Arriving in Portugal, pope says Church must witness its beliefs

LISBON, Portugal (CNS)—Pope Benedict XVI arrived in Portugal for a four-day visit and urged its traditionally Catholic population not to close the door to God and religion.

For a humanity too often lacking in love and without hope for salvation, the Gospel still represents “the source of hope,” the pope said after landing in Lisbon on May 11.

The pope’s words reflected growing Church concern that secularization is making inroads in one of Europe’s most traditionally Catholic countries. In an address at Lisbon’s airport, he reached out to non-Catholics and nonbelievers, saying the Church was ready to live in a pluralistic society as long as it can give witness to its beliefs.

“The Church is open to cooperating with anyone who does not marginalize or reduce to the private sphere the essential consideration of the meaning of life,” he said. The 83-year-old pontiff looked happy and relaxed as he disembarked from his Alitalia charter flight from Rome. The ash cloud from an Icelandic volcano had forced the sporadic closure of Portuguese airports in recent days and threatened to disrupt the pope’s arrival, but the Lisbon airport reopened in time.

He was met by President Anibal Cavaco Silva, a Catholic, who said he hoped the pontiff would bring a message of hope, justice and solidarity to a country that is under serious economic pressure.

The pope’s motorcade took him through a residential area of the capital, where thousands of people cheered, waved flags and tossed flower petals along the pope’s path. Children released yellow and white balloons as the pope passed by.

The main purpose of Pope Benedict’s

Retiring St. Jude principal’s love for children, Catholic education and football is as strong as ever

By John Shaugnessy

In a moment, Providence Sister James Michael Kesterson will talk about the personal impact she had on the Indianapolis Colts winning the Super Bowl in 2007—a story she tells with a twinkle in her eye.

At 81, Sister James Michael will also share the tales of two special surprises from her remarkable career of 60 years in Catholic education.

But right now, the principal of St. Jude School in Indianapolis is recalling a fact from her childhood, a time when she prided herself on being a tomboy who never shed away from playing tackle football with her three older brothers.

“I broke my right arm three times playing football with my brothers,” Sister James Michael says with a certain pride. “When I see some girls playing football today, I say, ‘Golly, too bad I’m too old.’ ”

In that memory, there’s more than a hint of the essence of Sister James Michael. Even as she plans to retire at the end of the school year, she still has the fire, the selflessness—and the qualities that overflow into her passion for football.

“You don’t interrupt her if she’s watching a Colts’ game or a Notre Dame game,” says one of her best friends, Judy Livingston.

Archdiocese reaches settlement in abuse case

In an effort to help the victim of abuse by a former priest 34 years ago continue his healing process, the Archdiocese of Indianapolis has reached an amicable settlement in a lawsuit filed in 2005 by “John Doe CT.”

The settlement allows “John Doe CT,” whose name was not used in the lawsuit, to avoid the emotional distress and expense of a public trial.

“My hope and prayer is that this victim finds the healing and peace he seeks,” said Archbishop Daniel M. Buechlein. “I apologize to this gentleman and anyone who has ever been harmed by any employee or volunteer who has served the Church in our archdiocese. A single case of abuse is unacceptable, and we are committed to doing everything possible to see that it never happens again.”

Under the settlement, “John Doe CT” will receive $199,000 from the Archdiocese of Indianapolis to allow him to continue to receive the support, care and treatment he requires. The settlement will be paid from an archdiocesan self-insurance fund.

The former priest for the archdiocese who was accused of abuse, Harry Monroe, was removed from ministry in 1984 by then-Archbishop Edward T. O’Meara. Monroe was permanently barred from presenting himself as a priest and performing any priestly duties or ministries.

Monroe, who was ordained in 1974, served at St. Patrick Parish in Terre Haute, St. Paul Parish in Tell City, St. Michael Parish in Cannelton and St. Pius V Parish in Troy. He also served at St. Patrick Parish in Terra Haute, St. Paul Parish in Tell City, St. Michael Parish in Cannelton and St. Pius V Parish in Troy. There are currently 13 other lawsuits involving Monroe pending against the archdiocese. Although Monroe said in pre-trial testimony that he abused some minors, he was never prosecuted because the victims never reported the abuse to law enforcement authorities at the time. By the time the allegations of abuse were made known, the criminal and civil statute of limitations had expired.

The lawsuits involving Monroe were not filed until 2005 and after.

The Archdiocese of Indianapolis continues to respond to victims of sexual abuse with compassion and appropriate pastoral outreach. The archdiocese encourages anyone who has been abused or knows of any allegations of abuse to report it to the appropriate law enforcement authorities.

If you or someone you know is a victim of sexual misconduct by a person ministering on behalf of the archdiocese, please contact the archdiocesan victim assistance coordinator at Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410, 317-236-1548 or 800-382-9836, ext. 1548.

More information about the Archdiocese of Indianapolis’ sexual misconduct policy and information about how to report an abuse incident can be found online at www.archindy.org/about/.
The pope said the separation of Church and state in Portugal, which followed the Republican revolution a century ago, turned out to be a good thing for the Church, challenging its members to live their faith more fully.

"Living amid a plurality of value systems and ethical outlooks requires a journey to the core of one’s being and to the nucleus of Christianity so as to reinforce the quality of one’s witness to the point of sanctity," he said.

For the modern Christian, he added, this mission path can sometimes lead to the "radical choice of martyrdom." The pope's visit came as cultural and political developments were challenging Portugal's Catholic identity. The country legalized abortion three years ago, and appeared poised to legalize same-sex marriage later in May.

Speaking to reporters aboard his plane, the pope said secularization in Portugal was not something new, but had taken a more radical turn in recent years. He said it was essential that the Church engage in a dialogue with culture, making its voice and its social teachings heard.

President Silva's welcoming speech reflected the growing uneasiness of many Portuguese over the economic future. Portugal's slumping economy has prompted the government to enact an austerity plan, triggering resentment and a series of strikes. Silva said the country's people were looking to the pope for a message of justice and solidarity, "particularly when the effects of a global economic crisis make themselves felt, at times brutally and unfairly."

"The Portuguese will listen to you," he told the pope.

Aboard his plane, the pope said the current economic crisis had made clear that financial markets cannot operate on pure pragmatism, without a moral and ethical dimension. He said the Church needs to pursue a serious dialogue so that its social teachings make an impact in the economic realm.

The pope was a guest of honor at an elaborate official welcoming ceremony at Lisbon’s Hieronymites Monastery, a 16th-century complex from which many of the Portuguese explorers and missionaries set out on their expeditions. After taking a tour of the monastery, the pope entered the ancient monastic church to pray in front of the Blessed Sacrament. From there, his popemobile was accompanied along Lisbon's main streets by a horseback unit of the Republican National Guard to the presidential palace, where the pope held private talks with Silva.

POPE

The pope also spoke about the economic crisis that is continuing in Portugal and the rest of Europe, saying it illustrates the need for a greater infusion of ethics and morality in the market.

"I would say this economic crisis has a moral dimension that no one can fail to see," he said. "The events of the last two or three years have demonstrated that the ethical dimension must enter into the world of economic activity."

Pope Benedict XVI prayed at the Hieronymites Monastery in Lisbon, Portugal, on May 11.

A woman holds an image of Pope Benedict XVI as the pope leaves the presidential palace in Lisbon, Portugal, on May 11.

ABOARD THE PAPAL FLIGHT TO PORTUGAL (CNS)—Pope Benedict XVI said the priestly sex abuse scandal is a "terrifying" crisis that comes from inside the Church—not from an outside attack—and requires purification and penance to overcome.

"Among the new things that we can discover today in this message is that attacks on the pope and the Church come not only from the outside, but the suffering of the Church comes from inside the Church, from sins that exist inside the Church," he said.

"This, too, we have always known, but today we see it in a really terrifying way, that the biggest persecution of the Church doesn't come from the enemies outside, but is born from sin inside the Church," he said.

"And so the Church has a profound need to relearn penance, to accept purification, to learn on the one hand forgiveness, but also the necessity of justice. And forgiveness does not substitute justice," he said.

"We have to relearn these essentials: conversion, prayer, penitence," he said.

The pope, who helped explain the third secret of Fatima when it was published in 2000, said the Fatima messages extend in time to apply to the Church’s continuing journey, which is accompanied by suffering.

The pope also spoke about the economic crisis that is shaking Portugal and the rest of Europe, saying it illustrates the need for a greater infusion of ethics and morality in the market.

"I would say this economic crisis has a moral dimension that no one can fail to see," he said. "The events of the last two or three years have demonstrated that the ethical dimension must enter into the world of economic activity."

Pope Benedict XVI arrives in his popemobile in Lisbon, Portugal, on May 11. The pope is in Portugal for a four-day visit that was to include the Marian shrine of Fatima.

"So here we need to enter into a concrete dialogue. I tried to do this in my encyclical, 'Caritas in Veritate,'" he said.

"The pope said secularism was not a new problem in Portugal or Europe, but had taken a more radical turn in recent years. He said here, too, the Church needs to engage in bridge-building and dialogue, making sure its voice is heard and helping to restore an openness to transcendent reality."
Father Richard Mueller was first pastor of Our Lady of the Greenwood Parish

By Mary Ann Wyand

Father Richard J. Mueller, a retired diocesan priest who was the founding pastor of Our Lady of the Greenwood Parish in Greenwood and served on the archdiocesan Metropolitan Tribunal staff for almost 42 years, died May 1 at Marquette Manor in Indianapolis. He was 91.

The Mass of Christian Burial will be celebrated at 11 a.m. on May 18 at SS. Peter and Paul Cathedral in Indianapolis, with visitation there from 9 a.m. until the time of Mass. Burial will follow at the Mueller family plot at St. Joseph Cemetery in Indianapolis.

Msgr. Joseph F. Schaedel, vicar general, is the principal celebrant for the funeral Mass and Father James Bonke is the homilist.

“I think Father Mueller was certainly one of our distinguished senior priests,” Msgr. Schaedel said. “He was extremely generous with his time. Well after he was retired, he continued to work at the marriage Tribunal, and gave so much of his time because he saw that as an important ministry.”

In addition to his parish and Tribunal ministries, Father Mueller was appointed to the Archdiocesan Church Music Commission in 1947 and the Archdiocesan Liturgical Commission in 1958, which he served for a number of years. He was named chairman of the liturgical commission in 1973.

“One of the things that we should recall about him and appreciate about him is his love for music,” Msgr. Schaedel said. “He was a very cultured man, and had a great love for a wide variety of music. Because of that, he also had a deep appreciation and expertise in good, solid liturgical music.

“I think as the Church has transitioned our repertoire of music, so to speak, Father Mueller was a great help on the

Elena Kagan

General Elena Kagan, the nominee to

Fr. Richard J. Mueller

be the founding pastor of Our Lady of the Greenwood Parish in Greenwood and served on the archdiocesan Metropolitan Tribunal staff for 42 years, died May 1 at Marquette Manor in Indianapolis. He was 91.

The Mass of Christian Burial will be celebrated at 11 a.m. on May 18 at SS. Peter and Paul Cathedral in Indianapolis, with visitation there from 9 a.m. until the time of Mass. Burial will follow at the Mueller family plot at St. Joseph Cemetery in Indianapolis.

Msgr. Joseph F. Schaedel, vicar general, is the principal celebrant for the funeral Mass and Father James Bonke is the homilist.

“I think Father Mueller was certainly one of our distinguished senior priests,” Msgr. Schaedel said. “He was extremely generous with his time. Well after he was retired, he continued to work at the marriage Tribunal, and gave so much of his time because he saw that as an important ministry.”

In addition to his parish and Tribunal ministries, Father Mueller was appointed to the Archdiocesan Church Music Commission in 1947 and the Archdiocesan Liturgical Commission in 1958, which he served for a number of years. He was named chairman of the liturgical commission in 1973.

“One of the things that we should recall about him and appreciate about him is his love for music,” Msgr. Schaedel said. “He was a very cultured man, and had a great love for a wide variety of music. Because of that, he also had a deep appreciation and expertise in good, solid liturgical music.

“I think as the Church has transitioned our repertoire of music, so to speak, Father Mueller was a great help on the

Archdiocesan Liturgical Commission at that time,” he said. “We had a lot to him for what he did in helping us preserve some sacred and beautiful music.”

Msgr. Frederick Easton, archdiocesan vicar judicial, said, Father Mueller was a long-time friend who brought considerable talents and dedication to his priestly ministries.

“Even before he became a Tribunal judge in 1967, he was involved in liturgy,” Msgr. Easton said. “He was a major figure, after Vatican Council II, in the archdiocese as we were implementing the council’s decrees on liturgy. … For the Tribunal, he was always the epitome of a good judge,” Msgr. Easton said. “He had a very sober and realistic approach to things. He was very intelligent. He had his theology background from The Catholic University [of America], to which he was very much devoted to the Theological College as well as to Saint Meinrad [School of Theology].”

Father Mueller “always had a real, good, practical philosophy of life,” he said. “I traveled with him. … He was a joy to be with, a perfectionist in all we did. He had a great love of music. [We] went to the opera many times together.”


The Archdiocese of Indianapolis, 1834-2009—Like a Musical Serenade: Reports that Our Lady of the Greenwood Parish began with only 40 members as a mission parish in northern Johnson County in 1949, and grew within steady growth over several decades to become one of the last large parishes in the archdiocese with over 2,200 households.

Father Mueller’s photograph is displayed in a place of honor in the entry hall of Our Lady of the Greenwood School, which was built in 1955 when the mission church was designated as a parish.

Father Mueller was the founding pastor of Our Lady of the Greenwood Parish.

He attended the former Cathedral Grade School before studying for the priesthood at Saint Meinrad’s minor and major seminaries in St. Meinrad.

He also earned a licentiate in sacred theology at the Catholic University of America in Washington, D.C. On May 30, 1944, he was ordained to the priesthood by Archbishop Joseph E. Ritter at Saint Meinrad Archabbey Church.

Father Mueller celebrated his first Mass on June 4, 1944, at SS. Peter and Paul Cathedral.

On June 15, 1944, he was appointed the archdiocesan vicar judicial, and on Nov. 22, 1943, he was named associate pastor of St. John the Evangelist Parish in Indianapolis.

Father Mueller was appointed to the Chancery office with responsibility for the Tribunal on May 4, 1945.

He began his service on the Archdiocesan Church Music Commission on May 21, 1947.

On Sept. 26, 1973, he was appointed the founding pastor of Our Lady of the Greenwood Parish.

His long-term ministry with the archdiocesan Metropolitan Tribunal, from 1944 to 1973, with his appointment as pro-synodal judge.

On July 5, 1973, Father Mueller was named pastor of Our Lady of Lourdes Parish.

While retaining his Tribunal assignment as pro-synodal judge, he was named vice-officialis, pro tempore until Jan. 1, 1978.

On July 7, 1982, he was named associate pastor of St. Pius X Parish in Indianapolis.

On May 30, 2004, the Metropolitan Tribunal on June 7, 1983, with residence at Holy Spirit Parish in Indianapolis, while continuing his assignment as pro-synodal judge.

On Nov. 22, 1983, Father Mueller was reappointed pro-synodal judge for 10 years with the title of archdiocesan judge.

He retired from active ministry on July 10, 1985, and continued to serve the Metropolitan Tribunal for 24 years.

On May 18, 1988, he was named associate pastor of the Tribunal on July 1, 1993, and Nov. 3, 1999. He was again reappointed to the Tribunal as judge on July 1, 2004, for a five-year term that concluded in 2009.

Kagan’s career in academia and administration to come under scrutiny

WASHINGTON (CNS)—Solicitor General Elena Kagan,317-639-1111

Elena Kagan

WASHINGTON (CNS)—Elena Kagan is “oriented toward communion,” a reality that President Barack Obama introduced a borrowing Kagan as his solicitor general May 10 at a brief event at the White House. He called her one of the nation’s foremost legal minds. Obama’s and Kagan’s stints on the faculty of the University of Chicago Law School in the 1990s overlapped.

“Elena is respected and admired, not just for her intellect and record of achievement,” Obama said. “But also for her temperament, fairness, and broad array of viewpoints, her habit, to borrow a phrase from Justice Stevens, of understanding beings by merging, her fair-mindedness and skill as a consensus-builder.”

Elena is the daughter of an attorney—father and public school teacher—mother, and was born and raised in New York. She received an undergraduate degree in history from Princeton University, a master’s degree in philosophy from Oxford University and her law degree from Harvard.

Former first lady Hillary Rodham Clinton was the primary candidate for the solicitor general’s office this term. Both were represented by solicitor assistant who won the cases the Supreme Court has been asked to accept for review. Neither request brief from the solicitor has yet been submitted to the court.

One involves a liability claim against a Catholic hospital in Michigan over the discharge of a psychotic patient who went on to murder his wife. The other case involves an Oregon man’s attempt to sue the Holy See as liable for the actions of a priest in Oregon who sexually molested him.

In October, Kagan argued in the Supreme Court that it was appropriate and constitutional for the Department of Interior to allow a Christian symbol in a remote California federal reserve. In April, the Interior Department has permitted a memorial in the Mojave National that is constitutional, as Kagan and the Interior Department had maintained.

Humans oriented toward communion, says longtime pro-life advocate Alvare

WASHINGTON (CNS)—Solicitor General Elena Kagan, 50, was named to replace Justice John Paul Stevens on the Supreme Court, 317-639-1111

Elena Kagan

WASHINGTON (CNS)—Humans are “oriented toward communion,” a reality ignored by the late Justice Antonin Scalia, said pro-life advocate Helen Alvare.

In a culture marked by the legal availability of abortion, “people tend to avoid thinking about our common humanity,” said Alvare, a law professor at George Mason University in Virginia, an advisor to the U.S. bishops’ Committee on Pro-Life Activities, and a consultant to the Pontifical Council for the Laity.

“We are built around—and toward—living with and for others,” Alvare said during a May 6 address “At A Washington Briefing for the Nation’s Catholic Community,” co-sponsored by Trinity Washington University and the National Catholic Reporter weekly newspaper.

Abortion, with its legality guaranteed by a judicial decision on individual rights, neglects the “public understanding ... that the family is a crucial place,” Alvare said.

“Abortion, with its legality guaranteed by a judicial decision on individual rights, neglects the “public understanding ... that the family is a crucial place,” Alvare said.

Abortion, with its legality guaranteed by a judicial decision on individual rights, neglects the “public understanding ... that the family is a crucial place,” Alvare said.

Abortion, with its legality guaranteed by a judicial decision on individual rights, neglects the “public understanding ... that the family is a crucial place,” Alvare said.

Abortion, with its legality guaranteed by a judicial decision on individual rights, neglects the “public understanding ... that the family is a crucial place,” Alvare said.

Abortion, with its legality guaranteed by a judicial decision on individual rights, neglects the “public understanding ... that the family is a crucial place,” Alvare said.

Abortion, with its legality guaranteed by a judicial decision on individual rights, neglects the “public understanding ... that the family is a crucial place,” Alvare said.
**Editorial**

Haitians wait in line to receive food after scattered rain showers in Port-au-Prince, Haiti, on March 19. Father Rick Nagel, the director of young adult and college campus ministry for the archdiocese, is currently in the Port-de-Paix Diocese in Haiti with 13 young adults helping minister to thousands of refugees who have fled there as a result of the January earthquake.

Young adults travel overseas to build up the body of Christ

I think that our latest generation of young adults has allowed society's materialistic mentality to shape who they are? When it comes to two groups of the Archdiocese of Indianapolis, think again.

As you read this, 25 young people are currently overseas working as missionaries in two developing countries and embracing their vocation to build up the body of Christ.

Their journey of faith—and two archdiocesan priests—has led them to be Christian witnesses and spend a week spreading the Gospel message of love to the poor in Haiti and Honduras.

When it comes to connecting young people with their faith, Father Rick Nagel may have a point.

Father Jeffrey Godecker may be, too.

Both priests are currently leading separate groups of young adults on mission trips to serve the poorest of the poor.

Father Nagel, who is the director of young adult and college campus ministry for the archdiocese, is in the Port-de-Paix Diocese in Haiti with 13 young adults helping minister to thousands of refugees who have fled there as a result of the January earthquake that decimated Port-au-Prince, Haiti’s capital, and its surrounding area.

Father Godecker, who is the chaplain of the Catholic community at Butler University in Indianapolis, is on a mission trip in Honduras with 12 college students.

You would think that young adults, many of them wrapping up their academic year, would be packing their bags, preparing for summer break and looking forward to some “down time.”

We wouldn’t be surprised if they had these and other things on their mind—__not a mission trip—but the young adults who are with Father Nagel and Father Godecker are different.

“I think we have to be patient and work with them, to meet them where they are,” Father Nagel recently told a Criterion reporter when discussing his ministry to young adults.

Where this group of young adults is “at” is affirming to people who take seriously the Church’s mission to build up the body of Christ across borders and cultures. It is also clear that, in these young adults’ lives, faith is an important element.

“Our whole mission in taking young adults to Haiti is to really help them grow, and train to become missionaries and lead mission trips someday,” Father Nagel said.

“Imagine if these 25 young adults really develop a heart for that, even further than some of them already do,” he added.

Our faith and hope in young people encourage us to consider those possibilities.

During his pilgrimage to Malta in April, Pope Benedict XVI spoke to 40,000 young people and encouraged them to fulfill their duty to show God’s love through service to others, especially toward the most vulnerable and marginalized people in society.

“Every personal encounter with Jesus is an overwhelming experience of love,” Pope Benedict said.

During their mission trips to Haiti and Honduras, the 25 young adults will be Christ to people facing different challenges. Their mission will include seeing Christ in all who cross their path.

Offer a prayer for these young adults and all our youths at Mass this week end. Pray that they begin to realize, as our Holy Father told the young people in Malta, that “God rejects no one. And the church rejects no one.”

And pray that these young adults and all our youths begin to realize that, coming together as the body of Christ, we can make a positive difference in the world.

—Mike Krokos

**Making Sense Out of Bioethics**

Fr. Tad Pacholczyk

Procuring organs ‘over my dead body’?

While it may cost an arm and a leg to live in the state of New York these days, it may soon cost a liver kidney to do it, but if they have to, we as young people simply have to do it. Residents of the state have been debating a legislative measure, put forward by a state lawmaker, that would automatically enroll all residents as organ donors.

The law would rely on what is termed “presumed consent” and allow for the harvesting of a dead resident’s body parts unless that resident had specifically opted out of “donating” in this way when going up for a driver’s license.

This approach to organ procurement raises significant ethical concerns. Would we allow a bank—or even a wrongly-charged charity—the right to automatically raid customers’ bank accounts upon their death unless they “opted out” of the program?

As one commentator described the situation, “It really does smack of something quite dark when a system’s default mode exploits the fact that dead men not only tell no tales, they refuse to talk.”

A recent editorial in The Buffalo News carried the analysis further: “A corpse may not have signed a consent form, but one of them ought to be that the handling of it is not based on an intransigent presumption. Informed consent should remain the standard. What is needed is to increase the number of donors through leadership and perhaps, not state-facilitated confiscation.”

State-facilitated salvaging of organs in the absence of an explicit consent underscores the essential character of organ donations as a gift. As Pope Benedict XVI noted in 2008:

“Informed consent is a precondition of freedom so that the transplant can be characterized as being a gift and not interpreted as a coercive or abusive act.”

In fact, informed consent is so fundamental that the Directives of the Catholic Church points out: “Organ transplants are not morally acceptable if the donor or those who legitimately speak for him have not given their informed consent” (# 2296).

Is this not what might be the anticipated effects of mandated presumed consent? Perhaps the very opposite of what advocates were hoping for—it might actually cloak the器官 donor, to a degree, people from stepping back from donating.

During this year’s commemoration, half in jest, declared: “So now, if you’re ‘dead enough,’ they’ll just pull the plug and walk off with your entrails under the guise of presumed consent, which makes me think very strongly against being an organ donor.”

Professor James Childress commented on this matter of trust issues at the center of a very sensitive decision like organ donation.

“If you ask why people do not currently sign donor cards, some of those reasons have to do with inertia, with not really understanding what is going on. All of these reasons mean that just because people don’t have to do it, but they still have to think about it. They have to think about it because they might just have to do with trust and mistrust of the system.”

Even among those who are fortunate enough to receive a scarce organ, there could be an awkward hesitancy introduced by such a legal maneuver. One organ recipient named Alison posted this comment about the presumed consent law in an online discussion site: “As an organ recipient, I would not have signed up for the UNOS [United Network for Organ Sharing] program in the first place. If this were in place, I could not live with a transplant not knowing if the person was indeed dead when the organ was taken or if their religious beliefs were against organ donation and they just had not filled out an opt-out card …

Frankly, for me personally, the burden of knowing that someone had to have accident, suicide, homicide, some family’s tragedy for me to live is hard enough and the only thing that helps is knowing they gave willingly.”

By forcing the issue of presumed consent, rather than patiently seeking to convince potential donors to “opt-in” of their own free will—which is the way organ donation occurs in most American jurisdictions—governmental and procurement agencies may experience significant setbacks as people respond to a process they find extremely intrusive.

Lawmakers and the medical establishment should rather educate potential donors as to the importance of organ donation and seek to win their trust throughout the procurement process.

Novel approaches, such as mounting a public relations campaign from Hollywood or, might also increase the number of willing donors. The case for a celebrity on TV urging people to check the organ donor box on their driver’s license renewal form could be significant.

Building up an authentic culture of life—and encouraging organ donation in ethically-acceptable ways—might be a real priority for medicine and society as organ transplantation offers significant and enduring health benefits to the sick, who, sometimes, have no other hope.

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

Be Our Guest/Joanie Nobbe

My call back home to the Catholic Church

I was raised in a Catholic home and even went to Catholic school. My parents made sure that my sisters and I attended church and went through the sacraments.

But they seldom went to Mass with us.

When I became an adult and was able to make decisions for myself, I opted out of attending Mass. My parents showed me that adults didn’t go to church. Although they had great intentions, they led by example.

I went on to marry outside the Church, and not only did my husband and I not share the Christian faith, he wasn’t that sure he even believed in God at all.

After a couple years of marriage, I started attending a Baptist church with my mother, where I became reacquainted with the Word.

Our marriage was troubled from the start, and a few years later and a half years of emotional and physical abuse, my husband left me.

Then God brought Sam into my life. He was part of what I would classify as an amazing Catholic family. I met Sam two weeks after I left my husband. I knew that even though I was a non-practicing Catholic and was divorced, he never made me feel bad about my past. I felt like I belonged in their family from the very beginning.

After months of dating, Sam proposed and that brought up the conversation about religion. I was still attending the Baptist church, although from time to time I would attend Mass with Sam. I was firm about not wanting to return to the Catholic Church, and wasn’t...

See BACK HOME, page 16
Memories of a wise mother and her witness of faith

I can’t resist: According to my records, this is the 900th column I am writing for The Criterion since I became archbishop and publisher in 1989. In the last 17-plus years, I have not missed a column every week that The Criterion was published. God forgive my pride!

It was an old story, but I claim the privilege to repeat it. I began writing a weekly column since the first day I became a bishop in March of 1987.

Responding to my submission of the ordination documentation to the Holy Father, his Secretary of State, Cardinal Agostino Casaroli, wrote in a note that Pope John Paul II asked me to emphasize my role as teacher. I figured one way I could do that was to write a message in the Catholic weekly newspaper—first in Memphis, then in Indianapolis.

As I prayed for my deceased mom on the recent Mother’s Day, I recalled that she, too, was partly responsible for my weekly writings.

I remembered distinctly that she once expressed her appreciation to me for the weekly letter that Bishop Henry J. Grimmelman wrote in the Evansville diocesan paper. Of course, she had no idea I would one day be a bishop, but her influence on me continues in many ways. You will find some of her teachings in my weekly column.

I dedicate this 900th column to her with sentiments of gratitude.

In her later years, after my brother and I were off to college and to minor seminary respectively, Mom taught at the elementary school at Holy Family Parish. As a young woman, before her marriage and beginning a family, she taught in one-room public schools in Dubois County. In fact, she had taught the pastor of Holy Family Parish, who would hire her as the first lay teacher in the parish school.

One of my favorite photos of her was taken at a diocesan teacher’s conference in Evansville. She happened to be in the center of the photo looking as serene as I always remembered her. I suspect it was this characteristic that caught the photographer’s attention.

One of my priest friends regularly called to mind her calm and steady manner—and her wisdom. Of course, there were times when she would be distressed, particularly if she happened on to gossip. She would have nothing to do with rumors and judgmental anecdotes often passed around in common conversation. While not as successful at this as Mom, I have tried to imitate her.

I would visit her classroom once a semester during my time at Saint Meinrad. Usually, she would have me there during religion class and it was a treat to interact with the fourth graders. Of course, I am biased as I look back with fond memories. But I was inevitably impressed by the responsiveness of her students and by the knowledge they gained from her teaching.

I remember that so many of her former students came by to pay their respects at the calling to prayer. Many were at the funeral Mass as well.

I was reminded of the impact that teachers can have on our youth and young adults. I still run into former grade school students of hers who make a point of telling me how much they appreciated being in her classroom.

As I think back to my grade school education, I respect how greatly for the manner in which she allowed me to make my way on my own. One might expect that a teacher would have constantly been looking over my shoulder to keep me on track. She did it from afar, and I never felt pressured by her. I would ascribe that to her wisdom.

Twice in her later years, Mom fell and broke a hip. I thought back to those years when I had my bout with Hodgkin’s lymphoma and, more recently, when I needed a shoulder replacement. I fixed on her manner of accepting physical problems as they came, and keeping her calmness and serenity. That is what she was determined to do the difficult rehabilitation.

The Archbishop’s intention for vocations for May

Archbishop Buechlein’s intention for vocations for May

Seminaristas: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

I hope this encourages other moms.†

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

The Criterion  Friday, May 14, 2010

Recuerdos de una madre sabia y su testimonio de fe

My sister-in-law, Marge, was a faithful attendant to Mom in her rehabilitation. When she was away, once in awhile I tried to step in and work with Mom. I remember hoping at the time that some day I would be as quietly persevering against tough physical challenges. Memories of her witness have helped me with my health issues. That her rosary was always nearby in her waking years did not escape my attention.

I would not have dared to write these few thoughts if Mom were still alive. She did not want to be the center of attention. Was she perfect? No, but she was a simple mother who continues to be present in wonderful ways.

I hope this encourages other moms.†

Memories of a wise mother and her witness of faith

As a young woman, before her marriage and beginning a family, she taught in one-room public schools in Dubois County. In fact, she had taught the pastor of Holy Family Parish, who would hire her as the first lay teacher in the parish school.

One of my favorite photos of her was taken at a diocesan teacher’s conference in Evansville. She happened to be in the center of the photo looking as serene as I always remembered her. I suspect it was this characteristic that caught the photographer’s attention.

One of my priest friends regularly called to mind her calm and steady manner—and her wisdom. Of course, there were times when she would be distressed, particularly if she happened on to gossip. She would have nothing to do with rumors and judgmental anecdotes often passed around in common conversation. While not as successful at this as Mom, I have tried to imitate her.

I would visit her classroom once a semester during my time at Saint Meinrad. Usually, she would have me there during religion class and it was a treat to interact with the fourth graders. Of course, I am biased as I look back with fond memories. But I was inevitably impressed by the responsiveness of her students and by the knowledge they gained from her teaching.

I remember that so many of her former students came by to pay their respects at the calling to prayer. Many were at the funeral Mass as well.

I was reminded of the impact that teachers can have on our youth and young adults. I still run into former grade school students of hers who make a point of telling me how much they appreciated being in her classroom.

As I think back to my grade school education, I respect how greatly for the manner in which she allowed me to make my way on my own. One might expect that a teacher would have constantly been looking over my shoulder to keep me on track. She did it from afar, and I never felt pressured by her. I would ascribe that to her wisdom.

Twice in her later years, Mom fell and broke a hip. I thought back to those years when I had my bout with Hodgkin’s lymphoma and, more recently, when I needed a shoulder replacement. I fixed on her manner of accepting physical problems as they came, and keeping her calmness and serenity. That is what she was determined to do the difficult rehabilitation.

Recuerdos de una madre sabia y su testimonio de fe

I hope this encourages other moms.†

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

Reprinted from: Danielia Guarnieri, Language Training Center, Indianapolis.

The La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: Que ellos sean fieles a la oración y estudio, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

† Tiene una intención que desee incluirla 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 Guarnieri, Language Training Center, Indianapolis.
Church unity doesn’t mean an artificial harmony, Archbishop Gregory says

NOTRE DAME, Ind. (CNS)— Unlike efforts at national unity in the United States, Church unity does not depend on “bringing people’s diversity into something of an artificial harmony that seeks to minimize the uniqueness and distinctiveness of people,” Archbishop Wilton D. Gregory of Atlanta said on May 7 at a national meeting on cultural diversity.

“The Catholic Church on the contrary focuses upon what we all have in common, which is our faith and our oneness in Christ,” the archbishop said in his homily at a Mass for participants in the Catholic Cultural Diversity Network Convocation.

“To be a Catholic, one need not abandon one’s individuality,” he added. “In fact, the Catholic Church is more perfectly herself when all of her children display that rich diversity that God has fashioned into the very heart of humanity. We are most Catholic when we reflect our oneness of faith and heart of humanity. We are most Catholic when all of her children display that rich diversity that God has fashioned into the very heart of humanity.

“The New Testament book “does not conceal the fact that bringing together people from diverse backgrounds was and remains a challenge, and sometimes missioned opposition did and continue to occur,” he said. “Yet it was always the presence and grace of the Holy Spirit that led the Church to welcome those new members, accommodating their uniqueness as they were incorporated into Christ Jesus.”

Church unity doesn’t mean an artificial harmony, Archbishop Gregory says

Chris Hagemeier, however, became a member of the Miter Society for the first time this year. A member of SS. Francis and Clare of Assisi Parish in Greenwood, Hagemeier, 40, appreciated the society’s Mass and reception.

“It’s a great thing,” he said. “When we donated, we certainly weren’t looking at this as being the reason to donate. We just wanted to try to help out and do what we could in extra on the tithe side of it. This is kind of the icing on the cake where, if you will, being able to come together and see all the different people that are contributing.”

(For more information on the Miter Society, log on to www.archindy.org/ChristOurHope/miter.html.)

Catholics from across archdiocese attend Miter Society Mass

By Sean Gallagher

The economy has been challenging for all Hoosiers the past few years. But that didn’t keep a growing number of Catholics in central and southern Indiana from making major contributions to the Christ Our Hope: Compassion in Community annual archdiocesan stewardship appeal.

Those who contribute $1,500 or more to the appeal become part of the archdiocese’s Miter Society.

“It is one way that the archdiocese honors those who, through their significant contributions, help to support Catholic schools, Catholic Charities, priestly formation for seminarians and the support of retired priests,” he said.

At a reception following a Mass for members of the Miter Society on May 5 at SS. Peter and Paul Cathedral in Indianapolis, Mrgr. Joseph P. Schaedel, vicar general, noted that a record 526 households across the archdiocese qualified for the society through their participation in last fall’s Christ Our Hope appeal.

“The previous record before that was 470,” Mrgr. Schaedel said. “That’s about a 12 percent increase despite the economic times that we’re in.”

Together, the 526 households contributed $1.38 million to Christ Our Hope.

Approximately 100 members of the Miter Society were on hand for the Mass and the reception that follo wed. They came from 26 parishes and nine of the archdiocese’s 11 deaneries.

Ralph Pratt, 89, came to the Mass from Chicago, where he had been visiting relatives. A retired physician who is a member of Prince of Peace Parish in Madison, Pratt once lived near the cathedral while he was a medical student in Indianapolis more than 50 years ago.

“We go to a lot of different churches, especially when we’re on vacation. We feel just as much a part of them as we do our own,” Janis Becker’s comments were echoed by Norm and Gerrie Kurchan, longtime members of St. Pius X Parish in Indianapolis and the Miter Society.

“It’s great to meet new people,” said Gerrie. “We have the same goal in mind, to support the archdiocese.”

“I’d like to be a part of something of an artificial harmony in that family,” Janis said. “We realize that we are one family in Christ, all brothers and sisters. So we enjoy and feel a part of being in that family.

“This helps you to realize that as you meet people and talk to people from north to south,” Pratt, the Beckers and the Kurchans have been members of the Miter Society for many years.

Jaris and Gordon Becker, members of St. John the Apostle Parish in Bloomington, kneel in prayer during the Miter Society Mass on May 5 at SS. Peter and Paul Cathedral in Indianapolis.
Race for Vocations team members walk and run as witnesses

By Sean Gallagher

Temperatures in the 40s and brisk winds made for challenging race conditions for the more than 35,000 participants in the May 8 OneAmerica 500 Festival Mini-Marathon and its accompanying Finish Line 500 Festival 5k in Indianapolis.

But for 178 of those walkers and runners, the cold climate did not cool the warmth in their hearts as they prayed for an increased awareness that God has a vocation for everyone while they wound their way through the streets of Indianapolis and the 2.5 miles of the Indianapolis Motor Speedway.

These members of the third annual Race for Vocations team included married couples, entire families, single men and women, religious and priests. They came from across the Archdiocese of Indianapolis, and the Evansville and Lafayette dioceses.

They all wore blue T-shirts or jerseys that listed the kinds of vocations to which God calls people—marriage, sacred single life, the priesthood and religious life.

The shirts also included this statement and question to the thousands of people who saw them while running and walking on the streets of Indianapolis: “Vocation…everyone has one. What’s yours?”

—Msgr. Joseph F. Schaedel

During his homily at a Mass for Vocations celebrated at St. John the Evangelist Church in Indianapolis the night before the Mini-Marathon and 5k, Msgr. Joseph F. Schaedel, vicar general, speculated that the words on the team’s shirts might challenge other people walking and running alongside them.

“A race is what it’s all about,” he said on May 7. “Running is the key. A run for vocations is our way to promote vocations. ‘Yet many people spend their energy running from God. They hear God’s call for a commitment to marriage, to the priesthood or consecrated life. God speaks and the race is on to get away.’”

—Msgr. Joseph F. Schaedel

Father Joshua Janko, associate pastor of St. Alphonsus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese, was one of the runners that led the rest of the Race for Vocations team in the Mini-Marathon.

He finished the 13.1-mile race course in 1 hour and 31 minutes, the third-fastest time among Race for Vocations’ team members.

“It was a neat day,” Father Janko said, “but it was really cold and windy.”

Although satisfied with his time, he was focused on running his race well while considering the physical shape he is in, Father Janko has finished much higher in the past. He ran the Mini-Marathon in 1 hour and 11 minutes— and finished 21st overall—in 1997 while a member of the track and field team at Anderson University in Anderson.

But running for a higher cause is more important to him now.

“It’s the biggest half-marathon in the country,” Father Janko said. “It’s good to kind of publicly say in that (vocations) are an important thing to think about. That makes it really worth it.”

Although he was focused on running his race well during the Mini-Marathon, Father Janko kept ministering as a priest. There were a few occasions when he would see a runner who had to stop and was being attended to by a race volunteer.

As he ran by them, he would give them a blessing while making a sign of the cross in their direction.

“One guy I gave a blessing to came up to me not too long later and said, ‘Father, thanks for the blessing,’” Father Janko said.

Father Janko’s own race for vocations doesn’t end with the Mini-Marathon. Earlier this year, he won a lottery to be a participant in the ING New York City Marathon on Nov. 7. He is planning to wear his Race for Vocations T-shirt during that event.

Father Sebastian Moster, associate pastor of St. Alphonsus Parish in Zionsville, Ind., in the Lafayette Diocese, incenses the Book of the Gospels during a Mass for Vocations celebrated on May 7 at St. John the Evangelist Church in Indianapolis.

The two shall be one

Sebastian and Angela Moster, members of St. Louis Parish in Batesville, finished the Mini-Marathon about eight minutes behind Father Janko. That made Angela, according to The Indianapolis Star, one of the top women finishers from Indiana.

But, like Father Janko, the finishing time was not a top priority for Angela.

“It was awesome to be able to run for a higher cause,” she said. “It was just a good reminder that I’m not doing this for me. I’m doing it for the Lord, and trying to raise awareness for vocations and to do this for our children. It was nice as we were running to remember that we were doing this for a higher calling.”

The Mosters, both 36, are the parents of four children ranging in age from 11 to 4.

Angela has been on the Race for Vocations team all three years. This year was the first time, however, that she ran the race with Sebastian.

He, too, appreciated being a witness to the vocation of marriage by running alongside his wife.

“The shirt says, ‘Everyone has a vocation. What’s yours?’ And I thought, ‘I found mine. Here’s Angie right by yours,’” said Sebastian. “That was an important part of it.”

Angela and Sebastian’s 11-year-old son, Caleb, spoke of continued on next page
We are family

While Angela and Sebastian left their four children in the care of grandparents while they ran the Mini-Marathon, the seven people who make up the Kramer family, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, had a leisurely walk together in the 5K.

Ron and Mary Kramer participated with their children, Max, 22, Ted, 20, Kate, 17, and identical twins, Kim and Karen, 8.

“I’m looking forward to evangelizing with the T-shirts, helping people to understand that God has a plan for them,” said Ron before the Mass for Vocations on May 7. “It’s great to be able to have people wonder, and have them think and meditate on the things that are beautiful and lovely, as we should be, rather than on the junk that we seem to consume.”

“R来电ing in seminary formation, I think that I have to model what the Program for Priestly Formation would ask of students, which is to have a holistic life.”

Father Moriarty, who is also the sacramental minister of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, has run in the Mini-Marathon every year since 1994.

“There is a spiritual sense to it, even though it’s a secular event, of the unity of people coming together for one cause,” he said. “When you go up by the zoo and there’s kind of an incline and you see thousands of people making their way running, I get very spiritually charged by that. We’re together in this task.

“And that’s why I signed on so much for the vocation part because it’s so close to my heart. My gosh, I’ve spent the last 11 years of my life promoting vocations.”

Father Moriarty finished this year’s race in 2 hours and 14 minutes.

“There were people on the sidelines as you went into the track, and they were shouting out as you went by, ‘Go Race for Vocations!’” he said. “It was very nice. It kind of grounded you in the unity of those that you were running with. It reminded me to pray for vocations, and so I said a rosary just for vocations as I was running.”

(To learn more about the Race for Vocations team, log on to www.archindy.org/vocations/race.html. A link to the team’s Facebook page, where many photos from this year’s Mini-Marathon and 5K have been posted, can be found there.)

When it comes to property management in central Indiana, KMC knows the landscape.

Kirkpatrick Management Co.

INCORPORATED

(317) 570-4358
WWW.eKirkpatrick.com

Over 300+ years experience in Association Management.
PrINCIPAL
continued from page 1

lives is so important. We can’t succeed without that.”

Stories of success and heartbreak

These beliefs have guided her through the past 60 years, including the last 32 years as the principal of St. Jude School. During that time, the school has earned two Blue Ribbon School of Excellence awards from the U. S. Department of Education. Even more important to Sister James Michael are the success stories of her students, including the story of a former student that she once taught at the former St. Andrew the Apostle School in Indianapolis.

Several decades had passed since the former student’s grade school days when he suddenly appeared at St. Jude School wanting to surprise Sister James Michael. As the man waited in the main office, the school secretary phoned Sister James Michael in her office at the opposite end of the building. The secretary told her that Indianapolis Mayor Greg Ballard was there to see her. The secretary had told her twice before she believed it.

“He visited all the classrooms,” Sister James Michael recalls. “It’s always good to see the students you’ve taught since their youth and all succeed in some manner. One of the joys of life is when they come back and tell you about their success.”

Another memorable surprise for her came this year, thanks to the eighth-grade students at St. Jude. They planned to pay tribute to her in the St. Patrick’s Day parade in Indianapolis. The day before the parade, they invited Sister James Michael to a movie projectionist who worked at the theater.

As she recalls those moments, her face reflects sadness that one of her students drowned while fishing with a parent. She also shares this memory: “There was a girl I was going to help, but I couldn’t. She committed suicide.”

Recalls being a teacher at a Catholic school in Illinois, in the affluent community of Evanston. At school, many of her students chose to stay with her because their parents weren’t home. Sometimes told her that the only place they had to go home to was to the mail.

“They would come over on Saturdays, too, and they knew I would be listening to the Notre Dame games,” she says. “We’d listen to the game together and I’d take them over to the gym to play. They came from good homes. They just needed extra attention.”

Against the odds

As a child herself—she was baptized Mary—Sister James Michael grew up in St. Roch Parish in Indianapolis as the daughter of Florence, a baker, and James, a movie projectionist who worked at theaters.

After school, she walked to the theater where her father ran the movie, sat in the projection booth with him and did her homework between watching parts of the film.

Few people from her childhood would have predicted how most of the story lines of her life would have unfolded.

Of course, everyone figured she would become a football fan, considering that was her family’s tradition to spend Saturday afternoons at the radio cheering for Notre Dame. And her passion for the Colts flowed naturally from there, which leads to her story of how she had a personal impact on the team winning the Super Bowl in 2007.

To set the scene, the Colts had lost three of their previous four games before the team prepared to face the Miami Dolphins at home in the last game of the regular season. That’s when Sister James Michael intervened. Knowing she was a passionate fan, the Colts’ organization asked her to come on the field to “throw out” the football before that game.

“They won that game and went on to win the Super Bowl,” she says with a twinkle in her eyes that leaves little doubt that she had a part in the team’s late-season surge.

If being a football fan seemed a destined part of her life, becoming a religious sister and an educator didn’t. After she graduated from high school in 1946, she worked two jobs—at an insurance company and at the Southern Circle Drive-In, where she served tenderloins and hamburgers as a car-hop. She also dated several young men.

“They were nice guys, but something was missing in my life,” she recalls. “I went to church and asked God to show me which way to go in my life. On my birthday—Nov. 21, 1951—I went to see my mother, ‘I want to become a Sister of Providence.”’

“He said, ‘You have to ask your dad. He said, ‘If that’s what you want, go for it.’”

At a send-off party for her, several relatives told her they weren’t going to say goodbye because they figured she would return in a week.

“And the fellow I dated, he never went out with anyone for a long time because he thought I was coming home,” she says. “But I had prayed, and I knew it was God’s choice for me.”

Following the spirit

More than 60 years later, she has never stopped relying on God’s guidance. In the window behind her desk hangs an image of the Holy Spirit.

“The Holy Spirit enlightens us and directs us in the path we’ve taken,” says Sister James Michael, who also serves as principal of Our Lady of the Greenwood School in Greenwood from 1966 to 1979. “Every day, I need the Holy Spirit to guide me.”

On a shelf in her office—which is not big but filled with memorabilia—there is a small statue of St. Theodora Guérin, the founder of the Sisters of Providence of Saint Mary-of-the-Woods. The statue is a gift from former student that she once taught at the former St. Theodora. Nothing is beyond her reach.

“My favorite moments have been a new light on her future. She loves to cook. When you sit down and have coffee with her, she can put it in a new light for you.”

Sister James Michael’s approach to life and her legacy to Catholic education, say her friends and colleagues.

“She’s quick to judge a situation. She reflects and prays before major decisions are made. It’s a great example for students, teachers and parents.” Her friend, Judy Livingston, has often called on Sister James Michael to pray for her in times of need.

“She must have a direct line to heaven. Whenever I ask her to pray, it goes well.”

“Sister has a cookie on their birthday. I just like being with them. They share with you—the things they share with you—a picture of their dog, a good paper, or a cupcake or a cookie on their birthday. I just like being with kids.”

Then she adds a comment that defines her approach as an educator, as a religious sister, as a person of faith.

“I just take each day as it comes.”

“Whatever God deals out to me, that’s what I take. You can always find something good.”

During her 60 years in Catholic education, Providence Sister James Michael Kesterson has especially enjoyed her moments in the classroom with children. The principal of St. Jude School in Indianapolis poses for a picture with students, from left, Caden Gore, Alesis Cardenas, Emma Halter, Olivia Murphy and Christian Ameli.

Retiring principal to be honored at Celebration Mass on May 22

As Providence Sister James Michael Kesterson retires as the principal of St. Jude School in Indianapolis after 32 years, St. Jude Parish will mark her years of dedicated service with a Celebration Mass at 5 p.m. on May 22 followed by a program in her honor at the church.

As a tribute to her service, the St. Jude Parish Council has decided to give the second phase of its master plan—the construction of a new wing to the school.

The proposed name of the school addition is “Guérin Wing” to honor Sister James Michael and all the Sisters of Providence for their dedication to children, following the example of St. Theodora Guérin, the founder of the Sisters of Providence of Saint Mary-of-the-Woods. The new wing will have a “Sister James Michael Wall of Support.” Everyone who provides financial support to the new wing will be recognized on the wall display.

For information about contributing to the “wall of support,” contact Joan McKinley at the St. Jude Parish office at 317-786-4371. "Providence Sister James Michael Kesterson poses on the campus of the University of Notre Dame during an eighth-grade class trip that students from St. Jude School in Indianapolis made during the 2005-06 school year. The principal of St. Jude School, Sister James Michael is a lifelong fan of Notre Dame’s football team."

Providence Sister James Michael Kesterson has spent 60 years in Catholic education, serving the last 32 years as the principal of St. Jude School in Indianapolis. This photo was taken on her 80th birthday she is pictured by her portrait taken in 1948.
The clergy sex-abuse scandal that became public in Ireland this year and then in Europe also touched upon Pope Benedict XVI.

According to some reports, during his tenure as archbishop of Munich and later as prefect of the Congregation for the Doctrine of the Faith, there were cases of alleged abuse in which priests in question were reassigned and the matter was kept private. Although this was a common practice at the time—which has since begun to change—there is no evidence that the pope was aware of these incidents, much less involved in any cover-up or denial of the offenses.

Nonetheless, the mere suggestion of any connection between the pope and the handling of specific instances of clergy sex abuse feeds some appetites for sensationalism and scandal.

This is unfortunate for many reasons, foremost of which is respect for the truth and a commitment to let judgments be guided by facts. Equally important is a person’s right to a good reputation and protection against character damage by misrepresentation, innuendo or outright falsehood.

These principles are especially relevant with regard to Pope Benedict, not only because he is the pope, but also because he has been such a strong advocate for the ministry and importance of priests.

He demonstrated this most recently by dedicating the Easter Mass on Holy Thursday to priests, urging them to be messengers of peace in opposition to violence and to trust in the greater power of love.

The occasion for this exhortation was particularly appropriate. At the christen Mass, the oils that priests use in the sacraments throughout the year are blessed. In addition, Holy Thursday commemorates the institution of the Eucharist by which priests preside in the liturgy. In this regard, the beginning of the Easter Triduum is seen as the origin of the priesthood itself.

The Vatican drew explicit attention to the pope’s dedication by clarifying that it was a sign of the union between the pope as chief pastor of the Church and priests throughout the world. On the Monday after Easter, the pope reiterated his Holy Thursday appeal, calling on priests to be messengers of peace in opposition to violence and to trust in the greater power of love.

The occasion for this exhortation was particularly appropriate. At the christen Mass, the oils that priests use in the sacraments throughout the year are blessed. In addition, Holy Thursday commemorates the institution of the Eucharist by which priests preside in the liturgy. In this regard, the beginning of the Easter Triduum is seen as the origin of the priesthood itself.

The Vatican drew explicit attention to the pope’s dedication by clarifying that it was a sign of the union between the pope as chief pastor of the Church and priests throughout the world. On the Monday after Easter, the pope reiterated his Holy Thursday appeal, calling on priests to be messengers of peace in opposition to violence and to trust in the greater power of love.

He noted the potential of Web sites, blogs and video streaming, calling these new media gifts to humanity.

At the same time, he reminded priests that they should be less notable for their media savvy and more for their priestly heart, their closeness to Christ.

He took this exhortation a step further by recognizing that these same media provide access to the followers of other religions, nonbelievers and people of every culture. As a result, priests should exhibit sensitivity and respect when communicating with a potentially worldwide audience.

On this whole issue, the pope has taken the lead. Last year, the Vatican opened a YouTube channel and a portal dedicated to the pope at www.Popel2You.net. There is also a Facebook application that allows users to send excerpts of the pope’s messages to their friends.

If Pope John Paul II was known as the most widely traveled pope, Pope Benedict is becoming known as the most visible and electronically present pope.

The pre-eminent expression of the pope’s regard for priests, of course, was his declaration of a Year for Priests beginning on June 19, 2009, and coinciding with the 150th anniversary of the death of St. John Vianney, the patron saint of parish priests.

In his letter proclaiming this event, the pope praised the courage and fidelity of these priests who remain committed to their vocation—sometimes in the face of persecution and suffering.

He also acknowledged the infidelity of some priests that requires a frank and complete acknowledgment. The pope put that principle into practice in March when he sent a letter to Irish Catholics expressing his shame and remorse for the sexual abuse of children and young people by some priests and religious in their country.

In proclaiming the Year for Priests, the pope recalled the influence of the first parish priest with whom he served. He personalized his general tribute to the respect for priests, of course, was his declaration of a Year for Priests beginning on June 19, 2009, and coinciding with the 150th anniversary of the death of St. John Vianney, the patron saint of parish priests.

In his letter proclaiming this event, the pope praised the courage and fidelity of these priests who remain committed to their vocation—sometimes in the face of persecution and suffering.

He also acknowledged the infidelity of some priests that requires a frank and complete acknowledgment. The pope put that principle into practice in March when he sent a letter to Irish Catholics expressing his shame and remorse for the sexual abuse of children and young people by some priests and religious in their country.

In proclaiming the Year for Priests, the pope recalled the influence of the first parish priest with whom he served. He personalized his general tribute to the respect for priests, of course, was his declaration of a Year for Priests beginning on June 19, 2009, and coinciding with the 150th anniversary of the death of St. John Vianney, the patron saint of parish priests.

In his letter proclaiming this event, the pope praised the courage and fidelity of these priests who remain committed to their vocation—sometimes in the face of persecution and suffering.

He also acknowledged the infidelity of some priests that requires a frank and complete acknowledgment. The pope put that principle into practice in March when he sent a letter to Irish Catholics expressing his shame and remorse for the sexual abuse of children and young people by some priests and religious in their country.

In proclaiming the Year for Priests, the pope recalled the influence of the first parish priest with whom he served. He personalized his general tribute to the respect for priests, of course, was his declaration of a Year for Priests beginning on June 19, 2009, and coinciding with the 150th anniversary of the death of St. John Vianney, the patron saint of parish priests.

In his letter proclaiming this event, the pope praised the courage and fidelity of these priests who remain committed to their vocation—sometimes in the face of persecution and suffering.

He also acknowledged the infidelity of some priests that requires a frank and complete acknowledgment. The pope put that principle into practice in March when he sent a letter to Irish Catholics expressing his shame and remorse for the sexual abuse of children and young people by some priests and religious in their country.
From the Editor Emeritus/John F. Fink

What the psalms say about God's judgment

Last week, I noted that, when the psalms were written, the Israelites didn't live in life after death. Since the writers of the psalms did not expect a heavenly reward, they thought about God's judgment differently than we do.

Christians tend to fear the least dreaded, God's judgment.

Perhaps it's that "Catholic guilt" we sometimes hear about.

When we pray in the Nicene Creed that we believe that Christ "will come again in glory to judge the living and the dead," I think it is the rare Catholic who looks forward to it.

We are the only ones of ourselves as many defendants in a criminal court. Or we think of Christ's putative of the sheep and the goats in the 25th chapter of Matthew's Gospel and hope that we can be among the sheep.

The Israelites, though, prayed for God's judgment against their enemies and expected God to be on their side: "Defend me because you are just, Lord; my God, do not give me shame" (Ps 35:24).

They viewed themselves more as plaintiffs in civil courts and they, themselves, of course, petitioned: "Grant me justice, Lord, for I am blameless, free of any guilt" (Ps 7:9).

Granted, this is not always true. Psalm 143, for example, prays, "Do not enter into judgment with your servant; because I am the only one who can be just (Ps 143:4). And the Misereor (Psalm 51), says, "I have done such evil in your sight that I cannot even face you." (Ps 51:6).

These are exceptions. Generally, the psalms as that regardless of our judgments will always benefit the individual or the nation. Many of the psalms call on God to judge the nations that are Israel's enemies and wonder what is taking God so long: "God, do not be silent, God; do not still unmoved; see how your enemies rage; your foes proudly raise their heads" (Ps 83:2-3), and, "How long, Lord? Will you be angry forever? Will your rage keep burning like fire? Pour out your wrath on nations that reject you, on kingdoms that do not call on you" (Ps 79:6). The Israelites believed, at least for a period, that the pagan gods were subject to divine being from one of the apostles of God delegated oversight of foreign countries. Psalm 82 says that God is arising in the divine counsel to judge those subordinate gods for judging unjustly. "I declare: 'Gods though you be, offspring of the Most High all of you, yet like any prince you will perish' (Ps 82:7)."

The psalmists firmly believed that they had nothing to fear from God's judgment because "God is a just judge" (Ps 7:12), be "judges the peoples with fairness" (Ps 9:9), and he will "give the proud what they deserve" (Ps 94:2).

When I was young, "graduating" usually meant graduating from high school since most people did not go on to college. But nowadays, we have graduations of evolving and understandable kind even some even unimaginable.

We witness toads wearing tiny mortar-boards and gown and draped "graduate" from kindergarten. They are delighted at the attention, but not sure why they are there. Come to think of it, they may apply to some of the older graduates as well.

Anyway, we honor high school graduates with gifts and good wishes for a happy future. We do the same for college graduates, perhaps a bit more grandly. But the point is, we have raised our kids to be independent, capable, faithful people who will serve themselves, their families and society well. And now we are sending them out into the world. When our confirmed, we believe they are on the right moral path, and when they marry we know the human race will continue as it should. It is a big relief.

But, I'm happy to tell you, it's only the beginning.

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

(12/11/14) www.ReadChristina.com

Comenioquia/Cynthia Dewes

One way or another, we'll get these kids launched

Mothers, whom we have just honored on Mother's Day, are responsible for 50 percent of their child's being so we can thank them for what they do day in and day out this year at a time. Thank dads for 50 percent too.

Our sons and daughters get married; weddings, graduations, confirmations and gala celebrations are a part of every kind enjoyed by their parents.

"May thank" this "unrighteous" wrong order. "Wonder at" might be more like it since these efforts can be real dramas. It takes true faith to be the part of a bride, groom or graduate, especially when there are several kids in the family, all celebrating the same day.

Timing can be a problem. We have a granddaughter whose wedding occurred on the same day that her sister, one of the bridesmaids, graduated from college.

No one anticipated such a snag, but they dealt with it. It is called compromise, a skill which probably should be shared with the U.S. Congress. But I digress.

Parents or family members can also stir up trouble. In my circles, wedding rehearsal dinner guest list were limited to members of the wedding party and parents of the happy couple. Period.

Coping with change, becoming emotionally charged, and full of potential for disagreement and disarray.

While this isn’t a hard fact, there is definitely some sentimentality about your family, you should avoid talking about either.

Around Easter, I went to a party where some of my friends were chatting about the sexual abuse scandal in the Catholic Church.

Now, as a religion writer and committed Catholic, I don't think there is anything funny about the subject. But my friends were having a grand old time retelling some sexual abuse scandal in the Catholic Church.

"We were having a grand old time retelling some sexual abuse scandal in the Catholic Church."

I thought twice about what they were saying. If they didn’t want them to make those jokes. Since they were my friends, they might have thought twice about what they were saying. If they don’t consider your feelings, tease you for your beliefs or make you feel smaller for speaking up, perhaps they are not really your friends.

While everyone is entitled to their own opinions—especially about religion, politics and other matters that touch on topics that affect our daily lives—consider taking a look at how you express that opinion.

Do you express yourself in a respectful way? Can you for your beliefs or make you feel smaller for mentioning others in the process or making them feel small?

Avoid hurtful jokes, stereotypes and offensive stories. Do this and you will always be a center of contention.

Don’t stray away from talking about religion and politics completely. Some of our greatest biggest wins were when people who decided to eloquently speak up and step up in the service of the goods they believed even if they knew their friends might be quick to ridicule them.

Those are the kind of people I want to hang out with. What about you?

(Karen Osborne writes for Catholic News Service.)

Perspectives

Finding a Job and Keeping the Faith

It is a curious thing to receive bad news from a chipped person. There is a point at which the facts catch the chapped face and no degree of optimism or exclamation points can keep it from feeling flaccid.

The other day, a twenty-something couple came to hear us on their job search.

"We're now applying to jobs nationally," the wife said. "So wherever you are, we're open to relocating for full-time positions!"

The jovial upbeat—"We might just move to your town!"—didn’t mask the unwritten downside—"that's how badly we need work... any work, anywhere."

What a job market, that a highly educated, hard-working twosome must cast their net from sea to shining sea, that all the other factors influencing where they would like to live are now being trumped by the promise of a paycheck.

"We have never heard of a job market," she said. "We have never heard of, looking for a flicker of familiarity, a hint of connection, something to grow on."

As 2010 has marched on, the number of Americans who have been unemployed for at least half a year has steadily climbed, reaching 6.5 million. They have faced fierce competition, job seekers outnumbering job openings, typically by 40 to 1.

You don’t have to be a rocket scientist to realize that you need better odds of getting into Northwestern University, where the average freshman's SAT score exceeds 30 of a total of 36.

Then again, it’s no longer clear that a prestigious education will pay off. The friend of mine who earned her master’s degree at Northwestern has moved back in with her parents, is doing temporary jobs for more than a year which—she confessed over discounted mimosas—means her planned wedding to a woman who has been networking and volunteering up the wazoo, praying to St. Joseph.

I know what it is like to feel butterflies when you click send. As a freelance writer, I blog and tweet and reach out, sending out mass e-mails that are white flags, please wrapped in plissante. You don’t have to dig deep to pick up on the ur pency behind the—when “thank you for your consideration” means “pretty please with sugar on top” and “at your convenience” slides into “at your earliest convenience,” a punch to the gut.

When your life’s achievements, polished and bulleted, didn’t merit so much as a “got it, thanks.” It’s easy to feel very, very small.

It is special if the welfare of the majority—twenty something to keep putting herself out there, to have much to prove and to begin again in a different city. "We publish our blog and tweet and reach out, sending out mass e-mails that are white flags, please wrapped in plissante. You don’t have to dig deep to pick up on the ur pency behind the—when “thank you for your consideration” means “pretty please with sugar on top” and “at your convenience” slides into “at your earliest convenience,” a punch to the gut.

When your life’s achievements, polished and bullets, didn’t merit so much as a “got it, thanks.”

It is a dramatic paradigm shift for the job seeker, rightfully concerned about cell phone and car insurance bills that can’t quite be put on hold anymore.

The jovial upbeat—"We might just move to your town!"—didn’t mask the unwritten downside—"that's how badly we need work... any work, anywhere."

It is a curious thing to receive bad news from a chipped person.
The Theological Longing

Beyond the gulf of time and space, Behind the veil of birth and tomb, We seek the splendor of his face Behind the veil of birth and tomb, We seek the splendor of his face

We'll gaze upon his holy face Within the marrow of all bone Within the marrow of all bone We seek the splendor of his face

Behind the veil of birth and tomb, Behind the veil of birth and tomb, We seek the splendor of his face

The Longing

By Dorothy M. Colgan

(St. Meinrad parishioner Dorothy M. Colgan of St. Meinrad died on April 15 in Jasper, Ind. She was 93, and had been a long-time donor contributor to The Criterion’s “My Journey to God” column. This poem was published on her memorial card and in her poetry book titled The Number Touched Untold. Her poem is reprinted here with permission as a tribute to the unofficial “poet laureate of the archdiocese.”

An image of the Stations of the Cross at the Pope John Paul II Cultural Center in Washington, D.C., shows the sixth station, “Veronica Wipes the Face of Jesus.” The station images were created by Pittsburgh artist Virgil Canini.)

Solemnity of the Ascension of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 16, 2010

• Acts of the Apostles 1:1-11
• Ephesians 1:17-23
• Luke 24:46-53

The date for celebrating the feast of the Ascension of the Lord is optional in this country. The decision is made by bishops of each Church province for that year. These reflections are for the readings that are being celebrated on what otherwise would be the Seventh Sunday of Easter.

The Acts of the Apostles supplies the first reading, a story of the Ascension of the Lord from Earth into heaven. This passage begins Acts 1. As with the Gospel of Luke, Acts seems to have been composed for one person whose name was Theophilus. It is not known if this was a proper name or a title. In Greek, “Theophilus” means “friend of God.” Acts opens with a powerful message. Rescendent is the ascension of Jesus into heaven—the lifting of Jesus from earthly space and time to return to heaven. This act of ascending, not of being assumed, reveals, as the Resurrection, that Jesus came from God, is with God, is in God, was and is the Son of God. Point is, Jesus lives still in the Church. He has not left us. Salvation are approaching their climax. He is proof of the divine identity of Jesus. It also is proof of God’s communication with people through the centuries and of God’s mercy. Matthew further establishes the Apostles as the chief witnesses and primary students of the Lord. The Acts of the Apostles watch the Ascension of Jesus then return to the city determined and committed to pray in the temple constantly, and to proclaim the praises of God.

Reflection

The readings powerfully testify that Jesus is God. He rose again to life after being crucified and dying then ascended into heaven. He was not “assumed” into heaven or taken to heaven. He went to heaven, breaking the bonds of the Earth, with the power of God. However, Jesus did not forsake the people of the Earth then or in all subsequent years. The readings are strongly ecclesial, stressing the identity of the Apostles who learned from Jesus. The Holy Spirit would come to guide them. Important for us today, and for the continuing unfolding of salvation, the Apostles formed the Church, of which true believers are a part. Through the Church, in Christ, God lives and touches us still.

The Easter story and the story of Jesus’ ascension, as told in the Acts of the Apostles, is the source of the second reading, a beautiful prayer asking God to give the followers of Jesus wisdom and perception. God’s wisdom and strength, the reading states, will be distributed among the members of the Church. It counsels believers to put everything under the feet of Jesus, the head of the Church. St. Matthew’s Gospel, the last reading, also offers an Ascension Name. Jesus leads the Apostles to a place near Bethany. The Mount of Olives, traditionally said to have been the site of the Ascension, is near Bethany. Jesus tells the Apostles that the Scriptures have been fulfilled. This, too, is proof of the divine identity of Jesus. It also is proof of God’s communication with people through the centuries and of God’s mercy.

Matthew further establishes the Apostles as the chief witnesses and primary students of the Lord. The Acts of the Apostles watch the Ascension of Jesus then return to the city determined and committed to pray in the temple constantly, and to proclaim the praises of God.

Question Corner/ Fr. John Dietzen

Sacred vessels used for Body and Blood of Christ must be made of precious metals

Someone told us that the pope has decreed that now on all sacred vessels at Mass to be made from precious metals. Is that true? There seems to be a variety of practices today.

A Sacred vessels are those used at Mass to contain the consecrated hosts and wine. By Church law, they are to be made of precious metal. Ordinarily, the inside is lined with gold. These decisions—how to balance your convictions with your desire to preserve loving family relationships—are always difficult. First, one must always return to the primary Christian rule of love for God and neighbor. This means—inducing these circumstances, with this person and with this background—can be the best way that I can show authentic love for God, and also for my relative or friend and for everyone. One obligation is to make clear your own convictions about what is being done. Perhaps your granddaughter already knows what that is. Obviously, this must be done honestly, without hostility, rash judgment or a spirit of vindictiveness. This done, the next obligation is not to worsen the hurt that people in these situations are possibly already dealing with in what should be a happy time. My own experiences, both as a pastor and as a friend, convince me that much more lasting good is accomplished when we preserve the ties of love and family as much as possible.

We may disagree with how people act, but they still need to know that we will be there for them and that we love them. One thing is certain. There is no black-and-white, one-size-fits-all solution for these dilemmas.

To insist, as apparently some people do, that there is only one possible way to stand for the “right way” in such difficult occasions in a relationship reveals either a form of pride or an unhealthy need for moral decisions which are absolutely clear with no tinges of gray or risk.

In other words, there is no basis for claiming that your attendance at her wedding is automatically wrong. One would need to provide a valid reason for attending such a wedding is either sinful cooperation in wrongdoing or gives genuine scandal. Neither of these conditions is necessarily fulfilled. Whatever personal wrong might be connected to her marriage outside the Church is not abated by your attendance at her wedding.

From what you tell me, I imagine some family, perhaps yourself included, have by now expressed concerns so no scandal could fairly be taken by anyone. Your presence will not facilitate the marriage. The wedding will happen whether you are there or not. Your “cooperation,” if any, seems not necessarily sufficient or proximate enough to outweigh the good you wish to achieve by being there.

Daily Readings

Monday, May 17

Acts 19:1-8
Psalm 68:2-3b, 4-5acd, 6-7b
John 16:29-33

Tuesday, May 18

John 1, pope and martyr
Acts 20:17-27
Psalm 68:10-11, 12-21
John 17:1-11a

Wednesday, May 19

Acts 20:28-38
Psalm 68:29, 30-33b
John 17:11b-19

Thursday, May 20

Bernardine of Siena, priest
Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, May 21

Christopher Magallanes, priest and martyr
Acts 25:13b-21
Psalm 103:1-3, 5-12, 19-20b
John 21:15-19

Saturday, May 22

Rita of Cascia, religious
Acts 28:16-20, 30-31
Psalm 11:1-10
John 21:20-25
Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezra 3:1-14
or Joel 3:1-5
Psalm 104:1-2, 24, 27-30, 35
Romans 8:22-27
John 7:37-39

Sunday, May 23

Pentecost Sunday
Acts 2:1-11
Psalm 104:1-24, 29-31, 34
1 Corinthians 12:3b-7, 12-13
or Romans 8:8-17
John 20:19-23
or John 14:15-16, 23-26

The Criterion Friday, May 14, 2010

Page 13
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.


Fishner, Richard P., 90, St. John the Evangelist, Indianapolis, April 29. Father of Michael and Ronnie Fisher. Brother of Kathryn Gootee, Jerry, Larry, Louis, Mike and Robert DuH.


May, Myles, 98, Mt. St. Joseph, Rock Island, Ill., May 25, 1937. He died in 2001. Memorial gifts may be sent to Brookside Village Senior Living Community in Jasper, Ind. He was 93.

McNamara, Rose Mary, 85, St. Roch, Indianapolis, April 29. Basketball player for the St. Roch Royals. Mother of Benedictine Father Dorothy Marie (Gstettenbauer) Colgan of St. Meinrad, the archdiocese, and was 93.


Wagner, Leona C., 92, St. John the Baptist, Osgood, April 11. Mother of Carol Franklin, Gene, Jim and Roger Wagner.


Dorothy Colgan of St. Meinrad was mother of priest and poet

Dorothy Colgan of St. Meinrad was mother of priest and poet

TRI-COUNTY ASPHALT

TRI-COUNTY ASPHALT

www.svdpindy.org

You can’t take it with you

You can’t take it with you

Paving Indiana Since 1948

Paving Indiana Since 1948

CALL FOR YOUR FREE ESTIMATES

CALL FOR YOUR FREE ESTIMATES

Asphalt Driveways

Sealcoating

Discounts for Senior Citizens and non-profit organizations

Discounts for Senior Citizens and non-profit organizations

CALL: 317-849-9901

CALL: 317-849-9901

317-356-1334

317-356-1334

100 Hill Drive, St. Meinrad, IN

100 Hill Drive, St. Meinrad, IN

47577-7

47577-7

Sponsor a child through CFCA

Sponsor a child through CFCA

If your scope of generosity wide enough to include the Society of St. Vincent dePaul and those who depend on us

If your scope of generosity wide enough to include the Society of St. Vincent dePaul and those who depend on us

Generosity to those we love is a basic yearning of the loving heart. Is your scope of generosity wide enough to include the Society of St. Vincent dePaul and those who depend on us?

Veiling and clothing the poor of holy Communion for the homebound in St. Meinrad. Surviving are seven children, Kathryn Boyd of Charlotte, N.C.; Dorothy Knock of Kansas City, Mo.; Mary McNamara of Tampa, Fla.; Alan Zacker of Greeley, Colo.; Philip Colgan of Sandwich, Ill.; Quentin Colgan of Columbus, Ohio; and Benedictine Father Tobias Colgan; three siblings, Mildred Coulter, Barbara Zerull and Joseph Gstettenbauer; 15 grandchildren; and seven great-grandchildren.

Memorial gifts may be sent to Saint Meinrad Archabbey, 180 Hill Drive, St. Meinrad, IN 47577-7.

Most of the poems in her book were first published in The Criterion’s “My Journey to Heaven.”

Most of the poems in her book were first published in The Criterion’s “My Journey to Heaven.”

You can’t take it with you

You can’t take it with you

but you can put it to work

but you can put it to work

710 Hill Drive, St. Meinrad, IN 47577-7

710 Hill Drive, St. Meinrad, IN 47577-7

Introduce your child to another culture, a new friend and the joy of giving back.

Introduce your child to another culture, a new friend and the joy of giving back.

Give Hope. Give. give.

Give Hope. Give.

Become a part of the Lay-Catholic movement and help a family build a path out of poverty.

Become a part of the Lay-Catholic movement and help a family build a path out of poverty.
Mary Ann Glendon, a former U.S. ambassador, says that the political pressure on finance reform is hampered by the political will to regulate. "There are all kinds of problems on the shaping of regulations so there's the problem of the political will to reform," she said during a Vatican news conference on May 5.

Glendon spoke at the end of the academy’s four-day plenary session, which focused on the theme “Crisis in a Global Economy: Re-planning the Journey.”

The academy invited economists, lawyers, theologians and social scientists to look at the causes of the current economic crisis, its impact on individual nations and the relationship between ethics and economics, and ideas for promoting economic recovery and preventing a similar financial meltdown in the future.

In a written summary of the proceedings, Glendon said some speakers noted how much of the world economy has shifted from being based on the real production of goods “to an economy dominated by speculative activities driven by greed.”

Pope John Paul II’s 1991 social encyclical, “Centesimus Annus” (The Hundredth Year), warned that “the creative energies of the market have to be tamed and disciplined within a moral and juridical framework,” she reiterated at the news conference.

Unfortunately, she said, no one has come up with a way to “construct a juridical framework that permits the enormous wealth-creating possibilities of the market to operate and yet corrects for the enormous destructive capability of the market.”

“The world of regulation is really very complex, and we economists and lawyers have to admit that we don’t understand very well what works and what doesn’t work,” she said.

Finance regulation “is a real art and science that no one has mastered,” not even the world’s brightest economists, she added.
Catholic News Around Indiana

DIocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Fishers parishioner heads to national spelling ‘b-e-e’

FISHERS—Don’t ever think you can out-spell 12-year-old Gina Solomito.

You can’t.

A member of St. John Vianney Parish in Fishers, the homeschooled seventh-grader from Indianapolis won the 2008 Marion County Regional Spelling Bee then competed in the Scripps National Spelling Bee in Washington, D.C. In March, she won the regional crown again, and another expenses-paid trip to Washington. After some sighing with her parents, she will compete against more than 270 of the country’s top spellers in the 2010 Scripps National Spelling Bee on June 2-4.

“You have to have some talent to do it, but talent only gets you so far,” said Gina, the daughter of Al and Michelle Solomito. “You have to work at it.”

Gina, who has one sister and three brothers, was reading shortly after her fourth birthday. Her mother taught her phonics for several years, but when it comes to spelling gets you so far,” said Gina, the daughter of Al and Michelle Solomito. “You have to work at it.”

Gina, who has one sister and three brothers, was reading shortly after her fourth birthday. Her mother taught her phonics for several years, but when it comes to spelling.

Her mother said that Gina began competing in spelling bees when she was in kindergarten. She always won. Through the years, her vocabulary blossomed, and as her memory developed so did her ability to spell almost any word given to her.

“We just kind of discovered that she was really good,” Michelle Solomito said. “At 8, she was in a spelling bee with 13- and 14-year-olds, spelling words they couldn’t even spell.

For this story and more news from the Diocese of Lafayette, log on to the Web site of The Catholic Moment at www.thecatholicmoment.org.

DIocese of Gary

Portrait of a fighter: Young bride battles rare form of cancer

HIGHLAND—Katie Dergo and her new husband, Ryan Stage, were supposed to spend their honeymoon in the Southern Mountains, hiking along southern barbecue and celebrating the new life they started together.

Instead, Katie spent the first weeks of her marriage undergoing chemotherapy, surgeries and fighting for her life. After experiencing severe abdominal pain three weeks before her wedding, Katie was diagnosed with Sertoli-Leydig cell tumor, a rare form of ovarian cancer, that had possibly reached a terminal stage.

She contemplated calling off the wedding.

“I didn’t want to be married for a few weeks or months not knowing if I would die,” she said.

Eventually, after discussing it with doctors and relatives, the couple decided to go on with their wedding at St. Mary Church in Griffith.

It was a very emotional day.

“When we got to the father-daughter dance, there wasn’t a dry eye in the house,” Katie said.

Working to remain positive on her special day, Katie did not take her medication and spent the entire day concealing her pain.

“The pain was pretty bad, and I wasn’t able to enjoy myself as much as I wanted to,” she said. “I’m 28. This is the time you’re supposed to be enjoying yourself, hanging out with friends, not getting cancer and wondering if you’re going to die. Death was definitely on my mind.”

The following weeks were spent with trips to Loyola University Hospital in Illinois for treatment. The couple’s honeymoon was filled with surgeries and chemotherapy. Two tumors—one the size of a grapefruit, the other a size of a fist—were removed and painless. PCC (peripherally inserted central catheter) lines that caused bruising were inserted.

Soon it became difficult for the newlyweds to spend time with each other. Medical bills began piling up to a staggering $65,000 after insurance, and Katie was terminated from her dental assistant job the day immediately following her time off because of the Family Medical Leave Act.

With Katie unable to work, Ryan was forced to take a second job to make ends meet.

“It’s unfair how much you have to pay and what you have to go through just to receive the treatment you need to live,” Katie said.

But Katie is a fighter. “I’m not done living. I want to spend more time with my husband and my family,” she said.

For this story and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at www.mw catholic.com.

DIocese of Fort Wayne-South Bend

Bishop Rhoades talks about vocation discernment at Moreau Seminary

NOTRE DAME—“Discernment of the call to the priesthood is more than an intellectual exercise. Yes, the mind is involved, but so must be the heart. In fact, it is there that one truly discovers the Lord’s call.”

Bishop Kevin C. Rhoades shared those thoughts on priesthood vocation during a Moreau Seminary at the University of Notre Dame.

“We cannot truly speak of the Catholic priesthood without reference to the priesthood of Christ,” he said, quoting St. Thomas Aquinas. “Only Christ is the true priest, the others being his ministers.”

Bishop Rhoades said both the common priesthood and the ministerial priesthood are a participation in the one priesthood of Christ. The whole Christian community is a priestly one, he said, but in order to effectively teach and lead, priests must first make their relationship with Jesus the center of their lives.

“Through the ministerial priesthood,” explained Bishop Rhoades, referring to the Catechism of the Catholic Church, “the Lord Jesus unceasingly builds up and leads his Church. For this reason, it is transmitted by its own sacrament, the sacrament of Holy Orders.”

Catechism Corner

Catechism shows importance of being married in the Church

The Catholic Church teaches that for a marriage to be valid and a sacrament, it must take place according to the form that the Church sets forth in its liturgical books and canon law. (See “Be Our Guest,” page 4.)

The Catechism of the Catholic Church explains why this is so.

#1630 The priest (or deacon) who assists at the celebration of a marriage receives the consent of the spouses in the name of the Church and gives the blessing of the Church. The presence of the Church’s ministers (and also of the witnesses) visibly expresses the fact that marriage is an ecclesial reality.

#1631 This is the reason why the Church normally requires that the faithful contract marriage according to the ecclesiastical form. Several reasons converge to explain this requirement. (See canon #1063.

• “Sacramental marriage is a liturgical act. It is therefore appropriate that it should be celebrated in the public liturgy of the Church.
• “Marriage introduces one into an ecclesial order, and creates rights and duties in the Church between the spouses and toward their children.
• “Since marriage is a state of life in the Church, certainty about it is necessary (hence the obligation to have witnesses).
• “The public character of the consent protects the ‘I do’ once given and helps the spouses remain faithful to it.”

After attending Mass for a month or so, I called Father Gregory Bramlage and talked to him about renewing my faith. He stated that I would just need to go to confession then I could resume receiving the sacraments. I hadn’t been to confession in years and couldn’t remember how, but the priest was great and patient.

I believe that God is a precious gift in my life. My husband, Sam, and I have been married almost seven years, and we have been through a lot together.

Our faith in God and the Catholic Church has gotten us through. We hope that, with our living example, our daughter, Grace, will grow up with a love of God and her Catholic faith.

Joanne Nobie is a member of St. John the Evangelist Parish in Enochsburg.