As new abortion laws take effect, questions loom on Medicaid funding

WASHINGTON (CNS)—As two Kansas abortion clinics prepared to close their doors because of new licensing requirements that took effect on July 1, a federal judge blocked enforcement of a South Dakota law mandating a 72-hour waiting period and setting several informed consent provisions. The two actions came amid a flurry of activity on abortion in various states, with much of it focused on defunding Planned Parenthood in the joint federal-state Medicaid program.

The federal Centers for Medicaid and Medicare Services told the Indiana government in June that its restrictions on Planned Parenthood funding with Medicaid dollars would violate the “free choice of provider” provisions under Medicaid, and thus put all Medicaid funding to the state in jeopardy.

In a 44-page opinion on June 24, U.S. District Judge Tanya Walton Pratt ruled that because “the federal government has threatened partial or total withholding of federal Medicaid dollars to the state of Indiana,” it was in “the public interest” to continue funding Planned Parenthood.

The new Indiana law prohibits any state health care contracts with or grants to organizations that perform abortions or operate a facility where abortions are performed. Similar laws directing state family planning funds away from Planned Parenthood have been passed directing state family planning funds away from Planned Parenthood have been passed in Tennessee, North Carolina, Wisconsin, Kansas, New Jersey, Texas and New Hampshire.

A scorecard prepared by the Susan B. Anthony List, an organization that raises campaign funds for pro-life women who are candidates for political office, says more than $60 million in Planned Parenthood funding has been cut in various states because “the federal government has threatened partial or total withholding of federal Medicaid dollars to the state of Indiana.”

In a recent story about the state of Catholic education in the United States, The Catholic World Report noted that the Archdiocese of Indianapolis is in special need of grants to organizations that perform abortions or operate a facility where abortions are performed. Similar laws restricting funding for Planned Parenthood have been passed in Tennessee, North Carolina, Wisconsin, Kansas, New Jersey, Texas and New Hampshire.

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Holy Name music director sings a parting song of joy and faith

By Alexa Bowling

When Jerry Craney was hired as music minister at Most Holy Name of Jesus Parish in Beech Grove, he did not intend for it to be a permanent job.

Fifty-two years of dedicated service later, Craney leaves behind a legacy of loyalty, excellence, and discipline with a healthy dose of humor.

When he first started working at Holy Name Parish in the fall of 1959, Craney was studying at the Jordan School of Music at Butler University in Indianapolis. He accepted the position to help pay for school, but did not intend to stay at Holy Name.

“When I started, all I had was a pitch pipe and some music books, but I didn’t care because I thought it would be over in May,” he said.

By the end of the academic year, Craney graduated and ended up staying at Holy Name as a music teacher and organist.

This May, the 78-year-old Craney retired from his position as music director at Holy Name. However, he isn’t going anywhere any time soon.

“I’m not dead,” Craney remarked with a laugh. “People still want to keep in touch with the parish. They attribute their success to me, which is a sign of his impact on them, Father Burkert noted.

One of Craney’s proudest achievements during his time at Holy Name was organizing an annual Christmas concert, which was held on the weekend before Christmas.

For 48 years, Craney conducted an orchestra and choir in two Christmas performances.

“Some years were good, some were outstanding and some were not so good,” Craney said.

Even in the not so good years, people kept coming.

“We always did a big piece. Vivaldi, Mozart, something like that. [The kids] worked hard!”

Though he would have liked to conduct 50 consecutive Christmas concerts, a minor stroke during one of the performances in his 48th year forced Craney to allow someone else to conduct for the evening.

Through his work at Holy Name, Craney touched the lives of thousands of students and parishioners.

He had such an influence on the lives of his students that many have kept in touch with the parish.

“They attribute their success to me because I taught them how to work,” Craney said.

His service to Holy Name has been recognized previously. In 1994, Craney was awarded the “Pro Ecclesia et Pontifice” award by the Vatican in recognition of his many years of service to the Church.

In 2004, Holy Name dedicated a new gym and performance hall, and named it the Jerry Craney Performance Center in recognition of his work for the parish.

“He has been better because of Jerry Craney,” Mark Gasper said.

Even though he had been a semi-retired priest, Craney remained in touch with his former students and parishioners.

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“The following is a list of people who have helped their musical talents to parish liturgies in the archdiocese for 25 years or more. Some are paid staff members in parishes. Others are volunteers. Some have retired from their ministry in the past year:

• Loretta Eckstein, St. Joseph Parish in Shelbyville, more than 60 years.
• Janet Brewer, St. Vincent de Paul Parish in Shelby County, 53 years.
• Theresa Back, St. Michael Parish in Brookville, 43 years.
• Judy Beard, Holy Spirit Parish in Indianapolis, 41 years.
• Lavene Carr, St. Ambrose Parish in Seymour, 37 years.
• Yvonne Nichols, St. Malachi Parish in Brownsville, 36 years.
• Benadette Lune, St. Pius V Parish in Troy, 31 years.
• Joan Koors, St. Mary Parish in Greensburg, more than 30 years.
• Kay Melton, St. Ambrose Parish in Seymour, more than 30 years.
• Marlene Scharbrough, St. Matthew the Evangelist Parish in Indianapolis, 26 years.
• Jill Robertson, St. Bernard Parish in Frenchtown, more than 25 years.
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The Conclusion

Jerry Craney and Charlie and Dianne Gardner, who were featured in a June 17 story in The Criterion, are among a wide array of Catholics across central and southern Indiana who have ministered as pastoral musicians for decades in the archdiocese.

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Survivor.
Human rights activist John Dau, now a resident of Syracuse, N.Y., understands the meaning of that word better than most people. He knows firsthand the harsh reality of struggling to survive in a hostile world where he was nearly killed many times, and often went without food and water for days during his perilous childhood years in war-torn southern Sudan.

Dau is a former “Lost Boy of Sudan” who miraculously survived death countless times, and amazingly helped many other refugee children escape with him from the horrors of an unbearable life of fear, suffering and horrific atrocities in their homeland. During his keynote speech for a World Refugee Day program on June 20 at the Archbishop O’Meara Catholic Center in Indianapolis, Dau recalled his daily struggle to live and protect other children, and his sorrow when many of the starving boys were killed while attempting to flee from Sudan.

“She was shot and killed, others drowned, others eaten by crocodiles,” he said. “We lost many.”

Dau also offered his heartfelt thanks for the opportunity to live in safety in the United States, and encouraged refugees throughout the world to never give up on their hopes and dreams for a better life.

Through the John Dau Foundation, he continues to help impoverished people in southern Sudan by raising funds for desperately needed medical care at clinics that he established in his homeland. Before creating that foundation, Dau founded two other nonprofit organizations in the U.S. to help refugees.

World Refugee Day recognizes the critical need to help refugees from many countries find safe living conditions. The United Nations estimates that 44 million people were displaced from their homes and became refugees in 2010 alone.

Since 1975, the Catholic Charities Indianapolis Refugee Resettlement program has resettled more than 18,000 immigrants in central Indiana by providing housing, food, clothing, job placement, employment skills, medical care, education, English-language classes and community orientation.

“We appreciate you and Catholic Charities for the work that you have done—and continue doing—helping those who are coming [here] from somewhere else,” Dau said. “It’s wonderful.”

Dau immigrated to the United States nine years ago “without knowing anybody, without knowing where I was going.”

Organizations like Catholic Charities make it possible for refugees to begin new lives, he said, again offering thanks to the staff and volunteers.

“I am originally from southern Sudan,” Dau said. “The government in the north [has been] mistreating southerners. … This country has been fighting for many years. … Yet another war is still going on right now in our country in the western part of Sudan known today as Darfur.”

As a child, Dau was caught up in the violence of a civil war that started in 1983 and continued until 2005.

“We were very happy,” he said of his family’s life in southern Sudan before the war started in 1983.

“In 1987, when I was 12 years old, this is when my village was attacked,” Dau said. “It was attacked by the northern troops. They came into my village after midnight. They started bombing. The whistling of bullets, the bombardment, woke us up in the middle of the night. We ran out, and my mother was calling for us outside … As I was running, I saw somebody and thought it was my father. The man grabbed my arm and pulled me into the [tall] grass because the long line of troops was coming. It was the middle of the night, and we couldn’t see anything.”

He realized that the man who rescued him was a neighbor. While they hid in the bush then fled from their village, the soldiers shot many of the people, burned all the houses, and raped women and girls.

“This is when I was separated from my family,” Dau said. “I was with [my neighbor and several other villagers] for three days. We went for three days without food … We kept going, but there was nothing to eat.”

They had to “chew grass like cows” and keep running, he said. Many villagers who tried to escape the troops were killed by local tribesmen hired by the government.

“One of us was killed, others eaten by hyenas or lions,” Dau said. “… We went for two days without water. … Some people died there, and others kept going. The boys came from different directions. … I was taking care of some of the others. My group became 1,200 boys from age 5 to age 15. These boys wanted to see their mothers. They wanted to eat food. They wanted to drink milk. … There was nothing I and the others could do. We just said, ‘OK, today is bad. Tomorrow will be good.”

At an overcrowded refugee camp in Ethiopia, the boys were grateful to receive food, medical care and second-hand clothing donated by the United Nations.

“It was getting better, but diseases such as malaria, cholera, typhoid, measles, chicken pox and whooping cough, all these diseases were ruled by the United Nations. … It was a much better time. … It was a much better time. … It was a much better time.”

Despite their efforts, hyenas dug up the bodies at the camp, Dau said. “… In our group, two or three boys died every day. We would bury their bodies, but because we were so skinny and had no energy we had to dig shallow graves.”

The fighting continued, and again the boys had to flee from the civil war.

“The new government in Ethiopia gave us about seven days to leave the camp,” Dau said, so the Sudanese children and adults had to return to southern Sudan where northern troops again attacked them. In 1992, the refugees were relocated to Kenya by the United Nations and the International Relief and Development organization.

“At the time, I was 17 years old,” Dau said. “This is when I started to learn A-B-Cs and 1-2-3. I had never been to any school before that time. … Education is [like] my mother and father because education can protect you,” he said. “Education can give you food. It can give you things that help you survive.”

When he was finally resettled to the United States nine years ago, Dau studied diligently and resolved to find ways to help his people still suffering in southern Sudan. Now, he focuses on raising funds through his foundation for clinics in southern Sudan that provide medical care and immunizations for thousands of people.

Work hard to lead productive lives in America, he advised other refugees attending the program. “Don’t ever let what has happened to you so many years ago or yesterday hold you back. Move on from where you are. You can succeed and change your lives for the better.”

By Mary Ann Wyand

Above, dancers from Kayah State in Burma, also known as Myanmar, entertain several hundred people who attended the World Refugee Day program on June 20 at the Archbishop O’Meara Catholic Center in Indianapolis. They are now members of St. Pius X Parish in Indianapolis. Other refugees resettled in Indianapolis staffed information booths about their native countries before the dinner and program.

Above left, Gabrielle Camp, left, director of the Refugee Resettlement program for Catholic Charities Indianapolis, presents a 2010-11 Refugee Ambassador Award to Natalie Eisele, a member of St. Christopher Parish in Indianapolis who will be a senior at Cardinal Ritter High School in Indianapolis in August.

Nineteen refugees were honored on June 20 by Catholic Charities Indianapolis for their volunteer service as Refugee Ambassadors.

Above, Lian Thawngzapum, a Catholic Charities Indianapolis Refugee Resettlement staff member who helps find jobs for refugees, sings during the World Refugee Day program on June 20 at the Archbishop O’Meara Catholic Center in Indianapolis. A native of Chin State in Burma, also known as Myanmar, he now resides in Greenwood.

Left, human rights activist John Dau, now a resident of Syracuse, N.Y., talks about his fundraising efforts to help provide medical care for thousands of people in southern Sudan. He is a former “Lost Boy of Sudan” who survived countless threats to his life during a civil war that started in 1983.
TheCriterionFriday,July8,2011

**Opinion**

**N.Y.'s same-sex marriage law**

There's no doubt about it. The Catholic Church lost an important battle when the New York legislators approved a same-sex marriage bill, and Gov. Andrew Cuomo signed it, making New York the sixth state to approve gay unions. New York Archbishop Timothy Dolan was the leader of the efforts to defeat the bill, joined by the other New York bishops.

There also seems little doubt that the new law is a popular one in a large segment of the American population, including some Catholics, and especially among young people. It's nothing short of amazing how quickly the gay community was able to make same-sex marriage a civil rights issue, and convince people that denying homosexuals the right to marry is discrimination.

The Catholic Church seems to have failed to get its teachings across, not only to the general community, but also to many Catholics.

Some people in our society seem to have become more accepting of the same-sex marriage bill not because of the Catholic Church. She teaches that men and women with homosexual tendencies must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard must be avoided. (Catechism of the Catholic Church, #2358).

Why, then, isn't denial of their right to marry not discrimination? Because of the nature of marriage. No matter what our society now seems to believe, marriage is more than two people falling in love and committing themselves to fidelity, although that's part of it.

The definition of marriage is a commitment with the idea that it is a covenant between a man and a woman. "Same-sex marriage" is an oxymoron, a contradiction in terms.

The catechism says, "The matrimonial covenant by which a man and a woman establish between themselves a partnership of the whole of life, is in its nature oriented toward the good of the spouses and the procreation and education of offspring" (#1601).

One of the purposes of marriage is to bring children into the world, and that cannot happen in same-sex marriage. The Church insists, therefore, that marriage can be only between one woman and one man. "The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator" (CCC #1603).

Same-sex marriage, therefore, is not a civil rights issue. It's a human rights issue that violates the understanding of marriage that has existed in every society throughout history, and is ingrained in the human condition.

The Church also teaches that, while it certainly isn't to be denied that homosexuals, it is immoral to engage in homosexual acts, and, of course, marriages between sexual acts. Homosexual acts "are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity" (CCC #2357).

It should be noted that the Church opposes contraception by homosexuals for the same reason. It, too, closes the sexual act to the gift of life. It's not surprising that modern society has rejected the Church's teaching on this matter. The Pill was approved by the Gallup Poll, reported in our June 10 issue, showed that only 39 percent of Americans believe "contraception is acceptable to homosexuals." This is what the Church opposes: contraception by homosexuals for the same reason. It, too, closes the sexual act to the gift of life.

"Nothing and no one can in any way permit the kiling of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one who suffers from an incurable disease, or a person who is dying" (Evangelium Vitae #52).

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In response to the June 26 enactment of a law allowing same-sex marriage in New York state, Bishop Salvatore Cordileone of Oakland, Calif., expressed "grave disappointment with the Legislature's abandonment of the common good." (Bishop Cordileone, chairman of the bishops' pro-life and marriage subcommittee, is pictured on June 15 during the annual spring meeting of the U.S. Conference of Catholic Bishops held in Bellevue, Wash.).

(Rev. Msgr. Raymond T. Bolster, Founding Editor, 1931 - 1994
Most Rev. Daniel M. Buechlein, O.S.B., Publisher
Creg A. Otsuki, Associate Publisher
Mike Erozko, Editor
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Nuestro papel es recibir, aceptar y acoger entrega por medio de los sacramentos de la Iglesia. Dios nos da. Dios es amor y el don de su amor hace.

Eso ocurrió a mí que no hablábamos sobre el misterio de la gracia en nuestras vidas diarias. En esencia, la vida de gracia es un maravilloso intercambio de amor. Dios ama, nosotros respondemos amor y el amor se conmuta. Dios es amor, se entrega libremente a cada uno de nosotros. Nos corresponde a nosotros el reto de responder en el amor. Aún en ese reto Dios nos ayuda. Nos ofrece la gracia de amar y decir sí a la ayuda de Dios. Su amor no es mi ministerio como obispo, ni lo que hago en el trabajo de Dios. Dios ama, y es Dios lo que cuenta. La vocación fundamental de cada cristiano es amar y decir sí a la ayuda de Dios. Su gracia.

Seguir el camino de Dios quiere decir, como dijo San Pablo, “amor y decir sí a la ayuda de Dios. Su amor no es lo que cuenta. La vocación fundamental de cada cristiano es amar y decir sí a la ayuda de Dios. Su gracia.”

Las personas que Dios ama son personas que recitan en la bendición que el Señor nos envía. El amor es lo que cuenta. La vocación fundamental de cada cristiano es amar y decir sí a la ayuda de Dios. Su gracia.

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Dios sabe que no podemos amarlo perfectamente debido a nuestras limitaciones humanas. Incluso nos brinda la gracia de amar lo mejor que podamos. Cuando respondemos a su amor misericordioso y con su ayuda, podemos decirle sí una y otra vez, en los tiempos difíciles, así como en los buenos.

El amor de Dios basta. Él nos entregó los sacramentos de la Iglesia como los fuentes de Su amor, el cual llamamos gracia. ¿Qué gran bendición!*

*Anime su intención. En la lista de oración del Arzobispo, puede enviar su correspondencia a:

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Traducido por: Daniela Guajá

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Recreational activities and programs.

Retreats and Programs


July 12 St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Revelation As a Pathway to God-Religious Art and Symbols in the Spiritual Life,” 2-4 p.m., mid-week retreat. Benedictine Brother Martin Grempner, presenter. Information: 800-581-6905 or mZeller@sm Archindy.org.

July 17 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Directed Retreat,” three- to five-day retreat. Information: 317-545-7681 or stcenter@oldenburgosf.com.


Former St. John Academy reunion set for Oct. 21

Alumnae of the former St. John Academy in Indianapolis have organized a reunion Mass and brunch for Oct. 21. The reunion event will begin with a Mass at 11 a.m. at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis, and will continue with a brunch at the adjacent Indiana Convention Center.

The graduating classes of 1946, 1956 and 1961 will be recognized at the reunion.

Members of the class of 1946 interested in attending should contact

Ethel Layton Madsen at 317-255-6484.

Members of the class of 1956 interested in attending should contact Patty Gaffney Beureau at 317-826-2295.

Members of the class of 1961 interested in attending should contact Dorothy Eck St. Martin at 317-787-5584.

For more information about the reunion, call Mary Jane Maxwell Biro at 317-787-7087.

Alumnae of St. John Academy whose addresses or phone numbers have changed should inform that information to their class contact person.

Johns Boys and Money

Mike and Ann (Bauermeister) Henderson, members St. Malachy Parish in Brownsburg, will celebrate their 50th anniversary on July 8. They were married on July 8, 1961, at the Blessed Sacrament Chapel at St. Peter and Paul Catholic Church in Indianapolis. They have three children, Kathy Carmin, Karen Henderson and Kay Neidlinger. They also have three grandchildren.

Bishop Coyne posts podcast about leading multiple parishes

Bishop Christopher J. Coyne, auxiliary bishop and vicar general, has posted on the Internet the first in a series of two podcasts in which he interviews Father Jonathan Meyer about ministering as the pastor of multiple parishes.

Father Meyer is pastor of St. Mary Parish in North Vernon, and St. Ann and St. Joseph parishes, both in Jennings County.

In this podcast, Bishop Coyne and Father Meyer speak about the ministry challenges and necessary adaptations that have to be made when a priest is serving as the pastor of more than one parish. Links to this and Bishop Coyne’s previous podcasts can be found at www.archindy.org/auxiliary. The podcasts also can be downloaded through iTunes.

Parish festival

Children have fun on a ride on May 14 at St. Joseph Parish Festival in Shelbyville. Parishes across central and southern Indiana sponsor festivals and parish picnics throughout the summer months. For a complete list of the parish festivities through October, log on to www.conteractontheweb.org and click on the “2011 Parish Festivals” link on the left side of the home page.
U.S. nun’s cause moves forward with initial ruling on second miracle

HONOLULU (CNS)—The sainthood cause of Blessed Marianne Cope of Molokai has taken a significant step forward with a Vatican medical board ruling in favor of a miracle attributed to her intercession.

According to a news release from her religious community, the Sisters of St. Francis of the Neumann Communities in Syracuse, N.Y., the seven physicists at the Vatican Congregation for Saints’ Causes declared there is no medical explanation for the cure of a woman who had been suffering from an allegedly irreparable fatal condition.

“The board concluded the woman’s healing was inexplicable according to available medical knowledge. The doctors on the case expected her to die and were amazed scientifically at her survival,” the release said.

No other details about the case have been released.

The Sisters of St. Francis received the news from Msgr. Robert J. Sarno, an American priest at the congregation who has been working with the postulator of Mother Marianne’s cause, Father Ernesto Molinari, the postulator of the cause, expected her to die and were amazed scientifically at her survival,” the release said.

No other details about the case have been released.

The Sisters of St. Francis received the news from Msgr. Robert J. Sarno, an American priest at the congregation who has been working with the postulator of Mother Marianne’s cause, Father Ernesto Molinari, the postulator of the cause. “We pray for success in the case so that her inspirational life will be better known throughout the world. She is a model for us all,” Sister Francis Regis Hadano, regional administrator for the Sisters of St. Francis in Hawaii, said her community is “delighted” with the Vatican ruling.

“We Franciscan Sisters are very pleased and certainly excited about the advancement of the case,” she said in an e-mail to CNS.

“We thank all who pray specially for Blessed Marianne to be canonized,” she said.

This is the second miracle attributed to Blessed Marianne’s intercession to go through the Vatican approval process.

The first miracle, required for her beatification, was the medically unexplainable recovery of a New York girl dying from multiple organ failure after prayers were said to Mother Marianne. It was approved by the medical board on Jan. 29, 2004. The board of theologians gave its approval six months later, on July 15. On Dec. 20, Pope John Paul II affirmed the case, making Mother Marianne eligible for beatification. She was beatified in St. Peter’s Basilica at the Vatican on May 14, 2005.

Mother Marianne, as the head of her religious community in Syracuse, led the first group of Franciscan sisters to the Hawaiian Islands in 1883 to establish a system of nursing care for leprosy patients. She was the only one of 50 religious superiors in the United States, Canada and Europe who were asked for help to accept the challenge.

Once in Hawaii, she relinquished her leadership position in Syracuse to lead her mission for 35 years, five in Honolulu and the remainder on Molokai.

When she died in Kaluapapa in 1918, a Honolulu newspaper wrote: “Seldom has the opportunity come to a woman to devote every hour of 30 years to the mothering of people isolated by law from the rest of the world. She risked her own life in all that time, faced everything with unflinching courage and smiled sweetly through it all.”

VATICAN CITY (CNS)—The Vatican reported a budget surplus for the first time in four years in 2010, but said contributions from Catholics and dioceses around the world had gone down.

The budget of the Holy See, which includes offices of the Roman Curia and related agencies, ended 2010 with a surplus of about $13.1 million. The separate budget of Vatican City State, which includes the Vatican Museums, ended 2010 with a surplus of about $28 million, according to a Vatican statement on July 2.

The figures were released following a three-day meeting of a council of Cardinals charged with reviewing Vatican finances. The statement said the Vatican’s financial picture continued to improve, but it cautioned that the global financial crisis of 2008–2010 presented “elements of uncertainty and instability.”

Worldwide giving to the pope decreased in 2010, the statement said. Peter’s Pence collected $67.7 million, compared to $82.5 million in 2009. In addition, the contributions of dioceses amounted to about $27.4 million, compared to $31.5 million the previous year.

Contributions from other institutions, including the Vatican bank, added about $73 million to the pope’s funds, which are used to support works of charity and mission around the world.

In breaking down the 2010 figures, the Vatican statement said:

• The Holy See, which depends largely on investments for its annual income, had income of $335 million and expenses of $341 million. The number of Holy See employees in 2010 was 2,806, up slightly from 2009.

• Vatican City State had income of $370 million and expenses of nearly $340 million. The Vatican said a major factor in the surplus was a boom in visitors to the Vatican Museums, which occurred despite a general crisis in the tourism industry.

The Vatican also underlined that the Vatican City State not only pays 1,876 employees, but also spends a considerable amount each year in maintenance and restoration of its artistic and architectural treasures, which it said can rightly be described as “one of the most important historical and artistic patrimony of humanity.”

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The biggest challenge is, ‘How do you make good programs even better—whether they’re religious education, youth ministry or schools?’

In schools, you have the challenge of helping them to learn how to make appropriate interdisciplinary links between the subjects and religious education so they better reference all learning to the Gospel message. It’s how to make the religious dimension of the Catholic schools even more vibrant than it already is.

‘Funding programs continues to be a challenge—how to develop strategic planning to help schools better prepare to have a better way of obtaining resources on their own.

Another thing we’re moving forward with on the school end is to have a catechist certification process that all teachers would be involved with. The trend is that everyone would have at least a minimal understanding of the Church’s teachings, whether it’s Catholic social teachings or the basics of Catholic theology. For some, it will be something they’ve already done, but you can always learn more. For others, particularly those who aren’t Catholic or who have never pursued this learning as adults, we think it will be a great opportunity for them.”

Q. What do you see as the value of a Catholic education in the 21st century when families have so many choices in education?

A. ‘It’s an old expression, but we prepare kids for life not just final exams. Plus, we help parents to form them in a manner consistent with their destiny to become saints. One of the keys is that we develop in children the ability to differentiate the good, the beautiful and the true in our culture from their opposites. We help them become confident when faced with some of the devastating concerns prevalent in society. “Because of our finances and because of our philosophy, Catholic schools are more insulated from having to get involved with trendy educational programs. We stick to the basics. We have dedicated teachers, a standard curriculum, and there’s the whole moral foundation we provide for our kids. That has proven to be a very effective approach.”

Q. What kind of impact has the struggling economy had on enrollment in schools in the archdiocese?

A. “It didn’t seem to have much impact last year on enrollment since we were able to attract kids across the archdiocese. However, over the past seven years, it has declined about 5 percent. While this is better than the national average—about 22 percent—it’s something we’re really concerned about.

“Our schools are responding to the challenge by restructuring to aggressively pursue revenue through development efforts while continuing to provide an outstanding educational experience for students. In this regard, we think opportunities such as tax scholarships—vouchers—will be helpful. It will make it possible for some families who desire a Catholic education, but haven’t been able to afford it, to enroll their children in our schools.”

Q. How do you view the future of Catholic education in the archdiocese and the United States?

A. “I’m an optimist. Like any business, Catholic schools understand they have to adjust, they have to adapt or else they are no longer going to be competitive—and people will discontinue using them. Our people in the archdiocese have really taken responsibility for their schools, and they’re open to the kind of services we can provide. I’m optimistic because of the support the archdiocese provides to the schools. At the same time, there’s a higher level of accountability on a number of levels for schools, and that’s all good.”

Q. What are some of your favorite memories from your first year in the archdiocese?

A. I enjoyed the high school graduation ceremonies. What I liked about them was the unity in the diversity. They’re all different expressions of the spirit of the schools, but they’re all united in their Catholicity.

“Another profound moment for me was the ordination of Bishop [Christopher J.] Coyne. To see that played out on the sanctuary of the Church—ever ancient, ever new—with Archbishop [Daniel M.] Buechlein laying hands on Bishop Coyne was just a moving Church experience for me.

“Another joy was the few times I was able to do school visits. My first love was serving the children. As my career moved forward more administratively, I saw less and less of the children. So any chance I get to visit the schools, I try to take it.”

Q. You were born in Indianapolis and baptized at Holy Spirit Church. Your career path in Catholic education has taken you and your family to Florida, Iowa, Michigan, Mississippi, New Mexico, South Dakota and Montana. What has it been like for you and your family to be in Indiana?

A. “For our family, it’s very much like life in the military [as far as having lived in different places]. The kids have experienced Catholic education in a diverse number of ways. So they’re used to traveling. The motivation for all of this is trying to be a single-income family in the Church world.

“With eight kids, you grow yourself out of being able to stay in positions you love. 

“The kids are pretty good at making the adjustments. They’re involved in sports and community life here. We have four children at Our Lady of the Greenwood [School] and one at Roncalli [High School]. This move was hardest for the adolescent girl. She missed her friends. But she’s made adjustments and found new friends. We do have family in the area. My 80-year-old mother is able to visit from lower Michigan. That’s fun to have that access.”

Q. You and your wife, Annina, have celebrated your 25th wedding anniversary on June 14. What is the approach that guides your marriage?

A. “We have found that the path to happiness in marriage is so narrow that two can walk on it only if they become one. There’s just not a lot of place for self in running a family as large as ours. We move at the speed of light. You can only imagine the interactions of the different kids, with having six living at home regularly.

“So one of the keys we’ve found is to get away from them and have some time for ourselves. That has been the key to sanity and hopefully some movement toward sanctity. If we don’t make it happen, it doesn’t happen.”

Q. You and your wife, Annina, have eight children ranging in age from 24 to 6. What approach guides the two of you in raising your children?

A. “Openness to life is a big factor in it. So prayer and doing things together. And we’ve always lived in an area where we have a big backyard, a big outside environment for the kids.

“The lens that we look at family through is that God has provided us with a great deal to be grateful for. We make sure the kids are grateful. We’re pretty strict in regards to as right and wrong. Accepted to the sacraments—particularly of the holy Eucharist and reconciliation—is important, too. Staying together. Keeping close. One of the big things is intentional family time. Maybe an hour a day.

Q. What’s it like for you to have a 21-year-old daughter, Therese, enter religious life?

A. “It’s humbling. It’s unfair that a man my age [52] should have to go through so many new emotions. Out of obedience to me, she went a year to college even though she had been saying she wanted to go into a religious order. She came back from that year experience and told me she wanted to go into religious life. For me, the excitement is that she has chosen. Then I see how happy she is. And it’s an honor to be able to give back to the Church for all we’ve been given.”

“She will start her novitiate on July 11 with the Society of Our Lady of the Trinity order. Her life is really kind of an expression of Christ’s love for the Church. Because she’s happy, I’m OK. It’s kind of exciting.”

Harry Plummer

Position—Executive director of Catholic education and faith formation for the archdiocese.

Age—52

Family—Married 25 years to Annina. The couple has eight children, ranging in age from 24 to 6.

Our Lady of the Greenwood Parish in Greenwood.

Education—Bachelor of Arts degree in education from the University of Michigan. Master of Arts degree in Catholic theology from Franciscan University of Steubenville. Master of Arts degree in educational administration from Central Michigan University.

Hobbies—Reading. Fishing. Golf, when I can. My kids and I make and shoot rockets. Rosary making. We make them for the missions. And I walk with my wife.”

Favorite books—I don’t want it to sound like it’s the canned answer, but the Scriptures are my favorite book. I re-read The Lord of the Rings with my family from time to time. Another area would be Civil War biographies.

Favorite movies—My favorite movie is A Man for All Seasons. Another movie I like is On the Waterfront.

Favorite activity to share with his children—Right now, the favorite activity is playing Catch Phrase with the family. It’s just a blast. Bowling is another big family thing. And watching animated movies like Cars.

Favorite subjects in school—“History, English. English literature. I was never too good with math.”

Best memory of school—“They’d be all related to sports. Ninth-grade football was great. Just the whole season. And the support we had in the community was very big. I lettered in soccer and tennis in high school.

The biggest memory was winning first place in our division in doubles tennis my junior year.”

Above, the Plummer family poses for a photo at their home in December 2010, in the front row, from left, Kyle, Tori, Therese, and Luke. In the middle row, from left, are Matt, Joseph, Andrea, Grace, Harry and John Paul. At the upper left is Dominic, and at the upper right is Joseph.

Left, Harry Plummer, executive director of Catholic education and faith formation for the archdiocese, right, leads the praying of the rosary during the 2011 March for Life in downtown Indianapolis on Jan. 24.
ARCHBISHOP Daniel Buechlein, who assisted the archbishop at the ordination.

Catholic bloggers have a strong sense of community, Msgr. Tighe said, and Church leaders need to be aware of what is happening in the blogosphere because bloggers can “reach places that we’re not going to reach.”

“We can provide them with the right kind of materials that they can work with,” he said. “They can give a reach out into broader communities. And that’s important.”

Msgr. Tighe was joined at the meeting by Elizabeth Scalia, managing editor of the Catholic portal at the religion website Patheos and a columnist for the ecumenical journal First Things. Scalia maintains her own frequently visited blog at www.thexposed.blogspot.com called “The Anchorless.”

Scalia was one of approximately 150 Catholic bloggers from several countries who participated in a May 2 meeting of bloggers at the Vatican.

She said that the meeting helped bloggers see that the Vatican takes them seriously, want to work with them and “understands the fact that we are largely autonomous people not looking to be controlled.”

“The bloggers came away very happy,” Scalia said. “And I think the Church came away pretty happy, too, because the bloggers, for the most part, said that we like you. We want to be clear on your behalf. We want to help out.”

Both Scalia and Msgr. Tighe suggested that the next step to follow the bloggers’ meeting at the Vatican would be for groups of bishops or individual bishops to meet with bloggers.

This was important for Scalia because blogs, their comment boxes, also known as “comboxes,” and “alternative media” are “an extraordinary reality in the life of the Church,” in general are where a growing number of the faithful are exploring their faith.

“This is where they’re expressing confusion or fear or disgust,” she said. “This is where they’re saying, ‘Is there going to be a Church in 20 years for my kids? How do I pass this on to them?’” This is where they’re ‘daring to wonder.’”

“Though it’s really important for our shepherds to say, ‘If this is where the sheep are feeding, I had better get to know that turf. I had better get to see what they’re feeding on. I want to see where in that field they’re moving a little too close to the wall.’”

Scalia recommended that all bishops have someone to monitor blogs and other social media, and to have a blog themselves.

“But while it is important for bishops to pay attention to bloggers, Scalia also noted that Catholic bloggers have a need for their bishops.”

“We need the shepherds…” she said. “And we need the support of the bishops … through their encouragement, their correction from time to time.

“That doesn’t mean that we want to put under obedience. We clearly don’t. But, at the same time, we are absolutely in need of the shepherd’s guidance and the shepherd’s support.”

Attending the June 23 meeting was Deacon Greg Kandra, a deacon of the Diocese of Brooklyn, N.Y., who maintains a popular blog named “The Deacon’s Bench.” He is also now executive editor of ONE magazine, published by the Catholic Near East Welfare Association.

He said that members of the clergy who blog have a duty to be “vigilant about making sure that the Church’s teachings are fairly represented.”

“More than half of the big subjects of the day right now is about homosexuality and same-sex marriage,” said Deacon Kandra. “I get this a lot from people that the Church hates gay people. And I have to intervene periodically and say that’s not actually the case. There is a lot of clarification that has to go on.”

Even though he acknowledged that Catholic bloggers often debate issues quite vigorously, Msgr. Tighe said the May 2 Vatican event confirmed for him that there is a vibrant community among them.

“I felt that we were gate-crashing a party because there were all these people who knew each other and were delighted to meet each other,” Msgr. Tighe said. “We provided the venue for that. That was great. It wasn’t our party, but it was great.”

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 July 7, 1961, issue of the July 7, 1961, issue of The Criterion.

Believe God would lick back to build Church schools

Pope speaks of unity and the Council

Catholic CITY—His Holiness Pope John XXIII stated here that an understanding of the Church’s universality will give people a greater appreciation of the exceptional importance of the coming ecumenical council. “The goal of Christian unity, the pope said, must in no way be treated in such a manner that we should allow that our own party, but it was great.”

By Sean Gallagher

In her June 23 presentation about blogging at the Catholic Media Convention in Pittsburgh, prominent Catholic Elizabeth Scalia suggested that every bishop should have a blog.

“While not every bishop has a blog yet, a growing number do,” says Scilla. “Here is a list of some U.S. bishops who maintain a blog:

• ‘Thoughts of a Catholic Bishop,’ Bishop Christopher J. Coyne, auxiliary bishop and vicar general of the Archdiocese of Indianapolis: http://blogs.archindy.org/tychoven.org/
• ‘The Gospel in the Digital Age,’ Archbishop Timothy M. Dolan of New York, who is also president of the U.S. Conference of Catholic Bishops: http://blog.dolanhq.org

What was in the news on July 7, 1961? Pope speaks of unity, Serrans urged to seek social justices and bishops defend Protestant ministers

By By Brandon A. Evans

The ecumenical council will reach out and embrace under the widespread wings of the Catholic Church the entire heretics of Our Lord Jesus Christ. Its principal task will be concerned with the condition and modernization of the Church after 20 centuries of life. May it be that side by side with this, God will add also, through whatever edification we may offer, but above all by merit of the annunciation of the Most High who can draw new chosen sons from the very ashes; one result: a movement toward recomposition of the whole Mystical Pledge of Our Lord.”

• Franciscans prepare for educational TV
• Two outdoor novenas to open July 8
• Endorsement by Kennedy

seen likely
• Seek social justices, Serrans are urged
• Catholics cautioned about use of pressure
• Council of Churches acts to block school loan plan
• Catholic bishops defend ministers

ST. PAUL, Minn.—Two Catholic bishops publicly disputed a charge that Protestant ministers form the largest single body of ministers in this country. The charge was made by Robert Welch, head of the John Birch Society.

• The liturgy, the laity and Christian unity
• Government censorship is thorny issue in Spain
• Bishop sees little hope for corporate reunion

• Family Clinic: Church’s stand on long engagements
• Montreal priests doff cassocks
• Enough to make a Red cry
• English names may go on strike
• German Catholics helped Jews during Nazi purge
• Priest sentenced in Czechoslovakia
• Pays visit to Orthodox Patriarch
• New chaplain named for Moscow Catholics
• In line to head Cuban schisms
• Energy education in music pushed
• Netherlands Catholics in the majority
• Archbishop [Schulte] to give law awards Sunday
• Share the land, Spaniards urged

(Read all of these stories from our July 7, 1961, issue by logging on to our archives at www.CriterionOnline.com)
Generosity can help us fight greed’s powerful pull

By Fr. Herbert Weber

I was invited to a couple whom I will call Terry and Nancy.

As I drove up their driveway, I saw two boats on trailers, ready to be taken to water. Terry came out to tell me how happy he was with the larger boat, his newest acquisition, which he was going to christen the following day.

Once inside the house, the couple gave me a tour. Terry showed me the living room and activities area. There was a custom-built entertainment center that raved only that I had seen. In another room, he let me look at the latest in digital and wireless technologies.

The gadgets were interesting and varied, and of high quality.

As Terry demonstrated all of these items, Nancy looked on, remaining somewhat unimpressed. When she excused herself to go to the kitchen, Terry turned to me and said, “But, Father, I’m not happy.”

It was one of the saddest statements that I have ever heard, especially poignant in that he had just shown me all of his exciting possessions. The sadness was magnified when he added that his purchases were actually beyond his means.

Perhaps when we hear the word “greed” we think of some tycoon who is gobbling up companies and closing down small mom-and-pop shops. That may, in fact, be true. But so is what Terry was experiencing.

The very definition of greed is that there is an unhealthy desire for more and more possessions.

For Terry, the many things he was able to purchase—or at least make payments on—seemed so important to him at the time. Yes, in stating his unhappiness, he clearly was admitting their failure to satisfy his craving.

If a person’s needs are spiritual or emotional, material possessions will not be able to satisfy them. Often, the very item that seems so important for our happiness becomes one more empty promise that we are called to reject.

Greed has its roots in the coveting Commandment.

As a capital sin, it can lead to other sins, such as dishonesty, misuse of personal resources, and disrespect for the rights of others.

Ironically, I have found that people can be guilty of greed even when they possess very little. That is, poor people also can have the inappropriate desire for material objects.

One student in a high school confirmation class was not the least apologetic when he chose a well-known Wall Street tycoon as his hero.

When asked to explain why, he simply said, “Because he has whatever he wants.”

This young student was from a hard-working family that always had the basics, but not much more. Yet, his mind was focused on money that he thought would bring him happiness.

Greed can exist in any society, but it seems often to reach epidemic proportions where there is rampant consumerism.

In many cities, Sunday newspapers feature some great advertisements. There are inserts from almost every store, announcing discounts on everything: computers, cameras, televisions, kitchen appliances and outdoor gear. Often, the ads indicate that the sale will only last a day or two. Buyers must shop immediately.

Companies have a right to promote their wares, and potential customers can use those 12-page glossy circulars to focus their shopping.

At the same time, some people need to control any temptations to greed.

I recall one woman who said that she and her husband had a pact. Both felt they were suckers for the “buy it now before this deal is gone” approach. So they helped each other put those advertisements in the recycle bin before they ever looked at them.

Perhaps the best antidote to greed is an awareness of the true value of possessions, and a thoughtful decision about how to make use of all items.

In the United States Catholic Catechism for Adults, published by the U.S. bishops, greed is discussed with reference to stewardship of treasure. It notes that, when people admit that all material items are gifts from God on loan for use in building up his kingdom, they can then consciously choose how to use those possessions. Returning a percentage to God through charitable giving also helps people maintain a mentality of non-greed.

In the same vein, generous giving and sharing of one’s possessions can ameliorate the powerful pull of greed. It takes practice, but it is possible to learn to give altruistically, thus helping to place the focus on other people rather than on things.

Challenging greed requires work wherever the desire for something is beyond reason, and where that desire takes control of one’s decision making.

Gradually, serious Christians learn not to let possessions take charge of their lives. It is then that they discover the great paradox. It is in letting go of possessions that real happiness can be found.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.)

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Christ’s light helps us to see past our worldly desires

By David Gibson

Almost by nature, human beings are restless. We set goals and lay plans, hoping that tomorrow or next month we will feel less unsettled than today.

Restlessness is a readily visible characteristic of ours, but in causes are not as readily discerned.

Do we need to know why we feel unsettled?

St. Augustine typically is quoted on human restlessness. “Our hearts are restless until they rest in you, O God,” he famously stated.

In other words, we pursue our ultimate destiny, but not having reached it fully we sense that our lives are incomplete—our desires remain unfulfilled.

But numerous commentators today think that the causes of human restlessness have little to do with the divine. Our discontent may be rooted in unfulfilled desires, but these commentators suggest asking, “What do we actually desire?”

Capuchin Father David Couturier, pastoral planning director for the Boston Archdiocese, talked about this in an April speech in Chicago to the annual meeting of the Conference for Pastoral Planning and Council Development.

“The new economy profoundly changes the nature of our desire,” Father David said.

In his assessment, “our new economy devalues commodities/our desire.” Our desires become “products to be bought and sold.”

Thus, he concludes, “our new economy substitutes the infinity of goods for the ‘infinity of God,’ leaving us ever more restless, rootless and uncertain.

Is human restlessness now rooted in a never-ending succession of desires to purchase electronic devices, cars, vacations or something else?

The goods of the Earth are meant, according to the Christian vision, to be shared. It seems only natural to feel unsettled by deprivation—by a lack of what is needed to survive and grow as persons and families.

But I suspect that Father David was talking about a desire that we call “need.” Others, too, hold that a multitude of wants spawned by a culture of commodities causes us to feel perpetually dissatisfied, even angry when some desire of ours is thwarted.

Some speak of a sense of entitlement that can cause us to feel frustrated if a roadblock keeps us from fulfilling a desire. And some believe that this sense of entitlement gives rise to self-focused attitudes that can result in failing to notice others and their needs.

In our Christian tradition, Christ commonly is called “the light.” This light allows us to see more clearly where we are going.

• It enables us to see where God is found.
• It prevents us from overlooking others and their needs.
• It prompts us to obtain a better view of ourselves and our life’s purpose.

I ask you to consider what we know about the causes of our restlessness. I suspect the causes matter considerably if they manage to cloud our vision, creating a darkness that keeps us distant from others, including God, and keeps what is most important about our own life in the shadows.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.)

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A volunteer helps local residents select food at the once-weekly pantry at St. Margaret Mary Alacoque Parish hall in the Los Angeles suburb of Lomita. Sharing one’s possessions can help us fight against the pull of greed in our lives.

The wisdom of the saints: St. Benedict

St. Benedict, whose feast is on July 11, is the father of Western monasticism. Born around the year 480 in Nursia, Italy, where his father was governor, Benedict studied in Rome but soon felt called to the solitude of a hermit’s life to escape an immoral world. He became a hermit, living with a companion named Cucho the Caucaico for three years.

Other hermits soon chose him as their direct superior. Benedict worked hard to set up communities where monks could live in unity and prayer. He knew that monks had to be united. So he decided that they needed a community leader to make sure everyone was working hard and doing the right things.

In his Rule, Benedict says that monks should live a life of hard work and prayer. He thought that monks should spend most of their time praying and studying. Benedict also said that monks should live in communities with other monks. This way, they could learn from each other and support each other.

In the end, Benedict succeeded in founding one “Grand Monastery.” He chose him as their leader. At first, this didn’t work out because they wouldn’t accept his ideas. But Benedict was determined to make it work. He decided to build a monastery, and he asked his monks to join him.

Benedict’s work was so successful that there is now a movement called the Benedictine Monastic Tradition. It’s a way of life that people can choose to live. They can choose to live a simple life, doing things like praying and studying.

Benedict’s ideas are still important today. They show us that we can make a difference in the world by living our lives well and by helping others.

And so, we can see that Benedict’s ideas are still important today. They show us that we can make a difference in the world by living our lives well and by helping others.
Sunday, July 10, 2011

- Isaiah 55:10-11
- Romans 8:18-23
- Matthew 13:1-9

The third and last section of the Book of Isaiah is the source of the first reading for this weekend. This reading was composed when pious Jews easily could have become disillusioned and uncertain in their devotion to God. For decades, the Jews who were exiled in Babylon, the capital and center of a powerful Babylonian Empire, longed to leave the pagan environment of the great city, coincidentally in present-day Iraq, and return to their own homeland. At last, as Middle Eastern political fortunes changed, these Jews were allowed to go back to their ancestors’ homes. However, upon returning to their homeland, they found no “land flowing with milk and honey.” Life was hard. Difficulties were many. For so long, they had dreamed of leaving Babylon to return to the security, order and peace of the Jewish land. Yet, once there, they found only destitution and misery. God had spared them, but for what? Certainly, many people were angry with God.

Most probably, the author of this third section of Isaiah was one of several, or even many, prophets who reminded the people that God’s work must be their own. God had freed them, but they had to create a society of justice and prosperity. St. Paul’s Epistle to the Romans supplies the second reading. Written to the Christians of Rome about two generations after Jesus, Paul refers to their “sufferings.” The legal and political systems in the empire were turning against God, crucifying his Son. The legal and political systems in the empire were turning against God, crucifying his Son. The second step is to be humble enough to admit the need for God. The second step is to be humble enough to admit the need for God. As an aside, here again in the Gospels, the disciples have privileged access to Jesus. They question the Lord about the technique of speaking in parables. Jesus explains that parables assist them in understanding great mysteries. Jesus explains this parable. He prepares them for their future role.

Reflection
A saint once said that Christians should pray as if salvation depended solely upon God and live as if salvation depended solely upon their own virtue. The first step is to be redeemed and to be humble enough to admit the need for God. The second step is to be humble enough to live according to God’s word, not by our own instincts or hunches. We are all farmers. Circumstances play against us. The one sure support is God’s gift of strength and God’s Revelation. Union with God alone frees us. He alone is trustworthy.

Claim the shade and the peacefulness. And when you become silent and still, you’ll discover God’s desire for you—to be near and whole.

By Cathy Lamperski Dearing

Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A tree shades the acre of the scenic, wooded grounds of the Benedict Inn Retreat and Conference Center in Beech Grove.
HUSBAND of Sueann Gootee. Father
GOOTEE, Burdean, 81, grandmother of five. Great-grand-
of Teresa Garrison, Bernadine Borromeo, Milan, June 1. Mother of
Stonebraker, Jim and John Carson. Husband of Phyllis (Miller)
St. Paul, New Alsace, May 24, 75, several.
Indianapolis, June 26. Sister of
Mary Agresta, Judith Haynes, Roberta Barrett-Clark. Brother of
of Our Lord Jesus Christ, BARRETT, Stillman seven. Great-grand-
Lou Care and Paul Knigga.
Schulte, Brad, Brian, Chris, Matt
Bright, June 6. Father of Cindy
St. Teresa Benedicta of the Cross, Bright,
Bright, June 5. Father of Cindy
Schulte, Brad, Chris, Matt, and
Tina Crosley and Jenifer (Grantham) Woerdeman. Father of
June 24. Husband of Diane
WOERDEMAN, Lester Carl, 65. Holy Spirit, Indianapolis, June 11. Mother of
Peggy, Jim and Tim Ryan.
Father of Paul Bederman.
Grandfather of three.
STONE, Mary Ann, 77, Holy Spirit, Indianapolis, June 8. Wife of Paul Stone. Mother of
Kathleen, Kevin, Michael, Steven and
Timothy Nexstep. Stepbrother of Lorette Mattice and Lee Stone.
Sister of Fred Scribner. Grand-
mother of 11. Great-grandmother of one.
TAYLOR, Richard M., 58, SS. Francis and
WOERDEMAN, Lester Carl, Jr., 64, St. Roch, Indianapolis. June 24. Husband of Diane (Grant). Grandfather of fourteen. Father of Tina Crosley and Jennifer Squiere. Brother of Kathy Kadyer, Brian, Beth Russell and
Charles Werdeman. Grandfather of five. †

Blessed
John Paul II

A statue of Blessed John Paul II stands outside the Cathedral of San Salvador in Jerez de la Frontera, Spain. The late pontiff is beatified on May 1.

Conventional Franciscan Father Gerald Herman died on June 23 at the San Damiano Friary in San Antonio, Texas. He was 80.

The Mass of Christian Burial was celebrated on July 2 at the Mount St. Francis Friary Chapel in Mount St. Francis. Burial followed at the friary’s cemetery at Mount St. Francis.

William Francis Herman was born on Sept. 28, 1930, in Genoa, Ohio. He entered the novitiate of the Conventual Franciscan Friars at Angola, Ind., in 1948. He professed his first vows on July 10, 1949, and took the name Gerald. He made his solemn profession of vows on July 23, 1952, and was ordained to the priesthood on June 1, 1957. In the archdiocese, he served as the associate pastor or pastor of St. Anthony of Padua Parish in

Conventional Franciscan Father Gerald Herman ministered at parishes in Clarksville and Terre Haute.

She taught at Catholic schools in Kentucky, Nebraska and South Carolina.

In addition to Catholic education, Sister Carmelita ministered as a social worker, counselor and director of social services at the St. John Baptist residence of San Damiano Friary in San Antonio.

Surviving are a sister, Rosemary Hayned of Duarte, Calif.; a brother, James Herman of Sullivan, Ohio; and several nieces and nephews.

Memorial gifts may be sent to the Conventual Franciscan Friars, Province of Our Lady of Consolation Development Office, 40153 St. Francis Drive, Mount St. Francis, IN 47117. 1

Ursuline Sister Carmelita Grantz ministered as a teacher, social worker, counselor and volunteer

Ursuline Sister Carmelita Grantz, a native of New Albany, died on June 20 at Mercy Sacred Heart Village in Louisville, Ky. She was 89.

The Mass of Christian Burial was celebrated on June 23 at the motherhouse chapel in Mount St. Francis. Burial followed at St. Michael Cemetery in Louisville.

She was born in New Albany and entered religious life with the Ursuline Sisters of Louisville in 1940. Sister Carmelita earned a bachelor’s degree in education at Ursuline College in Pepper Pike, Ohio; a master’s degree in education at Creighton University in Omaha, Neb.; and a master’s degree in psychology at Catherine Spalding College, now Spalding University, in Louisville.

She taught at Catholic schools in Kentucky, Nebraska and South Carolina.

In addition to Catholic education, Sister Carmelita ministered as a social worker, counselor and director of social services at the St. John Baptist residence of San Damiano Friary in San Antonio.

Surviving are two sisters, Bertha Bottoski and Clara Quinkert; a cousin, Passionist Father Leon Grantz; and several nieces and nephews.

Memorial gifts may be sent to the Ursuline Sisters, Mission Advance Office, 3105 Lexington Road, Louisville KY 40208.
Professor proposes ‘green Thomism’ to reconnect Catholics to creation

ST. PAUL, Minn. (CNS)—When St. Paul Seminary prof. Chris Thompson recently went searching for the top agriculture programs at U.S. Catholic universities, what he found—or, rather, what he didn't find—shocked him. There aren't any.

He made the discovery after receiving an invitation to present a paper on developments in American agriculture over the past 50 years at a conference in Rome in May.

“There seems to be no presence of [agriculture] as a focused discipline or professional formation in any of the 244 [Catholic universities] across the board,” he said in an interview at the seminary, where he is academic dean.

“That’s how I became the expert,” he added with a laugh.

In addition to serving on the board of the National Catholic Rural Life Conference, Thompson has given lectures and participated in conferences on Catholic social thought regarding the environment. He also is slated to teach a seminary course on the topic in the fall.

“There’s this odd lacuna, this odd blind spot, in Catholic higher education in agriculture,” Thompson told The Catholic Spirit, newspaper of the Archdiocese of St. Paul and Minneapolis. “How can it be that the single largest economic force in the country has no presence or standing in the modern Catholic university?”

And, he added, what impact does that have not only on Catholics interested in farming as a career, but also on society at large?

The May 16-18 Pontifical Council for Peace and Justice conference marked the 50th anniversary of “Mater et Magistra” (“Mother and Teacher”), Blessed Pope John XXIII’s 1961 encyclical on Catholicism and social progress, which addressed agriculture among a number of other topics.

“Farming, prior to ‘Mater et Magistra,’ the family farm was promoted by the Catholic Church as one of the most ideal conditions in which a family might be raised and a human perfected,” Thompson wrote in his paper.

The U.S. bishops saw farming as conducive to family life because it often involved multiple generations and relied on nature’s rhythms as designed by God, he explained.

Over the past 50 years, however, the number of family farms in the country has dropped by half—from 4 million to 2 million. “The family farm has been decimated, and its status has been reduced to a nostalgic memory of an era largely believed to have evaporated,” Thompson wrote.

While more and more people in recent years have become aware of the need to care for the environment, we also need to bolster our awareness of the moral dimensions of agriculture, he said.

“We really need a generation of thoughtful men and women, well-informed in Catholic social thought, entering into conversations on food production, food security, human dignity, rural life—all these things that have been on the margins of the typical Catholic university experience,” Thompson said.

“I think we have to draw from our Catholic heritage,” he added, “and in my mind [St. Thomas] Aquinas has supplied centuries for the philosophical architecture to help us navigate those questions. I think he can still do that, but it’s going to take some work on the part of educators to build that bridge.”

In his paper, Thompson said Catholic universities need to introduce a “green Thomism” or a philosophy of agriculture as divinely ordered and a vision of stewardship that guides our participation in God’s creation.

Over the past half-century, Thompson discovered in his research, Catholic universities have moved away from teaching philosophy grounded in nature as a starting point to a human being in relationship to other creatures.”

Agriculture, he added, is the one area of work where people’s relationship to lower creation and their awareness of its virtues is most essential.

This lack of reflection on nature and rural life in Catholic universities has led in part to the modern disconnect between people and the land, he said.

To illustrate his point, Thompson referred to a group of university students that he led on a rural retreat to southwest Minnesota. Afterward, he asked the students to reflect on the experience. One graduating senior told him that before the retreat she hadn’t realized that farm animals were raised in Minnesota.

“(Many people) have no idea where their food comes from,” Thompson said. “I think that tends to sever our relationship to place. It severs our relationship to the land.”

To get people thinking again about agriculture as a moral endeavor, Thompson said he would like to see the creation of a pontifical institute or centers of Catholic learning committed to the study of agriculture and environmental issues as well as agriculture-related courses at Catholic universities.

“I think many people would say: ‘…How can there possibly be Catholic principles in agriculture? Are you telling me that there’s something like Catholic farming …?’ ” And I’m going to say, ‘Yes, I think there is.’”

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Pope marks 60 years as a priest, bestows palliums on archbishops

VATICAN CITY (CNS)—Celebrating Mass with archbishops from 25 countries, Pope Benedict XVI reflected on his 60 years as a priest, calling it a “demanding and “awe-inspiring” ministry that has brought him closer to God.

The pope’s unusually personal recollection came June 29, on the anniversary of his priestly ordination in Bavaria in 1951 and the feast of Sts. Peter and Paul, the patron saints of Rome.

During the three-hour-long Mass, he gave 41 archbishops the woolen pallium as a sign of their communion with the pope and their pastoral responsibility as shepherds.

Among them were four prelates from the United States, including Archbishop Jose H. Gomez of Los Angeles and Archbishop J. Peter Sartain of Seattle, who is a 1974 graduate of St. Meinrad Seminary and School of Theology in St. Meinrad.

The liturgy in St. Peter’s Basilica began with a fanfare of trumpets. The pope smiled as he processed toward an altar ringed with flowers, passing to greet a delegation sent by Ecumenical Patriarch Bartholomew of Constantinople.

The pope devoted most of his homily to his 60 years of priestly ministry, and twice he excused himself for perhaps speaking too long about his recollections. He said he felt he had to look back on “the things that have left their mark.”

“I no longer call you servants, but friends,” he quoted Jesus as saying before the start of the ordination ceremony by the archbishop, Cardinal Faulhaber, in his slightly frail yet firm voice,” the pope said.

“I knew, at that moment, the Lord himself was speaking to me in a very personal way,” he said.

The pope said he felt called into the circle of those God knew as his special way, to a friendship that implies responsibilities.

“He wants me to proclaim his word, to explain it aright and to bring it to the people of today,” he said.

Pope Benedict said friendship in this sense is about conforming one’s will to God and being prepared to step outside oneself and toward others—moving “beyond the inertia of self-centeredness.”

“This calling of the priest to friendship with God is a vocation, a call that one can feel daunted as the decades go by amid so many experiences of one’s own frailty and his unfaithfulness goodness,” he said.

The pope placed the pallium, a stole made of white wool and lamb’s wool, on the shoulders of the archbishops as they knelt before him. In his sermon, the pope said the pallium signified the “yoke of friendship with Christ,” the pastoral duty to be a shepherd and communion with the church.

“For unity and in unity, and that it is only in the unity represented by Peter that we truly lead people to Christ,” he said.

The pallium is presented every year to new archbishops or those who have been assigned to a new archdiocese. Four new archbishops—including Archbishop Guim Poulard of Port-au-Prince, Haiti—were unable to attend the ceremony and received their palliums at home.

In addition to Archbishops Gomez and Sartain, those receiving the pallium included Archbishops Paul S. Coakley of Oklahoma City, Gustavo Garcia-Siller of San Antonio and Gerald Lacroix of Quebec.

Afterward, at a reception for well-wishers, the U.S. archbishops spoke about the deeper meaning of the Mass.

Archbishop Sartain, who came to Rome with nearly 500 pilgrims, said the pallium was “a wonderful expression of our unity together—first of all with the Holy Father, and through the Holy Father with the apostolic mission of preaching the Gospel everywhere in the world.”

Archbishop Coakley, noting that the pallium is made of wool, said it symbolized a pastoral challenge.

“It’s a sign of the Good Shepherd, being carried with carrying and caring for the sheep, as Christ the Good Shepherd would carry the lost and forsaken sheep to lead them back to the fold,” he said. “The Lord entrusted care of the flock to Peter—and Peter, today in this ceremony, in a very visible and symbolic way, entrusts to each of us some share of that burden.”

Archbishop Garcia-Siller said the pope’s words rightly underlined the joyful task of building unity in the Church.

“%I hope I will be an instrument of the unity that Jesus wanted,” he said.

When the pope laid the pallium on his shoulders, he told the pope of his desire for unity.

“The pope responded, ‘San Antonio, Texas, yes!’ Few words, but very meaningful,’” he said.

Archbishop Gomez, in Rome with about 400 pilgrims, said that he had been sharing the excitement of the events with people back home on a Facebook page.

“I think a lot of people have been following it, and it’s been a wonderful experience for me, using the modern means of communication to be in touch with the people of the Archdiocese of Los Angeles,” he said.

Among the U.S. pilgrims who traveled to Rome were Edward and Virginia Espinosa. They came for Archbishop Garcia-Siller, whom they met when he was a priest in Oxnard, Calif. They described him as a people person and a great speaker whose homilies are “second to none.”

“He treats everyone as the most important person in the world,” Virginia Espinosa said before the start of the Mass in St. Peter’s.

Speaking at his noon blessing after the Mass, Pope Benedict thanked Catholics around the world for the prayers they offered on the occasion of his 60th anniversary as a priest. At the Vatican’s request, Church communities around the world joined in 60 hours of eucharistic adoration to mark the anniversary.

The pope also thanked pilgrims, friends and family members of the new archbishops in a special audience with them in the Paul VI hall on June 30.

Greeting them in English, French, Italian, Spanish, Portuguese, Lithuanian and Slovenian, the pope welcomed all those who took part in the papal ceremony, and reminded them that the woolen band is “a sign of communion in faith and love and in the governance of God’s people.”

He told the archbishops he was praying for them, and that nothing should come before their love for Christ, which is fundamental for their pastoral service.

The pope then greeted each new archbishop as well as the two or three family members or friends that each archbishop had chosen to accompany him on stage to meet the pope.

Pope Benedict XVI listens to Cardinal Angelo Sodano, dean of the College of Cardinals, speaks during Mass on the feast of Sts. Peter and Paul in St. Peter’s Basilica at the Vatican on June 29. During the liturgy, the pope gave palliums to 41 archbishops from 25 countries. The Mass also marked the pope’s 60th anniversary as a priest.

Archbishop J. Peter Sartain of Seattle is seen after receiving a pallium from Pope Benedict XVI during a Mass in St. Peter’s Basilica at the Vatican on June 29. The woolen pallium is a sign of the archbishop’s communion with the pope and his pastoral responsibility as shepherd.

Pope Benedict XVI celebrates Mass in St. Peter’s Basilica at the Vatican June 29, the feast of Sts. Peter and Paul and the 60th anniversary of his ordination to the priesthood. During the liturgy, the pope presented the pallium to 41 archbishops.