



The

# Criterion

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## Potter Finale

Vatican newspaper sees values in last movie in series, page 11.

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## Cardinal Rigali retires; pope names Archbishop Chaput to succeed him

WASHINGTON (CNS)—Denver Archbishop Charles J. Chaput will succeed Cardinal Justin F. Rigali as archbishop of Philadelphia.



Archbishop Charles J. Chaput

Pope Benedict XVI accepted Cardinal Rigali's resignation and named the Denver archbishop as his successor on July 19.

In introducing Archbishop Chaput in a news conference at the Archdiocese of Philadelphia offices, Cardinal Rigali also offered an apology "if I have offended" and "for any weaknesses on my part," but said he saw no particular connection between the timing of the Vatican accepting his resignation and turbulence in the archdiocese over a February grand jury report on how sex abuse cases were handled.

Cardinal Rigali is 76, a year past the age at which bishops are required by canon law to submit their resignations to the Vatican.

Philadelphia news organizations had been speculating that Cardinal Rigali's resignation was related to public criticism of how the archdiocese has handled clergy sex abuse cases, but he had submitted his resignation when he turned 75 on April 19, 2010, as required under canon law.

In the news conference, Cardinal Rigali explained the timeline of his resignation, saying there was "no particular relationship" between the pope accepting his retirement and events in the archdiocese, saying it was "very, very providential."

The change in Philadelphia was first announced in Washington by Msgr. Jean-Francois Lantheaume, charge d'affaires at the apostolic nunciature in Washington.

Archbishop Chaput is scheduled to be installed as Philadelphia's new archbishop on Sept. 8 at the Cathedral Basilica of Sts. Peter and Paul.

A native of Los Angeles who was ordained for the Los Angeles Archdiocese in 1961, Cardinal Rigali has headed the

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## Easing the suffering



Patient Jack Trelor chats with Dominican Sister Catherine Marie on April 19 at Rosary Hill Home, a Dominican-run facility in Hawthorne, N.Y., that provides palliative care to people with incurable cancer who are in financial need.

## Priority on pain relief nothing new for Catholic palliative care teams

WASHINGTON (CNS)—A new report from the Institute of Medicine declares that transforming the way pain relief is provided for Americans must become a national priority.

But for Maria Gatto and others like her in Catholic health care, providing relief from pain—whether it is physical or mental, emotional or spiritual—has been a priority for years.

Gatto, a nurse practitioner specializing in palliative care and director of palliative care for Trinity Health in Farmington Hills,

Mich., is leading an effort throughout the fourth-largest Catholic health system in the United States to bring team-based interdisciplinary care that eases suffering to the bedside of every patient.

The Institute of Medicine report, titled "Relieving Pain in America: A Blueprint for Transforming Prevention, Care, Education and Research," was commissioned by the Department of Health and Human Services as part of the 2010 Patient Protection and Affordable Care Act.

It found that chronic pain affects an estimated 116 million American adults and costs the nation somewhere between \$560 billion and \$635 billion each year in

additional spending for medical care due to pain and lost productivity among workers.

"Pain is a major driver for visits to physicians, a major reason for taking medications, a major cause of disability

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## Plan to energize Terre Haute Deanery includes closing four parishes and creating new faith ties

By John Shaughnessy

TERRE HAUTE—The "agonizing" decision to close four parishes in the Terre Haute Deanery came after more than two years of "much prayerful work, research and reflection by the Terre Haute Deanery Pastoral Leadership Team and the Deanery Planning Team," according to archdiocesan officials.

In a letter to Catholics in the Terre Haute Deanery on July 13, Archbishop Daniel M. Buechlein announced his approval of a new strategic plan for the deanery, which included the "very difficult decision" to close four of the deanery's 14 parishes during the next 15 months: Holy Rosary Parish in Seelyville, St. Ann Parish in Terre Haute, St. Joseph Parish in Universal and St. Leonard of Port Maurice Parish in West Terre Haute.

The four parishes represent about 325 families, or less than 10 percent of the approximate 4,000 households in the Terre Haute Deanery.

"The decision to close a parish is agonizing," the archbishop wrote in the letter. "The Deanery Pastoral Leadership and Deanery Planning Team spent many hours in collection of data and input from the people

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As the dean of the Terre Haute Deanery, Father Rick Ginther, left, listens during a July 14 press conference as Ann Ryan explains some of the changes that will result from a strategic plan to revitalize the Church in west central Indiana. Ryan is the communication chairperson of the Terre Haute Deanery Strategic Plan.

# TERRE HAUTE

continued from page 1

of the deanery, reviewing resources—current and projected—as well as in prayerful contemplation before making the recommendation for closing these parishes.”

The archbishop also noted that he approved the recommendation after consulting with the archdiocese’s Council of Priests, as required by Church law.

“In the coming months, we will walk with our sisters and brothers whose parishes will close, grieving their loss and welcoming them to new parish families,” the archbishop stated. “We will also begin the exciting work of implementing the strategies that will revitalize and energize the Catholic community in west central Indiana.”

Father Rick Ginther, the dean of the Terre Haute Deanery, also expects the new strategic plan will help to transform the faith life of parishioners in the deanery.

“Even as we grieve these closings, it is ours to look with anticipation to the new collaborations which are key to the strategic plan,” said Father Ginther, who is also pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute. “As the dean and as a pastor of two parishes, I am energized by the new opportunities, the shared use of resources and the opportunity to enhance the life of and mission and ministry of our Catholic community.”

The new strategic plan for the Terre Haute Deanery will strive to create new and broader partnerships across the deanery. Goals include creating a Catholic Ministry Center, broadening deanery support of St. Patrick School in Terre Haute (the only Catholic grade school in the deanery), expanding evangelization and life-long formation, and developing “new opportunities to worship, serve and grow in faith.”

The leadership for the strategic plan included a representative from each of the 14 parishes in the deanery.

“I very much appreciate that the plan was from the ground up,” said Providence

Sister Constance Kramer, the parish life coordinator of St. Ann Parish. “The wisdom of the local Church was respected and their decisions were honored. I believe the plan really will enhance the ministry of the Church in west central Indiana.”

Still, her deep connection to St. Ann Parish makes her understand the emotions being experienced by the parishioners of her parish and the other parishes that will close.

“It’s very sad to close any faith community,” she said. “The four parishes closing represent 431 years of ministry in the Church. I think the ministry belongs to God, and we get to be part of it for a while. My personal goal is to help the parishioners of St. Ann’s grieve gracefully and celebrate our life together in the coming year.”

A summary of the strategic plan cited a list of reasons why change is necessary in the Terre Haute Deanery. Included in that list was a reference to the evolving realities that have marked some communities in west central Indiana—from “a declining, aging population” to “a shrinking pool of resources.”

Another key reality mentioned in the report is, “There is much duplication of services, staffing, programs, facilities and finances across the deanery.”

The plan’s summary stated, “Though research confirms that over the past 50 years the region has noted a reduction of nearly all human, employment, industrial and financial demographics, the Terre Haute Deanery has not reduced or reorganized our parishes, church buildings, facilities, services, expenditures or human resources.”

The summary also noted, “The feedback the Deanery Planning Team received from multiple sources supported its thinking that the deanery needs to close or merge existing parishes in order to bring people together in ways that will yield new life and new opportunities.”

St. Leonard of Port Maurice Parish is scheduled to close on November 19, 2011, with its parishioners set to attend St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods.

St. Joseph Parish in Universal will close



Members of Holy Rosary Parish in Seelyville in the Terre Haute Deanery sit in prayer after Communion during a Nov. 9 Mass at their parish’s church. Archbishop Daniel M. Buechlein recently approved a strategic plan for the deanery that includes the closure of four parishes there, including Holy Rosary.

on March 18, 2012. Its parishioners are designated to become a part of Sacred Heart Parish in Clinton.

St. Ann Parish is scheduled to close on July 29, 2012. Parishioners will be welcomed to attend Sacred Heart of Jesus Parish or St. Joseph University Parish, both in Terre Haute, according to the deanery strategic plan.

Holy Rosary Parish will close on October 7, 2012, with its parishioners designated to attend either Annunciation Parish in Brazil or St. Patrick Parish in Terre Haute.

The implementation of the Terre Haute Deanery’s strategic plan will be coordinated by Julie Bowers, a member of St. Patrick Parish in Terre Haute.

“My hope is to gather a committed group of lay leaders to take this plan on paper and bring it to life,” Bowers said. “Our thought all along was that we didn’t want to manage the existing circumstances

we have, but to create new possibilities in our Church. There are approximately 4,000 households in our deanery. It’s just exciting to think of all of us pulling together to create something new for our Church.”

While the new strategic plan will lead to changes within the Terre Haute Deanery, Archbishop Buechlein pledged that the commitment to serving the less fortunate in the deanery will remain and grow. The food pantry at St. Leonard of Port Maurice Parish will continue to serve the poor. So will the dental and medical clinics for those in need that are part of the ministries of St. Ann Parish.

In closing his letter to parishioners in the deanery, the archbishop wrote, “I ask for your prayers for the people of St. Leonard, St. Joseph Universal, Holy Rosary and St. Ann during the difficult months ahead, as well as for the pastoral leaders who continue to lead your deanery in the implementation of this plan.” †

## Lebanon’s new Melkite leader brings experience working with Muslims

BEIRUT (CNS)—Archbishop Cyrille S. Bustros will bring years of experience working with Muslims to his new job as Melkite Catholic archbishop of Beirut.



Archbishop Cyrille S. Bustros

Prior to his appointment as archbishop of the Newton, Mass., Melkite diocese in 2004, Archbishop Bustros served as bishop of Baalbek, an area in eastern Lebanon known for its towering Roman ruins. That area is more than 80 percent Muslim.

During his seven years as head of the Melkite Catholic Diocese of Newton, Mass., Archbishop Bustros often was invited to speak at

universities and conferences on the issue of Muslim-Christian dialogue. Back in his homeland, however, dialogue will be an ongoing part of his ministry.

The archbishop will be installed as Melkite archbishop of Beirut on July 22. He summed up his priorities in a Catholic News Service interview: “Build churches, build the family, build the youth, preach and dialogue with Muslims.”

As typical for the installation of a Church leader in Lebanon, Muslim clerics and dignitaries will be in attendance and will offer their congratulations to Archbishop Bustros.

Of Muslim-Christian coexistence, he said, “the basic principle in order to live together in peace is to respect each other, and to accept each other as different.”

“Differences must not be a cause of enmity. Everyone has the right to have their own ideas. We are called to a permanent dialogue between religions,” the archbishop said, stressing that “dialogue has no goal to convert the others, but to cooperate with each other for the well-being of the society.”

“Religions must promote peace and promote conviviality,” the archbishop added.

The Melkite Archdiocese of Beirut includes the capital city, with an approximate 50-50 split of Muslims and Christians, and stretches to the ancient coastal city of Jbeil to the north and Mount Lebanon to the east, where Christians account for 80 percent or more of the population. Its 100 parishes serve approximately 200,000 Catholic Melkites.

“In our dialogue with Islam, we have to remember that there are many differences between Muslims themselves.

There are the moderates and the extremists,” Archbishop Bustros said.

“Dialogue is the only way to peace,” the 72-year-old archbishop said.

Muslim extremists do not represent the true Islam, he said, pointing out that even many Muslims don’t recognize these extremists as “true Muslims.”

Archbishop Bustros said Americans are more and more able to distinguish the difference between moderate and extremist Muslims.

“As Christians, we have to help the Muslims to modernize their religion, to actualize it, which means to reinterpret it. That’s the future of dialogue: how to reinterpret the Quran in the context of the new societies in which Muslims live now.”

“And we have to help the moderate Muslims to spread their modern interpretation of Islam between Muslims,” he said.

“In Lebanon we need unity between the different denominations,” Archbishop Bustros explained. “Jesus taught us that, in spite of our different religions and denominations, we are all children of God. From being children of God, we can recognize each other as brothers and sisters and build a society of love and peace.” †



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# Ongoing debate over debt limit brings calls for preserving safety net

WASHINGTON (CNS)—As congressional and administration negotiators played out their game of debt-limit stare-down, advocates for and recipients of federally funded services for the poor, elderly and disabled began raising their voices in protest of proposals to solve the fiscal crisis by cutting social service budgets.

Sarah Watkins, a member of a disabilities activist organization called Adapt, said that the help she gets through Medicaid—one of the programs named often as likely to face major budget cuts—makes the difference between whether she is able to live independently or must be institutionalized.

Watkins was among hundreds of participants in a July 12 rally in the Dirksen Senate Office Building, where users of Medicaid services, providers of those services and other advocates for the poor held signs touting “Medicaid Matters” for seniors, people of faith, children, America and parents.

Arlene Holt Baker, executive vice president of the AFL-CIO, held up a petition being delivered to Senate Majority Leader Harry Reid urging that Medicaid “not be on the chopping block.” She said Congress needs to focus on creating jobs instead of looking for ways to meet the demands of “those with yachts and corporate jets.”

She spoke as part of the “Care Congress,” a national town hall meeting on care in America which launched a campaign called Caring Across Generations.

The government must formally raise its debt limit by Aug. 2 or the country will face unknown, but potentially dire, financial circumstances. Government and private economists warn that if the United States fails to raise the limit on how much it can borrow and stops paying its bills, the economy will face a dramatic crisis.

As the Associated Press explains: “Democratic and Republican congressional leaders agree on the need to avert that outcome, but that hasn’t been enough to get Republicans to agree to the tax hikes on corporations and the wealthy sought by Obama—or to convince Obama and Democrats to sign on to the steep entitlement cuts without new revenue that Republicans favor.”

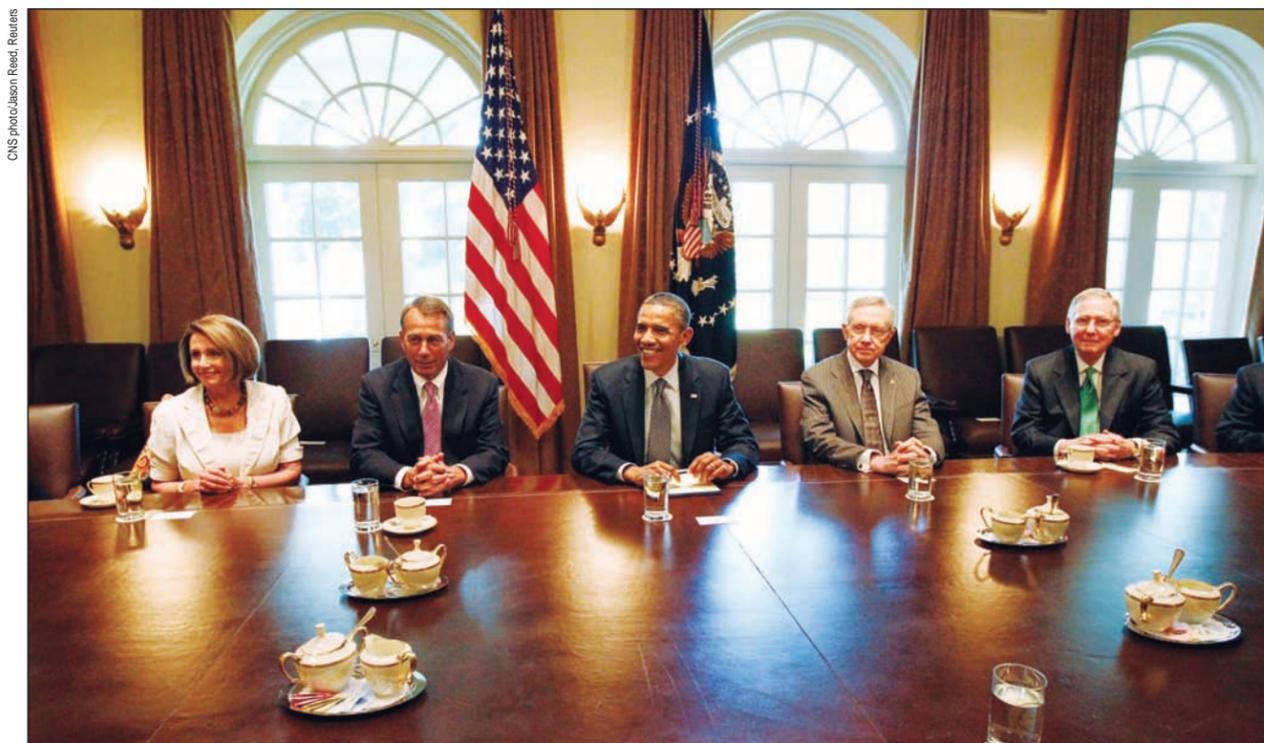
In a July 15 news conference, President Barack Obama said while cuts to social safety net programs are on the negotiating table, he’s unwilling to cut services to existing recipients but that he would consider steps such as raising the amount wealthier seniors have to pay for their Medicare services.

Among participants at the Care Congress event who were giving their personal stories of reliance on Medicaid, Watkins described the many types of care she gets daily.

Aides come to her home for six hours a day, she said, beginning early in the morning, “to help me get out of bed, dress, bathe, prepare meals, get everything I need done so I can get on with my day.” Later, they return to help her get ready for bed.

“Without these 40 hours a week of Medicaid-funded services, I wouldn’t be living on my own. I wouldn’t be volunteering in my community. I wouldn’t be working full time and I wouldn’t be paying taxes,” said Watkins, who uses a motorized wheelchair. “I would be in a nursing home, unnecessarily using additional public dollars for care that I do not need and that I do not want.”

Watkins said she has never been institutionalized, thanks to the Medicaid services she receives, but she lives with the reality that “my freedom is at risk” as long as her caregivers



U.S. President Barack Obama, center, meets with congressional leaders on deficit reduction on July 14 at the White House in Washington. Pictured with Obama are from left to right, House Minority Leader Nancy Pelosi of California, House Speaker John Boehner of Ohio, Senate Majority Leader Harry Reid of Nevada and Senate Minority Leader Mitch McConnell of Kentucky.

and the care she receives are seen as expendable by those who are looking for places to cut the budget. “Now is the time for Congress to act responsibly,” she said, by maintaining Medicaid home and community services.

The organizers said 7.6 million people receive in-home and community-based long-term care. They noted in a press release that by 2030, an estimated 20 percent of the U.S. population will be made up of people over age 65, adding to the need for such services.

The rally was among numerous efforts being waged to try to convince negotiators that cutting funding for Social Security, Medicaid and Medicare will have dramatic and disastrous effects on the poor people who rely on those programs.

A July 13 letter to Obama and members of Congress from Catholic men and women religious said they are deeply concerned that a budget compromise will be struck “that sacrifices the poor and most vulnerable on the altar of deficit reduction. Such a solution would be flawed public policy and a moral failure.”

Other signers included theologians and professors from across the country in fields such as policy research, Christian ethics and social service.

“We must address our nation’s fiscal crisis,” they wrote. “The crisis is the result of unsustainable tax cuts, deficit funding of two wars, and the financial crisis. In this context it is gravely immoral to balance the budget on the backs of the middle class and poor by slashing Medicaid, Medicare, Social Security and other bedrock safety-net programs that support pregnant mothers and infants.”

“In years past, political leaders from both parties have reduced the deficit without hurting our most vulnerable

neighbors and increasing poverty,” the Catholic leaders said. “We must do so again.”

A similar letter signed by more than 5,000 religious leaders noted that their congregations are filled with people who need and benefit from federally funded programs for the poor.

“We work, pray, and do whatever we can to remain faithful to the responsibility of every Christian to help the poor,” they wrote. “Still, we can’t meet the crushing needs by ourselves. We do our best to feed the hungry, but charitable nutrition programs only make up 6 percent of total feeding programs in the country while the government makes up 94 percent,” the letter said.

The Supplemental Nutrition Assistance program, the Women, Infants and Children program as well as “Medicare, Medicaid, Social Security, Head Start, Pell Grants and Community Development Block Grants aren’t just abstract concepts to us; they serve the same people we serve,” the religious leaders continued.

“There are changes that can be made or efficiencies that can be found, but every day we see what government can do,” they said. “There is more need today than churches can meet by themselves.”

The signers were part of the Circle of Protection, a promise by religious leaders to speak for the voiceless poor in budget debates.

“As Christians, we believe the moral measure of the debate is how the most poor and vulnerable people fare. We look at every budget proposal from the bottom up—how it treats those Jesus called ‘the least of these’ (Matthew 25:45). They do not have powerful lobbies, but they have the most compelling claim on our consciences and common resources.” †

## New law says California schools must highlight gays’ contributions

SACRAMENTO, Calif. (CNS)—California has become the first state in the nation to require its public school social studies texts to specifically include the role and contributions of lesbian, gay, bisexual and transgender Americans.

The law also prohibits the state Board of Education from adopting instructional materials that discriminate on the basis of sexual orientation or gender identity.

Gov. Jerry Brown signed the bill into law on July 14. The California Catholic Conference opposed the bill, sponsored by Democratic Sen. Mark Leno of San Francisco.

“History should be honest. This bill revises existing laws that prohibit discrimination in education and ensures that the important contributions of Americans from all backgrounds and walks of life are included in our history books,” Brown said in a statement. “It represents an important step forward for our state, and I thank Senator Leno for his hard work on this historic legislation.”

The California Catholic Conference said opposition to the bill was strong and it recorded its highest response rate on a piece of legislation.

“The governor made a huge mistake,” said William May, chairman of the California group Catholics for the Common Good, who said the

organization is reviewing how it will respond. “Politicians should not be co-opting school curricula and writing textbooks to push an ideological agenda whether it be conservative or liberal,” he said.

The Fair, Accurate, Inclusive and Respectful Education Act passed the Assembly on July 5 and the state Senate in April.

California already requires that public school students be taught from texts that “accurately portray the role and contribution of culturally and racially diverse groups including Native Americans, African-Americans, Mexican-Americans, Asian-Americans, and European-Americans in the development of California and the United States.”

The new legislation revises this list to also include Pacific Islanders; lesbian, gay, bisexual, and transgender Americans; persons with disabilities; and members of other ethnic and cultural groups.

Los Angeles Archbishop Jose H. Gomez said the bill “amounts to the government rewriting history books based on pressure-group politics.” In a July 8 column in *The Tidings*, the archdiocesan newspaper, he also described the bill as “another example of the government interfering with parents’ rights to be their children’s primary educators.”

A legislative alert sent by the California Catholic Conference, the public policy arm of the state’s bishops, had urged Catholics to tell their state legislators to vote against the bill.

“Professional educators and historians, working with teachers, parents and school boards, should design social studies curriculums,” the alert said, noting that “politicians, subject to the winds of political correctness, should not

because they often respond with more alacrity to the interest groups than to their constituents whose children attend California’s schools.”

Ned Dolejsi, the conference’s executive director, called the legislation “unnecessary and overly intrusive” in testimony before the state’s Senate Judiciary Committee this spring.

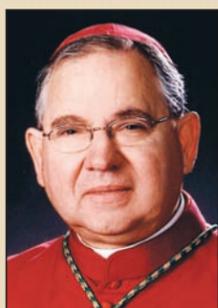
The conference also sent a letter to the committee asking members to “oppose this mandate on the already overworked schoolteachers in our state who perform the invaluable task of molding the next generation and the already overtaxed budgets of our public schools.”

Leno, who introduced the bill last December, said in a news release that most textbooks don’t include historical information about the lesbian, gay, bisexual and transgender movement, which he said “has great significance to both California and U.S. history.”

He said the nation’s “collective silence on this issue perpetuates negative stereotypes” and leads to increased bullying of young people.

In a June 16 letter to the head of the state Assembly’s Education Committee, May of Catholics for the Common Good said that problems around bullying are not going to be solved by “cosmetically sexualizing social studies” in the state’s public schools.

He said unjust discrimination against gays and lesbians “is an important fact that must be taught and not forgotten, but this bill will not affect that.” He also said the bill’s language was “so vague, and subject to such broad interpretation, that it can only lead to confusion, conflict and the potential for complaints and litigation.” †



Archbishop Jose H. Gomez



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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## Editorial

# Suicide is not dignified death

Can anything indicate more clearly that our society has a culture of death than the results of the Gallup Poll that found that 45 percent of Americans believe that doctor-assisted suicide is morally acceptable? Forty-eight percent said that it is morally wrong.

That poll, which we reported in our June 10 issue of *The Criterion*, did have some good news: the majority of Americans—51 percent—believe that abortion is morally wrong, and only 39 percent believe that it is morally acceptable. But other life issues didn't fare as well. Sixty-two percent accept embryonic stem-cell research, and 65 percent approve the death penalty—further evidence of our culture of death.

This week, though, we are concentrating on physician-assisted suicide. The U.S. Conference of Catholic Bishops is sufficiently alarmed by its growing acceptance that they approved a statement called "To Live Each Day with Dignity" during their meeting on June 16 in Seattle, Wash. We reported on that statement in our June 24 issue.

Those who promote physician-assisted suicide try to make it appealing. They use terms like "death with dignity" to convince people that they should have the right to control when and how they are to die. However, there also seems to be a campaign to convince elderly people and those with a serious illness that they have a duty to die.

Suicide, though, is not a dignified death. It contradicts our natural inclination to preserve our life. As the *Catechism of the Catholic Church* says, "It is gravely contrary to the just love of self. It likewise offends love of neighbor because it unjustly breaks the ties of solidarity with family, nation and other human societies to which we continue to have obligations. Suicide is contrary to love for the living God" (#2281).

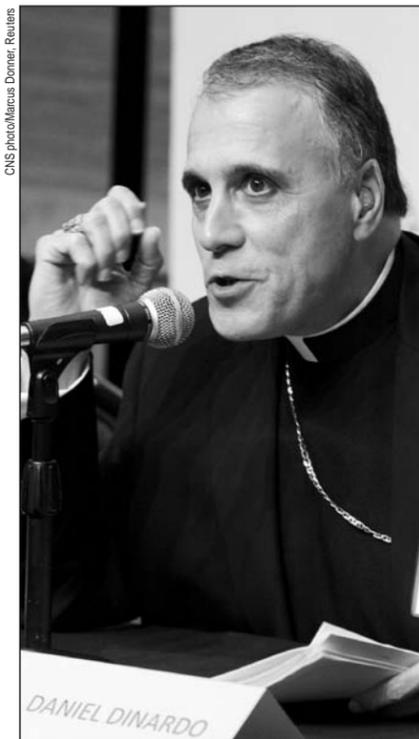
However, the Church also recognizes that "grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide" (CCC, #2281).

Suicide has always existed. The Bible tells us that King Saul committed suicide after he was severely wounded in battle, and, of course, Judas committed suicide. However, most people consider suicide to be a terrible tragedy. We must try to prevent it, not encourage it.

To some extent, progress in medical practice has been responsible for an increase in the number of suicides. Patients who would have died quickly from their sickness in earlier times are now kept alive longer.

Often, though, they don't want to be kept alive, especially when it is expensive to do so. It adds to patients' suffering if they are made to think that others see their death as an acceptable or even desirable solution because of mounting medical bills.

Compassion and Choices is the organization leading the campaign for physician-assisted suicide. (It used to be called the Hemlock Society.) We



Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the U.S. bishops' Committee on Pro-Life Activities, answers questions from the press on June 16 about the bishops' statement on physician-assisted suicide during the annual spring meeting of the U.S. Conference of Catholic Bishops in Bellevue, Wash.

deny that it is compassionate to help people commit suicide or that physician-assisted suicide enhances choices.

Many people who take their own lives suffer from a mental illness, often clinical depression, rather than from free choice. They need help to be freed from suicidal thoughts, not be encouraged to kill themselves.

Even apparently free choices may be unduly influenced by others. If those who are supposed to be caring for them give the impression that the choice to live is selfish or irrational, or a needless burden on others, they feel that they don't have a choice.

Leaders of the "aid in dying" movement have voiced support for ending the lives of people who never asked for death, whose lives are seen as meaningless or as a costly burden on society.

Rather than encouraging suicide, we must emphasize the importance of palliative care—making the patient as comfortable as possible through pain medications. Effective palliative care can enhance the quality of a person's life while he or she is waiting for death.

The bishops' statement says, "Effective palliative care also allows patients to devote their attention to the unfinished business of their lives, to arrive at a sense of peace with God, with loved ones, and with themselves. No one should dismiss this time as useless or meaningless."

The statement also says, "A choice to take one's life is a supreme contradiction of freedom, a choice to eliminate all choices."

—John F. Fink

## Making Sense Out of Bioethics/Fr. Tad Pacholczyk

# 'Gay genes,' sexual attractions and the call to chastity

People often surmise that same-sex attraction is inborn, and that



homosexuals are "naturally gay" or "born that way."

They suppose that if God made them that way then it must not be a sin to act on their sexual desires.

The possibility of a "gay gene" is sometimes offered as

a further defense, suggesting that the condition, and its associated behavior, are inevitable and inescapable. One commentator summarized it this way: "Asking someone to stop being homosexual would therefore be equivalent to asking an Asian person to stop being Asian or a left-handed person to stop being left-handed."

Even if a hypothetical "gay gene" were ever found, all it would likely determine, similar to most genes governing behavior, would be a genetic predisposition toward a particular sexual preference. This would be something very different from the genetic determinism or "hard wiring" of, say, eye color or blood type.

Multiple twin studies have already demonstrated that only about a third of the identical twins of those with same-sex attractions also experience same-sex attractions, whereas if sexual attractions were determined strictly by genes, those with identical genes would be expected to have identical attractions.

Even if we have genes that predispose us toward certain behaviors, we still have a space of freedom within ourselves, and do not have to engage in those behaviors. Our genes may impel us strongly in certain behavioral directions, but they can't compel us.

This reminds us of one of the fundamental truths about our human nature—namely, that we are not creatures of sexual necessity. We are not compelled to act on our inclinations and urges, but are always free to act otherwise, even directly against the grain of those inclinations.

In fact, to be truly free as a human means to have the strength to act against ourselves so that we do not live in bondage to our own inner impulses and drives, a key consideration that distinguishes us from the animals.

Human freedom involves the mastery of those drives by redirecting them and ordering them to higher goals. So while we cannot in any way be held responsible for in-born inclinations, we certainly can be held responsible for how we choose to act in the face of those inclinations.

Sherif Gergis summarized this idea in a recent article: "We do not pretend to know the genesis of same-sex attraction, but we consider it ultimately irrelevant to this debate. On this point, we agree with same-sex marriage advocate Professor John Corvino: 'The fact is that there are

plenty of genetically influenced traits that are nevertheless undesirable. Alcoholism may have a genetic basis, but it doesn't follow that alcoholics ought to drink excessively. Some people may have a genetic predisposition to violence, but they have no more right to attack their neighbors than anyone else. Persons with such tendencies cannot say 'God made me this way' as an excuse for acting on their dispositions.'"

Even though God did make each of us in a certain way, it is clear there are other factors that have influence over our personal constitution and inclinations as well, including actual sin and original sin.

It is not difficult for us to see, through the turmoil of our own disordered inclinations, how our human condition, our general biology, our psychological depths, and even our DNA, seem to be subject to a fundamental fallenness.

It would not be unexpected or surprising, then, if we eventually discovered predisposing factors—genes, hormones, developmental cues, etc.—that give rise to heterosexual or homosexual inclinations. What is of real moral relevance to the discussion, however, is the universal call to chastity, irrespective of genes and hormones.

Chastity refers to the successful integration of sexuality within the person, and all men and women are called to live chastely in keeping with their particular states of life.

Some will do so by professing a life of consecrated virginity or consecrated celibacy.

Married people will do so by living conjugal chastity, in the exclusive and lifelong gift of husband and wife to each other, avoiding the unchastity of contraceptive sex, and sharing the marital embrace in openness to new life.

Professor Robert George speaks of "marriage as a union that takes its distinctive character from being founded, unlike other friendships, on bodily unity of the kind that sometimes generates new life."

Those who are single will practice chastity in continence, steering away from fornication, masturbation and pornographic pursuits.

Those who experience an exclusive or predominant sexual attraction toward persons of the same sex are similarly called to chastity in continence.

By refraining from sexual activity with members of the same sex, and engaging in an apprenticeship of self-mastery, they come to acquire, like all who pursue lives of chastity, an abiding inner freedom and peace.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †

## Letters to the Editor

# Father Pacholczyk's views on brain death worthy of respect, reader says

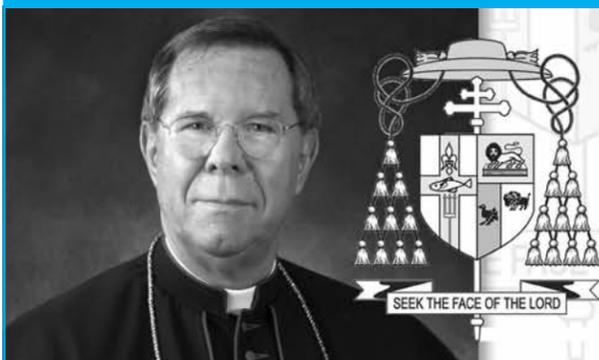
Father Tad Pacholczyk is a respected expert on bioethics in this country. With all due respect to those who disagree with his educated position on brain-death; and, having been a pro-life activist and educator myself for 27 years, I find no fault with his reasonably definitive explanation regarding leaving medical determinations to those best qualified "to identify reliable signs that death has

occurred."

If God so chooses a miraculous cure for a definitively brain-dead individual, he's not going to let any type of medical intervention interfere with his plan. Just ask Lazarus! Maybe it's time for well-intentioned pro-lifers to learn to respect death.

Alice Price  
Greenfield

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Becoming ministers of hope for others in need of hope

(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 Nov. 7, 2008, issue of The Criterion.)

Rarely do we know the impact we might have on other people. Rarely do we know the impact of our witness as people who pray.

I am rather certain that many of our holy folks who have gone home to God made a deep impression on us when they least realized it.

Retired Archbishop Harry Flynn of the Archdiocese of St. Paul and Minneapolis told the following story while directing our bishops' spiritual retreat last August. The story illustrates my point.

Jerry was a seminarian preparing for the diocesan priesthood. He was highly respected by his fellow seminarians and the faculty alike.

But at the end of his first year in the seminary, for some reason, he flunked every one of his courses. Not surprisingly, the faculty said he could not continue studies for the priesthood.

His seminary rector wondered if Jerry might have the ability to do better, and suggested that he take two summer courses in theology to see if he could.

Jerry took up the suggestion, worked hard and did fine. So the rector invited him back to the seminary. He passed all of his courses, and was ordained a deacon after

his third year of theology.

While serving as a deacon on summer assignment in a small town of the diocese, Jerry went to visit his vocation director some distance away.

On his way home that night, he was in an auto accident and suffered a broken leg.

When it was time to have the cast removed from his leg, his mother took him to a nearby clinic. The cast was removed, Jerry stood up—and he fell over dead. An embolism had formed and it took his life.

At his funeral in his hometown, the seminary rector noticed a religious sister in attendance and, after the funeral, he asked her how she knew Jerry.

The sister said that she had met Jerry at summer school. She said when she came to summer school she had planned to be dispensed from her religious vows and to leave the convent.

During the summer session, she saw that Jerry spent a lot of time in prayer before the Blessed Sacrament, praying his Breviary, saying the rosary and simply being there in quiet adoration.

The nun told the rector that Jerry's example caused her to realize that she had made a decision about her vocation without talking to God.

She took her discernment to prayer, and realized that she was truly called to consecrated life.

Jerry's fidelity to Jesus in prayer was a powerful witness. She has been a consecrated religious for 42 years now. She owed her life in religion to Jerry, who had

no idea what his example would accomplish.

Maybe it would be good to ask ourselves, do we talk to God about the priorities in our lives? There is nothing like time spent with God to help us look at the big picture in life.

It is easy to get caught up in the everyday details and preoccupations. Time spent with God gives us peace of mind and heart.

Talking to God in a culture that more and more wants to privatize him—and to deny his place in the world he created and sustains—is an important responsibility shared by all of us.

Last June, in one of his reflections, Pope Benedict XVI remarked that when God is left aside none of the things that truly matter to us can find a permanent place; all our great and small hopes are founded on emptiness. He said it is necessary to open our hearts, our minds and our entire lives to God, to be his credible witnesses among our brothers and sisters.

“Through perseverance in prayer, the Lord broadens our desires and expands our mind, rendering us better able to receive him within ourselves. ... We must open ourselves to God's gaze, to God himself so that in the light of God's face, lies and hypocrisy fall away. ... It is through prayer

that we learn to keep the world open to God and to become ministers of hope for others” (*L'Osservatore Romano*, #25, June 18, 2008).

Jerry, the seminarian in the story, was simply doing his duty as a seminarian and deacon. At times, doing that duty before the Blessed Sacrament may have been the greatest act of love he could offer. He might even have found that prayer time a bit of drudgery, but he gave himself to God's gaze anyway. By God's grace, that simple gift of self became an instrument of salvation for another person.

Do we talk to God? We too can become ministers of hope for others who are in need of hope. And we can help keep the world open to God. †

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 Street  
Indianapolis, IN 46202-2367

#### 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.

### Debemos convertirnos en ministros de esperanza para quienes lo necesiten

Raramente nos imaginamos el impacto que podemos tener en otras personas. Raramente nos imaginamos el impacto que puede tener nuestro testimonio como personas de oración.

Estoy bastante seguro de que muchas de las personas santas que han vuelto a casa con Dios, han causado una profunda impresión en nosotros cuando menos se lo imaginaban.

El arzobispo jubilado, Harry Flynn, de la Arquidiócesis de San Pablo y Miniápolis, relató la siguiente historia mientras conducía nuestro retiro espiritual para obispos el pasado agosto. Esta historia ilustra la esencia de lo que trato de explicar.

Jerry era un seminarista que se preparaba para el sacerdocio diocesano. Gozaba de un gran respeto tanto de sus compañeros seminaristas, como del cuerpo de profesores.

Pero al final de su primer año en el seminario, por algún motivo, reprobó todas las materias. No es de sorprender que el cuerpo de profesores dijera que no podría continuar con sus estudios al sacerdocio.

El rector del seminario se preguntó si Jerry podría mejorar en sus estudios y sugirió que tomara clases de teología durante el verano para ver si mejoraba.

Jerry aceptó la sugerencia, trabajó arduamente y salió bien. Así que el rector lo admitió nuevamente en el seminario. Jerry aprobó todas sus materias y se ordenó como diácono después de su tercer año de teología.

Mientras servía como diácono en una asignación de verano en un pequeño pueblo de la diócesis, Jerry fue a visitar a su director vocacional que se encontraba a cierta distancia.

Esa noche, camino a casa, sufrió un accidente en el coche y se fracturó una pierna.

Cuando llegó el momento de quitarle el yeso de la pierna, su madre lo llevó a una clínica cercana. Le quitaron el yeso, Jerry se levantó y cayó al piso muerto. Se le había formado una embolia que cobró su vida.

Durante el funeral en su ciudad natal, el rector del seminario observó la presencia una hermana religiosa y después del funeral le preguntó cómo conocía a Jerry.

La hermana le dijo que había conocido a Jerry durante el curso de verano. Le explicó que al llegar al curso de verano tenía planeado pedir que la dispensaran de sus votos religiosos y dejar el convento.

Durante el curso de verano observó que Jerry pasaba muchísimo tiempo rezando ante el Santísimo Sacramento, rezando su breviario, el rosario y simplemente estaba allí en adoración silente.

La monja le dijo al rector que el ejemplo de Jerry hizo que se diera cuenta de que ella había tomado una decisión respecto a su vocación sin antes consultarla con Dios.

Elevó su discernimiento a la oración y se dio cuenta de que realmente había sido llamada para la vida consagrada.

La lealtad de Jerry hacia Jesús en la oración resultó un testimonio poderoso. Ha sido una religiosa consagrada por 42 años. Le debe su vida religiosa a Jerry, quien no tenía ni idea de lo que lograría con su ejemplo.

Quizás tendríamos a bien preguntarnos: ¿acaso hablamos con Dios sobre las prioridades en nuestras vidas? No hay nada como pasar un tiempo con Dios para que nos ayude a ver nuestra vida en perspectiva.

Resulta muy fácil dejarnos llevar por los detalles y las preocupaciones cotidianas. El tiempo que pasamos con Dios nos proporciona tranquilidad y sosiego en el corazón.

Hablar con Dios en una cultura que pretende privatizarlo cada vez más y negarle el lugar que le corresponde en el mundo que Él creó y mantiene, es una responsabilidad que todos compartimos.

El pasado junio el Papa Benedicto XVI en sus reflexiones señaló que cuando hacemos a un lado a Dios, nada de las cosas que realmente nos importan pueden hallar un lugar permanente, pues todas nuestras esperanzas, por grandes o chicas que sean, están fundamentadas en el vacío. Dijo que era necesario abrir nuestros corazones, nuestras mentes y todas nuestras vidas a Dios, para ser sus testigos creíbles entre nuestros hermanos y hermanas.

“Mediante la perseverancia en la oración el Señor amplía nuestros deseos y expande nuestras mentes, haciéndonos capaces de recibirlo en nuestro interior. ... Debemos abrirnos a la mirada de Dios, a Dios mismo, para que a la luz de Su rostro las mentiras y las hipocresías desaparezcan. ... Es mediante la oración que aprendemos a mantener el mundo abierto a Dios y a convertirnos en ministros de esperanza para los demás” (*L'Osservatore Romano*, #25, 18 de junio, 2008).

Jerry, el seminarista de la historia,

estaba simplemente cumpliendo con su deber como seminarista y diácono. En ocasiones, cumplir con su deber ante el Santísimo Sacramento, pudo ser el mayor acto de amor que podía ofrecer. Quizás incluso le parecería que el tiempo que pasaba en oración era un tanto pesado, pero de todos modos se entregaba a la mirada de Dios. Por la gracia de Dios ese simple obsequio de sí mismo se convirtió en un instrumento de salvación para otra persona.

¿Acaso hablamos con Dios? Nosotros también podemos convertirnos en ministros de esperanza para aquellos que lo necesiten. Y podemos ayudar a mantener el mundo abierto a Dios. †

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

Lista de oración del Arzobispo  
Buechlein  
Arquidiócesis de Indianápolis  
1400 N. Meridian Street  
Indianapolis, IN 46202-2367

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 22-23**  
St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parish picnic**, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner, Sat., food, entertainment. Information: 812-282-2290.

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

**July 23**  
Presentation Academy, Arts and Athletic Center, 900 S. Fourth St., Louisville, Ky. **Day of reflection for all alumnae**, 9:30 a.m.-3 p.m., \$25 per person includes box lunch. Information: 502-583-5935, ext. 105 or

ppeachey@presentationacademy.org.

**July 24**  
Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Knights of Columbus Council 13105 and the Youth Group, chicken dinner and car show**, dinner \$8 adults, \$5 children with a family cap of \$30, noon-4 p.m. Information: 317-357-1200.

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 24-30**  
Jackson County Fairgrounds, Seymour. **St. Ambrose Parish and Our Lady of Providence Parish, Jackson County Fair, food booth**, 10 a.m.-10 p.m. Information: 812-522-5304.

**July 27**  
Sahm's Tavern and Café, 423 N. Capital Ave., Indianapolis. **Theology on Tap series, "The Call to Serve: If you want Peace, work for Justice,"** Jeanne Hidalgo, presenter, 7 p.m. Information: www.indydot.com or indytheologyontap@gmail.com

**July 28**  
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith**, Abba, Father Chapter meeting, 6:30-8 p.m. Information:

317-236-1569, 800-382-9836, ext. 1569, or parthur@archindy.org.

St. Bartholomew Church, 1306 27th St., Columbus. **Healing Mass**, Father Clem Davis, presider, 7 p.m. Information: 812-379-9353.

**July 30-31**  
St. Martin Parish, 8044 Yorkridge Road, Yorkville. **Parish festival**, Sat. 4:30 p.m.-12:30 a.m., pulled pork dinner, Sun. 11:30 a.m.-5 p.m., fried chicken dinner, food, games, music. Information: 812-623-3408.

**July 31**  
St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish picnic**, 10 a.m.-4 p.m., chicken dinner, quilts, games.

Information: 812-843-5143.

**August 2-September 6**  
St. Barnabas House of Joseph, 523 Fabyan Road, Indianapolis. Office for Family Ministries, **Divorce and Beyond program**, six-week session, 7-9 p.m., \$30 per person includes book. Information: 317-236-1586 or 800-382-9836, ext. 1586 or dvanvelse@archindy.org.

**August 3**  
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

**August 5**  
Sacred Heart of Jesus Church,

1530 Union St., Indianapolis. **Lumen Dei Mass**, 6:30 a.m., breakfast following Mass at Sisters Place, 215 Terrace Ave., Indianapolis. Information: 317-435-3447 or e-mail macmac961@comcast.net.

**August 5-6**  
St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Parish yard sale**, 8:30 a.m.-3 p.m. Information: 812-246-2512.

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

## Retreats and Programs

**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.

**August 8-12**  
Oldenburg Franciscan Center, Oldenburg. **"Franciscan Preached Retreat-Becoming a Dangerous Memory of the Gospel in the 21st Century,"** Franciscan Sister Norma Rocklage, presenter, \$95 per day. Information: 812-933-6437 or center@oldenburgosf.com.

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

**August 10-31**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar: Bridges to Contemplative Living-Living Your Deepest Desires,"** Vol. 3, four-session workshop, Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., simple supper, 6 p.m., session 6:30-9 p.m., \$85.95 per person includes book and simple supper. Information: 317-788-7581 or www.benedictinn.org.

**August 14**  
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.

**August 16**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine-The B and b of Baptism,"** session one, Mary Lynn Cavanaugh, presenter, 6:30-9 p.m., \$25 per person. Information: 317-788-7581 or www.benedictinn.org.

**August 19-21**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Miracles Stories of the Gospels,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

**August 23-25**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"By the Finger of God-The Miracles of Jesus,"** midweek retreat, Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

**August 26-28**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Simplicity Retreat Revised-A Way of Life,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

**September 2-4**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness,"** Benedictine Brother Maurus Zoeller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

**September 7-28**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar: Bridges to Contemplative Living-Discovering the Hidden Ground of Love,"** Vol. 4, four-session workshop, Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., simple supper, 6 p.m., session 6:30-9 p.m., \$85.95 per person includes book and simple supper. Information: 317-788-7581 or www.benedictinn.org.

**September 9-11**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"What Did Jesus Know about Eucharist?"** Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

## Two Sisters of Providence profess vows during June 26 Mass

Two members of the Sisters of Providence of Saint Mary-of-the-Woods professed vows during a June 26 Mass at the Church of the Immaculate Conception at the order's motherhouse in St. Mary-of-the-Woods.



Sr. Regina Gallo, S.P.

Providence Sister Regina Gallo professed perpetual vows during the Mass. She joined the Sisters of Providence on Sept. 13, 2001 from St. Celestine Parish in Elmwood Park, Ill. and professed first vows on July 11, 2004. A graduate of Mother Theodore Guerin High School in River Grove, Ill., now known as Guerin College Preparatory High School, Sister Regina later earned a bachelor's degree in pastoral ministry at Dominican University in River Forest, Ill. Sister Regina has been ministering as chaplain and spiritual care coordinator at Bethany Terrace Nursing-Rehabilitation Center in Morton Grove, Ill.

Providence Sister Dina Bato professed first vows during the June 26 Mass. A native of Virginia Beach, Va., Sister Dina joined the Sisters of Providence on Sept. 22, 2008, from Our Lady of Mount Carmel Parish in Newport News, Va. She graduated from Salem High School in Virginia Beach, and she earned a bachelor's degree in accounting from Virginia Tech University in Blacksburg, Va. Her mother and father are natives of the Philippines.



Sr. Dina Bato, S.P.

Sister Dina has ministered as a business office assistant at Providence Cristo Rey High School in Indianapolis and is presently studying for her master's degree in theological studies at Saint Meinrad Seminary and School of Theology in St. Meinrad.

(For more information about the Sisters of Providence of Saint Mary-of-the-Woods, log on to www.spsmw.org.) †

## VIPs



**Harry W. and Mary Lou (Staab) Roembke**, members of Our Lady of Lourdes Parish in Indianapolis, celebrated their 60th anniversary on July 14.

They were married on July 14, 1951, at the former Assumption Church in Indianapolis. They have seven children, Diane Bohannon, Peggy Schleiter, Bradd, Carol, Greg, Mark, and Scott Roembke.

They also have 18 grandchildren and 10 great grandchildren. †



**Wilfred and Betty (Bischoff) Bischoff**, members of St. Joseph Parish in St. Leon, celebrated their 50th anniversary on June 19.

They were married on June 17, 1961, at Holy Guardian Angels Church in Cedar Grove. †



## Corpus Christi procession

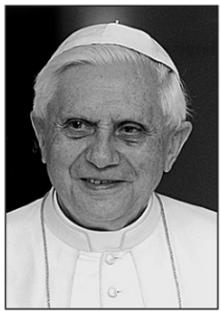
Members of St. Monica Parish in Indianapolis and of the Knights of Columbus participate in a Corpus Christi procession on June 26 on the grounds of the Indianapolis West Deanery multicultural faith community.

## Correction

In the July 8 issue of *The Criterion*, the date for the reunion of the former St. John Academy in Indianapolis was listed erroneously. It is scheduled for Oct. 2. †

# Pope urges international aid for drought-stricken eastern Africa

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI urged the international community to deliver urgent humanitarian aid to the drought-stricken Horn of Africa, especially Somalia, where tens of thousands have fled drought and famine.



Pope Benedict XVI

The pope, addressing pilgrims at his summer residence outside Rome on July 17, said he had been following news of the region's humanitarian catastrophe with "deep concern." U.N. experts say the prolonged drought, combined with a rise in food prices, have forced many families to make long and often deadly overland treks to reach refugee camps.

"Innumerable people are fleeing from that tremendous famine in search of food and assistance. I hope the international community will increase its efforts to quickly send aid to our sorely tested brothers and sisters, among

them many children," the pope said.

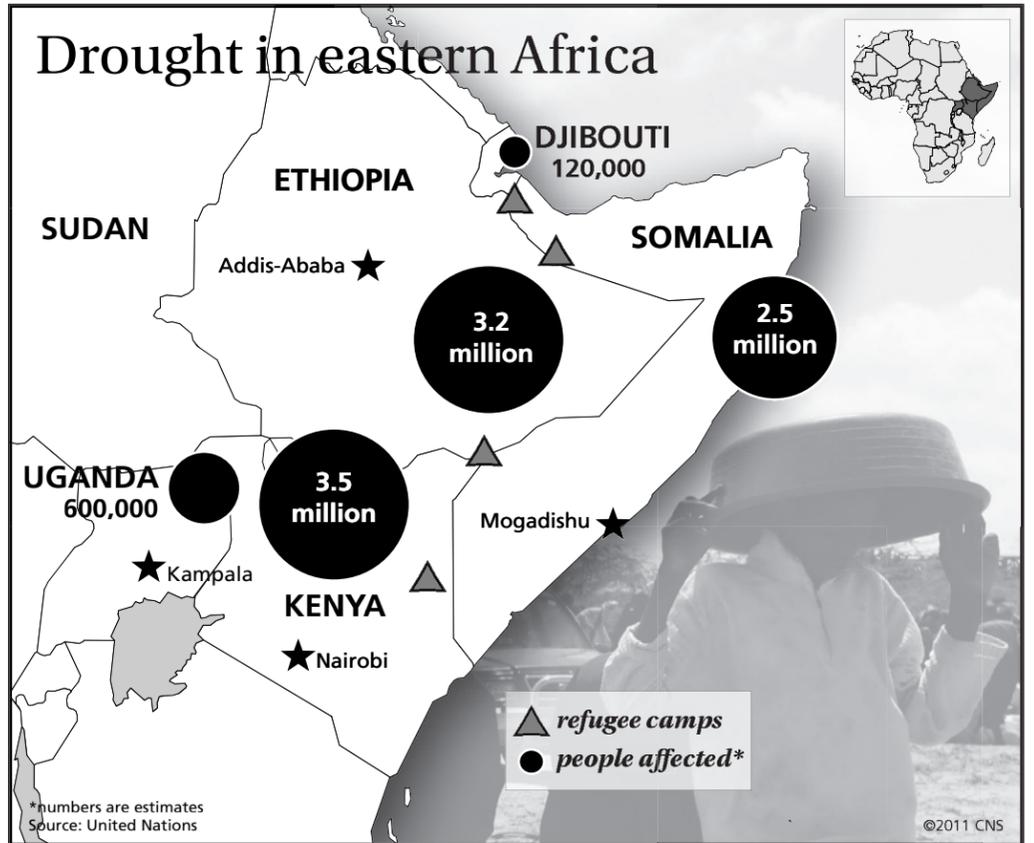
"Our solidarity and the concrete assistance of all people of good will should not be lacking," he said.

On July 16, the Vatican announced it was making an initial aid contribution of 50,000 euros (\$70,000) for the victims of the crisis in Somalia. The funds were sent in the pope's name from the Pontifical Council Cor Unum to Bishop Giorgio Bertin of Djibouti, who also serves as apostolic administrator of Mogadishu, Somalia.

Most of those fleeing Somalia have headed toward refugee camps in Ethiopia and Kenya, walking across a barren landscape in journeys that have taken more than a month. Many mothers arriving in the camps have described losing children along the way to disease and malnutrition.

The drought in eastern Africa has been reported as the worst in 60 years, and U.N. officials say it has placed the lives of 11 million people at risk.

U.S. Secretary-General Ban Ki-moon said on July 17 that U.N. agencies have requested \$1.6 billion to pay for life-saving programs in the region, but so far have reached only half that amount. †



## What was in the news on July 21, 1961? A new papal encyclical, *Mater et Magistra*, is released and the threat of communism in Poland increases

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 21, 1961, issue of *The Criterion*:

• **Limited socialization is supported by Pontiff in new historic encyclical on the social order**

"VATICAN CITY—His Holiness Pope John XXIII in his long-heralded social encyclical said that limited socialization can benefit society and that rich countries have a duty to help the underdeveloped nations. Four new social problems confront modern man, the Pope said in his letter to the Catholic world. He said they must be solved in terms of truth, justice and love. He listed these problems: the depressed state of agriculture in an

increasingly industrial and technological world; the great differences between the underdeveloped nations and the technologically advanced nations; the world population increase and its relations to economic development; the lack of mutual trust among nations. The

encyclical, *Mater et Magistra*, was written, the Pope said, because "We feel it Our duty to keep alive the torch lighted by Our great predecessors and to exhort all to draw from it inspiration and orientation in the search of a solution to the social problems more adapted to our times."

• **Encyclical is given wide acclaim**  
• **Polish Reds ban religion in schools**  
"BERLIN—Poland's communist regime railroaded through parliament a

bill outlawing religious instructions in the public schools, thus openly violating express provisions of the 1956 Church-State agreement. It was learned here that the Polish Sejm passed its education 'reform' bill the very day it convened in Warsaw for its third full session (July 14).

The law includes the declaration that 'schools are lay institutions.'

• **'Voila!': 250 youngsters study French during vacation**  
• **Reds threaten parents in wake of**

**Budapest trial**  
• **Predicts Castro will fail to form national church**  
• **Cuban refugee spend 5 days at sea in small craft with consecrated Hosts**  
• **Gives advice on training priests**

• **Warns of psychoanalysis for clerics and religious**

• **Fence is not the garden, liturgists are reminded**

• **Cardinal warns of Commie peril**

• **Ask permanent laws to admit refugees**

• **St. Joan of Arc swimmers again cop CYO crown**

• **Famed English writers to be TV series feature**

• **Spur interest in missing prelate**

• **Jesuit sociologist: Praises Freedom Rides for uncovering truth**

• **Negro priest labels rides phase of 'cold civil war'**

• **More scholarships asked for Africans**

• **School aid legislation seen doomed**

(Read all of these stories from our July 21, 1961, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



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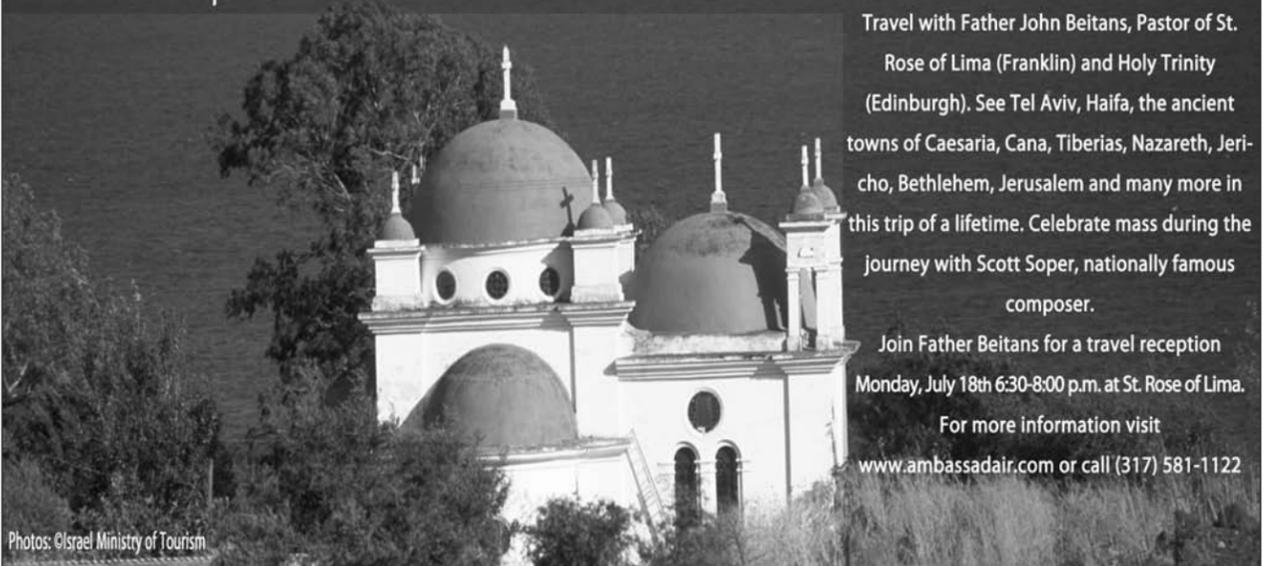
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# CHAPUT

continued from page 1

Archdiocese of Philadelphia since 2003. He previously served as archbishop of St. Louis after many years of ministry in various Vatican posts, most in diplomatic positions. He was named a cardinal in 2003.

The cardinal's successor, Archbishop Chaput, is a Capuchin Franciscan who was born in Concordia, Kan., on Sept. 26, 1944. A member of the Prairie Band Potawatomi Tribe, he was the first Native American to be named an archbishop when he was appointed to Denver in 1997. He had become the second Native American to be made a bishop when he was named to the Diocese of Rapid City, S.D., in 1988.

In the Philadelphia news conference, Archbishop Chaput said he has two Indian names, one from the Potawatomi meaning "he who makes the leaves rustle like the wind" and the other from the Lakota, meaning "good eagle."

Before becoming a bishop, he held several positions in administration for the Capuchins.

Archbishop Chaput holds a bachelor's degree in philosophy from St. Fidelis College in Herman, Pa., a master's degree in religious education from Capuchin College in Washington, and a master's in theology from the University of San Francisco. Among his recent writings are two books, *Render Unto Caesar*, about Catholic participation in the public square, and *Living the Catholic Faith: Rediscovering the Basics*. He has served on the U.S. Commission on International Religious Freedom, a federal advisory organization.

Among his recent projects and activities were helping found the Catholic Association of Latino Leaders and serving as the apostolic visitor in 2007 for the Vatican's review of former Australian Bishop William Morris. The bishop of Toowoomba was the subject of lengthy efforts to force his resignation after a decade of conflict with the Vatican, largely over some pastoral practices and Bishop Morris's statements on married priests and women priests.

Archbishop Chaput's appointment to Philadelphia comes as the archdiocese is still reeling from a scathing grand jury report released in February. It accused the Philadelphia Archdiocese of failing to stop priests from sexually abusing children even after a previous report had called attention to problems. It said more than three dozen priests with allegations of sexual abuse were still in positions where they could contact children.

At the grand jury's recommendation, two priests, a layman and a former archdiocesan priest were charged with criminal counts related to abuse of juveniles. Another priest was charged with endangering child welfare for his role in assigning the accused priests.

In response, the Philadelphia Archdiocese among other things has hired a former sex crimes prosecutor to review personnel files of the 37 priests named in the grand jury's report. Cardinal Rigali also placed 21 priests on administrative leave while allegations against them are reviewed.

In response to questions from the press about whether he had any regrets, Cardinal Rigali said "we've learned so much we didn't know before," and that "we see now with greater precision" what might have been done differently. He added that the archdiocese is "very, very committed to assistance for victims."



Archbishop Charles J. Chaput, third from left, anoints the head of Bishop Paul D. Etienne with sacred chrism oil on Dec. 9, 2009 during the episcopal ordination and installation of Bishop Etienne in the Cheyenne Civic Center in Cheyenne, Wyo. Archbishop Chaput, at the time the leader of the Denver Archdiocese, was the principal ordaining bishop in the liturgy. Archbishop Daniel M. Buechlein, left, was a co-ordaining bishop.

For his part, Archbishop Chaput said his transition to leading the Philadelphia Archdiocese was a little like joining a family and that it would take some time to become familiar and adjust to each other.

"I do not know why the Holy Father sent me here," he said. "No bishop will try harder to help persons who have been hurt by the sins of the past or work harder to strengthen or encourage our priests and to win the hearts of the people."

He said he needed to read the grand jury reports and spend a lot of time talking to people, including abuse victims and their families, before he could talk about how to fix the problems of the abuse cases. "It's not my problem, it's our problem ... give me some time," he said.

In an interview with Rome-based Vatican reporter Sandro Magister about his new appointment, Archbishop Chaput said that Pope Benedict has the same expectations of him that he has of any other bishop, "the humility and courage to serve the local Church well; to preach Jesus Christ without embarrassment; and to deepen the faith of the people."

"The Church is not defined by her problems," Archbishop Chaput said. "These need to be acknowledged and dealt with honestly, and anyone hurt at the hands of persons representing the Church deserves the support and special assistance of the Catholic community."

"But the character of the Church everywhere, in every age, is determined by the quality of her priests and people. The Church in Philadelphia has a huge reservoir of goodness." †



Archbishop Charles J. Chaput of Denver embraces Philadelphia Cardinal Justin Rigali during a news conference at the Archdiocese of Philadelphia on July 19. Pope Benedict XVI accepted the resignation of Cardinal Rigali and named Archbishop Chaput as his successor.

# PAIN

continued from page 1

and a key factor in quality of life and productivity," the report said. "Given the burden of pain in human lives, dollars and social consequences, relieving pain should be a national priority."

"This is everything palliative care has been preaching for years," Gatto told Catholic News Service in a telephone interview on July 14. And palliative care can be summed up, she added, as what "Catholic health care has always

supported as its mission—holistic, patient-centered, family-centered care."

Among the hundreds of patients she has treated during 26 years of nursing experience, Gatto recounted one case that brought home the importance of palliative care—not just to the patient but to family members and medical professionals.

"I had a physician come to me in my palliative care service and say he was having difficulty trying to communicate to a family about their mother's terminal diagnosis and bringing them together to make the difficult decisions that needed to be made," she said.

The physician told Gatto, "I'm trained to save lives and I don't know how to do this."

The patient's family entered a meeting convened by Gatto with the words, "We're not here to stop anything," implying that they believed the goal of hospital staff was to end medical treatments for their mother as quickly as possible. Instead, Gatto's words stopped them in their tracks: "My job here is to do everything for you."

At the lengthy meeting that followed, the family and hospital staff members exchanged information about the patient's life story, as well as her diagnosis and prognosis. "At the end of the discussions, they had tears in their eyes," Gatto said. "No one had actually sat down and told them the truth."

The family then asked Gatto to sit with them and their mother as she told "me and her family what she wanted to be done for her." The woman expressed her wish "to always be kept comfortable and pain-free and to go home and have family around her"—which the hospital was able to do.

"The family was so grateful because it was done their way and with their choices," she said.

But palliative care is not necessarily end-of-life care, and a recent poll showed that both physicians and health care consumers are unclear about when such care might be appropriate.

Seventy percent of consumers said they were "not at all knowledgeable" about palliative care, and only 8 percent said they were "knowledgeable" or "very knowledgeable" about it, according to the June survey by Public Opinion Strategies, an Alexandria, Va.-based national polling firm.

The margin of error for the survey was plus or minus 3.46 percentage points.

The survey and follow-up focus groups also found that "physicians tend to equate palliative care with 'hospice' or 'end-of-life' care, and they are very resistant to believing otherwise," Public Opinion Strategies reported. "Although these physicians say they have referred patients to palliative care services, they admit they only do so when it is end-of-life care."

Palliative care can be for anyone with a chronic illness or advanced disease. Services are provided by an interdisciplinary team that may include a registered nurse, social worker, pastoral care coordinator, volunteers and even such comfort-care specialists as massage therapists and musicians.

According to the New York-based Center to Advance Palliative Care, about 63 percent of all U.S. hospitals with more than 50 beds have a palliative care program today.

Gatto, who previously was director of palliative care for Bon Secours Health System in Marriottsville, Md., serves on the board of the Supportive Care Coalition, made up of 20 Catholic health care organizations and dedicated to "pursuing excellence in palliative care."

"With all the advances in the art and science of palliative care, we are compromising our very identity if not providing it and advocating for its inclusion in all Catholic health care settings," the coalition says in its brochure. "Our goal is to ensure that every Catholic health ministry has palliative care as a part of its core services—so that we are known as much for palliative care as for our concern for the poor and vulnerable." †

## Economic Costs of Pain

Chronic pain affects an estimated 116 million American adults.

### ESTIMATED COSTS OF PAIN IN THE U.S.

Increased costs of health care	\$261-\$300 billion
Days of work missed	\$11.6-\$12.7 billion
Hours of work lost	\$95.2-\$96.5 billion
Lower wages	\$190.6-\$226.3 billion

**TOTAL \$560-\$635 billion**

### ANNUAL COSTS OF:

Heart disease	\$309 billion
Cancer	\$243 billion
Diabetes	\$188 billion

All figures in 2010 dollars.  
Source: Institute of Medicine

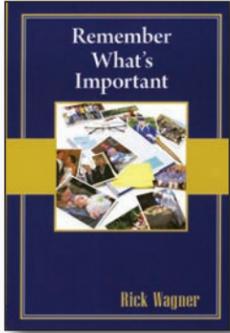
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# Principal's new book stresses importance of faith and family

By John Shaughnessy

The words on the two plaques help Rick Wagner keep the priorities in his life.

One of the signs hangs in his house, a reminder to put his wife and his four children first.



The other plaque hangs in Wagner's office, reminding the lifelong member of St. Pius X Parish in Indianapolis to keep his focus on the high school students under his direction, to strive to bring them closer to God.

Both plaques share the same simple message: "Remember What's Important."

For Wagner, the foundation of that message has always begun with an emphasis on faith and family—priorities that have been reinforced and deepened as he prepares to be ordained a permanent deacon for the archdiocese in June of 2012.

"My faith and my family are the two things that pervade everything in my life. When I say 'family,' it starts with my immediate family and spreads out from there," Wagner says. "Especially going through the diaconate program, the message that has come through loud and clear is this whole idea that we're part of something bigger than ourselves. It's about other people and what we should be striving to bring them—a piece of ourselves."

Wagner shares a piece of himself in his recently released book that has an appropriate title—*Remember What's Important*. It's a thoughtful collection that includes essays and reflections about marriage, children, parenting, faith and God's grace.

Some of the selections were written while Wagner served as the director of Our Lady of Fatima Retreat House in Indianapolis. Many others are from the weekly letters he writes in his current role as the principal of St. Theodore Guérin High School in Noblesville, Ind., in the Lafayette Diocese.

"I share my thoughts on the importance of loving one's spouse and children and what that love might look like, on the difficult decisions we need to make as parents and how incredibly awesome the payoff is, and on how faith should be the foundation of everything we do," Wagner writes in the introduction to the book.

The 51-year-old grandfather also notes that he sometimes challenges parents and students in his weekly letters.

"I challenge parents to be active in their children's

lives, to set boundaries for them and to hold firm when the going gets tough, to be examples for them, to pray with them and for them," he writes.

"I challenge students to be leaders, to make tough choices about right and wrong and courageously lead their peers to do the same, and to acknowledge the many blessings they have in their lives, and to take their faith lives seriously."

Wagner decided to take his faith life to a different, deeper level when he chose to become a deacon.

"For the deacon formation program, most of the weekends are done at Fatima," he says. "When the first group of deacons was being formed, I was still the director at Fatima. At the time, I had a nagging feeling I still wasn't doing enough about my faith. As the first group of guys came through, I got to meet them and know them. It seemed that calling fit with my nagging feeling. So I inquired about when the next group was meeting. I felt this was it."

The program to become a deacon has had a "tremendous impact" on Wagner.

"The formation process really made it clear to me that too much of my life has been about me," he says. "We're all called to serve. We're all called to evangelize, to share our faith in words and actions. And the book is a part of that. I really hope the book causes people to stop and reflect for a few minutes. Sometimes, I don't think we stop and reflect on how blessed we are."



Family and friends are at the heart of Rick Wagner's life, as this photo shows. First row, from left, Rick Wagner, daughter Laura, daughter-in-law Whitney, daughter Mary holding her son Joseph, Mary's husband Matt Fuhs and Rick's wife Carol. Second row, from left, Laura's fiancée Joey Garcia, son Rick, family friend Taylor Brown and son Rob.

(Remember What's Important, published by St. Catherine of Siena Press, is available for \$14.95. It can be purchased through the website [www.rememberwhatsimportant.com](http://www.rememberwhatsimportant.com) or at Holy Family Books & Gifts in Carmel, Ind.) †

## What's important in life? Excerpts on marriage, children and death

Here are some excerpts from *Remember What's Important*, a collection of essays and reflections by Rick Wagner, a member of St. Pius X Parish in Indianapolis and a member of the archdiocese's deacon formation program who is scheduled to be ordained in June of 2012:

• **Making a daily commitment to marriage**—(Rick and his wife, Carol, have been married for 28 years.) "Carol and I have worked as presenters of a marriage preparation program for a number of years. A favorite expression we use, and the theme that pulls the weekend program together is, 'Love is a decision.' In several of our presentations, we incorporate the concept that marriage is about waking up every morning and making the decision to love your spouse that day. That is not as easy as it sounds. As Carol can attest, sometimes you may not even like your spouse much that day, but you still make the decision to love him or her. It is about

commitment."

• **Saying 'no' to children**—"Kids may think we don't understand them because we are old. They ask to do something and we say, 'No,' so it must be because we are so old that we can't even remember what it was like to be their age. The fact is we remember exactly what it was like to be their age. And we are saying 'No' because we remember how stupid we were, and how much we regret doing many of the things to which our parents didn't say 'No.'"

• **Dealing with death**—"There have been several deaths that have touched my life in the last few years. A more reflective nature and more prayerful life have changed how I view death. I know that I will never fully understand the timing of death or why certain people die when they do. But I know there is much to be learned from death, including the realization that we are not in control and that a life lived well gives comfort to those left behind." †

## Serra Club vocations essay

### Annual vocation field trips at St. Luke help youths be open to God's call

(Editor's note: Following is the second in a series featuring the winners of the Indianapolis Serra Club's 2011 John D. Kelley Vocations Essay Contest.)

By Annie Melbert

Special to The Criterion

God created each of us in his own likeness. In addition, He blessed each of us with special gifts and talents, and created a life plan for us.



Annie Melbert

Throughout our lives, we search and learn how God wants us to use these talents to best serve him. Some people are created to live a single life, while others are called to the married life and raising a family.

Certain, very special people choose a different path and enter a life wholly consecrated to God. These people are the ones called by God to be priests, deacons, brothers and sisters.

It may be difficult for lay people to understand why people enter a religious vocation, sacrificing a lifelong mate and children of their own.

However, priests, religious brothers, sisters and deacons have been given a special gift from God. By opening their hearts and minds to Christ's love, they have answered God's call to serve him, the Church and their fellow man.

Each year, the girls and boys in the seventh grade in my school participate in a vocations field trip—a special, long-standing tradition offered by St. Luke School.

The boys travel to St. Meinrad for a daylong visit to the monastery, while the girls take a day trip to South Bend to visit the University of Notre Dame and the

Sisters of St. Francis of Perpetual Adoration.

By exposing students like me to religious vocations, it invites Catholic youths to open their minds and hearts to Christ's love and consider such a call.

The time that I spent at the convent revealed a world of pure prayer and worship. To see how these women demonstrated amazingly faithful and Christ-like lives was a moving experience for me.

It was evident that the sisters were proud to be Catholic, and happy in their lives serving God. All of the sisters were inspirational examples for me; they sacrificed everything to follow Jesus Christ, just like he calls all of us to do.

Priests, like their sister counterparts, choose a selfless life of service and of profound love and devotion to God. Priests have an important job within the Catholic Church, and it is by their example and spiritual guidance that help each of us live faithful lives.

Through the simplest of gestures, priests let us know how much they love us. Visiting classrooms, dressing up as saints for the younger children of the school and celebrating sacraments like reconciliation are just a few of the Christ-like things priests at my school have done in the past to demonstrate their love and commitment to the Church.

Through God's grace, priests have the power to turn bread and wine into the body and blood of Jesus Christ. We, in turn, witness the transubstantiation of his divine body and blood through the powerful sacrament of holy Eucharist.

One priest who had a profound effect on me was Father Jonathan Meyer. Through his compelling homilies and faith-filled life, Father Meyer proclaimed God's word and led us closer to Christ-centered lives of love. During his frequent visits at the school, Father Meyer served as a spiritual role model for students because of his fiery passion for God.

Monthly, Father Meyer would walk the school hallways, popping into the classrooms to inform students about a saint

he had become interested in, tell us a story, or just say "Hi."

He also established a fellowship program on the first Thursday of every month for the boys of the parish. The meetings provided a casual night of fun activities, prayer and stories about Father Meyer's travels. His goal was to open their eyes to the priestly life, hoping that they too would begin contemplating the priesthood.

Father Meyer often shared his interesting journey to the priesthood. He was a sophomore in college and had a girlfriend. He admitted that he had not been practicing his Catholic faith as he should.

Becoming a priest was not even on the radar, but he heard the voice of God repeatedly calling, "John, become a priest. John, become a priest." Sensing that God was tugging at his heart, Father Meyer knew that "The Voice" would not be quiet until he fulfilled the plan and became a priest.

So he did. Father Meyer broke up with his girlfriend, started to pray, and became one of the most dedicated priests I have ever known—exemplifying Christ's love in his everyday life and leaving a positive mark on St. Luke.

Choosing our path in life can be a difficult task. However, putting all of our faith and trust in God for guidance helps ease the stress.

With all of the distractions in the world, it is difficult to hear God's whisper. But, as St. John Vianney said, "It is in solitude that God speaks to us."

If we listen carefully and open our hearts, we might just hear God calling us to the religious life. We, then can answer, "Here I am, Lord."

(Annie and her parents, Barry and Karen Melbert, are members of St. Luke the Evangelist Parish in Indianapolis. She completed the eighth grade at St. Luke School in Indianapolis last spring, and is the eighth-grade division winner in the Indianapolis Serra Club's 2011 John D. Kelley Vocations Essay Contest.) †

# Report finds fewer priests celebrating more Masses at fewer parishes

WASHINGTON (CNS)—More U.S. Catholics are attending Masses at fewer parishes staffed by a rapidly declining corps of priests, according to a new report on “The Changing Face of U.S. Catholic Parishes.”

Produced by the Center for Applied Research in the Apostolate (CARA) for the Emerging Models of Pastoral Leadership project of five national Catholic ministerial organizations, the report documents what it calls the “supersizing” of U.S. Catholic parish life.

“Bigger parishes, more Masses and ministries in languages other than English are becoming the norm,” said a news release on the report released on July 18.

CARA found that the number of Catholic parishes has declined by 1,359 since the year 2000 to 17,784 in 2010, representing a 7.1 percent decrease. The 2010 number is roughly equal to the 17,637 U.S. parishes in 1965 and 1,836 fewer than the peak number of U.S. parishes in 1990.

The average number of registered households in each U.S. parish grew to 1,168, and the average number of people attending Mass at Catholic parishes was 1,110 in 2010, up from an average of 966 a decade earlier.

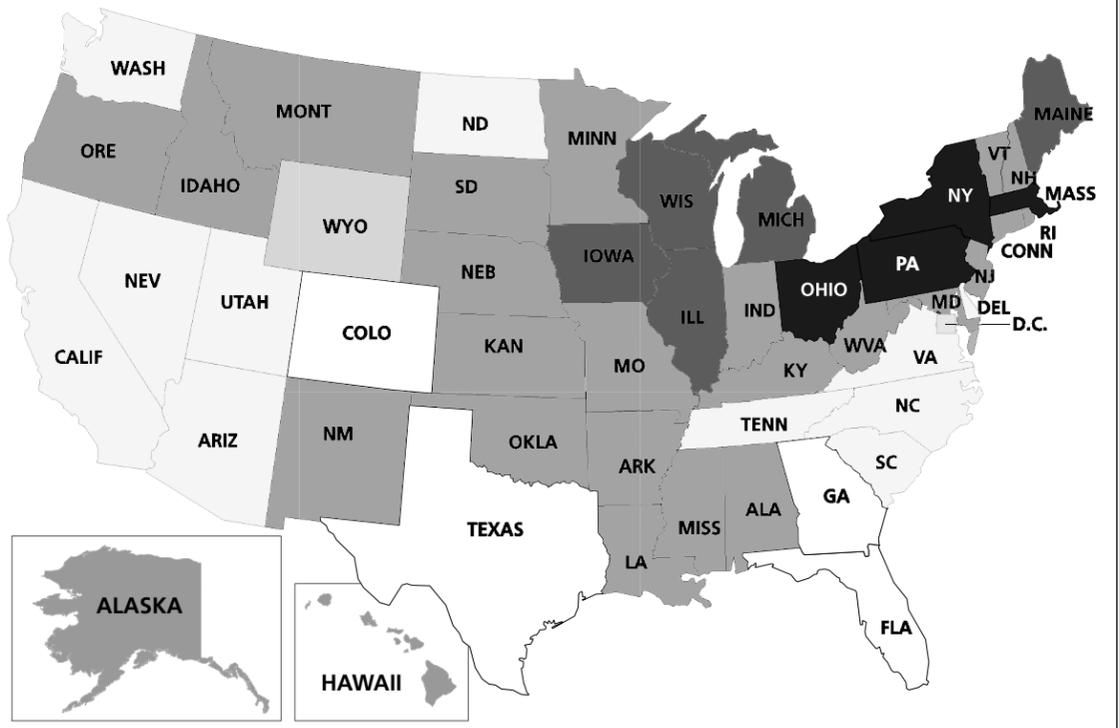
Half of U.S. parishes celebrate four or more weekend Masses each week, and nearly one in three (29 percent) has Mass in a language other than English at least once a month. But the Masses are being celebrated by a corps of priests that declined by 11 percent in the past decade.

One-third of all U.S. parishes have more than 1,201 registered households, while the percentage of parishes with 200 or fewer households dropped from 24 percent in 2000 to 15 percent in 2010. Smaller parishes are more likely to be closed or consolidated, but they also have higher average Mass attendance than larger parishes.

## THE NUMBER OF PARISHES in the U.S. declined from 19,000 in 2000 to 17,800 in 2010.

parish change by state

- ↓ 100+
- ↓ 50-99
- ↓ 1-49
- 0
- ↑ 1-10
- ↑ 11-41



Source: Center for Applied Research in the Apostolate ©2011 CNS

In terms of individual registered parishioners, the average for U.S. parishes was 3,277, an increase of 45 percent over the 2,260 average a decade ago, CARA said, adding that 40 percent of the growth in registered parishioners in U.S. parishes between 2005 and 2010 was among Hispanics.

The report said the current U.S. Catholic population is about 77.7 million, based on Americans' self-identification in national surveys. The Church's official estimate of Catholic population is about 68 million.

Using three models for population projection, CARA estimated that the U.S. Catholic population would be between 95.4 million and 128 million in 2050.

“Although Mass attendance has declined in the long term since the 1950s, there has been no recent decline or increase in attendance in the last decade,” the report said. “As Mass attendance remains steady and the Catholic population

grows, this suggests increasing demands on parishes as the real number of Catholics attending and needing sacraments increases.”

The report, funded by the Indianapolis-based Lilly Endowment, also looked at parish finances and services offered, staffing, composition of the parish community, the race and ethnicity of parishioners and staff members, and parish consultative bodies.

The data was drawn from responses to a survey sent to a “partially stratified random sample” of 5,549 U.S. parishes between March 2010 and December 2010. CARA received responses from 846 parishes for a response rate of 15.3 percent.

The margin of error for the survey was plus or minus 3.3 percentage points.

In the second and third phase of the Emerging Models of Pastoral Leadership project, CARA plans to survey parish leaders in a subsample of 60 of these parishes, and to conduct in-person interviews with their parishioners.

Catholic organizations collaborating in the project are the National Association for Lay Ministry, Conference for Pastoral Planning and Council Development, National Association of Church Personnel Administrators, National Catholic Young Adult Ministry Association and National Federation of Priests' Councils.

Among other information gleaned from the report:

- The total operating revenue in the average U.S. parish is \$695,000, exceeding average expenses of \$626,500 by \$68,500. But 30 percent of parishes said their expenses exceed their revenue.

- Total average weekly offering has grown by more than 14 percent in U.S. parishes over the past five years, to about \$9,200, or \$9.57 per registered household.

- There are approximately 38,000 lay ecclesial ministers serving in U.S. parishes who are paid for at least 20 hours of work

weekly. It is estimated that the Church in the U.S. is adding about 790 new lay ecclesial ministers to parish staffs each year.

- The total number of priests, deacons and men and women religious in the United States was 117,080 in 2010, a decline of 41 percent from the 197,172 in those categories in 1980.

- The total number of people on U.S. parish staffs—including ministry staff and volunteers, as well as non-ministry staff and volunteers such as bookkeepers, groundskeepers, cooks, etc.—is estimated to be 168,448. The average parish has 9.5 staff members, with 5.4 individuals in ministry positions.

- More than three-quarters (78 percent) of parishioners in U.S. parishes are non-Hispanic white and 13 percent are Hispanic. Four percent are black, African-American or African; 3 percent Asian, Hawaiian or other Pacific Islander; and 1 percent are American Indian or Alaskan Native. †

## Vatican: Latest illicitly ordained Chinese bishop is excommunicated

VATICAN CITY (CNS)—The Vatican said a Chinese bishop ordained illegitimately in mid-July has been automatically excommunicated and lacks the authority to govern his diocese.

At the same time, the Vatican praised bishops loyal to Rome who resisted participation in the ordination ceremony before being forced by authorities to do so.

“The Holy Father, having learned of these events, once again deplors the manner in which the Church in China is being treated and hopes that the present difficulties can be overcome as soon as possible,” a Vatican statement said on July 16.

The Vatican was reacting to the ordination of Father Joseph Huang Bingzhang on July 14 at St. Joseph's Cathedral in Shantou, in southern China's Guangdong province. Bishop Johan Fang Xingyao of Linyin, president of the government-sanctioned Chinese Catholic Patriotic Association, was reportedly the main celebrant; he was one of eight Vatican-approved bishops at the ordination.

It was the second ordination of a Chinese bishop without papal mandate in the last month. The Vatican has expressed deepening concern and emphasized that willing participants in such ordinations face severe penalties under Church law, including automatic excommunication for the ordained bishop and the consecrating bishops.

In the latest case, the Vatican said, Father Huang “had been informed some time ago that he could not be approved by the Holy See as an episcopal candidate, inasmuch

as the Diocese of Shantou already has a legitimate bishop.”

The Vatican statement said officials in Rome had learned that some Chinese bishops, when contacted by civil authorities, were unwilling to participate in the ordination and had offered “various forms of resistance” before being obliged to take part.

“With regard to this resistance, it should be noted that it is meritorious before God and calls for appreciation on the part of the whole Church. Equal appreciation is also due to those priests, consecrated persons and members of the faithful who have defended their pastors, accompanying them by their prayers at this difficult time and sharing in their deep suffering,” the Vatican said.

The Asian Church news agency UCA News reported that some bishops were accompanied to the ordination by government officials. Church sources said many of the diocesan priests went into hiding days before the ordination, but that some were found by government officials and had to attend to the ceremony.

The Church teaches that the right of the pope to appoint bishops is fundamental to Church unity and as an essential element of religious freedom. China's civil authorities consider it a foreign interference.

“The Holy See reaffirms the right of Chinese Catholics to be able to act freely, following their consciences and remaining faithful to the successor of Peter and in communion with the universal Church,” the Vatican statement said. †

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# Vatican newspaper says Harry Potter film champions values

VATICAN CITY (CNS)—The last battle of the almost-grownup Harry Potter may be too scary for young viewers, but it champions the values of friendship and sacrifice, the Vatican newspaper said.

“The atmosphere of the last few episodes, which had become increasingly dark and ominous, reaches its pinnacle,” said one of two reviews of *Harry Potter and the Deathly Hallows Part 2* printed on July 12 in the Vatican newspaper, *L’Osservatore Romano*.

The darkness “may disturb younger audiences,” said reviewer Gaetano Vallini.

“Death, which was a rare occurrence [in the previous Harry Potter films] is the protagonist here,” which is another reason the film may not be appropriate for everyone, he said.

“As for the content, evil is never presented as fascinating or attractive in the saga, but the values of friendship and of sacrifice are highlighted.

“In a unique and long story of formation, through painful passages of dealing with death and loss, the hero and his companions mature from the lightheartedness of infancy to the complex reality of adulthood,” he said.

Young people introduced to Harry Potter through the

seven books by J.K. Rowling and the films based on them have grown with Potter and his friends, Vallini said, “and they certainly have understood that magic is only a narrative pretext useful in the battle against an unrealistic search for immortality.”

In the second review, Antonio Carriero reaffirmed one point Vatican reviewers have made since the Harry Potter books first appeared in Italian: The story captured the imagination of millions of children around the world and got them reading books.

And, he said, the saga championed values that Christians and non-Christians share and provided opportunities for Christian parents to talk to their children about how those values are presented in a special way in the Bible.

Potter’s archenemy, Lord Voldemort, “does not represent Satan, as it would be easy to think, but is a man who has made bad choices in his life,” Carriero said.

Voldemort has chosen not to love others and sees himself as the center of the universe, he said.

Carriero said Voldemort is like many modern men and women who think they can do without God and without others, they don’t believe in heaven, and yet they are the most frightened of dying.



Daniel Radcliffe, front, Emma Watson and Rupert Grint star in a scene from the movie *Harry Potter and the Deathly Hallows Part 2*. The Catholic News Service classification is A-II—adults and adolescents. The Motion Picture Association of America rating is PG 13—Some material may be inappropriate for children under 13.

“Eternal life is reached through death, not without it. And Harry Potter, although he never declared himself a Christian, calls on the dark magician to mend his ways, repent for what he has done and recognize the primacy of love over everything so he will not be damned for eternity,” he wrote.

The *Deathly Hallows* demonstrates that “from the pure of heart like the young Harry, ready to die for his friends,” come big lessons, Carriero wrote.

The film also teaches that “it’s possible to change the world. It is Harry, with his inseparable friends, who demonstrates that it

is possible to vanquish evil and establish peace. Power, success and an easy life do not bring the truest and deepest joys.

“For that, we need friendship, self-giving, sacrifice and attachment to a truth that is not formed in man’s image,” the review said. †

## Two Benedictine monks celebrate 50 years of priestly ministry

Special to *The Criterion*

The Benedictine monks at Saint Meinrad Archabbey in St. Meinrad recently celebrated the 50-year priesthood jubilees of Father Timothy Sweeney and Father Meinrad Brune.

A native of Indianapolis, Father Timothy made his profession of vows on Aug. 15, 1956, and was ordained on May 7, 1961.

He earned a bachelor’s degree at the former Saint Meinrad College, a master of divinity degree at Saint Meinrad Seminary and School of Theology, a licentiate in sacred theology at the Pontifical International Institute of St. Anselm in Rome, and a licentiate in philosophy at the Institut Catholique in Paris.

From 1968-78, Father Timothy taught philosophy at the former Saint Meinrad College.

In 1970, he was named subprior, which is third in leadership of the monastic community, and served in that role for five years.

In 1975, he was appointed prior, which is second in leadership of the monastic community, and served in that

role from 1975-78.

On June 2, 1978, Father Timothy was elected archabbot of Saint Meinrad.



Fr. Timothy Sweeney, O.S.B.

Under his leadership, construction was completed on a new monastery and library. In addition, the former monastery was renovated into St. Anselm Hall and plans were begun to renovate the historic Archabbey Church.

After resigning as archabbot in 1995, Father Timothy served as pastor of the Parish of the Immaculate in Owensboro, Ky., and later at St. Paul Parish in Tell City.

He currently teaches philosophy at Saint Meinrad Seminary and School of Theology.

Also a native of Indianapolis, Father Meinrad made his profession of vows on Aug. 15, 1956, and was ordained on May 7, 1961.

He earned a bachelor’s degree at the former Saint Meinrad College, master of divinity degree at

Saint Meinrad Seminary and School of Theology, and master’s degree in political theory at Butler University in Indianapolis.



Fr. Meinrad Brune, O.S.B.

From 1962-67, Father Meinrad taught history at the former Saint Meinrad High School in St. Meinrad.

In 1968, he was appointed assistant professor of history and political science at the former Saint Meinrad College, where he served for 10 years.

Father Meinrad also has served as chairman of the Archabbey Liturgy Committee and a master of ceremonies.

In 1984, he was appointed associate director of the Saint Meinrad Seminary Alumni Association. A year later, he was appointed alumni director, and served in that position for eight years.

In 1995, he was named to his current position as director of the Benedictine Oblate program. †

## Irish priests reject suggestion that they break seal of confession

DUBLIN (CNS)—The group that represents Ireland’s Catholic priests says the secrecy of confession must be protected, despite government indications that confessions would not be exempt from rules on mandatory reporting of child abuse.

“The point is, if there is a law in the land, it has to be followed by everybody. There are no exceptions, there are



Ireland’s Prime Minister Enda Kenny is pictured at a news conference following a meeting of European leaders in Brussels in June. Kenny said on July 14 that Catholic clerics would be prosecuted if they failed to tell the authorities about crimes disclosed during confession. His statement came following the release of the Cloyne Report, a judicial report into the handling of allegations of child sexual abuse against clerics in the Diocese of Cloyne.

no exemptions,” said Irish Children’s Minister Frances Fitzgerald.

Father P.J. Madden, spokesman for the Association of Catholic Priests, insisted that the sacramental seal of confession is “above and beyond all else” and should not be broken even if a penitent confesses to a crime.

Father Madden said he would strongly urge and appeal to the penitent—whether a priest or anyone else—to confess a crime to the police and have the civil aspect dealt with, but that he did not approve of the idea of reporting what was said.

“If I’m breaking the law then somebody has to find a way to address that for me ... but in my own right as a priest what I understand is the seal of confession is above and beyond all else,” he said.

“The seal of confession is a very sacred seal for lots of different reasons way beyond this one single issue, however serious this one single issue is,” Father Madden insisted.

The Irish government said it would introduce legislation that makes it mandatory for priests to reveal details of child abuse, even if they become known in the confessional. The offense is punishable with up to five years in prison.

The announcement came after a judicial commission investigating the Diocese of Cloyne revealed on July 13 that allegations of abuse were being mishandled and withheld from the police as recently as 2008.

Irish Prime Minister Enda Kenny said on July 14 that canon law would not be allowed to supersede state law.

Fitzgerald said the government was not concerned about “the rules governing any body.”

“This is about the law of the land. It’s about child

protection. Are we saying ... if a child is at risk of child sexual abuse that should not be reported? We cannot say that. The law of the land is clear and unambiguous,” she said.

Bishop John McAreevey of Dromore told Catholic News Service that the bishops would await the publication of the legislation before assessing it. However, he said, he felt it was “unreal to suggest that the seal of confession has prevented the reporting of the abuse of children.”

The new legislation is not expected to be published this fall, and sources close to the Irish bishops’ conference expected that a heavy lobbying campaign will get under way to ensure that a suitable exemption is considered.

David Quinn, director of the think-tank the Iona Institute, called the proposal “unprecedented.”

“This would make us the one and only country in the Western world to have such a law. Even revolutionary France in the days of its worst violence against the Church did not pass a law requiring the breaking of the seal of confession,” Quinn told Catholic News Service.

He said the government “is clearly missing something that every other government can see, which is that, at a minimum, such a law is very unlikely to lead to a single conviction and, at a maximum, will be counterproductive and will make society less safe, rather than more safe.”

“No child abuser will go to a priest in confession knowing the priest is required to inform the police. But cutting off the avenue of confession to a child abuser makes it less likely that he will talk to someone who can persuade him to take the next step,” he added. †

From the Editor Emeritus/John F. Fink

## Wisdom of the saints: St. Lawrence of Brindisi

St. Lawrence of Brindisi, whose feast is on July 21, is another Doctor of the Church. He



was a Capuchin Franciscan who lived from 1559 to 1619. He died on his 60th birthday. Brindisi, where he was born, is in southern Italy.

Lawrence combined brilliance and administrative skill. The latter was reflected in his rise in the Capuchin order, eventually becoming minister-general and responsible for its great growth. The former was shown in the 15 volumes of his writings, 11 of which contain his sermons, and also by the fact that he was fluent in Latin, Hebrew, Greek, German, Bohemian, Spanish and French.

Later in life, he served as papal nuncio in Bavaria and a peacemaker for the pope. He died in Lisbon while on a peacemaking journey.

In one of his sermons, Lawrence said that we humans share a spiritual life with the angels of heaven because, like them, we have

Cornucopia/Cynthia Dewes

## Embracing something different as an expression of love

You've heard of trophy wives, corporate wives or even golf "widows" whose



husbands are never home, and if they are their minds are elsewhere. Well, here's one I'll bet you've never heard of—the wives of model railroaders.

Now, you might think what's the big deal? Model railroaders are just guys with a

specific hobby, like stamp collectors or woodworkers. But, in a word, no.

Model railroaders are ordinary guys—often real nerds—with monumental ambitions, as in planning rail systems for entire cities. They may look like a mild-mannered fellow, but in reality they love power, big machinery and complexity.

Model railroaders' wives learn more than they ever wanted to know or thought possible about trains. They learn about track widths, roadbeds, switches, sidings and hopper cars. They know that cabooses, cute as they are, are now as obsolete as steam engines.

When I was young, steam was still in use and a train running on it was truly something to see. This huge looming machine would come hurtling down the track belching smoke and making a terrifically loud noise. When it

Emmaus Walk/Debra Tomaselli

## Revelations of a summer vacation, and this adventure we call life

I clenched the steering wheel, watching the red lights of the traffic ahead of me through the blinding rain.



Suddenly, I wondered why a spontaneous road trip with the kids while my husband was away on business sounded like a good idea.

Halfway there, I realized that I had made a mistake.

The interstate became treacherous when a thunderstorm hit, and sheets of water covered our windshield faster than the wipers could clear it. Traffic slowed, and I panicked, realizing that we had arrived at our destination—a remote cabin in the woods—long after dark.

My fears escalated. Why did I insist on this trip? Why hadn't I listened to my husband's concerns? What if we had a car accident? Would he forgive me?

I wanted to go back home, but slippery roads made the trip uncertain in either direction. My adventurous spirit had us perched on a limb. I was lonely, homesick and scared.

We stopped for gas and I burst into

been formed in the image and likeness of God.

"The bread that is necessary for living this life," he said, "is the grace of the Holy Spirit and the love of God." However, he said, grace and love are nothing without faith since without faith it is impossible to please God.

He then told his listeners that "faith is not conceived unless the word of God is preached." Preaching the word of God, he said, is necessary for the spiritual life, just as the planting of seed is necessary for bodily life.

Alluding to Christ's parable about the sowing of seed, Lawrence said that the sower of the seed goes out as a herald of justice. On some occasions, he said, the sower was God as when he gave the law to all the people in the desert in the Book of Exodus.

On other occasions, he said, "the herald was an angel of the Lord, as when he accused the people of transgressing the divine law at Bochim, in the place of weeping. At this all the sons of Israel, when

passed, you had to jump back to avoid cinders or hot steam. Diesel engines pale by comparison. Literally.

Model railroaders may be that way because of genetics or maybe by nurture, scientists are not sure which. In my husband's case, it may have been both.

His grandpa used to take him to the St. Louis train yards when he was about 4. They'd prowl around the tracks, and he was allowed to climb all over the big engines. No government-mandated safety restrictions in those days.

However, charming as steam engines were, his first love was always diesels. Go figure. I think it's because they are clever machines, of which he is inordinately fond, being a mechanical engineer. At any rate, he began modeling when he was about 8, and the rest is history.

My rail enthusiast has had some kind of model train layout in every place that he has ever lived. When we married, we had a one-bedroom apartment which included a tiny "utility" room with a heating unit and a water heater. Somehow, he mounted a ledge in there, containing tracks and a few railcars to operate.

In later homes, he graduated to bigger tables, one of which dropped down from the family room wall. And when the kids left home, he devoted the biggest empty

tears. My kids sympathized, but Jenna, 13, encouraged me. "Mom," she said. "You've lost sight of the goal. Think about the mountains. Think about the horseback riding and whitewater rafting. ... Paint a picture."

We forged ahead, arriving at our destination at twilight. The "town" was a single convenience store in the middle of nowhere. The cabin had no telephone, television or cell phone service.

Right or wrong, we were here. I had to make the best of it.

Calamity followed us. We locked our keys in the car, nearly descended a turbulent waterfall, and got lost searching for a Catholic Church.

Inexplicably, however, we received help. A locksmith happened to arrive and opened our car without charging a fee. Something prompted us to exit the river just in time, and somehow we found the church before Mass began.

We accomplished everything—going whitewater rafting, horseback riding and hiking the majestic mountains, but I couldn't wait for the trip to end.

When I was finally reunited with my husband, I sighed with relief as he wrapped his arms around me. I needed his embrace. I was glad to be home,

they heard the angel's address, became sorrowful in their hearts, lifted up their voices, and wept bitterly." This is recounted in the Book of Judges, 2:1-5.

Still another occasion, he said, was when Moses preached the law of the Lord to the whole people on the plains of Moab, as we read in the Book of Deuteronomy. And finally, "Christ came as God and man to preach the word of the Lord, and for the same purpose he sent the Apostles, just as he had sent the prophets before them."

Preaching, therefore, Lawrence said, "is a duty that is apostolic, angelic, Christian, divine."

He continued, saying that the word of God is a treasure of all goods. "It is the source of faith, hope, charity, all virtues, all the gifts of the Holy Spirit, all the beatitudes of the Gospel, all good works, all the rewards of life, all the glory of paradise."

He called the word of God "bread and water, but a bread sweeter than honey and the honeycomb, a water better than wine and milk." †

bedroom to his train layout.

Today, his railroad takes up our entire basement. If he's working behind it in a corner somewhere, it takes him 10 minutes to get to the phone. And he has a computer down there devoted to records of his equipment, rail schedules and other minutiae.

It's a marvel.

Going to national model railroader conventions is another feature of this hobby. Since my husband's favored railroad is the Great Northern, all the conventions that we have attended were held in neat places along that line—Montana, North Dakota, Minnesota. They are fun, even for the wives, especially when they take a train ride somewhere on a nifty old passenger car. Thus, the adventurous nature of these often nerdy-looking guys is revealed once more.

That's the charm of a relationship that embraces all interests. After all, my husband gets dragged to everything Ernest Hemingway for me, so I guess I can tolerate trains for him.

Besides, now I can talk about railroads and sound like I actually know what I'm talking about.

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

For the Journey/Effie Caldarola

## Lessons learned among the world's increasingly mobile inhabitants

We live in a world whose inhabitants are increasingly on the move.

One of my favorite moving stories involves



my friend's coming to Alaska years ago where her husband was taking a position at a university. She had some misgivings about the adventure. They had a brand new baby, their first, and they economized along the way by camping.

When they arrived in

Anchorage, they moved into an apartment complex that a friend said was close to campus. But it turned out to be in a questionable neighborhood.

My friend didn't feel particularly safe or happy. One morning, as if to punctuate her unease, a sharp rapping came to her door when she was home alone. Peeking out, she was surprised to see a policeman.

"Ma'am," he demanded without an introduction, "do you know anything about the body in the parking lot?"

We laugh about her introduction to the Last Frontier now, after over 30 years of happy Alaskan residency, but at the time, "the body in the parking lot" query just about drove her over the edge.

Being on the move is rarely easy.

The U.S. Census Bureau reports that in 2010, 37.5 million Americans moved somewhere. People in the western part of the country moved the most—14.7 percent of them. Northerners were most content to stay home. Only 8.3 percent of them moved.

Most American citizens moved to find new or better housing, many of them in the same town or county. Some were job-related moves. Not surprisingly, the poorest Americans moved the most.

A recent Canadian Census reports that one in five Canadians was born in a country other than Canada. That is much more upheaval than just wanting a bigger house a few blocks away.

Then there are what the United Nations calls refugees and internally displaced, those fleeing the world's humanitarian crises, conflicts and natural disasters. North Americans have had a front-row seat to the spectacle on the Turkish-Syrian border, where Syrian citizens are seeking refuge from their government's brutal repression.

The U.N. reports the world has more than 43.7 million refugees and people displaced within their own country. More than half of that number is children.

I've been doing my share of moving lately. Earlier this year, my husband and I moved to California, and now a new job is taking us to the Midwest. I hadn't even purchased a home in the West or reclaimed my things from storage when I found that I'm off again.

When self-pity creeps in, I think of the life-and-death movement of refugees, and the story told me by my California hairdresser.

As she clipped my hair, she told me she married at age 14 in her native Afghanistan. One morning, when she already had three small children, she awoke to the sound of heavy Soviet helicopters filling the sky above Kabul. She and her family fled to the Pakistani border and made it to Peshawar. Eventually, they were granted asylum in the United States.

I notice how Americanized she is—the makeup, the hairdo, the clothes and the attitude. How different she is now from the frightened young girl who fled the guns of war.

People are remarkably resilient, yet I know that even the simplest move can bring instability and unease.

Programs abound through our parishes, Catholic Charities, and communities that welcome the refugee, the local homeless or the newcomer to the pew next to us.

If moving has given me a gift, it's a greater sensitivity to this weary world in upheaval, a deep gratitude for the comfort of new friends, and a desire to be such a friend.

(Effie Caldarola writes for Catholic News Service.) †

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

# The Sunday Readings

Sunday, July 24, 2011

- 1 Kings 3:5, 7-12
- Romans 8:28-30
- Matthew 13:44-52

The First Book of Kings provides the first reading for this weekend's Liturgy of the Word.



Originally, First and Second Kings formed one book. An editor, however, eventually divided the book into two parts. Thus, today, all versions of the Bible present Kings as two volumes.

As might be assumed from the name, the Books of Kings consider the monarchs of Israel, of whom actually there were only three—Saul, David and Solomon.

After Solomon's death, dynastic squabbles resulted in the division of the kingdom, and then came the foreign invasions.

Great mystique surrounded David and Solomon.

David was the king who confirmed his own, and the nation's, covenant with God.

Solomon was regarded as the wisest of men, an impression that added credibility to his action described in this weekend's reading.

His wisdom was seen as profound because, despite his own intelligence and access to power, Solomon knew that God was supreme.

Solomon asked God for the wisdom to be able to govern well. Governing well, however, also had a theological definition. It meant bringing the people more strongly into a relationship with God.

St. Paul's Epistle to the Romans is the source of the second reading, its first verse being a favorite source of consolation for Christians through all the years.

"We know that God makes all things work together for the good of those who love him" (Rom 8:28).

Paul wrote this epistle in part to encourage the Christian Romans as they faced the scorn of the culture of the time, and indeed as they faced increasing pressure from the political authorities.

This reading calls for great faith, and for commitment to the fact that earthly

life is not the be all and end all for humans.

For its last reading, the Church offers a reading from St. Matthew's Gospel.

The reading contains three short parables. Each of these parables has its own particular message. However, they come together in the teaching that total response is required to be genuinely a disciple. The true believer must have clearly in focus, and firmly in heart, their faith in and obedience to the Lord.

One of the parables, for example, is about the eagerness of the pearl merchant who sees a truly precious pearl. He literally sells all that he owns to acquire this valuable pearl.

Wrongdoing is not in the story. The merchant does not steal the pearl. Rather, he sells everything to buy the special pearl because it represents so much to him.

Nevertheless, evil and evil people do appear in the reading. In the end, angels will separate the righteous from the sinful. They will cast the sinful into the "fiery furnace."

Peopling the world, and even the kingdom of God on Earth, are saints as well as sinners. God, and only God, will balance the picture. But again, individual perception and purpose in life create the circumstances in which all people will be at the end of time.

## Reflection

Unfavorable economic times in general at the present time add anxiety to the consideration of finances for most people, either in terms of individuals, families or indeed the society at large.

However, in bad times or good, for economic goals or something else, people devote all their energies to pursuing goals. Some ultimately are unrewarding or at best temporary.

Jesus insisted before Pilate that the Redeemer's kingdom was not of this world. As followers of Jesus, our kingdom is not of this world. Accepting this fact requires wisdom and strong faith as well. It requires discipline.

Union with God is the pearl of greatest value. Experiencing this union is worth everything, subjecting our instincts, our comforts and our obsession with ourselves just to be with God.

The value of the pearl is genuine peace in this life and then life eternal. †

## Daily Readings

Monday, July 25  
James, Apostle  
2 Corinthians 4:7-15  
Psalm 126:1-6  
Matthew 20:20-28

Tuesday, July 26  
Joachim and Anne, parents of the Blessed Virgin Mary  
Exodus 33:7-11; 34:5b-9, 28  
Psalm 103:6-13  
Matthew 13:36-43

Wednesday, July 27  
Exodus 34:29-35  
Psalm 99:5-7, 9  
Matthew 13:44-46

Thursday, July 28  
Exodus 40:16-21, 34-38  
Psalm 84:3-6, 8-11  
Matthew 13:47-53

Friday, July 29  
Martha  
Leviticus 23:1, 4-11, 15-16, 27, 34b-37  
Psalm 81:3-6, 10-11  
John 11:19-27  
or Luke 10:38-42

Saturday, July 30  
Peter Chrysologus, bishop and doctor of the Church  
Leviticus 25:1, 8-17  
Psalm 67:2-3, 5, 7-8  
Matthew 14:1-12

Sunday, July 31  
Eighteenth Sunday in Ordinary Time  
Isaiah 55:1-3  
Psalm 145:8-9, 15-18  
Romans 8:35, 37-39  
Matthew 14:13-21

## Question Corner/Fr. Kenneth Doyle

# The 'beatific vision' means 'seeing God face to face' in heaven

**Q** We have been told that when we go to heaven we will have a "beatific vision" of God. This has always baffled me. What do those words mean? (Oneonta, N.Y.)



God face to face.

We have some sense, even in the natural order, of the importance of direct perception: Those who have endured years of meetings by telephone conference call can appreciate what an advance "videoconferencing" has been, allowing people to see one another, and thereby making their presence much more real.

In the divine scheme of things, Christians have always believed that this direct vision of God is the goal that awaits us all. St. Paul said: "At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known" (1 Cor 13:12).

St. Thomas Aquinas reasoned that one is perfectly happy only when all of one's desires are perfectly satisfied, and this cannot occur until we are fully united with God.

That complete union can happen not through human imagining nor even in the most deeply contemplative prayer, but only by the direct presence of God in heaven.

It is a human instinct, and a good one, to try to imagine what heaven will feel like.

When I was a child, I may have thought that heaven would be like playing baseball all day, with occasional breaks to drink soda and read comic books—but deep down I knew even then that it would be much, much better than that.

We are cautioned that all of our efforts at imagining must fall short. (St. Paul says in I Corinthians 2:9 that "eye has not seen, and ear has not heard, and what has not entered the human heart, [is] what God has prepared for those who love him.")

But it doesn't hurt to dream. Last year, a young woman, who would die two days later from cancer, told me what she was expecting in heaven.

"I think it will be like the way

my mother loves me," she said, "times a thousand."

**Q** The recent death of Jack Kevoorkian prompts this question. It seems so right to grant a dying person's wish to end a life that he or she can no longer tolerate because of severe, debilitating health.

Will the Catholic Church ever find acceptable circumstances in which a person may elect to make such a decision? (New Jersey)

**A** In June of this year, two weeks after the death of Dr. Kevoorkian, the Catholic bishops of the United States issued a policy statement on assisted suicide called "To Live Each Day With Dignity."

In very accurate shorthand, a Pittsburgh newspaper said that the bishops had told America "that killing ill and handicapped people is no way to care for them."

The statement offers a clear answer to the reader's question and follows the teaching of the *Catechism of the Catholic Church*, which states that "an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person" (#2277).

The catechism goes on to say, "It is God who remains the sovereign Master of life. ... We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of" (#2280).

True compassion focuses on eliminating suffering, not eliminating the patient. And so, the Church would argue, every effort should be directed to effective pain management.

Some people believe wrongly that the Church's position is that life should be prolonged by every possible means for every possible minute, despite the burden.

That is far from the truth, and the bishops' June statement makes this clear:

"Respect for life does not demand that we attempt to prolong life by using medical treatments that are ineffective or unduly burdensome. Nor does it mean we should deprive suffering patients of needed pain medications out of a misplaced or exaggerated fear that they might have the side effect of shortening life."

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

## My Journey to God

# Receiving God

Standing in line,  
The host raised to those before me,  
I bow, holding my hands  
In preparation to receive Jesus.

My eyes search for the  
Warm eyes of the priest  
As he says the familiar words.

The Body of Christ rests  
In the cradle of my uplifted hands.  
Holding Him as Mary had.  
Reaching to receive the broken body  
As those taking his body  
From the cross.

"Whoever receives me receives the One  
who sent me,"

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis. Her poem is based on a Scripture verse from the Gospel of Matthew, which reads: "Whoever receives me receives the One who sent me" [Mt 10:40]. The face of Christ is depicted in this detail view from the life-size Stations of the Cross at St. Anthony's Chapel on Troy Hill in Pittsburgh on June 22. The chapel houses more than 5,000 holy relics as well as the unique stations, 19th-century wooden pieces carved by ecclesiastical artists at Mayer and Co. in Munich, Germany.)



Resounds in my mind.  
I am staggered by the thought.

How profound that I,  
In this life,  
May receive the heart of God.

By Trudy Bledsoe

# 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.

**ALERDING, William**, St. Michael the Archangel, Indianapolis, July 6. Husband of Barbara (Williams) Alerding. Brother of Mary Ann Curtis, Patricia Horgan, Louise Masters, Therese Ryan and Leo Alerding.

**AULL, Roger J.**, 96, former member of St. Andrew the Apostle and Our Lady of Lourdes, July 11. Father of Ann Marie, Cathryn, Brian, Denis and Roger Aull. Brother of Jack Aull. Grandfather of eight. Great-grandfather of two.

**BELDING, Norma J.**, 77, St. Mary, North Vernon, July 1. Wife of James Belding. Mother of Tina Richardson, Carla and Brian Belding. Grandmother of seven.

**BURTON, Beatrice Barbara**, 94, St. Mark the Evangelist, Indianapolis, June 21. Mother of Bruce, David, James, Robert Jr. and William Burton. Grandmother of 13. Great-grandmother of six.

**DEASON, Donald L.**, 77, St. Augustine, Jeffersonville, July 7. Father of Carla Dover, B. Scott, Mark and Michael Deason. Brother of Larry Deason. Grandfather of eight. Great-grandfather of three.

**FORD, John Michael**, 68, St. Luke the Evangelist, Indianapolis, July 1. Husband of Carol (Goldschmidt) Ford. Father of Erin D'Antonio, Brian and Terence Ford. Son of John and Louise (Keene) Ford. Brother of Joanne Brezette, Mary Queisser, Jane, Joe and Mike Ford. Grandfather of six.

**HARMON, Joseph P., Jr.**, 81, St. Pius X, Indianapolis, July 12. Husband of Nula (Purichia) Harmon. Father of Julie Ferrucci, Joseph III, Michael and Nicholas Harmon. Brother of Mary

Arnold, Judy Baldwin, Joan Luzon and Ann Simms. Grandfather of 10.

**KAZAKEVICH, Lillian**, 85, Sacred Heart, Clinton, April 27. Aunt of one.

**MEADOWS, Laura**, 40, St. Therese of the Infant Jesus (Little Flower), June 27. Wife of Clinton Meadows. Mother of Rachel and Clint Meadows II. Daughter of Katherine Wood. Sister of David, John and Tim Wood.

**MELLEN, Helen**, 86, St. Jude, Indianapolis, July 2. Mother of Marilyn Kennedy. Sister of Sylvia and William Nicklas Jr. Grandmother of two. Great-grandmother of two.

**MILLER, Melbert**, 83, St. Mary-of-the-Knobs, Floyds Knobs, July 12. Nephew of one.

**MULLIN, Cathline Anne**, 76, St. Patrick, Indianapolis, July 10. Mother of Eileen Dietz, Anne O'Connor, Colleen Parker, Daniel, Patrick and Timothy Mullin. Sister of Mary McClelland, Daniel, Francis, James and Patrick Cunningham. Grandmother of nine.

**NADERMAN, John A.**, 63, Immaculate Conception, Millhousen, July 8. Brother of Rose Baur, Jane Reed, Esther Rhuel, Albert, George and Justin Naderman.

**NICKLES, Gertrude A.**, 94, St. Vincent de Paul, Shelby County, July 4. Mother of Kathryn Obermeyer and Robert Nickles. Grandmother of three. Great-grandmother of six.

**NOVAK, Joseph H.**, 66, Immaculate Heart of Mary, Indianapolis, July 8. Husband of Rita Novak. Father of Becky Branstetter, Christine DeWeese and Carrie Maniaci. Son of Joe Novak, Sr. Brother of Diana Antolock, Paul and Terry Novak. Grandfather of eight.

**SAURER, Marilyn K.**, 79, St. Augustine, Jeffersonville, July 7. Wife of William Saurer. Mother of Suzanne Gipson and Stephen Saurer. Sister of Bonnie Fulton. Grandmother of three.

**SCHUCK, Alice**, 64, St. Mary, North Vernon, June 30. Wife of Donald Schuck. Mother of Melissa Wagner, Andrew, Daniel and Kevin Schuck. Sister of

Mary Smith. Grandmother of five. Great-grandmother of two.

**SULLIVAN, Margaret A.**, 86, St. Pius X, Indianapolis, June 28. Mother of Nancy Morrow, Colleen Sullivan and Joanie Tibbetts. Sister of Mary Jane O'Donnell, James and Thomas Nestlebusch. Grandmother of three.

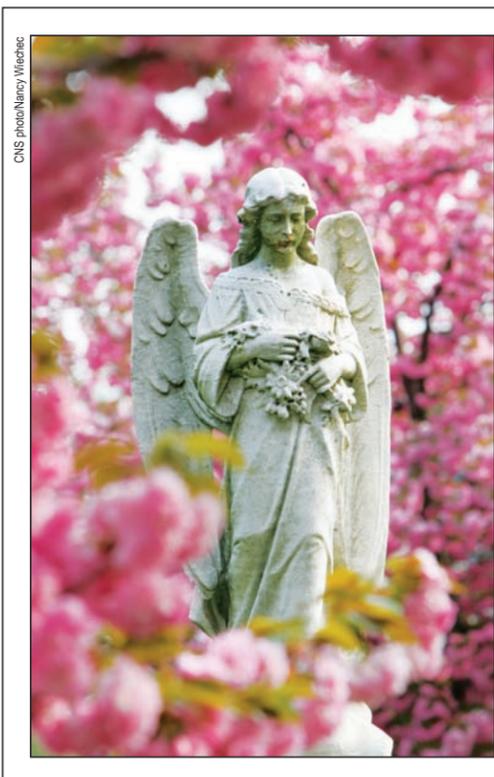
**TURCHI, Frances**, 90, Sacred Heart, Clinton, May 4. Mother of Vicki Brown. Sister of Dillon Radle. Grandmother of two. Great-grandmother of five.

**VERBEECK, Mary Fidelia**, 96, St. Charles Borromeo, Bloomington, July 3. Mother of Mary Ann Jones and Margaret Mitchell. Sister of Lorraine Michaelsen and Paul Fonteyne. Grandmother of four. Great-grandmother of two.

**VITANIEMI, Margit**, 67, Sacred Heart, Clinton, May 5. Mother of Jacqueline Wilburn, Julia and Lisa Bloesing. Sister of Ernestine St. John. Grandmother of two.

**WARNS, Norman S.**, 91, St. Luke the Evangelist, Indianapolis, July 5. Husband of Dorothy Warns. Father of Susan, Richard and Robert Warns. Grandfather of nine. Great-grandfather of six.

**WILSON, John F.**, 39, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 8. Son of John and Betty Jo Wilson. Brother of Laura McKeand. †



## Statue amid flowers

A statue of an angel is seen in historic Glenwood Cemetery in northeast Washington in this April 13, 2006, file photo.

### Providence Sister Rosemary Kluesner served as an educator for 37 years

Providence Sister Rosemary Kluesner died on July 3 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 82.

The Mass of Christian Burial was celebrated on July 11 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Rosemary Kluesner was born on Aug. 20, 1928 in Jasper.

She entered the congregation of the Sisters of Providence on Jan. 9, 1946, and professed her first vows on Aug. 15, 1948 and professed her final vows on Aug. 15, 1953.

Sister Rosemary earned a bachelor's degree from Saint Mary-of-the-Woods College and a master's degree from Indiana State University in Terre Haute.

During her 65 years as a Sister of Providence, she ministered for 37 years in education in Indiana, Illinois and California.

In the archdiocese, Sister Rosemary taught at St. Charles Borromeo School in Bloomington from 1961-64 and 1978-80.

In 1985, Sister Rosemary directed Simeon House II in Terre Haute for five years, after which she lived at Simeon House I and ministered in Catholic Charities and to the sick and elderly in St. Patrick Parish. In 1998, she returned to the motherhouse and served as sacristan. Beginning in 2005, Sister dedicated herself totally to the ministry of prayer.

Surviving is a brother Charles Kluesner. Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, 1 Providence Road, St. Mary-of-the-Woods, IN 47876. †

### Providence Sister Florence Marie Maxwell ministered in education

Providence Sister Florence Marie Maxwell died on June 30 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 83.

The Mass of Christian Burial was celebrated on July 9 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Florence Maxwell was born on Feb. 11, 1928 in Joliet, Ill.

She entered the congregation of the Sisters of Providence on July 21, 1946, and professed her first vows on Jan. 23, 1949, and her final vows on Aug. 15, 1954.

Sister Florence Marie earned a bachelor's degree from Saint Mary-of-the-Woods College.

During her 65 years as a Sister of Providence, she ministered for 48 years in education in Indiana, Illinois and California.

In the archdiocese, Sister Florence Marie taught at Cathedral High School in Indianapolis from 1949-1950.

In 1998, Sister Florence Marie retired from teaching and resided in the Chicago area where she gave service to her sisters. In 2010, she returned to the motherhouse where she dedicated herself totally to the ministry of prayer.

Sister is survived by a sister, Lorraine Martis. Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, 1 Providence Road, St. Mary-of-the-Woods, IN 47876. †

### Providence Sister David Ellen Van Dyke dedicated life to education

Providence Sister David Ellen Van Dyke died on July 9 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 82.

The Mass of Christian Burial was celebrated on July 14 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Luella Mae Van Dyke was born on March 12, 1929 in Chicago.

She entered the congregation of the Sisters of Providence on July 24, 1947, and professed her first vows on Jan. 23, 1950, and her final vows on Jan. 23, 1955.

Sister David Ellen earned a bachelor's degree from Saint Mary-of-the-Woods College and a master's degree from Indiana State University in Terre Haute.

During her 64 years as a Sister of Providence, she ministered for 43 years in education in Indiana and North Carolina.

In the archdiocese, Sister David Ellen taught at St. Paul School

in Sellersburg in 1950, the former St. Andrew School in Indianapolis from 1950-1951, the former Holy Trinity School in New Albany from 1953-1954 and at St. Matthew School in Indianapolis from 1968-72. She served as principal of the former Sacred Heart School in Terre Haute from 1962-68, 1972-79 and 1992-2002 and the former Annunciation School in Brazil from 1979-83.

From 1983-88, Sister David Ellen managed the order's print shop at the motherhouse. In 1988, she was elected to provincial leadership. After her term she returned to education for 10 more years. She then retired, giving service in a variety of ways. In 2004, Sister dedicated herself totally to the ministry of prayer.

Sister is survived by nieces and nephews. Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, 1 Providence Road, St. Mary-of-the-Woods, IN 47876. †

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# Catholics make presence felt at Lifest Christian music festival

OSHKOSH, Wis. (CNS)—A five-day Christian music festival called Lifest drew 85,000 people to Oshkosh for food, fellowship and opportunities for spiritual fitness.

The crowd size was an increase of more than 15 percent over last year, according to Lifest's marketing director, and a Mass celebrated on July 10, the final day of the festival, set its own record with 800 worshippers. It was the largest gathering of Catholics in the 13-year history of Lifest.

It also marked the first time a bishop was in attendance to celebrate Mass at the festival.

Bishop David L. Ricken of Green Bay told the large assembly, made up of people from throughout the Midwest and beyond, that he was thrilled to finally make an appearance at Lifest.

"I thought it was a beautiful celebration, a beautiful witness of all these young people," Bishop Ricken told *The Compass*, Green Bay's diocesan newspaper, following Mass. "It's incredible. I was really glad I could be here this year to participate in it and to catch part of the spirit."

The Lifest spirit was evident throughout the festival grounds, including the diocese's camp headquarters, dubbed Q-Ville Cathedral. With diocesan vocation director

Father Daniel Schuster and volunteers from the diocesan offices, Camp Tekawitha and Catholic Youth Expedition staffing the campsite, visitors were welcomed each day for free lunches that featured "holy hot dogs" and "blessed brats." At night, around the campfire, guests enjoyed "sacred s'mores."

Recitation of the rosary and Mass took place daily at the campsite, as well as opportunities for the sacrament of reconciliation.

Father Schuster, also a Lifest speaker, presented a talk on July 8 on "COD v. God: Do video games rot the brain? Healing brains that put COD (Call of Duty video game) before God."

In his talk, Father Schuster discussed how violent video games have stunted the development of young people, especially boys. "The long-term effects of video gaming are daunting," he said.

The Diocese of Green Bay has been an official sponsor of Lifest for the past five years, according to Deacon Ray DuBois, diocesan director of communications and Lifest volunteer.

The diocese operated an exhibit table in the expo center's main exhibit hall, where a variety of informational pamphlets about the Catholic faith were available.

Volunteers from the diocese and the



Catholic Deacon William VanDyhoven blesses a crucifix held by Andrew Douglas, 8, of Princeton, Wis., on July 8 at Lifest, a Christian music festival in Oshkosh. The Diocese of Green Bay was a sponsor of Lifest and participated by hosting an exhibit table, daily rosary, Mass and fellowship.

Sisters of St. Francis of the Holy Cross sat at the table to greet visitors. They handed out "United in the Eucharist" T-shirts, applied removable tattoos on children's hands and arms and made free necklaces and bracelets for young guests.

Visitors to the diocesan exhibit table frequently noted how pleased they were that the Catholic Church had a visible presence at Lifest, which attracts thousands of young families and children each year to Oshkosh. †

# Bishops praise injunction continuing Catholic foster care in Illinois

WASHINGTON (CNS)—Two Catholic bishops praised an Illinois judge's ruling late on July 12 that the state's termination of its contracts with Catholic agencies providing foster care and adoption services risks causing "irreparable injury" to the nearly 2,000 children involved.

Bishop Daniel R. Jenky of Peoria, Ill., said he was encouraged by Sangamon County Circuit Judge John Schmidt's "recognition today of the grave harm that would result if Catholic Charities was forced out of its long-standing mission of serving children in foster care and adoption."

Bishop Thomas J. Paprocki of Springfield said he was grateful "for the sake of the children in our Catholic Charities foster care program" that the services will be allowed to continue.

Schmidt issued a temporary injunction allowing Catholic Charities agencies in the dioceses of Peoria, Springfield, Joliet and Belleville to continue providing state-funded foster care and adoption services, despite July 8 letters to each agency from Erwin McEwen, director of the Illinois Department of Children and Family Services, effectively canceling those contracts as of June 30.

McEwen said the contracts would not be renewed

because each agency "has made it clear that it does not intend to comply with the Illinois Religious Freedom Protection and Civil Union Act."

The law, which took effect on July 1, permits civil unions for same-sex couples and stipulates that they would have the same rights and benefits as married couples in the state, including the right to adopt and provide foster care. July 1 also marked the beginning of fiscal year 2012, when the new contracts would have begun.

The Catholic agencies only place children with married heterosexual couples or single people who are not cohabiting. State officials have said the law would not allow the agencies to refer same-sex couples to other agencies, as they have done for decades.

The decision will affect 1,997 children in foster care—including some in the process of being adopted—under the supervision of the four Catholic Charities agencies, said Kendall Marlowe, spokesman for the Illinois Department of Children and Family Services. But the change will only be in the agency supervising their care, not the home in which they are placed, he added.

He said approximately 15,000 children are presently in foster care in Illinois.

"We cannot enter into a contract with anyone who has publicly, affirmatively stated that they will not follow the law in performing services under the contract," Marlowe told Catholic News Service before the judge's decision on July 12. "These agencies have made their choice, and we must now plan to transition these cases with the least disruption possible for the kids."

But Bishop Paprocki said in his statement that "it is the state of Illinois that is violating ... the law by seeking to force us to act against our religious beliefs."

The law specifically says that "nothing in this act shall interfere with or regulate the religious practice of any religious body," he noted.

"If these services of religious organizations like Catholic Charities are terminated, it would be the children who would suffer because some politicians have put their political agenda ahead of the best interest of the children, who have been served by the top-quality, nurturing care of Catholic Charities since 1921," Bishop Paprocki said.

In issuing the injunction, Schmidt said in his Springfield court, "We're not going to be removing children from homes. I can't be any clearer. ... We're going back to June 30."

The judge set the next hearing in the matter for Aug. 17. †

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# Iraqi nun says her faith blossomed amid death, devastation of war

COLLEGE PARK, Ga. (CNS)—Iraqi Sister Olga Yaqob grew up in a war-torn nation wondering if her country would ever see peace.

“I prayed for peace every day,” she said. “I thought, there has to be a way to stop the war, as I witnessed one funeral after the other. I thought this shouldn’t be the reality of how we treat each other. God says, ‘Peace be with you’... and we Christians have a responsibility to speak and preach about peace. I wanted to become a missionary of peace.”

The 4-foot-10-inch Iraqi woman—dressed in the simple blue habit of her order—addressed a crowd in the cavernous Georgia International Convention Center hall, telling her listeners how she came to embrace the Catholic faith, enter religious life and start a religious order—the Missionaries of the Virgin Mary.

She was one of four speakers who, during the Atlanta Archdiocese’s recent eucharistic congress in College Park, shared a similar message—that the “abundant harvest” of faith starts with just a small seed planted in the wild garden of life’s trials and tribulations.

Young Olga could have been shielded from the carnage of war because of her family’s wealthy status. But she didn’t shy away, even when she saw the devastation caused by war up close as a teenager.

She helped prepare the bodies of the war dead for funerals. As she washed and cleaned the bodies, many horribly disfigured because of their injuries, she wept.

She grew up in the Assyrian Church of the East, an ancient Christian church that broke with the Catholic Church in A.D. 431, but that began a fruitful theological dialogue again with Rome starting in the 1990s.

Her own young seeds of faith—and that desire to become a missionary of peace—were cultivated by a Catholic family who invited her to Mass, and showed her how to pray the rosary. It was while visiting a Catholic church that she also learned about Mary and her role in the Church.

“I thought, who can teach me to be closer to God than Mary,” Sister Olga said.

“Who can teach me more about peace than the Prince of Peace himself,” she said, as she reflected on the gradual growth of her Catholic faith.

Her faith grew despite the adversity she faced as she eventually began to embrace the Catholic Church and a celibate lifestyle, much to the dismay of her family and the church of her childhood.

Disowned by her family for running away to avoid an arranged marriage, she lived among the homeless helping others while she built her own faith life.

Eventually, her piety and good works led her to be

invited to start an Assyrian order of sisters by her bishop in 1995. But the Assyrian Church after several years rejected her because she continued her Catholic practices of praying the rosary and attending daily Mass. With the help of Jesuits, she came to the United States to study in Boston.

There, while studying English, she began helping students at Boston University with their faith. She was able at last to join the Catholic Church and was asked by Boston’s archbishop to become the Catholic chaplain at the university. Now Sister Olga has been invited again to start a new order of sisters, this time by Boston Cardinal Sean P. O’Malley, head of the archdiocese since October 2006. The order is going to be called Daughters of Mary, Our Lady of Nazareth.

Listening to Sister Olga speak, Carolyn Webster was moved with emotion. She attended the session with her 18-year-old daughter, Grace.

“I see that suffering gets us to where we need to be to know our true vocation,” she told *The Georgia Bulletin*, Atlanta’s archdiocesan newspaper, in reflecting on Sister Olga’s own faith journey.

Then looking up, with tears in her eyes, Webster continued. “Over the years, God has put good Catholics in my life, and I would attend Easter services. Last year, I witnessed a woman being baptized and confirmed in the Catholic Church; she was so joyful. I knew I also wanted to receive the Eucharist—to experience that joy.” She joined the Church in April with her teenagers.

The other speakers who, like Sister Olga, stepped in front of the podium to tell their story were:

• Paul Thigpen, whose own faith journey to know God in the presence of the Eucharist meant leaving his Protestant faith and a successful career as an evangelist.

• Father Robert Barron, founder of “Word on Fire,” a global nonprofit media ministry, who encouraged the crowd to cultivate a very public Catholic faith.

• Irish singer Dana, once a singer of secular music whose faith—and career—took off when she was able to sing once again after a serious throat operation left her unable to sing for years. Her hymn “We Are One Body” became the anthem for a resurgence of Catholic youth involvement in the Church.

Each year the Atlanta Archdiocese’s eucharistic congress draws 25,000 to 30,000 people, and this year’s congress, held on June 24-25, was no exception.

The two-day event of processions, teachings, prayer, liturgy and community rejoicing around the Eucharist is such a witness that it has renewed faith in other parts of the country, said Archbishop Timothy M. Dolan of New York.

“I hereby proclaim Atlanta to be the Orvieto of



Iraqi Sister Olga Yaqob shares how her faith flourished despite growing up in a war-torn country, surrounded by death and devastation. The nun, who came to the United States in 2001, was a speaker at the Atlanta Archdiocese’s 2011 eucharistic congress at the Georgia International Convention Center in College Park. During her comments on June 25, she described how she came to embrace Catholicism, enter religious life and start a religious order—the Missionaries of the Virgin Mary.

America,” he said, speaking on June 25 during a morning service for the exposition of the Blessed Sacrament.

In Orvieto, Italy, in 1264, Pope Urban IV first celebrated the worldwide feast of Corpus Christi. The Orvieto cathedral houses a linen cloth believed to display blood that miraculously appeared from the host during the consecration in a 13th-century Mass. Catholics as a matter of faith believe in the real presence of Christ in the Eucharist, but the Corpus Christi feast fostered even greater devotion to the Eucharist.

“With that miracle [of Orvieto], a renewal began in the Church. It started with a renewal of faith in the true presence of Jesus in the Eucharist,” Archbishop Dolan said. “Your faith, your devotion has kindled this throughout our country.” †

# Blogging for clarity: Fides launches new blog site for Chinese Catholics

VATICAN CITY (CNS)—Sometimes the need for delicacy in handling politically sensitive situations conflicts with the need of the faithful to have clear guidance. That’s what seems to be going on with the Vatican’s China policy, particularly surrounding the ordination in June of a bishop without papal approval.

The delicacy came in a Vatican statement on July 4 that left some room for interpretation, particularly regarding the status of the bishops who acted as co-consecrators at the ordination of Father Paul Lei Shiyin on June 29 in Leshan.

The Vatican’s official statement said that he was ordained illegitimately, “has no authority to govern the diocesan Catholic community,” and he incurred sanctions “through violation of the norm of canon 1382 of the Code of Canon Law.”

The statement did not explicitly say that the sanction referred to is automatic excommunication for the one being ordained and for the bishops ordaining him.

The faithful in China were left with questions.

The questions were answered in a rather blunt pastoral response posted on July 12 in a new blog, “Being Catholic

in China.” The blog is operated by the Fides news agency of the Congregation for the Evangelization of Peoples, but there is no link to it on the Vatican website, the congregation’s web page or the Fides news site.

The debut of the blog, which is written in Chinese and English, came just about six months after Pope Benedict XVI appointed as secretary of the evangelization congregation Archbishop Savio Hon Tai-Fai, a Salesian who was born in Hong Kong, and who had translated the *Catechism of the Catholic Church* into Chinese.

The blog’s launch also came two days before the ordination of another bishop without Vatican approval: Father Joseph Huang Bingzhang was ordained bishop of Shantou on July 14.

Jesuit Father Federico Lombardi, Vatican spokesman, said the Shantou ordination is “an event that’s being followed here with much sorrow and much concern, for reasons that the Holy See has already expressed.”

The ordination of a bishop without papal approval is an act that is “contrary to the unity of the universal Church,” the spokesman told reporters on July 14.

Father Bernardo Cervellera, editor of the Rome-based Asia News and a former missionary in China, said the Vatican’s formal response to the Leshan ordination “was confusing, a Western explanation translated into Chinese.”

But the blog piece “is closer to the Chinese mentality with its question-and-answer format and its practical focus,” he said.

The day after it was launched, Fides published a story saying the blog would be “a means of information and training for Chinese Catholics” at a time that “requires a careful reading of the situation,” and it hoped the blog would promote unity within the Chinese Catholic community and between Chinese Catholics and the universal Church.

Father Lombardi said the new China blog is an initiative of Fides, but does not have the official status that statements of the congregation or the Fides news bulletins have.

The blog said the staff of Fides consulted canon lawyers in formulating their response to questions about the situation of the bishop ordained for Leshan without papal approval.

The first question was if he was excommunicated. “Yes!” was the response.

“Excommunication is a very severe form of penalty in the Church that excludes the excommunicated person from the visible communion of the faithful,” it explained.

By invoking excommunication, the Church is calling on the cleric “to repent at once,” and is notifying the Catholic faithful that they should pray for him, but not receive the sacraments from him since he is no longer authorized to celebrate them in the name of the Church, the blog said.

“The excommunicated person is forbidden to celebrate the holy Mass, to administer/receive sacraments, or to hold any ecclesial office. He, though ordained bishop, has no power to govern the diocese,” it said.

While acknowledging that the ordination was valid, but illicit, the blog insisted on referring to the cleric as “Father Lei.”

But it also said that he can be forgiven if he approaches the pope with true repentance.

Even then, though, he would not automatically become bishop of Leshan, the blog said. “The removal of excommunication is one thing; and the episcopal appointment is another.”

The Vatican said that even before the ordination, it had made clear there were serious reasons why it did not approve his nomination as a bishop, the blog said. “In other words, even if his excommunication is removed, he is not entitled to acting like a bishop, wearing a bishop’s insignia and being addressed as bishop,” it said.

Canon law also foresees excommunication for bishops who participate in the ordination of a bishop without papal approval, but in the case of China, the Vatican always has said that the penalty would not apply if the bishops were forced or coerced to attend.

However, the Fides blog said the bishops are presumed to be excommunicated until such time that they can prove to the Vatican that they were acting under duress.

“First and foremost, it is their duty to immediately approach the Holy See for forgiveness and to explain reasons for which they have participated in the illegitimate episcopal ordination and wait for the reply from the Holy See,” it said.

The blog told Chinese priests and faithful that while they have no right to judge the conscience of the participating bishops, they should “avoid receiving sacraments administered by them” until their status is clarified by the Vatican.

The primary duty of the faithful in China, the blog said, is to pray that their bishops would be strong in the faith and to give thanks to God that so many Chinese bishops and faithful have heroically endured suffering for the sake of their faith. †



The blog site “Being Catholic in China” was created by the Fides news agency of the Congregation for the Evangelization of Peoples. Its launch came two days before the episcopal ordination of Father Joseph Huang Bingzhang of Shantou, China, which occurred without authorization from the Vatican.