to a shaded area near the King Center.

Father Pavone, national director of Priests for Life, said the pro-life journey was planned to build on the spirit of the 1961 freedom rides of the civil rights movement.

In its 1960 decision *Boynton v. Virginia*, the U.S. Supreme Court outlawed segregation in bus terminals and restaurants serving interstate travelers. The following year, more than a dozen people, both black and white, attempted to

travel by bus from Washington, D.C., to New Orleans to test the enforcement of that momentous decision.

According to the Priests for Life Web site, the pro-life movement shares the civil rights vision of equal justice for all people based on the inherent dignity of every human life. The group asserts that both movements are movements of freedom.

As the silent group marched slowly to the King Center's grounds, a vocal group of abortion advocates holding their own rally chanted at the pro-lifers, "Shame on you," "Trust black women" and "You are not King's legacy."

As the pro-lifers gathered in front of the new Ebenezer Baptist Church, they began to sing "We Shall Overcome."

Then, in a moment of confusion for almost everyone involved, the National Parks Service escorted them off the King Center site, saying they were not able to hold their service on the grounds. Meanwhile those in the group favoring abortion were left alone and continued their chants.

Now huddled on a public sidewalk across the street from the King Center, the pro-lifers continued the service, alternating readings from Rev. King with Scripture passages.

A civil rights litany for justice and life, written by Father Pavone, included eight petitions that were read aloud by



Flanked by clergy from several Christian churches, Alveda King, director of African-American outreach at Priests for Life and niece of the late civil rights leader, the Rev. Martin Luther King Jr., addresses crowd at the launch of the Pro-Life Freedom Rides on July 24. Pictured at left is Father Frank Pavone, founder of Priests for Life.

various people.

"Lord God, author of peace, you created all human beings that they might live as one, and you entrusted the life of each to the care of all," prayed one member. "We pray for peace in our times, a peace which is not simply the absence of bombs and tanks, but rather the full protection of everyone's rights, and the harmonious relationships of human beings with each other and with you."

Asked why the group was escorted off the King Center grounds, some Parks Service officers said the group did not have a permit to gather there, while others said it was to keep the two groups from getting too close to one another and to avoid a confrontation. †

Catholic professor reinstated by University of Illinois for fall term

WASHINGTON (CNS)—A Catholic professor barred from teaching courses on Catholicism after he defended the Church's teaching on homosexual behavior has been reinstated by the University of Illinois.

Kenneth Howell, an adjunct professor in the university's religious studies department, learned of the decision on July 29.

The reinstatement came days after a deadline for suing the university set by the Alliance Defense Fund, which had taken on Howell's case.

Based in Scottsdale, Ariz., the alliance is a nonprofit Christian legal defense organization specializing in religious liberty, sanctity of life and protection of family issues.

Attorney Jordan Lorange, part of the alliance's legal team working on Howell's case, told CNS the university's decision came as a surprise. He charged that the university had violated Howell's First Amendment right of free speech by firing him.

"The matter is resolved for the moment, and we'll be watching to make sure this is a long-term resolution to the matter," Lorange said, noting that Howell's teaching status for the spring semester is unknown.

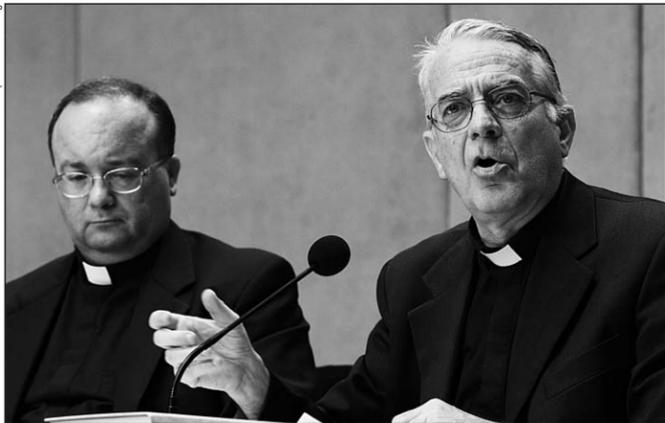
Howell was dismissed in May following the spring term after a student described as "hate speech" his explanation in an e-mail of the Church's teaching that homosexual acts are morally wrong. †

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Editorial



CNS photo/Paul Haring

Jesuit Father Federico Lombardi, the Vatican spokesman, right, and Msgr. Charles Scicluna, the Vatican's chief prosecutor of clerical sexual abuse, hold a press conference at the Vatican on July 15. They presented the Vatican's revised procedures for handling cases of sexual abuse by priests. At the same press gathering, they also updated the Vatican's list of "more grave crimes" against the Church, including the "attempted sacred ordination of a woman."

The Vatican's P.R. blunder

The Vatican really needs a good public relations consultant with clout.

As we reported on page 7 of the July 23 issue of *The Criterion*, the Vatican has revised its procedures for handling clergy sex abuse cases, streamlining disciplinary measures so the Church can deal with abuse faster and more effectively. This was all good, and normally the Vatican could have expected praise, even perhaps from its critics in the secular media.

But then it combined these new procedures with an updating of its list of "more grave crimes" against Church law, called "*delicta graviora*," and it included in that list for the first time "the attempted sacred ordination of a woman."

Wasn't there someone in the Vatican who said, "Let's not announce these two things together"? Couldn't they have had a press conference just on the sex abuse procedures and perhaps release the updated list a week or so later?

Anyone who understands the secular news media could have predicted what happened: Stories in newspaper across the United States gave the impression that the Vatican was equating the ordination of women with child sexual abuse.

This was despite the fact that the Church's spokesmen at the news conference had to emphasize that simply because the two matters were treated in the same document didn't mean that the two acts were equivalent in the eyes of the Church.

At the news conference, as we reported, Msgr. Charles Scicluna, the Vatican's chief prosecutor of clerical sexual abuse, had to explain that there are two types of "*delicta graviora*"—those concerning the celebration of the sacraments and those concerning morals.

The attempted ordination of a woman is seen as a serious violation of the sacrament of holy orders while sexual abuse of a minor concerns morals.

"The two types are essentially different and their gravity is on a different level," Msgr. Scicluna said.

But he wouldn't have had to give that explanation if the two issues had been kept separate. And the explanation didn't do a bit of good. Although the matter of the attempted ordination of women was only a small part of the list, *The New York Times* online story devoted 11 of its

22 paragraphs to it.

Furthermore, it wasn't even new. As our story reported, the norms essentially restated a 2008 decree from the Congregation for the Doctrine of the Faith that said a woman who attempts to be ordained a Catholic priest and the person attempting to ordain her are automatically excommunicated.

It is particularly unfortunate that these two issues were linked because the ordination of women is such a hot-button issue with many women and men. Polls consistently show that most Americans who call themselves Catholics favor women's ordination. This is despite the fact that in 1994 Pope John Paul II said the Church's ban on women priests is definitive and not open to debate among Catholics.

Maureen Dowd is one of those women who call themselves Catholics. In her column in the July 18 issue of *The New York Times*, she referred to the fact that ordination is reserved to men "misogynistic poppycock." She also referred to Pope Benedict XVI's sincere efforts to address the sexual abuse crisis as just so much "spin."

A *Time* magazine columnist, Tim Padgett, stated that the Church was putting the ordination of women as a "sin on par with pedophilia." He, too, was most concerned about the ordination of women issue, saying that the Church "is threatened by claims of Mary Magdalene's ministerial status." He accused the Church of homophobia and misogyny.

It is hardly news that some Catholics disagree with certain Catholic teachings, and we are not trying, in this editorial, to defend the belief that only men can be ordained priests. The point we are making is that the Vatican brought this on itself this time by including the two issues in the same press conference. It could have announced the latest revisions to procedures regarding clergy sex abuse of minors and let it go at that. Those revisions are important and thorough, going beyond the norms established by the U.S. bishops in 2002.

However, that fact got lost in the controversy which ensued. It was a blunder that could have been avoided.

—John F. Fink

Spirituality for Today/Fr. John Catoir

Overcoming the legalistic spirit

The late German Redemptorist Father Bernard Haring was one of the great moral theologians of the 20th century.



I had the honor of doing a TV show with him in 1985. The quality I admired most in his character was his compassion.

Father Haring, who died in 1998, always stressed the

importance of mercy over legalism. The spirit of legalism was abhorrent to him because Jesus always denounced the legalists of his day, often calling them hypocrites. The Lord wanted his followers to obey the higher law of love.

With this in mind, Father Haring wrote that St. Thomas Aquinas showed us "that every man-made law would become brutal and unjust if applied in all cases without regard for various forms of life," thereby making a major contribution to efforts against the constant threat of the legalistic spirit (*Morality Is for Persons: The Ethics of Christian Personalism*, 1971).

A legalist is one who insists on following the letter of the law to the point of neglecting the quality of mercy. This violates the supreme law of love.

I was once the judicial vicar of the Diocese of Paterson, N.J., and I headed our diocesan tribunal for nearly 10 years. My doctorate is in canon law.

In the field of marital law, there is something called a legal presumption, which means that every marriage is presumed to be valid unless the contrary can be proved.

This is a good law because Jesus said, "What God has joined together, no human being must separate" (Mk 10:9).

But the legalist always enforces legal presumptions without stopping to ask if God really put this union together.

Annulments are remedies in cases where it can be shown that the contract was

in some way defective from the beginning because of fraud going to the heart of the contract or some other grounds, such as psychological incapacity.

For example, if a woman marries an abusive, latent schizophrenic, believing that her love will be strong enough to heal him from his bouts of irrational anger, most likely she will be sorely disappointed.

One can feel only pity for the husband who might be a sick man, but that doesn't give him the right to abuse his wife.

St. Paul recommended separation in cases involving infidelity, and very often abusive husbands not only cheat on their wives, but also brag about it.

Those who say to such a woman, "You made your bed, now you must sleep in it," are uncharitable legalists.

The fact that the wife stood before the altar and publicly vowed to marry this man for life sets up the legal presumption that this marriage can never be annulled. However, if it can be shown that the husband lacked the capacity to give true consent at the time of the marriage, the validity of that union is in serious doubt.

We acknowledge that legal presumptions are important for the good order of society, but if the circumstances of a

particular case dictate it then an annulment is possible. This would mean that the rights and obligations accruing to that marriage are no longer binding.

For decades, annulments were being granted by the Vatican's Roman Rota based on the grounds of psychological incapacity, but those of us on the marriage tribunal never knew that since the cases were not immediately published.

Again, if a spouse lacks the capacity to enter into then sustain the burdens and obligations of marriage, the contract cannot be valid.

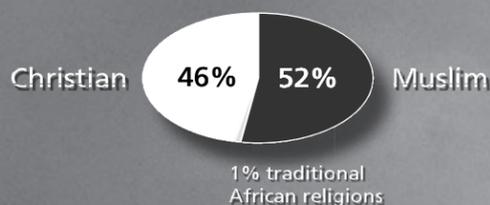
Compassion often has its place as a matter of justice.

(Father John Catoir writes for *Catholic News Service*.) †

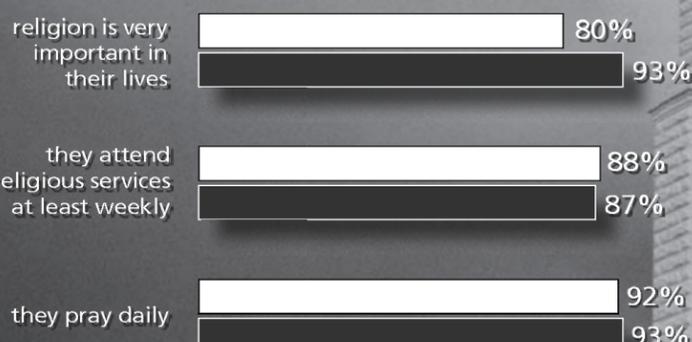
We acknowledge that legal presumptions are important for the good order of society, but if the circumstances of a particular case dictate it then an annulment is possible. This would mean that the rights and obligations accruing to that marriage are no longer binding.

Religion in Nigeria

Nearly equal populations of Muslims and Christians make up this West African nation.



PERCENT WHO SAY



Source: Pew Forum on Religion & Public Life ©2010 CNS

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Baptism is a call to holiness and helps us respond to the Gospel of Christ

For many of us, August signals the coming of a new school year and, in effect, represents a kind of beginning all around. New beginnings put me in mind of baptism, so I thought I would offer a few reflections about the meaning of this pivotal sacrament.

Next to the gift of our human life received from our parents, baptism is the greatest gift we have ever received. Yet it is easy to take this sacrament for granted, especially if we were baptized as babies.

When we were baptized, we became “adopted” sons and daughters of God the Father, the father who is like no other father.

And, in the words of Pope Benedict XVI, we received “a new existential communion with Christ,” and we received “a new destination” (cf. *Chrism Mass* homily, 2009).

We also were infused with the gift of the Holy Spirit, making us a temple of the Holy Spirit.

The white garment given in baptism symbolizes this new status in our lives. The new union with Father, Son and Holy Spirit, however, is not merely symbolic. Nor is the new destination merely symbolic. We are ultimately on the way to the House of the Father.

This goal and the journey toward it are decisive for our human happiness and peace. We often describe the way to our destination and union with God as the call to holiness. And so we consider our baptism

of utmost value and importance.

Jesus taught that baptism is necessary for salvation. In his nighttime visit with Nicodemus, he said: “No one can enter the Kingdom of God without being born of water and the Spirit” (Jn 3:5).

After his Resurrection, Jesus met with the 11 Apostles and gave them the commission to preach the Gospel and baptize, telling them, “Whoever believes and is baptized will be saved” (Mk 16:16).

The *United States Catholic Catechism for Adults* tells us, “The word *baptism* in its origin is Greek and means ‘immersion’ and ‘bath.’ Immersion in water is a sign of death, and emersion out of the water means new life. To bathe in water is also to undergo cleansing. St. Paul sums up this truth when he says, ‘You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead’” (Col 2:12; p.183).

By baptism, we are forgiven the original sin which we inherited from our first parents, Adam and Eve. In view of the new life won by baptismal forgiveness, we say we are reborn.

Forgiveness of the original sin does not, however, remove the inclination to sin, which is sometimes referred to as a darkening of the mind and a weakening of the will.

We do not always do the right thing. But once baptized, we also have available

to us the sacrament of penance and the sacrament of the Eucharist, prayer and a life of virtue (cf. *United States Catholic Catechism for Adults*, p.192).

The new existential relationship to Christ is described in the *Catechism of the Catholic Church*: “Incorporated into Christ by Baptism, the person baptized is configured to Christ. Baptism seals the Christian with the indelible spiritual mark [character] of his belonging to Christ. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation. Given once for all, Baptism cannot be repeated” (CCC, # 1272).

Baptism marks us permanently as belonging to Christ, whose image we bear.

Given the fact that we bear the image of Christ, it should not be surprising that baptism is a call to holiness. As this sacrament sets us on course, ultimately to arrive at the House of the Father, the route we take is, of course, the way that Jesus lived and taught us to live. In other words, we respond to the Gospel of Christ.

In Baptism, the role of the Holy Spirit is to move us to answer Christ’s call to holiness—a call to trust in Christ’s love and wisdom. When we are baptized, we

receive a participation in the divine life, i.e., we receive sanctifying grace which enables us to live as Jesus lived and taught. Our part is to accept divine grace, and to respond to Christ’s call to live according to the Gospel.

The sacrament of baptism is crucial for our being able to fulfill the true meaning of the gift of human life. This sacrament gives us the privilege to participate in God’s divine life, and it gives us the means to reach our ultimate goal in life.

Without the grace of this sacrament, it would be extremely difficult to make a difference in our world, which our call to holiness empowers us to do. †

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 August

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

El bautismo es un llamado a la santidad y nos ayuda a responder al Evangelio de Cristo

Para muchos de nosotros, el mes de agosto marca el inicio de un nuevo año escolar y, en efecto, representa en cierta forma un comienzo en todo aspecto. Los nuevos comienzos me hacen evocar al bautismo, de modo que pensé en ofrecerles algunas reflexiones acerca del significado de este sacramento tan importante.

Después del don de la vida humana que recibimos de nuestros padres, el bautismo es el obsequio más grande que jamás hayamos recibido. Resulta muy fácil no valorar verdaderamente este sacramento, especialmente si fuimos bautizados de bebés.

Al bautizárenos nos convertimos en hijos e hijas “adoptivos” de Dios Padre, un padre como ningún otro.

Y, en palabras del Papa Benedicto XVI, recibimos “una nueva comunión existencial con Cristo” y recibimos “un nuevo destino” (cf. homilía de la Misa Crismal, 2009).

También se nos infundió el don del Espíritu Santo, lo cual nos convirtió en templo del Espíritu Santo.

El atuendo blanco que se viste en el bautismo simboliza esta nueva condición en nuestras vidas. Sin embargo, la unión con el Padre, el Hijo y el Espíritu Santo no es meramente simbólica, como tampoco lo es el nuevo destino. En definitiva, vamos de camino a la Casa del Padre.

Esta meta y el camino que debemos recorrer son decisivos para nuestra paz y felicidad humana. A menudo describimos el camino a nuestro destino y la unión con Dios como el llamado a la santidad. Y por consiguiente, consideramos nuestro bautismo como un acontecimiento de

extrema importancia y valor.

Jesús nos enseñó que el bautismo es necesario para la salvación. En su diálogo nocturno con Nicodemo, dijo: “El que no nace del agua y del Espíritu no puede entrar en el Reino de Dios” (Jn 3:5).

Tras su resurrección, Jesús se encontró con los once Apóstoles y les confirió la misión de predicar el Evangelio y bautizar, diciendo: “El que crea y se bautice, se salvará” (Mc 16:16).

El *Catecismo católico para adultos de los Estados Unidos* nos dice que “La palabra *bautismo* proviene del griego y significa ‘sumergir’ y ‘baño.’ Sumergirse en el agua es un signo de muerte y emerger de ella significa una vida nueva. Bañarse en el agua también es experimentar una limpieza. San Pablo resume esta verdad cuando dice: ‘Por el Bautismo fueron ustedes sepultados con Cristo y también resucitaron con él, mediante la fe en el poder de Dios, que lo resucitó de entre los muertos’ (Col 2:12; p. 195).

Mediante el bautismo recibimos el perdón por el pecado original que heredamos de nuestros primeros padres, Adán y Eva. A la luz de la nueva vida que conquista el perdón bautismal decimos que hemos renacido.

Sin embargo, el perdón del pecado original no elimina la inclinación al pecado, al que a veces nos referimos como el oscurecimiento de la mente y una debilitación de la voluntad.

No siempre hacemos aquello que está bien. Pero una vez bautizados, también contamos con el sacramento de la Penitencia y el sacramento de la Eucaristía, la oración y una vida de virtud (Cf. del *Catecismo*

católico para adultos de los Estados Unidos, p. 205).

La nueva relación existencial con Cristo se describe en el *Catecismo de la Iglesia Católica*: “Incorporado a Cristo por el Bautismo, el bautizado es configurado con Cristo. El Bautismo imprime en el cristiano un sello espiritual indeleble [*carácter*] de su pertenencia a Cristo. Este sello no es borrado por ningún pecado, aunque el pecado impida al Bautismo dar frutos de salvación. Dado una vez por todas, el Bautismo no puede ser retirado” (CIC, # 1272).

El bautismo nos marca permanentemente como pertenencias de Cristo, cuya imagen llevamos.

Dado el hecho de que llevamos la imagen de Cristo, no debería sorprendernos que el bautismo sea un llamado a la santidad. Ya que este sacramento nos coloca en un sendero que eventualmente desemboca en la Casa del Padre, el camino que tomamos es, por supuesto, la forma en que Jesús vivió y cómo nos enseñó a vivir. En otras palabras: respondemos al Evangelio de Cristo.

En el bautismo, el papel del Espíritu Santo es impulsarnos a responder el llamado a la santidad de Cristo, un llamado a confiar en el amor y la sabiduría de Cristo. Al bautizarnos recibimos una participación en la vida divina, es decir, recibimos una gracia

sanctificadora que nos permite vivir tal como Jesús vivió y predicó. La parte que nos corresponde es aceptar la gracia divina y responder al llamado de Cristo a vivir de acuerdo al Evangelio.

El sacramento del bautismo es crucial para poder cumplir con el verdadero significado del don de la vida humana. Este sacramento nos brinda el privilegio de participar en la vida divina de Dios y nos proporciona los medios para alcanzar nuestra meta máxima en la vida.

Sin la gracia de este sacramento resultaría extremadamente difícil marcar la diferencia en nuestro mundo, a lo cual nos faculta nuestro llamado a la santidad. †

¿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 del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Events Calendar

August 6
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, 6:30 a.m. Mass, breakfast and program in Priori Hall, Michael Hurst, Coalition for Homelessness Intervention and Prevention, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

August 6-7
St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Parish yard sale**, 8 a.m.-3 p.m.

Information: 812-246-2512.
Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Steel Magnolias**, 7 p.m., \$7 per person, tickets on sale a half hour before performances. Information: 812-933-0737 or 812-584-5710.

August 7
St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **"Summer Festival,"** 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner. Information: 317-485-5102.

Holy Name of Jesus Parish, school gymnasium, 89 N. 17th Ave., Beech Grove. **Rummage sale**, 8 a.m.-3 p.m., sponsored by Altar Society, proceeds benefit parish and school. Information: 317-784-5454.

August 7-8
St. Paul Parish, 9798 N. Dearborn Road, Guilford/New Alsace. **Parish festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-midnight, chicken dinner. Information: 812-487-2096.

August 8
St. Mary Parish,

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

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 Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

August 10
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Mass, 11 a.m., meeting, 12:30 p.m. Information: 317-885-5098 or beaglered@aol.com.

August 11
Barley Island Brewery, 639 E. Conner St., Noblesville, Ind. **Theology on Tap**, "Back to Virtue and the Seven Deadly Sins—Pride and Humility," 7 p.m. Information: www.indytot.com.

August 14
Our Lady of Fatima Retreat

House, 5353 E. 56th St., Indianapolis. **Fifth annual "Missions Helping Missions Bazaar,"** 10 a.m.-6 p.m., hog roast, 1-7 p.m., \$10 per person/\$30 per family up to five, Mass 4 p.m. Information: 317-545-7681.

August 15
St. Pius Parish, County Road 500 E., Sunman. **Parish picnic**, chicken dinner, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-623-8007. †

Retreats and Programs

August 6-8
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend—A Lifeline for Marriages,"** Information: 317-489-6811 or <http://www.retroindy.com/>.

August 6-29
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"St. John's Bible,"** exhibit, Mon.-Sat., 9 a.m.-noon and 1-4 p.m., Sun. 1-4 p.m., no charge. Information: 317-788-7581 or www.benedictinn.org.

August 7
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lecture on Exhibition of Early Writing and Related Materials from 2200 B.C. through the Renaissance,"** John Lawrence, presenter, 10 a.m., 11 a.m., 1 p.m. and 2 p.m., \$10 per person. Information: 317-788-7581 or www.benedictinn.org.

Oldenburg Franciscan Center, Oldenburg. **"The Journey Toward an Undivided Life—Wholeness and Balance,"** Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

August 7-8
East Central High School, Performing Arts Center, 1 Trojan Place, St. Leon. **"God's Word Power,"** two-day conference, Damian Stayne, presenter, \$50 per person includes meal plan if registration postmarked by July 28, healing service, Sat., 7 p.m., no charge. Information: 812-623-8007 or HealingThroughThePowerOfJesusChrist.org.

August 8
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lecture on the History of the Illumination and Scribing of a Bible,"** John Lawrence, presenter, 1-3 p.m., \$15 per person. Information: 317-788-7581 or www.benedictinn.org.

August 14
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Create Your Own Manuscript Page,"** Erika Woods, presenter, 9 a.m.-4 p.m., \$35 per person, lunch included. Information: 317-788-7581 or www.benedictinn.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Medieval and Renaissance Manuscripts, Treasures and History,"** John Lawrence, presenter, 1-4 p.m., \$20 per person. Information: 317-788-7581 or www.benedictinn.org.

August 15
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Journaling with Art,"** Benedictine Sister Cathy Anne Lepore, presenter, 1-3 p.m., \$15 per person. Information: 317-788-7581 or www.benedictinn.org.

August 17
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—Art and Religion,"** Benedictine Sister Sandra Schneider, presenter, session one of four, 6:30-9 p.m., \$25 per session includes dinner and presentation. Information: 317-788-7581 or www.benedictinn.org.

August 19
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lectio Divina,"** Benedictine Sister Kathleen Yeadon and Rev. Callie Smith, presenters, 7-9 p.m., \$15 per person. Information: 317-788-7581 or www.benedictinn.org. †

Four-year Bible study program begins on Aug. 17 at St. Christopher Parish

St. Christopher Parish, 5301 W. 16th St., in Indianapolis will start a four-year Bible study program at 7 p.m. on Aug. 17.

The program helps participants learn about the historical, literary and theological aspects of the Bible.

Although it is a four-year program, a

commitment to participate every year is not required.

During the first year, participants will study the Book of Genesis through the Second Book of Kings.

For more information, call Lois Jansen at 317-241-9169 or send an e-mail to jansenml@iquest.net. †

St. Vincent Orphanage reunion is Aug. 14 in Vincennes

A reunion for residents of the former St. Vincent de Paul Orphanage in Vincennes, Ind., in the Evansville Diocese, will take place on Aug. 14.

Those interested in participating can arrive as early as 10 a.m. at St. Vincent de Paul Parish, 1837 S. Hart St. Road, in Vincennes. Participants are invited to bring photos from their time at the orphanage. Food and drinks will be available at the reunion.

For more information about the reunion, call 812-886-4178 or send an e-mail to patclark@avenuebroadband.com. †

VIPs



David and Pamela (Westerfeld) Abplanalp, members of St. Bartholomew Parish in Columbus, celebrated their 50th wedding anniversary on Aug. 2. The couple was married on Aug. 2, 1960, at St. Louis Church in Batesville. They are the parents of two children: Jeff Abplanalp and Jan Moody. They also have five grandchildren and two great-grandchildren. †



POW reunion Mass

Msgr. Joseph F. Schaedel, vicar general of the archdiocese and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, delivers the homily during an Aug. 16, 2009, Mass at Camp Atterbury. The Italian Heritage Society of Indiana will host the 21st annual "Italian Prisoner of War" reunion, Marian prayer, Mass and pitch-in picnic on Aug. 15 at the Chapel in the Meadow, built in 1943 at Camp Atterbury near Edinburgh by Italian POWs incarcerated there. The Mass will begin at 11 a.m. followed by the pitch-in picnic. Msgr. Schaedel will be the celebrant at the Mass. For more information, call 317-767-7686 or log on to www.italianheritage.org.

'Missions Helping Missions Bazaar'



Father Todd Goodson, the pastor of St. Monica Parish in Indianapolis, buys baked goods on Aug. 1, 2009, during the fourth annual "Missions Helping Missions Bazaar" at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The archdiocesan retreat house will hold its fifth annual "Missions Helping Missions Bazaar" from 10 a.m. to 6 p.m. on Aug. 14. The event will feature 19 vendors selling items that will support missions and ministries. A family picnic buffet will be available from 1 p.m. to 7 p.m., and costs \$10 per person or \$30 for families of five people or less. Mass will be celebrated at 4 p.m. at the retreat house chapel. Visitors are welcome to bring lawn chairs and blankets, and to walk on the trails on the grounds of the retreat house. Activities will be available for children. For more information, call 317-545-7681 or log on to www.archindy.org/fatima.

Saint John's Bible prints are on display during August

By Mary Ann Wyand

BEECH GROVE—Seventeen magnificent contemporary prints of ornately illustrated manuscript pages from *The Saint John's Bible* are on display from Aug. 6-29 at the Benedict Inn Retreat and Conference Center.

The Sisters of St. Benedict of Our Lady of Grace Monastery, who operate the retreat ministry at 1402 Southern Ave., invite the public to view this free, one-of-a-kind Scripture exhibit as well as participate in related workshops, lectures and other events that require various fees during August.

This exhibit of framed prints features copies of some of the manuscript pages from the hand-written and hand-illuminated Bible created by Donald Jackson, an internationally renowned Welsh artist, illuminator, calligrapher and longtime scribe to Queen Elizabeth's crown office in England.

Jackson was commissioned by the Benedictine monks of Saint John's Abbey and University in Collegeville, Minn., in 1998 to create *The Saint John's Bible*, which is believed to be the first hand-written and hand-illuminated Bible created since the invention of the printing press by Johannes Gutenberg in 1440.

Working with his artistic team, Jackson used techniques introduced centuries ago by iconographers to create this modern manuscript from hand-ground inks—colors sometimes made from egg yolks or highlighted by gold, silver and platinum—for the illuminations and calligraphy drawn with goose quills on calf-skin vellum.

Prints made of the original and extremely valuable Bible manuscript pages have been framed for display and published in books that are available for sale at the exhibit.

The Saint John's Bible exhibit is open during August on Mondays through Saturdays from 9 a.m. to noon and again from 1 p.m. to 4 p.m. as well as on Sundays from 1 p.m. until 4 p.m. at the Benedict Inn.

Jackson's work has been described in publicity materials as "a monumental achievement and historic undertaking" of "a major artistic, cultural and spiritual endeavor," and "a once-in-a-millennium project."

After more than a decade of precise illumination and calligraphy work on the



Books featuring Welsh artist Donald Jackson's manuscript pages of the first six volumes of *The Saint John's Bible* are available for sale at the Benedict Inn Retreat and Conference Center in Beech Grove during the Aug. 6-29 exhibit of prints from the contemporary, hand-written and hand-illuminated Bible.

Photos by Mary Ann Wyand



Benedictine Sister Carol Falkner, administrator of the Benedict Inn Retreat and Conference Center in Beech Grove, looks at a print of an illustration for the Book of Genesis from *The Saint John's Bible* exhibit on Aug. 2. The exhibit features artwork and calligraphy by Welsh artist Donald Jackson as well as an exhibit of historic religious manuscripts on loan from John Lawrence of Evansville, Ind., who is an art conservator and consultant on Medieval and Renaissance artifacts. The Bible exhibit is free and on display from Aug. 6-29.

Old Testament and New Testament books of this extraordinary Bible, Jackson and his team are currently completing the intricate artwork depicting the Book of Revelation.

Benedictine Sister Carol Falkner, administrator of the Benedict Inn, said the exhibit will be of interest to people who love Scripture and religious art, appreciate artistry created with quills or are curious about this fascinating manuscript.

"It means a lot to [the sisters] to host this exhibit because it is inherent in our tradition," Sister Carol said. "We came from the tradition of the scribes, and the Benedictine monks would have been the ones that kept alive many of the manuscripts in the ancient times."

"The Benedictine monastery of St. John's in Minnesota commissioned Donald Jackson to do this beautiful work," she said. "He lives in Wales and has a team of calligraphers working with him. ... [The Bible] has seven volumes, and he is working on the last volume. He created the actual script that they have used [for the calligraphy], ... and is holding the last 10 pages of [the Book of] Revelation to do himself because he wants to complete it. The last word will be 'Amen.' That is very significant to him. It has been a 10-year project, one decade of his life. To have the monks commission him [to create this Bible] was a dream come true for him, and it has been a huge undertaking."

Benedictine Sister Joan

Marie Massura, program director for the Benedict Inn, said Jackson met with Scripture scholars and theologians throughout the lengthy process of creating the illustrated contemporary manuscript of the New Revised Standard Version of the Bible.

The Benedictine monks received grants and donations for this extensive project, Sister Carol said, and are selling six volumes of books featuring the prints and calligraphy to help defray the cost.

"I have worked for about five years to bring this exhibit to the Benedict Inn," Sister Joan Marie said. "It has not been displayed in this area. I think of this Bible as an icon, and the presence of God is in the icon. Donald Jackson said that when he works on the manuscript pages he feels that he is in the presence of God."

Visitors are encouraged to pray before the framed prints, she said, a form of prayer known as *Visio Divina*.

"We hope people will experience the presence of God," Sister Joan Marie said, "in the presence of this beautiful religious artwork and illumination."

Jackson has described the elaborate *Saint John's Bible* project as "the living Word of God," Sister Carol said. "You can look at the prints and see ever-new things. It's so amazing how much [imagery] is contained in just one illustration."

Special activities offered during August include presentations by the Benedictine sisters and several art scholars, including John Lawrence of Evansville, Ind., an art conservator and consultant on Medieval and Renaissance artifacts, who loaned historic pieces from his personal collection of religious artwork to the sisters for a



Welsh artist Donald Jackson created this illumination to illustrate Psalm 42 in the Old Testament. It is one of 17 prints of manuscript pages from *The Saint John's Bible* on display from Aug. 6-29 at the Benedict Inn Retreat and Conference Center in Beech Grove.

second special exhibit at the Benedict Inn during August.

(For more information about the variety of programs and activities related to *The Saint John's Bible* exhibit during August, see page 6 or call the Benedict Inn Retreat and Conference Center at 317-788-7581 or log on to the center's Web site at www.benedictinn.org.) †

At national Jamboree, Scouts explore their faith as well as the outdoors

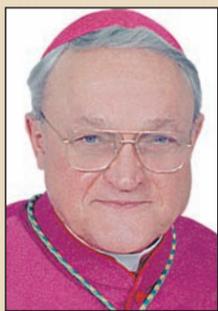
WASHINGTON (CNS)—Msgr. John B. Brady says he got his vocation at the 1950 National Scout Jamboree.

Sixty years later, the priest of the Archdiocese of Washington, a chaplain for the National Catholic Committee on Scouting, was one of more than 20 priests and deacons serving as chaplains at the Boy Scouts' 2010 national Jamboree at Fort A.P. Hill, Va.—and he ran into a seminarian who said he found his vocation at the 2005 Jamboree.

As more than 30,000 Boy Scouts and Venturers—who include girls—gathered for the Jamboree marking the 100th anniversary of the Boy Scouts of America, chaplains of all different faiths were there to help guide them, discern what God wants of them and encourage them spiritually. Besides rafting, rappelling, swimming, canoeing and a host of other outdoor activities, the Scouts could work on their Duty to God patch.

"The Boy Scouts take seriously their Scout oath that the Scout is reverent," said Bishop Gerald A. Gettelfinger of Evansville, Ind., bishop liaison to the National Catholic Committee on Scouting. "They not only talk the talk, they walk the walk."

For a month before the Jamboree, Bishop Gettelfinger, 74, served as a chaplain at the Boy Scout ranch Philmont in northern New Mexico. This was his sixth year of spending several weeks there, keeping in touch with his staff back home via e-mail and phone.



Bishop Gerald A. Gettelfinger

Many people at Philmont and at Fort A.P. Hill remarked that they had never seen a bishop as a chaplain, he said, noting that boys "get to see a priest in a different way than they do when he is at the altar." At the Jamboree, the bishop wore his Philmont chaplain shirt and hat as he worked the booth for the National Catholic Committee on Scouting. But on Aug. 1, he donned vestments as the principal celebrant for a Mass concelebrated with three other bishops, a bishop-designate, and more than two dozen priests and deacons. More than 15,000 Scouts and leaders participated in the liturgy. "When these kids stood there or sat there on the

grass—the last jamboree it rained for two hours, and nobody moved—it's an incredible witness of faith," Bishop Gettelfinger said.

"They are our future. But they are the present ... and they can give witness to their peers," he said. "It's powerful."

The bishop said he was not naive, and he realized that the young people at the Mass would probably have gaps in their faith. But he said they had the "seeds of faith ... and they will grow."

He said the chaplain corps has helped the Boy Scouts in times of emergencies, such as at the 2005 Jamboree when four adult leaders were electrocuted.

"Our priests do wonderful work there, I can guarantee that," he said.

Msgr. Brady said one of the things the Scouts must do to earn their Duty to God patch is visit with a chaplain.

"We get people of every faith coming, not just Catholic," he said, noting that the chaplains represent multiple faiths—as do the patches.

He said he tells the Scouts that duty to God "means they should have a personal relationship with God"—talk to him and read the Bible or Quran. †

CONVERSION

continued from page 1

and the lower chamber called the "Tullianum," which was built in the sixth century B.C.

In the Tullianum, Fortini said, they found "traces of a basin that must have been where water was collected—water which, according to tradition, sprang forth after St. Peter pounded on the stone floor."

Tradition holds that after he miraculously made the water gush forth, he converted and baptized his two prison guards as well as 47 others while he was imprisoned there.

Near the basin, archaeologists found a trough which, centuries later, the faithful may have used to sprinkle themselves with water, she said.

The stone walls had been painted, she said, but time and humidity took their toll.

There is only one small fresco left in a



An actor dressed as a Roman soldier walks outside the ancient Mamertine prison in Rome on July 27. Tradition holds that St. Peter was imprisoned here before he was crucified. The prison lies beneath the Church of St. Joseph of the Carpenters facing the Roman Forum.

dark corner under the stairs. The ninth-century image, discovered in 2000, shows the outline of the hand of God emerging from a white cloud as he points down toward Earth.

A portion of the marble column, which tradition says Sts. Peter and Paul were chained to, stands next to a simple altar.

One of the most interesting finds, Fortini said, was discovering what the Tullianum had been used for in pre-Christian, pagan Rome.

Experts removed old brick and wooden floors, digging down to the original stone floor.

Scholars had believed that the domed prison was a cistern or a monumentalized fountain of sorts. Instead, Fortini said it had been "an ancient place of worship" specifically devoted to a water divinity, such as "a nymph of underground water."

They found ancient remnants of votive offerings to the deity, things such as small burned animal bones and floral or vegetable matter dating from between the fifth and third centuries B.C.

From the ancient pagan Romans to early Christians, "this place was always venerated. It never lost its sacredness," Fortini said.

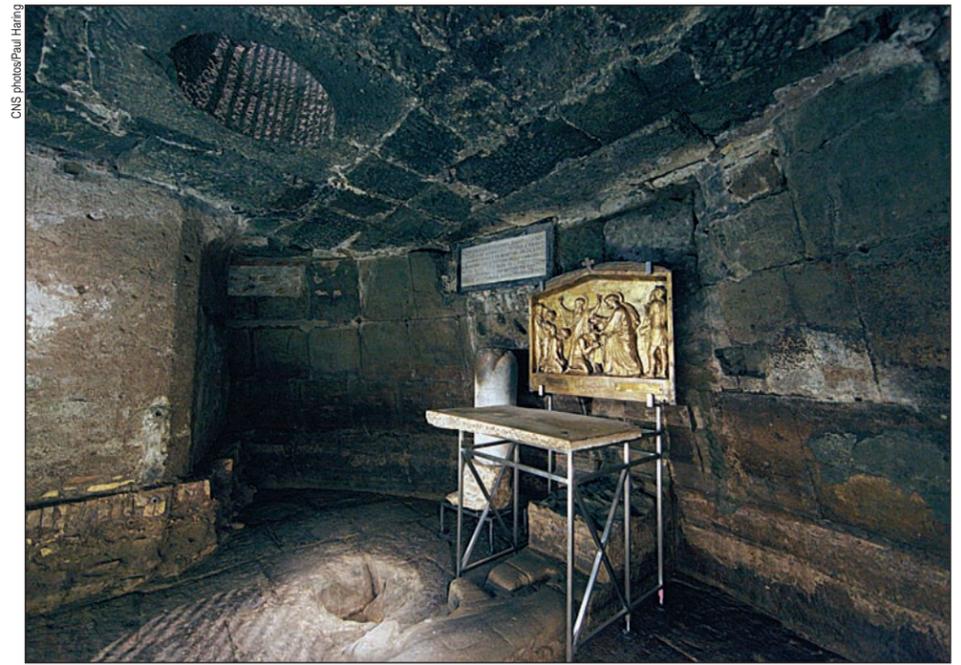
It may seem odd, however, that the ancient Romans took a sacred pagan spot for venerating the life-giving and healing powers of water, and turned it into a dungeon.

Fortini said the underground water spring also conjured up many negative and dangerous scenarios. For example, in pagan Rome it was thought the spring provided a direct channel to the underworld, she said.

Archaeologists found an ancient borehole going 5 feet into the ground. The borehole "put the inhabited world into contact with the underworld and, therefore, there was the possibility of having contact with the beyond somehow," she said.

Enemies of the Roman Empire were thrown into the watery pit of the Tullianum through a hole in the upper chamber of the Carcer. Romans believed the prisoners would then be carried away or just disappear into the underworld—a fate worse than death, she said.

The structure was used as a prison



This is a view of the lower level of the ancient Mamertine prison in Rome. Tradition holds that St. Peter was imprisoned here before he was crucified. The prison was built over a natural spring. Prisoners were dumped onto the watery floor from the hole in the ceiling.

until the fourth century, when Pope Sylvester I officially made it a place of worship and named it "San Pietro in Carcere" (St. Peter in Prison) in 314.

The Church of St. Joseph was built atop the former prison complex in 1598.

The project to study and restore the Mamertine Prison was a cooperative effort of Rome's department of archaeological heritage, the Rome diocesan Committee for Sacred Art and Cultural Heritage, and the diocesan-related travel agency, Opera Romana Pellegrinaggi.

After the Mamertine Prison reopened to the public at the end of June, the Opera Romana incorporated it into a new tour called "Roma Cristiana Experience," which was presented to journalists on July 27.

Pilgrims hop on a methane gas-powered minibus leaving St. Peter's Square every 20 minutes, and take a scenic route through Rome to the



A 14th-century fresco of Jesus and St. Peter is seen on a wall of the top level of the Mamertine prison in Rome on July 27. Tradition holds that St. Peter was held in the prison before he was crucified. Recent excavations support that belief.

Mamertine Prison for a tour.

The tour is meant to help people deepen their faith and recognize the site's spiritual heritage—its successive conversion from being a sacred pagan spring, to being a dank place of suffering and death and, finally, after St. Peter made the waters pour forth, to becoming a place of renewal and rebirth. †



Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
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- Diocese of Fort Wayne-South Bend

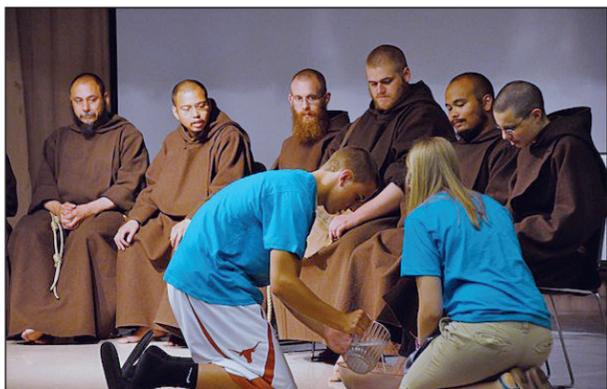
Compiled by Brandon A. Evans

DIocese OF FORT WAYNE-SOUTH BEND

Diocesan youths learn to 'be Christ' and 'see Christ' at July retreat

NOTRE DAME—Youths from across the Diocese of Fort Wayne-South Bend recently participated in a bcX retreat held at Holy Cross College in South Bend.

BcX refers to the notion to "be Christ" and "see Christ" in community. "X" is an ancient Greek symbol for Christ.



During the retreat's final day, the teenagers showed their gratitude to the Franciscan Brothers Minor by washing their feet. Travis Rauwerdink, left, and Samantha Baus are shown washing Franciscan Brother Solanus' feet. Also pictured are, from left, Franciscan Father David Engo, the superior, Franciscan Brother Juniper, Franciscan Brother Felix, Franciscan Brother Lawrence and Franciscan Brother Leo Maria.

Service opportunities, along with prayer, participation in the sacraments, discussions and social time, were the hallmark of this weeklong gathering in mid-July.

One participant from Fort Wayne, Eddie Black, said her peers encouraged her to be a part of the gathering.

"After much prompting from my friends, I went on the weeklong service retreat. Joining over 60 teens ... were numerous young adults who led our small groups each day, and the Franciscan Brothers Minor, who quickly became our favorites," she said.

The retreat offered teenagers much in the way of spiritual growth opportunities, Eddie said.

"Each day was a balance of sacraments, prayer, service, social time and time within our small groups," she said. "In the mornings, ... we worked at various service sites around South Bend, and then in the evening, we had sessions with speakers like Father Dan Scheidt and Franciscan Sister Marie Morgan, with small-group time and other activities."

Eddie, along with the other youths, felt open to the spirit of service.

"By balancing the work we were doing for the needy with our own Lord's teachings, we were truly able to have our eyes and hearts opened to how we are called to a sense of community with everyone, regardless of their situation," she said.

(For this story and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at www.todayscatholicnews.org.) †

DIocese OF GARY

It's back to class—for technology—for senior citizens in Valparaiso

VALPARAISO—Imagine typing your name on a computer. Now highlight the name, make it bold, italicize it, underline it then make it a different size or font.

For school children who have grown up with technology, that assignment is no problem. But what if

you have never used a computer or you have always had someone else to do that work? How would you handle your first computer?

That is the challenge facing students in the summer adult computer classes at St. Paul School. In this case, the "students" are mainly senior citizens—grandmothers, lawyers, doctors and even a priest—people for whom technology has at best been the typewriter.

When St. Paul School developed its computer lab, the school had students in the lab regularly, but, as teacher Peg McGuckin explained, the parish did not want to waste this resource so the lab was opened to the community with classes in the spring and fall and for a two-week summer session.

"Most of the people are 50 and older. Those in their 30s and 40s know their way around computers or their kids taught them," said McGuckin, who has been offering the classes for three years. Two enrollees this summer are in their 70s.

"Everybody in here is retired or not working," McGuckin said. "We originally thought we'd get parents, but it's primarily been older people in the community."

Some of the students have advanced college degrees, but as senior priest Father Joseph Murphy confessed, "I've been computer illiterate. Now that I'm retired, I can work on my illiteracy."

Recently retired from Holy Spirit Parish in Winfield, Father Murphy received a computer as a gift. Now comes the fun part—learning how to use it.

"It's tough," Father Murphy said of getting started. "At first, you feel you can't do it. It's going to take some time."

The two weeks of classes are divided by subject matter. The first week offers computers for the true beginner, introduction to the Internet and introduction to e-mail.

The second week, which is a little more advanced, deals with Microsoft Word 2003 and Excel 2003. There is a fee for each class, and students may—and often do—enroll in more than one class.

(For this story and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at www.nwicatholic.com.) †

Patience of Haitians six months after earthquake impresses bishops

WASHINGTON (CNS)—With cleanup following the Jan. 12 earthquake moving at a snail's pace and life in makeshift shelters the new normal, Haitians are facing their predicament with a spirit of patience that has impressed two American bishops.

"The people are hopeful," Bishop Nicholas A. DiMarzio of Brooklyn, N.Y., told Catholic News Service in a telephone interview on July 28 from Port-au-Prince, Haiti's capital. "There's not a mass depression.

"But at the same time, they need some concrete signs of a plan. That's not been developed yet," he said.

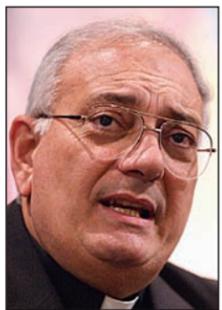
Bishop DiMarzio was part of an eight-member delegation from the U.S. Conference of Catholic Bishops that arrived in the devastated capital on July 25 for a week of meetings with Haitian government officials, Haitian Church leaders and Catholic agencies working on migration issues.

Archbishop Thomas G. Wenski of Miami described those with whom he spoke after celebrating Mass at one of the hundreds of tent camps that remain in Port-au-Prince as patient, but anxious.

"I asked them how they were doing. They said, 'We're here. We're surviving.' People are certainly anxious in having a sense of where they are going. But they also had a sense of understanding of what could be done under the circumstances," he told CNS between meetings on July 28.

Bishop DiMarzio said that based on what he heard during his visit it appears that many people will remain in substandard housing in the camps for at least another six months.

"There's a lot to be done," he said. "We wish it could be done more quickly.



Bishop
Nicholas A. DiMarzio



Archbishop
Thomas G. Wenski

I think the weakness of not having a major central government to force things to happen is a problem."

That weakness also has limited progress on recovery and reconstruction efforts. Debris removal is moving at a snail's pace because of a shortage of heavy equipment, the country's poor road system and lack of landfill space to dump material.

Although mountains of debris remain in the earthquake region, Archbishop Wenski said he has found that much of what has been accomplished has gone unnoticed.

"It's certainly a daunting task," he said. "Six months is not a long time in many ways. When you consider ... the amount of debris and rubble here is 10 or 12 times as that generated by the World Trade Center [in 2001]. It took several months for that debris to be cleared."

The archbishop also said that cash-for-work programs coordinated by various aid agencies, including Catholic Relief Services, are bolstering the Haitian economy.

The archbishop discussed the recovery process and other needs with Haitian Prime Minister Jean-Max Bellerive and Eduardo Marques Almeida, representative of the Inter-American Development Bank in Haiti, on July 28. A July 26 meeting with Haitian Church officials further clarified priorities for rebuilding local parishes, schools and community centers. The earthquake destroyed 70 parishes.

The delegation also had a humanitarian focus to its mission. Bishop DiMarzio was accompanied by staff members of the U.S. bishops' Migration and Refugee Services (MRS) in an effort to determine how best to meet the needs of children in the aftermath of the quake. Specifically, the delegation was concerned about children who remain separated from their families or orphaned.

The delegation also gathered information about Haitians seeking to immigrate to the United States to reunite with children or family members sent northward for treatment of serious injuries sustained in the disaster.

MRS staff also planned to visit officials in the Bahamas, one of the stopover points for Haitians trying to make their way to the United States.

Archbishop Wenski planned to visit



A woman holding a rosary prays in a cemetery in Port-au-Prince, Haiti, in early July. Two U.S. bishops on a recent visit to the earthquake-ravaged city said Haitians were patient, but anxious, as they look to their future after the Jan. 12 tremor. An estimated 300,000 people perished, making it one of the world's deadliest quakes.



A man walks the street of Route des Rails in Port-au-Prince, Haiti, on July 21. At least 1,500 people were still living on this street in improvised tents more than six months after the Jan. 12 earthquake.

the Haiti-Dominican Republic border before he returned to Miami. The area has long been the source of tension between the two countries as Haitians attempt to flee their economically depressed homeland in search of jobs

and better opportunities in the Dominican Republic. The delegation planned to meet with Jesuit Refugee Service representatives to discuss how to ease the tensions and better serve the economic refugees. †

Relics of St. John Bosco to tour U.S. and Canada in September and October

WASHINGTON (CNS)—More than 16 months after it began a world tour including more than 100 nations, a casket containing relics of St. John Bosco is scheduled to visit the United States and Canada beginning in mid-September.

The pilgrimage of the relics began on April 25, 2009, in celebration of the 150th anniversary of the founding of the Salesians of Don Bosco, and is to continue until shortly before the 200th anniversary of the saint's birth near Turin, Italy, on Aug. 16, 1815.

For the tour, the bones and tissues of the right hand and arm of the 19th-century Italian saint have been placed



Catholics pack St. Michael the Archangel Cathedral in Tegucigalpa, Honduras, to view the touring reliquary of St. John Bosco on July 27. Relics of the 19th-century Italian priest, including bones and tissue from his right hand and forearm, are on an international journey ahead of the 200th anniversary of the saint's birth. St. John Bosco, founder of the Salesians and advocate for poor and neglected children, was born in 1815. His relics will be in the U.S. and Canada in September and October. Stops include churches in California, Florida, Louisiana, the District of Columbia, New York and Ontario.

within a wax replica of St. John Bosco's body, which is being displayed in a glass box mounted on a large wood and metal cart.

The display—weighing more than 1,800 pounds and measuring approximately 8 feet long, 3 feet wide and 4 feet tall—has been transported around the world by plane, and in specially designed and built trucks.

Its scheduled stops in North America include California, New Orleans, Florida, Washington, New York, Chicago, Toronto, Montreal and Surrey, British Columbia.

According to the Salesian News Agency, the relics have been receiving an enthusiastic welcome and yielding spiritual fruits at every stop.

"The presence of the relics among us [Salesians] has made it very clear that Don Bosco is very much alive among us, through us and in us for the benefit of many," wrote Father Horacio Lopez, former provincial of the La Plata province of Argentina, in a letter thanking Father Pascual Chavez Villanueva, the Salesian rector superior, for the tour.

The relics were in Haiti to mark the six months that had passed since the Jan. 12 earthquake that devastated the Caribbean nation. In a video message in the Creole language that accompanied the relics, Father Chavez expressed solidarity with the people of Haiti and prayed that "this tragedy may be transformed into a blessing for the country.

"Let us rebuild the country. Haiti must be reborn," he said. "Young people, don't be discouraged, but work to bring new life to the country."

The itinerary for the pilgrimage thus far has included Italy and most of the Latin American countries. On July 29, the relics traveled from Honduras to El Salvador. They were scheduled to arrive in California from Mexico on Sept. 11.

Here is the schedule for the relics in the United States and Canada:

- Sept. 11-13, San Francisco.

- Sept. 14, Richmond, Berkeley and Watsonville, Calif.
- Sept. 15, Watsonville and Los Angeles.
- Sept. 16, Los Angeles and Rosemead, Calif.
- Sept. 17-18, Bellflower, Calif.
- Sept. 19-20, Harvey, La.
- Sept. 21, Westwego, La.
- Sept. 21-22, Harvey, La.
- Sept. 22-23, St. Petersburg, Fla.
- Sept. 24-25, Belle Glade, Fla.
- Sept. 25-26, Miami.
- Sept. 26-29, Washington, D.C.
- Sept. 30, Stony Point, N.Y.
- Oct. 1-2, New York City.
- Oct. 4-6, Toronto.
- Oct. 6-8, Montreal.
- Oct. 8-10, Surrey, British Columbia.

After the relics leave Canada, they are scheduled to travel through 17 countries of East Asia for about a year. Father Vaclav Klement, Salesian general counselor for missions in Rome, said the relics will tour Asia in three forms—a casket, reliquary and statue—"for culture-specific reasons."

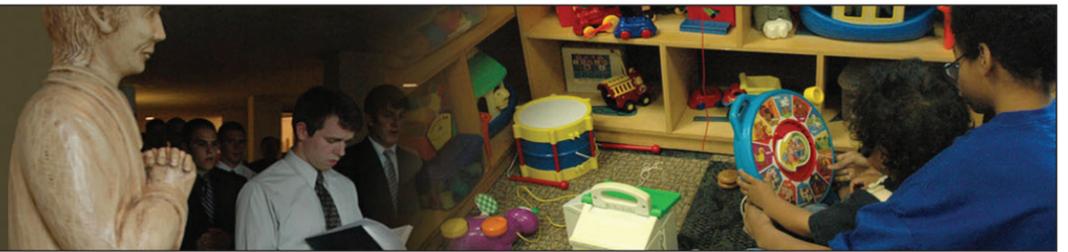
"South Korea, Philippines and Thailand will get the traditional life-size casket containing a statue of Don Bosco similar to the one preserved in the Basilica of Mary Help of Christians" in Turin, he said in a statement. "Japan will have an ostensory of the relics in a monstrance-type reliquary. Other Asian countries will have a near-life-size statue of Don Bosco with his relics."

"Everywhere the casket has received overwhelmingly grand reception beyond our expectations and calculations," said Father Pier Luigi Zuffetti, relics tour coordinator and director of Don Bosco Missions in Valdocco, Italy.

"In Asia, we expect the same enthusiasm, not only from Christians but also from thousands of past pupils and friends of Don Bosco coming from religious traditions other than Christianity," he added. †

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Ellen Brunner

As members of God's family, we are called to share what we have with our sisters and brothers in Christ. Balancing the needs of our immediate family with those of our Church family can be challenging.

Planning for the future can take different forms throughout our lives.

For those beginning a career, it is difficult to imagine that retirement will ever come. For those nearing the end of their working years, it can be surprising how quickly retirement arrives.

In both situations, and places in between, there are opportunities to provide treasure to the Church, which address our desire to care for ourselves, our immediate family and our Church family.

Charitable giving is unique for each of us, and the circumstances that make a gift suitable are different. This is the first in a series of three columns that will outline charitable giving opportunities at various life stages. In this column, options for giving during your working life will be described.

The deferred charitable gift annuity

This gift plan is uniquely suited for the person who wants to make an impact on the archdiocesan level, at a Catholic parish, school or agency, benefit from a current

income tax deduction, and receive a lifetime income starting at a time in the future.

When setting up a deferred gift annuity, you choose when you want the lifetime payments to begin. The longer you defer the payments, the larger the income tax deduction and the greater the payout rate. This flexibility allows you to tailor the deferred gift annuity to meet your specific retirement income goals.

Deferred gift annuity

Maggie, age 45, is an entrepreneur. She is putting together plans for her next business venture.

A dedicated supporter of her parish and the Catholic Community Foundation, she could benefit from a current income tax deduction, and is interested in supplementing her future retirement income.

Therefore, the deferred gift annuity is an ideal gift plan to consider. If Maggie makes a gift of \$50,000 today and holds off on receiving income until age 65—when she plans to retire—she receives a payment rate of 11.5 percent, and is eligible for a current income tax deduction of \$9,423. Beginning at age 65, Maggie will receive annual payments of \$5,750 for the rest of her life.

(All examples are for illustrative purposes, and are based on an applicable federal rate of 2.8 percent.)

Other gift plans to consider

Small or large, all gifts are important and their collective impact is always profound. It also is important to remember that many gifts do not require an immediate out-of-pocket transfer. Here are other examples:

- A charitable bequest is a gift included in your will. There are many different types of bequests, and finding an arrangement that meets your charitable goals is both

satisfying and easy to do.

Estate gift

Recently, the Archdiocese of Indianapolis received a distribution from an estate in the amount of \$21,600. There were no restrictions on the gift. The gift was designated for city-center school children attending Mother Theodore Catholic Academies. This gift will help transform lives by providing underserved students with a high-quality, values-based education, which will lead students of all faiths and economic levels to secondary and post-secondary education.

Estate gifts that are not designated for a specific purpose typically are directed to the Archbishop's Endowment Fund to be used for archdiocesan priority projects.

- Life insurance policies and retirement accounts require beneficiary designations.

You can specify that the Archdiocese of Indianapolis, a Catholic parish, school or agency receives a percentage of the benefits or is named as a primary beneficiary or contingent beneficiary. Naming a Catholic organization as a beneficiary costs you nothing, and it is a meaningful way to make certain your assets ultimately serve the people and organizations most important to you.

Your investment will preserve our Catholic faith, create a lasting legacy for future generations and, at the same time, provide you and your family with financial and intangible benefits.

As you work to build resources for your family and retirement, there are many gift options available to help you make an impact through philanthropy. Contact Ellen Brunner, director of planned giving, at 800-382-9836, ext. 1427, for more details or assistance in exploring opportunities that meet your goals. †

Cured U.S. deacon to read Gospel at Newman's beatification Mass

LONDON (CNS)—An American who was healed of a crippling spinal condition after praying for the intercession of Cardinal John Henry Newman will proclaim the Gospel and serve as a deacon when Pope Benedict XVI beatifies the cardinal in September in England.

Deacon Jack Sullivan of Marshfield, Mass., told Catholic News Service he was asked to participate in the Sept. 19 Mass by Father Timothy Menezes, the master of ceremonies for the

beatification, when the English priest recently visited the United States.

"I am extremely excited that I have been asked to assist at the papal Mass as deacon for it best reflects my simple prayer, 'Cardinal Newman, help me to walk so that I can return to classes and be ordained a deacon,'" he told CNS in a July 29 e-mail.

"For years, I suffered as patiently as I could and was rewarded instantly by a simple prayer," he said. "I am most grateful now that the Church has seen fit to reward

Cardinal Newman as he courageously followed the light of truth."

Pope Benedict will beatify Cardinal Newman, a 19th-century theologian who founded the Oxford Movement to bring the Anglican Church back to its Catholic roots, on Sept. 19 in Cofton Park in Birmingham, England.

Father Jan Nowotnik, the Birmingham Archdiocese's coordinator for liturgy, said that, besides proclaiming the Gospel, "Deacon Sullivan and his wife, Carol, along with

other representatives will form part of a procession that will immediately follow the Rite of Beatification when the new Blessed John Henry Newman is proclaimed."

Pope Benedict is waiving his own rules to perform a beatification as pope for the first time instead of sending a high-ranking Vatican official to conduct the ceremony. The pope has studied his writings throughout his adult life and, in 1991 as Cardinal Joseph Ratzinger, told the U.S. bishops that Cardinal Newman was the most important thinker on the subject of conscience since St. Augustine of Hippo.

The Sullivans will spend six days in Britain around the time the pope makes his Sept. 16-19 visit to England and Scotland. The couple will stay with Archbishop Bernard Longley of Birmingham, who met them during a recent visit to New York. †



Deacon Jack Sullivan

Vatican official urges Chinese bishops and priests to continue promoting unity

VATICAN CITY (CNS)—The head of the Vatican's missionary office urged bishops and priests in China to live simply, show kindness to all people and continue working for the unity of the Catholic community on the mainland.

Cardinal Ivan Dias, prefect of the Congregation for the Evangelization of Peoples, wrote to Chinese bishops and priests on July 5. The text of his letter was released on July 29 by Fides, the congregation's news agency.

Reflecting on the themes that Pope Benedict XVI highlighted during the Year for Priests, which ended in June, Cardinal Dias said bishops and priests must remember that they are ministers of Christ and his forgiveness, servants of all people and promoters of the unity of the Church.

Promoting unity, he said, requires both communion with the pope and with other Catholics.

"We are all too aware of how some of you suffered in the recent past because of loyalty to the Holy See," he said. "The exemplary and courageous loyalty toward the See of Peter demonstrated by Catholics

in China is a precious gift of the Lord."

When China began suppressing the Church in the late 1950s, it established the Chinese Catholic Patriotic Association, whose members initially were asked to reject ties with the Vatican.

Catholics who refused to join the patriotic association and overtly maintained their loyalty to the Vatican suffered decades of persecution.

Being Catholic and obeying the will of Christ that his followers be one means Catholics must be in union with one another, Cardinal Dias said.

"This important challenge you are already tackling," he said, as bishops and priests try to promote reconciliation between those who practiced their faith clandestinely and those who participated in officially sanctioned activities with the patriotic association.

Cardinal Dias reminded the bishops and priests of what Pope Benedict said in his homily for the June 29 feast of Sts. Peter and Paul about attacks on the Church and persecution of Christians having a long history, yet never being able to defeat the Church completely. †

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Marian PILGRIMAGE to Wisconsin and Illinois

Forty-seven pilgrims from parishes in the Archdiocese of Indianapolis traveled with Msgr. Joseph F. Schaedel, vicar general and pilgrimage director, on a July 20-22 pilgrimage

to Marian shrines in Wisconsin and Illinois. On July 22, the pilgrims visited Mary's Garden at the Memorial to the Unborn, above, on the grounds of the Shrine of Our Lady of Guadalupe in La Crosse, Wis.



Msgr. Joseph F. Schaedel, vicar general and pilgrimage director, walks with archdiocesan pilgrims, from left, Richard Anderson of St. Malachy Parish in Brownsburg, Pat Barber of St. Charles Borromeo Parish in Bloomington, Sharon Carl of St. Michael the Archangel Parish in Indianapolis and Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, on July 21 as they prepare to pray the Stations of the Cross at the Shrine of Our Lady of Guadalupe in La Crosse, Wis.



Msgr. Joseph F. Schaedel, vicar general and pilgrimage director, leads the pilgrims in prayer on July 21 at the rosary walk on the grounds of the Shrine of Our Lady of Guadalupe in La Crosse, Wis.



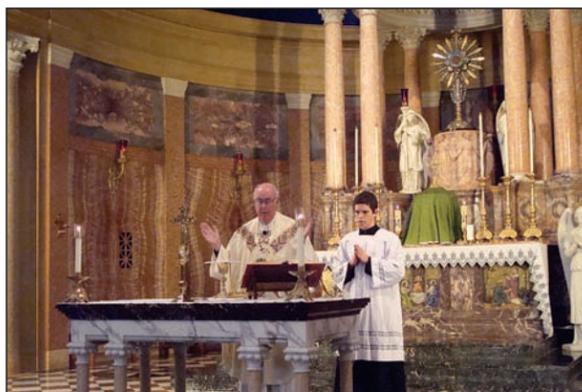
A contemporary statue grouping on the grounds of the Shrine of Our Lady of Guadalupe in La Crosse, Wis., depicts St. Juan Diego wearing his tilma with the miraculous image of Our Lady of Guadalupe as a Franciscan friar kneels in prayer.



This statue of the Mother of the Unborn holding several unborn babies is featured in Mary's Garden at the Memorial to the Unborn on the grounds of the Shrine of Our Lady of Guadalupe in La Crosse, Wis.



A painting depicting St. Gianna Molla with children is displayed in the church at the Shrine of Our Lady of Guadalupe in La Crosse, Wis. St. Gianna was an Italian wife, mother, doctor and pro-life witness who died in 1962, and was canonized by Pope John Paul II on May 16, 2004.



Msgr. Joseph F. Schaedel, vicar general and pilgrimage director, celebrates Mass at the church at the National Shrine of St. Maximilian Kolbe on July 22 with assistance from altar server John Welch of Our Lady of the Greenwood Parish in Greenwood. A large monstrance above the tabernacle in the high altar is used for eucharistic adoration 24 hours a day every day except during Mass times.



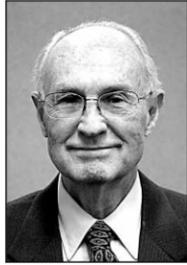
This bas-relief sculpture depicting the Holy Family is on the scenic grounds of the Shrine of Our Lady of Guadalupe in La Crosse, Wis.

From the Editor Emeritus/John F. Fink

Jesus' parables: We are God's servants

(Tenth in a series of columns)

Do you consider yourself God's servant? If we pay attention to Jesus' parables, we should.



Jesus often used the role of servant-to-master in his parables. Check out, for example, Mt 24:45-51, Mk 13:33-37, Lk 12:35-46 and Lk 17:7-10.

That last reading, found only in Luke's Gospel, shows us how we should consider our relationship with God.

In this parable, Jesus asked if his listeners would say to a servant who had just come in from plowing or tending sheep in the field, "Come here immediately and take your place at table" (Lk 17:7).

No, he said. First, he would tell the servant to prepare something for the master to eat and serve it to him. Then he could eat and drink. (Apparently, the master had only one servant.)

Well, we might think, that master wasn't very thoughtful of his servant. If he had been working in the fields, he was probably hungrier and thirstier than the master.

Maybe that's the attitude of today's middle-class families who aren't accustomed to having servants. But Jesus said that the master had no reason to be grateful to the servant because he was only doing his job.

Do we sometimes have the attitude that somehow God owes us for following the commands of his Church? Do we think that we should get something for being good? No. God is never indebted to us. Like the servant in the parable, we have only done what God expects us to do. We have only done our duty.

The other Gospel readings referenced above are three variations of the same parable, which Jesus told when he was warning that the end of the world would come when least expected. Jesus called for vigilance on the part of his followers, just as the servants that the master puts in charge of his household must do their duties faithfully because they don't know when

the master will return.

In Luke's telling of the parable, the master went to a wedding and his servants awaited his return. When he was delayed, one servant started beating those under him, and took advantage of the master's absence to eat and drink and get drunk. That servant will be punished severely, Jesus said.

Jesus finished that parable with this: "Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more" (Lk 12:48). That's a message well worth meditating about.

Think of all the things that God has given to us, and realize that he will require more of the person to whom he has given more. If we have had greater opportunities than others, God will expect us to use those opportunities more than he will expect those others to do so. If we are fortunate enough to know more about our religion than others, God will expect us to do something about it.

And after we have done so, we shouldn't expect to be rewarded because we will only have been doing our duty. †

It's All Good/Patti Lamb

Every life is 'fragile' and must be handled with care

Later this month, my son, Henry, heads off to full-day kindergarten to begin his academic career.

Before I let him go, I would like to stamp something on his forehead—just so the world knows. It would be a simple message contained within seven letters and applied in permanent bright-red ink: "FRAGILE."

The "handle with care" part would be implied.

It is scary to send children out into this callous world.

I worry about him making friends, progress and mistakes.

In a nutshell, a "fragile" stamp would serve as a handy reminder to my son's peers of the following:

- Let's not be judgmental. This is an important time in our growth and development, and any pre-judging might deter us from following a gift or talent that we should nurture.

- We all have our own unique issues. They are called by different names, but we have all got struggles. There is no one among us without delicate intricacies.

- We are going to make mistakes. That is part of learning and growing. When

mistakes happen, we need to forgive each other, and ourselves, and move on.

- We are works in progress, wonders unfolding. We are blossoming toward God with each new day. Let's give each other a chance—no, many chances.

The way that I see it, all of this information could be neatly conveyed in the form of a "fragile" stamp in the center of each person's forehead.

I am certain the world would be a much gentler place if we treated each other as if we were branded with this warning.

This cautionary impression would remind us that there resides in each of us a place of vulnerability which requires the gentlest of care. We are created in the image and likeness of God. And we are sacred.

This is difficult to remember as adults in the midst of bustling workdays full of sales goals and deadlines, especially when there are particular personalities present that do not agree on how to meet those critical benchmarks.

I'm learning that difficult people are often that way because someone has hurt them. Although these people's actions and attitudes make us want to avoid or ignore them, the reality is that these people need our love the most of all.

A line from *God Calling* puts it well: "Seek to understand others, and you

cannot help but love them."

Life is bumpy. Some of us adapt, resolve to toughen up and learn to wear poker faces. We pretend to emerge from life's dips unscathed. We pretend to be unflappable. We deny that we are fragile.

But fragile isn't bad. It's a condition of being human.

The woman in line behind you at the grocery store might have just been diagnosed with amyotrophic lateral sclerosis—Lou Gehrig's disease. Perhaps the man next to you in traffic lost his job. The woman in front of you at the license branch could be grieving after a miscarriage.

The preceding three sentences are real circumstances that have happened to people that I know in the past month. We don't know what is going on behind the scenes in other people's worlds.

Each day, we are entrusted with others' lives at home, school or work. It is certainly not easy to give others the benefit of the doubt and acknowledge their fragility.

But we must. The person next to you is the son or daughter of some concerned parent out there who is praying that you treat his or her child with love.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Be grateful for opportunities to serve others

Following the sale of my husband Paul's family home after his parents' deaths, I kept

in touch with their Catholic neighbors, Art and Rita Wissehr. They not only helped Paul's parents, but also were there for me during the countless times when I cleaned out the Meister house in our hometown of Belleville, Ill.

At the beginning of the project, our eldest daughter, Donna Marie, helped me. Donna eventually married and converted to Orthodox Judaism.

We have learned the requirements of her faith, with one of the best being a Mitzvah. This is an expectation from God that many good Catholics also practice without realizing it.

The Mitzvah extends into nearly all areas of life since it generally means being of service to anyone who needs help or compassion or understanding. A few specific Mitzvahs are giving to the poor, visiting the sick and treating animals with

respect. In all, there are 613 commandments in Orthodox Judaism.

From previous columns about caring for the Meister home for many years, some readers may recall that one summer I became very ill and nearly died in a Belleville hospital. I recovered under the care given by my sister and her husband, Beverley and John Thurman, and their daughter, JoAnne, who is a nurse. JoAnne's husband and children also contributed to my well-being. The Wissehrs were right there for me, too, in untold ways.

As Christians, we are all called to serve and help others whenever and wherever possible. This includes friends and neighbors and even strangers—as noted in the story of The Good Samaritan (Lk 10:29).

Long after those years, I wondered where Art and Rita Wissehr's children are living. Recently, I received a Facebook message from Mary Wissehr and learned that she and her brother, Frank, and his wife now live in different areas of Colorado.

We have fond memories of that state because Paul and I and our daughters as well as my sister's family enjoyed camping

there years ago.

I was delighted to renew a Wissehr friendship. The timing was "just right" since I only used Facebook for a very short time. I'm almost tempted to rejoin because of this serendipitous connection.

While connecting with Mary, I learned that she inherited her parents' "helpful genes." She introduced me to Operation Gratitude, a non-profit, volunteer-based corporation funded by private donations. Carol Blashek began OPGRAT in 2003.

Since then, they have shipped more than a half-million care packages to men and women serving in the military at Air Force bases and in the field in countries all over the world. Anyone who can knit or crochet is welcome to participate in this ministry of care.

The Wissehr and the Vogler/Meister families include many who served in the military so this project is especially meaningful. Learn more about it at www.opgratitude.com/howtohelp.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Faith, Hope and Charity/

David Siler

God's special people and the body of Christ

From the moment I stepped onto the property, I had a very real sense that the



ground that I was standing on was holy ground. A feeling like that is hard to explain, but a sense of peace and calm washed over me.

Nestled in the hills of southern Indiana along the Anderson River, near

the southern-most end of our archdiocese, is a little piece of heaven called Anderson Woods.

For the past 33 years, Judy and Dave Colby have welcomed hundreds of God's special people to their home in Bristow, Ind., not far from Jasper. It is about 175 acres of some of nature's finest elements on display.

The Colbys live on this property, but for eight weeks every summer Anderson Woods is also home to both children and adults that have special needs—individuals with Down's syndrome, autism, cerebral palsy, brain injury, etc.

For four, four-day periods, children attend the camp followed by four, four-day periods for adults. Camping activities include staying in cabins, hiking, creek-stomping, mud-sliding, horseback riding, gardening, s'more-making, singing—you name it.

The day that I visited was tie-dye shirt-making day for the 30 adult campers. I had the pleasure of watching them, guided by the caring children and young adult volunteers, create their masterpieces. I was struck by how incredibly focused they were on their task, and how delighted they were to show me what they had made.

I had the privilege of meeting Christopher, a young man who does not speak but says everything that needs to be said with his eyes.

Dave Colby told me that Christopher is the camper with the best sense of humor—without saying a word. His giggle was absolutely infectious. I couldn't help but wonder what was going on in his mind, but I knew that he was surely in a very happy place. Somehow I just felt better being in his presence.

I stayed for lunch with the campers and the dozen or so volunteers. I sat near Chuck, who has a passion for baseball like I have never seen before. He wanted to know every detail of the players and team that I followed as a boy. He knew all of the players that I named on my Detroit Tigers teams during the late 1960s and early 1970s. He listened as intently to me as anyone had ever listened. Even though it was just baseball, it was an important conversation. We formed a bond.

The meal that we shared was, for me, a profound experience of sharing Eucharist. I had a very clear sense of being with the body of Christ. I learned that day from my new friends about one of the important lessons that we learn from nearly all of the great saints—living fully in "this" moment is where we find joy and peace.

My two oldest daughters volunteered at Anderson Woods during the camp's first children's week. They learned, like I did that day, that these special people have so much to teach us. Judy will tell you that she and Dave have gotten far more from their campers than they could ever give them. My girls are already lobbying to spend the entire summer at this special place next year.

To learn more about Anderson Woods, log on to www.AndersonWoods.org.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

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

The Sunday Readings

Sunday, Aug. 8, 2010

- Wisdom 18:6-9
- Hebrews 11:1-2, 8-12
- Luke 12:32-48

The Book of Wisdom provides this weekend's first reading.



The development of this book is interesting.

The Hebrew people never headed the list of major powers in the ancient Middle East or were creators of the most profound human wisdom. This meant that their steadfast devotion to the

One God of Israel, merciful and almighty, more easily was dismissed since it was at odds with the mythologies of the great societies of the time.

This book—and others in its genre—insist that the Revelation of God, as taught to and believed by devout Jews, represented the most profound wisdom, so deep that humans could not attain it without divine help.

Essential to genuine wisdom is the realization that humans are limited, both in their ability to ascertain and in their ability to act. In a word, they need God.

Throughout the history of God's people, the Almighty communicated with them through visible figures and intervened in human history. Completely unimpeded by the natural restrictions that so often stand in the way for humans, God can act decisively and immediately.

This reading refers to the Exodus, the flight of God's people, with God's help and guided by God through Moses, from slavery to freedom, from death to life. Without God, the people would have been doomed to ongoing misery.

For the second reading, the Church presents this passage from the Epistle to the Hebrews.

It speaks of faith, giving Abraham and his wife, Sarah, as examples of deep and true faith. Because of the faith of Abraham, a race of believers came to be. Through Abraham, God's name was revealed and proclaimed from generation to generation.

St. Luke's Gospel supplies the last reading.

The Church's teaching regarding biblical

interpretation is that the Gospels must be read with three perspectives in mind.

The first is the circumstance that surrounded the Lord as the words recorded in the Gospel were spoken.

The second is the situation that existed when the Gospel itself was written. It always is important to note that all four Gospels, while each was composed at a different time and under different conditions, appeared some years after Jesus.

The last is the literary and theological context of the writing itself. Each Evangelist followed a particular style and technique, and each had a specific point to make.

Common both to the contemporaries of Jesus, and to Christians alive when the Gospels finally were produced, was weariness in the face of tyranny, sin and idolatry.

Seeing these problems as outrages, many of the people around Jesus, and many of the first Christians, surely wondered when God's justice would prevail.

This passage, quoting Jesus, warns that all of the people should be ready for the unexpected. Further, Jesus reminded the people that God would prevail in the end and that evil would be vanquished.

Reflection

The reading from St. Luke's Gospel in this weekend's liturgy, which is stark and direct in the style of this Synoptic Gospel, more often is used as a warning that death can come at any moment for anyone.

Certainly, as human experience so abundantly illustrates, this reality is quite possible.

Another message is that whatever Providence has in store for any of us, the obligation to live as children of God remains. Varying from God's law of love and justice upsets life.

Our generation has lost this sense of reality, but it was very strong in the minds of the ancient Hebrews and early Christians.

In terms of the human relationship with God, living in sin or showing indifference to God, leads to eternal death.

God controls human life—its end as well as its beginning. We must not dig our own graves. We must live on Earth so as to live forever with God. We must be wise, farsighted servants of the Lord. †

Daily Readings

Monday, Aug. 9

St. Teresa Benedicta of the Cross (Edith Stein), virgin and martyr
Ezekiel 1:2-5, 24-28c
Psalm 148:1-2, 11-14
Matthew 17:22-27

Tuesday, Aug. 10

Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

Wednesday, Aug. 11

Clare, virgin
Ezekiel 9:1-7; 10:18-22
Psalm 113:1-6
Matthew 18:15-20

Thursday, Aug. 12

Jane Frances de Chantal, religious
Ezekiel 12:1-12
Psalm 78:56-59, 61-62
Matthew 18:21-19:1

Friday, Aug. 13

Pontian, pope and martyr

Hippolytus, priest and martyr
Ezekiel 16:1-15, 60, 63
or Ezekiel 16:59-63
(Response) Isaiah 12:2-3, 4bcd, 5-6
Matthew 19:3-12

Saturday, Aug. 14

Maximilian Mary Kolbe, priest and martyr
Ezekiel 18:1-10, 13b, 30-32
Psalm 51:12-15, 18-19
Matthew 19:13-15

Vigil Mass of the Assumption of the Blessed Virgin Mary
1 Chronicles 15:3-4, 15-16; 16:1-2

Psalm 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Sunday, Aug. 15

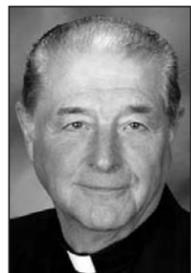
The Assumption of the Blessed Virgin Mary
Revelation 11:19a; 12:1-6a, 10ab

Psalm 45:10-12, 16
1 Corinthians 15:20-27
Luke 1:39-56

Question Corner/Fr. John Dietzen

Catholics are required to be married according to the laws of the Church

QI am Catholic and my wife is not. For several personal reasons, we were married outside the Church.



We have discussed convalidation of our marriage, and my wife has expressed interest in the Catholic faith, which led us to discuss the Rite of Christian Initiation of Adults with our parish director

of religious education.

We were told that before she can be baptized and received into the Church, we must validate our marriage.

This information makes me ask: What happens when a married couple, neither of whom is Catholic, go through the RCIA process? What happens when only one spouse goes through the RCIA if neither is Catholic? Is there a similar validation issue? (Indiana)

AThe information that you were given about the need for your marriage to be validated before your wife can be received into the Catholic faith is correct. This is to facilitate the ability of both you and her to receive the other sacraments of the Church after her conversion.

As you are aware, every Catholic who has not formally rejected the Catholic faith must be married before a priest—or bishop or deacon—to be married according to the laws of the Church.

However, this rule does not apply to people of other faiths. If neither partner is Catholic, if both are free to marry—neither person has a previous marriage, for example—and they were married before a qualified minister or judge, the Catholic Church recognizes this as a true, valid marriage.

If, for instance, two Hindus marry before a Buddhist monk, we acknowledge that as a true marriage bond. Furthermore, if both spouses are baptized Christians, such as two Lutherans or Methodists, we Catholics view that union as not only a valid marriage

but as a Christian sacrament.

Thus, in your first instance, if two validly married non-Catholics embrace the Catholic faith, nothing needs to be done to “validate” their marriage. It is already valid.

Something similar is true in your second case. If one spouse in a valid, non-Catholic marriage wishes to become Catholic, nothing needs to be done to “fix” that marriage. It is already fine.

I sincerely hope that you and your wife are not hesitating to do what is needed for her and you to live a full, Catholic sacramental life. From your information, it seems neither of you was married before so the whole process will be brief and simple.

If one of you were married before, it is still worth pursuing for your own personal good and for the spiritual growth of your marriage.

QIn recent years, a larger “reconciliation room” was arranged in our church for the sacrament of penance, allowing for confession face-to-face with the priest or anonymously.

Some months ago, the curtain was removed, making anonymous confessions impossible.

I'm uncomfortable with this practice. Is this a mandate from Rome or does each priest make this decision? (Illinois)

ABy general Church law (Canon #964), and according to the ritual for this sacrament established in 1973, penitents should be provided the opportunity for confession either way.

In July 1998, the Pontifical Council for Interpretation of Legislative Texts decreed that priests have the right to refuse face-to-face confessions even when penitents request it.

The rule, according to a council official, is “a protection against human weakness both on the part of the priest as well as on the part of the penitent.”

The sacrament “should not be an occasion of sin,” he said.

In other words, there is no basis in Church regulations for making it impossible for people to receive the sacrament of penance anonymously if they wish to do so. †

My Journey to God

Glasswing

seemingly all legs and antennae with thin gossamer

wings those angels dark veins opaque borders often red

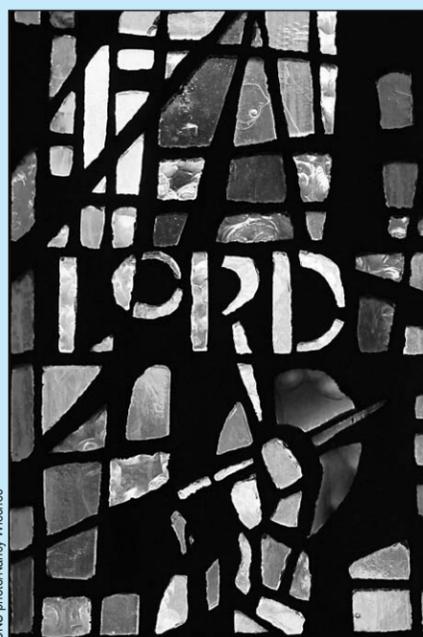
camouflage unusual blends right in to the bright

tropical scenery occasionally harbors appearance

of a stately European cathedral look: the lives of Jesus

John the Little Flower St. Thérèse the dove

By Nettie Farris



CNS photo/Nancy Wiechec

(Nettie Farris is a member of St. Mary-of-the Knobs Parish in Floyds Knobs. Her poem describes the beauty of a butterfly's wings, which resemble segments of a stained-glass window. The word “Lord” is seen in a detail from a contemporary stained-glass window at the National Presbyterian Church in Washington, D.C.)

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.

ARNOLD, Eugenia, 93, St. Paul, Tell City, July 15. Mother of Robert Arnold. Sister of Linus and Urban Linne. Grandmother of one.

BAHRET, John, 75, Holy Cross, Indianapolis, July 13.

BREMER, Richard D., 76, St. Luke the Evangelist, Indianapolis, July 24. Husband of Carole Bremer. Father of Jeanne Fugan, David, Michael and Terry Bremer. Grandfather of seven.

CAPUANO, Alfred A., 92, St. Luke the Evangelist, Indianapolis, July 8. Father of Josette Snellen, Deborah and Alfred Capuano Jr. Grandfather of five. Great-grandfather of four.

COTTRELL, Carl R., 58, St. Margaret Mary, Terre Haute, July 18. Husband of Rita (Luken) Cottrell. Father of Antoinette Orman, Michelle O'Rourke, Nannette Sheldon, Yvonne Spittler, Carl II, Clint and Craig Cottrell. Brother of Terry Howard. Grandfather of 20.

FAUST, Esther I. (Bradshaw), 80, St. Roch, Indianapolis, July 27. Mother of Lynne Graphman, Carl and Donald Faust. Grandmother of five. Great-grandmother of eight.

FENOGLIO, Jacinta, 95, Sacred Heart of Jesus, Terre Haute, July 6.

FULLER, Magdoen O. (Svarczkopf), 84, St. Andrew, Richmond, July 20. Wife of Joseph Fuller. Mother of Regina Rexrode. Sister of Ilona Benjamin, Irene Lohmeier, Ambrose, George and Tony Svarczkopf. Grandmother of two.

GALDABINI, Marian, 98, St. Luke the Evangelist, Indianapolis, July 7. Mother of Mary Ann Manifold. Sister of William Jens. Grandmother of six.

GEORGE, Virginia, 82, St. Paul, Tell City, July 25. Wife of Jim George. Mother of Sheila Rearden, Daryl and Jeff Jones. Stepmother of Diane Boyer, Clara Glenn and Fred George. Grandmother of three. Step-grandmother of five. Great-grandmother of four.

HUNTSMAN, Dolores R. (Beason), 77, St. Jude, Indianapolis, July 17. Mother of Donnette Cole, Bonnie Maddox, Jennifer Short and Lawrence Garrett. Sister of Elmer Beason.

HUTT, Herman R., Jr., 83, St. Bartholomew, Columbus, July 23. Husband of Ruth Hutt. Father of Charles, Edward, John, Joseph, Michael and Paul Hutt. Brother of Helen Douglas. Grandfather of 14. Great-grandfather of 25.

KESSANS, Catherine, 92, St. Paul, Tell City, July 15. Mother of Sandra Borho, Patricia Ward, Noel, Norman, Thomas and Wayne Kessans. Grandmother of 19. Great-grandmother of 16. Step-great-grandmother of six.

KISTNER, Lucille M., 99, St. Roch, Indianapolis, June 24. Mother of Charles and John

Kistner. Grandmother of eight. Great-grandmother of 12.

KRUSE, Mary C., 87, Holy Family, Oldenburg, July 17. Mother of Susan Jones, Barbara Pedley and Mike Kruse. Sister of Alberta Hanel, Irma Nunweiler, Margaret Wagner, Agnes Wendling, Sister St. Edward Underberg, Albert and Joseph Underberg. Grandmother of nine. Great-grandmother of one.

MOON, Ann (Gorman), 52, Immaculate Heart of Mary, Indianapolis, July 12. Mother of Kelly, Dan and Mike Moon. Daughter of Cuthbert and Martha Gorman. Sister of Chris and Steve Gorman.

MOORE, Richard L., 92, St. Michael, Greenfield, July 26. Husband of Emma Moore. Father of Connie Rhinesmith, Janet Woodbury and Richard Moore. Brother of Mildred Rubbo, Donald, Jay and Robert Moore. Grandfather of eight. Great-grandfather of 15.

STUMLER, Frances V., 73, Holy Family, New Albany, July 27. Wife of Joseph Stumler. Mother of Bonnie Shireman, Pam Smith, Michael and Roger Stumler. Grandmother of eight. Great-grandmother of one.

SUDING, Edward Joseph, 85, St. Rose of Lima, Franklin, July 27. Father of Janet Cornfield, Jean Simpson, James, John and Joseph Suding. Grandfather of nine. Great-grandfather of six.

SWEET, Mary C., 80, St. Elizabeth of Hungary, Cambridge City, July 19. Wife of James Sweet. Mother of Jo Anne Barr, Karen, Daniel, David, Robert and Steven Sweet. Sister of Patricia Kidwell, Chris Ishay and Robert O'Brien Jr. Grandmother of 10. Great-grandmother of five.

WILLIAMS, Eric, 63, St. Luke the Evangelist, Indianapolis, July 23. Husband of Schulyer Williams. †



Christ's cross

A statue of an angel carrying Christ's cross is seen on the Castel Sant'Angelo bridge in Rome on May 12. The 10 angel statues on the bridge each carry an element of Christ's Passion. The statues were designed by Gian Lorenzo Bernini and executed by his students in 1688.

Odell J. Banet was the father of Father Stephen Banet

Odell J. Banet, a member of St. Mary-of-the-Knobs Parish in Floyds Knobs and the father of Father Stephen Banet, died on July 28. He was 90.

The Mass of Christian Burial was celebrated on Aug. 2 at St. Mary-of-the-Knobs Church in Floyds Knobs. Burial with military honors followed at the parish cemetery.

Odell Banet was born on Dec. 17, 1919, in Floyds Knobs. During World War II, he

served in the U.S. Army Air Corps, and earned a number of medals and commendations for distinguished service, including the Air Medal, four Battle Stars, the Prisoner of War Medal and the *Croix de Guerre avec Palme* Medal from the government of France.

Banet was a retired vice president of the former Floyd County Bank.

He also was a member of the Knights of Columbus

Cardinal Ritter Council #221, and the Veterans of Foreign Wars Post #1963.

Banet served on the Age and Aging Board in Floyd County, and volunteered at the St. Vincent de Paul Society's soup kitchen in Louisville for 27 years.

He is survived by his wife, Berniece (Schmidt) Banet; six children, Joan Endris, Theresa Getrost, Michael, Paul, Ralph and Father Stephen Banet; a sister, Marietta Gesenhues; two brothers, Arthur and T.J. Banet; 18 grandchildren; and 16 great-grandchildren.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

Robert Sullivan was dedicated Church and community leader in the archdiocese

Robert W. Sullivan, a longtime Church and community leader, died on July 29 at Lake Wawasee, Ind. He was 87.



Robert W. Sullivan

and the St. Pius X Council of the Knights of Columbus.

He started the Sullivan Hardware and Garden business in Indianapolis in 1954, a

family enterprise that continues to reflect his efforts through the years to donate his time and materials to support the Church and many parishes in the Indianapolis area. In 2009, the family business received the Corporate Leadership Award during the archdiocese's annual Spirit of Service Award dinner.

Sullivan also was recognized as the Indianapolis "Irish Citizen of the Year" in 2008.

He served the United States in World War II and the Korean War as a member of the U.S. Navy.

Surviving are his wife, Mary Rita (Hughes) Sullivan, and their seven children, Sally Caltrider, Katie Evans, Julie Schnieders, Anne Snyder, Mary Weaver, Bob Sullivan and Pat Sullivan, as well as 28 grandchildren.

Memorial gifts may be sent to Seeds of Hope, 1425 S. Mickley Ave., Indianapolis, IN 46241. †

Report sexual misconduct now

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Journalists say helping archbishop with book privilege of a lifetime

WASHINGTON (CNS)—Two noted journalists helped tell the story of a lifetime and, for them, it was the privilege of a lifetime.

Nancy Collins and Peter Finney Jr. assisted retired New Orleans Archbishop Philip M. Hannan in completing his memoir, *The Archbishop Wore Combat Boots*, published by Our Sunday Visitor.

The book's subtitle, *From Combat, to Camelot, to Katrina*, summarizes the eventful life of the 97-year-old Churchman and native Washingtonian who served as a World War II chaplain, as a secret adviser to President John F. Kennedy, and who reached out to people after Hurricane Katrina hit.

In Washington, Archbishop Hannan served as a pastor of St. Patrick Parish downtown, as chancellor and auxiliary bishop for the archdiocese, and founded the John Carroll Society for Washington area laypeople and was as founding editor of the *Catholic Standard* newspaper. Most famously, he delivered the homily at the November 1963 funeral Mass for Kennedy.

As a bishop, Archbishop Hannan participated in the Second Vatican Council. In 1987, he welcomed Pope John Paul II to New Orleans.

He helped integrate Catholic schools and parishes in Washington, and later worked to promote civil rights and racial justice in New Orleans. As a chaplain, he ministered to people freed from concentration camps near the end of World War II, and as a

bishop, he spoke out forcefully about the dignity of all human life from conception to natural death.

"This is a once-in-a-lifetime story. That it involved my family was a bonus," said Collins, whose father, Aeneas Patrick Collins, was a first cousin and boyhood friend of Archbishop Hannan's.

In her career, Collins has interviewed numerous public figures and celebrities, including President Bill Clinton, then-Sen. Joe Biden, actor Jack Nicholson, actress Elizabeth Taylor and journalist Tim Russert. She has worked for, among others, *Vanity Fair*, *Rolling Stone* and NBC's "Today Show."

"I think Father Phil is the most interesting of them all," she said during a telephone interview with the *Catholic Standard* from New York City, where she lives and works.

Even as he rose in prominence in the Church, Archbishop Hannan was always "Father Phil" to Collins, who got to know him at family picnics and other gatherings over the years.

About three years ago, she received an unexpected phone call from "Father Phil." He was writing his memoir and asked for her help.

She emphasized from the start that she would treat him like an editor would, not as a family member. Examining the manuscript he had prepared, she told him that it was factual, "but I need to hear your voice."

Finney, the award-winning executive editor and general manager of the *Clarion Herald*, newspaper of the

Archdiocese of New Orleans, interviewed him about 40 times over a two-year period, and Collins conducted numerous telephone and in-person interviews with the archbishop.

"The most amazing thing to me was sitting with him in his dining room area at his home in Covington, La.," said Finney. "His recall was utterly amazing. He'd talk about something that happened at Vatican II off the top of his head, and 95 out of 100 times he was exactly right."

"The conversations we had were so interesting. I knew this was remarkable material, and I wanted to do justice to it," said Collins, who was determined to have Archbishop Hannan's wit and intelligence, as well as his faith, shine through in the book.

The book cover pictures then-Father Hannan's combat boots. He wore them as a chaplain to the 505th Parachute Infantry Regiment of the 82nd Airborne Division; his wartime service included ministering to soldiers during the Battle of the Bulge.

"He wanted to be in combat, on the front lines. He didn't tell his parents he was in the parachute division. They would have fainted," Collins said. "He's a front-line kind of guy. He wanted to serve and be with those guys. ... He really wanted to be there and help them any way he could."

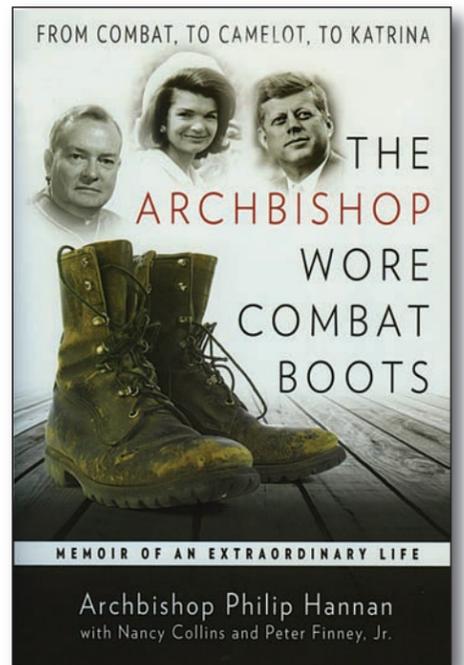
That same spirit and faith was exemplified in Archbishop Hannan's service to the people of New Orleans, where he became their archbishop in 1965.

Finney noted that Archbishop Hannan, "growing up in Washington, such a political environment, he knew how to go about things and get things done," and he saw politicians as regular people, not as revered figures. Immediately after arriving in New Orleans, Archbishop Hannan reached out to people suffering from the aftermath of Hurricane Betsy.

"He was a guy during hurricanes or big

'The most amazing thing to me was sitting with him in his dining room area at his home in Covington, La. His recall was utterly amazing. He'd talk about something that happened at Vatican II off the top of his head, and 95 out of 100 times he was exactly right.'

—Peter Finney Jr. discussing his collaboration with Archbishop Philip M. Hannan on the retired prelate's memoirs



storms, he was out front," Finney said.

After Katrina hit five years ago, Archbishop Hannan, then 92 and retired for many years, first guarded the Catholic television studio he had founded. Then he set out in a boat to minister to survivors and to police and other public safety workers.

"He knew his presence alone would lift people," Finney said. "He always said, 'I have to be there, to be present to the people.'"

Archbishop Hannan has suffered strokes in recent years that have left him in frail health, but his indomitable spirit remains, and earlier this year, he was able to attend the Super Bowl, sit in New Orleans Saints owner Tom Benson's box, and see his beloved Saints win. The archbishop had offered a prayer at the Saints' first game in 1967.

"He had a basic trust in God, that he was going to do God's will," Finney said. "That's what was always important to him, doing God's will." †

Costa Ricans flock to Cartago for Marian festival that was canceled in 2009

CARTAGO, Costa Rica (CNS)—An estimated 2 million people—nearly half the population of Costa Rica—descended on Cartago for the traditional festival honoring a Marian statue known affectionately as "La Negrita."

For at least a week they came by car, on horseback and on foot, and most converged on Cartago's Basilica of Our Lady of the Angels at noon on Aug. 1 to watch the eight-inch statue of Mary redressed and marched into the church. Costa Ricans mark the feast of Our Lady of the Angels on Aug. 2.

Maria Amalia Segura, 75, who walked 15 miles from her home in the western suburb of Belen, said it seemed like more people were making the pilgrimage this year.

"To see everyone walking gives me spiritual peace," she said as she rested outside the basilica. "I feel relaxed in my faith to know there continues to be believers."

In 2009, the "romeria" pilgrimage, as it is known, was canceled for the first time in more than 200 years because of concerns about the H1N1 virus, which was then at its height. The health ministry declared it unsafe to walk, saying it could lead to rapid spread of the virus which, at

that point, had claimed 15 lives in Costa Rica.

The story of the statue dates back to 1635, when it was found on a rock by an indigenous girl. When the girl brought the statue home, it disappeared and miraculously returned to the spot she found it. This happened several times, and when the little girl brought it to the local priest, it again returned to the rock where it was originally found.

The priest interpreted the miracle as a sign from God and initiated efforts to build a church on the spot. Since 1782, Costa Ricans have made the trip to Cartago to pay homage to the statue. †

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The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Hispanic Ministry Coordinator to facilitate opportunities that foster full participation of the Hispanic community in the life of the Catholic Church. Responsibilities include collaborating in the development, implementation and evaluation of the Hispanic Pastoral Plan, serving as a resource for parishes and agencies, coordinating leadership training, promoting youth ministry and social ministry, supporting Apostolic Hispanic Movements, communicating and translating, and representing the Archdiocese at the local, state, regional, and national levels.

Applicants should be professed and practicing Catholics with knowledge of Church teachings and the needs, cultures and traditions of Hispanic Catholics. Fluency in speaking, reading, and writing in Spanish and English is essential. A bachelor's degree in a related field and at least 5 years of experience in Hispanic ministry in a paid or volunteer capacity are required. Some college level coursework in theology, religious studies, or a similar field is preferred.

Please send cover letter, resumé, and list of references, in confidence, to:

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