



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

Columnist Christina Capecchi shares lessons from her 80-year-old grandfather, page 12.

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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



Judge Tanya Walton Pratt

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 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

See **ABORTION**, page 9

The spirit of the schools

First year for Catholic education director is marked by celebrations and challenges

By John Shaughnessy

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 company among dioceses across the country.

According to the international monthly magazine, the archdiocese ranks fourth in a listing of the top 15 dioceses in the United States with the strongest culture of Catholic education. The listing ranked the dioceses with “the highest ratio of Catholic school students to overall Catholic population.”

It’s the kind of news that brings a smile to Harry Plummer, who just finished his first year as the executive director of Catholic education and faith formation for the archdiocese.

For Plummer, it’s been a year of professional celebrations and challenges, ranging from concerns about how the struggling economy affects Catholic school enrollment to the good news about Indiana’s school voucher program and how it could benefit many Catholic families in the archdiocese.

It’s also been a year of celebrations and challenges for Plummer personally—a year when he and his wife, Annina, celebrated



Harry Plummer, executive director of Catholic education and faith formation for the archdiocese, shakes hands with Bishop Chatard High School senior Claire Gorden, a member of Immaculate Heart Parish in Indianapolis, during commencement exercises on May 22 at the school.

their 25th wedding anniversary, a year when the father of eight moved his family to Indianapolis, a year when his oldest daughter will soon enter religious life.

The Criterion recently met with Plummer to talk about the state of Catholic education in the archdiocese and the event-filled past year of his life. Here is an edited version of that conversation.

Q. What excites you about the state of Catholic education and faith formation in the archdiocese?

A. “On the school side, one of the things that is exciting is helping schools with the implementation of the new State of Indiana voucher program. It’s huge. It’s very clear we want all the schools to be involved in it, and it will be a real benefit to our schools and particularly to our Catholic families who have been unable to afford

Catholic school education.

“On the faith and formation side, we have NCYC [the National Catholic Youth Conference] coming up in November in Indianapolis. We will be hosting about 25,000 youths from across the country. It’s a tremendous task, but an equally tremendous blessing. We really think this is an opportunity for our Catholic youth in the archdiocese to experience Christ in a unique community environment.

“We’re also looking at expanding our services to people with disabilities. And we’re working with our archdiocesan evangelization commission in their efforts to help parishes develop parish evangelization teams. That’s a big deal.”

Q. What are some of the challenges facing Catholic education in the

See **PLUMMER**, page 8

Centrality of the Eucharist is the key to living Christ-centered life, says new bishop of Evansville

By Mary Ann Hughes

The Message

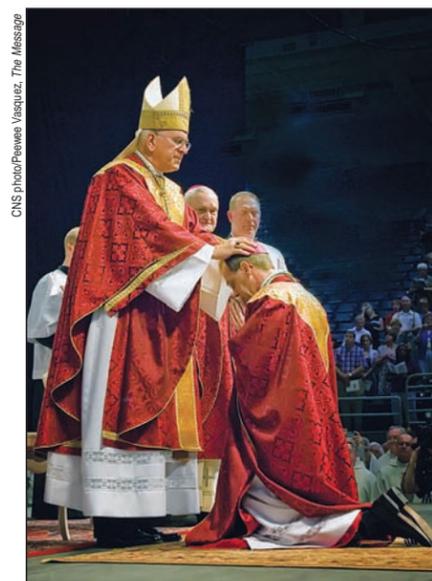
EVANSVILLE, Ind.—In a June 29 liturgy filled with processions, pageantry and even a little humor, Bishop Charles C. Thompson was installed as the fifth bishop of the Diocese of Evansville.

His motto is “Christ the Cornerstone,” and he reminded the 7,000-plus in attendance at his episcopal ordination at Roberts Municipal Stadium that “it must always be the voice of Jesus Christ who speaks through us. In his name, we speak and work on behalf of those in need.

“The centrality of the Eucharist is of vital importance for us. To remain Christ-centered in every fabric of our lives, relationships and missions, we must not lose sight of the very real presence of Jesus in our midst,” he said.

The new bishop, 50, succeeds Bishop Gerald A. Gettelfinger, 75, who led the diocese for 22 years. He comes to southwestern Indiana after serving in the Archdiocese of Louisville, Ky., as a pastor, high school chaplain and, most recently, vicar general.

See **EVANSVILLE**, page 9



Archbishop Joseph E. Kurtz of Louisville, Ky., ordains his former vicar general, Bishop Charles C. Thompson, as the fifth bishop of Evansville, Ind., on June 29 at Roberts Municipal Stadium in Evansville. Bishop Thompson succeeds Bishop Gerald A. Gettelfinger, who is seen over the shoulder of the archbishop. Also pictured is Father Patrick Beidelman, director of liturgy for the Archdiocese of Indianapolis, who served as master of ceremonies.

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

By Alea 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.

At 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 reminded his fellow parishioners during a farewell reception in June.

Craney's sense of humor stayed with him the entire time that he worked at Holy Name.

Helen Gasper and her husband, Robert, had just joined the parish when Craney first began working and teaching there 52 years ago. It will be hard to get used to a new music minister, she said. Her children and grandchildren were all taught by Craney.

At the beginning of his teaching career, 960 children attended Holy Name School. Craney was the only male teacher in the school, and one of the first two lay teachers in the archdiocese.

The Sisters of St. Francis of Oldenburg taught all the other subjects at the school. Craney credits them and Father Robert Hartman, who hired him, with much of his success at Holy Name.

"Everybody was so supportive, and I couldn't have done what I did without that," he said.

His students remember him as a strict but devoted teacher.

Mark Gasper, the son of Helen and Robert Gasper, was a student of Craney's throughout grade school. He said the music they played were pieces someone his age would not usually be allowed to try.

"He wanted us to take music seriously," Mark Gasper said.

Craney's motto as a teacher—"Excellence is as difficult as it is rare"—was posted in his classroom. He always encouraged his students to succeed and tolerated no goofing around, Mark Gasper said.

"As a 10-year-old in band, we played music that was above our level, but he never made us feel incapable."

Craney also kept a religious component to his teaching,

Mark Gasper added.

"He exhibited Christian values and Christian ideals."

During his time at Holy Name, Craney worked with a number of different pastors. One of the former pastors of Holy Name, Father Gerald Burkert, remembered the loyalty that Craney had toward the parish.

"He tried to make the music and the parish the main focus," Father Burkert said.

His dedication to the parish was shown through his teaching. The fact that so many young people come back is a sign of his impact on them, Father Burkert noted.

One of Craney's proudest accomplishments 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.

"Holy Name has been better because of Jerry Craney," Mark Gasper said.

Even though he has retired from his position at Holy Name, Craney intends to stay active in music ministry by serving as a substitute music minister when needed at various parishes in the archdiocese.

After 52 years, he felt like it was time to move on.

"There are other people with new ideas," he said.

As for Holy Name, Craney will always have a place in his heart for the parish where he served for so many years.

"I just loved it," he said. "The people were good to me." †

Photos by Alea Bowling



Top, Jerry Craney talks with Helen Gasper during a June 5 retirement reception in which he was honored for his 52 years as the music minister at Most Holy Name of Jesus Parish in Beech Grove.



Center, Jerry Craney, left, former music director at Most Holy Name of Jesus Parish in Beech Grove, greets Chris Volpp and his daughter, Payton, members of Most Holy Name of Jesus Parish, during a June 5 party at the parish to mark Craney's retirement after 52 years.



Bottom, a plaque commemorating the dedication of the Jerry Craney Performance Center is prominently displayed on the wall inside the center at Most Holy Name of Jesus Parish in Beech Grove.

Longtime musicians are a staple at several archdiocesan parishes

By Sean Gallagher

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.

The following is a list of people who have added 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.
- Laverne Carr, St. Ambrose Parish in Seymour, 37 years.
- Yvonne Nichols, St. Malachy Parish in Brownsburg, 36 years.
- Benadette Linne, 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.
- Karen Steilberger, St. Monica Parish in Indianapolis, more than 25 years.
- John Kirby, Holy Cross Parish in Indianapolis, 25 years. †

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'Lost Boy of Sudan' recounts harrowing story of survival

By Mary Ann Wyand

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.

"Some of us were shot and killed, others drowned, others got 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 his 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

Photos 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.



At left, Gabrielle Campo, 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. Nine teenagers were honored on June 20 by Catholic Charities Indianapolis for their volunteer service as Refugee Ambassadors.

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.

"Some of us were 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 supplied by the United Nations.

"It was getting better, but diseases such as malaria, cholera, typhoid, measles, chicken pox and whooping cough, all these diseases, killed boys every day," 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."

Despite their efforts, hyenas dug up the bodies at night, he said. "That was a very graphic part of our life story."

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 in your lives many years ago or yesterday hold you back. Move on from where you are. You can succeed and change your lives for the better." †



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.

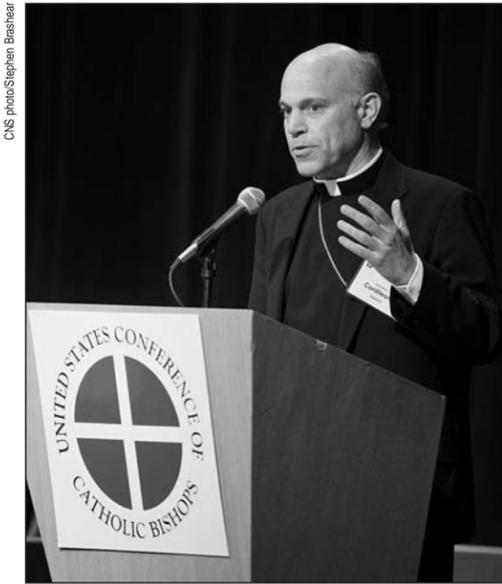
Left, human rights activist John Dau, now a resident of Syracuse, N.Y., talks about his fundraising efforts to help provide medical care for thousands of people in southern Sudan. He is a former "Lost Boy of Sudan" who survived countless threats to his life during a civil war that started in 1983.



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Editorial



Responding to the June 24 enactment of a law allowing same-sex marriage in New York state, Bishop Salvatore J. Cordileone of Oakland, Calif., expressed "grave disappointment with the Legislature's abandonment of the common good." Bishop Cordileone, chairman of the bishops' defense of marriage subcommittee, is pictured on June 15 during the annual spring meeting of the U.S. Conference of Catholic Bishops held in Bellevue, Wash.

N.Y.'s same-sex marriage law

There's no doubt about it. The Catholic Church lost an important battle when the New York legislature 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 hate homosexuals, but definitely not 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 begins 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 by its nature ordered 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 immoral to have homosexual tendencies, it is immoral to engage in homosexual acts, and, of course, marriage presumes 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 heterosexuals 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 survey taken by the Gallup Poll, reported in our June 10 issue, showed that only 39 percent of Americans believe that same-sex relations are morally wrong.

The Church also teaches that premarital sex is morally wrong, but that same poll found that only 36 percent of Americans agree. It's hardly an accident that those percentages are almost even. Our society has come to accept almost any sexual activity except adultery, and it sometimes accepts adultery "if both parties agree."

The sexual revolution that began in the 1960s is still with us half a century later.

The action of the New York legislature occurred during the same year as the Indiana legislature passed a resolution to amend the state constitution to ban gay marriages. Before it becomes part of the constitution, though, the resolution has to be passed by another separately elected legislature and then approved by voters in a referendum.

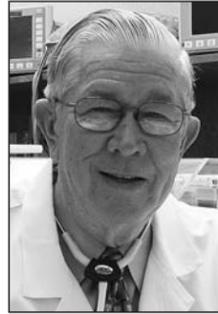
In view of what happened in New York, we have to wonder if that will happen, even if nearly 30 states have passed similar constitutional amendments. Before Hoosiers have a chance to vote on that amendment, other states will probably also approve same-sex marriage.

Meanwhile, though, Indiana law still prohibits it here.

—John F. Fink

Be Our Guest/Dr. Paul A. Byrne and Fr. Peter Damian Fehlner, F.I. Vital organ transplantation—not truly dead

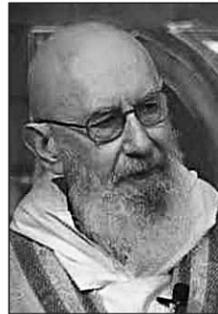
This letter is in response to the "Making Sense Out of Bioethics" column by Father Tad Pacholczyk in the June 25 issue of *The Criterion*.



Dr. Paul A. Byrne

The Aug. 29, 2000, address of Blessed John Paul II is often quoted by those in support of obtaining vital organs for transplantation, but other statements by Pope John Paul II and a more recent statement by Pope Benedict XVI are ignored.

Blessed John Paul II wrote in "*Evangelium Vitae*": "Nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying."



Fr. Peter Damian Fehlner, F.I.

"Furthermore, no one is permitted to ask for this act of killing, either for himself or herself or for another person entrusted to his or her care, nor can he or she consent to it, either explicitly or implicitly" ("*Evangelium Vitae*," #52).

On Feb 11, 2003, the World Day of the Sick, Pope John Paul stated, "Every therapeutic procedure, all experimentation and every transplant must take into account this fundamental truth. Thus, it is never licit to kill one human being in order to save another."

Pope John Paul's address to the Pontifical Academy of Sciences on Feb. 3-4, 2005, included, "It is well known that the moment of death for each person consists in the definitive loss of the constitutive unity of body and spirit. Each human being, in fact, is alive precisely insofar as he or she is '*corpore et anima unus*'" ("*Gaudium et Spes*," #14), and he or she remains so for as long as this substantial unity-in-totality subsists."

Many in support of vital organ transplantation base their position on the Aug. 29, 2000, address by Pope John Paul: "This consists in establishing, according to clearly determined parameters commonly held by the international scientific community, the complete and irreversible cessation of all brain activity [in the cerebrum, cerebellum and brain stem]. This is then considered the sign that the individual organism has lost its integrative capacity."

A survey of the leading neurological institutions showed that there is no consensus of the many—more than 30, probably 100, or even more—disparate sets of criteria (*Neurology*, January 2010).

Then, in the July 2010 issue of *Neurology*, it was published that "brain death" is not evidence based. Thus, for "brain death" can there be "clearly defined parameters commonly held by the international scientific community"? ["Evidence based is the modern standard that doctors are encouraged to follow; but it doesn't exist for 'brain death'!"]

Many misconceptions about criteria for determining "brain death" revolve around "irreversibility."

Irreversibility cannot be observed by a doctor like a change in function or even destruction of tissue or an organ. Thus, "irreversibility cannot serve as evidence, nor can it rightly be made part of an observable criterion of death."

A presumption of irreversibility of a lack of brain functioning, even if "cerebrum, cerebellum and brain stem" are included, is insufficient grounds for removing a patient's vital organs or for immediate autopsy, cremation or burial. Even though cerebellum is included, none of the many sets of criteria include evaluation of the cerebellum. "Absolute" irreversibility of brain

functioning, among other characteristics of a cadaver, reflects the fact of death. But such irreversibility can be known by us only if we already know the fact of death.

Death is the criterion of absolute irreversibility, not vice-versa. "Relative" irreversibility, viz., relative to our capacity to reverse the non-functional character of this brain, is not a criterion of death. If we are not sure of absolute irreversibility, then we are not sure that real death, as distinct from a clinical declaration of "brain death," "heart death," "as good as dead," "soon to be dead," etc., has occurred. Without such certainty, organ extraction cannot begin without violating the fifth commandment.

The declaration of Pope John Paul II is a conditional one that has not been met because there are no "clearly determined parameters commonly held by the international scientific community."

Pope Benedict XVI on Nov. 7, 2008, specified: "Individual vital organs cannot be extracted except *ex cadavere*." Pope Benedict made his teaching clear and specific by using Latin, "*ex cadavere*," which translates as "from a dead body."

Pope Benedict continued, "The principal criteria of respect for the life of the donor must always prevail so that the extraction of organs be performed only in the case of his/her true death" (cf. *Compendium of the Catechism of the Catholic Church*, #476). Thus, Pope Benedict is very clear, vital organs cannot be taken except from a dead body after his or her true death. A dead body does not have a beating heart, circulation and respiration.

Genuine certainty must exist prior to any declaration of death. A very simple test of the certainty that this key condition concerning "brain death" has been fulfilled is the following: Could it be wrong, and is it often wrong?

If the reply is "yes," then the condition required for moral certainty to be genuine certainty in the sense of Pope John Paul II and Pope Benedict XVI, namely that this human body is not a living body, but is a cadaver, has not been realized.

Can there be certainty of any kind if one would say a cadaver has a beating heart, circulation and respiration? A cadaver—dead body—does not and cannot have signs of life like a beating heart, circulation and respiration. A cadaver is suitable for autopsy, embalming, cremation and burial.

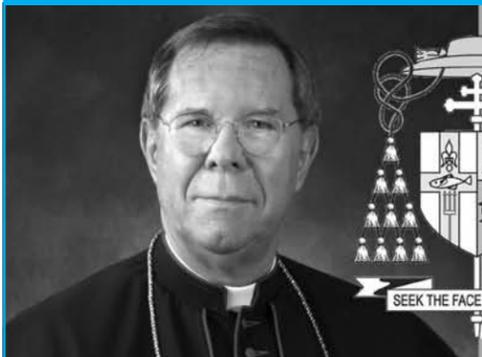
Over time, it has become clear that "brain death" is not true death. Many do not accept that "brain death" is true death. These include: "Brain Death is Not Death: A Critique of the Concept, Criterion, and Tests of Brain Death," Rix, 1990; McCullagh, 1993; Evans, 1994; Jones, 1995; Watanabe, 1997; Cranford, 1998; Potts et al., 2000; Taylor, 1997; Reuter, 2001; Lock, 2002; Byrne and Weaver, 2004; Zamperetti et al., 2004; de Mattei, 2006; Joffe, 2007; Truog, 2007; Karakatsanis, 2008; and Verheijde et al., 2009. Even the President's Council on Bioethics in its white paper in 2008 rejected "brain death" as true death.

There are many news accounts of people recovering after a declaration of "brain dead." Zack Dunlap from Oklahoma was declared "brain dead." There was no blood flow to his brain as evidenced by a PET scan. A helicopter with medical personnel on board was landing to extract Zack's organs. A cousin who was a nurse in the intensive care unit did another test. A response was observed. The transplant was stopped. This and others were recorded for the national and international community.

Even one such patient should be enough to wake people up to the fact that "brain death" is not true death. And there are many!

(Dr. Paul Byrne is clinical professor of pediatrics at the University of Toledo College of Medicine in Toledo, Ohio, and director of pediatrics and neonatology at St. Charles Mercy Hospital in Oregon, Ohio. He is a member of the Fellowship of Catholic Scholars, and is a past president of the Catholic Medical Association. Franciscan of the Immaculate Father Peter Damian M. Fehlner is rector of the Shrine of Our Lady of Guadalupe in La Crosse, Wis. He earned a doctorate in sacred theology at Seraphicum in Rome, and is a former professor of theology in the U.S. and Rome.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Vocation of every baptized Christian is to love and say yes to God's grace

(Editor's note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the Oct. 10, 2008, issue of The Criterion.)

It occurs to me that we don't talk about the mystery of grace very much.

In essence, the life of grace is a wonderful exchange of love—God's love and our response.

God who is love gives himself freely to every one of us. Ours is the challenge to respond in love. Even in that challenge, God helps us.

For the better part of 10 years, I was chairman of the national bishops' committee that was charged with overseeing the use of the *Catechism of the Catholic Church* in our country.

The primary methodology we used to accomplish the task was to review religion textbooks intended for catechetical instruction. Our review was to determine whether the content of the textbooks was in conformity with the normative teaching of the catechism.

Much in the texts was good, but there were some deficiencies. One of the significant deficiencies detected concerned the teaching about the grace of the sacraments of the Church.

The typical impression given in religion textbooks was that the value of the sacraments was more about what we do at the various stages of life than what

God does.

In fact, the life of grace has to do with what God does for us, what God gives us. God is love and the gift of himself through the sacraments of the Church is by his initiative, not ours. Our part is to receive and to accept and to embrace his love. We love in response to God's love.

There is no limit to God's love and the variety of ways his love appears. In fact, St. Thomas Aquinas is said to have remarked that everything is grace.

Even suffering is grace. God may not will our suffering, but he permits it.

For our part, the mystery of suffering can be a ministry of suffering. Suffering becomes ministry if we offer it as an incarnation of the suffering of Christ in our own time and in our own person.

It won't surprise you that the mysterious love of Christ's suffering became a poignant point of reflection and prayer for me during Lent 2008. It is well known that I was diagnosed with Hodgkin's lymphoma, and treated with chemotherapy and radiation during that time.

In various moments during the months of treatment for cancer, I found myself wondering why, out of 250 active bishops in our country, I was the one?

I'm often asked if I've figured out what the meaning of my bout with cancer might be. Was it that once more I am to accept the fact that I am not in charge of all that happens in my life? I reminded myself that God didn't will the cancer, but he permitted it.

Was the cancer to help me identify more completely with the many sick and suffering people all around? Was it to learn that my pain was nothing compared to that of many other people, older and younger?

Was it an opportunity to make reparation for my sins and to continue to amend my ways? Was it simply a call to surrender in faith? Was it a challenge to be a person of hope in tough times? Was it a time for me to be catechized by young kids, to receive their simple spiritual direction "to always stay glad because God loves us"?

To be honest, I don't know what God had in mind. Maybe it was all of these things, but in a way it really doesn't matter.

Here is where reflection on the life of grace is instructive. Many holy people don't do much of what we consider active ministry in the mission of our Church.

But they love Jesus. When you get down to it, it is not what we do in life. It is not my ministry as a bishop, it is not what we do in service to our families and neighbors that count. That surely has its place.

What God wants is our love in exchange with his love. He wants my love as bishop. He wants your love as parents and teachers and catechists and

professional people and sick people and poor people and generous priests and consecrated religious.

Love is what counts. The fundamental vocation of every baptized Christian is to love and to say yes to God's help, his grace.

God knows we can't love him perfectly because of our human limitations. He even gives us the grace to love as best we can.

In answer to his merciful love and with his help, we can say yes over and over again, in tough times and in good times.

God's love is enough. He gave us the sacraments of the Church as the fountains of his love, which we call grace.

What a blessing! †

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

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

Archbishop Buechlein's intention for vocations for July

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

La vocación de cada cristiano bautizado es amar y decirle sí a la gracia de Dios

Se me ocurrió que no se habla mucho sobre el misterio de la gracia

En esencia, la vida de gracia es un maravilloso intercambio de amor: El amor de Dios y nuestra respuesta.

Dios, que 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.

Durante casi 10 años fui jefe del comité nacional de obispos encargado de supervisar el uso del *Catecismo de la Iglesia Católica* en nuestro país.

La metodología fundamental que utilizábamos para cumplir con esta tarea era revisar los libros de texto de religión destinados a la instrucción catequística. Dicha revisión tenía como finalidad determinar si el contenido de los textos estaba de conformidad con las enseñanzas normativas del *catecismo*.

El contenido de la mayoría de los textos era bueno, pero había ciertas deficiencias. Una de las deficiencias más significativas que se detectaron era en lo relativo a las enseñanzas sobre la gracia de los sacramentos de la Iglesia.

La impresión generalizada que ofrecían los libros de texto de religión era que el valor de los sacramentos tenía que ver más con lo que nosotros hacemos en las diversas etapas de la vida, en lugar de lo que Dios hace.

En efecto, la vida de gracia tiene que ver con lo que Dios hace por nosotros, lo que Dios nos da. Dios es amor y el don de su entrega por medio de los sacramentos de la Iglesia es por su iniciativa, no la nuestra. Nuestro papel es recibir, aceptar y acoger

su amor con los brazos abiertos. Amamos en respuesta al amor de Dios.

No existe límite para el amor de Dios y las diversas formas en las que se manifiesta Su amor. De hecho, se dice que santo Tomás de Aquino expresó que todo es Su gracia.

Incluso el sufrimiento es gracia. Quizás nuestro sufrimiento no sea la voluntad de Dios, pero Él lo permite.

En lo que a nosotros respecta, el misterio del sufrimiento puede ser un ministerio de sufrimiento. El sufrimiento se convierte en ministerio si lo ofrecemos como una encarnación del sufrimiento de Cristo en nuestros tiempos y en nuestra persona.

No debería sorprenderles que el misterioso amor del sufrimiento de Cristo se convirtiera en un punto conmovedor de reflexión y oración para mí durante la Cuaresma de 2008. De todos es conocido que en ese entonces se me diagnosticó linfoma de Hodgkin y recibí tratamiento de quimioterapia y radiación.

En diversas ocasiones durante los meses del tratamiento contra el cáncer me encontré preguntándome por qué entre los 250 obispos activos que hay en nuestro país, fui yo el elegido.

Se me pregunta con frecuencia si he hallado cuál sería el significado de mi lucha contra el cáncer. ¿Acaso sería que una vez más debo aceptar el hecho de que no tengo el control de todo lo que sucede en mi vida? Me recordé a mí mismo que Dios no deseó mi cáncer, pero lo permitió.

¿Acaso el cáncer tenía como objetivo ayudarme a identificar más completamente con las tantas personas enfermas y que sufren a mi alrededor? ¿Acaso era para

aprender que mi dolor no es nada comparado con el de muchas otras personas, mayores y menores?

¿Era quizás una oportunidad para resarcir mis pecados y continuar rectificando mis hábitos? ¿Fue simplemente un llamado para entregarme en la fe? ¿Sería un reto para ser portador de esperanza en tiempos difíciles? ¿Acaso fue una oportunidad para que los niños pequeños me catequizaran y recibir su orientación espiritual sencilla de "mantenerse siempre contento porque Dios nos ama"?

Para ser honesto, no sé cuál era el propósito de Dios. Quizás era todas estas cosas, pero en cierto modo, realmente no importa.

Es aquí donde la reflexión sobre la vida de gracia resulta ilustrativa. Muchas personas santas no hacen mucho de lo que consideramos un ministerio activo en la misión de nuestra Iglesia.

Pero aman a Jesús. Al final, no se trata de lo que hacemos en la vida; lo que cuenta no es mi ministerio como obispo, ni lo que hacemos como servicio a nuestras familias y al prójimo. Eso ciertamente ocupa su lugar.

Lo que Dios quiere es nuestro amor en retribución por el suyo. Él desea mi amor como obispo; desea su amor como padres, maestros, catequistas, profesionales, enfermos, pobres, sacerdotes generosos y religiosos consagrados.

El amor es lo que cuenta. La vocación fundamental de cada cristiano bautizado es amar y decirle sí a la ayuda de Dios, Su gracia.

Dios sabe que no podemos amarlo perfectamente debido a nuestras limitaciones humanas. Incluso nos brinda la gracia de amar lo mejor que podamos.

Como respuesta 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 las fuentes de Su amor, el cual llamamos gracia.

¡Qué gran bendición! †

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

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

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

La intención de vocaciones del Arzobispo Buechlein para julio

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

Events Calendar

July 8-9

St. Benedict Parish, 111 S. Ninth St., Terre Haute. **"Community Festival,"** 5 p.m.-midnight, games, food, \$2 adults, children free. Information: 812-232-8421.

July 8-10

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

July 8-16

Carmelite Monastery, 59 Allendale, Terre Haute. **Novena for the feast of Our Lady of Mount Carmel,** 7:30 p.m., rosary, novena prayer, Mass.

July 9

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

Oldenburg Academy, Oldenburg. **Alumni Association, "Theater Camp,"** three sessions, ages 7-22, ages 14-22,

9 a.m.-1 p.m., ages 7-13, 1:30-4:30 p.m. Information: 812-934-4440, ext. 240, or slamping@oldenburgacademy.org.

July 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disalced Carmelites Secular Order meeting,** noon. Information: 317-545-7681.

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

Queen and Divine Mercy Center, Rexville, 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 pitch-in,** Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

July 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild,** meeting, 2:30 p.m. Information: 317-885-5098.

St. Joseph Parish, 312 E. High St., Corydon. **Vacation Bible School,** "A Wilderness Adventure through the Sacraments," ages 4-11, 9-11:30 a.m., \$10 per child or \$25 per family. Information: 812-738-2759 or leslie.hughes@catholiccommunity.org.

July 13

St. John the Evangelist Parish, crypt, 126 W. Georgia St., Indianapolis. **Theology on Tap series, "Are You Prepared for the End of the World?,"** John Demerly, presenter, 7 p.m. Information: www.indytot.com or indytheologyontap@gmail.com.

July 14-16

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

July 15

Ironwood Gold Club, 10955 Fall Road, Fishers, Ind. (Lafayette Diocese). **Little Sisters of the Poor and St. Augustine Home for the**

Aged, "Swing Fore Seniors" golf tournament, shotgun start, noon. Information: 317-872-6420 or devisindianapolis@littlesistersofthepoor.org.

St. Vincent Cancer Care, parking lot, 8301 Harcourt Road, Indianapolis. **St. Vincent Women of Hope, rummage sale,** 7 a.m.-4 p.m. Information: 317-415-6760 or <http://stvincentwomenofhope.org>.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, **"Your Life Is Not Your Own,"** Ken Beckley, presenter, 6:30-8:30 a.m. \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

July 16

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass,** Msgr. Joseph Schaedel, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at

church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INNspired gift shop, summer social and sale,** free ice cream cones, 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

St. Vincent Carmel Hospital, 13500 N. Meridian St., Carmel, Ind. (Diocese of Lafayette). **"A Day 4 Her,"** women's event, fashion show, health education, tour of the renovated maternity suites, 8:30 a.m.-1 p.m., no cost. Information: 317-583-4031.

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Family Fun Run/Walk,** 8 a.m., \$15 adults, \$7 children 12 and under. Information: 812-923-5419.

July 16-17

St. John the Baptist Parish, 25743 State Road 1, Dover. **"Summer Festival,"** Sat. 6:30 p.m.-midnight;

Sun. 11 a.m.-9 p.m., Sun. chicken dinner, 11 a.m.-5 p.m., food, games, entertainment. Information: 812-576-4302.

July 17

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

Saint Meinrad Parish, St. Meinrad. **Quilt show,** 10 a.m.-12:30 p.m. Information: 812-357-5533.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group,** 7 p.m. Information: dicksoncorp@parallax.ws.

July 18

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Office of Family Ministries, **"Listening with the Heart-Companionship with Compassion,"** workshop for those involved in healing ministries, 7-9 p.m. Information: 317-236-1586 or dvanvelse@archindy.org. †

Retreats and Programs

July 8

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

July 9

Oldenburg Franciscan Center, Oldenburg. **"Prayer Day-A Time for Guided Prayer,"** Franciscan Sister Kathleen Mulso, presenter, 9-11:30 a.m., \$25 per person. Information: 812-933-6437 or center@oldenburgosf.com.

July 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** 1:30-6 p.m. Information: 317-545-7681, ext. 15, or cmcsweeney@archindy.org.

July 12-14

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Beauty As a Pathway to God-Religious Art and Symbols in the Spiritual Life, Part 2,"** mid-week retreat, Benedictine Brother Martin Erspamer, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 15-17

Rachel's Vineyard Retreat, Indianapolis. **Post-abortion healing, confidential retreat program and location.** Information: 317-236-1521, 800-382-9836, ext. 1521, or 317-831-2892.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Richness of Old Testament Biblical Wisdom,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 16

Oldenburg Franciscan Center, Oldenburg. **"Just Us Girls!"** for girls 10-15 and their mothers, grandmothers, godmothers and aunts, Franciscan Sister Joan Miller, presenter, 10 a.m.-3 p.m., free-will offering, bring a brown bag lunch. Information: 812-933-6437 or center@oldenburgosf.com.

July 17-24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Directed Retreat,"** three-, five- or eight-day retreat. Information: 317-545-7681 or spasotti@archindy.org.

July 20-22

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Step 11 Retreat for Recovering Alcoholics and Alanons,"** Dave Maloney, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 22-23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Leadership Blast!"** for students entering the sophomore year of high school, \$50 per student includes room, board, materials and cookout. Information: 317-788-7581 or www.benedictinn.org.

July 22-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Of Signs and Symbols-The Sacraments of the Church,"** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 1-5

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** session one, Benedictine Father Columba Kelly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

VIPs



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 SS. Peter and Paul Cathedral 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. †

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 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 Madden at 317-255-6484.

Members of the class of 1956 interested in attending should contact Patty Gaffey Beaupre 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 317-780-7087.

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



Parish festival

Children have fun on a ride on May 14 at the 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 festivals through October, log on to www.criteriononline.com 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 physicians 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 irreversible 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 Piacentini, in the written presentation of the miracle case at the Vatican.

The miracle, approved on June 16 by the medical board, still must pass two more Vatican examinations before it is presented to the pope for final approval for canonization. The first is by a board of theologians who will determine if the

healing was the result of prayer for Mother Marianne's intercession, and then by a committee of cardinals and bishops who will examine the entire case and give a final verdict.

Sister Patricia Burkard, general minister of the Sisters of St. Francis of the Neumann Communities, said that the medical board's decision is a "reason to rejoice" for her religious order, for her devotees, and for "all who unselfishly care for others and do acts of charity known only to God."

"Mother Marianne was the human face of the Gospel's mandate to care for the hungry, the sick and the impoverished," Sister Patricia said. "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 in the miracle case," she said in an e-mail to the *Hawaii Catholic Herald*, newspaper of the Honolulu Diocese. "We are hopeful the theologians will meet sometime later this year. There is much work to be done in preparation for this session so prayer is needed."

"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 Kalaupapa 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." †



A tapestry depicting Blessed Marianne Cope of Molokai hangs inside St. Peter's Basilica during her 2005 beatification ceremony. Mother Cope's sainthood cause took a significant step forward in June when a Vatican medical board approved a second miracle attributed to her intercession, but there must be two more examinations before it is presented to the pope.

Vatican reports budget surplus for 2010, but says worldwide giving down

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 picture still 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 \$355 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 patrimonies of humanity." †



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PLUMMER

continued from page 1

archdiocese?

A. “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 goal 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 dehumanizing 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 only down about 1 percent across the archdiocese. However, over the past seven years, it has declined about 5.4 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 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 are 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 as to right and wrong. Access 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. Making family time happen. Fun.”

Q. What’s it like for you to have your 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 experiences of joy and loss mix. 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.” †



Above, the Plummer family poses for a photo at their home in December 2010. In the front row, are Stephen, left, and Luke. In the middle row, from left, are Therese, Jessica, Annina, 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.



Harry Plummer is pictured with his eldest daughter, Therese, and son, Dominic, during a family trip to Mount Rushmore in South Dakota.

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.

Parish—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 movie—“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.” †



Harry Plummer

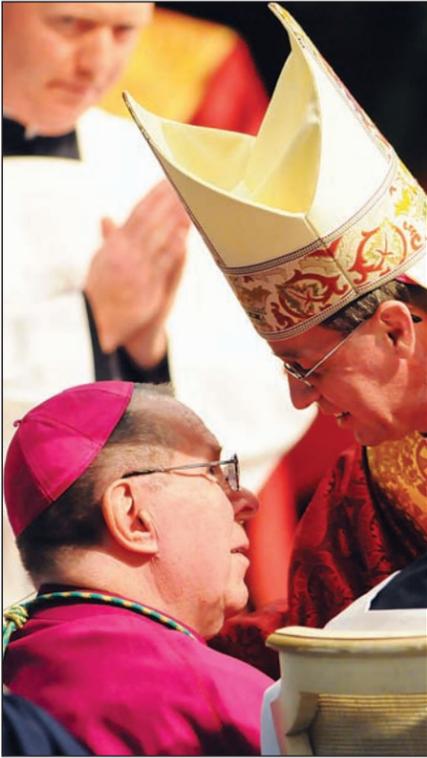
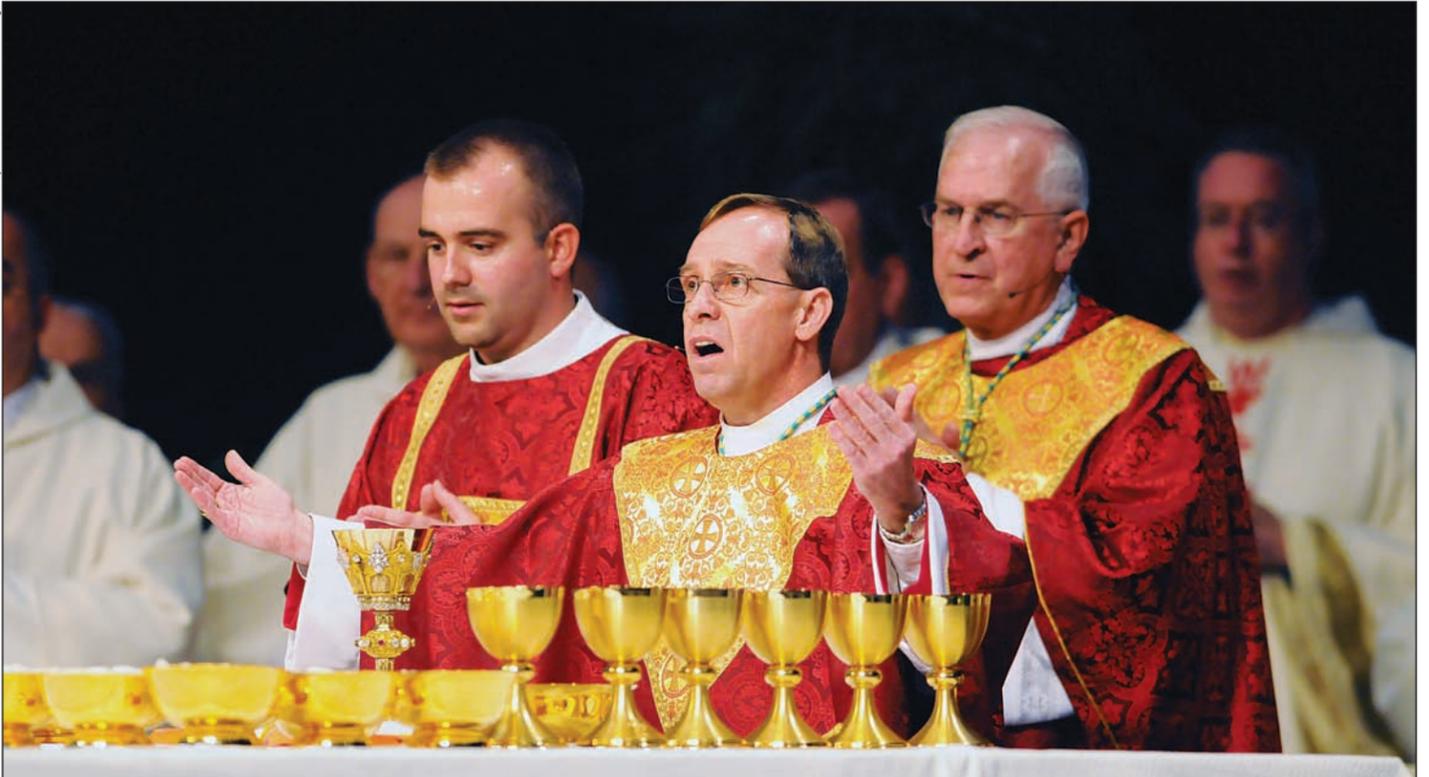


Photo by Richard W. Morris, Jr./The Message

Newly installed Bishop Charles C. Thompson greets Archbishop Daniel M. Buechlein with a fraternal sign of peace on June 29.



Transitional Deacon Jeff Read assists at the altar with Bishop Charles C. Thompson and Archbishop Joseph E. Kurtz at Evansville's Roberts Municipal Stadium on June 29.

EVANSVILLE

continued from page 1

More than 200 of the new bishop's family members, including his parents, Coleman and Joyce Thompson, traveled from central Kentucky to Evansville for the liturgy. It began with a procession of Knights of St. John and fourth-degree Knights of Columbus, seminarians and deacons, priests from both the Louisville Archdiocese and the Evansville Diocese, and abbots, bishops and archbishops, who concelebrated the ordination Mass.

Msgr. Jean-Francois Lantheaume represented Archbishop Pietro Sambi, apostolic nuncio to the United States. The priest is in charge of affairs at the apostolic nunciature in Washington.

The bishop-designate was escorted by two priests, Father R. Dale Cieslik, a cousin, and Father J. Mark Spalding, vicar general of the Louisville Archdiocese.

Archbishop Joseph E. Kurtz of Louisville was the principal ordaining bishop, and retired Archbishop Thomas C. Kelly of Louisville and Bishop Gettelfinger were co-ordaining bishops.

Before the ordination rite, Indianapolis Archbishop Daniel M. Buechlein delivered the homily. The archbishop is a native of Jasper, Ind., and former monk of Saint Meinrad Archabbey. He began his homily by thanking the bishop-designate for saying "yes to the Holy Father."

He noted that as a young child, in an interview with the Louisville *Courier-Journal*, the young Chuck Thompson said he "might go to Saint Meinrad and give the seminary a try."

Archbishop Buechlein, who served as the president-rector of Saint Meinrad at that time, said, "He embraced priestly formation with an open and full heart, and he completed the program with flying colors."

He added, "I am sure he will make Louisville and Evansville proud."

He told the bishop-designate that he would be a "servant of unity. By God's grace, we build unity and communion in two ways, unity in the faith of the Church and unity in the charity of Christ. A bishop is a humble servant of unity in the Church."

"Without humility, one does not serve. Without humility, one does not build community."

At the end of his homily, the archbishop jokingly offered a suggestion regarding the bishop-designate's title. "If anyone slips and says 'Bishop Chuck,' I suggest they make a charitable contribution to the Little Sisters of the Poor."

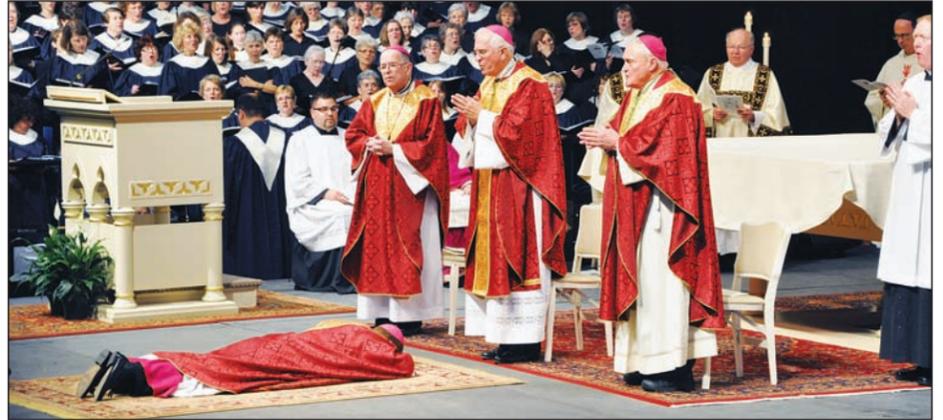
He then held up the bishop-designate's ordination card. "I think you have a first Communion picture on the front," he said. The congregation—and the bishop-designate—answered with sustained laughter and applause.

Archbishop Buechlein concluded his homily by telling those in attendance that "what our Church needs more than anything from us bishops and priests [are] integrity and holiness."

"The Church needs us to be no-nonsense, down to earth, holy, spiritual moral leaders who are who we claim to be."

At the conclusion of the liturgy, the newly ordained Bishop Thompson said, "I have been reminded that this celebration is not so much about me as it is about the Church."

Photo by Jessica Able/The Record



Bishop-designate Charles C. Thompson lays prostrate in prayer during his June 29 episcopal ordination and installation as the fifth bishop of Evansville. Standing before him are, center, Archbishop Joseph E. Kurtz of Louisville, principal ordaining bishop in the liturgy, and retired Archbishop Thomas C. Kelly of Louisville, left, and retired Bishop Gerald A. Gettelfinger of Evansville, co-ordaining bishops in the liturgy. Seated at left is Ford Cox, executive assistant for Archbishop Daniel M. Buechlein, who assisted the archbishop at the ordination.

"I am reminded that while I may be the face of unity as bishop, it is truly the Holy Spirit binding us together as the one body of Christ, as holy people of God. In apostolic terms, this unity is particularly reflected in the shared solemnity of the princes of the Apostles, namely Sts. Peter and Paul. The source and summit of celebrating this unity, of course, is the Eucharist."

Many of the people gathered were there to see their new bishop for the first time, and were excited for the future of the Evansville Diocese.

"He sounds like he's down to earth and energetic," said Martha Gray, a member of Holy Rosary Parish in Evansville. "I think his connection with the youth is important and our Catholic schools are important."

Marilyn Welte, a member of St. John the Evangelist Parish in Daylight, Ind., noted Bishop Thompson's personable disposition and said, "I hope he can bring people closer together."

Jim Hook, a member of Blessed Sacrament Parish in Oakland City, Ind., praised his appointment and acknowledged Bishop Thompson's rural roots. "We have a lot of farming and coal mining here. Evansville is not big. It's a typical Midwestern city. With his background, it's good to have him here."

(Mary Ann Hughes is staff writer for *The Message*, newspaper of the Diocese of Evansville. Jessica Able, a reporter for *The Record* newspaper in the Archdiocese of Louisville, contributed to this story.) †

ABORTION

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funding is in play in the eight states.

The state laws are likely to be discussed in and out of courtrooms for many years, but an analysis of Pratt's ruling by Americans United for Life said the "free choice of provider" argument "should fail upon appeal" because Indiana's law "respects the right of Medicaid patients to freely choose among qualified Medicaid providers," and federal law allows states to exclude any provider it deems not qualified.

In addition, the analysis notes, Indiana still has "approximately 800 qualified provider locations where Medicaid patients may receive family planning services."

"Who here is really endangering women?" wrote Charmaine Yoest and Denise M. Burke of Americans United for Life in an opinion piece for the June 27 issue of *The Wall Street Journal*. "Clearly, Planned Parenthood and the administration [of President Barack Obama] are willing to deny thousands of needy men, women and children health care in order to protect the bottom lines of Planned Parenthood and other abortion providers."

In addition to the Planned Parenthood legislation, Kansas lawmakers passed new regulations on abortion clinics, requiring rooms of certain sizes, the stocking of particular emergency equipment, medications and blood supplies, and affiliation with local hospitals.

Only one of Kansas' three abortion clinics—Planned Parenthood of Kansas and Mid-Missouri—had been licensed by the Kansas Department of Health and Environment to continue operating by the time the law took effect on July 1.

The South Dakota law, which also had been scheduled to take effect on July 1, requires women to receive counseling at a pregnancy crisis center, hear about possible abortion complications and wait 72 hours before an abortion. Doctors also must certify under the law that the woman receiving the abortion has not been coerced to do so.

U.S. District Court Chief Judge Karen Schreier said in a June 30 ruling, however, that the requirements "constitute a substantial obstacle to a woman's decision to obtain an abortion," and therefore violate *Roe v. Wade*, the U.S. Supreme Court decision lifting most state restrictions on abortion.

In Texas, where a bill to defund Planned Parenthood was awaiting the signature of Gov. Rick Perry, the Republican governor had already signed legislation requiring women to have sonograms before deciding whether to have an abortion.

In New Hampshire, the Legislature overrode a veto by Gov. John Lynch, a Democrat, of a bill requiring parental notification before a minor can have an abortion.

Bishop John H. McCormack of Manchester, N.H., had urged an override, saying it would be "a grave mistake to divest parents of meaningful input into the health care of

their minor children.

"Opponents of this bill falsely assume that there is a conflict between the right and responsibility of parents to care for their children on the one hand, and the best interests of their children on the other," the bishop said. "However, parents, who are responsible for their minor children and know them better than anyone else, have the best interests of their children at heart, even though their children do not always understand or appreciate it."

In response to the veto of an informed consent bill by North Carolina Gov. Beverly Perdue, Bishop Peter J. Jugis of Charlotte pledged that his "prayers and efforts" would be devoted in coming weeks to obtaining the two votes needed to override the veto.

"It is appalling to think that we even need legislation that requires a waiting period before a serious operation is performed," the bishop wrote in *The Charlotte Observer* newspaper. "For nearly all medical procedures, consultation with a physician in the days or weeks before an operation is considered routine. Only with abortion can someone literally drive up to a clinic in the morning, and go through a major surgical procedure within a matter of hours."

In Alabama on June 15, Gov. Robert J. Bentley, a Republican, signed into law the Pain-Capable Unborn Child Protection Act, which forbids abortions after 20 weeks of pregnancy, the point at which a fetus is believed to be capable of feeling pain.

Since Nebraska passed the first such law in 2010, Idaho, Indiana, Kansas and Oklahoma have followed suit. †

Priest says Catholic bloggers 'an extraordinary reality' in Church life

By Sean Gallagher

PITTSBURGH—Catholic bloggers are “an extraordinary reality in the life of the Church.”

Msgr. Paul Tighe, secretary for the Vatican’s Pontifical Council for Social Communications, made that observation during an impromptu meeting about blogging on June 23 during the Catholic Media Convention in Pittsburgh.

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.patheos.com called “The anchoress.”

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, wants 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” 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



Msgr. Paul Tighe, right, secretary for the Vatican’s Pontifical Council for Social Communications, discusses blogging during an impromptu meeting on June 23 at the Catholic Media Convention in Pittsburgh. Blogger Elizabeth Scalia, seated at right, also spoke during the meeting.

kids? How do I pass this on to them? This is where they’re daring to wonder.

“I think 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 walls.’”

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’re the sheep, too,” 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 be 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 prominent blog named “The Deacon’s Bench.” He also is 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.”

“One 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.” †



Elizabeth Scalia

Who’s into blogging? Plenty of bishops

By Sean Gallagher

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

While not every bishop has a blog yet, a growing number do.

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://thoughtsofacatholicbishop.blogspot.com>
- “Truth in Love,” Bishop Paul D. Etienne of Cheyenne, Wyo. and former Indianapolis archdiocesan priest: <http://bishopsblog.dioceseofcheyenne.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.archny.org>
- “Cardinal Roger Mahoney Blogs L.A.,” Cardinal Roger M. Mahoney, retired archbishop of Los Angeles: <http://cardinalrogermahony.blogspot.com>

- “Cardinal Seán’s Blog,” Cardinal Seán P. O’Malley of Boston: www.cardinalseansblog.org
- “Bishop Cantu’s Blog,” Bishop Oscar Cantu, auxiliary bishop of San Antonio: <http://bishopcantu.wordpress.com>
- “Father of Mercy and Love,” Bishop Joseph R. Cistone of Saginaw, Mich.: www.bishopcistone.blogspot.com
- Bishop Nicholas A. DiMarzio, “Bishops Weekly Column Blog”: <http://dioceseofbrooklyn.org/blog.aspx>
- “Bishop Kevin Farrell,” Bishop Kevin J. Farrell of Dallas: <http://bishopfarrell.blogspot.com>
- “Bishop Edward Kmiec,” Bishop Edward U. Kmiec of Buffalo, N.Y.: www.buffalodiocese.org/News/Blogs/BlogID/5.aspx
- “For His Friends,” Bishop Robert N. Lynch of St. Petersburg, Fla.: <http://blogs.dosp.org/bishoplynch>
- “He Dwells Among Us,” Bishop Richard F. Stika of Knoxville, Tenn.: <http://bishopstika.org>
- “Shepherd of Fort Worth,” Bishop Kevin W. Vann of Fort Worth, Texas: <http://fwbishop.blogspot.com> †

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 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 July 7, 1961, issue of *The Criterion*:

- Believes Court would back aid to build Church schools
- Pope speaks of unity and the Council

“VATICAN 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 remain intact no matter how seemingly great the obstacles or how distant its realization in time. ...

‘The ecumenical council will reach out and embrace under the widespread wings of the Catholic Church the entire heredity 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 omnipotence of the Most High who can draw new chosen sons from the very stones, one other result: a movement toward recomposition of the whole Mystical Flock 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 communists 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 nuns 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 schismatics
- Clergy 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 visit 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 rivaled any 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 quiet. 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 greed. 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. Yet, 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 prohibited in the Tenth Commandment. As a capital sin, it can lead to other sins, such as dishonesty, misuse of personal resources, and distraction from both God and other persons.

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. Consequently, people have to find ways to avoid temptations to greed.

In many cities, Sunday newspapers feature some great advertisements. There are inserts from almost every store, announcing discounts on clothing, 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.

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

Starting next week, *Faith Alive!* takes its annual summer vacation until September.



A volunteer helps local residents select food at the once-weekly pantry at St. Margaret Mary Alacocque 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.

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.) †

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 its causes are not as readily discerned.

Do we need to know why we feel unsettled?



Shoppers carrying bags walk at the Pentagon City shopping mall in Arlington, Va. Throughout history, material possessions have been shown to be unable to give rest to our hearts.

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 desiring," Father David said.

In his assessment, "our new economy deftly 'commodifies' our desire." Our desires become "products to be bought and sold."

Thus, he concluded, "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 desires in the form of "wants," not "needs." 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 violated 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 asked if it matters whether we know 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.) †

From the Editor Emeritus/John F. Fink

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 in central Italy, he studied in Rome but felt called to the solitary life to escape an immoral world. He became a hermit, living in a cave near Subiaco for three years.



Other hermits soon chose him as their leader. At first, this didn't work out because they wouldn't accept his strictness, but eventually Benedict got the idea of founding one "Grand Monastery" where monks could live in unity and fraternity, and where they could worship together. He began to build the famous Monte Cassino around 530.

He wrote his *Rule* for the monks, prescribing a life of "ora et labora"—prayer and work. The monks were to live a life of liturgical prayer, work, study, moderate asceticism, and community life under a common father (abbot). During the

early Middle Ages, all monasticism in the West was guided by the *Rule* of St. Benedict.

In the prologue of the *Rule*, he advised his monks always to begin any good work with an appeal to Christ to bring it to perfection. "For we must always serve him with the good things he has given us in such a way that he may never—as an angry father disinherit his sons or even like a master who inspires fear—grow impatient with our sins and consign us to everlasting punishment."

We should rouse ourselves, he said, listen to the words of Scripture, and harden not our hearts. Our eyes should be open to the God-given light, "and we should listen in wonderment to the message of the divine voice."

Quoting scriptural passages, Benedict said that the Lord seeks the one who will do his work. In doing so, he tells them that, if they desire true and everlasting life, they must keep their tongues from evil and their lips from deceit—turn away from evil and do good; seek peace and pursue it.

And when you have done these things, Benedict wrote, God says, "My eyes will be upon you and my ears will be attentive to your prayers; and before you call upon my name I shall say to you: 'Behold, I am here.'"

Benedict asked, "What could be more delightful than the voice of our Lord's invitation to us? In his loving kindness, he reveals to us the way of life."

Once we are girded with faith and the performance of good works, he said, we must follow in Christ's path by the guidance of the Gospel. "If we wish to attain a dwelling-place in his kingdom, we shall not reach it unless we hasten there by our good deeds."

Benedict acknowledged that there is an evil fervor, a bitter spirit, which divides us from God and leads us to hell. However, he said, there is also a good fervor that sets us apart from evil inclinations and leads us toward God and eternal life.

Let us put Christ before all else, he said, "and may he lead us all to everlasting life." †

Cornucopia/Cynthia Dewes

Help! Help! We always need to help ourselves

If you thought the self-help craze was over after Dale Carnegie and



Norman Vincent Peale and Dr. Ruth were passé, you might think again. Reading the many reviews of books about making ourselves better or hearing the constant encouragement on talk shows to do the same proves that the

movement is alive and well.

There is always the physical component of this phenomenon. Dr. Oz is probably one of those experts on the high end of good advice for keeping healthy.

But then we have those suspicious diets urging us to cut out all carbohydrates or eat everything raw or eat only green foods. If they could get away with it, purveyors of such notions would no doubt be telling us not only to grow it ourselves, but also to kill and eat it on the same day.

And fitness! Aside from the sensible mandate to "keep moving" throughout life, we are told to run "X" number of miles a day, or lift weights under water, or do karate moves every morning in the parking lot at work. We are encouraged to do yoga

or breathing exercises, play Old Guy softball or settle for a bowling league if we are too wimpy for that.

Of course, if health and fitness are present, can beauty be far behind? Getting healthy and fit are often the necessary evils we must endure in order to keep young and make ourselves beautiful, which, according to media advice, are the two most important goals in life. They are the great arbiters of success in our society.

Emotional health is another one of the biggies in self-help. We have experts like Dr. Phil interviewing sad people who seem to lack either smarts or common sense or both. Besides feeling sorry for them, we are embarrassed that they tell the world such stuff in public.

But then, think of Facebook and Twitter and go figure. For all I know, they too could be good for mental health, but I doubt it.

Marital and sexual counseling are popular self-help tools. Here again, folks feel free to write entire books about their inability to stay married or even to conduct happy relationships with someone, anyone, of the opposite sex.

Sometimes they are advised that participation in touchy-feely or technical demonstrations of romantic prowess can lead to happiness in a relationship.

And sometimes they come to what they consider a real insight—that by taking their time in choosing a partner carefully without engaging in sex, and staying faithful to him or her in every way thereafter, they will find fulfillment, stability and longevity. Despite the bad press about the 1950s, that's exactly what we did then, and it worked well for many of us.

There is another, even more important, kind of balance that we need to help ourselves attain—spiritual stability. This involves looking inside ourselves to decide who we are, what we want from life and what we need to do to be that person and live that life. No whining, no artificial angst.

Spiritual wholeness may involve religion, or not. It may depend upon reception of the sacraments, prayer and the community of the faithful. Or, it may be only a private process. But, whether we know it or not, it always includes God.

God is the foundation upon which well-being is based, and God is always present to us. If we really want to help ourselves, we need to understand that.

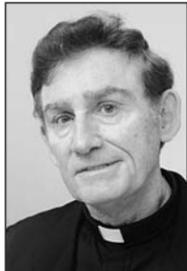
(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

Taking control of our senses in a frequently senseless world

Are we being knocked senseless with all that is happening?

One look at what we ingest through the media would say that this is a very real possibility.



Take, for example, the horrendous earthquake, tsunami and nuclear fallout in Japan; the unrest in Tunisia, Egypt, Libya and Syria; Osama bin Laden's death;

the monster tornado that killed more than 130 people in Joplin, Mo.; the Mississippi River valley underwater from massive flooding; and wildfires of historic proportion. Add to this our own personal domestic problems, and it becomes too much to bear.

On the brighter side, we are experiencing the recovery of the American auto industry, the stock market going up and manufacturing rising substantially. But this teeter-totter existence also has a way of increasing our anxiety level.

By the time this column is published, many of these issues will have been replaced by new and, in some cases, even more important ones. Our minds will have been bombarded with a

plethora of new tragedies spliced in between uplifting surprises.

In the midst of any swirl of events, we need to ask: "Is all of this overwhelming us to the point of knocking us senseless? Do we just let ourselves get caught up in it or is there a way to cope with it better?"

During a dissertation defense that examined the effect of killings on the children of Northern Ireland, I learned that these children would walk over dead bodies or through glass-ridden streets with little to no sense of the brutality and barbarism that surrounded them. Their feelings had been

numbed, and their sensitivity to beauty, order and peace totally dulled. They had been knocked senseless.

How do we avoid this happening to us?

One way is to realize how daily events keep us earthbound, creating tunnel vision. When they consume our time totally, they literally imprison our minds and blind us.

To counter this, there is a need to rise

above and outside our immediate world.

But how is this achieved?

It is done by entering another world—God's world—and generating a bird's-eye view of the present world through the eyes of God. In practice, it means taking decisive steps to avoid

insensitivity—praying for divine guidance on ways to alleviate suffering and the causes of war and inhumanity.

If we are blessed with prosperity, it also translates into demonstrating our gratitude by sharing our good fortune with those less fortunate.

As Christ went off alone to pray often, we too should seek some form of quiet in order to more fully see God's workings in this world.

To be consumed by world events solely and not rise above them is to deprive ourselves of our best means for remaining sensible in a frequently senseless world.

(Father Eugene Hemrick writes for Catholic News Service.) †

Twenty Something

Christina Capecchi

Lessons from my 80-year-old grandpa

Leave it to Grandpa to put things in perspective.

It was halfway through our second annual Christmas party, and I was flitting around, refilling glasses and collecting empty plates.

Preparing for the party had kept me moving—wrapping presents, baking shortbread cookies, stringing 3,200 white lights on our Blue Spruce. Not exactly meditating to "Silent Night."

I brought some water to Grandpa, sitting in the corner facing everyone, and sat down beside him.

"Look," he instructed me, his blue eyes misty. "What do you see?"

I scanned the kitchen, nodding and laughing. Then I looked at Grandpa. Somehow, he had stepped outside the scene and was observing it from a distance.

"No ill will," he said, answering his own question. "Everyone's happy. You see love."

In that moment, I glimpsed it too, rising above the particulars and seeing the picture in broader strokes.

Here we all were, shoveled out from the snow, marking another Christmas together, bound by blood and by love, standing in the sacred space where duty meets desire.

It was the perfect Christmas gift, to step outside the party like the Ghost of Christmas Present and then re-enter, relishing all the little things that had seemed ordinary a moment before.

That is Grandpa's magic. He has a painter's grateful eye, sharpened 10 years ago by a heart attack. Surgeons patched the hole in his heart, and he steadily recovered, embracing each day as a gift from above.

Three years later, at 73, Grandpa taught himself to play the clarinet, putting numbered tape on keys to correspond with his fingering chart. Within months, he was playing the second movement of Mozart's "Clarinet Concerto."

He is a dark-skinned, light-eyed artist, the fifth child of a Florentine immigrant raised in the shadow of the Duomo.

Grandpa spent his career painting Catholic churches, refinishing statues of saints and applying gold leaf.

Now he is enjoying retirement, playing in the St. Paul Police Band, fishing at his cabin and watching "Jeopardy" with Grandma. She would be a brilliant contestant, he insists.

He is on his second pacemaker, and awaiting the birth of his third great-grandchild. He began writing a book called *Life Begins at 70*.

He has come to love reading and, in March, he wrote to World War II P.O.W. Louie Zamperini, the subject of Laura Hillenbrand's bestseller *Unbroken*.

"God sure must have had a mission for you in life to put you through so much," he wrote. "We will probably never meet in this life, but look forward to meeting you in God's heaven."

In May, Grandpa gave a toast at my cousin's wedding. "May Earth and heaven mingle," he told the newlyweds. I have seen him cry at every grandchild's wedding and, that evening, he found the words for his tears.

In June, Grandpa turned 80. We celebrated on the second Saturday of the month, which happened to be the day that the cottonwood trees had been buffeted by just enough heat and just enough wind to unleash their flossy seeds. Wrapped in cotton clusters, they are designed to travel long distances.

So is Grandpa.

To rejoice in each new day having experienced 80 years is his singular joy. He has taught me that heaven brushes Earth—in paint strokes and clarinet notes, in written words and spoken prayers, in first Communion, in every Communion.

And when those moments happen, we hold them to our hearts, never quite the same.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be contacted at www.ReadChristina.com.) †

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

The Sunday Readings

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 the once

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 Christianity. It was a time poised on the very threshold of persecution.

In any case, the culture of the Roman Empire in the first century A.D. stood directly opposite the values of the Gospel.

The Apostle consoles and challenges these Roman Christians. He reminds them that sin ultimately enslaves humans, demeaning them and robbing them of

freedom. Sin has disordered creation itself so creation "groans" in agony.

Jesus is the Redeemer. He gives true freedom to people. This freedom opens the way to peace and eternal life despite the hostility or chaos all around.

St. Matthew's Gospel furnishes the last reading.

It is the familiar parable of the farmer who sows seed in different kinds of soil, some of which are conducive to growth while others are not. Similar Scripture passages occur in the Gospel of St. Mark and the Gospel of St. Luke. It is in the Synoptic tradition.

A great crowd awaits Jesus. As do people everywhere, at any time, these people thirst for the truth and insight that only God gives to them.

Almost certainly, everyone is a Galilean, and therefore of rural backgrounds and circumstances. The imagery of a farmer, and the sowing of seed, is easily understood by the people.

Agriculture still often is a game of chance. It was all the more so when Jesus preached in Galilee. The hot sun easily scorched seeds that fell on shallow soil. Birds and pests were everywhere. Weeds suddenly appeared. Here and there was good soil, able to receive the seeds and sustain a yield.

The message is clear. God sows the seeds in our heart. We must be humble enough to receive God's word.

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 to being redeemed is 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. †

Daily Readings

Monday, July 11
Benedict, abbot
Exodus 1:8-14, 22
Psalms 124:1-8
Matthew 10:34-11:1

Tuesday, July 12
Exodus 2:1-15a
Psalms 69:3, 14, 30-31, 33-34
Matthew 11:20-24

Wednesday, July 13
Henry
Exodus 3:1-6, 9-12
Psalms 103:1-4, 6-7
Matthew 11:25-27

Thursday, July 14
Blessed Kateri Tekakwitha, virgin
Exodus 3:13-20
Psalms 105:1, 5, 8-9, 24-27
Matthew 11:28-30

Friday, July 15
Bonaventure, bishop and doctor of the Church
Exodus 11:10-12:14
Psalms 116:12-13, 15-18
Matthew 12:1-8

Saturday, July 16
Our Lady of Mount Carmel
Exodus 12:37-42
Psalms 136:1, 10-15, 23-24
Matthew 12:14-21

Sunday, July 17
Sixteenth Sunday in Ordinary Time
Wisdom 12:13, 16-19
Psalms 86:5-6, 9-10, 15-16
Romans 8:26-27
Matthew 13:24-43
or *Matthew 13:24-30*

Question Corner/Fr. Kenneth Doyle

Scripture indicates that Peter and most of the other Apostles were married

Q Were any of the Apostles married? I know that Peter was, but were any of the others?



If so, did they have any children?
(Mount Ephraim, N.J.)

A Clearly, as you say, the Apostle Peter was married since the Gospels of Matthew, Mark and Luke all

speak of Christ healing Peter's mother-in-law, who was suffering from a fever.

One comic has even suggested that the real reason that Peter denied Jesus during the Passion was that he had never forgiven Christ for curing his mother-in-law!

The only other thing in the New Testament that is said directly about the Apostles and their families is in St. Paul's first Letter to the Corinthians (1 Cor 9:5), where Paul asks, "Do we not have the right to take along a Christian wife, as do the rest of the Apostles ...?"

From that passage, and from the early writings of the Church Fathers, it seems probable that all of the Apostles were married when they were called by Jesus—with the possible exception of John, who seems to have been very young when he was chosen.

Clement of Alexandria, for example, wrote, "Peter and Philip fathered children, and Philip gave his daughters in marriage."

This would be consistent, too, with the custom of that period in history when it would have been quite unusual for a man to be unmarried.

But the common belief of the Fathers seems to have been that, following their call by Christ, the Apostles lived lives of celibacy from then on, their focus squarely on following Jesus during the two-and-a-half years of his public ministry and spreading his message thereafter.

Some early Christian writers make reference to the fact that, even though celibate after their call, the Apostles continued to provide for the temporal needs of their families through their occupations, such as fishing.

In the earliest centuries of the Church's history, it was commonplace for clergy to be married. See, for example, St. Paul's directive in his First Letter to Timothy (1 Tm 3:2) that "a bishop should be irreproachable,

married only once."

But by the fourth century, when the Council of Elvira was held in Spain, it seems clear that celibacy was already commonplace among Christian clergy although it never became an absolute mandate for the Latin-rite Church until the 11th century.

That clerical celibacy is a discipline—adopted later and therefore changeable—rather than an original doctrine taught by Christ is illustrated by this fact: Exceptions are sometimes made today for married Anglican or Protestant clergymen who become converts to Catholicism and wish to continue as clergy while still married.

The common arguments made for the rule of celibacy are that:

- It most clearly mirrors Christ, who was unmarried.

- It demonstrates that love that is real and strong does not need to be physical because it is said to reflect the life of heaven. This is sometimes called "the eschatological argument."

- It underscores the point made by St. Paul in his First Letter to the Corinthians (1 Cor 7:32-34) that a person who is unmarried cares about the things of the Lord. For example, celibacy frees a man from the anxieties and responsibilities of raising a family, and allows him to focus fully on the wider group of people to whom he ministers and the individual who most needs his attention. This is often called "the practical reason."

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com or mailed to 40 Hopewell St., Albany, NY 12208.) †

My Journey to God

God's Desire



When you find a tree whose posture is confident and strong, and whose lush, lovely, leafy arms spread across like a giant welcoming umbrella, then go there. Sit.

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

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A tree shades the gazebo on the scenic, wooded grounds of the Benedict Inn Retreat and Conference Center in Beech Grove.)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Rest in peace

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

BARANKO, Joy Joan, 84, St. Charles Borromeo, Bloomington, June 17. Mother of Cassandra Jablonski, Cynthia Koppen, Janet Siniscalchi and Gregory Baranko. Sister of Anna Mae Withosky, Mary Zakutansky and Paul Baranko. Grandmother of seven. Great-grandmother of one.

BARRETT, Stillman, 74, Nativity of Our Lord Jesus Christ, Indianapolis, June 22. Husband of Vonna (Dortch) Barrett. Father of Roberta Barrett-Clark. Brother of Mary Agresta, Judith Haynes, Robert Dortch and James Robinson. Grandfather of two. Great-grandfather of one.

CARSON, Margaret Joan, 89, St. Augustine Home for the Aged, Indianapolis, June 26. Sister of Mary and Alfred Carson. Aunt of several.

CARSON, Robert L., 75, St. Paul, New Alsace, May 24. Husband of Phyllis (Miller) Carson. Father of Julie Kern, Janna Stonebraker, Jim and John Carson. Grandfather of 12. Great-grandfather of five.

FINK, Antoinette, 88, St. Charles Borromeo, Milan, June 1. Mother of Teresa Garrison, Bernadine Ickenroth and Charles Fink. Grandmother of five. Great-grandmother of nine.

FORESTAL, Kyle, 26, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 12. Son of Marianne Forestal. Brother of Daniel Forestal.

GOOTEE, Burdean, 81, Holy Spirit, Indianapolis, June 16. Husband of Sueann Gootee. Father of Brian and Bruce Gootee.

Brother of Providence Sister Ann Jeanette Gootee.

HAVERKOS, Thomas, 74, St. Charles Borromeo, Milan, June 10. Husband of Phyllis Haverkos. Father of Sue Erhart, Trina Hetzer, Aimee Hollingsworth, Julie Strasemeier, Dore, David, Peter and Thomas Haverkos. Brother of one. Grandfather of 28. Great-grandfather of one.

KESTERMAN, Marie C., 93, St. Joseph, Shelbyville, June 24. Mother of Rita Addis, Theresa Basey, Donna Cronin, RoseMary Toll, Dale and Dennis Kesterman. Sister of Margie Hubert, Rosanne Sturgis, Betty Vandebach, Carl, Leo and Louie Wenning. Grandmother of 21. Great-grandmother of 26.

KNIGGA, Melvin L., 75, St. Teresa Benedicta of the Cross, Bright, June 6. Father of Cindy Schulte, Brad, Brian, Chris, Matt and Tim Knigga. Brother of Mary Lou Care and Paul Knigga. Grandfather of 18. Great-grandfather of four.

LOEFFLER, Johanna (Benker), 78, St. Malachy, Brownsburg, June 28. Mother of Anita Grady, Fred and Dr. John Loeffler. Sister of Hildegard Wack and Johann Benker. Grandmother of two.

McCARTY, David L., 80, Holy Spirit, Indianapolis, June 8. Husband of Mary (Lenahan) McCarty. Father of Kathryn, David, Dennis, Kevin, Michael and Thomas McCarty. Brother of Mary Lee Griffin and Gerald McCarty. Grandfather of 13.

MEYER, Donald F., 78, St. Mary, Rushville, June 23. Husband of Judith (Johnston) Meyer. Father of Beth Barnes, Barb and David Meyer. Brother of Lucille Hahn, Ed and Jim Meyer. Grandfather of 13. Great-grandfather of one.

MULLIGAN, David, 63, Holy Family, Richmond, June 19. Cousin of several.

MULLINS, Shirley Leo, 93, St. Mary, Rushville, May 31. Father of Audrea Eskew, Joyce Lawson, Cary, Dennis, Mark,

Mick and Tim Mullins. Brother of Rita Snoddy. Grandfather of 16. Great-grandfather of 26. (correction)

PENDLETON, Charles Ed, 66, St. Mary-of-the-Knobs, Floyds Knobs, June 22. Husband of JoAnn (Andres) Pendleton. Father of Dwayne and Matt Pendleton. Brother of Bobby, Rich, Steve and Tom Pendleton. Grandfather of three. Great-grandfather of one.

PYTLESKI, John Joseph, 87, St. Lawrence, Lawrenceburg, June 22. Husband of Catherine (Dawson) Pytleski. Father of Jean Marie McCoy. Brother of Lucille Van Enyde. Grandfather of four.

ROSENBERG, Edna Mae (Faull), 65, Holy Spirit, Indianapolis, June 11. Mother of Pamela Heath and David Plaskin. Sister of Charlotte Rule. Grandmother of three.

RYAN, James H., 75, St. Teresa Benedicta of the Cross, Bright, June 20. Father of Cindi, Jennifer, Peggy, Jim and Tim Ryan. Brother of Pat Biederman. Grandfather of 11.

STONE, Mary Ann, 77, Holy Spirit, Indianapolis, June 8. Wife of Paul Stone. Mother of Karen Moore, Kathleen, Daniel, Kevin, Michael, Steven and Timothy Nestor. Stepmother of Lynette Mattice and Lee Stone. Sister of Fred Scribner. Grandmother of 11. Great-grandmother of one.

TAYLOR, Richard M., 58, SS. Francis and Clare, Greenwood, June 25. Husband of Janice Taylor. Father of Shelly Duncan, Kathy, Billy, Johnathon and Ricky Taylor. Grandfather of eight. Great-grandfather of two.

WALSH, Phillip Edward, 73, St. Jude, Indianapolis, June 25. Father of Marianne Agresta, Karen Roeder, Cathy Stoltz, Jennifer, Jim, Joe and Mike Walsh. Brother of Joanne Gelfand, Jim and Joe Walsh. Grandfather of 16. Great-grandfather of four.

WOERDEMAN, Lester Carl, Jr., 64, St. Roch, Indianapolis, June 24. Husband of Diane (Grantham) Woerdeman. Father of Tina Crosley and Jenifer Squire. Brother of Kathy Baker, Dorothy Lynch, Beth Russell and Charles Woerdeman. 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 was beatified on May 1.

Conventual Franciscan Father Gerald Herman served at parishes in Clarksville and Terre Haute

Conventual 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 friar'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

Clarksville and St. Benedict Parish in Terre Haute.

Father Gerald also ministered as an associate pastor or pastor of parishes in Ohio, Kentucky and Georgia.

He also served as a hospital chaplain in Chicago Heights, Ill.

In recent years, he lived at the seminary residence of San Damiano Friary in San Antonio.

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

Memorial gifts may be sent to the Conventual Franciscan Friars, Province of Our Lady of Consolation, Development Office, 103 St. Francis Drive, Mount St. Francis, IN 47176. †

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 Louisville. 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. Joseph Home in Louisville.

She also volunteered at the Marian Home, Ursuline motherhouse, Kentucky School for the Blind, Maloney Center, Suburban Hospital and Hosparus hospice as well as for Dare to Care, all in Louisville.

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

Memorial gifts may be sent to the Ursuline Sisters, Mission Advancement Office, 3105 Lexington Road, Louisville KY 40206. †

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Professor proposes 'green Thomism' to reconnect Catholics to creation

ST. PAUL, Minn. (CNS)—When St. Paul Seminary professor 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 Christianity and social progress, which addressed agriculture among a number of other topics.

"For the decades 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 livelihood pursued," 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 for centuries 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 creation 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 for understanding what it means to be human.

"Over time, what was originally a discussion of the human person distinct from [the plant and animal kingdoms of] lower creation, but in relation to lower creation became a discussion of the human person just as a distinct entity," Thompson said. "There's no longer a philosophical discussion of what it means to be 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 rhythms are 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



Francis Blake and his sister, Mary Klauke, place eggs in a container in 2009 at their family's farm in Waukon, Iowa. Chris Thompson, a professor at St. Paul Seminary in St. Paul, Minn., presented a paper in Rome showing that the number of family farms in the U.S. has dropped by half—from 4 million to 2 million—over the last 50 years. Thompson says he would like to see all Catholic universities teach a course in agriculture to help Catholics understand their need to have a connection to the land and the environment.

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 on June 29, 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 Saint 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, pausing 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. Sixty years from the day of my priestly ordination, I hear once again deep within me these words of Jesus that were addressed to us new priests at the end 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 knows in a special way, to a friendship that implies responsibilities.

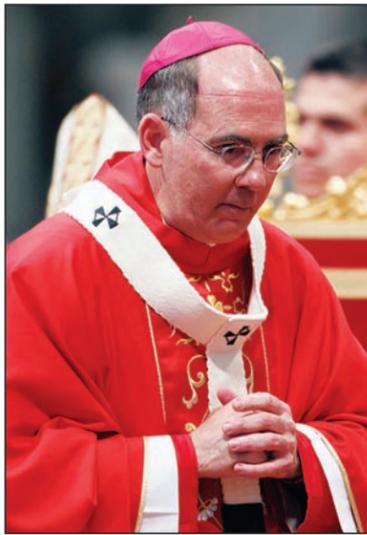
“He trusts me to proclaim his word, to explain it aright and to bring it to the people of today,” he said.

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 “so awe-inspiring that one can feel daunted as the decades go by amid so many experiences of one’s own frailty and his inexhaustible goodness,” he said.

The pope placed the pallium, a stole made from lamb’s wool, around 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 pope.

“It means that we must be shepherds



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 listens as 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.

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 Guire 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 liturgy 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 charged 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 has 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 Espinoza. 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 Espinoza 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



Pope Benedict XVI celebrates Mass in St. Peter’s Basilica at the Vatican on 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.

those who took part in the pallium 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. †

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