



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## On the mend

Pope thanks doctors, well-wishers for treatment and prayers, page 3.

CriterionOnline.com

July 24, 2009

Vol. XLIX, No. 41 75¢

## Human dignity, rights always must be respected, Vatican official says

GENEVA (CNS)—Even in emergency situations caused by war or natural disaster, the dignity of each human person must be respected, said the Vatican's representative to U.N. agencies in Geneva.



Archbishop Silvano Tomasi

The right to freedom, to work, to family reunion, to education and personal development, and other human rights

"cannot simply be discarded in emergencies," Archbishop Silvano Tomasi said on July 20 during a meeting of the humanitarian affairs segment of the U.N. Economic and Social Council.

The international community must find ways to guarantee an effective global humanitarian response to disasters, he said.

Archbishop Tomasi repeated the Vatican's call for real action to ensure the safety of women and girls in refugee camps around the globe.

"The continued sexual violence perpetrated against women and girls within and around refugee camps violates all standards of international law and leads to the emotional, physical and mental devastation of these women, which cannot be justified under any circumstances," he said.

While local governments and aid agencies, including Catholic charities, usually have the best knowledge of people's needs, the international community must have a mechanism for stepping in when the local government is unable or refuses to act or uses a disaster situation for political purposes, he said.

Archbishop Tomasi said the effort to feed and offer other kinds of assistance to millions of victims of natural and man-made disasters is facing serious challenges today.

"The food crisis has led to a decrease in food distribution in famine areas, in camps and detention centers," he said, and "the energy crises have added drastically to the cost of providing aid over long distances."

See TOMASI, page 2

## A legacy of love



Above, a large banner displayed at the festival read "Hesstival Rxfest—In Memory of Dick Hess and Rex Lawrence."

Right, Holy Spirit parishioners Christopher Hess, left, and Justin Lawrence of Indianapolis pose for a photograph on July 9 at the parish festival. They helped three other men organize the summer festival this year in memory of their fathers, Richard "Dick" Hess and Donald "Rex" Lawrence, the longtime festival chairman and assistant chairman, who died earlier this year. Holy Spirit's festival, which dates back to 1948 as a small event, was expanded in 1954 and continues to grow larger each year. This year's festival attracted 10,000 people.



## Sons follow in late fathers' footsteps at Holy Spirit festival

By Mary Ann Wyand

"Honor your father."

Two grieving young adult sons from Holy Spirit Parish in Indianapolis took Christ's teaching in the Gospel of Matthew to heart during the months after their fathers died by helping coordinate the annual summer festival on July 9-11 in their memory.

Jesus told the faithful to "honor your father and mother, and 'love your neighbor as yourself'" (Mt 19:19).

That's exactly what parishioners Christopher Hess, 27, and Justin Lawrence, 28, of Indianapolis did when they took over their late fathers' longtime volunteer positions on the committee for the popular east side festival, which attracts thousands of people with its tasty foods and amusement park rides every July.

Richard "Dick" Hess, who died on Jan. 20 after a lengthy illness, served on the parish festival committee for 31 years and as chairman for 23 years.

Donald "Rex" Lawrence, who died on May 5 after suffering a heart attack, helped Dick Hess coordinate the festival

for 19 years and served as the chairman for eight years.

Their deaths left a huge void on the festival committee so their sons scheduled vacation time to help carry on this family volunteer tradition.

A large banner displayed at the festival read "Hesstival Rxfest—In Memory of Dick Hess and Rex Lawrence."

Their sons and other committee members wore special T-shirts decorated with a drawing of the men looking down at the festival from heaven.

Father Joseph Riedman, Holy Spirit's pastor from 1993 until July 1 of this year, knows how much volunteer work it takes to present a parish festival every summer. He also supervised another large festival as pastor of Our Lady of the Greenwood Parish in Greenwood from 1980 until 1993.

"In spite of their grief, they stepped forward to help with the festival," Father Riedman said of the sons. "This was a way to honor their fathers, and they helped out admirably. I think they'll be helping again next year. We have to pass the [volunteer] baton to younger generations."

Holy Spirit's annual fundraiser is "a fun

time," Father Riedman said, because so many people gather there to see friends and enjoy the festivities during this east side "reunion."

Festival-goers on July 9 included Msgr. Paul Koetter, Holy Spirit's new pastor, and Father Christopher Wadelton, newly ordained and beginning his first assignment as associate pastor, who greeted people and tried to remember their names. Father Patrick Beidelman, a son of the parish who recently returned home after completing graduate studies in Rome, was also there to see old friends and buy some of the famous brownies.

This year, parishioners David Day, Ryan Soultz and Dave Andress of Indianapolis worked with Chris Hess and Justin Lawrence as a new generation of festival co-chairmen.

"There is such a void in knowing that Dick, Rex and John Edson, who passed away unexpectedly in 2006, will not be working together at the Holy Spirit festival this year," said Marilyn Hess, Dick's widow. "During the week of the festival, they could often be found

See LEGACY, page 2

## Archbishop Buechlein to have shoulder replacement surgery

Dear Sisters and Brothers in Christ:

On Aug. 4, I am scheduled to have surgery to replace my left shoulder. I



have been putting off this surgery for some time, and my doctors tell me it can wait no longer.

Barring any complications, I expect to be back to full strength soon,

but the recovery will interrupt my normal schedule and obligations for at least the next month. I regret any inconveniences this may cause. The day-to-day operations of the archdiocese will not be greatly affected and our many ministries will continue as normal.

This surgery is not related in any way to the Hodgkin's lymphoma that I was diagnosed with and treated for last year. In fact, there are no longer any signs of cancer in my body and

my health has been good except for the shoulder problems I have had.

I would appreciate your prayers, and please know that I will continue to pray for all of you.

Sincerely yours in Christ,

Archbishop Buechlein, A

Most Reverend Daniel M. Buechlein, O.S.B.  
Archbishop of Indianapolis  
July 15, 2009

# LEGACY

continued from page 1

working or resting in the [parish] garage, a kind of command central for festival chairmen and workers. ... Tired as they were, there would often be an atmosphere of humorous bantering fueled by the relationships formed and the stories accumulated over many years of working together at this parish event."

She is happy and grateful that these five men stepped up to help organize the festival, which brings joy to so many people while raising much-needed funds for the parish.

"Dick, Rex and John were a part of the [festival] story," Marilyn Hess said, "and the story has been forever changed. ... It takes a kind of courage for these young people to take on the responsibilities of this event in the midst of their grief. They are aware every step of the way of who is missing, but find comfort in knowing they are making a contribution in their memory."

Kathy Lawrence, Rex's widow, helped drive the shuttle bus and assisted with other duties this year because "the festival was something he loved so much."

She said Justin, Chris and their siblings

grew up helping their fathers with festival chores every summer.

"Rex and Dick really felt it was a labor of love being in charge of the festival," she said, and they included their families in this year-round volunteer project.

In recent years, she said, many Hispanic parishioners have helped construct booths and cook Mexican food.

"It has been the biggest fundraiser we have for the parish," Kathy Lawrence said. "It's a huge undertaking, but it would be difficult to do a lot of things at the parish without the festival income. For me, the festival was therapeutic, but it was also very difficult. This year was a fresh start, and we need many young people to help make the festival a success."

A former Marine, Justin Lawrence now serves the community as an Indianapolis Metropolitan Police Department officer.

"My dad's death was very sudden," Justin Lawrence said. "He was very involved in preparations for the festival at the time of his death. He loved it. Every year since I can remember, Chris [Hess] and I would be here helping our dads with the festival. It was our thing to do together. I was born and raised to do this, and it's an honor to do it."

Holy Spirit's festival was started by parishioners more than 50 years ago, he said.

"In three days, we'll net an average of \$100,000 for this parish so this is by far the biggest fundraiser. ... It's time for our generation to start doing the [volunteer] work for the parish and for the faith."

Dick Hess, Rex Lawrence and John Edson left behind a legacy of love and hard work, committee member Ryan Soultz explained. "I think it speaks volumes about their commitment to their parish and commitment to their faith."

"Chris made the comment that we have our own family and our parish festival family," Soultz said. "There are a lot of second- and third-generation folks involved in helping with the festival, and we have done a good job in making this a family friendly event."

As soon as a festival ends, Chris Hess said, work begins on next year's event.

"I just really hope that we made them proud of us for what we're doing here," he said, "and that we have a banner year in their memory." †

Photo by Mary Ann Wyand



Holy Spirit festival committee members wore special T-shirts this year decorated with a drawing of Richard "Dick" Hess and Donald "Rex" Lawrence, who died earlier this year, showing the men looking down at the festival from heaven.



Submitter photo

Holy Spirit parishioners Donald "Rex" and Kathy Lawrence of Indianapolis enjoy the 2008 Holy Spirit Parish festival. Rex helped coordinate the summer festival for nearly 20 years, and served as the chairman for eight years. He died on May 5.



Submitter photo

Holy Spirit parishioners Marilyn and Richard "Dick" Hess of Indianapolis relax during the 2008 Holy Spirit Parish festival. Dick served on the festival committee for 31 years and as the chairman for 23 years. He died on Jan. 20.

## Pope urges workers' voices be heard, challenges labor union leaders to adapt to global economy

WASHINGTON (CNS)—When Pope Benedict XVI released his third encyclical—"Caritas in Veritate" ("Charity in Truth")—he stressed that the voice of workers must be heard as heads of state, industry moguls, labor union leaders and environmentalists develop long-term solutions for the ailing global economy.

The pope's encyclical—released in early July—re-emphasizes the Catholic Church's continuing support of workers associations going back to Pope Leo XIII's encyclical, "Rerum Novarum," in 1891, but it also challenges labor union leaders to adapt to a growing global economy to remain relevant.

According to John Carr, executive director of the Department of Justice, Peace and Human Development at the U.S. Conference of Catholic Bishops, the pope's encyclical says a healthy economy depends on workers who earn a sustainable wage, receive reliable health benefits and have a safe environment in which to perform their jobs.

"Pope Benedict, like earlier popes, thinks labor unions are a big part of the solution," Carr told Catholic News Service.

The encyclical encourages a strong voice for labor to balance the authority of management in the global economy—a give-and-take system expected to achieve long-term financial security.

"What Benedict says is we need moral individuals and we need ethical structures. It's not an either-or," Carr said. "In some ways, the most important word in this encyclical is 'and.'"

"Instead of sort of taking sides, or lifting one over another, he says the Catholic way is to pull those things together," he continued. "He really integrates charity and truth, charity and justice. He talks about the economy and ethics in a way that make them seem not like competing values, but in fact things that need to work together for the good of the human family."

Labor union president John Sweeney of the AFL-CIO applauded the pope's support of labor unions in the encyclical, saying it offers an ethical critique of the global economic crisis.

Sweeney also said the encyclical proposes concrete elements for policies anchored in moral values that enhance the dignity of all, especially the poor and working people.

Though "Charity in Truth" does support the workers movement, it's far from being just a pro-labor document.

Stephen Schneck, director of the Life Cycle Institute at The Catholic University of America in Washington, said Pope Benedict calls on labor union leaders to address the needs of workers, industries and nations beyond the scope of their membership.

"That's really a strong statement," Schneck told CNS. "That's calling on union members and union leaders to recognize that union interests aren't what it's all about. That they are part of a much broader enterprise, this idea of the common good, and that unions need to be focusing and serving the common good—just as business interests, just as the state, just as all of the groups and individuals in society need to be focused on the common good." †

## TOMASI

continued from page 1

"Now," he said, "the global economic crisis risks reducing funding to public and civil society, humanitarian agencies and organizations."

The Vatican representative praised countries and individuals who continue supporting aid agencies, adding that "failure to remain in solidarity with and provide for people in humanitarian crises during this difficult time will lead only to social and political instability, which undermines society and its ability to come together and resolve the economic crisis."

Archbishop Tomasi said the international community must implement clear rules for intervening to provide humanitarian assistance.

"We must put at the center of all our interventions the person and her material, psychological and spiritual needs," he said. †

### The Criterion

**Phone Numbers:**

Main office: .....317-236-1570  
 Advertising .....317-236-1572  
 Toll free: .....1-800-382-9836, ext. 1570  
 Circulation: .....317-236-1425  
 Toll free: .....1-800-382-9836, ext. 1425

**Price:** \$22.00 per year, 75 cents per copy

**Postmaster:**

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

**Web site:** [www.CriterionOnline.com](http://www.CriterionOnline.com)

**E-mail:** [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2009 Criterion Press Inc. ISSN 0574-4350.

**Staff:**

Editor: *Mike Krokos*  
 Assistant Editor: *John Shaughnessy*  
 Senior Reporter: *Mary Ann Wyand*  
 Reporter: *Sean Gallagher*  
 Online Editor: *Brandon A. Evans*  
 Business Manager: *Ron Massey*  
 Executive Assistant: *Mary Ann Klein*  
 Administrative Assistant: *Dana Danberry*  
 Graphics Specialist: *Jerry Boucher*  
 Print Service Assistant: *Annette Danielson*



*The Criterion* (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.  
 P.O. Box 1717  
 Indianapolis, IN 46206-1717  
 317-236-1570  
 800-382-9836 ext. 1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical postage paid at Indianapolis, IN.  
 Copyright © 2009 Criterion Press Inc.

**POSTMASTER:**  
 Send address changes to:  
 Criterion Press Inc.  
 1400 N. Meridian St.  
 Box 1717  
 Indianapolis, IN 46206-1717

### The Criterion

7/24/09

**Moving?**

*We'll be there waiting if you give us two weeks' advance notice!*

Name \_\_\_\_\_  
 New Address \_\_\_\_\_  
 City \_\_\_\_\_  
 State/Zip \_\_\_\_\_  
 New Parish \_\_\_\_\_  
 Effective Date \_\_\_\_\_

*Note: If you are receiving duplicate copies please send both labels.*

*The Criterion* • P.O. Box 1717 • Indianapolis, IN 46206-1717

# Pope thanks doctors, well-wishers for treatment, prayers

ROMANO CANAVESE, Italy (CNS)—Pope Benedict XVI thanked the doctors who treated his broken wrist, and thanked everyone who prayed and expressed their concern for him.

Before reciting the Angelus prayer in the town of Romano Canavese in northern Italy on July 19, the pope greeted thousands of the faithful gathered outside the town's parish church, waving enthusiastically even though his right arm was encased in a plaster cast.

"As you can see, because of an accident, my mobility is a bit limited, but my heart is fully present," he assured the crowd.

The pope traveled about 50 miles by helicopter and car from Les Combes, where he has been vacationing, to Romano Canavese, the hometown of his secretary of state, Cardinal Tarcisio Bertone.

"I offer my heartfelt thanks to everyone—and there are many of you—who have demonstrated your closeness, your sympathy and your affection for me, and who have prayed for me," he said.

"I especially want to thank the doctors and the medical staff who treated me with such diligence, compassion and friendship. As you can see, they were successful ... we hope they were successful," he said.

The pope fractured his right wrist after he accidentally fell during the night of July 16-17 in the residence where he has been vacationing since July 13.

Using local anesthesia, doctors at the nearby hospital in Aosta performed minor surgery to stabilize and join the ends of the dislocated broken bones with wires.

Doctors in Aosta told reporters the pope was in good condition and that he would probably have to wear the cast for a month.

He was released a few hours later on July 17.

During his first public appearance after his accident, the 82-year-old pope used his right arm to wave and even wiggled his still slightly swollen fingers. The swelling has gone down enough to allow him to put the papal fisherman's ring back on his right hand. He shook hands with well-wishers with his left hand.

Pope Benedict's brief trip to Romano Canavese was designed to pay homage to his "closest collaborator," Cardinal Bertone, who was secretary of the Congregation for the Doctrine of the Faith when its prefect was the pope, then-Cardinal Joseph Ratzinger.

"I am truly happy to be able to pay him homage today coming to his hometown, where many people surround him with affection," said the pope.

The pope noted the many vocations that have come from the small town, especially for the Salesian community, to which Cardinal Bertone belongs. The pope said the numbers should serve to encourage the diocese to continue its dedication to education and vocations formation.

Among the gifts the pope received during his visit was a notebook-sized portable computer. The right-handed pope looked especially pleased with the gift, given to him by Franco Bernabe, the president of Telecom Italia, which now owns Olivetti, famed for portable typewriters.

Cardinal Bertone told the Italian news agency ANSA that the broken wrist would make it difficult for the pope to use his Alpine vacation to continue work on the second volume of his book about Jesus.

The Vatican spokesman, Jesuit Father Federico Lombardi, said in a written statement that the pope was "learning how to live with the right wrist in a cast."

The most difficult thing for the pope to get used to, the spokesman said, "is having to give up writing by hand, something he intended to do frequently" during his July 13-29 vacation. †



With his right arm in a cast and sling, Pope Benedict XVI takes a walk during his vacation in Les Combes, Italy, on July 18. The pope had fractured his wrist in a fall just a few days into his vacation in the Italian Alps.

## Travel with Msgr. Schaedel to view 'Catholic Sisters in America' exhibit

In celebration of the 175th anniversary of the Archdiocese of Indianapolis, Msgr. Joseph F. Schaedel, vicar general, is leading a pilgrimage on Aug. 27 to visit the "Women & Spirit: Catholic Sisters in America" exhibit in Cincinnati.

The pilgrimage will begin with Mass in Covington, Ky., followed by lunch in Newport, Ky., then the afternoon at the Cincinnati Museum Center.

As a project of The Leadership Conference of Women Religious, this traveling exhibit tells the story of the religious sisters who have shaped the nation's health care, educational and



Msgr. Joseph F. Schaedel

social justice institutions since arriving in America nearly 300 years ago.

In association with the Cincinnati Museum Center, pilgrims will learn about women religious who corresponded with President Thomas Jefferson, talked down bandits and roughnecks, lugged pianos into the wilderness and provided the nation's first health insurance to Midwestern loggers.

Pilgrims will also be able to witness the sisters' courage during the Civil War, the Gold Rush to the West, the San Francisco earthquake, the influenza epidemic, the

civil rights movement and Hurricane Katrina.

The pilgrims will depart from the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis promptly at 8 a.m. Upon arrival in Covington, Mass will be celebrated at St. Mary's Cathedral Basilica of the Assumption at 11 a.m. Lunch will follow nearby at America's first authentic Hofbräuhouse in Newport.

After lunch, there will be a tour at the Cincinnati Museum Center. The group will return to Indianapolis between 5 p.m. and 6 p.m.

The cost is \$59 per person for lay people and \$49 per person for vowed religious. The pilgrimage fee includes deluxe motor coach transportation, continental breakfast, lunch and fees.

The trip will be filled on a first-come, first-serve basis. Pilgrims may register online at [www.archindy.org](http://www.archindy.org). Click on the 175th anniversary link then select "pilgrimage to Cincinnati" and "adult" to register.

People may also register by calling Carolyn Noone, associate director of special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428. †



## With mail-in ballots counted, U.S. bishops approve liturgical translations

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops announced on July 17 that four liturgical texts for use in English-speaking countries have been approved by the bishops nearly a month after their spring meeting in San Antonio.

The texts contain prefaces for the Mass for various occasions, votive Masses and Masses for the dead, solemn blessings for the end of Mass, and prayers over the people and eucharistic prayers for particular occasions, such as for evangelization or ordinations.

With only 189 of the 244 Latin-rite U.S. bishops eligible to vote at the meeting, the items did not receive the necessary two-thirds vote for passage. The remaining 55 bishops had to be polled by mail. July 16 was the deadline for submission of ballots.

On the floor of the bishops meeting in June, some of the texts were criticized by Bishop Donald W. Trautman of Erie, Pa., who voiced frustration with grammar, sentence structure and word choices that he said are not suitable for contemporary worship.

One of the texts which he singled out for a critique of language—Masses and prayers for various needs and intentions—was approved by 163 bishops, the minimum needed for passage, after the mailed ballots were counted. Fifty-three bishops voted not to approve it and five abstained.

A new translation of the Order of Mass II was approved on a 191-25 vote, with five abstentions.

A translation of rituals for votive Masses and Masses for the dead passed 181-32, with two abstentions. And the translation of the text for ritual Masses passed 186-32, with two abstentions.

The texts are the latest pieces of an ongoing update of

the translation of the *Roman Missal* used in the United States. After the U.S. bishops' approval, the text goes back to the Vatican for "*recognitio*," or confirmation. In June 2008, the Vatican granted "*recognitio*" to the translation of the main parts of the Mass, which the U.S. bishops had voted to approve in June 2006.

Msgr. Anthony Sherman, executive director of the Secretariat of Divine Worship of the USCCB, said in a statement on July 17 that in the fall the bishops will consider the *Proper of the Saints Gray Book*, the common *Gray Book*, U.S. propers for the *Roman Missal*, U.S. adaptations for the *Roman Missal* and the *Roman Missal* supplement *Gray Book*. *Gray Books* are revised translations proposed to the International Commission for English in the Liturgy.

The priest said the bishops will then have completed that section of the review process and would await the "*recognitio*" from the Vatican Congregation for Divine Worship and the Sacraments.

At the June meeting, Bishop Trautman's objections were to phrases such as this one from the translation for votive Masses and Masses for the dead: "May the outpouring of the Holy Spirit, Lord, cleanse our hearts and make them fruitful within by the sprinkling of his dew."

"What does that even mean?" he asked, citing frustration also with phrases such as "the sweetness of your grace."

"I don't think the word 'sweetness' relates to people today," at least not in the way the translation intends, he told CNS in June.

Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the bishops' Committee on Divine Worship, had warned that delaying approval or failing to send the Vatican guidance by the end of November would risk shutting the

U.S. bishops out of the English-language translation approval process.

"We're at the end of the process," Bishop Serratelli said. Of the missal text, he said it's "a very, very good text. ... It's not perfect, but we're at the end of a long, healthy process." †

Roadways
Parking Lots

Cart Paths
Industrial

Commercial
Tennis Courts

**GLOBE**  
ASPHALT PAVING  
CO. INC.

6445 E. 30th St.  
Indianapolis, IN 46219  
317-568-4344

A Full Service Asphalt Paving  
Contractor And A Family Tradition  
In Central Indiana Since 1931



# The Criterion

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

Most Rev. Daniel M. Buechlein, O.S.B., Publisher Greg A. Otolski, Associate Publisher  
Mike Krokos, Editor John F. Fink, Editor Emeritus

## Editorial

### 'Caritas in Veritate'

We have to face reality: Some people will think that now, with our economy in such bad shape, is not the best time for Pope Benedict XVI to issue an encyclical reminding us of the importance of social justice. The pope did, in fact, delay the release of the encyclical so he could comment on the global economic crisis.

He wrote, "This crisis becomes an opportunity for discernment in which to shape a new vision for the future." That's the spirit in which he wrote "*Caritas in Veritate*" ("Charity in Truth"), the 30,000-word encyclical released on July 7.

It's a brilliantly written letter that covers a large range of issues: the global economy, development aid, migration, declining populations, food security, the environment, scientific research, technology, sexuality and more. It's all presented as part of the first three words of the encyclical—charity in truth.

He said that "charity is at the heart of the Church's social doctrine." However, since charity can be misconstrued, it must be linked with truth. "Truth is the light that gives meaning and value to charity," he wrote.

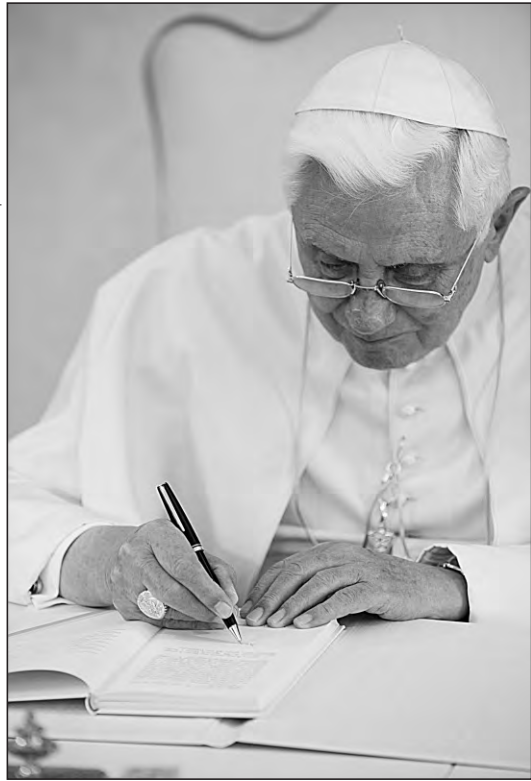
Undoubtedly, the most controversial part of the letter is his call for a reform of the United Nations and economic institutions to produce "a true world political authority" to manage the world economy. He issued that call toward the end of the encyclical after his thorough discussion of the major issues. It seems doubtful, though, that sovereign countries will be willing to give such power to the U.N. or any other organization.

A major part of the encyclical is devoted to globalization because it has become a fact of economic life. That's evident when we realize that the United States has become dependent on China to buy much of our debt, or when we make a phone call to try to get a repairman and find ourselves talking to someone in India.

Pope Benedict observed, "As society becomes ever more globalized, it makes us neighbors but does not make us brothers."

He wrote that globalization in itself is neither good nor bad. He said, "We should not be its victims, but rather its protagonists, acting in the light of reason, guided by charity and truth. Blind opposition would be a mistaken and prejudiced attitude, incapable of recognizing the positive aspects of the process, with the consequent risk of missing the chance to take advantage of its many opportunities for development."

The pope isn't afraid to point his finger, when necessary, at those who aren't helping to improve people's lives. He wrote, "On the part of rich countries, there is excessive zeal for protecting



Pope Benedict XVI signs a copy of his encyclical, "*Caritas in Veritate*" ("Charity in Truth"), at the Vatican on July 6. The pope's social encyclical, released on July 7, addresses the global economic crisis.

knowledge through an unduly rigid assertion of the right to intellectual property, especially in the field of health care."

He also wrote, "Among those who sometimes fail to respect the human rights of workers are large multinational companies as well as local producers."

He noted that companies "search for areas in which to outsource production at low cost," which has both good and bad effects. It can reduce prices of goods and help in the development of countries to which the work is outsourced, but it can also cause unemployment in the area from which it's outsourced (usually the United States).

As other popes have done, Pope Benedict emphasized that profit must be seen as a means rather than an end: "Profit is useful if it serves as a means towards an end that provides a sense both of how to produce it and how to make good use of it. Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty."

Aid programs, he stressed, must not be nearsighted. The economic crisis must not be seen as an excuse to scale back development aid because it overlooks the long-term economic benefits, not only for the underdeveloped world but also for the world's wealthier nations.

He wrote, "The principal form of assistance needed by developing countries is that of allowing and encouraging the gradual penetration of their products into international markets."

This encyclical is an important addition to the Church's documents on social justice.

—John F. Fink

### Be Our Guest/Dr. Hans Geisler

## Another way to play God

Here we go again! That means you and me, all of us who belong to the human genre. It appears that our instincts to play "God" have not changed since the time of Adam and Eve.



What brought this to mind was a pregnancy attributable to *in vitro* fertilization occurring in a woman over the age of 65, and the serious consequences arising from that pregnancy.

Maria del Carmen Bousada de Lara, a Spanish woman, delivered twins in 2006.

The following year, she admitted that she had lied to the infertility physicians at the California clinic who assisted with the *in vitro* fertilization necessary for her to become pregnant.

She evidently lied when she told the staff she was only 55 and insisted that, therefore, she would be around to care for and raise her children without any problem. After all, her grandmother had lived to the age of 101.

When her twins were born on Dec. 29, 2006, Bousada de Lara was 101 days older than a Romanian woman who had given birth to a daughter in 2005. And then the "unforeseen" happened.

A recent edition of *Diario de Cadiz*, a Spanish newspaper, stated that their reporter had been informed by a brother that Bousada de Lara died on July 11, 2009. She was 69.

Do any of us really believe that to give birth at such an advanced age is an important achievement? Does it arise from a desire to become a statistic in the *Guinness Book of World Records*?

Are the doctors at the California infertility clinic proud of what they have accomplished? Did they give any thought to the fact that their patient had a much greater chance of leaving that set of twins orphaned than a younger woman would?

What about the problems even young mothers have running after and caring for a single child, let alone twins, on a daily basis?

Does any woman at age 66, if she really considers all the pros and cons associated with raising children, truly believe that she should become a mother, with all the responsibilities such a status entails, at such an advanced age?

I don't plan to address the obvious concern that the Catholic Church has in justifying a pregnancy conceived in a petri dish rather than during the normal act of love between a wife and a husband.

We know that our Church, the Roman Catholic Church, considers *in vitro* fertilization to be seriously sinful. The reasons are obvious, and don't need to be repeated in this column.

What brought Bousada de Lara's pregnancy at age 66 and her death at 69 into sharp relief for me were some words about our current "infertility epidemic" culled from an article on page A12 of the July 12, 2009, edition of *The Indianapolis Star*. The headline for the article was "Techniques may help extend women's fertility."

As a retired gynecologic oncologist, I am

familiar with the fact that ovarian transplants have been performed in women who had to undergo possible infertility-producing chemotherapy at a young age.

In such a case, the ovaries, or an ovary, can be removed prior to the onset of the drug therapy and then replaced later when chemotherapy is over and the patient is doing well. That is an option of cancer treatment to be considered by young, fertile women.

More to the point, however, in *The Star* article were the words of Dr. Sherman J. Silber from the St. Louis Infertility Center, who was quoted as saying, "We are in the middle of an infertility epidemic. With these new techniques, we could dramatically expand our reproductive lifespan."

True enough! But is expanding our reproductive lifespan so that we can become mothers and fathers in our 50s and 60s and maybe even beyond a good idea? And why are we "in the middle of an infertility epidemic?"

Please don't tell me that this "infertility epidemic" has come about because of the current worldwide economic crisis.

It started in the 1960s and 1970s, and has nothing to do with the present economy—although that economy isn't of any aid in reversing our slide toward zero population growth.

Isn't it more likely due to the fact that we humans want to have a comfortable life all set up and be able to enjoy it before we have to deal with raising children and possibly having our contented routine disturbed?

Or, even worse, maybe having children may never allow us to garner the wealth that we hope for with a fancy "everything on it" car, a big house in an exclusive suburb, lots of "let's see the world" foreign travel, etc., etc. Those circumstances would constitute a real tragedy!

The true explanation at the heart of incidents such as the one described above is that all such acts are signs of the moral relativism which Pope Benedict XVI discusses in the three encyclicals he has written and, more particularly, his most recent one, "*Caritas in Veritate*."

Until we get it straight in our secular minds that we are here on Earth in an anticipatory role before we reach heaven and that we have to live in such a manner that we do, we won't change our behavior.

Our actions will become even more bizarre as we try to become "God" without understanding the type of "love" that is really needed to achieve union with the beatific vision, the real goal of our earthly life, a goal envisioned by our loving Creator from all eternity.

(Dr. Hans E. Geisler is a member of St. Luke the Evangelist Parish in Indianapolis. He is a retired oncologist and gynecologist who recently completed advanced studies as an ethicist. He is also a member of the Archdiocesan Pro-Life Advisory Committee and serves on that committee's speaker's bureau. He may be contacted by e-mail at [geisler\\_gynonc@msn.com](mailto:geisler_gynonc@msn.com).) †

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

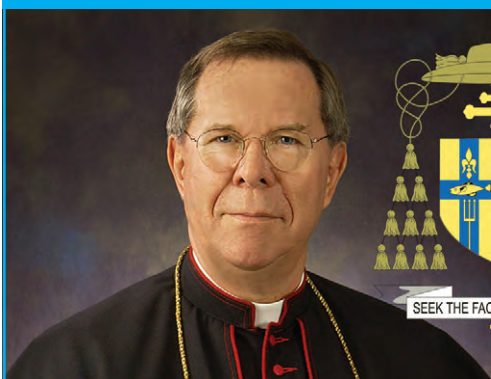
The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Pastoral letter to focus on Christ as our hope

“**H**ope” has been a recurring theme in expressing both our efforts and the fruit of our efforts in carrying on the mission of Christ in our archdiocese.

I recall that as we looked toward preparing ourselves for the celebration of the Jubilee 2000, we chose the theme “Journey of Hope 2001.”

We chose the idea that we were pilgrims on the way to a new Christian millennium and we could do so with hope.

Along the way to the new millennium, in order to resource our journey of hope, we launched our first major capital and endowment campaign. As a theme, we chose the title “Legacy of Hope.” Later, we titled a corporate campaign as “Building Communities of Hope.”

Last spring, we began to launch a new awareness of and emphasis on the particular mission of our Catholic Charities activities. We came up with “Spreading Hope in Neighborhoods Everywhere” (SHINE) as a way to capture our goal.

Just recently, as we were searching to craft a new descriptive expression of our way of carrying on the overall spiritual and pastoral mission of Christ in our local Church, we came up with the motto “Christ our Hope: Compassion in Community.”

It is not surprising that the theme of hope consistently preoccupies our minds and hearts. It is a fundamental supernatural virtue for all believers in Christ.

But I also think a natural hope is a poignant yearning of all peoples in our day.

There is a heaviness of spirit that is an effect of lowering the bar when it comes to societal values.

Materialism, secularism and untoward individualism do not lift the human spirit. In fact, superficial values that ignore the needs of our spiritual soul lead to a deeper natural longing for something better. There is hope for something better in life.

But there is a difference between natural hope and supernatural hope. There is a difference between the natural desire for happiness and a natural confidence in God. We have a natural hope when we plant a seedling that some day it will become a large tree. When we set out on a journey, we have a natural hope that we will reach our destination.

Our Christian hope is far superior to natural hope. Our Christian journey of hope is headed toward the Kingdom of eternal life, to supernatural happiness. Our goal is union with God our Father. Christ is the way, the truth and the life. In other words, Christ is our hope.

What natural hope and supernatural hope have in common is a lack of certainty that we will arrive at our goal. Hope is confidence in the unseen. Hope implies a foundation of faith or trust in the natural order. The nature of supernatural faith differentiates Christian hope from the natural order. Christ makes all the difference.

The virtue of hope is both a complex and rich reality. It merits further exploration as a major component of our Christian experience, and also as a necessary virtue in our quest for holiness and, ultimately, salvation. For that reason, I think it might be helpful to provide a pastoral letter on hope in serial form in my weekly columns for the next several weeks.

We are committed Catholic Christians and regularly look for help in pursuing our baptismal call to holiness of life. The virtues of faith, hope and charity are fundamental elements which enable us to become holy.

Deeper reflection on the virtue of Christian hope might serve as a stimulus to be more intentional and committed to living with supernatural hope. It may also open the door to a deeper evaluation of the values that govern our day-to-day lives.

Pope Benedict XVI obviously embraces the value of understanding and living our Christian hope with appreciation. Two years ago, he composed the encyclical letter “*Spe Salvi*.” The Latin title is taken from St. Paul’s letter to the Romans: “In hope, we were saved” (Rom 8:24).

In his introduction, the Holy Father wrote: “According to the Christian faith,

‘redemption’—salvation—is not simply a given. Redemption is offered to us in the sense that we have been given hope, trustworthy hope, by virtue of which we can face our present: the present, even if it is arduous, can be lived and accepted if it leads us towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey. Now the question immediately arises: What sort of hope could ever justify the statement that, on the basis of that hope and simply because it exists, we are redeemed? And what sort of certainty is involved here?” (#1)

With Pope Benedict, we will pursue these questions. †

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

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

#### Archbishop Buechlein’s intention for vocations for July

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

### Carta pastoral se concentra en Cristo como nuestra esperanza

La “esperanza” ha sido un tema recurrente para expresar, tanto nuestros esfuerzos, como el fruto de éstos al continuar con la misión de Cristo en la arquidiócesis.

Recuerdo que durante la preparación para la celebración de nuestro aniversario en el año 2000, elegimos el tema “Camino de fe 2001.”

Adoptamos la idea de que éramos peregrinos de camino al nuevo milenio cristiano y que lo recorriamos con esperanza.

A lo largo del trayecto al nuevo milenio y para recabar fondos para nuestro camino de esperanza, lanzamos nuestra primera gran campaña de recaudación de capital y fondos. Como tema, elegimos el título “Legado de esperanza.” Posteriormente, titulamos una campaña corporativa “Construyendo comunidades de esperanza.”

La pasada primavera comenzamos a hacer énfasis y a promover una nueva conciencia sobre la misión particular de las actividades de nuestras obras de caridad católicas. Se nos ocurrió el título “Diseminando la esperanza en todos los barrios” (SHINE, por sus siglas en inglés), como una forma de resumir nuestro objetivo.

Recientemente, mientras buscábamos crear una nueva expresión descriptiva de nuestra forma de continuar con la misión espiritual y pastoral integral de Cristo en nuestra Iglesia local, ideamos el lema “Cristo nuestra esperanza: compasión en nuestras congregaciones.”

No es de sorprender que el tema de la esperanza ocupe nuestros pensamientos y corazones, ya que es una virtud sobrenatural para todos los creyentes de Cristo.

Pero también considero que hoy en día la

esperanza natural es un anhelo conmovedor de todas las personas.

Existe una pesadez espiritual que es el resultado del bajo nivel de los valores sociales.

El materialismo, el secularismo y el individualismo rebelde no elevan el espíritu humano. De hecho, los valores superficiales que ignoran las necesidades de nuestra alma espiritual, conllevan a un anhelo natural más profundo por alcanzar algo mejor. Existe la esperanza de encontrar algo mejor en la vida.

Pero hay una diferencia entre la fe natural y la fe sobrenatural. Existe una diferencia entre el deseo natural de alcanzar la felicidad y la confianza natural en Dios.

Experimentamos la esperanza natural cuando plantamos una semilla que algún día se convertirá en un gran árbol. Cuando emprendemos un viaje tenemos la esperanza natural de que llegaremos a nuestro destino.

La esperanza cristiana es muy superior a la esperanza natural. Nuestra travesía de esperanza cristiana se encamina hacia el Reino de la vida eterna, hacia la felicidad sobrenatural. Nuestra meta es la unión con Dios nuestro Padre. Cristo es el camino, la verdad y la vida, es decir, Cristo es nuestra esperanza.

La característica común de la esperanza natural y la sobrenatural es la carencia de certidumbre de que llegaremos a la meta. La esperanza es la confianza en aquello que no se ve, e implica una base de fe o la confianza en el orden natural. La naturaleza de la fe sobrenatural distingue a la esperanza cristiana del orden natural. Cristo hace la diferencia.

La virtud de la esperanza es una realidad tan compleja como profunda que amerita

más exploración como un componente importante de nuestra experiencia cristiana, y resulta también una virtud necesaria en nuestra búsqueda de la santidad, y finalmente, de la salvación. Por este motivo, considero que durante las próximas semanas sería útil presentar una serie de cartas pastorales sobre la esperanza en mis columnas semanales.

Somos cristianos católicos comprometidos y buscamos ayuda constantemente para cumplir con nuestro llamado bautismal a llevar una vida santa. Las virtudes de la fe, la esperanza y la caridad son elementos fundamentales que nos permiten llegar a ser santos.

Quizás una reflexión más profunda sobre la esperanza cristiana serviría como estímulo para vivir de manera intencional y comprometida con la esperanza sobrenatural. Asimismo, tal vez podría abrir la puerta para una evaluación más exhaustiva de los valores por los cuales se rigen nuestras vidas cotidianas.

Por supuesto, el Papa Benedicto XVI reconoce el valor de comprender y vivir nuestra esperanza cristiana con agradecimiento. Hace dos años redactó la encíclica “*Spe Salvi*.” El título en latín fue extraído de la Carta de San Pablo a los Romanos: “En esperanza fuimos salvados” (Rm 8:24).

En la introducción, el Santo Padre señala: “Según la fe cristiana, la ‘redención’, la salvación, no es simplemente

un dato de hecho. Se nos ofrece la salvación en el sentido de que se nos ha dado la esperanza, una esperanza fiable, gracias a la cual podemos afrontar nuestro presente: el presente, aunque sea un presente fatigoso, se puede vivir y aceptar si lleva hacia una meta, si podemos estar seguros de esta meta y si esta meta es tan grande que justifique el esfuerzo del camino. Ahora bien, se nos plantea inmediatamente la siguiente pregunta: pero, ¿de qué género ha de ser esta esperanza para poder justificar la afirmación de que a partir de ella, y simplemente porque hay esperanza, somos redimidos por ella? Y, ¿de qué tipo de certeza se trata?” (#1)

Junto con el Papa Benedicto, abordaremos estas preguntas. †

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

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

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

#### La intención de vocaciones del Arzobispo Buechlein para julio

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



# Ancient Rome comes to life at vacation Bible school

By Jennifer Lindberg  
Special to The Criterion

SHELBY COUNTY—Eleven-year-old Logan Perry watched and listened in awe as the vacation Bible school activities taught him what it was like to be a Christian in hostile ancient Rome.

He and other children walked through a Roman marketplace, passed people wearing Roman costumes and took time to see the skits that showed how the Romans treated Christians in the time of St. Paul in 60 A.D.

There was even St. Paul, in prison chains, to tell Logan and his friends about his love of Christ and how he was willing to go to jail because of his belief in Jesus.

The son of Paula and Rich Perry of Shelbyville even learned several Bible verses from the Book of Romans that showed him how he should live his life.

His favorite was Romans 6:23, "For the wages of sin is death, but the free gifts of God is eternal life in Christ Jesus Our Lord."

"I find it means that if you really focus, and do what you are supposed to do, you will be able to stay away from sin and death and go to heaven," Logan said.

It's that kind of learning that Linda Robertson, coordinator of religious education at St. Vincent de Paul Parish in Shelby County, hoped for when she chose the approach of this year's vacation Bible school at the parish on July 6-10.

"I like seeing the children put the Christian message into action," Robertson said.

It also appealed to her because it was an intergenerational program and entire families could participate in activities.

Robertson had participants—as young as 2 and as old as 82—in varying roles.



Omer Cord, right, helps children learn the trade of carpentry in the Roman village marketplace at the vacation Bible school held on July 6-10 at St. Vincent de Paul Parish in Shelby County.

The "Rome, Paul and the Underground Church" Bible study was a unique way to help the children learn their Catholic faith and more of its beginnings.

But the coordinator of religious education's greatest joy was that Father Paul Landwerlen, pastor, took an active part by playing the Apostle Paul in prison.

Father Landwerlen was guarded by a Roman soldier. When children came into the "jail," he told them about St. Paul and why he was under arrest for being a Christian.

"Having Father [Landwerlen] as part of the program just made everything so much better," Robertson said. "He really has a way of ... putting a passion into his interactions with people when he speaks about God and the Church."

Parishioner Doug Rodgers, who portrayed the Roman soldier guarding the Apostle, said that of all the vacation Bible schools he has helped with, this one "got the kids more involved in actual Catholic beliefs and practices."

Some of the younger children really believed Father Landwerlen's and Rodgers' performances, and were concerned that their pastor would always be a prisoner.

Father Landwerlen said he wanted to be involved in this year's Bible school because it was worthwhile for the children.

"This teaches them about the early

Church, Christians suffering and death," he said. "This is good Church history for them."

After speaking with the Apostle Paul, who actually did have chains around his ankles to make it seem more real, the children went to the church basement, which represented an underground church where Christians had to worship secretly out of fear of the Romans.

The children also witnessed other skits, including one where someone who stole a loaf of bread was threatened with flogging by a Roman soldier. When that happened, the Christians offered to pay for the bread.

They also witnessed Roman soldiers closing down the metal works shop because the shop owner was Christian.

Later, children gathered on blankets in the parish hall to go over the Bible verses and sing Christian songs before heading home with an activity to do, such as helping wash the dishes or telling someone about Jesus.

Despite learning that Christians had to suffer for their faith, Rebekah Sever, 9, said

she learned something more important.

"God's love is always with us," said Rebekah, the daughter of parishioners Steve and Theresa Sever of Waldron. "It's there to save us." †



Father Paul Landwerlen, left, pastor of St. Vincent de Paul Parish in Shelby County, explains St. Paul's imprisonment to children. Parishioner Doug Rodgers, right, plays the Roman soldier who guarded St. Paul.



Melinda Haunert plays the part of a Roman soldier at the St. Vincent de Paul Parish vacation Bible school held on July 6-10. Here, she sets free her slave, portrayed by Rosanna Rodgers.

## Heating and Air Conditioning



www.callthiele.com  
SERVICE & REPLACEMENT SPECIALISTS

John & Kara Traub

Owners  
Our staff has over 100 years  
of Catholic education

Furnaces as low as  
\$999.00\*



50,000 BTU  
UPFLOW  
\*Flue liner, Taxes, Permits,  
Misc. Material Not Included



317-639-1111  
"INDY'S OLDEST  
HEATING & COOLING COMPANY"  
SINCE 1883

SERVICE CALL  
\$59.95

SAVE  
\$30.00

Expires 8/24/09  
Coupons must be  
presented at time of  
purchase. Cannot be  
combined with any  
other offer!  
639-1111



Quilts

Bingo

**St. Augustine  
Church Picnic**  
Leopold, IN (Perry County)  
Sunday, July 26, 2009

10:00 a.m. – 4:00 p.m. (CST)

Mass Time 10:30 a.m. (CST)

\$8 Adults / \$5 Children

AIR CONDITIONED DINING ROOM

- Chicken Dinners • Hamburgers
- Big Raffle • Win or Buy a Quilt! • Ice Cream
- Silent Auction • Baked Goods & Crafts
- Games for young and old!

Exit 79 from I-64, Hwy. 37 South

From Tell City, Hwy. 37 North about 13 miles

Watch for Signs  
Handicap Accessible

LICENSE #116992



Yard  
Sale

Win  
a  
Cake





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

# The Sunday Readings

Sunday, July 26, 2009

- 2 Kings 4:42-44
- Ephesians 4:1-6
- John 6:1-15

The Second Book of Kings is the source of this weekend's first biblical reading.



The two books of Kings originally were one volume. At one point in the evolution of the Bible, they were divided into two books.

These two books are historical, but their purpose was religious.

They attempted to look through the reigns of the kings to record and assess the fidelity of the nation to God. So prophets have a prominent role in Kings.

This weekend's reading does not even mention a king. Instead, it recalls the life of Elisha, the prophet. As an act of faith in and homage to God, a devout man brought the first products of the harvest to Elisha as a gift to God. These products were in the form of 20 barley loaves.

Elisha accepted the offering, but told the man to distribute the loaves among a group of 100 people. The man was willing to oblige, but he understandably doubted that only 20 loaves would suffice for so many people. Nevertheless, the man complied with his instructions.

Rather than being insufficient, the loaves were plentiful enough to satisfy the crowd.

For its second reading, the Church this weekend presents a passage from the Epistle to the Ephesians.

This epistle was directed to the Christian community of Ephesus, which in the first century A.D. was a major city in the Roman Empire and an important port on the Asian coast of the Mediterranean Sea.

Crowning the city was the magnificent temple of Diana, the Roman goddess. Throngs of people came as pilgrims to the great pagan shrine so the Ephesian Christians lived in a very important pagan religious center.

Understandably, the epistle called upon these Christians to be strong in faith and not to yield to the temptations most certainly proceeding from this context of the city.

St. John's Gospel furnishes the last reading.

In this story, Jesus encounters a crowd on the shore of the Sea of Galilee near the ancient and still thriving city of Tiberias. The Gospel notes that Passover was near.

The crowd was hungry. Philip, an Apostle, approached Jesus with this fact. The Lord ordered that food be found to feed the people. Another Apostle, Andrew, noticed that a boy had five barley loaves and a few fish. Jesus instructed the Apostles to distribute these loaves and fishes among the crowd, which numbered as many as 5,000 people.

Before the distribution of the food, the Lord blessed the bread and fish.

The five loaves and few fishes satisfied the multitude. Indeed, after all had had their fill of the food, there was still an abundance of bread and fish left over.

## Reflection

The Church reassures us this weekend that God is never distant from us unless, of course, we distance ourselves from God by our own selfishness and sin.

God is with us yet today in Jesus, the risen Lord, so we humans are not totally helpless.

A man brought Elisha the loaves. A boy produced the food for Andrew in the reading from the Gospel of John. Yet, in neither case, were these human provisions enough to feed all the people. However, God entered the story in each event to provide for all the people.

The connection with the Apostles and attention to their role in salvation are clear. The Apostles bear our concerns to Jesus, as did Philip in John's reading. By the same token, they convey to us all the blessings of the Lord.

There are many links between this event in John and the Eucharist.

First, bread is the food.

Secondly, the meeting of the people on the shore in this story from John was near Passover. The Eucharist is the great Passover meal.

Next, Jesus gave thanks, the same gesture that occurs in all the Scripture accounts of the Last Supper.

Finally, all the people partook in the Lord's gift of this food and everyone was satisfied. The fact that much food was left over reveals to us the lavishness of God's love and mercy. †

## Daily Readings

Monday, July 27  
Exodus 32:15-24, 30-34  
Psalm 106:19-23  
Matthew 13:31-35

Tuesday, July 28  
Exodus 33:7-11; 34:5b-9, 28  
Psalm 103:6-13  
Matthew 13:36-43

Wednesday, July 29  
Martha  
Exodus 34:29-35  
Psalm 99:5-7, 9  
John 11:19-27  
or Luke 10:38-42

Thursday, July 30  
Peter Chrysologus, bishop and doctor  
Exodus 40:16-21, 34-38  
Psalm 84:3-6, 8, 11  
Matthew 13:47-53

Friday, July 31  
Ignatius of Loyola, priest  
Leviticus 23:1, 4-11, 15-16, 27, 34b-37  
Psalm 81:3-6, 10-11  
Matthew 13:54-58

Saturday, Aug. 1  
Alphonsus Liguori, bishop and doctor of the Church  
Leviticus 25:1, 8-17  
Psalm 67:2-3, 5, 7-8  
Matthew 14:1-12

Sunday, Aug. 2  
Eighteenth Sunday in Ordinary Time  
Exodus 16:2-4, 12-15  
Psalm 78:3-4, 23-25, 54  
Ephesians 4:17, 20-24  
John 6:24-35

## Question Corner/Fr. John Dietzen

### Unmarried candidates for permanent diaconate promise to practice celibacy

Q What are Church regulations today concerning celibacy for permanent deacons?



Can you explain the reason that they are required to make a promise of celibacy? (Wisconsin)

A Unmarried candidates for the permanent diaconate cannot be admitted until

they have publicly assumed the obligation of celibacy, according to the ritual prescribed by the Church.

Candidates who are married and whose spouse later dies ordinarily may not marry again without relinquishing their clerical state as deacons.

Under some circumstances, a widowed deacon may petition the proper Vatican congregation to permit a remarriage because of obligations toward minor children or to elderly or infirm parents, or because the deacon is particularly suited for some serious needs of the local Church.

Unmarried candidates must be at least 25 years of age to be ordained. Married candidates must be at least 35 years old, and their wives must consent to the ordination.

Most Catholics are aware that celibacy is not demanded from the nature of the priesthood or the diaconate.

As the Council of Trent decreed, the tradition of celibacy is from Church law, not divine law.

In the early Church and until today, there have been and are married clergy even in the Latin Church, including in the United States.

A celibate clergy has been considered highly important for the Church, however, "for the sake of the kingdom," as a sign of pastoral love and care, and as a source of a spiritually fruitful presence of the Church in the world.

Q A religious preacher on the radio referred to the "church of Abel." What is that all about? Is it something connected to the Catholic Church? (Louisiana)

A The church of Abel—actually "ecclesia ab Abel," the church from Abel, that began with Abel—is a name that St. Augustine gave in the fourth century to the "church" before Christ.

The designation was used often after that, especially during the Middle Ages.

The holiness of Abel, who was the son of

Adam and Eve according to the Book of Genesis, is attested to in the Bible.

Genesis (Chapter 4), for example, depicts Abel as a just man favored by God.

The Letter to the Hebrews lists him as one of our righteous ancestors whose strong faith still speaks to us (Heb 11:4).

Early Christian theologians believed, as we still believe, that the mediating saving work of Christ in his Church is effective for all people, even those who lived before our Lord's coming.

All the just of any age—David, Elijah, Noah, Jeremiah and the rest—are thus saved through the foreseen merits of Jesus.

Augustine compiled these and other related beliefs together in his reference to the "church from Abel," the assembly of all Hebrew people and those of other religious cultures who tried to do God's will in pre-Christian times, even if they did not know God as God revealed himself to the chosen people.

This "church," so the thinking went, began with Abel rather than Adam, who was a sinner.

Interestingly, the Second Vatican Council continues this tradition, quoting Pope Gregory the Great that all just men from the time of Adam, "from Abel the just one to the last of the elect," will be gathered together with the Father in the universal Church (*Dogmatic Constitution on the Church*, #2).

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Death Not Said

Cries of loss,  
cries of pain,  
without your face  
to see again.

Never fear the  
miracle abide,  
outpour of emotion,  
the rolling tide.

It's not the hurt from  
the sudden, sick or old—  
sadness because  
angels too far to hold.

By Christa Hammack

(Christa Hammack is a member of St. Mary Parish in New Albany. She wrote this free verse poem following the deaths of her sister-in-law in a car accident then a close friend and her father, who both had cancer, within two weeks in May. After spending lots of time reflecting on life and death, she said "this time challenged my faith, but faith is what helped me through." A statue of an angel is seen in historic Glenwood Cemetery in northeast Washington in this April 13, 2006, file photo. On Sept. 29, 2008, in observance of the feast of the Archangels Michael, Gabriel and Raphael, Pope Benedict XVI said that God sends angels to help people as they make their way through life and toward eternity with him.)



CNS photo/Nancy Wiehenc

### Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †



# Moon landing: Vatican Radio marks anniversary with Pope Paul VI texts

VATICAN CITY (CNS)—“Honor, greetings and blessings to you, conquerors of the moon, pale lamp of our nights and our dreams,” Pope Paul VI said in a message to the three Apollo 11 astronauts who had just landed on the moon.

The night of July 20-21, 1969, Pope Paul had spent time looking at the moon through the telescope of the Vatican Observatory at his summer residence in Castel Gandolfo. Then he watched the actual landing and the first moon walk on television.

But his message to the U.S. astronauts and a congratulatory telegram to then-President Richard Nixon represent only a tiny portion of what Pope Paul had to say about the expedition months before the July 16 launch and months after the July 24 return to earth.

Marking the 40th anniversary of the first manned mission to land on the moon, Vatican Radio published its collection of Pope Paul’s audience and Angelus talks about the mission, his reflections on the day of the landing, and the text of his speech to astronauts Neil Armstrong, Michael Collins and Edwin “Buzz” Aldrin, whom he met at the Vatican on Oct. 16, 1969.

Pope Paul told Armstrong that he was

right on the mark in describing the mission as “one giant leap for mankind.”

“Man has a natural urge to explore the unknown, to know the unknown; yet man has also a fear of the unknown,” Pope Paul told the three men. “Your bravery has transcended this fear and through your intrepid adventure man has taken another step toward knowing more of the universe.”

Pope Paul told the men that the time, energy, talents, resources and teamwork behind their successful trip “pay tribute to the capacity of modern man to reach beyond himself, to reach beyond human nature, to attain the perfection of achievement made possible by his God-given talent.”

The pope also prayed that people’s knowledge of God’s creation would continue to grow and that it would lead them to see more clearly God’s power, infinity and perfection.

Pope Paul began talking about the Apollo 11 mission at his weekly general audience on May 21, 1969.

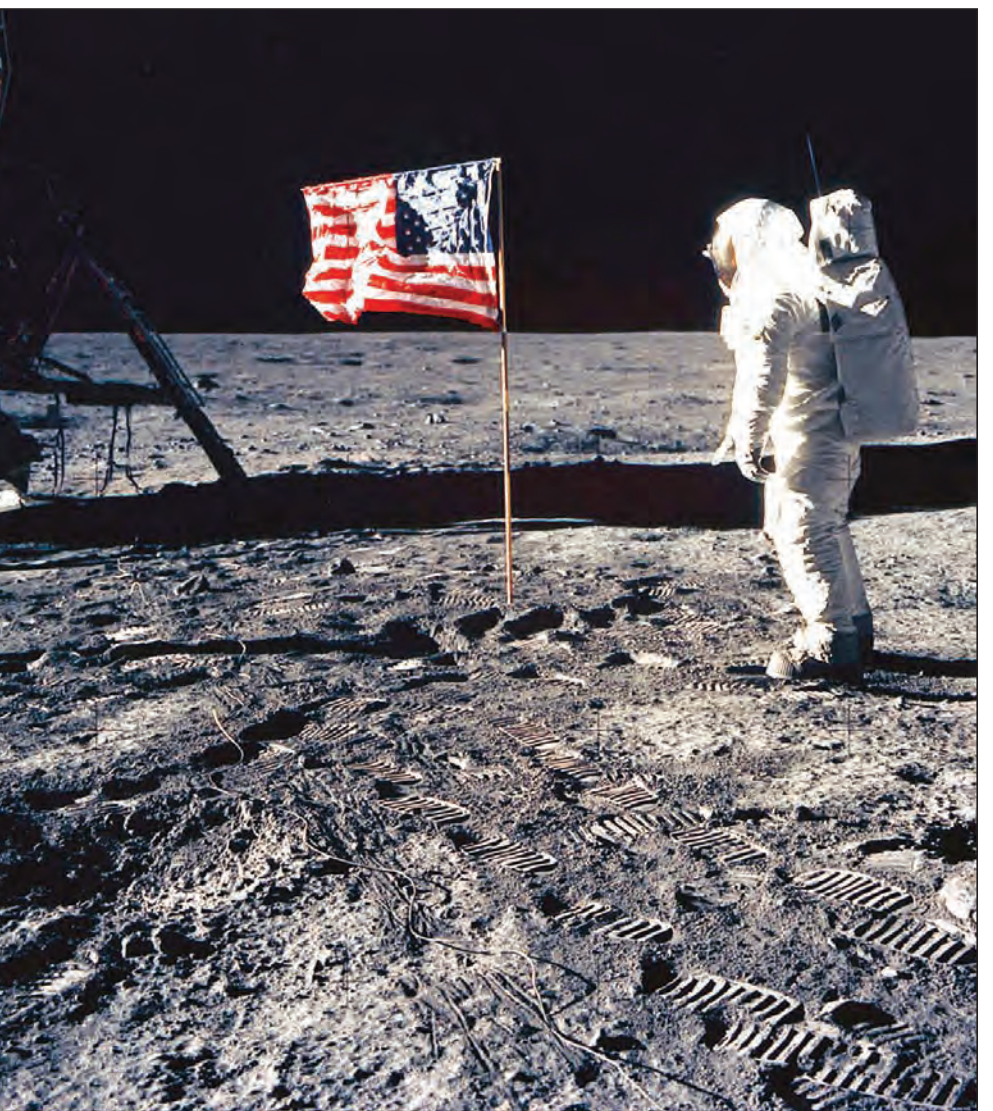
In his audience and Angelus addresses over the next two months, he repeatedly emphasized that the Catholic Church applauded the accomplishments of science, technology and human ingenuity, but he always drew people’s attention back to God

as the source of their creativity and the Creator of the universe they were trying to explore.

Speaking on July 13, 1969, he said that, just as the mission drew people’s attention to the moon, it also should provoke questions about human life and identity.

A week later, just hours before the moon landing, he cautioned that while technology could allow humanity to reach great heights, its use for good or evil always depended on human minds and hearts.

“The human heart absolutely must become



U.S. astronaut Edwin “Buzz” Aldrin poses for a photo beside the American flag on July 20, 1969, during the first manned lunar landing. Pope Paul VI told astronaut Neil Armstrong that he was right on the mark in describing the Apollo 11 mission to the moon as “one giant leap for mankind.”

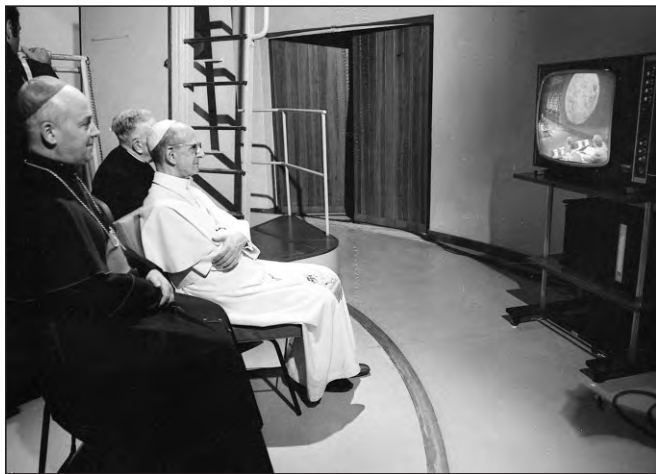
freer, better and more religious as machines, weapons and the instruments people have at their disposition become more powerful,” he said.

“Today we celebrate a sublime victory,” he said, but human beings also must dedicate their time, talent and creativity to solving problems on the planet that is their home.

“As we know, there are still three wars

under way on the face of the Earth: Vietnam, Africa and the Middle East, and a fourth has been added, already claiming thousands of victims in El Salvador and Honduras,” he said in the July 20, 1969, speech.

Adding that “hunger still afflicts entire populations,” he asked, “Where is real humanity? Where is brotherhood? Where is peace?” †



Pope Paul VI watches on television the first manned lunar landing on July 21, 1969, at the Vatican Observatory in Castel Gandolfo, Italy. This year marks the 40th anniversary of the Apollo 11 mission to the moon.

## Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

### Patronize Our Advertisers!

#### Vacation Rentals .....

**BEACHFRONT CONDO**, Maderia Beach, Fl., 2BR/2BA, pool & 25ft balcony overlooking the Gulf of Mexico. Meet Indpls. owner. See photos, maps. Call Scooter at 317-257-2431.

**OCEAN VIEW CONDO**, 2BR/2BA, Ormond Beach/Daytona, Weekly or Monthly. Great rates. Call Mike at 317-788-1056

**VENICE, FLORIDA**, 2BR/2BA Condo, on ground floor. Beautiful location with gorgeous pool, covered parking. Close to beach, shopping and restaurants. Call: 317-443-4712 or 317-774-7495.

**GULF SHORES LUXURIOUS BEACHFRONT CONDOS** Fully Furnished. Indoor/Outdoor Pools. 1, 2, 3 & 4 BR. Owner Direct saves you \$\$\$. Call Chris 1-800-713-6435 cashley945@earthlink.net or www.babeachproperties.com

#### Financial Services .....

### FOR YOUR FAMILY, YOUR BUSINESS, YOUR FUTURE.



Michael McGinley  
Financial Representative  
500 East 96th Street, Suite 125  
Indianapolis, IN 46240  
(317) 818-2644  
1-866-818-2644 toll free  
www.mikemcginley.com

Expert guidance and innovative solutions to help you reach your financial goals.

Personal needs analysis  
Business needs analysis • Estate analysis  
Retirement solutions  
Employee & executive benefits  
Long-term care insurance

**Northwestern Mutual FINANCIAL NETWORK®**

05-2553 ©2008 Northwestern Mutual. Northwestern Mutual Financial Network is a marketing name for the sales and distribution arm of The Northwestern Mutual Life Insurance Company, Milwaukee, WI (NML), and its subsidiaries and affiliates. Insurance Agent of WI (life insurance, annuities and disability income insurance), Northwestern Long Term Care Insurance Co., Milwaukee, WI (long-term care insurance), a subsidiary of NML. 8016-194

#### For Sale .....

**1st time buyers \$8,000 tax credit. Brick, 3bdrm/1ba all new home.** Able to see the University of Indianapolis from backyard. \$92,500 will contract. Call: 317-788-1056

**3rd flr, 4 bedrm, 1,900 sq. ft. condo on 17 acre lake.** 2 attached carports included furnishings optional. \$77,450.

VanDyne Realty  
Call 403-1790  
MLS# 2905728

#### College Planning .....

### Cash for College!

Indianapolis, IN  
A FREE report reveals the “9 New Ways To Beat The High Cost of College!”  
Call toll-free  
**1-888-721-2244**  
24 Hrs./day for a FREE recorded message, to get a copy of this FREE Report colleges hope you'll never see!

#### Home for Sale .....



**SERINITY!** Overlooks 4.6 rolling acres with stocked pond, Greencastle, IN. Provides seclusion, only minutes away from highway 40, I-70, and DePauw University. Walk out deck and basement patio are features of this 3000sq ft A-frame home. 2-story detached garage allows for upper level studio, game or workshop area.

CALL 317-881-6914,  
765-719-1063 or 765-720-3119

#### For Sale .....

**Calvary Cemetery 2 person Abbey;** 1st level-inside building #3. Valued at \$9,995; Asking \$7,900. Call John at: 317-255-8781.

#### BURIAL PLOT

Calvary Cemetery  
Section 17, Lot 527 W1/2,  
Grave #4, \$1250 obo  
For information contact:  
George Zainey  
504-835-8046

#### Position Available .....



### St. Paul Catholic Church BUSINESS MANAGER NEEDED

The parishes of St. Joe Hill and St. Paul Catholic churches Sellersburg, IN, are looking for a Business Manager for the combined parishes. This is a full time position with benefits. A Job description can be found at our web site [www.stpaulsellersburg.org](http://www.stpaulsellersburg.org). Résumés should be sent to our e-mail address listed on the web site.

## Patronize Our Advertisers!

#### Home Improvement .....

### BCS Construction

(Parishioner of Little Flower)  
Brick Mason Specialist • Chimneys Cleaned  
Roofing-Fencing • All Types Construction  
40 years experience  
Family owned & operated  
Ed and Bob Warren  
317-357-4099 or 317-501-4830

### ROWE PAVING Co.

- Residential Driveways
- Commercial Parking Lots
- Asphalt and Concrete

Call 852-0102 or 898-3373

### STEGEMOLLER PAINTING

Interior & Exterior painting -  
Wallpaper Removal,  
Drywall Repairs  
30 Years Experience  
Call 317-450-3234

#### Consultation .....

#### Home Improvement .....

### Queisser Construction

All types of Masonry & Concrete  
Tuckpointing & Chimney repairs  
Licensed • Bonded • Insured  
**(317) 442-7877**  
**FREE ESTIMATES**  
Senior Citizens  
Discount

#### Health Care .....

### Huser HomeCare

Trusted and Compassionate Care

- Elder or special needs care
- Personal care assistance
- Companion care
- Homemaker services
- Respite care
- Transportation & errands

Call for free in-home consultation.  
Kathy and Terry Huser  
(317) 255-5700 or 332-8261  
[www.HuserHomeCare.com](http://www.HuserHomeCare.com)

**JOHN A. SCOTT**  
Certified Etiquette Consultant



PO BOX 29245  
Indianapolis, IN 46229  
ph 317.679.3750  
[eliindiana@sbcglobal.net](mailto:eliindiana@sbcglobal.net)  
[www.eli-indiana.com](http://www.eli-indiana.com)

# New Harry Potter movie is short on effects, yet charms with comedy

Reviewed by Kamilla Benko

Special to *The Criterion*

“Harry, you need to shave, my friend,” Professor Albus Dumbledore tells an angular-faced Harry Potter.



Kamilla Benko

It's a not so subtle reference that Harry and his Hogwarts friends are growing up. But it's a reminder that isn't really necessary.

From the first 10 minutes of *Harry Potter and the Half-Blood Prince*, it is clear that the teenage wizard has more to face than just wizard terrorists. He must also cope with a simmering cauldron of hormones and all the awkward moments that come with it.

In the movie, directed by David Yates, Harry (Daniel Radcliffe) and his best friends, Ron Weasley (Rupert Grint) and Hermione Granger (Emma Watson), return to Hogwarts under difficult times. The evil Lord Voldemort is causing havoc in both the magical and non-magical worlds.

While Hogwarts is still a haven in the wizard universe, Dumbledore (Michael Gambon), the Hogwarts headmaster, begins to prepare Harry for the dark times that surely must come. This year, Dumbledore has charged Harry with a special task: He must befriend the new teacher, Professor Horace Slughorn. If he does not, Dumbledore warns his protégé, “We leave the fate of the world up to chance.”

Meanwhile, Harry tries to sidestep heartache as he begins to develop feelings for Ginny, Ron's little sister played by Bonnie Wright.

*L'Osservatore Romano*, the Vatican newspaper, praised *Half-Blood Prince* for finding the “right balance” of adolescent love. The budding romance is tastefully conducted on screen and is fun for the audience, but does not detract from the main plot.

Many reviews have complained that *Half-Blood Prince* is a dark movie. But compared to the fourth and fifth installments, this movie is sprinkled with light-hearted laughs (as reflected by its PG rating).

Most of the comedic elements come from the new romantic tension between Hermione and Ron that provides many cringe-worthy moments—both intentional and non-intentional.

CNS photo/courtesy of Warner Bros. Pictures



Daniel Radcliffe stars as Harry Potter, Emma Watson as Hermione Granger and Rupert Grint as Ron Weasley in Warner Bros. Pictures' fantasy adventure *Harry Potter and the Half-Blood Prince*. The Vatican newspaper, *L'Osservatore Romano*, gave the movie four stars, downplaying concerns that the film and book series promote magic and witchcraft.

While the Harry Potter movies are known for their explosive magical effects, the acting in the series has mostly been sub par—until now. Though there is the occasional bad-acting moment, they are fewer and farther between than in earlier movies.

The talent is most notable in scenes with Tom Felton, the actor who plays Harry's school nemesis, Draco Malfoy, and Alan Rickman, always a chillingly convincing Severus Snape. Scenes with these actors snap along with tension and also engender a surprising amount of sympathy.

Jim Broadbent is a good addition to the supporting cast. As the slightly inebriated Slughorn, he kept the laughs flowing with his ill-concealed self-advancement plans.

This movie contains more dialogue and fewer special effects than previous movies in this series, but fans looking for a visual spectacular will enjoy the climactic

cave scene.

I am not ashamed to admit that I am a Harry Potter fan and was one of the millions of children who anxiously awaited each new book. That being said, I am more of a fan of the Potter books than I am of the movies.

I was slightly disappointed by what was added and altered in the film. But I can understand why the director made the changes that he did. I believe the movie was true to the general essence of the book.

*Half-Blood Prince* is a solid addition to the movie franchise and, while it is certainly not the best movie I have ever seen, is the best Potter movie to date.

(Kamilla Benko, a sophomore at Indiana University in Bloomington and member of St. Luke the Evangelist Parish in Indianapolis, is a summer intern at *The Criterion*.) †

## Harry Potter and Catholicism: Shedding light on Catholic themes in Hogwarts

By Kamilla Benko

Harry Potter, the immensely popular book series by J.K. Rowling, continues to create opportunities for discussion about the Catholic faith.

In the past, the Vatican has been reluctant to endorse a series with witches and wizards as the main characters.

In 2003, Cardinal Joseph Ratzinger, now Pope Benedict XVI, wrote that there are subtle seductions in Harry Potter “which act unnoticed” and can “deeply distort Christianity in the soul, before it can grow properly.”

But with the recent release of the new Harry Potter movie, *Harry Potter and the Half-Blood Prince*, the Vatican newspaper *L'Osservatore Romano* states that the latest movie installment clearly shows that good should overcome evil, “and that sometimes this requires costs and sacrifice.”

The Vatican newspaper went on to say that, after watching the movie, the audience will remember “the values of friendship, altruism, loyalty and self-giving” rather than spells and sorcery.

After the publication of the seventh and final Harry Potter book, Rowling acknowledged that she always intended her series to be a Christian allegory.

“To me, [the religious parallels have] always been obvious,” Rowling said in a 2007 interview. She said she refrained from referencing Christianity in order to conceal the ending to the series. (The final book, *Harry Potter and the Deathly Hallows*, focuses heavily on resurrection and life after death.)

However, there is still public debate on whether the Harry Potter series should be promoted for its Christian elements.

“I think the Harry Potter series leaves significant discernment for Catholic parents,” said Steven Greydanus, a film

critic for the *National Catholic Register* and founder of [decentfilms.com](http://decentfilms.com), a Web site of film appreciation, information and criticism informed by Christian faith.

He said that parents have a right to be uncomfortable with the series. At the same time, he added that Catholics also have a right to like Harry Potter.

“Harry Potter represents a gray area,” Greydanus said. “Some Catholic children may read it and will be fine. Others may become overly fixated on the story and develop an interest [in] magic in the real world.”

J.R.R. Tolkien's *The Lord of the Rings* trilogy was written as a Catholic allegory, Greydanus said. He noted that parts of Harry Potter are compatible with Catholicism, too.

“Responsible parents can emphasize these points with their children,” he said.

Here is a short—and by no means complete—list that focuses on messages compatible with the Catholic faith in *Harry Potter and the Half-Blood Prince*.

### The soul

The central plot of *Half-Blood Prince* revolves around horcruxes, objects that contain splintered pieces of the soul. By placing a fragment of the soul outside the body, a wizard is ensured that he will not die if attacked. But to create a horcrux, the wizard must split his soul by committing the supreme act of evil: murder.

This idea is horrific to Professor Horace Slughorn, who explains to a young Tom Riddle that “... the soul is supposed to remain intact and full. Splitting it is an act of violation, it is against nature. ... Killing rips the soul apart.”

While Catholics do not believe in horcruxes, the Church does believe that humans damage and distort their souls through sin. The *Catechism of the Catholic*

*Church* states that mortal sins “wound the soul most grievously” and split the person from his relationship with God (#1456).

“The presentation that murder disfigures the soul correlates with virtue ethics,” Greydanus said. “The idea that good deeds develop the soul while bad deeds corrupt is very compatible with the Church.”

The Church teaches that the relationship between man and God can only be reconciled if the person makes a confession and is truly sorry for his sin. In addition, he must not want to do that sin again in the future.

In the seventh Harry Potter book, it is revealed that a soul split into horcruxes can be healed only if the wizard feels remorse.

### Free will

Nancy Carpentier Brown, author of *The Mystery of Harry Potter: A Catholic Family Guide* (Our Sunday Visitor, 2007), wrote that the emphasis on free will is one of the great messages of Harry Potter.

In the wizarding world, there are three curses that are unforgivable: a killing curse, a pain-inducing curse and a curse that allows a wizard to completely control another. It is unforgivable in the magical world to take away one's free will.

This last point echoes the Church's teaching that suppressing a person's free will is an abomination to God. Free will is God's gift to mankind that allows humans to seek him through their actions (CCC, #1730).

Throughout the series, Rowling emphasizes that humans are not born evil, but that they freely *choose* to do good or evil.

“[J.K. Rowling's] understanding of free will in her stories is a very Catholic understanding,” said Brown in a

*Catholic Spotlight* interview. “We have been given talents, abilities in our lives, and it's how we use them that's important. We may have the same talents ... but some people are using them for good and some people are using them for evil, and that's our choice.”

“Years ago,” Professor Albus Dumbledore says in the movie trailer, “I knew a boy who made all the wrong choices. He seemed a student like any other. His name was Tom Riddle. Today, the world knows him by another name: Voldemort.”

Note that Dumbledore gives Voldemort full responsibility for making wrong choices. Voldemort deliberately *chooses* to commit evil.

Free will, the catechism states, makes man responsible for his decisions.

### Equality of human life

The Church firmly believes that all people should be treated with respect and dignity. Though humans are individuals, we all share the same nature and come from the same origin (CCC, #1934). We are equal.

In Harry Potter, some wizards believe in the superiority of “pure-bloods.” That is, they believe wizards with no family connection to the muggle world are better than those with muggle connections. (Muggle is the term used for people who have no magical ability.)

Lord Voldemort's followers hunt out the “mudbloods” and vow to purify the magical community.

In *Half-Blood Prince*, Slughorn expresses surprise that a wizard with muggle parents could have talent. This angers Harry, and he quickly states that the most talented witch he knows grew up in a muggle household. The movie disapproves of those who do not accept the equality of mankind. †