



The Criterion

Serving the Church in Central and Southern Indiana Since 1960



Faithful Lines

Columnist Shirley Vogler Meister reminds us to celebrate the blessings of home and family, page 12.

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'Building a great Catholic university'



Daniel Elsener, president of Marian University in Indianapolis, stands in front of an architectural rendering of the university's Center for Health and Healing Arts, which is scheduled to open in 2013. The new building will house the college of osteopathic medicine, and the university's school of nursing. Marian will be the first Catholic university in the United States to have a college of osteopathic medicine.

Bold moves, commitment to goals mark president Daniel Elsener's 10 years at Marian University

By John Shaughnessy

He has a touch of the showman—a trait that came through when he rode a horse through campus to celebrate the new football stadium at Marian University in Indianapolis.

He has a penchant for bold moves, including the decision to open a new medical school at Marian in 2013.

And while he doesn't shy from the spotlight, he maintains a humble reverence for everything that marks his Catholic faith. He asks the Holy Spirit for guidance as he makes decisions. He prays the rosary as he walks through campus. He speaks glowingly of the Sisters of St. Francis who started the college.

All those qualities—plus his approach

of total commitment to a task or a goal—offer a revealing look at Daniel Elsener, who will mark his 10th anniversary as the president of Marian University on Aug. 1.

It's been 10 years in which the school's enrollment has nearly doubled, its fundraising has skyrocketed and the perception of "a very sleepy little college that was struggling"—as a board member once described the school—has changed.

The *Criterion* recently interviewed Elsener about his tenure at Marian University. Here is an edited version of that conversation.

Q. Marian's total enrollment in the fall of 2000 was 1,282. In the fall of 2010, it was 2,365—nearly double from 10 years earlier. What are the main

factors that have contributed to that dramatic increase?

A. "When you think about it, that's hard to do for an education community—in any situation. We had some makeup to do in terms of capital, fundraising, image and mission. Fundamentally, it was a lot of prayer, a lot of reconnecting with mission. Add some leadership, way beyond the president, by the way. Board leadership. Academic leadership. Student life leadership. Leadership among the students. Then add resources. When you can connect those four dots—calling and mission, need, leadership and resources—things just seem to grow. They take off."

Q. When you started as president, you thought that Marian had

See ELSENER, page 9

Pope decries terror attacks in Norway, calls for end to violence and evil

VATICAN CITY (CNS)—In the wake of two terror attacks in Norway that left at least 76 people dead, Pope Benedict XVI called for an end to hatred and ideologies that promote evil.



Pope Benedict XVI

"We are all deeply saddened by the serious terrorist acts," the pope said after praying the Angelus with pilgrims at the papal summer residence in Castel Gandolfo on July 24.

The pope launched an appeal "to abandon once and for all the path of violence and avoid principles of evil."

As a further expression of his condolences and prayers for those affected by the attacks, the pope sent a message to Norway's King Harald V. Written on behalf of the pope by Cardinal Tarcisio Bertone, Vatican secretary of state, the pope said he was praying for all those affected by "the acts of senseless violence perpetrated in Oslo and Utoya."

The pope asked that the country "be spiritually united in a determined resolve to reject the ways of hatred and conflict and to work together fearlessly in shaping a future of mutual respect, solidarity and freedom for coming generations."

Explosives ripped through Norwegian government headquarters in Oslo on July 22, leaving eight people dead and dozens injured. Shortly after the bombing, witnesses said a man dressed as a police officer shot at people attending a summer youth camp run by the country's governing Labor Party on the island of Utoya. Police said at least 68 people died at the camp, but authorities were searching the island and the waters just offshore for several missing people.

See NORWAY, page 8

YOUCAT is a hit with archdiocesan youths and youth ministers

By Sean Gallagher

In her 26 years in youth ministry at Sacred Heart of Jesus, St. Ann and St. Benedict parishes in the Terre Haute Deanery, Janet Roth has had many catechetical books and resources come across her desk.

But none have quite been like *Youcat*, a new youth catechism sponsored by the bishops' conferences of Austria, Germany and Switzerland that began hitting bookstore shelves earlier this year.

It was written by Cardinal Christoph Schonborn of Vienna, who previously served as the general editor of the *Catechism of the Catholic Church*. Pope Benedict XVI has endorsed *Youcat*, and wrote a forward for it.

While Roth values the backing of *Youcat* by such high-placed Church leaders, it is the book's concise

explanations of the faith and eye-catching layout that captured her attention.

Readers of *Youcat* first see its bright yellow cover. After opening it, they see colorful photos and drawings that accompany 527 concise question-and-answer explanations of the faith.

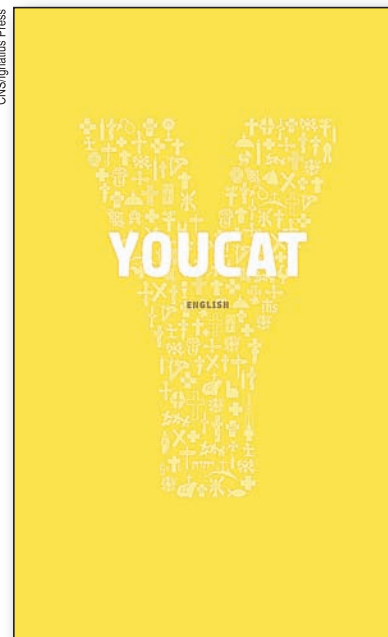
Finally, the margins of *Youcat* are filled with quotes from the Bible and spiritual writers throughout history that shed light on the adjacent question and answer.

"It's awesome," said Roth. "It has the best explanation of the sacraments that I've ever read. And I've read a lot. I'm sold on this."

"It's so easy to read. And I love the quotes on the side from different people. I'm going to use different things like that when I put out my newsletter. I love the layout."

See YOUCAT, page 8

CNS/Signatic Press



The English language *Youcat: Youth Catechism of the Catholic Church* is published by Ignatius Press of San Francisco. A copy of it will be included in each World Youth Day 2011 pilgrim's backpack. Youth ministers across the Archdiocese of Indianapolis expect to use *Youcat* in their programs starting this fall.

U.S. bishops named to lead WYD English-language catechetical sessions

WASHINGTON (CNS)—The Pontifical Council for the Laity has named eight U.S. bishops to lead English-language catechetical sessions during World Youth Day 2011 in Madrid.

They will be among 250 bishop-catechists, representing many different countries and languages, who will lead catechetical sessions on Aug. 17-19 at various sites around the metropolitan area of Spain's capital city.

The U.S. prelates chosen by the council, official sponsor of the Aug. 16-21 youth gathering, are: Archbishop Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops; Cardinals Francis E. George of Chicago and Sean P. O'Malley of Boston; Archbishop Charles J. Chaput, newly appointed as archbishop of Philadelphia; Bishops Samuel J. Aquila of Fargo, N.D., Edward J. Burns of Juneau, Alaska, and William F. Murphy of Rockville Centre, N.Y.; and Auxiliary Bishop Frank J. Caggiano of Brooklyn, N.Y.

On July 25, the same day the bishops named as catechists were announced, the World Youth Day organizers reminded participants that the only official catechetical sessions and other World Youth Day events are those endorsed by

bishops' conferences.

World Youth Day officials said confusion had arisen over events being sponsored by Michael Voris, a U.S.-based media producer, who is scheduled to offer independent catechesis sessions out of a hotel in Madrid during World Youth Day. Voris runs an organization called RealCatholicTV.

"Michael Voris, the clergy and the laity associated with him, and their media efforts 'RealCatholicTV' and 'No Bull in Madrid' are not in any way recognized or approved by World Youth Day 2011," said a statement issued from World Youth Day headquarters.

A website run by Voris states that his event is "privately sponsored and therefore it is not officially endorsed by World Youth Day," but organizers of the international youth gathering said "there has been some confusion regarding his affiliation with World Youth Day."

For the official catechetical sessions, the bishops leading them are to prepare separate presentations for each day, based on the theme for this year's WYD: "Planted and Built Up in Jesus Christ, Firm in the Faith," from St. Paul's Letter to the Colossians.

The first day will focus on "Firm in the Faith," inviting young people to more closely examine "the gift of faith"; the second day will invite participants "to build a personal relationship with Jesus Christ"; and on the third day, young people will be reminded "that every baptized person is called to mission," especially among their peers.

Other prelates leading English-language sessions include Sydney Cardinal George Pell; Archbishop Mark B. Coleridge of Canberra and Goulburn, Australia; and Bishop Kieran T. Conry of Arundel and Brighton, England.

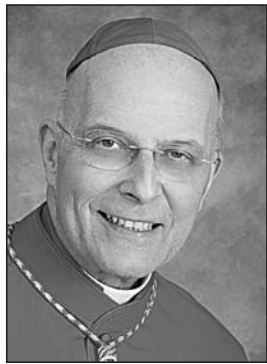
As of July 25, the number of U.S. pilgrims planning to go to Madrid was close to 29,000, according to the U.S. bishops' conference. Sixty-two U.S. bishops have registered to attend. †



Pilgrims from the U.S. and other English-speaking countries attend a catechesis program at the 2008 World Youth Day in Sydney. Bishops from around the world lead the educational sessions that remain an integral part of the international youth gatherings.



Archbishop Timothy M. Dolan



Cardinal Francis E. George

Papal nuncio on 'assisted ventilation' following complications from surgery

WASHINGTON (CNS)—Archbishop Pietro Sambi, papal nuncio to the United States, has been placed on "assisted ventilation" since experiencing complications from "delicate lung surgery" performed two weeks earlier, according to the apostolic nunciature in Washington.



Archbishop Pietro Sambi

The ventilation is necessary "to attempt recovery of his lung function," the nunciature said in an announcement released the evening of July 22.

"The apostolic nunciature and the nuncio's family kindly ask that bishops, priests, religious and lay faithful offer sacrifices and prayers for the health of the apostolic nuncio," it said.

As of midday on July 25, no update on his condition was released. In response to a call from Catholic News Service

that morning, a receptionist at the apostolic nunciature said all media queries were being handled by the U.S. bishops' Office of Media Relations. Information on where the archbishop was hospitalized has not been made public.

A veteran Vatican diplomat, Archbishop Sambi, 73, was named papal nuncio to the United States by Pope Benedict XVI in December 2005. At the time of his appointment, he was the Vatican's representative to Israel and Palestine, where he helped arrange Pope John Paul II's historic pilgrimage to the Holy Land in 2000.

After he arrived in the United States on Feb. 24, 2006, he said in an interview with CNS in Washington that that he was impressed by the vitality of U.S. Catholicism, the level of weekly Mass attendance among U.S. Catholics and their generosity toward others.

As a papal diplomat, "I travel a lot throughout the world," he said. "It is difficult to find a part of the world where the charity of U.S. Catholics did not reach the poor or sick people."

The archbishop is known for his warm and affable manner, sense of humor and being open and ready to listen to people.

During Pope Benedict's April 2008 visit to the United States, Archbishop Sambi accompanied the pope and during the pontiff's stay in Washington hosted him at the nunciature, where the pope held a historic private meeting with five victims of clergy sexual abuse.

Archbishop Sambi, a native of central Italy, was ordained to the priesthood in 1964. He was named an archbishop and nuncio to Burundi in 1985, a position that he held for six years until being named nuncio to Indonesia.

In 1998, Pope John Paul II named the archbishop to be the new nuncio to Israel and Cyprus and apostolic delegate in Jerusalem and Palestine.

Archbishop Sambi was the second Vatican ambassador to Israel. The Vatican and Israel established full diplomatic relations in 1994. †

Official Appointments

Effective July 31, 2011

Rev. Gregory D. Bramlage, pastor of St. Nicholas Parish in Ripley County, released to the Diocese of Houma-Thibodaux in Louisiana for service as a missionary for a period of three years.

Sister Linda A. Bates, O.S.F., pastoral associate at Christ Our Hope Parish in Harrisville, West Virginia, to parish life coordinator at St. Nicholas Parish in Ripley County.


Rev. Pascal Nduka, administrator at St. Anthony of Padua Parish in Morris, to sacramental minister at St. Nicholas Parish in Ripley County, and continuing as administrator of St. Anthony of Padua Parish in Morris.

Rev. Stephen W. Giannini, vicar for clergy and parish life coordinators: formation and personnel, vice chancellor, priest moderator for Sacred Heart of Jesus Parish in Terre Haute and Archdiocesan Judge, Metropolitan Tribunal, to priest moderator at St. Nicholas Parish in Ripley County, and continuing as vicar for clergy and

parish life coordinators: formation and personnel, vice chancellor, priest moderator for Sacred Heart of Jesus in Terre Haute, and Archdiocesan Judge, Metropolitan Tribunal.

Rev. Thomas R. Poulsen, O.P., superior of St. Thomas Aquinas Community in West Lafayette, Indiana, to interim administrator at Saint Paul Catholic Center in Bloomington, Indiana.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †



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Pope Benedict's WYD: Space made for silence, solemnity

VATICAN CITY (CNS)—Pope Benedict XVI has put his own stamp on the Church's celebration of World Youth Day (WYD), and it is especially clear in the gathering's moments of prayer.



Pope Benedict XVI

In Cologne, Germany, six years ago—Pope Benedict's first WYD as pope—he surprised the youths at the Saturday night vigil by urging them to quiet down.

The Cologne event was where he started a major new WYD tradition. Instead of ending the vigil with a boisterous musical finale, he ended it with eucharistic adoration—with tens

of thousands of young people kneeling silently in a field. The scene was repeated in Australia in 2008.

During World Youth Day 2011, scheduled for Aug. 16-21 in Madrid, eucharistic adoration again will cap the pope's participation at the vigil. Adoration and prayer also will continue throughout the night on the edges of the military airport where many of the young people are expected to camp overnight.

In fact, organizers are planning to have 17 tents set up as chapels for all-night adoration.

The visual focal point when the pope leads the adoration, and Benediction will be a monstrance set into a towering 16th-century gothic structure of silver and gold usually housed in the Toledo cathedral.

The traditional, solemn sense communicated by the Toledo monstrance will be echoed in the papal liturgies throughout the trip, organizers said.

"The point is to highlight that the central person of World Youth Day is Jesus Christ, and the pope is coming to proclaim him," said Father Javier Cremades, Madrid coordinator of the liturgies.

However, not all of Father Cremades' plans emphasize the formal.

"We'll wake the young people with mariachi music" the morning of Aug. 21, hours before the pope arrives to celebrate the final Mass at the Cuatro Vientos military airport, he said.

"Young people will come to World Youth Day to celebrate with the Holy Father," he said. "If they did not want to attend a liturgy in the pope's style, they

wouldn't be coming."

Young women and men will proclaim the Scripture readings at the Mass and read the prayers of the faithful; seminarians will fulfill the role of altar servers. Up to 6,000 singers 25 years old and younger—members of choirs from around the world—will sing the hymns at the Mass.

Blessed John Paul II was the pope with the reputation for rallying and energizing thousands of young Catholics and particularly for drawing energy from them.

But in a passage that sounds like he was surprised about the impact that the celebration had on him, Pope Benedict told an interviewer, "these youth days have actually turned out to be a genuine gift for me."

In the book *Light of the World*, he told Peter Seewald that he was struck by the "intense joy" and "the spirit of recollection that, amazingly, pervades the actual World Youth Days themselves."

Talking about the experience in Sydney at WYD 2008, he said, "It was quite simply the common joy of faith that carried us through, and that made it possible for hundreds of thousands of people to remain in silence before the sacrament and so to become one."

Pope Benedict has insisted that real, even prolonged moments of silence be added to every liturgy he celebrates.

Visiting Sulmona, Italy, in 2010, he said, "We live today in a society in which every space, every moment must be 'filled' with initiatives, activities and sound," so that there is no time for listening and dialogue.

"Dear brothers and sisters, don't be afraid of silence outside and inside ourselves, if we want to hear not only the voice of God but also of those who are close to us, the voices of others," he said.

Yago de la Cierva, executive director of World Youth Day Madrid, said that while organizers, priests and even the pope cannot control what the Holy Spirit does in the lives of the young pilgrims, they must be serious about preparing an atmosphere where the Spirit's action can be recognized.

"One important thing is to take great care with the liturgy, so the young will say, 'Wow, the Mass is beautiful,'" he said. †



This monstrance from the cathedral in Toledo, Spain, set into a towering 16th-century gothic structure of silver and gold, will be part of World Youth Day activities on Aug. 16-21 in Madrid. Prayer and eucharistic adoration are a major part of World Youth Day activities in line with the vision of Pope Benedict XVI.



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Editorial

The debt crisis: A nice mess, indeed

The comedian Oliver Hardy was known to wrinkle his nose, purse his lips and proclaim to his partner, Stan Laurel, "Well, here's another nice mess you've gotten me into!"

If Laurel and Hardy were with us today, they might offer similar observations about the current debt crisis in Washington, D.C.

Unfortunately the current crisis is no laughing matter. Too much is at stake, and as this newspaper went to press, the matter was still unresolved.

While our elected officials play politics, people are suffering; jobs are not being created; genuine health care reform eludes us. Real leadership—of a bipartisan nature—is nowhere to be found. A nice mess, indeed.

The Catholic Church has important insights to contribute to this discussion.

We begin with basic moral principles—the dignity of human persons, the common good, the value of work and the importance of family life as the foundation of human society. We add to the Church's teaching on social and economic justice a profound insight into stewardship as a way of life.

What does stewardship have to say to the current debate in Washington?

Everything.

All that we have as individuals, families, communities and as a nation has been given to us by God to nurture, develop and share generously with others out of gratitude to God and out of a sense of responsibility for one another and for the world in which we live and work.

We are stewards—not owners—of the material and spiritual gifts that we have received. Our job as stewards is to take care of—and share—the bountiful gifts God has entrusted to our care. We must do our work responsibly because we will be held accountable for the result!

As stewards, we should not spend more than we earn. Responsible efforts to balance the federal budget are good stewardship. They promote the common good.

As stewards, we should have a particular concern for the poor and for families who are struggling to find work and to support themselves in an uncertain economy. Cuts in spending should not be callous or insensitive to the real needs of suffering people. Deficit reduction does not have to be mean-spirited or uncaring. Let's help each other get back on our feet and become self-supporting, productive members of society.

As stewards, we recognize that good health is a gift from God to be treasured and protected. Access to affordable, life-affirming health care remains an urgent national priority.

We recognize that the rising costs of Medicare, Medicaid and other entitlement programs need to be addressed, but we urge that the needs of the poor, working families and vulnerable people be protected. Cost-cutting proposals should not simply shift health care costs from the federal government to the states or directly to beneficiaries. Such measures could leave more elderly, working families and poor people without the assurance of adequate and affordable health care.

As stewards, we should work together collaboratively. Ideological warfare does not serve the common good. We can—



As stewards, we should not spend more than we earn. Responsible efforts to balance the federal budget are good stewardship. They promote the common good.

and do—have differences of opinion about solutions to our nation's economic problems.

But unless we can work together for the common good, we run the risk of making a bad situation worse. Good stewardship requires unity and solidarity. This is never easy, but it is essential that our elected officials find common ground and refuse to give in to the increasingly discordant voices of chaos and disunity that are all around us today.

As stewards, we believe that all proposals effecting our economy should be reviewed in light of their impact on ordinary citizens—especially the poor and marginalized members of our community. The *Compendium of the Social Doctrine of the Church* teaches: "Just, efficient and effective public financing will ... encourage employment growth, ... sustain business and non-profit activities," and help guarantee "systems of social insurance and protection that are designed above all to protect the weakest members of society."

Representatives of the U.S. Conference of Catholic Bishops issued the following statement last spring:

"The Catholic bishops of the United States stand ready to work with leaders of both parties for a budget that reduces future deficits, protects poor and vulnerable people, advances the common good, and promotes human life and dignity.

"The debate on the federal budget FY 2012 will raise important and substantive issues for discussion, and at the same time raise serious concerns about how budget proposals meet the criterion of adequately protecting poor and vulnerable people.

"The moral measure of this budget debate is not which party wins or which powerful interests prevail, but rather how those who are jobless, hungry, homeless or poor are treated. Their voices are too often missing in these debates, but they have the most compelling moral claim on our consciences and our common resources."

Authentic economic, political and moral leadership are needed now more than ever—for the common good and for the sake of the individuals, families and communities in all regions of the United States.

Let's pray that our elected officials in Washington can truly come together as responsible stewards of all our nation's gifts.

—Daniel Conway

Be Our Guest/John Garvey

Why we need Catholic teachers

Ten years ago, the U.S. Catholic bishops published the documents implementing "Ex Corde Ecclesiae," Blessed Pope John Paul II's apostolic constitution on Catholic higher education.



At that time, most of the controversy focused on the requirement that Catholic teachers of theology receive a

permit or commission of sorts—known as the "mandatum"—from their local bishops.

Less prominent, but in some ways more important, was the directive that "the university should strive to recruit and appoint Catholics as professors so that, to the extent possible, those committed to the witness of the faith will constitute a majority of the faculty."

Many people in academia have questioned the value of such a requirement. It is an important question, given Americans' aversion to hiring quotas and the apparent irrelevance of religion in certain areas of study.

And in answering it, we must keep in mind the unstated half of that sentence.

Our faculties will—and should—welcome teachers who are not Catholic, both because at a university committed to academic freedom we need to hear different points of view and because people of other faiths have unique and important contributions to make to the formation of our students.

It stands to reason, though, that Catholic universities would want Catholic professors to put a uniquely Catholic stamp on many subjects, such as art, music, literature, philosophy, history and politics.

When we hire people for other departments—chemistry, physics, accounting, finance and mechanical engineering—the benefits of hiring Catholics are less obvious. (We don't offer courses in Catholic organic chemistry or Catholic acoustic imaging.)

But this observation ignores the role that faculty should play in the formation of students at Catholic schools.

Most of the Catholic colleges and universities in the United States were founded by religious orders that brought their special charisms to the cause of learning. For decades, the priests and sisters of these orders lived among the students in residence halls and interacted with them in constructive ways both inside and outside

the classroom.

As a result, many of us look back at our days in Catholic universities and remember fondly the priests and religious brothers or sisters who deeply affected our lives. I owe my own vocation as a teacher in part to Holy Cross Father Claude Pomerleau, who is now a professor of political science at the University of Portland. He was studying for his Ph.D. while serving as our resident assistant in Keenan Hall during my freshman year at Notre Dame.

Today, there are far fewer religious in academia, and at many Catholic universities their influence has waned or vanished. This is precisely the reason that Catholic laypeople are needed in our faculties—to pick up the slack.

At my university, The Catholic University of America, which was founded not by a religious order but by this nation's Catholic bishops, we have an even greater obligation to see that laypeople fulfill this formative role.

In this light, it is much easier to see why at Catholic University we stress the Catholicism of mechanical engineers no less than we do that of philosophers. As college students strive to find their roles in life—their professional callings as well as their marital and religious vocations—the upright lives and piety of their learned professors can have a profound and positive effect on them.

When I think of my own calling to teach, I think not only of Father Claude, but also of "Mr. Chips," that long-lost cultural icon of novel and screen. This fictional and socially awkward protagonist doubted the value of his own teaching career when he realized that, at best, he was merely producing young Latin experts. Later in life, he found deeper meaning by befriending his students, reaching into their lives and offering them something far more profound.

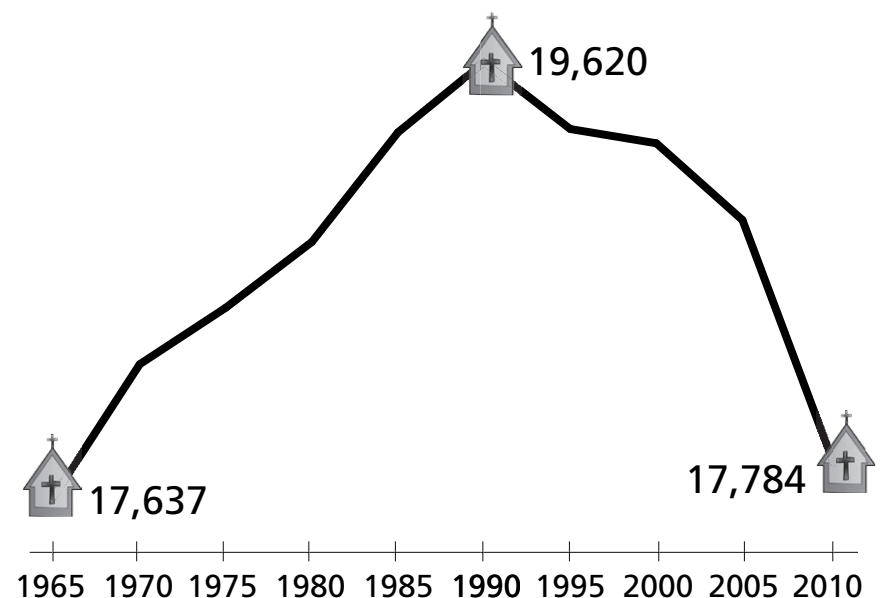
Likewise, at Catholic universities, we are not just in the business of filling students' brains with facts or even with useful concepts that will serve them in their careers and in life.

If we fail to reach students as human beings, and to help them see that all knowledge serves the glory of God, then we fail in our mission.

(John Garvey is president of Catholic University of America in Washington, D.C., and a regular columnist for Catholic News Service.) †

Declining Parish Numbers

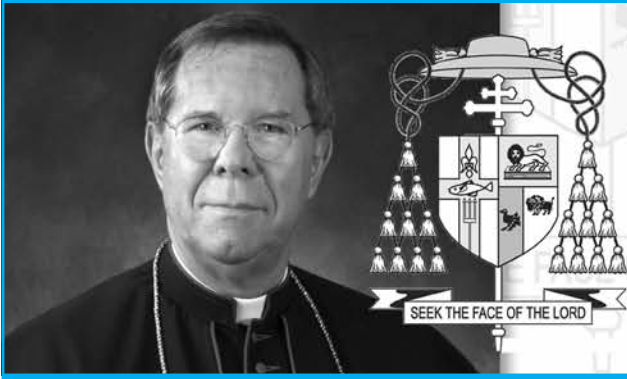
By the end of 2010, there were almost the same number of parishes as in 1965.



Source: Center for Applied Research in the Apostolate

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Church teaching on cohabitation reflects belief in dignity of marriage

(Editor's note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the Oct. 19, 2007, issue of The Criterion.)

I can't tell you how many parents and grandparents confide their sadness and anxiety about young family members who have decided to "cohabit."

Cohabitation is one of the most common and most sensitive problems our pastors face in their meetings for marriage preparation. Because it is so common among famous personalities of contemporary society, it is accepted by many without much ado. It bears serious consideration because it has serious consequences.

The U.S. Conference of Catholic Bishops' Committee on Marriage and Family Life recently published some background information on this complex though not uncommon phenomenon. Let me share some of this information. (For readability purposes, I leave aside references to the research documentation which is available to support the information.)

In 2004, more than 5 million Americans were cohabiting, living together in a sexual relationship without marriage. This compares to 500,000 in 1970. Currently, 60 percent of all marriages are preceded by cohabitation. Fewer than half of cohabiting unions end in marriage.

Many couples believe—mistakenly—that cohabitation will lower their risk of divorce. Since many are the children of divorce, or have other family members or friends who have divorced, this is a

widespread and perhaps understandable misconception. Other reasons for living together include convenience, financial savings, companionship and security, and a desire to move away from the family of origin.

As a matter of fact, marriage preceded by cohabitation is 46 percent more likely to end in divorce. The risk is greatest for "serial" cohabitators who have had multiple relationships. Some studies indicate that those who live together with definite plans for marriage are at minimal risk; however, the same studies indicate there are no positive effects from cohabiting.

The USCCB committee paper notes that social scientists have tried to determine whether some of the risk for cohabitators is due to the selection effect, i.e., that those who live together are already those who are more likely to divorce. While research shows the selection influence, most social scientists emphasize the causal effect, that is, cohabitation itself increases the chance of future marital problems and divorce.

It had not occurred to me that cohabitation usually favors one partner over the other. Studies find that cohabitators are unequally committed. Apparently, often the more committed partner is willing to put up with poor communication, unequal treatment, insecurity and even abuse. Typically, women are more vulnerable, since they tend to be more committed.

Not surprisingly, cohabitation puts children at risk. Forty percent of cohabiting households include children. After five years, one-half of these couples will be broken up, compared to 15 percent of married parents.

Our Catholic Church teaching on

cohabitation reflects our belief about the dignity of marriage. We believe that marital love is an image of God's love for humanity, and Christian marriage is a sign of Christ's union with the Church. This union can never be temporary or a "trial." It is permanently faithful.

Every act of sexual intercourse is intended by God to express love, commitment and openness to life in the total, unreserved gift of husband and wife to each other. Premarital sexual intercourse is sinful because it violates the dignity of persons and the nuptial meaning and purpose of sexuality. It cannot express what God intended. Rather, it says something false—a total commitment that the couple does not yet have. This total commitment is possible only in marriage.

It is important to understand that the mutual self-giving of husband and wife enables them to become co-creators with God, to bring new life into the world.

Recall, the gift of sexual intercourse has two purposes: to express and strengthen marital love (we call this the unitive purpose) and to share that love with children (the procreative purpose). Clearly, only in marriage can children be raised with the secure, committed love of a mother and father.

As I mentioned, the prevalence of cohabitation is a difficult and sensitive concern for pastors. Acknowledging the fact of cohabitation, the late Holy Father, John Paul II, urged pastors and the Church

community to become familiar with these situations on a case by case basis.

"They should make tactful and respectful contact with the couples concerned and enlighten them patiently, correct them charitably and show them the witness of Christian family in such a way as to smooth the path for them to regularize their situation" (*Familiaris Consortio*, #81).

Difficult as it is, cohabitation provides an opportunity for evangelization. Approached with understanding and compassion, it is a teachable moment.

The USCCB information paper concludes with the reminder that young people are searching for a soulmate in a marriage partner. They want an intimate and enduring relationship.

Our Church understands this quest for intimacy. Pastorally, we try to help cohabitators understand that their relationship undermines the very thing they most want. †

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.

Las enseñanzas de la Iglesia sobre el concubinato reflejan la creencia en la dignidad del matrimonio

No puedo decirles cuántos padres y abuelos me confiesan su tristeza y ansiedad con respecto a familiares que han decidido "vivir juntos."

El concubinato es uno de los problemas más comunes y más sensibles que enfrentan nuestros pastores en las reuniones de preparación para el matrimonio. Debido a que es tan común entre personalidades famosas de la sociedad contemporánea, es generalmente aceptado sin demasiada conmoción. Lleva a cuerdas profundas consideraciones porque tiene serias consecuencias.

El Comité para el Matrimonio y la Vida Familiar de la Conferencia de Obispos Católicos de EE.UU. (USCCB por sus siglas en inglés), publicó recientemente cierta información contextual sobre este fenómeno complejo, aunque no inusual. Permítanme compartir parte de esta información con ustedes. (Para facilitar la lectura he omitido las referencias a los documentos de investigación que se encuentran a disposición para respaldar la información.)

En 2004 más de 5 millones de estadounidenses se encontraban en concubinato, viviendo juntos en una relación sexual sin estar casados. Esto contrasta con 500,000 en 1970. Actualmente 60 por ciento de todos los matrimonios están precedidos por el concubinato. Menos de la mitad de las uniones de concubinato culminan en el matrimonio.

Muchas parejas creen—erróneamente—que el concubinato disminuirá su riesgo de divorcio. Debido a que muchos son hijos de padres divorciados o tienen familiares o

amigos que se han divorciado, este constituye un concepto erróneo ampliamente difundido, lo cual es quizás comprensible. Otras razones para vivir juntos incluyen conveniencia, situación financiera, compañía y seguridad, y el deseo de mudarse fuera del núcleo familiar.

De hecho, un matrimonio precedido por el concubinato tiene un 46 por ciento más de probabilidad de culminar en divorcio. El riesgo es aun mayor para concubinos "en serie" que han tenido varias relaciones. Algunos estudios indican que aquellos que han vivido juntos con planes firmes de matrimonio corren un riesgo mínimo. Sin embargo, el mismo estudio indica que el concubinato no produce efectos positivos.

El informe del comité de la USCCB observa que los científicos sociales han intentado determinar si, en efecto, parte del riesgo de los concubinos se debe al efecto de selección, es decir, aquellos que viven juntos ya están más predispuestos al divorcio. Si bien la investigación demuestra la influencia de la selección, la mayoría de los científicos sociales hacen énfasis en el efecto casual, es decir, que el concubinato en sí mismo aumenta el riesgo de problemas maritales en el futuro y de divorcio.

No había pensado que el concubinato por lo general daba preferencia a una de las partes por encima de la otra. Los estudios demuestran que los concubinos no están igualmente comprometidos. Aparentemente, con frecuencia la parte comprometida está dispuesta a soportar la mala comunicación, el tratamiento desigual, la inseguridad e incluso el abuso. Normalmente las mujeres

son más vulnerables ya que suelen estar más comprometidas.

No es de sorprender que el concubinato ponga en riesgo a los hijos. Cuarenta por ciento de los hogares de concubinos incluyen hijos. Después de cinco años, la mitad de estas parejas se separarán, en comparación con el 15 por ciento de los padres casados.

Las enseñanzas de nuestra Iglesia Católica con respecto al concubinato reflejan nuestra creencia sobre la dignidad del matrimonio. Creemos que el amor marital es una imagen del amor de Dios por la humanidad y un matrimonio cristiano constituye un símbolo de la unión de Cristo con la Iglesia. Esta unión nunca podrá ser temporal o "de prueba." Es permanentemente fiel.

Dios ha destinado cada acto sexual para expresar el amor, el compromiso y la apertura hacia la vida en la entrega total e ilimitada entre esposo y esposa. Las relaciones sexuales premaritales son pecaminosas porque violan la dignidad de las personas, así como el significado nupcial y la finalidad de la sexualidad. No puede expresar la voluntad de Dios. En lugar de ello, expresa algo falso: un compromiso total que la pareja aun no tiene. Este compromiso total es únicamente posible en el matrimonio.

Es importante que entendamos que la entrega mutua entre esposo y esposa les permite convertirse en co-creadores junto con Dios para traer nuevas vidas a este mundo.

Recordemos que las relaciones sexuales cumplen un doble propósito: expresar y fortalecer el amor marital (llamado propósito unitario), y compartir ese amor con los hijos (el propósito procreativo). Evidentemente, sólo en un matrimonio los hijos pueden crecer bajo el amparo del amor comprometido de un padre y una madre.

Como mencioné al principio, el
Ver al ARZOBISPO, la página 15

¿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 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.

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.

August 2

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Adult Programs information meeting**, 6 p.m. Information: 317-955-6271 or kwebb@marian.edu.

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.

August 6

Most Holy Name of Jesus School, 21 N. 16th St. Ave.,

Beech Grove. **Rummage sale**, 8 a.m.-3 p.m. Information: 317-784-5454, ext. 2.

Oldenburg Franciscan Center, Oldenburg. **Italian Night Under the Stars**, 6:30 p.m., \$35 per person includes dinner and entertainment. Information: 812-933-6437.

August 7

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-543-4923 or www.saintlawrence.net.

St. Bernard Parish, 7600 Highway 337, Frenchtown. **Parish picnic**, 10 a.m.-4 p.m., chicken and

ham dinners, quilts. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish picnic**, 10 a.m.-6 p.m., famous soup, food, quilts. Information: 812-357-5533.

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **Sunday Brunch Live, Danny Wayne of The Valley 95.9 FM will broadcast live**, 10:45 a.m.-1:15 p.m. Information: 812-535-2946, 877-268-2946 or www.ProvCenter.org. †

Former St. John Academy reunion set for Oct. 2

Alumnae of the former St. John Academy in Indianapolis have organized a reunion Mass and brunch for Oct. 2.

The event will begin with a Mass at 11 a.m. at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis, and will continue with a brunch at the adjacent Indiana Convention Center.

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

Members of the Class of 1946 interested in attending should contact Ethel Layton Madden at 317-255-6484.

Members of the Class of 1956 interested in attending should contact Patty Gaffey Beaupre at 317-826-2295.

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

For more information about the reunion, call Mary Jane Maxwell Biro at 317-780-7087.

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

Sisters of Providence used book sale set for Aug. 6-14 in St. Mary-of-the-Woods

The Sisters of Providence of Saint Mary-of-the-Woods will hold their annual used book sale from Aug. 6-14 at the Providence Center on the grounds of its motherhouse in St. Mary-of-the-Woods.

In addition to books of various genres, CDs, DVDs and puzzles will also be available for purchase.

The Providence Center's hours are

10 a.m. to 4 p.m. Monday through Friday, and 11:30 a.m. to 3 p.m. Saturday and Sunday.

Proceeds from the sale will benefit the ministries of the Sisters of Providence.

For more information, call 812-535-2947 or 1-866-996-2947, send an e-mail to giftshop@spsmw.org or log on to www.ProvCenter.org. †

VIPs



Walter Eugene and Freda Mae (Volz) Pleak, members of St. Mary Parish in Greensburg, celebrated their 70th anniversary on July 26.

They were married on July 26, 1941, at St. Mary Church in Greensburg.

They have two children, Cheryl Linville and Richard Pleak. They also have two grandchildren. †



Theater camp

Participants in Roncalli High School's Junior Rebel Theatre Camp rehearse a scene from the musical *Into the Woods* on July 15 in the Fine Arts Center at the interparochial high school in Indianapolis. Roncalli sponsored two sessions of its theatre camp this summer. It gives a hands-on, multifaceted theatre experience to students in grades two through eight.

Retreats and Programs

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 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. †

Deacon Harold Burke-Sivers to speak on Aug. 19-20 at Indianapolis parishes

Deacon Harold Burke-Sivers, a deacon of the Archdiocese of Portland, Ore., will give a series of presentations in Indianapolis on Aug. 19-20.

Deacon Burke-Sivers is the founder and director of Aurem Cordis, a Catholic evangelization and apologetics organization.

He is the host of the EWTN series "Behold the Man" and "Made in His Image."

On Aug. 19, Deacon Burke-Sivers will speak on the topic, "The Future of the African-American Family: A Catholic Perspective," at the Father Bernard Strange Family Life Center at St. Rita Parish, 1800 N. Arsenal Ave. in Indianapolis.

The event will begin with a pitch-in dinner at 6 p.m. with Deacon Burke-Sivers speaking at 7 p.m.

Attendance is free. Free will donations will be accepted.

For more information on this event or to register, call Jane Cooley at 317-632-9349.

On Aug. 20, Deacon Burke-Sivers will give a series of presentations at St. Monica Parish, 6131 N. Michigan Road in

Indianapolis.

The titles of his Aug. 20 presentations will be "Flesh of my flesh: Fundamental Principles of Sacramental Marriage," "The Family as Domestic Church" and "Catholic Families: Building a Civilization of Love and Life."

Registration will begin at 8:30 a.m. with the first presentation starting at 10 a.m. and conclude at 4 p.m. Mass will be celebrated at 11:30 a.m. with lunch to follow. Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, is the scheduled celebrant for the Mass.

Registration for the Aug. 20 event, including a boxed lunch, is \$25 per person or \$200 for a group of 10. Students may attend for \$20 per person or \$150 for groups of 10.

After Aug. 10, fees will increase to \$30 per person or \$250 for a group of 10, and \$25 per student and \$200 for a group of 10.

For more information on the Aug. 20 event or to register for it, call 317-236-1569 or send an e-mail to parthur@archindy.org.

The Indianapolis-based Abba, Father Chapter of Catholics United for the Faith is sponsoring Deacon Burke-Sivers' Indianapolis presentations. For more information, log on to www.abbafatherchapter.org. †



Deacon Harold Burke-Sivers

Many see pornography causing societal decline, but say solution elusive

WASHINGTON (CNS)—Pornography is being blamed for the deterioration of values in American society. A recently launched campaign, War on Illegal Pornography, contends as much, citing divorce, violence against women, increased sex trafficking and porn addiction as just some of the unhealthy results.



But someone declaring porn to be illegal does not work in and of itself. Prosecution of pornography purveyors is required for porn to be found illegal. But even that definition is hard to corral since no new charges on pornography trafficking have been brought by the federal Justice Department in more than two years, according to Patrick Trueman, president of Morality in Media.

One need not be exposed to porn to be degraded by it. Families where only one person watches pornography can be adversely affected, said Mary Anne Layden, a psychotherapist and researcher on the staff of the medical school at the University of Pennsylvania.

Trueman, who was the chief enforcement officer for the Justice Department's child exploitation and obscenity section in the last year of Ronald Reagan's presidency and for all four years of the George H.W. Bush administration, said that, before he became Morality in Media's president, he was asked by its board chairman two years ago why pornography had become less of a priority.

"It's easy to see why," Trueman said that he replied. "The Justice Department has moved this way down" on its priority list.

Thus began the War on Illegal Pornography, a coalition of 110 organizations that want existing laws to be enforced. Among coalition members is the Catholic Family Institute, which monitors United Nations issues.

"The reason we started the War on Illegal Pornography was to get the Justice Department to prosecute cases. But we never expected the Obama administration to be our champion," Trueman told Catholic News Service. "The administration might take on a couple of cases, but the next administration—he or she, if it is a Republican—might be persuaded to take cases."

Trueman said he sees the rate of porn addiction rising, not only among men but children as well, because their curiosity is not met with blocking software.

"Marriages are breaking up because of one spouse or the other being addicted to pornography. You've got violence against women increasing," he said. "Men are watching porn movies that are very violent, and they want their wife or partner to repeat out what they see in the films. There's an increase in sexual trafficking because as men see pornography they're hiring prostitutes."

"Of course, many prostitutes are sexually trafficked. There are websites that feature women who will do what the consumer wants. You put in a credit card [number], and the consumer gets that film and the porn industry can sell that film as well."

Trueman said pornography has contributed to a coarsening of society.

"Men who are involved with porn, as consumers, discard their spiritual life. They have no spiritual life. They have no family life. Their wife doesn't look good to them after watching Internet pornography where the models are always young and in perfect shape with their airbrushed bodies," Trueman said, "so marriages break down and fall apart."

Layden told CNS that the harmful effects of pornography are widespread. "It depends on what negative influence you want to look at," she said.

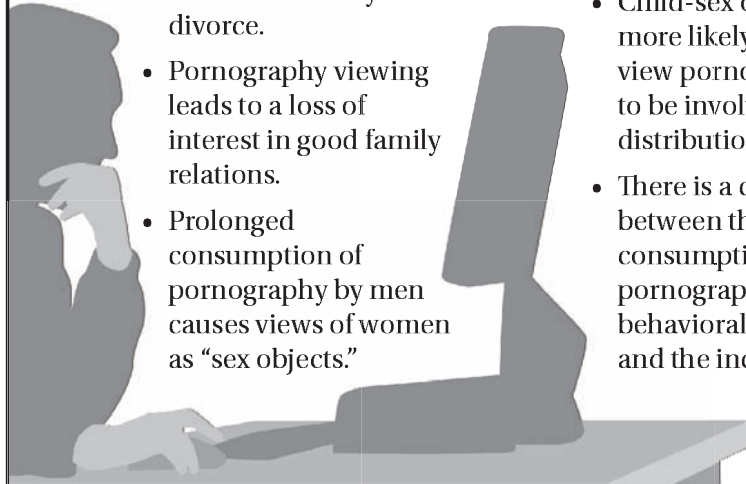
Among them are sex addiction, pornography addiction, connections to criminal behavior, rape, incest, sex trafficking, domestic violence, relationship damage, marital infidelity, callous attitudes, and the impact on children either through exposure to porn or sexualized media and the ill effects of their early sexual activity.

"We're talking about consumers at this point," Layden said. "We haven't even talked about the [sexual] partners, the performers, the individuals who are

'Marriages are breaking up because of one spouse or the other being addicted to pornography. You've got violence against women increasing. Men are watching porn movies that are very violent, and they want their wife or partner to repeat out what they see in the films.'

—Patrick Trueman, president of Morality in Media

Effects of Pornography



Source: "The Effects of Pornography on Individuals, Marriage, Family and Community" by Patrick F. Fagan ©2011 CNS

- Pornography use leads to infidelity and divorce.
- Pornography viewing leads to a loss of interest in good family relations.
- Prolonged consumption of pornography by men causes views of women as "sex objects."
- Pornography is addictive.
- Child-sex offenders are more likely to regularly view pornography or to be involved in its distribution.
- There is a connection between the consumption of violent pornography with behavioral aggression and the incidence of rape.

performing in pornographic activities, whether it's video, strip clubs, the sexual exploitation industry, where sexual exploitation is what we're selling.

"And I haven't even named all the damage. I'm just touching the surface here."

Layden pointed out an ironic conundrum: "The increasing amount of research that indicates that pornographic imagery is damaging makes it harder to do any research on it. For those of us who are in academic institutions, our research has to be cleared by an institutional review board," she said. "You're mandated not to hurt your subjects. ... What institutional review board is going to give you permission to do your study?"

She pointed to a 1984 study by Dolf Zillmann and Jennings Bryant in which three groups of subjects watched four hours and 48 minutes of video. One group saw no pornography, one group

spent half of the time watching porn, and the third group watched all porn. Afterward, members of each group were asked a series of questions on issues of the day.

"They were asked questions like: How much time should a rapist spend in jail? What do you think of the women's liberation movement? How many people do you think are having sex with animals? Group sex? Violent sex? Middle group was still in the middle. People who had seen the pornography reduced their support of the women's movement by 50 percent," Layden said. In response to another question, she added, "Rapists would spend about 50 percent less time in jail; that was true of the [porn-watching] females as well."

Layden said she is doing a longitudinal study of the consequences of pornography over time, noting that researchers are limited to certain kinds of studies and research has to be cleared by an institutional review board to make sure a researcher doesn't harm his or her subjects.

She added she would never make her subjects watch porn knowing what she knows now because "it would be unethical," noting that it is inevitable that some therapist or researcher will be sued or investigated for encouraging patients, clients or subjects to watch pornography. †

St. Paul's

PARISH PICNIC



St. Paul's Church • New Alsace, Indiana

9736 N. Dearborn Road • Guilford, IN 47022

Saturday
August 13th, 2011
5:00 pm - 8:00 pm

St. Paul's Parish in New Alsace, Indiana is having their annual Church Picnic. The events kick off Saturday night and include a beer garden, games, food and live band!

(Must be 21 years of age)

Directions

From Ohio: Take I-74 to St. Leon - Lawrenceburg exit and follow the markers.

From Kentucky: Take I-275 to I-74 to St. Leon - Lawrenceburg exit and follow the markers.

SUNDAY
Family-Style
Chicken Dinner
August 14th, 2011
11:00 am - 4:00 pm

Delicious Dinners will be served continuously throughout the day.

Cost For Dinners:
Adults - \$10.00 • Children - \$5.00

Other fun and exciting events continue on Sunday as well until 7:00 pm.

Activities include a lunch stand, country store, beer garden, quilt and ham raffles, adult games, kids games and prizes.

Come and enjoy the fun!

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 [God] desires all men to be saved and to come to the knowledge of the truth.


1 Tim 2:4

 You cannot imagine at all how much you interest God; he is interested in you as if there were no one else on earth.


JULIEN GREEN
(1900–1998, French writer)

 One must know man and human things in order to love them. One must love God and divine things in order to know them.

BLAISE PASCAL,
(1623–1662, French mathematician and philosopher)

 God is love.

1 Jn 4:16b

 The measure of love is love without measure.

ST. FRANCIS OF SALES
(1567–1622, distinguished bishop, brilliant spiritual guide, founder of a religious community, and Doctor of the Church)

SECTION ONE

Why We Are Able to Believe

1 For what purpose are we here on earth?

We are here on earth in order to know and to love God, to do good according to his will, and to go someday to heaven. [1–3, 358]

To be a human being means to come from God and to go to God. Our origin goes back farther than our parents. We come from God, in whom all the happiness of heaven and earth is at home, and we are expected in his everlasting, infinite blessedness. Meanwhile we live on this earth. Sometimes we feel that our Creator is near; often we feel nothing at all. So that we might find the way home, God sent us his Son, who freed us from sin, delivers us from all evil, and leads us unerringly into true life. He is “the way, and the truth, and the life” (Jn 14:6). → 285

2 Why did God create us?

God created us out of free and unselfish love. [1–3]

When a man loves, his heart overflows. He would like to share his joy with others. He gets this from his Creator. Although God is a mystery, we can still think about him in a human way and say: Out of the “surplus” of his love he created us. He wanted to share his endless joy with us, who are creatures of his love.

CHAPTER ONE

Man Is Receptive to God

3 Why do we seek God?


God has placed in our hearts a longing to seek and find him. St. Augustine says, “You have made us for yourself, and our heart is restless until it rests in you.” We call this longing for God → RELIGION. [27–30]

It is natural for man to seek God. All of our striving for truth and happiness is ultimately a search for the one



RELIGION

We can understand religion generally to mean a relationship to what is divine. A religious person acknowledges something divine as the power that created him and the world, on which he is dependent and to which he is ordered. He wants to please and honor the Divinity by his way of life.

 The noblest power of man is reason. The highest goal of reason is the knowledge of God.


ST. ALBERT THE GREAT
(ca. 1200–1280, Dominican priest, scientist, and scholar, Doctor of the Church, and one of the greatest theologians of the Church)

who supports us *absolutely*, satisfies us *absolutely*, and employs us *absolutely* in his service. A person is not completely himself until he has found God. “Anyone who seeks truth seeks God, whether or not he realizes it” (St. Edith Stein). → 5, 281–285

4 Can we know the existence of God by our reason?

Yes. Human reason can know God with certainty. [31–36, 44–47]

The world cannot have its origin and its destination within itself. In everything that exists, there is more than we see. The order, the beauty, and the development of the world point beyond themselves toward God. Every man is receptive to what is true, good, and beautiful. He hears within himself the voice

 They [men] should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us, for “In him we live and move and have our being.”

Acts 17:27–28a

PART ONE – WHAT WE BELIEVE 14 15 [1] CHAPTER 1: MAN IS RECEPTIVE TO GOD

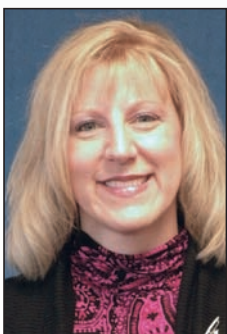


These are two sample pages of *Youcat*. Its concise questions and answers, colorful design and use of quotes in margins are all designed to appeal to youths and young adults.

YOUCAT

continued from page 1

So does Kay Scoville, director of youth ministry in the archdiocese’s Office of Catholic Education.



Kay Scoville

“As a youth minister, you search for what youths will grab and not put on a shelf to gather dust,” Scoville said. “I think this is probably as close as they’re going to get.”

Rachel Breher hasn’t had to dust off her copy of *Youcat*. A teenage member of St. Thomas More Parish in Mooresville, she received it this spring as a high school graduation gift from Marianne Hawkins, her parish’s youth minister.

“I think it’s a great way of

understanding the faith,” Rachel said. “It explains it very clearly. And it tells you where to find it in the Bible.”

In the past, she was used to having her non-Catholic friends ask her questions about her faith. She expects that to continue when she attends the University of Indianapolis in the fall.

For Rachel, *Youcat* is a great resource to help enlighten her friends about Catholicism. “I get a lot of questions about my faith,” she said. “And I answer them to the best of my abilities. Then I’ll go ask my parents or another adult in the Church and see if what I thought was correct.”

“I think if I just handed somebody this book and told them to find [answers] in there, they’d be able to find them.”

Youths and young adults around the world will soon find answers to questions about the faith in *Youcat* when it is distributed by the thousands next month at World Youth Day in Madrid, Spain.

Ken Ogorek, director of catechesis in the Office of Catholic Education, is glad to see youths and young adults like Rachel getting

Youcat into their hands.

“The writing in *Youcat* is specifically teen-oriented,” Ogorek said. “And the



Ken Ogorek

abundance of great quotes in the margins and the color photos that are interspersed throughout it—all of that comes together to give teens and people who work with teens in a Catholic setting a handy, one-stop-shopping book that has sacred tradition and the deposit of faith all laid out.”

Youcat won’t only be accessible as a book that you can pull off of a shelf. Ignatius Press, which is publishing the English version, has made available an electronic version readable on such devices as the Kindle or Nook. There is a Facebook page for *Youcat*. And plans are in the works to make the content of *Youcat* easily usable

in various forms of online social media.

Scoville thinks that the way in which *Youcat* is written and laid out will appeal to youths who are used to getting much of their information online.

“Kids are so used to reading things on the Internet and surfing it,” she said. “The reason I think this book is so good is that you can surf it. You can just read a paragraph and get a main point out of it.”

At the same time, Scoville thinks that an important way that youths will encounter *Youcat* will be in faith formation sessions, confirmation preparation programs and youth ministry groups in their parishes.

“I have people e-mailing me asking me where they can get 25 copies of it,” she said. “They’re really excited about it. There’s not been a resource that I’ve really seen this much enthusiasm about in a long time.”

(For information on *Youcat*, log on to www.youcat.us.) †

NORWAY

continued from page 1

At least 96 other people were injured in the twin attacks.

The suspect, 32-year-old Anders Behring Breivik, has admitted to carrying out the killings, but has not admitted any criminal wrongdoing. He pleaded not guilty in an Oslo court on July 25 after being charged under the country’s terrorism act.

His lawyer told journalists on July 24 that his client thought “it was gruesome having to commit these acts, but in his head, they were necessary.”

“He wished to attack society and the structure of society,” said the lawyer, Geir Lippestad.

The suspect is believed to have

links to far-right groups and to have produced materials espousing anti-Muslim and anti-immigration views, and a desire to bring about a revolution against the government in Norway.

Meanwhile, Bishop Bernt Eidsvig of Oslo told Vatican Radio on July 25 that the country was united in mourning for the victims and still in shock over the killings.

“It has affected every one of us. Despite political differences or other differences, this is a tragedy,” he said. “We do not know anything like it in our history, that 100 people are killed in cold blood. So it is creating unity, and in spite of the grief, also strength.”

Bishop Eidsvig said in the interview that people were shocked

the prime suspect was Norwegian saying, “Of course in all countries, there are disturbed and misled persons. I am quite sure he is one of them. He must be mentally disturbed. I don’t think ideology is sufficient to explain this.”

The bishop said he expected a traditionally lax approach to security around government buildings would be quickly reversed, saying they had already been planning to block off the street where the suspect allegedly parked a car with a bomb inside.

“In Oslo, you’ve practically been able to drive your car to the prime minister’s office or to the king’s palace if you pretended to have business there. But I think all this will come to an end fairly soon,” he said. “I think we are waking up to reality.” †



People pay their respects by a sea of floral tributes outside the Oslo cathedral in Norway on July 25. At least 68 people were dead after a gunman opened fire at a youth camp on the island hours after a bomb blast in the government district in the capital of Oslo. A right-wing zealot taken into custody admitted to the bombing and a gun rampage.

ELSENER

continued from page 1

consciously downplayed its Catholic identity so as not to put off certain potential students and donors. Why was it important to you to stress Marian's Catholic identity?

A. "I'm sure I wouldn't have been called to do this if Marian wasn't Catholic. I was formed as a youngster and certainly as an adult by Catholic schools. Higher education is a fertile ground to explore ideas, possibilities, your calling, your gifts and what you're supposed to do with them. Can you imagine doing that wholly and well without the light of faith?"

"Fundamentally, as we talked about it in the beginning, our faith isn't a limiting factor. It's a tremendous influence. If you think about educating the whole person, there's no doubt that in a Catholic environment—and generally speaking in a faith-based environment—you can offer a much better education, not only for your career but for life."

Q. What are some of the tangible ways that Marian University has stressed its Catholic identity in the past 10 years?

A. "In the first year, we looked around and noticed that a lot of the rooms on campus didn't have crucifixes in them. One Sunday at Mass, we invited a bunch of students, and we had a bunch of crosses, nails and hammers. After Mass, we asked them to find a room without a cross and put one up."

"We worked with the archbishop [Daniel M. Buechlein] to start a seminary [Bishop Simon Bruté College Seminary]. And we have 100 and some San Damiano Scholars on campus—people who want to integrate faith with their calling and profession. Another really specific way is when we hire people. Even if they're not Catholic, we ask them how they will contribute to the Catholic and Franciscan dimensions of our mission."

"We're going to build a beautiful shrine to the Blessed Mother here on campus, too. So you see our Catholic identity in everything we do and in every discussion of what's important to us. Our tagline is, 'Building a great Catholic university.'"

Q. Marian University is scheduled to open a new medical school in 2013—the first Catholic university in the United States to have a college of osteopathic medicine. Of all the changes that have occurred at Marian in the past 10 years, where does the planning of a medical school fit, and what's the impact that you hope it will have?

A. "It's dramatic. We often talk about 'the courage to venture' here, to respond to God's call. The medical school will be a locomotive for pulling the train toward becoming a great Catholic university. We were doing well with our capital campaign. When we made the announcement about the medical school, it just shot forward. We're closing in on \$150 million raised in a three- or four-year period. We'll invest \$100 million or so in facilities in the next three years alone. That's just an enormous explosion."

Q. One of the main ways that your 10 years as president will be celebrated is with a party on August 27, as part of the first home football game of the season. In 2005, Marian University was just starting a football program, and a new stadium wouldn't be built until 2009. Why did you see football as an important part of Marian's growth? And what impact has the football program had on the university?

A. "You could make the case that the flame that's burning here was started by [the plan to play] football. On paper, the reason I did it was to build male enrollment, to give the campus life and to get us some attention in the press. But it was also [the feeling of] 'I think we need confidence.'"

"The idea made a lot of people nervous. I remember a faculty member saying, 'We can't do this! We'll be embarrassed! We won't win a game! It will be pathetic!' I walked away remembering we need confidence. Building a football program is



Daniel Elsener, president of Marian University in Indianapolis, speaks to Jen Morphey, then a student in the school of nursing, in the Bishop Chartrand Memorial Chapel on campus in January of 2005.

big, but it's not that big! Part of it was I just felt we needed to do something that seemed so out of character for us—big and outlandish.

"In our fourth season, we got two games into the national playoffs. There are 120-140 colleges who play NAIA [National Association of Intercollegiate Athletics] football across the country, and we ended up in the top six or seven. I've literally seen alums with tears in their eyes when they see two-, three- and four-thousand people on campus with the grills going and music playing. It's a very visible sign we did something big, and we did it very well."

Q. Before you arrived as president, Marian had a capital campaign that ended in 2000, raising \$8 million. The university's most recent capital campaign, scheduled to end in 2012, set a goal of \$70 million. About \$150 million has been raised so far. What is your approach to fundraising, and why do you think donors have responded to it?

A. "I take a different approach. To me, it's an investment. It's not about the money. And it's not about schmoozing people or giving them expensive wine. You have to have a clear sense of your vision and purpose in the world. For me, it's about being committed."

"The other thing is, if you went to a fundraising school, they typically tell you to ask someone for a certain amount of money. I don't ever do that. I talk to them about stewardship—what God has given you—and ask you to personally reflect on what God has called you to do. And whatever you come to a conclusion on, I'll gratefully receive it, and I'll make sure we're good stewards of it. It's amazing how much more money you can raise that way instead of asking someone for \$100 or \$100,000 or \$100 million."

"I knew people were good, and I knew people were generous, but I was shocked at how much I underestimated that. People want to be generous, and they want to do something big. Big ideas raise more money than small ideas. If you do it with passion and joy and talk about human possibility, it's very easy for someone to say, 'You know, I can do with less.' Most of fundraising is about ideas and possibilities and what we can do together and what God is calling us to do."

Q. Two years ago, the name of the school changed from Marian College to Marian University. Has the name change changed the perception of the school?

A. "When I first came here, there was a big push to change the name because that would be a sign of a new day. I said, 'People will see right through that in a minute.' We had to make substantive changes. We decided to ask, 'How can we become of better service?' You have to know where you're at, and what your needs are."

"Whether you're going to be moving



Marian University president Daniel Elsener rides into the stadium on a horse before the start of Marian University's first home football game at St. Vincent Health Field on Sept. 19, 2009.

forward in roles in business or accounting or the Church or health care or education, you better set yourself up so you can move into graduate education. So we spent three or four years designing a system of schools. We had 10 graduate students in 2001. Now we have 225-250. With the med school, we'll be interacting in a whole other way with teaching and learning and pastoring. So the change in our name was more a reflection of what we're becoming."

Q. What are the challenges that remain for Marian University?

A. "In my next 10 years of service, I'm going to make a big push to make sure the academic achievement culture here becomes much more profound and pronounced. We're also putting a lot of effort into tracking talent that's tied to our mission. If you want to be a great Catholic university, you have to have great resources. We have to continually pray, reflect and work very hard day to day."

"I want to make sure we're connected to humanity. What are the greatest needs of the day? If we always pay attention to our calling, the greatest needs of the day and we hire excellent people with the whole

package, we will almost surely get the resources we need. The next 10 years we'll do that at a hyper level."

Q. What do you enjoy most about being the president of Marian University?

A. "There's a thing that God put in me that likes to do something. I love to see people grow. I know all the kids. I make calls a lot of times for seniors to help them get jobs. I'll call a principal and say, 'I've been watching this kid the whole time he's been here, and you ought to hire him.' I call businesses, and they'll say, 'What's your position?' And I'll say, 'I'm the president.' I write a lot of letters for kids, too."

"I tell the kids, 'I'll take the time to do this, but you have one requirement. You better do a hell of a job because the next time I call the CEO or the human resource guy, I want him to believe me. If you mess up, they won't believe me the next time.'"

"I like all the work culminating to the benefit of the student. To be a part of that is a tremendous privilege."

(To learn more about Marian University, log on to www.marian.edu.) †



Daniel Elsener

Position: President of Marian University in Indianapolis.

Age: 57.

Family: wife, Beth, nine children and 13 grandchildren.

Parish: St. Barnabas Parish in Indianapolis.

Previous jobs: Served the Archdiocese of Indianapolis as the executive director of Catholic education and the executive director of stewardship and development. †

Bill aimed at repealing Defense of Marriage Act gets U.S. Senate hearing

WASHINGTON (CNS)—Legislation pending in both houses of Congress would repeal the 15-year-old Defense of Marriage Act, allowing legally married same-sex couples to take advantage of the same benefits married heterosexual couples receive under federal law.

Called the Respect for Marriage Act, the legislation would end what its supporters consider illegal discrimination against legally married same-sex couples.

However, advocates for traditional marriage said the identical bills, H.R. 1116 in the House and S. 598 in the Senate, would open the door to redefining marriage, and would eventually force states where same-sex marriage is illegal to recognize such unions.

The Defense of Marriage Act, known as DOMA, says the federal government defines marriage as a union between one man and one woman, and gives states the authority to reject same-sex marriages that may have been legally recognized in other states.

Same-sex marriage is legal in Connecticut, Iowa, Massachusetts, New Hampshire, New York, Vermont and the District of Columbia.

The Obama administration announced on July 19 that it supported the legislation. In February, the White House instructed the Department of Justice to stop defending the law passed by Congress and signed into law in 1996 by President Bill Clinton.

The Senate Judiciary Committee held a hearing on the legislation on July 20. No hearing has been scheduled on the House version, which was assigned to the Subcommittee on the Constitution.

As of July 20, 27 senators had signed on as co-sponsors of the bill, introduced by

Sen. Dianne Feinstein, D-Calif. The House version, introduced by Rep. Jerrold Nadler, D-N.Y., had 117 co-sponsors. All of the co-sponsors are Democrats.

Daniel Avila, policy adviser for marriage and family to the U.S. bishops' Subcommittee for the Promotion and Defense of Marriage, told Catholic News Service that arguments for the repeal of DOMA on grounds that it violates basic civil rights hinge on the definition of marriage itself.

"The Church's position, which is the position which agrees with that of other religions as well as secular organizations and groups, is that marriage is the union of man and woman," Avila said. "You can't take away the reference in the definition to sexual difference without then changing what marriage is."

Avila also cited the need to protect the views of a majority of Americans, particularly those in states where same-sex marriage is banned by voter-approved amendments to state constitutions.

"If DOMA were ever to be repealed, then you will put the federal government in the position ... to countermand, override the expressed views of voters throughout the country," Avila said. "This cannot be resolved simply by repealing DOMA and thinking then that the debate's over and justice is done."

Citing federal court decisions in two Massachusetts cases that found the Defense of Marriage Act unconstitutional, Feinstein said in a press statement on July 19 at the National Press Club that the time has come to do away with the law.

"The bill is simple," she said. "It would strike the Defense of Marriage of Act from federal law, and it would free the

government to allow the same kind of benefits that they allow for married couples.

"Because of DOMA, these [same-sex] couples cannot take advantage of federal protections available to every other married couple in the country," she said. "There are over a thousand federal laws and protections that are afforded to married couples, but not to legally married same-sex couples in any of the states that approve same-sex marriage."

Feinstein pointed to federal provisions that do not apply to same-sex couples under the 1996 law including the inability to file a joint income tax return, and to take advantage of tax deductions for married couples, the denial of spousal benefits under Social Security, banning unpaid leave under the Family and Medical Leave Act when a partner is ill, and the prohibition of estate tax protections on inheritance.

Supporters of the measure, among them three same-sex couples and the director of an online organizing network promoting full equality for lesbian, gay, bisexual and transgender Americans, told reporters that the legislation would not force any religion to change its standards for what constitutes a marriage.

"What we're trying to do, very, very simply, is make sure that United States senators, members of Congress and the people of this country see the impact of the Defense of Marriage Act is ... very un-American," said Richard D. Jacobs, chairman of the Los Angeles-based Courage Campaign, the online organizing network.

"This issue should be without controversy," he added. "It should be without controversy because all it does is remove a law that never belonged on the



A priest presides at a 2010 wedding at Sts. Philip & James Church in St. James, N.Y. Legislation pending in both houses of Congress would repeal the 15-year-old Defense of Marriage Act, allowing legally married same-sex couples to take advantage of the same benefits married heterosexual couples receive under federal law.

books. It isn't granting anew. It just takes the federal government out of the mix of what states can do."

(Editor's note: The text of the Respect for Marriage Act can be found online at www.govtrack.us/congress/bill.xpd?bill=h112-1116 or at www.govtrack.us/congress/bill.xpd?bill=s112-598.) †

Church leaders decry teaching of Hindu scripture in government schools

BANGALORE, India (CNS)—Church officials in southern Karnataka state have joined growing protests against the compulsory teaching of Hindu scripture in government-run schools.

The vocal demonstrations have developed since June 9 when the state's education department announced it would allow Hindu groups to conduct classes on Bhagavad Gita, one of the Hindu scriptures.

The Karnataka government is ruled by the Hindu nationalist Bharatiya Janata Party.

"A secular government should never try to impose or promote one religion alone," Archbishop Bernard Moras of Bangalore, who heads the Catholic Church in Karnataka, told Catholic News Service on July 20.

The archbishop also criticized statements from Karnataka government officials who disparaged protesters opposing the introduction of Bhagavad Gita into the schools.

The first statement came on July 13 from Vishweshara Hegde Kageri, Karnataka's minister for school education, who told protesters "to quit India" following demonstrations by secular student organizations and their supporters in front of several schools where Gita classes were being held.

Dhananjay Kumar, the Karnataka government's representative in New Delhi, escalated the conflict on July 19 by saying that Christianity and Islam are "foreign" religions, and those who believe in them are not Indians but "outsiders."

"These statements show that they even do not care about the constitution under which they assumed the government office," Archbishop Moras said.

"Our constitution bans discrimination on the basis of religion," he added.

A delegation of Christian and Muslim educators from the Karnataka State Minorities Educational Institutions Management Federation met with Karnataka Gov.

Hans Raj Bharadwaj on July 19, and called for a ban on compulsory teaching of the Hindu scripture in the state-run schools.

Carmelite Sister Genevieve, secretary of the education commission of the Karnataka Regional Catholic Bishops Conference, a member of the delegation, told CNS that "compulsory teaching of the Bhagavad Gita alone violates the freedom of religion" guaranteed under the Indian constitution.

"We have no problem if the scriptures are used without discrimination to teach good values to the children," she said. "But the language of the minister denigrating other faiths shows that it has a hidden political agenda to saffronize [promote Hindu nationalism]."

The education federation also asked the state high court to remove the education minister and ban the teaching of the Gita. The court has yet to rule on the request. †

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Orange Diocese bids \$50 million to buy Crystal Cathedral complex

ORANGE, Calif. (CNS)—The Diocese of Orange has made a formal bid of \$50 million to buy the Crystal Cathedral complex in Garden Grove, once the home church of the Rev. Robert Schuller, a noted television preacher.

The cathedral property was put up for auction earlier this year as part of the cathedral ministries bankruptcy proceedings.

Crystal Cathedral Ministries founded by Rev. Schuller, who is now retired, filed for bankruptcy last October. It was facing debt amounting to more than \$50 million.

Opening in 1980, the 2,900-seat Crystal Cathedral was one of the nation's first megachurches. It is made up of more than 10,000 panes of glass.

The cathedral "underscores the vitality of faith in our modern society, and with our offer we will enable this beacon of faith to continue to influence others as an important place of worship," Orange Bishop Tod D. Brown said in a statement.

The diocese's bid, announced on July 22, has been presented to the Crystal Cathedral Ministries board of directors and the organization's counsel. Under the terms of the cash offer, the diocese would make an immediate deposit of \$250,000, followed by a second payment of \$750,000.

The diocese said that if Crystal Cathedral Ministries decides it needs to use some of the campus facilities for a period of time, it could lease back an area "at below-market rates." The

diocese added that once that arrangement came to an end, it would help the organization relocate some of its ministries to other diocesan property.

The Orange Diocese does not currently have a cathedral to serve its 1.2 million Catholics. Based on the size of its Catholic population, Orange is the 11th largest diocese in the nation. The diocese covers all of Orange County, which has a total population of 3 million.

Bishop Brown said in his statement that after consulting a number of lay advisers, the diocese made the formal bid, one "that respects the legacy Rev. Schuller worked so hard to establish. Our offer also clearly accommodates future diocesan needs for a cathedral and modern administrative campus."

Once its bid is reviewed by the Crystal Cathedral Ministries board of directors, the diocese said, it would be presented to the creditors committee, which is part of any bankruptcy proceeding, and to the bankruptcy court itself.

If accepted by all parties, Bishop Brown said, purchase of the cathedral complex could be finalized by the end of the year. The diocese will have to consecrate the buildings and property for use as a Catholic cathedral and worship site.

News reports have put cost estimates for building a new cathedral for the Orange Diocese at \$100 million.

"When I first heard of their financial difficulties, I was distressed," Bishop Brown said in

CNS photocourtesy of Crystal Cathedral



The Crystal Cathedral in Garden Grove, Calif., is pictured in an undated handout photo from Crystal Cathedral Ministries. The Diocese of Orange has made a \$50 million bid on the worship center, which has served as home to a nondenominational Christian community since it was completed in 1980. The 10-stories high cathedral has a seating capacity of 2,900, and is made up of more than 10,000 panes of glass.

his statement. "Crystal Cathedral Ministries has been a valued religious resource for many, many years in Orange County and, through the 'Hour of Power,' around the globe.

"Like our own Mission San Juan Capistrano, its historic and cultural links are important to

Orange County. Under this plan, we hope that that ministry can continue."

The bishop added that Rev. Schuller built up his ministry "from the humble roof of a drive-in snack stand, and that constant faith in God's providence, I believe, will sustain

their community through these current trials."

On July 5, Chapman University, a private liberal arts university in Orange, made a \$46 million bid for the 40-acre cathedral site. An offer also has come in from a Newport Beach real estate investment firm. †

In aftermath of Irish report on clerical sex abuse, Vatican recalls nuncio

VATICAN CITY (CNS)—In an exceptional move, the Vatican recalled its nuncio to Ireland so that he could participate in meetings aimed at drafting the Vatican's formal response to an Irish government report on clerical sex abuse.

Following the publication on July 13 of the so-called Cloyne Report "and, particularly, after the reactions that followed, the secretary of state has recalled the apostolic nuncio in Ireland, Archbishop Giuseppe Leanza, for consultations," the Vatican said in a statement on July 25.

Passionist Father Ciro Benedettini, vice director of the Vatican press office, said recalling the nuncio "denotes the seriousness of the situation, the desire of the Holy See to face it with objectivity and determination, as well as a certain note of surprise and disappointment over some excessive reactions" to the report and its accusations against the Vatican.

The Cloyne Report, which examined how the Diocese of Cloyne handled accusations of

clerical sexual abuse, said the bishop paid "little or no attention" to child safeguarding as recently as 2008, and that he falsely told the government his diocese was reporting all allegations of abuse to the civil authorities.

The report also accused the Vatican of being "entirely unhelpful" to Irish bishops who wanted to implement stronger norms for dealing with accusations and protecting children.

Addressing parliament on July 20, Irish Prime Minister Enda Kenny said the Cloyne Report "exposes an attempt by the Holy See to frustrate an inquiry in a sovereign, democratic republic as little as three years ago.

"And in doing so, the Cloyne Report excavates the dysfunction, disconnection, elitism and the narcissism that dominate the culture of the Vatican to this day," the prime minister said.

After the prime minister spoke, Jesuit Father Federico Lombardi, Vatican spokesman, issued a statement calling for greater objectivity in discussing "topics so dramatic" because the first concern of all should be "the safeguarding of children and of young people and the renewal of a climate of trust and collaboration" between Church and state.

In announcing the recall of the nuncio,

Father Benedettini said the Vatican Secretariat of State wanted to ensure its response to the Cloyne Report was serious and complete, and to do that it was necessary that "the person on the scene," Archbishop Leanza, take part in drafting discussions along with officials from the congregations for the doctrine of the faith, religious, clergy and bishops.

He said the Vatican expects to forward its formal response to the Irish government before the end of August.

In a statement on July 25, Irish Foreign Minister Eamon Gilmore said, "The decision to recall the papal nuncio to the Vatican for consultations is a matter for the Holy See. The government is awaiting the response of the Holy See to the recent report into the Catholic Diocese of Cloyne and it is to be expected that the Vatican would wish to consult in depth with the nuncio on its response."

A day earlier, Kenny told a crowd during a visit to County Donegal he had received "thousands of messages from around the world" supporting his comments.

"The numbers of members of the clergy who have been in touch in the last few days, to say it is about time somebody spoke out about these matters in a situation like you are, has astounded me," Kenny added.

"I have haven't made any other comments except to say that we await the response from the Vatican," he said. †



Archbishop Giuseppe Leanza

What was in the news on July 25, 1961? A rare justification for waging a pre-emptive war, and a condemnation of birth control as the 'solution of misers'

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 25, 1961, issue of *The Criterion*:

• **Can we defend ourselves?**
"WASHINGTON—A Catholic priest said here that, in certain circumstances, the United States would be justified in striking the first blow in war. Father Robert P. Mohan, S.S., said the U.S. would be justified in 'pre-emptive' military actions, aimed at countering an 'immediate threat' of aggression by an enemy. But he stressed that he was distinguishing this sort of action from a 'preventative war,' which he defined as 'unjustified aggressive action designed to remove a remote threat.' Father Mohan stated: 'I have not the

slightest hesitation in saying that I think such pre-emptive action might, in a concrete situation, be justified, and consider it utter folly for our government to keep insisting that under no circumstance will we strike the first blow.'"

- **Interracial unit head is arrested**
- **Public invited to view new Carmel wing Sunday**
- **Protestant minister gives our teaching Sisters a hand**
- **Is it un-American to advocate Democracy?**
- **Church, State and School—1961**
- **Voice from Spain: Church not responsible for Spanish 'politics'**
- **Anti-Catholic history of Nazi anti-semitism**
- **Raps those who oppose integration**

- **Labor Secretary hails encyclical**
- **Catholic political split 'major problem' in Chile**
- **Back worthwhile films, Legion official urges**
- **Lutheran film wins top award**
- **Plan 10-hour film on Holy Scripture**
- **U.S. Jewish group lauds encyclical**
- **8 Cuban priests resume duties in Camaguey province**
- **Around the Archdiocese: Several parishes slate picnics and festivals**
- **Lourdes Bishop proclaims cure as miraculous**
- **Birth control is labeled 'solution of tired minds'**
- **VATICAN CITY—Artificial birth control to cope with the so-called problem of over-population is 'a solution of tired**

minds,' the Vatican Radio declared in a broadcast interpreting the section of Pope John XXIII's encyclical, Mater et Magistra, dealing with this matter. ... Birth control, it said, is also 'the solution of the faithless, of those who do not believe in the inexhaustible resources of nature and the inventive and creative capacity of man, of those who do not believe in progress.' Furthermore, the station added, it is 'a solution of misers, of egoists, of those who do not wish to divide their bread with others, and who prefer to invest their money in the production of the instruments of ruin and of death. It is a solution of base minds, who prefer death, and toil to jam up the precious streams of life.'

• **St. Vincent's welcomes its new administrator**

(Read all of these stories from our July 25, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



From the Editor Emeritus/John F. Fink

The wisdom of the saints: St. John Vianney

Feasts of some great saints are celebrated between July 29 and Aug. 5—Peter Chrysologus, Ignatius of Loyola,



Alphonsus Liguori and Eusebius of Vercelli. They all spoke words of wisdom. But I choose to write about St. John Vianney, the patron saint of parish priests, whose feast is on Aug. 4.

He lived from 1786 to 1859. After overcoming many obstacles because he had great difficulty with his studies, he was ordained a priest and assigned to a parish in the French town of Ars.

It wasn't long before people started to flock to him for the sacrament of penance—or reconciliation. Toward the end of his life, he spent 16 to 18 hours a day in the confessional. He had the gift of being able to read souls and reclaimed thousands of lapsed Catholics.

In one of his catechetical instructions on

the subject of prayer, St. John Vianney said, "Reflect on these words: the Christian's treasure is not on Earth but in heaven. Our thoughts, then, ought to be directed to where our treasure is. This is the glorious duty of man: to pray and to love. If you pray and love, that is where your happiness lies."

He said that prayer is nothing else but union with God. "When one has a heart that is pure and united with God," he said, "he is given a kind of serenity and sweetness that makes him ecstatic, a light that surrounds him with marvelous brightness."

He described that intimate union as "God and the soul fused together like two bits of wax that no one can ever pull apart."

He said that our hearts are small, "but prayer stretches them and makes them capable of loving God. Through prayer, we have a foretaste of heaven and something of paradise comes down to us."

St. John Vianney compared prayer to honey that flows into the soul and makes all things sweet. When we pray properly, he

said, "sorrows disappear like snow before the sun."

He said that prayer also makes time pass very quickly and he gave an example from his own life: "Once when I was a purveyor in Bresse and most of my companions were ill, I had to make a long journey. I prayed to the good God, and, believe me, the time did not seem long."

Some people, he said, are able to immerse themselves as deeply in prayer "as fish in water" because they give themselves totally to God. He mentioned St. Francis of Assisi and St. Colette, who used to see our Lord and talk to him just as we talk to one another.

"How unlike them we are!" he said. "How often we come to church with no idea of what to do or what to ask for." And worse still, he said, some people speak to the Lord like this: "I will only say a couple of things to you, and then I will be rid of you."

We would receive everything we ask for in prayer, he said, "if we would ask with living faith and with a pure heart." †

The Bottom Line/Antoinette Bosco

Remembering America's strongest opponent of slavery

I was first "introduced" to Thaddeus Stevens, America's strongest advocate of



freedom for slaves, by Sister Theophane, my high school history teacher, back in the early 1940s. She was way ahead of her time in caring about equality for all, and trying to pass this belief on to her students.

I thank God for all that I learned from Sister Theophane—especially about Stevens, our great statesman. I think of him every year on Aug. 11. He died that day at midnight in 1868.

Now I have had the good fortune of learning even more about him after discovering a new book, *Impeached, The Trial of President Andrew Johnson and the Fight for Lincoln's Legacy*, by David O. Stewart (Simon & Schuster, 2009). The author presents a detailed, amazing account of the 1868 battle between Congress and the murdered President Abraham Lincoln's successor, Southerner Andrew Johnson, seen by many at that time as racist and incompetent.

As the author tells us, "The fiery, but mortally ill Congressman Thaddeus Stevens of Pennsylvania led the impeachment drive, abetted behind the scenes by the military hero and president-in-waiting, Gen. Ulysses S. Grant."

Reading this book, I was appalled to

learn how President Johnson seemed to have had one real goal in mind—arguing for the "immediate withdrawal of federal troops and the return of complete power to the Southern states. He attacked Negro suffrage as forcing Southerners to 'degrade themselves by subjection to the Negro race.' The American republic, he declared, was 'the glory of white men.'"

Along with this increasing furor, "the new Ku Klux Klan was growing at astonishing rates across the South, ... whipping black people in the night and burning homes and courthouses."

Stevens could take no more. Early in his career as a young lawyer, he was known for his vigorous opposition to slavery. It was understandable that he was appalled by Johnson's squandering of Lincoln's "political legacy of equality and fairness" when he "helped force the freed slaves into a brutal form of agricultural peonage across the South."

Stevens, old and ill, led the impeachment move against Johnson. He presented new articles of impeachment that were ignored by the House of Representatives.

"The final count was 35 guilty, 19 not guilty. Andrew Johnson had been acquitted by a single vote, that of Edmund Ross," Stewart wrote.

As Stevens lay dying, Stewart continued, there was to be one last great moment in his life: "On his final evening, he was attended by an aide, a nephew, his sister Loretta, and Mrs. [Lydia] Smith [his

longtime housekeeper]. Two black clergymen prayed with him and left. Late that night, two Sisters of Charity from a nearby Catholic hospital visited. With the consent of Stevens' nephew, they baptized the dying man. In Stevens' final moments, his nephew held his hand while Mrs. Smith knelt at the foot of his bed.

"On the next day, citizens of Lancaster who lived in Washington carried his casket to the nearby Capitol, where his body lay in state overnight surrounded by dignitaries and a detachment of Negro soldiers."

Stevens' headstone is an amazing testament to the principles he lived for. It reads:

"I repose in this quiet and secluded spot,

"Not from any natural preference for solitude,

"But finding other Cemeteries limited as to Race

"By Charter Rules,

"I have chosen this that I might illustrate in my death

"The Principles which I advocated through a long life:

"EQUALITY OF MAN BEFORE HIS CREATOR."

We must be ever grateful to God for the good people in history, who, like Thaddeus Stevens, worked for fairness and justice for all!

(Antoinette Bosco writes for Catholic News Service.) †

Faithful Lines/Shirley Vogler Meister

Celebrate the blessings of home and family

As I write this column, I am expecting a visit soon from our three daughters and their loved ones, including two grandsons.



At the end of July, our eldest grandson, David, 28, is moving to San Diego, Calif., to begin a new job.

Our youngest grandson, Sam, and his parents just

returned to the U.S. after living a year in Haifa, Israel, and traveling to Europe and Africa.

Before they left, our daughters—Donna, Diane and Lisa—gave us the gift of Skype so we could keep track of them as well as our extended family members and friends. It is not the same as being with them personally, of course, but it's the next best thing in order to keep in touch.

People are now able to travel and keep in touch with others in ways never

dreamed about in former years. Methods of communication have changed drastically—so much so that I worry about the future.

However, I remember my parents and their friends worrying about the same things that many of us seem concerned about now.

I also remember my grandparents using a now-archaic term to express their concerns about the state of our youth and the world itself. "Everything's going to hell in a hand basket," they would say. That made very little sense to me at the time!

Even though we had our own trials and tribulations when our daughters were youngsters—and what parents don't experience the challenges of rearing children?—we are blessed because each one of our daughters turned out to be extraordinarily sensible, loving, kind, compassionate, reliable, productive, hard-working women who we love deeply.

Our daughters, their husbands and our grandsons are our "pride and joy." I believe that Paul's and my parents and

grandparents thought the same of us even though it wasn't expressed as often as we would have liked to hear them say it.

Keeping in touch with our extended families is much easier now than in our grandparent's time.

I also consider friends as extended families.

Paul and I left our Belleville, Ill., home after our marriage at St. Mary Church in Belleville in August of 1958. We lived in Chicago where Paul was working.

When he was transferred to Indianapolis, we had no idea what a blessed change that would be for us. We feel extremely blessed to have moved to Broad Ripple and found Christ the King Parish. It's good to think back that we often walked to Mass in the winter snow.

Most everyone reading this column surely has similar memories. We need to celebrate our friends and families. †

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

Faith and Family/Sean Gallagher

Dive into the life of grace

A nephew of mine who lives out of state recently stayed for a week at my parents' home, so I made sure that my sons spent time and had fun with him.



One of those occasions was a trip to a YMCA pool in Indianapolis. While it was fun to watch my sons play in the water with their cousin, my attention was drawn surprisingly to my

2-year-old son, Philip.

I couldn't believe how he took to the water. Whether it was his confidence in the shallow wading pool, his gleeful trotting around a series of in-ground sprinklers or his desire to kick his feet in the main pool, his daring and lack of fear was amazing.

Some of that is attributable to Philip's developmental level and his inability to perceive the dangers about him. That's why my wife, Cindy, or I were always close by or holding him.

On the other hand, we can learn from Philip's precocious confidence. The life of grace is like the deep end of the pool. Too often, we adults think the water will be too cold or we won't be able to keep our heads above the water. So we stay by the side of the pool instead of joining in the fun being had by a bunch of kids—the people so often praised by Christ.

So, like Philip, we adults have perception problems, too. It's just that, with us, it's usually that we see dangers that aren't really there.

Now, in terms of the life of grace, you might think that this problem is rooted in an overactive humility. We don't think we're capable of living in a deep communion with God on a day-to-day basis.

But this isn't really humility at all. It's pride in disguise. We might think that we don't want to have an ongoing relationship with our heavenly Father because we shouldn't bother him with the little problems of our everyday lives. But could it be that we don't really want his help because we think we can take care of them by ourselves?

We also might conclude in advance that what we want simply isn't God's will for us. And it may very well not be. But there's no harm if we ask for it anyway, with the caveat that "thy will be done."

Little children like Philip aren't dominated by a pride that limits the requests they make. They know quite well that they can't fulfill them themselves. So they ask for help often and without hesitation. Believe me, some days in my home, the requests never stop.

Our heavenly Father loves to hear us all day long asking him for help. It may be as simple as assistance in completing an ordinary but tedious household chore or as significant as the help we need to overcome a deeply ingrained bad habit.

Look at the daring of people who sought help from Jesus. There's the case of the men who made a whole in a roof to lower their paralyzed friend before him so that he might cure him (Mk 2:1-12; Lk 5:17-26). There's the story of the blind man Bartimaeus. When he heard that Jesus was passing by, he cried to him for help and wouldn't stop, even though the crowd tried to quiet him. His daring perseverance caught Jesus' attention, showed his faith and led to his cure (Mk 10:46-52; Lk 18:35-43).

If the friends of the paralyzed man or Bartimaeus were dominated by false humility, they would have never gotten near Jesus. But they were daring like little children. And that made all the difference.

So are we going to cling to the false, prideful view of ourselves and stand around in the stifling heat next to the pool? Or will we jump into the pool and be immersed in the refreshing waters of God's love?

His grace will help us even on the outside of the pool to shed our fears and become daring like little children, like Philip, and dive right in. †

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

The Sunday Readings

Sunday, July 31, 2011

- Isaiah 55:1-3
- Romans 8:35, 37-39
- Matthew 14:13-21

The last and third section of the Book of Isaiah is the source of this weekend's first reading.



The three sections spanned a relatively long but significant period in the history of God's Chosen People.

The first section was written when the Hebrew people were still living in the

Promised Land, although clashes among the people had resulted in two kingdoms.

In time, the strong Babylonian Empire overran the Hebrew kingdoms. It was a fearful day. Many Hebrews died. Others were taken to Babylon, the empire's capital, located in modern Iraq. Those who were left in the homeland languished in misery and want.

At long last, Babylonia itself fell. The Hebrew exiles returned, only to find a sterile and unhappy place. Little improved as generations passed.

Then came the composition of the third section of Isaiah, a section of which is read this weekend.

At the time of this composition, people literally had to worry about their next meal, so the prophecy's words were very relevant. These words reminded the discouraged people that God would supply their needs.

For its second reading, the Church offers us a selection from St. Paul's Epistle to the Romans.

When this work was written, tension was quite evident. The Christian Romans lived in a culture that was hostile to the Gospel, and therefore to Christians. Furthermore, the political and legal systems were turning against Christians. Indeed, St. Paul eventually would be executed for his faith.

Very clear in the reading is Paul's encouragement to the Christians. He calls upon those facing temptations and doubts to be strong in their resolve. He urges them to hold on to their belief in Christ and not let anything separate them from the Lord.

St. Matthew's Gospel provides the

third reading.

It is the familiar and beloved story of the Feeding of the Five Thousand.

The story line is well known. A large crowd follows Jesus, and within this crowd are sick people. Typically, as surely the sick people hoped that he would, the compassionate Jesus healed them.

Here immediately, however, it should be noted that healing had a meaning far different than healing an injury or disease today. It meant overcoming the evil effects of sin. The ancient Jewish idea was that human sin brought every distress into the world.

Also, there was almost no food, only five loaves of bread and a few fish.

Unwilling to send the people away, Jesus provided for them. He took the food, blessed it then gave it to the disciples to distribute to the people. The leftovers filled 12 baskets.

This miracle anticipates the Eucharist. Two elements are important in the story. One is the role of the disciples. The other is the utter vastness of the number of people.

Reflection

A major effect of Original Sin, to return to an old theological fact, is that everything will die, whether animal or plant, at some point. All people—and indeed any animal higher along the scale of awareness—fear death.

The great message of the Scriptures is that God subdues death and gives life. Thus, the author of Third Isaiah reassured those loyal to God that they need not fear anything.

Facing the terrifying consequences, humanly speaking, of being a Christian in Rome, St. Paul constantly urged the believers to be of stout heart and good cheer. God would give them life, despite whatever might come to them.

St. Matthew's Gospel, the source of the last reading, emphasizes this point yet again. When the people were hungry, the Lord supplied—creating sufficiency from just meager provisions. Nothing can halt God's love and mercy. He gives life.

The Gospel makes clear the bond between Jesus and the disciples. They are special students, and they work in the Lord's name. Their power lives still in the Church.

The key to receiving this divine promise of life, of course, is in our loyalty personally to the Lord. †

Daily Readings

Monday, Aug. 1
Alphonsus Liguori, bishop and doctor of the Church
Numbers 11:4b-15
Psalms 81:12-17
Matthew 14:22-36

Tuesday, Aug. 2
Eusebius of Vercelli, bishop
Peter Julian Eymard, priest
Numbers 12:1-13
Psalms 51:3-7, 12-13
Matthew 14:22-36
Matthew 15:1-2, 10-14

Wednesday, Aug. 3
Numbers 13:1-2, 25-14:1, 26-29a, 34-35
Psalms 106:6-7, 13-14, 21-23
Matthew 15:21-28

Thursday, Aug. 4
John Mary Vianney, priest
Numbers 20:1-13
Psalms 95:1-2, 6-9
Matthew 16:13-23

Friday, Aug. 5
The Dedication of the Basilica of St. Mary Major in Rome
Deuteronomy 4:32-40
Psalms 77:12-16, 21
Matthew 16:24-28

Saturday, Aug. 6
The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalms 97:1-2, 5-6, 9
2 Peter 1:16-19
Matthew 17:1-9

Sunday, Aug. 7
Nineteenth Sunday in Ordinary Time
1 Kings 19:9a, 11-13a
Psalms 85:9-14
Romans 9:1-5
Matthew 14:22-33

Go Ask Your Father/Fr. Francis Hoffman

Plan in advance to attend Mass on Sundays while on vacation

Q Is there such a thing as an automatic dispensation from attending Sunday Mass for those who are traveling?



A No, there is not.

Catholics have a serious obligation to attend Mass on Sundays, not only to keep the Third Commandment,

but also to give thanks to God for the many blessings he sends our way.

Only when it is physically or morally impossible for a Catholic to attend Sunday Mass, or for higher reasons of charity (such as caring for a sick person), is that person exempt from the Sunday obligation. If people are traveling on Sunday, they should plan in advance.

A convenient resource to help you plan where and when to attend Sunday Mass is found at www.masstimes.org. All you have to do is enter the name of the town or zip code where you will be, and you will instantly receive a list of all available Masses in the vicinity. I suggest you also call ahead just to confirm that the information is correct. Also, travelers should be aware that many airports have chapels which offer daily Mass.

Canon 1247 in the *Code of Canon Law* reminds us: "On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass."

When it is impossible to attend Mass, Canon 1248.2 stipulates:

"If it is impossible to [attend] a Eucharistic celebration, either because no sacred minister is available or for some other grave reason, the faithful are strongly recommended to take part in a liturgy of the Word, if there be such in the parish church or some other sacred place, which is celebrated in accordance with the provisions laid down by the diocesan bishop; or to spend an appropriate time in prayer, whether personally or as a family or, as occasion presents, in a group of families."

Q At a priest's first Mass, we recently witnessed a very moving and beautiful presentation. The mother of the new priest received the linen cloth that he had used to wipe his newly anointed

hands, and his father received a stole that he had worn to hear his first confession.

Both of these were to be wrapped around their hands when they died, so that when the Lord asks at the judgment, "What did you do for my name?" they can stretch out their arms and say, "I gave you a priest." There was not a dry eye in the church.

Do you know the origins of this ritual?

A I'll bet there wasn't a dry eye in the church! Our editor corresponded with the young priest whose Mass of Thanksgiving you attended, Father Aaron Killips, to ask him this question as well. Here's his reply:

"As for what I did at the end of my Mass of Thanksgiving: I know that the manatergium [the linen cloth] was used in the old ordination rite to bind the newly ordained priest's hands after the bishop anointed them, and then the cloth was given to the mother.
"I don't know whether this was done at the Mass of Thanksgiving or another time. Several of my seminarian friends have done it recently after they were ordained and have added the stole for the father."

I've been unable to find any further information about the history of this gesture, but I have seen variations of this ritual. It's not an official ritual of the Church, and you won't find any official document of the Church that sanctions this act. Yet it is a laudable custom that expresses a priest's gratitude to his parents for the faith and formation that he has received from them. †

My Journey to God

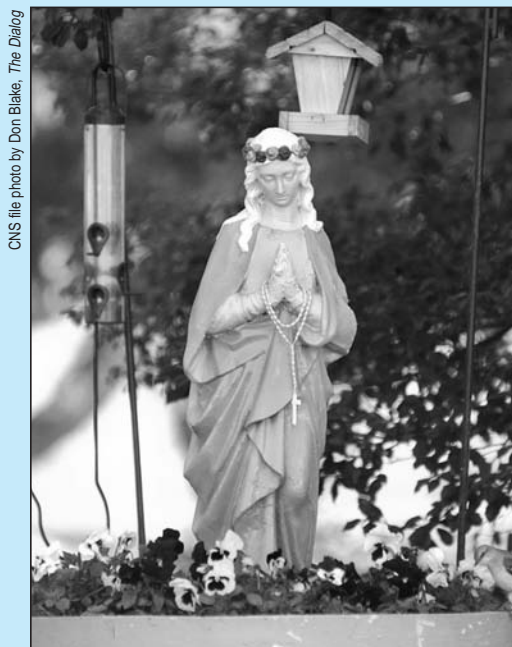
The Garden

As I stroll in the garden,
I feel God's presence
everywhere,
Silent growth surrounds me
And flowers show their
grandeur
As birds chirp a heavenly
tune
Reminding me that God is
Love.

There's no time like the
present
As I stand in this holy place
Absorbing this moment,
Allowing my heart to open
Like the flowers in the
garden,
Showing me how much I'm
loved.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. A statue of the Virgin Mary is situated among flowers and bird feeders in a garden at Anney Hall, an Oblate assisted-care retirement residence in Childs, Md.)



CNS file photo by Don Blake, The Dialog

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, Indianapolis, IN 46202-2367 or e-mail to critterion@archindy.org. †

Rest in peace

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

CHRISTOPHER, William, 82, St. Barnabas, Indianapolis, July 6. Husband of Mary Ann Christopher. Father of Kathleen Brown, Beverly Garvin, Mary Ann and William Christopher Jr. Grandfather of six.

DICUS, Elizabeth, 72, St. Barnabas, Indianapolis, July 5. Wife of Paul Dicus. Mother of Michele Beard, Ann Gough, Stephanie Treadwell and Paul Dicus. Grandmother of five.

DOOLEY, Alice Marie, 86, St. Paul Hermitage, Beech Grove, July 4.

EVERROAD, Victoria V., 100, St. Bartholomew, Columbus, July 4. Mother of Jane Loudon, Joyce Mead, James, Patrick and William Everroad. Grandmother of 12. Great-grandmother of 23. Great-great-grandmother of five.

GREENE, Kathryn A., 56, St. Gabriel, Connersville, June 27. Wife of Michael Greene. Mother of Jessica Greene. Sister of Rosemary Back, Diane Edgell, Brenda Morris, Bill, David, John and Michael Savoy. Grandmother of two.

HALIK, Marian L. (Sprik), 90, St. Rose of Lima, Franklin, July 13. Mother of Janice Buchanan, James, Dr. Richard and William Halik. Grandmother of eight. Great-grandmother of nine.

HOLLIS, Linda M., 52, St. Nicholas, Sunman, June 20. Wife of Jim Hollis. Mother of Catie and Justin Hollis. Daughter of Evelyn Johannigman. Sister of Julie Bower, Karen Brown, Susan Koors, Mary Moorman, Mark and Tom Johannigman.

HUESMAN, Thomas D., 59, St. Joseph, Shelbyville, July 10. Father of Duane and Scott Hollman, Mistina Elliot, Alina, Derrick, John, Jordan and Joshua Huesman. Foster father of Abigail Blackburn. Brother of Mary Ann, Charles, Michael, Peter, Robert, Victor and Walter Huesman. Half-brother of Ray Keane. Grandfather of eight. Great-grandfather of one.

KREILEIN, Thomas H., 76, Holy Family, New Albany,

June 27. Husband of Donna (Vaughn) Kreilein. Father of Kathy Whaley and Jeff Kreilein. Brother of Alfred and Edward Kreilein. Grandfather of three.

KRUER, Mary Lou, 80, St. Mary-of-the-Knobs, Floyds Knobs, July 17. Mother of Janet Brison, Barbara Cooper, Mary Alice Moss, Cheryl Sprigler, Alban Jr., David, Joseph and Ronald Krueer. Sister of Dolores Karter, James and Paul Missi. Grandmother of 19. Great-grandmother of 16.

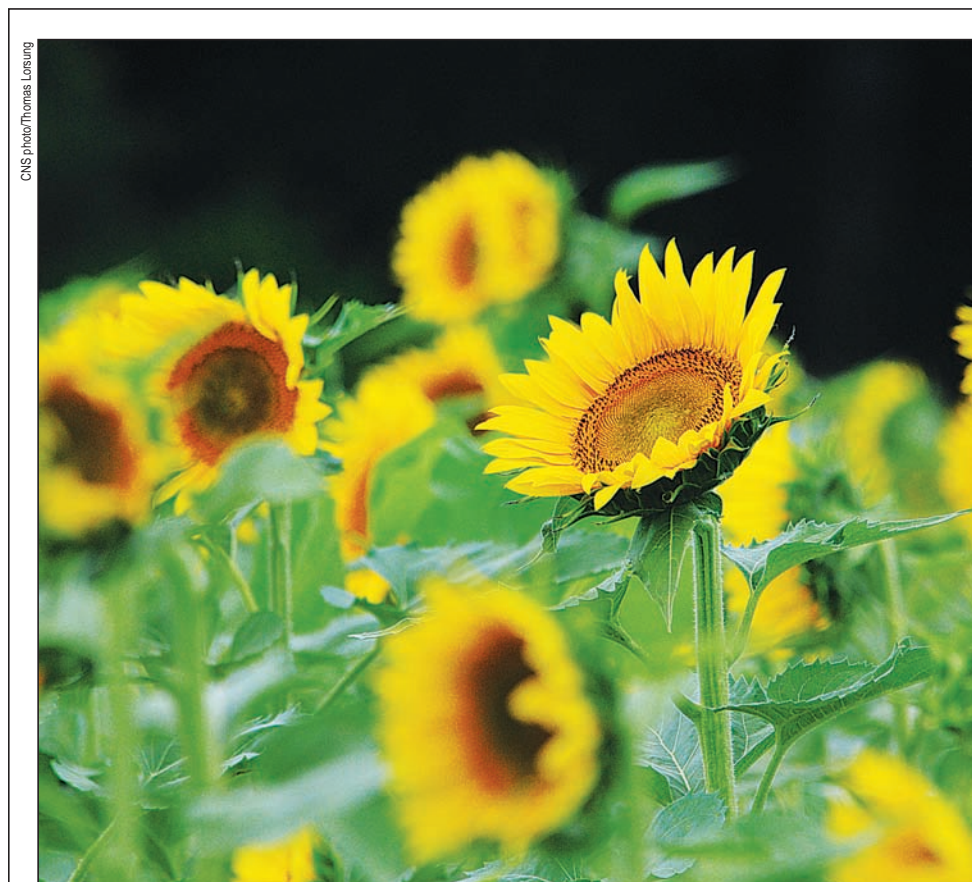
LUCAS, Nancy M., 79, St. Bartholomew, Columbus, July 2. Mother of Marsha Allamanno, Marilyn Morris, Marvin and Michael Lucas. Grandmother of six. Great-grandmother of six.

NOBLITT, Donna Jane, 71, St. Joseph, North Vernon, July 11. Wife of Neal Noblitt. Mother of Nita Hicks, Natalie Maschino, Neala and Nora Noblitt. Grandmother of five.

OLMSTEAD, Elfreda, 95, St. Luke the Evangelist, Indianapolis, July 2. Mother of John Olmstead.

REINDL, Wanda, 94, St. Bartholomew, Columbus, July 16. Mother of Rita Davis, Dorothy Huss, Mary McGuire, Frank Jr and Richard Reindl. Grandmother of 15.

STRAIGHT, Marie, 80, St. Andrew, Richmond, July 8. Mother of Daniel and Jeffrey Straight. Sister of Loraine Posenke. Grandmother of seven.



Sunflowers

Sunflowers are seen on a warm summer day on Maryland's Eastern Shore on July 15.

TRIBBLE, Anne Elizabeth, 96, Annunciation, Brazil, July 12. Mother of Mary Ann Froderman, Jeanne Zhorne, Jim and John Tribble. Sister of Dorothy Jones, Helen Meunier and George Butwin. Grandmother of 15. Great-grandmother of 22. Great-great-grandmother of four.

WAWRZYNIAK, Richard L., 84, St. Agnes, Nashville, July 11. Husband of Jean Wawrzyniak. Father of Julie Gabriel, Terri Schultzy, Nancy Winslow, Carol and Richard Wawrzyniak. Brother of Robert Lawrence. Grandfather of 12. Great-grandfather of nine.

WORKMAN, Donald Brian Sr., 56, St. Mary, New Albany, July 14. Husband of Donna Workman. Father of Jessica, Donald Jr. and John Workman. Brother of Richard and Wilson Workman. Grandfather of four. †

Alabama Priest Hosts

Hawaii

15 Days *Departs: February 29, 2012* from \$2018*

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For details, itinerary, reservations and letter from your chaplain with his phone number call 7 days a week:

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Franciscan Sister Susan Eifert ministered in education

Franciscan Sister Susan Eifert, formerly Bernice Patricia Eifert, died on July 13 at St. Clare Hall, the health care facility for the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 77.

The Mass of Christian Burial was celebrated on July 18 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Susan was born on March 11, 1934, in Dayton, Ohio.

She entered the Oldenburg Franciscan community on Sept. 8, 1954, and professed her final vows on Aug. 11, 1960.

Sister Susan taught at grade schools and high schools in Indiana and Ohio.

She also spent 20 years as chaplain for

Children's Hospital in Chicago, Good Samaritan Hospital in Dayton and Hospice of Dayton.

In the archdiocese, Sister Susan taught at the former Holy Trinity School, St. Christopher School, St. Lawrence School, St. Michael the Archangel School and Marian University, all in Indianapolis.

She retired in 1997, and returned to the motherhouse in Oldenburg, where she resided at St. Clare Hall.

Surviving are four sisters, Dorothy Eifert, Norma Salmon, Dolores Weber and Thelma Westfeld; and three brothers, Dr. Earl, Melvin and Paul Eifert.

Memorial gifts may be sent to the sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

Our Lady of Fatima Retreat House

*Do you like to shop and still have time and money to support our missions?
Is maintaining time for family fun a priority in your home?
If you answered yes, then we hope you will join us!*

Saturday, August 13, 2011

6th Annual Missions Helping Missions Bazaar and Family Picnic Celebration

Bazaar: 10:00 am - 6:00 pm
No admission charged—optional donations at the door given to The Lord's Pantry

Family Picnic Buffet: 12:00 pm - 7:00 pm

- Pulled pork buffet with sides/dessert/beverages.
- \$10/person or \$30/family up to five persons.
- Bring a blanket or your lawn chairs and enjoy your meal on our beautiful grounds!

Entertainment: Southside Jazzers

A Vigil Mass will be offered in our chapel at 4:00 pm
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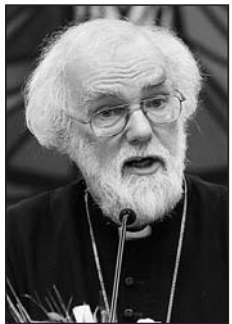


Christian leaders: Pilgrimages must change to help Holy Land peace

LONDON (CNS)—Catholic and Anglican leaders have challenged Christians to find new ways to establish lasting peace in the Holy Land, including changing the nature of pilgrimages.

International Christian, Jewish and Muslim delegates at the two-day Conference on Christians in the Holy Land, at Lambeth Palace on July 18-19, considered concrete steps that might be taken by ordinary people to help to resolve enduring tensions that have forced millions of Palestinian Christians to flee their homeland in the past 50 years.

Anglican Archbishop Rowan Williams of Canterbury, leader of the worldwide Anglican Communion, told a July 19 news conference at the palace, his London residence, that the delegates had looked for a "bit of a step change in Christian involvement here with the situation of Christians in the Holy Land, a step change that will allow us to identify and support specific projects more effectively."



Archbishop Rowan Williams

"As this is not just for the Churches in the Holy Land but for the communities those Churches are embedded in, we don't see this as an exclusively Christian project," he said.

He added that the "approach to pilgrimages" needed to change beyond a "tourist venture" to allowing visitors "to engage with the reality on the ground."

"The idea that out of this conference we might generate a new template about how pilgrimages might look like, that has come into focus," Archbishop Williams said.

Archbishop Vincent Nichols of Westminster, president of the Catholic Bishops' Conference of England and Wales,

told the news conference that British parishes would be encouraged to work for peace and forgiveness, rooted in justice, for all the people of the region.

The plan includes charitable relief work, contact with people in the region and in the Palestinian diaspora, and the lobbying of politicians to work for change.

He said he would like to see such work extend to the wider community in the United Kingdom to include leaders of other faiths.

"One of the greatest characteristics of this conference, I think, has been the sensitivity, almost the reverence, [with] which people have spoken and listened to each other," Archbishop Nichols said.

"I think that on listening to the different voices—Jewish, Muslim and Christian—this conference has modeled some of the outcome it would like to promote," he said.

The conference, organized by the Church of England and the Catholic Church in England and Wales, was attended by Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue.

The cardinal called for renewed dialogue among followers of the Abrahamic faiths in the region, but he also made a specific plea for the rights of the minority Christians in the Holy Land to be guaranteed and respected.

He said Christian communities were not founded by missionaries sent from Rome or Constantinople but by the Apostles, and were a gift to their societies because "they bring cultural openness, a sense of the dignity of the human person and particularly of women; a conception of freedom which harmonizes rights and privileges, and a conception of political society which can lead to democracy."

He added: "They must be granted and have secured the most fundamental rights—freedom of conscience and

freedom of religion, freedom of movement, civic and historical rights, education, hospitals, the possession of their own institutions—seminaries, universities, monasteries."

Among the delegates were Bishop Gerald F. Kicanas of Tucson, Ariz., who is of Lebanese descent, and Cardinal Theodore E. McCarrick, retired archbishop of Washington, who has worked for 10 years with the U.S.-based National Interreligious Leadership Initiative for Peace in the Middle East.

In a July 19 interview with Catholic News Service, Cardinal McCarrick said the major obstacle for progress in the Holy Land and the plight of Christians there was the absence of peace.

"Once you have peace there, many of the other problems will disappear," he said. "I think one of the reasons Christians are leaving is that they don't find peace there."

"They find troubles, difficulties, discrimination and all kind of issues and, as they plan their families, they don't want their children to suffer under the same conditions," he said. "They find ways to find relatives and job opportunities in different parts of the world, and they take them."

"I think it [the conference] will let people know they are not alone in striving for peace in the Holy Land," Cardinal McCarrick said, adding that the conference had come up with a number of ideas that would allow people to work for peace.

"The main thing is that we keep trying and, in good times and in bad, we keep the search for peace going on. This is the Lord's land, and we must all work together to find a solution that is just and which is going to bring peace with justice and security in the Holy Land," he said. "We must all work together on that. It is a goal which really demands our participation." †

ARZOBISPO

seguido de la página 5

predominio del concubinato es una preocupación difícil y sensible para los pastores. Al reconocer el hecho del concubinato, el difunto Santo Padre Juan Pablo II, instó a

los pastores y a la comunidad de la Iglesia a que se familiarizaran con estas situaciones de manera individual en cada caso.

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camino hacia la regularización de su situación" (*Familiaris Consortio*, #81).

A pesar de las dificultades, el concubinato ofrece una oportunidad para la evangelización. Cuando se aborda con entendimiento y compasión, se convierte en una oportunidad para el aprendizaje.

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recordatorio de que los jóvenes buscan su alma gemela en el cónyuge. Desean una relación íntima y duradera.

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More than 3,100 pastoral musicians gather to 'sing a new song'

LOUISVILLE, Ky. (CNS)—More than 3,100 Catholic pastoral musicians from around the United States, Canada and Mexico gathered at the Kentucky International Convention Center in downtown Louisville to prepare for the implementation of the new English translation of the *Roman Missal*.

Parishes around the United States will begin using the new text—and some new music with it—for the celebration of Mass on Nov. 26-27, the first weekend in Advent.

"Whether we will sing new words to old tunes or new words to new tunes, the upcoming changes will affect all of us," Dominican Father Paul Colloton told the crowd during the opening of the National Pastoral Musicians Convention on July 18. Father Paul is the organization's director of continuing education.

Then he called on the crowd—or as it seemed at times, the 3,000-voice choir—to sing with him the line, "Sing to the Lord a New Song," the theme of this year's convention.

Father Paul acknowledged that the new missal translation will bring changes in the Mass, but said it also offers Catholics an opportunity to find a "deeper relationship with Jesus Christ" so that "we can sing to the Lord with new words," and he directed the crowd to sing the latter in unison.

The crowd did nearly as much singing as listening during the opening program.

Keynote speaker Msgr. Ray East wove music intermittently into his speech.

He opened the address with a passionate delivery of "Give Me Jesus," an African-American spiritual, thrilling the crowd with his velvety baritone. Spontaneously throughout his address, he drew the crowd into song, too.

Singing the *Magnificat* at one point, Msgr. East told the crowd, "That 'yes' Mary said changed the history of the world.

"I also believe that your 'yes' to everything that [is changing in the liturgy] will change our worship for the better," he said.

Msgr. East, pastor of St. Teresa of Avila Parish in Washington, noted that some people came to the convention "with anger" and some came "sad." A variety of emotions have animated responses to the new *Roman Missal*, he said.

"All of us came here with questions, panicking about the advent of Advent," he said, as the crowd murmured with comments. "But I hope that somebody came here to Louisville with an open mind ... with an open heart to listen, to learn, to study. And I hope somebody came to 'Sing to the Lord a new song.'"

Pastoral musicians, who will find themselves teaching congregations about the new text as they introduce new music, will play a key catechetical role in the changes, he noted.

"We have a new role, and we have to be converted in our hearts to expand this role," the monsignor told them.

Camilla Gehring, who traveled to the convention from St. Bartholomew Parish in Columbus said she and her fellow choir members hoped the convention helped to prepare them for this new role.

"The new liturgy is a big draw for a lot of people," she said. The convention "gives us a chance to be exposed to the new arrangements ahead of time."

During the convention, attendees had the opportunity to listen to and purchase music for new Mass settings written for the new translation.

While the convention focused on the new missal, it also drew liturgists looking



Singers from parishes in the Archdiocese of Louisville, K.Y., perform on July 18 during the National Pastoral Musicians Convention on July 18-22 in Louisville. The convention drew more than 3,100 pastoral musicians and liturgists from the United States, Canada and Mexico.

for professional development, camaraderie and a little inspiration for their ministry.

A group from Louisville's Church of the Epiphany said they came for the fellowship and the opportunity to meet the big names in Catholic pastoral music.

"It's like a shot in the arm, being in the presence of other musicians," said Cindy Simpson, a cantor at Epiphany. "It's just so exciting."

Faith Murphy, the parish's choir director, said she attended the convention

to develop her skills as a director.

Among the thousands at the convention center were about 400 volunteers, primarily Catholics from Archdiocese of Louisville parishes, who kept the convention running behind the scenes.

Organizers said this year's convention is largest in its history. That is in part because of the upcoming changes in the liturgy, said Judy Bullock, director of the Louisville archdiocesan Office of Worship and the chair of the convention. †

Serra Club vocations essay

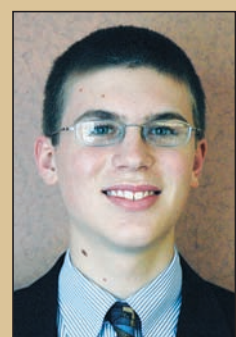
Priests, religious sisters and brothers and deacons are witnesses of God's love

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

By Michael Melbardis

Special to The Criterion

"I give you a new commandment: love one another. As I have loved you, so you also should love one another.



Michael Melbardis

This is how all will know that you are my disciples, if you have love for one another" (Jn 13:34-35).

In these familiar words, Jesus commands us to love as he loves—to bring God's love to others in our daily lives.

In today's world, it can become very easy to lose sight of what these powerful words mean.

Despite this, priests, religious brothers and sisters and permanent deacons help us follow in Jesus' footsteps and provide us with a

unique perception of God's love.

They encourage us to consider how we can better live out God's will in our own lives and through our own

unique vocations.

Priests, religious brothers and sisters, and permanent deacons, through their life and ministry, live out Christ's call to love and witness his love for us in many different ways throughout our local and worldwide communities.

For those who choose the religious life or holy orders, they promise to live, love and serve like Christ. Priests, religious, and deacons are instruments of God's work, and allow the Holy Spirit to work through them to make God known to others.

In our local community, especially in the parish community, priests and permanent deacons bring Christ to us every time we attend Mass by proclaiming the Gospel and leading us in prayer.

Priests also celebrate the Eucharist and serve as chaplains for athletic teams, hospitals, prisons and the military to bring hope to those going through difficult times and to point to the presence of Christ. They bring God's forgiveness to us in the sacrament of reconciliation and call us to live Christ's call to love one another.

Deacons often serve as catechists and counselors and also assist at parish and liturgical ministries, such as the Rite of Christian Initiation of Adults program. They provide support and guidance for those who are preparing to enter the Catholic faith.

Catholic leaders to place the Church in the forefront of the care for AIDS patients.

To favor these efforts, he said, the foundation may open offices on every continent, which would function in coordination with the central office in Rome.

"The foundation is also studying the possibility of creating its own 'pharmaceutical center' which would allow the collection and distribution of medicines in poor countries," he said. The center would work in cooperation with other Church agencies.

Msgr. Mupendawatu said that while more than 25 percent of the global health care to AIDS patients is provided by Catholic institutions, the Church needs to do even more in the face of the epidemic, which infects about 7,000 additional people each day.

One of the Church's priorities is to help make "universal and free access to treatment" a reality for all those infected with AIDS, he said. Today, only about 5 percent of people

Outside the parish community, religious brothers and sisters live out Christ's call to love in much the same way. Many even act as missionaries to bring God's love to those in foreign lands by establishing religious schools, caring for the sick and serving the poor. They act as teachers, caretakers and nurses for people of all ages and of all backgrounds.

Priests, religious brothers and sisters and permanent deacons stand with us through all of life's hardships, joys and sorrows to be witnesses of Christ's love for us.

Whether they are serving as teachers, catechists, administrators, pastors or counselors, those who choose religious life call us to holiness by living out Christ's call to love others.

By looking to them as examples for our lives, we can also be witnesses to Christ's love for others. "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (Jn 3:16).

(Michael and his parents, Andrew and Jean Melbardis, are members of St. Simon the Apostle Parish in Indianapolis. He completed the ninth grade at Cathedral High School in Indianapolis last spring, and is the ninth-grade division winner in the Indianapolis Serra Club's 2011 John D. Kelley Vocations Essay Contest.) †

Good Samaritan Foundation plans to expand worldwide assistance to AIDS patients

VATICAN CITY (CNS)—A papal foundation dedicated to AIDS patients may expand its services to include a global program of distributing anti-AIDS drugs, a Vatican official said.

The initiative would respond to the shortage of antiretroviral and other drugs in poorer countries, where the vast majority of AIDS patients receive no adequate treatment, Msgr. Jean-Marie Mupendawatu, secretary of the Pontifical Council for Health Care Ministry, said in an interview on July 21 with the Vatican newspaper.

Msgr. Mupendawatu is a delegate to the Good Samaritan Foundation, established by Blessed John Paul II in 2004 to provide economic support to the sick who are most in need, particularly those suffering from AIDS.

Msgr. Mupendawatu said the foundation planned to strengthen its activity, especially in Africa, by increasing its promotion of donations of pharmaceutical and medical material, and by working more closely with local

with AIDS patients receive adequate care, he said.

"It's enough to realize that the majority [of AIDS patients] in Africa live on a dollar a day and cannot afford any treatment. Therefore, it's necessary to reach the essential goal of no-cost drugs," he said.

Msgr. Mupendawatu said the Church's insistence that education in responsible sexuality be part of any anti-AIDS strategy has found appreciation in scientific circles. The Church's position is that effective prevention of AIDS must include the abandonment of high-risk behavior and the adoption of a "balanced sexuality" based on premarital chastity and marital fidelity, he said.

He noted that Pope Benedict XVI's monthly prayer intention for July evoked the Church's commitment to AIDS sufferers: "That Christians may ease the physical and spiritual sufferings of those who are sick with AIDS, especially in the poorest countries." †