Vatican calls on businesses to be ethical, create economic justice

VATICAN CITY (CNS)—The Vatican and some Catholic thinkers are urging businesses to not only employ ethical policies within their companies, but also to become dedicated to bringing economic justice to the wider world.

In fact, people should be wary of superficial ethical practices that “are adopted primarily as a marketing device, without any effect on relationships inside and outside the business itself,” and without promoting justice and the common good, said Cardinal Tarcisio Bertone, the Vatican’s secretary of state.

Cardinal Bertone was one of a number of high-profile leaders from the manufacturing, industrial, banking and financial sectors, including representatives from General Electric and Goldman Sachs, as well as Catholic experts in Catholic social teaching.

Organizers purposely chose people from different industries, countries and religions in order to hammer out ethical principles held in common, which often reflect the values inherent in Catholic social thought, namely the principles of the centrality of the human person, subsidiarity, solidarity and the pursuit of the common good, said Father Luis Garza Medina, vicar general of the Legion of Christ, who helped plan the event.

The real challenge, however, is taking those common principles and translating them into concrete action that will have a real impact on local and world economies, and on people’s lives, he said.

Teenager chosen to perform NCYC theme song is grounded in her faith

By John Shaughnessy

As she talked to the grade school children, Francesca “Chessie” La Rosa could have focused on how she is scheduled to sing in front of 25,000 young people who are expected to come to Indianapolis in November for the 2011 National Catholic Youth Conference. Instead, the 18-year-old singer-songwriter chose to share a defining moment from one of those tough, soul-searching times that most teenagers eventually face—a time when she had to decide what really mattered in her life.

It happened during the summer of 2008, a season of excitement, uncertainty and change before her freshman year at Roncalli High School in Indianapolis.

For most of her years at St. Barnabas School in Indianapolis, Francesca didn’t have many friends. She often considered herself as “weird” to her classmates and viewed herself as “shy,” “awkward” and “not good enough.” But that perception began to change in her eighth-grade year when she wrote a song called “We Are” that became her class’ theme song.

People began to see her in a different light. She found confidence and new friends. Soon, she also found herself facing a choice.

“...a certain way—to dress a certain way and act a certain way—to be popular,” Francesca says. “I was really frustrated. It was killing me. I just really wanted to be with God and be for God. I started to realize my goal was to get to heaven.”

So Francesca did what she has done most of her young life. She poured her heart into the lyrics of a song, writing one called “Who I Want to Be.”

“It’s reaching out to the girls and guys who feel they aren’t good enough,” Francesca told the students at St. Roch School in Indianapolis during a program. See LAROSA, page 8

Bishops approve statement on assisted suicide, charter revisions
Bishops approve first major statement on physician-assisted suicide

BELLEVUE, Wash. (CNS)—Taking on the problem of physician-assisted suicide in the state where most residents oppose it, the U.S. bishops declared suicide “a terrible tragedy, one that a compassionate society—see their death as an acceptable or even desirable solution to their problems can only magnify such suffering.”

It specifically criticizes the former Hemlock Society, “whose very name reminded people of the harsh reality of death by suicide,” for changing its name to Compassion & Choices. “Plain speaking is needed to strip away this veneer and uncover what is at stake for this agenda promotes neither free choice nor compassion,” the policy statement says.

Physician-assisted suicide was approved by voters in Washington state in November 2008. It is also legal in Oregon, where voters approved it in 1994, and Montana, where a state court has ruled it is not against public policy.

In the document, the bishops say the assisted suicide movement “actually risks adding to the suffering of seriously ill people. ""Their worst suffering is often not physical pain, which can be alleviated with competent medical care, but rather...“

The legislation also criticizes the idea of involving physicians in helping their patients commit suicide, calling it “a corruption of the healing arts. "Catholics should be leaders in the effort to defend and uphold the principle that each of us has the right to live with dignity through every day of our lives,” the document says. “The claim that the ‘quick fix’ of an overdose of drugs can substitute for these efforts is an affront to patients, caregivers and the ideals of medicine.”

(To read the document and other information about the Church’s teachings on assisted suicide, log on to www.usccb.org/holvancho.)

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 processes in 2005, bringing it into line with recent Vatican instructions in response to the crisis of sexual abuse of minors by priests. Those include mentioning child pornography as a crime against Church law and defining the abuse of someone who “habitually lacks reason,” such as a person with mental retardation, as the equivalent of child abuse.

They also outline procedures to follow if a bishop is accused of having sexually abused a child and another bishop becomes aware of it.

The experiences of the past nine years have shown that “the charter was weak,” said Bishop Blase J. Cupich of Spokane on June 15. As chair of the USCCB bureau of the Protection of Children and Young People, he introduced the document to the bishops on June 15. “The charter has served the Church well,” he said. “It is a helpful tool as we keep our pledge to protect children, promote healing and rebuild trust.”

The next day before the vote, there was little debate on the proposed revisions. But not every bishop is on board with the charter’s provisions, as evidenced by the 28 amendments proposed by Bishop Fabian W. Bruskewitz of Lincoln, Neb., and rejected by the committee.

Most of the amendments suggested by Bishop Bruskewitz were aimed at weakening the charter’s wording because “the USCCB bureaucracy cannot bind bishops to obey the charter.”

Bishop Cupich said a change in the constitution issued by Pope Benedict XVI in November 2009. “At a news conference following his remarks, Cardinal Wuerl said he’d be “at once inspirational and practical, ... grounded in the tradition of the Church,” and would aim to “adequately convey the purpose of the homily at Mass—the personal encounter with the Incarnate Word.”

In other action on the first day of the assembly, the bishops also: • Approved by a 194-1-1 vote to integrate the Commission on Canonical Questions and Accreditation into the USCCB as a new Subcommission for Certification on Ecclesiastical Questions, • Got an update from Bishop Salvatore J. Cordileone of Oakland, Calif., about the conference’s efforts to promote and defend marriage, • Approved, 185-1-3, the use of the Mass texts for pastoral use in Spanish-speaking countries as an appendix to the eventual Spanish translation of the Roman Missal for use in the United States.

The U.S. bishops have voted overwhelmingly to authorize preparation of a 50-page document on preaching for consideration in the 2012 spring meetings of the U.S. Conference of Catholic Bishops.

St. Louis Archbishop Robert J. Carlson presented the proposal on behalf of the Committee on Clergy, Consacrated Life and Vocations, which he chairs, but said the document would be drawn up in consultation with various committees of the U.S. Conference of Catholic Bishops.

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The bishops also heard a report from Cardinal Donald W. Wuerl of Washington on progress being made toward a U.S. personal ordinal for former Anglicans who want to enter into full communion with the Catholic Church.

As many as 100 U.S. Anglican priests and 2,000 laypeople could be the first members of the U.S. ordinal, said the cardinal, who was appointed by the Vatican last September to guide the incorporation of Anglican groups into the Catholic Church in the United States under “Anglicanorum coetibus,” an apostolic constitution issued by Pope Benedict XVI in November 2009.

At a news conference following his report, Cardinal Wuerl said he’d be “surprised” if the Vatican would establish the U.S. ordinal by the end of the year. “It’ll be sooner rather than later,” he said.

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• Dropped from their agenda without connecting a discussion of their perennial “Faithful Citizenship” document on political responsibility.

• SAW a video appeal from Archbishop Darmott Martin of Dublin for strong U.S. participation in the International Eucharistic Congress scheduled for next year in his city.

• Heard about a plan to periodically review the mandate of each national collection held in this country.

• Gave a standing ovation to Ken Hackett, who addressed the bishops as he prepared to retire from Catholic Relief Services after nearly 40 years with the international humanitarian agency of the U.S. Catholic community.

• Heard from Father Edward Dougherty, superior general of the Maryknoll Fathers and Brothers, about the 100th anniversary of the organization founded by the U.S. bishops to recruit, train, send and support American missionaries overseas.

• Were given the option of beginning use of some musical settings for the new translation of the Roman Missal in September rather than waiting until full implementation on the first Sunday in Advent.

• Died farewell to Msgr. David Malloy, a priest of the Archdiocese of Milwaukee, who was completing five years of service as USCCB general secretary.
'A sense of how seminary life is'
Bishop Bruté Days helps foster a culture of vocations

By Sean Gallagher

JOHNSON COUNTY—Want a sign of hope that more young men in central and southern Indiana are open to a vocation to the priesthood?

Look no further than a soggy field in the middle of a rainstorm.

That was where some 40 youths from across central and southern Indiana and beyond ran around screaming and shouting and playing games in the pouring rain on June 15 during the sixth annual Bishop Bruté Days.

This annual vocations retreat and camping experience for junior high and high school-aged boys sponsored by Bishop Simon Bruté College Seminary in Indianapolis was held from June 14-17 at the Indiana Future Farmers of America Leadership Center in southern Johnson County near Trafalgar.

An annual event since 2006, some of its first participants have now graduated from high school. A few, like Joseph Cole and Vincent Jansen, have become seminarians and are enrolled at Bishop Bruté Seminary and Marian University in Indianapolis, where they take classes connected to their priestly formation.

Father Robert Robeson, rector of Bishop Bruté College Seminary, sees new junior high and high school students signing up for Bishop Bruté Days, and taking the place of its first participants as a hopeful sign for the future.

“It’s very satisfying,” Father Robeson said. “I think the archbishop’s vision for trying to create a culture of vocations is really beginning to bear fruit in that sense. I think we still have a long way to go though.”

And that continuing work needs to happen, Father Robeson said, in parishes and families. Bishop Bruté Days—which gives teenage boys a taste of the daily prayer and fun-filled fellowship of life in a college seminary—can only build on that foundation.

[Bishop Bruté Days] supports the families and the parishes that are seeking to nurture vocations,” he said. “We give them a concrete channel for helping kids to learn about vocations, and to explore the possibility of vocations and to meet kids that are interested in vocations.”

St. Teresa Benedicta of the Cross Parish in Bright in the Batesville Deanery has had several teenage boys attend Bishop Bruté Days the past five years, and Father Thomas Kovatch, was so pleased by that participation and so interested in promoting vocations in his parish that he came to Bishop Bruté Days this year to give a presentation to high school participants and celebrate Mass.

“See a lot of them here warms my heart because I truly believe that a lot of them probably do have a call,” Father Kovatch said.

It was the daily routine of morning prayer, evening prayer and the celebration of the Mass that helped Cole answer the call.

“It’s similar to the seminary. That’s what got me into the seminary,” said Cole, a member of St. Vincent de Paul Parish in Indianapolis; Ted Ward, second from right, a member of Good Shepherd Parish in Indianapolis; and Keith Dewig, a seminarian of the Evansville Diocese.

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“One of the more satisfying parts of Bishop Bruté Days for Kyle is getting to know the seminarians who serve as counselors. They’re really good role models,” Kyle said. “They give you a sense of how seminary life is. They make you kind of want to go there with all of the stories they tell you.”

Although Bishop Bruté Days can be a positive influence on teenage boys to consider becoming a seminarian, Father Robeson said that really isn’t its main goal.

“Our primary objective is conversion.”

Father Robeson said. “And once conversion takes place, once a kid gets it, once a kid understands that Christ has to be at the center of their life, … the vocations will follow.”

(For more information on Bishop Simon Bruté College Seminary in Indianapolis, log on to www.archindy.org/bsb.)
Don't forget Sunday Mass and growing in your life of faith while on vacation

W ith an assist to rocker Alice Cooper, we can officially say for most students that “school’s out for summer.”

July is right around the corner, and many families are gearing up for summer vacation.

Though the challenging economic times will prevent some people from getting away this year, those who do leave town for an extended period of time will no doubt be adjusting their routines.

With that in mind, we pose this simple question for all travelers: Will Sunday Mass and time with family, home and friends be a part of your time away?

During an Angelus address last July while on vacation in Castel Gandolfo, Italy, Pope Benedict XVI said that getting away from home should not translate into “rest from our daily labors so that we may return with renewed vigor to the job we love.”

Father Michael Van, pastor of St. Stephen Parish in Anoka, Minn., took it a step further by explaining that regular Sunday worship dates back to the early Church when Christians gathered to study the teachings of the Apostles and break bread.

“The papal said it is important that people ‘rest from our daily labors so that we may return with renewed vigor to the job we love.’”

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Though people need to work and dedicate time to their family, home and profession, but God must still come first, said the Holy Father.

The fact remains that the Catholic Church continues to recognize the generous nature of freely chosen organ donation, an act that Father Michael Van once called “particularly praiseworthy,” and an act which can offer “a chance of health and even of life itself to the sick who sometimes have no other hope.”

Whether it be “Father” or “father” in other languages, it was very surprising to see the term “Papi” used for father in German.

Having been born and raised in the German central part of Min新手区, having lived two years of German at St. John’s University in Collegeville, Minn., and having lived three plus years in the United States, the only German word for “father” was “Vater,” closely related to the Dutch word “ Vader.”

“Papi” could be used in some small areas close to either France or Italy since it is more a romantic language word than from German.

Norman Lursong
Indianapolis

Letter to the Editor

Is there more than one way to say ‘Father’ in German? Possibly, reader says

I found the “Be Our Guest” column in the June 17 issue of The Criterion very interesting.

When I got to the terms “love” and “father” in other languages, it was very surprising to see the term “Papi” used for father in German.

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Norman Lursong
Indianapolis
Feast of the Body and Blood of Christ is a celebration of family

(402x271) En esa Última Cena Pascual, Jesús instituyó la Eucaristía, el cuerpo y la sangre de Jesús. Se trataba de un ritual que el mundo comprendía como la celebración de la peregrinación familiar. Los judíos volvían de la peregrinación a casa para celebrar la Passover meal. (31x40) En aquella noche cuando el ángel de la muerte rondó de puerta en puerta en Egipto, algo que ocurrió hace mucho tiempo. (337x1067) La intención de vocaciones del Arzobispo Buechlein para junio

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

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

Traducido por: Daniela Gajmari, Language Training Center, Indianápolis.

La intención de vocaciones del Arzobispo Buechlein para junio

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

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

Archbishop Buechlein’s Prayer List
Arquidiócesis de Indianápolis
1400 N. Meridian St.
PO. Box 1410
Indianápolis, IN 46202-1410

La festividad de Corpus Christi es una celebración familiar

E l domingo celebramos la festividad de Corpus Christi. Resulta oportuno preguntarnos: ¿verdaderamente nos consideramos un maravilloso obsequio de Jesús? Si usted supiera que tendría la oportunidad de compartir una última cena con sus familiares o sus mejores amigos, ¿qué haría?

— Durante la Última Cena que Jesús celebró con sus 12 Apóstoles, amigos elegidos entre todos sus discípulos, nos entregó el sacramento de su Cuerpo y su Sangre para poder estar siempre entre nosotros. Nos entregó este don a pesar de que uno de ellos lo traicionaría por dinero. Otro incluso negaría conocerle.

La última cena que Jesús compartió con sus amigos coincidió con la comida tradicional de la Pascua, la conmemoración de la liberación de la esclavitud. La comida ritual de la Pascua Judía se transformó en la Cena del Señor, el memorial del sacrificio del Cordero de Dios en el cual Jesús nos entregó el pan de la vida. Para nosotros eso ha hecho toda la diferencia.

Durante esa cena pascal, Jesús instituyó la Sagrada Eucaristía. Sin la Misa, nuestras reuniones no serían más que un ritual de Pascua, una representación dramática de algo que ocurrió hace mucho tiempo.

Al igual que en la Pascua que le da origen, la fiesta de Corpus Christi y la caridad van de la mano. La comida pascual de la tradición judía es una celebración familiar. En aquella noche cuando el ángel de la muerte rondó de puerta en puerta en Egipto, la reunión familiar fue el lugar de salvación. Aquellos que se reuniendo juntos como familia en esa noche aciaga se salvaron. La Pascua se convirtió en la celebración anual de un momento en el que Dios liberó a su pueblo de la esclavitud, en contraste con el caso de la muerte y la confusión que compone buena parte de nuestro mundo.

Hasta que Jesús no vuelva para traernos la plenitud de su Reino, el ángel de la muerte seguirá rondando entre nosotros. Durante el camino sufrimos la separación trágica de seres queridos, incluso en nuestros propios hogares. ¿Acaso no es cierto que el ángel de la muerte llega a nosotros de formas distintas? Tenemos la muerte, el divorcio, la traición, las adicciones a las drogas, el alcohol y el sexo; la violencia en nuestras calles y por el trágico de seres queridos, incluso en nuestros propios hogares.

Muchas veces nos sentimos solos, incluso en sus propios hogares. La Madre Teresa destacó que la soledad es la peor pobreza que existe en Estados Unidos. En esa Última Cena Pascual, Jesús transformó un antiguo ritual familiar en la sagrada Eucaristía de nuestra Iglesia de modo que siempre existirá una familia para todos, sin importar cuán solos o perdidos estemos.

La Eucaristía nos invierte en una comunidad a la cual pertenecemos aunque estemos solos. Seguimos siendo un pueblo peregrino y debemos reunirnos como familia y como una familia de familias. Y debemos darle la bienvenida a aquellos que necesitan que seanamos una familia para ellos. Nadie debe sentir que ha de entregarse al alcohol, al sexo, a las drogas o a relaciones de manipulación para encontrar el amor verdadero. En su Última Cena Jesús incluyó a Judas quien lo traicionaría con un beso y a Pedro quien lo negaría tres veces. Esta semana celebramos la sagrada Eucaristía, el Cuerpo y la Sangre de Jesús, los cuales nos entregó como pan de vida y para lograr la unión entre nosotros.

En la sagrada Eucaristía debemos darle la bienvenida a aquellos que necesitan que seanamos una familia para ellos. Debemos darnos la bienvenida unos a otros porque debemos ser familia para todos, tanto en nuestros hogares como en nuestras iglesias.
June 24-25
Christ the King Parish, 1827 Resvier Blvd., E. Drive, Indianapolis. “Summer Social.” Fri.-Sat. 5 p.m.-6 a.m., games, rides. Information: 317-786-4371.

June 24-25

June 24-25

June 24-30
Saint Meinrad Archabbey, 100 Hill Drive, Saint Meinrad. “God in Song;” “Bringing to Life the Word of God in Liturgy;” “Post-ordination retreat” Benedictine Brother Martin Esparza, presenter. Information: 800-881-6905 or mzeller@saintmeinrad.edu.

July 15-24
Saint Meinrad Archabbey, 100 Hill Drive, Saint Meinrad. “‘Just Us Girls!’ for girls 10-14 and their mothers, grandmothers, godmothers, and aunts, Franciscan Sister Joan Miller, presenter. Information: 812-933-6437 or getalunch@archindy.org.

July 17-24
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Come Away and Rest awhile;” “three-, five- or eight-day retreat.” Information: 317-545-7681 or spases@archindy.org.

July 9

July 10
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Pre Cana Program;” 1:30-6 p.m. Information: 317-545-7681, ext. 15, or gmpower@archindy.org.

July 12-14
Saint Meinrad Archabbey, 100 Hill Drive, Saint Meinrad. “Beauty As a Pathway to God; Religious Art and Symbols in the Spiritual Life, Part 2;” mid-week retreat, Benedictine Brother Martin Esparza, presenter. Information: 800-881-6905 or mzeller@saintmeinrad.edu.

July 15-17

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. Parish Festival: fried chicken dinner, turtle soup, games, 11 a.m.-6 p.m., entertainment, noon-4 p.m. Information: 812-623-2964.

St. Maurice Parish, exit off I-74, north four miles, Decatur County. Parish picnic, 10 a.m. Mass, chicken and roast beef dinners, games, country store. 10:30 a.m.-3:30 p.m. Information: 317-852-4237.

Mother of the Redeemer Retreat Center, 8220 W. St. Rd. 46, Bloomington.

Feast of Corpus Christi, Mass, procession, potluck dinner, 9 a.m. bring a covered dish. Information: 812-425-4642, ext. 200.

Queen and Divine Mercy Center, Rixville, located on 925 South, 8 mile east of 421 South and 12 miles south of Versailles. Mass, 9:30 a.m., on third Sunday holy hour and glue in, Father Elmer Burwicki, celeb. prayer, daily Mass. 9 a.m. Information: 812-689-3551.

June 29
Mallow Run Winery, 6606 W. Whiteland Road, Bargersville. Teology on Tap series.

VIPS

Michael and Mary (Suhre) Brown, members of St. Jude Parish in Indianapolis, celebrated their 50th wedding anniversary on June 10.

Donald and Lois (Feltman) Dwenger, members of St. Roch Parish in Indianapolis, celebrated their 50th wedding anniversary on June 10.

The couple was married on June 10, 1961, at St. Roch Church in Louisville, Ky. They are the parents of four children, Denise Simpson, Jeff, Mike and Sean Brown. They have six grandchildren. Church in Indianapolis. They are the parents of four children, Karen Shover, Steven Dwenger, and the late Jarely and Sheryl Dwenger. They have four grandchildren.

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On world stage and behind closed doors, Vatican works diplomatic levers

VATICAN CITY (CNS)—Vatican City is the world’s smallest state, but it’s still considered a diplomatic superpower, a place where the universal Church meets global politics.

Most diplomacy is conducted privately and quietly at the Vatican, but in early June several events underscored the Vatican’s range of interests and the way it goes about influencing policy.

Pope Benedict XVI met on June 9 with sixty-three ambassadors from five continents, giving them a group talk and handing each a more personalized speech. These are not “one size fits all” discourses. What the pope said, for example, about the exploitation of natural resources in Ghana touched a nerve in a country where the recent discovery of oil and gas has led to a national debate over resource management.

Addressing the Syrian ambassador, the pope said civil unrest in his country underscored the urgent need for “real reforms” in politics, economics and social life. Those reforms, he added, should be achieved without intolerance and violence. His words could be seen as an indirect reproach to the Syrian government, which has cracked down on opposition demonstrators, leaving thousands dead.

Pope Benedict spoke to the ambassadors about what he calls “human ecology,” an environmental-human rights theme that has become one of the defining issues of his pontificate. One of his points was that technological advances along with some ecological problems, and indeed sometimes bring their own “social and ecological disasters.” He didn’t need to specify what he meant, though the recent catastrophe—it was already in the minds of his listeners.

Papal speeches are important to Vatican diplomacy, but the Vatican works through other channels as well, both public and private.

Almost any day of the year, a Vatican representative is enunciating the Vatican’s positions and consider the impact on policy. For Valls Noyes and other U.S. embassy officials, those positions, in the outside world, can be the pope’s “yes man.”

This was not pleasant reading in the Vatican Secretariat of State. In the end, however, publication of the cables did not do serious damage to U.S.-Vatican relations mainly because they reflected incidents that are known from the Vatican’s positions and consider the impact on policy.

At a farewell reception in June, Valls Noyes explained why the Vatican is so important for international diplomacy. For one thing, she said, it has one of the largest diplomatic corps in the world.

The Vatican is also a place of influence for social, political and religious issues like human trafficking, human rights, interfaith cooperation, peace initiatives and health care, she said.

In addition to its official diplomatic arm, the Vatican includes innumerable agencies that deal with the ethical and practical aspects of these and other questions.

Rome is also a crossroads of Church movements, lay groups and religious orders, many of which are actively engaged in international affairs.

For Valls Noyes and other U.S. embassy officials, one of the most rewarding areas of U.S.-Vatican cooperation has been on the human trafficking issue. The embassy has sponsored major conferences on trafficking and, more generally, on the role of faith communities in development.

“It’s been an amazing three years. If there’s one lesson I’ve learned, it’s that of people of faith and good will can move mountains,” she said.

Diplomats tend to accentuate common ground, but naturally there have been differences between the Vatican and the United States over the past few years, too.

For example, the Vatican is unhappy at the direction taken by the Obama administration on issues like embryonic stem-cell research, the so-called “reproductive rights” and gay marriage. Those positions, in the Vatican’s view, derive from a failure to understand the transcendent value of human dignity as the fundamental basis of all human rights.

On issues such as immigration, the Vatican officials say the Obama administration has good intentions but has not achieved many results. In international affairs, the Vatican credits Obama with taking a more multilateral approach, but would like to see it broadened to include international mechanisms or institutions that give voice to smaller countries.

A Vatican’s views on such matters are generally communicated quietly in private meetings, but surface from time to time in public speeches.

The Vatican trains its own diplomats at a pontifical academy in Rome. On June 10, Pope Benedict met with students—all of whom are priests—and outlined their job description. Rather than learning diplomatic tricks of the trade, the pope said, they need to be trained above all as witnesses of the Gospel.

If the outside world imagines Vatican diplomacy as Machiavellian realpolitik, the pope sees it differently. The qualities of a good diplomat, he said, are not cunning and craftiness, but honesty, consistency and respect for others.

Pope Benedict XVI greets Hassan Edin Aala, Syria’s new ambassador to the Vatican, on June 9. The new envoy is the first to arrive in Rome since the Syrian Arab Republic is a sign that people want a better future, Pope Benedict told the ambassador.
Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in November, and needs help to make the event a success.

More than 25,000 high school and Catholic youths from across the country will gather at the Indiana Convention Center and Lucas Oil Stadium in Indianapolis on Nov. 17-19. More than 1,000 adult volunteers are needed to support this event. Volunteers will provide Hoosier hospitality to guests, help with safety and security for the groups of youths, assist with liturgies, provide transportation assistance and work in the conference’s thematic park.

Highlights of the conference include daily Mass, keynote speakers ValliLin Jansen, Mark Hart, Mike Patin, Bishop L. R. Zarutis of Atlanta and Christina Lujan, many Catholic musicians and various interactive opportunities in the thematic park. To become a volunteer, log on to the website at www.archindy.org/ncyc and fill out the online application form. Note that all adult volunteers need to have completed the diocese child protection protocol program and a background check.

For more information, call Kay Scoville, archdiocesan director of youth ministry, at 317-236-1477 or 800-382-9836, ext. 1477, or send an e-mail to her at kscoville@archindy.org.

The meeting's goal was to show how “Charity in Truth,” Pope Benedict XVI’s 2009 encyclical on social justice issues, could inspire leaders to find practical applications of these universal values.

In his talk on June 16, Cardinal Bettez said the encyclical makes clear that there is no way businesses can remain ethically neutral. They are either serving the community or not, such as “when they fail to produce quality products, ignore innovation, fail to create wealth and jobs, and pay no taxes.”

Businesses need to go beyond just reaping a profit. “We need business leaders with a social conscience,” he said, “leaders who see their work as part of a new relationship with the public and civil society.”

The cardinal challenged business leaders to “be more daring,” and go beyond their commendable socially responsible practices and acts of philanthropy.

He said businesses have to address challenges beyond their own balance sheets and should, for example, create innovative ways to bring new jobs to young people and the marginalized as well as safeguard communities and natural resources, such as water and fossil fuels.

Daniel K. Finn, professor of economics and theology at St. John’s University in Collegeville, Minn., said that there was little to talk about among the business leaders at the meeting about social and distributive justice, and the wider issue of “the morality of the economy.”

“I hear the term ‘ethics’ being used” and the importance of treating workers fairly, but there is little attention being paid to the larger structural injustices in today’s economies, he told CNS.

For Finn, this speaks to a general need that the Catholic Church has to explain to ordinary Catholics the connection between a life of personal ethical standards and a just economic system,” Finn said.

In his address, Finn said there are four elements that need to be fulfilled for making a more moral economy.

The first is the moral behavior of individuals and organizations, and the second is the legal structure of markets, which cannot be allowed to be absolutely free and unregulated, and must have legal limits to “prevent the worst abuses.”

Third, “the needs of all must be met” through employment and direct social assistance to those in need, he said.

Lastly, “a vibrant civil society” is needed where citizens come together in informal or formal groups like art associations or unions to help improve different aspects of society, he added.

Addressing the bigger picture of the economy and society is not only harder to do, most people don’t get the kind of education or training that helps them to think beyond personal moral standards and to include institutional reforms, he said.

An example of one conference attendee who was actively working to transform society, he said, was Kevin Mann, an Australian consultant in Hong Kong who creates training programs in Asia to help low-wage workers improve their lives.

With his company, Complex Consultants, Mann picks out talented but low-paid workers, such as hairdressers, chefs, welders and nurses.

Then, in collaboration with local governments, the workers can earn post-secondary degrees based on their experience, skills and expertise, which helps them secure employment abroad and have their monthly salaries jump from $300 to $6,000, he told CNS.

Those who go through the training and assessment programs are asked to pay a fee that goes toward teaching simple but high-demand trades, such as baking, to unskilled workers, he said.

Their baking school, too, tries to improve the community by delivering its extra foods to hungry children in the neighborhood, he added.
Charitable gifts help retired priest live out his faith

Whether you are planning for the future or seeking income today, consider a charitable gift annuity to benefit you and the Archdiocese of Indianapolis, your parish, school or agency.

Charitable Gift Annuity Rate Chart

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Ellen Brunner
Charitable Gift Annuity Rate Chart

At age 110, Massachusetts woman still sees her life as a ‘glorious adventure’

NORTHBRIDGE, Mass. (CNS)—Elizabeth T. Gauthier “has always viewed life as a glorious adventure,” and at age 110 she continues to approach it with enthusiasm, according to her son.

Gauthier, considered a super-centenarian by the U.S. census and the Guinness World Records, celebrated her birthday at her parish, St. Peter Church in Northbridge, by going to Mass, which reflected the importance of faith in her daily life.

The Mass drew about 200 relatives and friends from Canada and the United States, said Edgar Gauthier, her 78-year-old son and only child. Worcester Bishop Robert J. McManus and several priests were there, too. During the June 5 Mass, when Bishop McManus gave her an apostolic blessing from Pope Benedict XVI, Mrs. Gauthier said she wasn’t expecting that. The congregation sang “Happy Birthday,” and she waved to the crowd.

In his homily, Father Richard A. Fortin, a family friend who is pastor of Our Lady of the Assumption Parish in Millbury, said Gauthier is a blessing to St. Peter Parish because of her faithful witness to Christ. He said she trusts in God’s goodness, keeps her heart open to others, and that there is little wrong with her and much that is right.

Edgar Gauthier noted his mother’s firm belief in God and an unwavering commitment to God’s Church’s teachings. He said she came to St. Peter Parish in 1915, helped raise money to erase its debt and met the man she would marry. Ulric Gauthier, now deceased.

In discussing his mother’s enthusiasm for life, he talked of her travels, which included going to China at age 99, where she climbed the Great Wall, and to Europe at age 102, where she was crowned “queen of the cruise.”

In this 2006 file photo, retired Father Herman Lutz, left, elevates a chalice during a Mass celebrated in the chapel of St. Paul Hermitage in Beech Grove. Concelebrating at the Mass was Father Henry Brown, right, who died in 2009.

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Bible study, prayer group help U.S. midfielder connect with teammates before leaving for the FIFA Women's World Cup in Germany. Heather O'Reilly still finds time for Bible study and prayer group with some of the women on her team, and told Catholic News Service, "You find a lot of bonds that way. "We're capable of winning this thing. We have the ability," she said confidently, "It lets you connect on a different level because you see how it [faith] affects their everyday life in soccer," O'Reilly told CNS in a telephone interview on June 9, days before leaving for the FIFA Women's World Cup in Germany. "After games or before games, some of the girls get together and pray. It brings people together. We share such a love of soccer, but also God and Jesus," she said. At only 26, O'Reilly already boasts an impressive record in the women's soccer world. She was part of the 2008 Olympic Gold Medal team, played on the 2004 Olympic team and is one of the fastest growing up in a Catholic family, O'Reilly attended St. Bartholomew School, East Brunswick High School and later the University of North Carolina at Chapel Hill, where she studied education. O'Reilly told CNS that her Catholic faith taught her to always strive to be a good teammate. "Even at the highest level, it's important to be able to relate and connect with everyone on your team. You know, treat others as you want to be treated," she said. O'Reilly said she plans to spend some of her downtime between matches finalizing her wedding plans. "There are always details to smooth over," she said lightlyheartedly. She will marry Dave Werry during an Oct. 1, nuptial Mass at St. Thomas More Church in Chapel Hill. The two met during their time as undergraduates at the University of North Carolina. O'Reilly said the biggest challenge for her during this World Cup will be to really want the ball at all times. "I have the ability," she said confidently, "it's just a matter of being brave when circumstances are tough. "It has the best players in the world," Mitts, right, and Heather O'Reilly of the U.S. celebrate their third goal next to Japan's Aya Miyama, left, during the women's semifinal soccer match at the Olympic Games on Aug. 18, 2008. Mitts is a graduate of St. Ursula Academy in Cincinnati. O’Reilly is a former altar server at St. Bartholomew Parish in East Brunswick, N.J.O’Reilly, who is on the U.S. women’s soccer team that is traveling to Germany this month to participate in the Women’s World Cup, attends a Bible study and prayer group with teammates. After-school program that combines soccer and literacy initiatives in urban environments. O’Reilly told CNS that she always leaves with a smile on her face after volunteering. "I have had a very blessed life, and I think everyone has a responsibility to give back," she said. She said that on her ideal soccer-free day, she would not set an alarm clock. Instead, she would sleep in and go out for a big brunch with her friends and fiancé. "I would maybe even get a pedicure and see a movie," she said. While excited for the World Cup, O’Reilly is very passionate about women’s professional soccer in the United States. "It has the best players in the world," she said. Tibetan refugees have called on the U.N. agency that deals with human rights to investigate the case of Farah Hatim, a 24-year-old Pakistani Christian woman who has been kidnapped, forced to convert to Islam and marry. Archbishop Silvano Tomasi, Vatican representative to U.N. organizations in Geneva, said Hatim’s kidnapping and forced conversion are emblematic of abuse of freedom of conscience and religion in Pakistan. He made his remarks in an interview with the Vatican missionary news agency, Fides. Fides has reported that Hatim, a nurse, was kidnapped on May 8 from the city of Rahim Yar Khan by a Muslim man with the intent of marrying her and forcing a religious conversion. Archbishop Tomasi said Hatim’s kidnapping was one of many similar cases, and that freedom of religion was a critical problem in Pakistan. Archbishop Tomasi said that the kidnapping of Hatim and other women constitutes “a violation of human rights, of the liberty of conscience and religion, an abuse of personal liberty and the freedom to live one’s own life.” • Three-day retreat (flexible) $180/person • Five-day retreat (flexible) $225/person • Five-day retreat (flexible) $475/person The registration fee includes accommodations, meals, snacks, beverages, access to all common areas of the house, daily Liturgy, and daily meetings with a spiritual director.

Our Lady of Fatima Retreat House Fatima Retreat House is pleased to announce a new offering this summer: Come for a three, five or eight-day directed retreat! July 17-24, 2011 July 24-31, 2011 Come away by yourself and rest in God for as many days as you can get away. We are excited to have three wonderful spiritual directors with us: * Fr. Peter Marshall * Sr. Catherine Griffiths * Mrs. Mary Schauffner Full biographies as well as detailed retreat programs and registration information can be found on our website at www.archindy.org/fatima * Three-day retreat (flexible) $180/person * Five-day retreat (flexible) $225/person * Five-day retreat (flexible) $475/person • Five-day retreat (flexible) $180/person • Five-day retreat (flexible) $225/person • Five-day retreat (flexible) $475/person

Heather O'Reilly, left, during the women's semifinal soccer match at the Olympic Games on Aug. 18, 2008. Mitts is a graduate of St. Ursula Academy in Cincinnati. O'Reilly is a former altar server at St. Bartholomew Parish in East Brunswick, N.J. O'Reilly, who is on the U.S. women's soccer team that is traveling to Germany this month to participate in the Women's World Cup, attends a Bible study and prayer group with teammates.

Our Lady of Fatima Retreat House 5535 E. 56th Street Indianapolis, IN 46226 (317) 545-7681 www.archindy.org/fatima

Our Lady of Fatima Retreat House A place to be...with God!
World Youth Day is an ‘encounter with Christ’

By H. Richard McCord

In 1985, Blessed Pope John Paul II began a pilgrimage of young people to Rome. This gave birth to World Youth Day, which has increased in size and popularity year by year. This year, after two or three years in a different country, this weeklong event will draw millions of young people to Madrid this summer from Aug. 16-21.

Temperatures climb to 100 degrees in Spain at that time of year. Airline fares have already risen sharply. Travel is frequently troublesome, especially with heightened security.

Many young people have been working for two years to raise money for travel, and some are still doing so.

Yet, in spite of obstacles even more severe than these, participants will converge on World Youth Day from every corner of the world. A good number have done it before, and have pledged to keep coming. Why? Is there a special brand of World Youth Day magic, a spirituality that captivates even the most reluctant?

After participating in six World Youth Day celebrations and preparing for a seventh, I can testify to a uniquely designed experience of their Catholic faith at this crucial time in their lives.

At the beginning of his pontificate, Blessed John Paul II challenged us to “open wide the doors to Christ.”

He repeated this often in his ministry, especially on the occasion of World Youth Day. Pope Benedict XVI has enthusiastically continued the tradition of World Youth Day, calling it an “encounter with Christ!”

Foremost among the many ways to encounter Christ is the celebration of the Eucharist, which takes place every day, and in the sacrament of reconciliation, which is available throughout the gathering. There are many other opportunities for prayer in larger and small settings, including an outdoor Way of the Cross and a huge prayer vigil at which the Holy Father presides.

For many young pilgrims, seeing and hearing the Holy Father is a highlight of World Youth Day among encounters with the thousands of young priests, deacons and other Church ministers who gather there.

World Youth Day has a strong teaching component. On three days, there are three-hour religious education sessions in different language groups. Bishops and a team of lay facilitators and musicians lead the sessions. Further faith formation is possible through the speeches of the Holy Father; lectures, witness talks, concerts, artistic programs and exhibits, prayer services, eucharistic adoration, etc.

Over the years, World Youth Day has developed the right mix of spiritual, catechetical, social, artistic and cultural elements that bring young people into contact with the richness of our Catholic faith.

Some common reactions during and after the event are: “I now feel part of something much larger.” “I received a lot of support for living my faith,” and simply, “I’m proud to be a Catholic.”

World Youth Day is often called a pilgrimage, and with good reason. Traditionally, people set out on pilgrimages in search of wisdom at important points in their lives or because they are in need of conversion. Pilgrims were willing to venture out from a familiar place, travel to someplace unfamiliar and return home, having been changed by the experience—sometimes in radical ways.

For some young people, the World Youth Day pilgrimage amounted to having them to hear the call to a vocation in life.

Studies have shown that about one-third of men being ordained priests these days say that World Youth Day was a key element in their vocational journey. Young women have found that World Youth Day sensitized them to a religious vocation, and there are stories of young men and women who heard the call to marriage and found their future spouse at the event.

Pilgrims this year should expect the usual structure of the event, but with some distinctively Spanish twists. For example, the Way of the Cross celebrated along an avenue in central Madrid will be in the style of “los pasos.” This celebration features 14 great sculptural works from different Spanish cities that depict Christ’s journey to Calvary.

Also, in keeping with the Spanish rhythm, events will begin later in the morning, take a break midday and end further into the evening. Meals times and the food itself will follow Spanish patterns.

Information about World Youth Day and U.S. participation in it can be found at www.wydasusa.org.

(H. Richard McCord is director of the U.S. bishops’ Secretariat for Youth, Marriage, Family Life and Youth.)

Caring for the environment is a priority for World Youth Day organizers

By Willy Thorn

The sight of rows of youths pedaling away on stationary bicycles—recharging MP3 players, laptop computers, mobile phones and other devices—will be a common sight at World Youth Day in Madrid, Spain, from Aug. 16-21, and could become a hallmark of the event for years to come.

The installation of energy-generating bicycles is just one of a number of measures that organizers have instituted to reduce the negative impact on the environment by this year’s gathering that is expected to draw more than a million youths from around the world.

The measures are a clear nod to a younger generation that finds environmental stewardship increasingly inseparable from Christian culture.

A “100% Natural” campaign is in place to make World Youth Day very eco-friendly. The campaign’s stated goal is to achieve a zero-emission and pollution-free event that will be “the most environment-friendly World Youth Day ever.”

The corresponding logo-design contest was won by Pablo Lartocha, 28, Eva Latonda, director of the

100% Natural campaign, said, “Leaving planet Earth in good condition for future generations is a concern for every Christian and, therefore, for World Youth Day as well.”

An online application for carpooling and ride-sharing will be available along with mapped routes and schedules for those who will want to walk, cycle or take public transportation to events.

Organizers have created what they call a “sustainable route,” one that is carefully planned to provide a safe and efficient path for pilgrims moving by foot or bicycle from Madrid to Cuatro Vientos field, where Pope Benedict XVI will celebrate the concluding Mass.

Organizers are working directly with the city of Madrid to develop and manage a network of collection points for waste and recyclables. They are also purchasing carbon credits to offset pollution. A carbon credit is a certificate that shows that a government or other agency has paid to have a certain amount of carbon dioxide—usually equivalent to one ton—removed from the environment.

The buying of carbon credits is in accordance with the Kyoto Protocol, an international agreement linked to the United Nations Framework Convention on Climate Change. The Kyoto Protocol sets binding targets for 37 industrialized countries and European communities for reducing greenhouse gas emissions.

World Youth Day organizers will buy carbon credits for free projects—a hydroelectric power plant in Honduras, a reforestation project in Uganda, landfill methane recovery projects in China and Turkey, and a wind energy field in New Caledonia off Australia’s east coast. Emissions will be calculated by Zerocommissions, a company based in Abengoa, Spain, whose website is www.zerocommissions.com.

Zerocommissions hopes to set a precedent and establish a trend for future large-scale events, according to company director Emilio Rodriguez Izquierdo.

“For example,” he said, “it has already been done at the Vancouver Winter Olympics 2010 and in U2 concerts.”

(Willy Thorn is a freelance journalist from Milwaukee, Wisc. He is an author and former reporter for Catholic News Service and the Bangkok-based Union of Catholic Asian News.)

Faith and Family

WISDOM OF THE SAINTS: St. Cyril of Alexandria

Frankly, St. Cyril of Alexandria, whose feast is on June 27, is not the best model for a saint. He was involved in the history of the Church of another saint, John Chrysostom, as patriarch of Constantinople, and he became patriarch of Alexandria, Egypt, in 412, only after riots between his supporters and those of a rival, he installed, he drove the Jews out of the city. However, he is a Doctor of the Church, so rarely is he forgotten because of his teachings about the Trinity and the Incarnation. He presided over the Council of Ephesus, one of the seven ecumenical councils that condemned Nestorianism, which taught that there are two distinct persons in Christ: the divine and the human. Mary was the mother of God but only of the man Christ.

On the contrary, the council said, Christ was only one person with both a divine and human nature. Therefore, Mary could legitimately be called “Theotokos,” or “God-bearer,” the mother of the one person who is truly God and truly human. In one of his writings about this, St. Cyril said, “That anyone could doubt the virginity of Holy Virgin is called the Mother of God fills me with astonishment. Surely she must be the Mother of God if our Lord Jesus Christ is God, and she gave birth to him! Our Lord’s disciples may not have used those exact words, but they surely conveyed the thought that he was the Son of God, the Son of a human virgin, this, and also this has been taught us by the holy fathers.”

Many of those “holy fathers” that Cyril liked to quote was St. Athanasius, also a patriarch of Alexandria. Athanasius was the subject of this column’s recent article. Cyril wrote that Athanasius referred to Mary as “Mother of God” several times. Apparently, Cyril liked to quote these men. Indeed, Cyril wrote, the sacred books themselves—the Scriptures—were “written to make a twofold declaration concerning our Savior; namely, that he is and has always been God, united to a human being through the Virgin, Mary, Mother of God, and became man.”

Christ was united to a human body endowed with a rational soul, he said, so he could be seen as a man like ourselves. The Church teaches, therefore, Cyril wrote, that the body of Christ is part of our union with the body of Christ—two distinct entities, divinity and humanity. Yet our Lord Jesus Christ is nonetheless one, the one Son, both from God and not a deified man on the same footing as those who share the divine nature by grace, but true God who for our sake appeared in human form.

He finished this particular writing by quoting from St. Paul. “When the fulness of time came, God sent his Son, born of woman, born under the law, to redeem those who were under the law and to enable us to be adopted as sons” (Gal 4:5-6).

Because of that, I have no more patience. We are facing that life-changing event. As I grew up, my parents were remarried, and my Gallagher cousins often told me that it was all going to die. You see, I remember him before he died. Nonetheless, I never experienced any feelings of regret because Grandpa was simply Grandpa to me, and I loved him for all that he was.

I would walk with him to get the mail at the end of the quarter-mile lane on his farm. I kept score for him as he pitched horseshoes. I loved to read the daily diary that he kept in which he recorded the simple life he and my Grandma shared together.

And then there was his beautiful smile that I can recall with great clarity. And his deep faith in God and his loving Catholic faith—a faith and love that I believe is very much kept at the root of what I pray is my deepening relationship with the Church. Yes, he had physical disabilities that kept him from driving and even buttoning his shirt. And his personal appearance is simply by the dignified and quietly joyful way that he lived his life before my eyes.

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Feast of the Body and Blood of Christ (Corpus Christi)/ Mggr. Owen F. Campbell

The Sunday Readings
Sunday, June 26, 2011

- Deuteronomy 8:2-3, 14b-16a
- 1 Corinthians 10:16-17
- John 6:51-58

This weekend, the Church celebrates the feast of the Body and Blood of Christ, which perhaps is better known by its Latin translation “Corpus Christi.” The first reading is from the Book of Deuteronomy, one of the Five Books of Moses in the Old Testament. Deuteronomy recalls the Lord’s fidelity to the Hebrews from Egyptian slavery to the Promised Land. Moses is the central figure in this book, in the Pentateuch and in the list of ancient Hebrew prophets. He is the principal figure in this weekend’s reading. To understand this book—and indeed to grasp the plights of the Hebrews as they fled from slavery in Egypt across the Sinai Peninsula and eventually to the Promised Land—it is necessary to realize that the Sinai Desert is bleak, sterile and perilous. Sinai Desert is bleak, sterile and perilous. In time, they arrived at the Land—it is necessary to realize that the fleeing Hebrews were virtually helpless. They faced starvation as well as water, pointing them on the right path to the Promised Land. God gave them life. We are in a circumstance similar to that confronted by the ancient Hebrews. It is important that we realize this, and that we accept who and where we are. Today, as humans have been in any time, we are lost in our own stark and challenging life experiences.

Most Americans may have earthly food and water, although many people today do not have clean water or food to eat in many countries around the world. We may assume that we know where we are, and where we should go with our lives. But, in fact, we, too, are at the mercy of the conditions surrounding us. In the spiritual sense, we all are vulnerable to the eternal death created by sin.

Here, God enters the picture. He gives us Jesus, the Son of God. The Lord gives us the Eucharist. As early the Church fathers so firmly believed, the Eucharist is the Lord’s “body, blood, soul and divinity.” In the Eucharist, we intimately connect Jesus with us. We unite ourselves with Jesus and Jesus gives us life.

Jesus used no symbolic phrases, no vague illusions. The biblical texts are clear. He said, “I am the living bread come down from heaven,” directly and exactly. It is a simple, straightforward declaratory sentence. Not surprisingly, the first Christians remembered the Lord’s words as literal.

Reflection

Here, God enters the picture. It has sometimes been the case that Christians have been forced to starve. In time, they arrived at the Promised Land. God gave them life. We are in a circumstance similar to that confronted by the ancient Hebrews. It is important that we realize this, and that we accept who and where we are. Today, as humans have been in any time, we are lost in our own stark and challenging life experiences.

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The Trinity

My Journey to God

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Question Corner

Divorced and remarried Catholics must obtain annulment to receive Communion

Q
If a Catholic gets married by a priest, later gets divorced then gets married by a judge, can that person still receive the holy Eucharist?

A
The short answer is no, but there is so much more to it than that.

First, to explain the rule, the Church is a communion of persons linked by a shared set of religious beliefs and practices. TheCommunion is the church.

In the Eucharist, we intimately connect Jesus with us. We unite ourselves with Jesus and Jesus gives us life.

It could well be that, even if that marriage lasted several years, there might be grounds for the Church to consider an annulment—serious immaturity, for example, or emotional instability—on the part of one or both parties. This is going back to the time of the exchange of vows. It seems obvious that reception of the Eucharist is important to this person so it would certainly be worth the effort to explore that possibility.

It should also be noted that too often Catholics who are separated or divorced but have never remarried receive Communion because they feel that they have “broken a big rule” and are therefore ineligible to receive the Eucharist. The truth is that the Church believes that, in fidelity to the teaching of Jesus, marriage is forever, and that spouses should always enter a marriage with this understanding and do their best to make the marriage last.

However, there are some situations—domestic abuse is a clear-cut one, but there are certainly others—where, for the good of everyone involved, separation is advisable.

When the rift is irreparable, divorce is often a necessary consequence so that the remaining parties—such as alimony, child custody or child support—can be clarified and assigned. Sometimes the marital bond is lost but happens even though the marriage partners have done everything reasonably possible to make the marriage work.

Divorce itself, without remarriage, does nothing in principle to disqualify a Catholic from the sacraments.

The best advice in any situation like this is for the person involved to seek the advice of a sympathetic priest so that they can assess fairly their own personal responsibility for the marital breakup, seek the grace of confession if necessary, and be assured that they continue to belong in the Church and are eligible to participate fully.

(Father Kenneth Doyle is chancellor for public information and pastor of a parish in the Diocese of Albany, N.Y. Questions may be sent to him by e-mail at askfatherdoyle@gmail.com or by mail at 40 Hopewell St., Albany, NY 12208.)

Daily Readings

Monday, June 27
Cyril of Alexandria, bishop and doctor of the Church
Genesis 18:16-33
Psalms 103:1-8, 11
Matthew 8:18-22

Tuesday, June 28
Irénée, bishop and martyr
Genesis 19:15-29
Psalms 26:2-3, 9-12
Matthew 8:23-27
Vigil Mass of Peter and Paul, Apostles
Acts 3:1-10
Psalms 19:2-5
Galatians 1:11-20

Wednesday, June 29
Peter and Paul, Apostles
Acts 12:1-11
Psalms 34:2-7
Palm 34:2-7
Matthew 16:13-19

Thursday, June 30
The First Holy Martyrs of the Holy Roman Church
Genesis 22:18-19
Psalms 117:1-6, 8-9
Matthew 9:1-8

Friday, July 1
The Most Holy Heart of Jesus
Deuteronomy 7:6-11
Psalms 103:1-4, 6-8, 10
John 4:7-16
Matthew 11:25-30

Saturday, July 2
The Immaculate Heart of Mary
Psalms 27:1-5, 15-29
Isaiah 13:1-6
Luke 2:41-51

Sunday, July 3
Zephaniah 9:9-10
Psalms 145:1-2, 8-11
Romans 8:9, 11-13
Matthew 11:25-30

(Editor’s note: Following the death of longstanding “Question Corner” columnist Father John Dietzen in March, Catholic New Service introduces Father Kenneth Doyle as the new columnist.)
Gym rat’ writes, produces, directs film on Catholic women’s basketball team

When their gym burned down, they were about 25 minutes from my hometown.

I grew up in Philadelphia. I’m one of 12 kids—eight brothers, four sisters. It’s as if I looked up one day in the fall of 1970 or so and realized there was a full-court game that we see today.

Chambers had already dabbled in movie making. In 2003, someone from the Philadelphia Inquirer contacted him about the 1980 U.S. Olympic men’s basketball championship. Chambers told CNS. “With her story and the story of the right track when he received an economics degree from Penn. I touched

It’s really had a personal experience with the story itself,” Chambers told Catholic News Service in a June 5 telephone interview. “I grew up in Philadelphia. I’m one of 12 kids—eight brothers, four sisters. It’s important because when I was a kid I vividly remember the Mighty Macs. Their campus was about 25 minutes from my hometown. When their gym burned down, they practiced at my parish,” St. Anastasia in Newtown Square, Chambers said. He was a self-styled “gym rat” in those days. It happens naturally, Chambers said, “when you grow up as one of 12 kids, and you have a CYO program that’s very strong.”

Chambers had already doubled in movie production, having produced the 2004 film Miracle about the 1980 U.S. Olympic men’s hockey team.

Then he was featured in a profile of the movie and its behind-the-camera team in the Philadelphia Inquirer, someone from Immaculata contacted him about the possibility of making a movie about the school’s legendary women’s basketball team. He remembers the request: “Can you take a look at the story of the Mighty Macs, and find out if it’s film-worthy?”

Chambers did. “As a writer, I’m looking for a number of things. All of the inspiring sports film genres use sports as a metaphor for some other lesser lesson of life or some other greater cause.”

One example that he gave was Remember the Titans, which, on its surface, is about high school football, but on a deeper level is about race relations.

“For me, I always felt the story of the Mighty Macs and of Kathy Rush, the head coach, was a story of equality, of dreams,” Chambers told CNS. “With her story and the story of the

Chambers was taught by the Immaculata Sisters, who run Immaculata College, during his grade and high school years. “The Immaculata Sisters were the opportunity for me to make my directorial debut,” he said. “I think of the layers and the nuances—not only of the plot of the story, but the nuances of our faith and how relevant it was to that team, that campus, those people, and how it is lived today.”

As a practicing Catholic, he noted, his faith has been his “bedrock” and given him confidence. “I can’t imagine a day without it. It’s been a real foundation of what I’ve tried to practice every day. Some days are better than others... but I turn it over to God, he added. “That’s my philosophy.”…

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BEA VIN, George 11. Great-grandfather of two.

Stevens, Lisa, Eric and Peter Father of Deidra Smith, Kara

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Hedonism clouds judgment, risks annihilating morality, pope says

VATICAN CITY ( CNS )— Hedonism clouds people’s judgment and risks annihilating morality, Pope Benedict XVI said.

It also fools people into thinking their real worth lies in their own personal standing and their ability to control reality, he said during a one-day visit on June 19 to the Republic of San Marino, a tiny nation completely surrounded by Italy.

Like many Western nations, San Marino today faces many difficulties and challenges, the pope said in his homily during a Mass held at an open-air stadium.

Such difficulties are caused most of all by “hedonistic models that cloud the mind and risk quashing morality altogether,” he told about 22,000 people in attendance, which included people who came from surrounding Italian cities.

“The temptation is here that says man’s richness is not faith, but his personal worth lies in their social or personal standing or monetary worth,” he said.

Despite its deep roots in Christianity and the fact that the population of about 31,800 is predominantly Catholic, even San Marino has seen religious faith and Christian values usurped by other “presumed riches, which in the end, turn out to be incapable and incapable to support the great promise of the truth, the good, the beautiful and the just, which, for centuries, your forefathers identified with the experience of faith,” said the pope.

The crisis that families are experiencing, too, is “worsened by the widespread psychological and spiritual fragility of couples,” he said.

The pope called on the Church to promote a Christian way of life, and asked all citizens to step up to the challenges of the present day by tapping into their country’s “precious deposit of Christian values and traditions.”

Reciting the Angelus after Mass, Pope Benedict also called for increased help for the millions of refugees around the globe. The United Nations marked World Refugee Day on June 20.

The pope recalled that this year marked the 60th anniversary of the U.N. High Commissioner for Refugees, which watches over “all those who are persecuted and forced to flee their own countries.”

The pope called on government officials around the world and people of goodwill to “guarantee refugees are welcomed and live in dignified conditions as they wait for when they can return home freely and safely.”

According to the UNHCR, there are some 42 million people around the globe who have been uprooted from their home country. Many of them face short or a complete lack in the basic essentials for survival and improving their lives, such as inadequate shelter, food, water, health care and education.

What was in the news on June 23, 1961? Supreme Court rules that states cannot mandate belief in God to hold public office

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion, which is celebrating its 50th anniversary.

Here are some of the items found in the June 23, 1961, issue of The Criterion:

1. Pope gives decision on language for Constitution
2. Vatican City—His Holiness Pope John XXIII said that Latin must be the official language of the coming ecumenical council. But he said that if need be, participants may use their own language in addressing the meeting. Pope John made the statement in solemnly closing the first session of the council’s Central Preparatory Commission.
3. Franklin laywomen aid apostolate
4. Charged with conspiracy: Hungary sentences 9 priests, 3 laymen
5. Catholic national Church now seen imminent
6. Common sense and the Communist peril
7. Better training urged as a spur to vocations
8. Church-State relations still tense in Haiti
9. Editorial: For women only: “Our ladies have short memories. Our own private pool shows that women outnumber men in opposition to the Freedom Riders. The wrong way to gain full equality for Negroes: doing more harm than good, patience will win more in the end.” That’s the way the women are talking. But there was a time when the girls sang a different tune. Once, they were struggling for full democratic rights. Anyone remember? The American suffragettes were not known for their patience. Like the Negroes of today, they discovered that patience got them nowhere.
10. Urges coping with Reds ‘within structure of law’
11. Youth use ham radios to ‘sell’ democracy
12. Schools that built Babe Ruth is razed in Baltimore, Md.
13. After 25 years: Encyclical on movies still a great impact
14. Family Rosary Crusade is now in 44th country
15. Peace Corps needs teachers
16. Pressure tactics being used on Church in Ceylon
17. Stresses parents’ role: Education, schooling not the same, speaker says
18. Charges too many selling U.S. Catholic press short
19. For public office: High Court rules out belief in God proviso
20. “WASHING TO...” The U.S. Supreme Court has ruled that a state may not require an adoration of belief in the existence of God as a condition for holding public office.
21. Use of private groups in foreign aid urged
22. ACLU hits inequities in school aid proposal
23. “NEW YORK—The American Civil Liberties Union urged Congress to reject an amendment to the federal aid to education bill, which would base state fund allocations on their total school enrollment. The ACLU said this allocation formula, under which private school children would be counted in when a state’s share of aid is determined, but counted out when the money is distributed, would be ‘discrimination.’
24. Adult male choir urged as nucleus of music program
25. St. Louis—The St. Louis Archdiocesan Commission for Sacred Music has urged all pastors here to build their musical programs around an adult male choir.”

(Read all of these stories from our June 23, 1961, issue by logging on to our archives at www.CriterionOnline.com)
‘Special Night Out’ is fun for 320 adults with disabilities

By Mary Ann Wyand

“Elvis” rocked the house during the “Special Night Out” for persons with disabilities on June 7 at the Archbishop O’Meara Catholic Center in Indianapolis.

Mark Sutt of Beech Grove doesn’t let his disability get in the way of expertise lip-synching the lyrics to Elvis Presley’s songs, and the other special guests loved dancing to “The King’s” high-energy rock and roll music.

The annual event was hosted by the Kilies family from St. Lawrence Parish in Indianapolis, and supported by the Village of Merici as well as St. Lawrence and St. Matthew the Apostle parishes in the North Deanery. Bishop Chatard High School’s soccer coaches and 23 of the team members helped staff the party, which featured pizza, bingo and a dance for about 320 adults with special needs from the Indianapolis area.

St. Matthew the Apostle parishioner Colleen Renie of Indianapolis is president of the Village of Merici nonprofit organization, which is named after St. Angela Merici, the patron saint of persons with disabilities.

“It’s a wonderful opportunity to develop a sense of community for adults with disabilities,” Renie said. “They don’t have very many opportunities to make friends or to be together with their friends so this ‘Special Night Out’ gives them a chance to come, have fun, win [bingo] prizes and dance.”

St. Lawrence parishioner Suellen Kilies said she and her daughters, Emily and Janelle, “have a great time every year hosting the party, but I don’t think we could do it without all the volunteers. Bishop Chatard’s soccer team has supported it every year.”

The party offers entertainment, love and support to adults with special needs. Emily Kilies said, “and is an important way of giving back to the community.”

Bishop Chatard senior Nick Ruby, a member of St. Matthew Parish, has volunteered for the “Special Night Out” party since his freshman year.

“It’s nice to know that you can help somebody out,” Nick said. “We’re just making sure that everybody is having a good time.”

Bishop Chatard’s head soccer coach, Vince Ganzberg, said the team also will teach soccer skills to children with disabilities during a one-day sports camp this fall because it’s a great volunteer opportunity.

Elvis Presley impersonator Mark Sutt of Beech Grove lip-synchs to one of “The King’s” rock and roll songs during the “Special Night Out” party to persons with disabilities on June 7 at the Archbishop O’Meara Catholic Center in Indianapolis.

Daniel Miller of Indianapolis won this stuffed goat as a bingo prize during the “Special Night Out” celebration on June 7 at the Archbishop O’Meara Catholic Center.

Brittany Belton, left, and Jennifer Toler, both of Indianapolis, pose for a photograph during the “Special Night Out” party on June 7 at the Archbishop O’Meara Catholic Center in Indianapolis.

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**Marriage Announcement**

**July 15, 2011, issue of The Criterion**

If you are planning your wedding between June 30, 2011 and Feb 1, 2012, we invite you to submit the information for an announcement on the form below.

**Pictures**

You may send a picture of the couple. Color photos are preferred. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple’s names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

**E-mailed photos**

Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

**Deadline**

All announcements and photos must be received by 10 a.m. on Thursday, June 30, 2011. (No announcements or photos will be accepted after this date.)

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**Use this form to furnish information**

Clip and mail to: **THE CRITERION**, 616 S. Massachusetts Ave., Box 1410, Indianapolis, IN 46206.

Submit with photo—Deadline: June 16, 2011; 5 p.m.

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Name of Groom

Daytime Phone

Marriage Date

Church

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City, State, Zip Code

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E-mail Address

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P.S. This event is held for THE CHRISS HUTT CHILDREN & SCERICA HIGH SCHOOL FOOTBALL.

**The Criterion**

Friday, June 24, 2011

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