Mother Teresa’s sainthood cause awaits ‘one more miracle,’ postulator says

NEW HAVEN, Conn. (CNS)—Father Brian Kolodiejchuk of the Missionaries of Charity, postulator for the sainthood cause of Blessed Teresa of Calcutta, told a gathering at the Knights of Columbus Museum in New Haven on June 1 that her cause is “still waiting for one more miracle” for her to be declared a saint.

With worldwide events now under way to mark the 100th anniversary of her birth on Aug. 26, Father Kolodiejchuk was in New Haven to talk about her life and mission as part of a current exhibit at the museum, “Mother Teresa: Life, Spirituality and Message.”

“So far, there hasn’t been one case that is strong enough to pass the medical board” of the Vatican Congregation for Saints’ Causes, he said. “But we’re still hoping and praying.”

Father Kolodiejchuk also serves as superior general of the Missionaries of Charity Fathers, the religious order of priests founded by Mother Teresa in 1964 and now based in Tijuana, Mexico.

“Someone has to ask Mother Teresa’s intercession, then Mother Teresa has to intercede, God has to [perform] the miracle, someone has to report the miracle ... and then we can continue with the process,” he said of the canonization process.

In general, two miracles must be accepted by the Church as having occurred through the intercession of a prospective saint, one before beatification and the other before canonization.

“We get thousands of reports of favors from people praying,” he noted, “but so far, nothing that can be presented as a miracle.”

The healing of an abdominal tumor in Monica Besra, an Indian mother of five, was authenticated as a miracle that took place through the intercession of Blessed Teresa and accepted by the Church as having occurred.

She expects her farewell tribute to be emotional—for her and for many of the people who will come together to celebrate her 66 years of dedication to young people and Catholic education. And it seems especially fitting that she will be honored in the gymnasium of the high school to which she has given her heart for 45 years, a gymnasium where this petite woman with the huge smile could often be found in the stands cheering for the student-athletes she has admired and loved.

This time, on the afternoon of June 13, the cheers of the crowd inside the gym at Father Thomas Scecina Memorial High School in Indianapolis will be for—Franciscan Sister Lavonne Long.

The ovation will undoubtedly be long and heartfelt for her as she retires from Sceicina—at age 88. Still, it will come as no surprise to everyone who knows her that Sister Lavonne views this special day as her opportunity to say thank you.

“It will be emotional, a day full of gratitude and appreciation for all they’ve given to me,” she says. “Each person who will be in that gym has somehow touched my life—either as a relative, a former student, someone I’ve counseled or just a friend. I’ll be honored by the presence of everyone in that gym.”

The dream, the work and the prayer

On the wall behind Sister Lavonne’s desk, a framed motivational message draws a visitor’s attention. It reads, “Without dreams, there is no reason to work. Without work, there is no reason to dream.”

By John Shaughnessy

NICOSIA, Cyprus (CNS)—The Catholic minority in Cyprus and the Christian minority in the Middle East are called to be witnesses of God’s love, of hope in the face of suffering and of a tenacious commitment to dialogue for peace, Pope Benedict XVI said during his June 4-6 journey to Cyprus.

Meeting with members of Cyprus’ tiny Catholic communities in the morning on June 5, celebrating Mass that evening with Church workers and celebrating Mass on June 6 in a sports stadium, the pope said they can be a force for good in the region and in the world by strengthening their bonds of affection for one another, building unity with other Christians and respectfully working with followers of other religions.

“We are called to overcome our differences, to bring peace and reconciliation where there is conflict, to offer the world a message of hope,” the pope said in his homily on June 6 in Nicosia’s Eleftheria sports arena.

“We are called to reach out to those in need, generously sharing our earthly goods with those less fortunate than ourselves. And we are called to proclaim unceasingly the death and resurrection of the Lord,” the pope told an estimated 10,000 people from Cyprus and throughout the Middle East.

The Vatican estimates there are about 25,000 Catholics in Cyprus. Most belong to the Maronite Church. The Latin-rite Catholic community is composed of a tiny group of Cypriot Catholics and several thousand foreign workers, particularly from the Philippines, Sri Lanka and India.

The pope’s meeting on June 5 with Catholics at the St. Maron School brought together representatives from all the Catholic communities, including Filipino, Sri Lankan and Indian domestic workers who had the day off.

One of them, Violet Saldanha, 45, was singing in the choir. “Coming from Mumbai, India, she has been working as a...”

See CYPRUS, page 2

See RETIREMENT, page 8

Pope asks Catholics in Cyprus to be witnesses of God’s love

Pope Benedict XVI blesses a baby as he leaves after celebrating Mass at the Eleftheria Sports Palace in Nicosia, Cyprus, on June 6. At the end of the Mass, the pope appealed for a “concerted international effort” to ease tensions in the Middle East before more blood is spilled. His appeal came days after at least nine people were killed in an Israeli raid on an aid flotilla trying to reach the Gaza Strip.
CYRUS
continued from page 1

housekeeper in Cyprus for 10 years and said the Church nourishes her faith, gives her support and is a place to socialize.
The Latin-rite church was just a tiny part of the program put on for the pope. Hundreds of children from 4-year-olds to teenagers danced for the pope and a Maronite choir sang traditional hymns as music and folk songs.
The sad songs reflect the fact that many of Cyprus’ Maronite villages were on the northern part of the island, which has been under the control of Turkish Cypriots since 1974. Thousands of troops from Turkey are stationed in the North.

Mistolos is from one of the northern villages.
Ayia Marina.
While Greek Cypriots and Turkish Cypriots cross over the U.N.-patrolled buffer zone with relative ease, Ayia Marina and some other villages are off limits.

“We are not allowed to go inside the village, not even to visit the church. There are Turkish troops there,” Solo said.

Still, she said, the situation is the result of a political problem between Cyprus and Turkey, not a religious problem, and she considers Greek and Turkish Cypriots from working together and even being friends.

In his introductory remarks, Pope Benedict greeted the Maronite Catholics, giving special mention to Ayia Marina and three other villages once inhabited by the Maronites who fled south after the 1974 tensions.

Pope presents Middle East synod document focused on peace, dialogue

NICOSIA, Cyprus (CNS)—Presenting the working document for the special Synod of Bishops on the Middle East during his June 4-6 visit to Cyprus, Pope Benedict XVI prayed for “just and lasting solutions” to the region’s conflicts, which he said have lasted for 35 years.

“I reiterate my personal appeal for an urgent and concerted international effort to resolve the ongoing tension in the Middle East, especially in the Holy Land, before such conflicts lead to greater bloodshed,” the pope said on June 6 at the end of a Mass in a Nicosia sports arena.

The pope gave the document to representatives from the Latin-rite Maronite, Melkite, Armenian, Coptic, Chaldean and Assyrian Catholic Churches living in countries from Egypt to Iran.

“The synod will be held on October 10-24, and focus on ‘communion and witness’ in the region where Christianity was born, but where Christians are a minority,” the pope said.

Pope Benedict told the region’s Catholics that the synod would be an opportunity “to highlight the important value of the Christian presence and witness in the biblical lands, not just for the Christian community around the world, but for your neighbors and fellow citizens.

“You desire to live in peace and harmony with your Jewish and Muslim neighbors,” the pope said, adding that, “often, you act as peacemakers in the difficult process of reconciliation.”

“Although they are recognized for their work in education, health care and other charitable activities, many of the region’s Maronites face discrimination and limits on their rights, particularly their right to religious freedom, he said.

The 45-page working document—released in Arabic, English, Italian and Spanish—said that often surrounded by war and sometimes treated as outsiders, Christians in the Middle East need to stay in faith and outside support so they can stand in the region and contribute to peace.”

For all Christians, but especially for many in the Middle East, the document said, “Living the truth and proclaiming it with charity and courage demands a real commitment.

The most effective witness is allowing actions to speak louder than words, living Christianity faithfully, and showing solidarity” through the work of Christian institutions like schools and hospitals.

Life often is difficult for Christians in the Middle East, especially because of “the Israeli-Palestinian conflict and the resulting instability throughout the region,” the said, the document, which was prepared on the basis of responses to a questionnaire sent to Church leaders in the region.

Would Jesus have tweeted? Massachusetts parish leaders say yes

WESTFIELD, Mass. (CNS)—Would Jesus have tweeted? “Absolutely. You know Jesus was not afraid of boundaries,” said Father Joseph Longe, parochial vicar of St. Mary Parish in Westfield.

“I was always comfortable in his own skin. He had a message that he wanted to share. And so I say absolutely that Jesus would tweet. He’d be on TV. He’d be talking on the telephone. He’d be walking out to this generation? And they’re electronic. And they’re plugged into lots

of a Mass in a Nicosia sports arena.

The pope told the archbishop that he joined him “in prayer that all the inhabitants of Cyprus, with God’s help, will find the wisdom and strength needed to work together for a just settlement of issues remaining to be resolved, to strive for peace and reconciliation, and to build for future generations a society distinguished by respect for the rights of all.

At the evening Mass on June 5 with priests, nuns, seminarians and parish leaders at the Holy of the Holy Cross, the pope focused on the theme of the cross and of suffering transformed by love.

The cross, he said, “is indeed an instrument of torture, suffering and death, yet at the same time it represents the complete transformation, the definitive reversal of these evils, that is what makes it the most eloquent symbol of hope that the world has ever seen.”

The cross “speaks of love, it speaks of the victory of nonviolence over oppression,” he said.

Official Appointment

Effective July 7, 2010
Deacon Wesley Jones, assigned to St. Jude Parish in Indianapolis, and for the ministry of charity as a hospice chaplain at St. Francis Hospital and Health Centers in Indianapolis, and the ministry of charity for Catholic Charities in Indianapolis, assigned to St. Ann Parish in Indianapolis and continuing the ministry of charity for Catholic Charities in Indianapolis.

This appointment is from the office of the Most Rev. Matthew C. Burke, O.S.B., Archbishop of Indianapolis.
Survey identifies good stewardship practices for parishes

By Sean Gallagher

“Once one chooses to become a disciple of Jesus Christ, stewardship is not an option.”

With these words, Bishop John J. McRaith, the now-retired bishop of Owensboro, Ky., summarized the 1991 pastoral letter on stewardship issued by the bishops of the United States titled “Stewardship: A Disciple’s Response.”

Bishop McRaith was saying that stewardship should be an integral part of the life of faith.

In 2008, staff members in the archdiocesan Office of Stewardship and Development began studying how this spiritual perspective on stewardship has been successfully nurtured in parishes across central and southern Indiana. Surveys were sent out in late 2008 to leaders in all of the archdiocese’s parishes to gather data about how they encourage stewardship as a way of life by means that include hospitality, communication, use of the annual archdiocesan stewardship appeal, leadership development, spirituality and parish outreach.

Nearly 100 parishes completed the survey. The information collected in the survey was analyzed in early 2009, and later discussed with archdiocesan priests and other parish stewardship leaders.

Earlier this year, parishes received the results for their parish and deanery, and a chart to help them see how those results compared with the rest of the archdiocese.

Communication is key

The survey showed that St. Ann Parish in Terre Haute, led by parish life coordinator Providence Sister Connie Kramer, has a strong reputation for good communication between parish staff members and the parishioners.

A key part of that communication, according to Sister Connie, is a regular thanking of parishioners in the parish bulletin for their volunteer efforts.

The section of the bulletin where these thanks are expressed is titled “Gratitude is the memory of the heart.”

“It’s at the very top of the bulletin on the first page,” Sister Connie said. “And it says ‘Thanks to’ and you painted something, if you helped me with the dental clinic, if you did anything, we say thank you there.”

There are a lot of people at St. Ann Parish to thank. Sister Connie says she is not afraid to ask people for help. And, more often than not, they are willing to lend a hand.

“The section always say that people that I want to give the God who lives in you an option,” she said. “And if the God who lives in you says that this is something you need to do, then that’s what you need to do. And if it’s not something that you need to do, that’s fine.”

“It’s just a question. It’s never a command performance.”

Mime the data

A parish may have a lot of members who want to be of service, like at St. Ann Parish, but if parish leaders don’t know who these people are or call upon them, then that service won’t happen or the ministry of the parish won’t live up to its potential.

Chuck and Leslie Lynch, members of St. Mary Parish in Lanesville, try to maximize the ministry of their now-retired pastor, Father Harold Ripperger, who was the pastor from 1989 until he retired in 2009.

He described his longtime priest as “unbelievably inviting.”

“You felt at home in his presence, immediately,” Chuck said.

Father James Wilmuth, the pastor of St. Roch Parish in Indianapolis, also tries to be a welcoming leader of his faith community.

He tries to do this especially at Mass. “He leads and he preaches as if he were speaking to the new people and say, ‘Thank you’ and ‘Welcome to the ministry.’

Seeing the names on those lists, especially the ones with an ‘N’ marked by them since they are new volunteers, is satisfying for Chuck.

“It confirms for me how strong this parish is,” he said. “It confirms for me that we are each other’s strength. We are one faith community.”

But Father Wilmuth doesn’t take credit for such growth.

“[Our ushers] just do it,” he said. “They stay in the back of the church and be available.”

This message of hospitality that Father Wilmuth has lived and preached since becoming St. Roch’s pastor in 1997 is taking root in his parishioners.

“Our [ushers] just do it, he said. “They stay in the back of the church that they are ‘off duty.’ They will say, ‘Good morning. Thanks for coming today.’”

Such cheerful greetings may have been one cause for the high rate of church attendance. When Father Wilmuth arrived there, about 400 households were members of the parish. Now there are more than 1,000.

But Father Wilmuth doesn’t take credit for such growth. He points to the parishioners who have embraced their parish and the call to be welcoming.

“It’s their willingness to put on their place of worship. It’s a big part of their family. It’s a big part of their neighborhood. And I think that they’ve just taken to that, and they’ve just tried to make it the best it can be in every aspect.”

Building on a strong foundation

The various practices that the survey pointed out that help build a culture of stewardship in a parish—such as good communications, mixing the data collected in the annual stewardship appeal and being a welcoming parish—will only grow in effectiveness the more they are built on a strong foundation of faith.

This is the opinion of Father Michael Fritsch, the pastor of St. John the Apostle Parish in Bloomington.

For him, it starts with placing a high value on Sunday Mass.

“To me, that’s part of stewardship,” Father Fritsch said. “It teaches the youth that the celebration of the Mass is number one. And if you’ve got that as the foundation, then all of the other stewardship activities will flow.”

In his homilies, Father Fritsch regularly invites his listeners to prayerfully consider how they can grow in their love of Christ by giving of themselves more to others.

Highlighting the spiritual nature of stewardship has had an effect on Timothy Mercer, a member of St. John the Apostle Parish.

“I had been asking God for some time to open a door for me where I could serve better,” Mercer said.

“And when [Father Fritsch] made the call, I was very grateful that he would think of me. I had previously not said anything to him, only to God in my prayers.”

Mercer said his pastor’s homilies prompted him to give of himself. He particularly recalls a homily that Father Fritsch shared about the parable of the talents that three servants of a man were given to invest (Mt 25:14-28).

Two servants invested the talents wisely and gave back their talents with increase to their master, who rewarded them. The third servant buried the talent he was given, and was rebuked by his master.

“He put a slant on it and it made me realize that I was the man that still had the one talent and that I had not invested it wisely for the Lord,” Mercer said. “I better get off my rear end and make it happen.”

For Mercer, such stewardship is also linked directly to the Eucharist.

“Father Mike makes a great emphasis on the Real Presence, unlike anything that I’d been exposed to,” he said. “He’s made definitely our parish to a new level, I feel.”

New York on June 7 for veneration and a Mass that Father Kolodiejchuk celebrates.

Father Kolodiejchuk said the legacy of the “saint of Calcutta” is to remind us of what it means to be human—that “we are created for greater things, to love and be loved.”

“She saw the value of every human being,” he said, “and she had a very deep, profound sense of the sacredness of the human being” and an understanding “that every single human being is a child of God created in the image of God.”

The exhibit at the New Haven museum, which runs through Oct. 4, chronicles Mother Teresa’s life from childhood to beatification. It includes biographical information, artifacts such as her saris and other religious and personal articles, articles written by her, a letter from St. Margaret Mary, Mother Teresa’s room in her Calcutta convent.

Father Kolodiejchuk was introduced to Mother Teresa in 1977 by his sister, now Sister Charbel, who currently serves as her superior for the Missionaries of Charity house in Bridgeport. He is the editor of Mother Teresa: Come Be My Light, a collection of her posthumous writings.

“She was a woman passionately in love with Jesus,” the priest said. “She taught us that the way to our human
Caring for God’s creation is a serious responsibility that all of us share.

“We need to care for the environment. It has been entrusted to men and women to be protected and cultivated with responsible freedom, with the good of all as a constant guiding criterion.”

—Pope Benedict XVI, April 2008

Just when it appeared that things couldn’t get worse for the communities along the Gulf Coast that have been ravaged by natural disasters in recent years, we are now confronted with perhaps the most catastrophic, man-made disaster in our nation’s history. Millions of gallons of oil from an offshore rig explosion continue to pour into the Gulf of Mexico, defying all attempts to contain the damage. At risk is marine life across thousands of miles of the shoreline of the Gulf, and the livelihood of millions of people who live, work and recreate in the Louisiana, Alabama and Florida communities—and perhaps others—that share the shoreline of the Gulf, and the beauty and abundance of our natural world.

It is not too late to save our Earth from humanity’s abusive greed for example, irresponsible. But as good stewards, we must all take responsibility for the care and cultivation of God’s creation.

In a very real way, the future of our planet—and perhaps the entire universe—has been placed in our hands. We need to take this responsibility much more seriously.

—Daniel Conway

Reflection/Sean Gallagher

Pitcher’s sportsmanship embodies the wisdom and virtue of late Coach Wooden

It’s hard to say how important June 2, 2010, will be in the history of Major League baseball.

But in the history of how public sports figures can have a positive influence on our culture, it should become a day to be remembered for years to come.

On that day, Detroit Tigers pitcher Armando Galarraga was one out away from baseball history: pitching the only 21st perfect game—allowing no hits and no walks, and allowed no scoring because of a fielding error— in the history of Major League Baseball. Then Cleveland Indian shortstop Jason Donald hit a ground ball to the right side of the infield.

Tiger first baseman Miguel Cabrera fielded the ball and threw it to Galarraga who ran to cover the base. He caught the ball and tagged the base about a step before Donald reached it. Perfect game, right? Wrong. Umpire Jim Joyce called Donald safe.

As soon as Galarraga caught the ball and tagged the base, he started to raise his arms in celebration of his great achievement. At that very moment, he turned to look at Joyce to see his call. When he saw the umpire motion that Donald was safe, his arms dropped. And then an amazing thing, a good thing, happened. Galarraga just stood there and smiled. He didn’t scold at the top of his lungs, and in Joyce’s face like baseball players and managers often do when they dispute an umpire’s call. He just smiled.

After the game, Galarraga saw a replay of the disputed play, which clearly showed that he tagged the base before Donald did.

In comments to the press, Galarraga continued the goodness that he had shown on the field. He didn’t lash out or bemoan the fact that a perfect game was stolen from him. Oh, no, quite simply and charitably said that he understood that everyone makes mistakes and that no one perfect.

So Galarraga won’t go down on that short list of pitchers to have completed a perfect game. But in some respects, that game on June 2 was more perfect because of the character that Galarraga showed in the face of a bitter disappointment. We should value his display of virtue more than a perfect game because he certainly embodied the wisdom and virtue that Wooden expressed in one of his many proverbs: “Talent is God-given. Be humble. Fame is man-given. Be grateful. Conceit is self-given. Be careful.”

But what does all this mean? Galarraga has not yet given himself credit. Oh, and for you parents out there who are striving to live out your vocation according to the values of the Gospel and to pass them on successfully to your children, consider the following Wooden saying. Replace the word “coach” with “parent” and the saying still rings true: “A coach is someone who can give correction without causing resentment.”

(Sean Gallagher is a reporter and columnist for The Criterion.)

Letters to the Editor

Society of St. Vincent de Paul is seeking assistance for peak of planting season

The Society of St. Vincent de Paul Food Pantry at 3001 E. 30th St. in Indianapolis serves more than 3,000 needy households each week under all-volunteer staff.

As we approach the peak of planting season for residential gardeners, please volunteer to help in picking, planting and harvesting.

If you are interested in either of these opportunities or have questions, call 317-296-7870 or e-mail Info@SVDPindy.org.

St. Paul’s Ladles Sodality offers heartfelt thanks for support

St. Paul’s Ladles Sodality wishes to thank all the wonderful donors who contributed prize and gifts to participants, all the persons who worked, and those who came and supported our Spring Breakfast on Sunday, May 23.

Also, we wish to send special thanks to your newspaper for publicity. We are delighted to see...

St. Paul’s Ladles Sodality

New Album

Society of St. Vincent de Paul is seeking assistance for peak of planting season
Poll affirms making ministry to young adults a priority

Archbishop Buechlein’s intention for vocations for June
Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.

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

Seeking the face of the Lord
Búsqueda de cara del Señor

Poll affirms making ministry to young adults a priority

Readers of The Criterion may recall that I have spoken of campus ministry and ministry to young adults as a top priority of our latest archdiocesan strategic leadership plan. With that in mind, I will provide a series of columns over the next weeks that refer to this initiative.

In February of this year, a timely poll of young adults was published, sponsored by the Knights of Columbus. It was conducted by the Marist College Institute for Public Opinion in Poughkeepsie, N.Y. The poll refers to young adults, ages 18 to 29, as “millennials.” An executive summary of the results is interesting and enlightening.

The survey was published in order to understand and compare the spirituality of Americans and millennials. It examines moral values, world views, religious experiences and social issues important to each of them. A cross-section of Americans was contacted in December 2009 and January 2010.

Adults age 65 and older are referred to as the “greatest generation.” I doubt that anyone will be surprised that the results of the poll indicate that grandchildren are very different from their grandparents.

But there are also areas of common views.

For example, like average Americans, millennials—including those who are Catholic—believe in God and have volunteered their time to their Church or community. More than six in 10 Catholics say they have participated in a religious retreat or service project.

Previous generations said that in their 20s their primary goal in life was starting a family. The millennials did not. They want to be spiritual or closer to God as their primary long-term goal. Although they are not as negative about the decline of moral and societal values, many share the view of older Americans that, morally, the nation is headed in the wrong direction.

I found it interesting to learn from the poll that all generations believe the nation comes up short in its commitment to virtues, such as the obligation to marriage, personal responsibility, respect for others, hard work, honesty and integrity. Most millennials, almost without exception, think marital infertility is morally wrong. Nearly six in 10 view abortion the same way.

The poll results indicate that religion is an important part of daily life for most Americans. Eight in 10 practicing Catholics describe religion as a vital aspect of their day-to-day lives.

Catholic millennials are more likely to believe in God than their non-Catholic counterparts. Apparently, a majority of Americans think it is OK to practice more than one religion. I am not surprised to learn that the majority of practicing Catholics believe there should be a commitment to one religion.

It was heartening to learn that six in 10 Americans, including millennials, would like to learn more about their religion. This includes nearly two-thirds of Catholic millennials and most practicing Catholics.

There are less encouraging indicators concerning Catholic millennials that are derived from the polling.

For example, only 25 percent of Catholic young adults said they attend religious services at least once a month. Eighty-five percent said they believe in God. About a third of Catholic millennials reported that they have participated in a religious retreat or religious service projects, while 71 percent reported volunteering their time and talent during the past 12 months.

More than three in 10 millennials define their primary long-term goal in life in religious terms. This is more than any other age group. A third of Catholic millennials said their long-term life goal revolves around family. Spirituality and closeness to God are important for nearly one in five.

While not a surprise, it is nonetheless discouraging to note the poll indicates that for a majority of Americans, morals are relative. They see no definite right and wrong for everyone. This opinion is strongest among millennials.

It is encouraging that a majority of practicing Catholics believe morals are not relative, and are based on unchanging standards. However, 42 percent believe there is no definite right or wrong for everybody.

Some poll results for Catholic millennials is cause for concern. Eighty-two percent of these young adults believe morals are relative, i.e., there is no definite right or wrong for everybody. Only 18 percent of young Catholic believe moral truths to be absolute. This is a dramatic indicator of a need for more effective catechesis concerning Catholic morality. Yet 82 percent believe in commitment to marriage, and 75 percent stand for honesty and integrity.

Sixty-six percent of Catholic young adults consider abortion morally wrong. Sixty-three percent consider assisted suicide morally wrong.

Thirty-three percent consider embryonic stem-cell research wrong. Only 20 percent consider sex between an unmarried man and woman morally wrong. 42 percent do not consider it a moral issue.

If accurate, the data of the Marist poll is a mix of good news and bad news. It certainly affirms making ministry to young adults a top priority.
June 10-12
St. Anthony Parish, 337 N. Warren Ave., Indianapolis. “Summer Festival,” food, games, food, Thurs., 6-11 p.m.; Fri. and Sat., 6-1 p.m. Information: 317-636-4828.

June 13
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Parish festival, Thurs. and Fri. 5-11 p.m., Sat. 2 p.m.-midnight, Sun. 9 a.m.-9 p.m., rides, games, food. Information: 317-888-2861.

June 17
Indian Wells Riding Golf Course, 8400 Mann Road, Indianapolis. Roncalli High School golf outing, shotgun start, 1 p.m. $10 per person Information: 317-787-8277 or jimster@roosevelt.org.

June 11-12
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. “Indian Street Festival” Fri.-Sat. 5 p.m.-11 p.m. Indianapolis. food, games, food. Information: 317-636-4478.

June 12
oldenburgacademy.org

June 13
Marion University, 3200 Cold Spring Road, Indianapolis. Right to Life of Indiana, “Sunday Night Run,” pro-life ministry fundraiser, 6 p.m. and 1 p.m., $200 per person. Information: 317-582-1526 or life@oldenburg.edu.

June 13-14
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. Single seniors, meeting, 1 p.m., ages 50 and over Information: 317-784-4207.

June 16
Our Lady of Fatima Retreat House, 555 S. 56th St., Indianapolis. “Day of Reflection on Prayer” Father James Farrell, presenter, 1-2:30 p.m. $50 per person, booklets available 317-832-8945 or center@oldenburgosf.com.

June 21-22
24 Saint Michael Archabbey, 100 Hill Drive, St. Meinrad. Midwest retreat, “Workshop for Building or Renovating Your Church,” Benedictine Brother Martin Esparza, presenter. Information: 800-581-6905 or MBM@aol.com

June 23
Our Lady of Fatima Retreat House, 555 S. 56th St., Indianapolis. “Come Away and Rest Awhile,” silent, notion, reflection 8 a.m.-4 p.m. $25 per person includes breakfast and lunch. Information: 317-545-7681 or spoust@archindy.org.

June 24
Sisters of Providence to host third annual Family Day

The Sisters of Providence of Saint Mary-of-the-Woods will host their third annual Family Day from 10 a.m. to 4 p.m. on June 13 at Saint Mary-of-the-Woods. The event is free and open to the public. Free hot dogs, popcorn, cookies and soft drinks will be served while supplies last. Activities will include alpaca visits, a balloon clown, a bean bag toss, chair and hand massages for adults, craft activities, a duck pond, an eco-obstacle course, face painting, a football toss, hay wagon rides, puppet shows, a wiffle ball and golf ball drive, and sidewalk chalk artwork. Performances by several choirs are also planned at the Church of the Immaculate Conception. The Sisters of Providence Schola will perform at 1:15 p.m. followed by The Coon Holler Kids at 2 p.m., an organ concert at 2:45 p.m. and the Holy Angels Gospel Choir from Holy Angels Parish in Indianapolis at 3:30 p.m. The Gift Shop at Providence Center will be open from 11 a.m. to 3 p.m.

For more information, call 812-535-2800.

www.marianoasis7@bluemarble.net

June 16
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis Monthly Mass, 2 p.m. Information: 317-784-4459.


St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman Parish service, confessions, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 317-623-8007.

St. Mark the Evangelist Parish, 553 E. Edgewood Ave, Indianapolis. Vacation Bible School, 6:30 p.m.-1 p.m. $15 per child. Information: 317-787-8216.

Hillcrest Golf and Country Club, 890 N. Walnut St., Batesville. Oldenburg Academy Golf Classic, celebrity players include Garry Faust, Reggie Brooks, Guy Hall, Tim 8 a.m.-7 a.m., and 1 p.m., $200 per player. Information: 317-784-4207.

June 13
April 30 as a winner in the “I Love to Read Reading Contest winner Kayleigh Winter, center, a fourth-grade student at SS. Francis and Clare School in Greenwood, poses at The Children’s Museum in Indianapolis on April 30 as a winner in the “I Love to Read Challenge” sponsored by WISH Channel 8. Kayleigh was awarded a $10,000 savings bond for reading for 2,500 minutes over a two-month period. Posing with Kayleigh are, from left, WISH news anchors Eric Halvorson and Debbie Keny, Anne Laermer of Beneficial Plumcanning, Indianapolis, and Karen Spradley, Bank Alcota of The Goddard School, Indianapolis. First Lady Cherri Daniels and Jeff White of WHIS.

June 11
June 12
Our Lady of Fatima Retreat House, 555 S. 56th St., Indianapolis. “Day of Reflection on Prayer” Father James Farrell, presenter, 1-2:30 p.m. $50 per person, booklets available 317-832-8945 or center@oldenburgosf.com.

June 16
Our Lady of Fatima Retreat House, 555 S. 56th St., Indianapolis. “Come Away and Rest Awhile,” silent, notion, reflection 8 a.m.-4 p.m. $25 per person includes breakfast and lunch. Information: 317-545-7681 or spoust@archindy.org.

Seminarian Benjamin Syberg to be interviewed on Catholic radio

An interview with archdiocesan seminarian Benjamin Syberg will be broadcast on Catholic Radio Indy this week. The interview, “Faith in Action,” will air on June 14-19. The interview, Syberg talks to co-hosts Jim Ganley and J.M. Krabter about the Year for Priests as well as his story about how he discerned a possible vocatio to the priesthood then became a seminarian. Syberg, who is a member of Our Lady of the Greenwood Parish in Greenwood, is a recent graduate of Bishop Simon Broue College Seminary and Marian University, both in Indianapolis. This fall, he will continue his priestly formation at Saint Meinrad Seminary and School of Theology in Indiana. The interview will broadcast on Catholic Radio Indy from 7 a.m.-7 p.m. “Faith in Action” is broadcast at 10 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to www.catholicradioindy.com and clicking on the “listen now” button. Podcasts of previous shows are also available on the site.
WARSAW, Poland (CNS)—A martyred Polish priest was praised during a beatification Mass in the Polish capital for standing against the oppressive forces of communism when he defended human rights in his sermons.

More than 140,000 people listened intently during the June 6 liturgy at Pilsudski Square as Archbishop Angelo Amato, prefect of the Vatican’s Congregation for Saints’ Causes, recalled how Father Jerzy Popieluszko “did not yield to temptation to survive in this death camp” under communist rule.

“Father Jerzy... helped only by spiritual means, such as truth, justice and love, demanded freedom of conscience for citizen and priest,” Bishop Amato said of the 37-year-old priest, who was linked to the Solidarity labor movement and murdered by communist secret police agents. “But the lost ideology did not accept the light of truth and justice... So this defenseless priest was shadowed, persecuted, arrested, tortured, and then brutally bound and, though still living, thrown into water with criminals with no respect for life, who thus left him contemptuously to his death,” he said.

More than 3,000 priests and 95 bishops were among those who participated in the liturgy. Among those in attendance were Cardinal William J. Levada, prefect of the Vatican’s Congregation of the Doctrine of the Faith, Church leaders from neighboring Lithuania, Belarus, Ukraine and the Czech Republic, and former Solidarity leaders, including Lech Walesa, past president of Poland.

The priest’s widowed mother, Marianna Popieluszko, who turned 100 on June 1, led the congregation in a rosary recital before the Mass. The bound and gagged body of Father Popieluszko was dredged from a reservoir on the Vistula River near Wloclawek on Oct. 30, 1984, 11 days after his abduction while returning from a Mass in Bydgoszcz.

The Warsaw Archdiocese launched a canonization process in 1997, and sent its 1,157-page dossier to Rome in 2001. A decree recognizing Father Popieluszko as a martyr was issued by Pope Benedict XVI on Dec. 19. His beatification is a major step toward sainthood.

In a message for the beatification Mass from Nicosia, Cyprus, Pope Benedict said the priest’s “sacrificial service and martyrdom” was a “special mark of the victory of good over evil,” and offered an example to Catholic clergy and laity everywhere.

Speaking at the start of the Mass, Archbishop Kazimierz Nyżc of Warsaw said Father Popieluszko had suffered “severe punishment” for his religious devotion during military service in the 1960s, but had rapidly attracted a following after being assigned to the Warsaw parish of St. Stanislaus Kostka in May 1980.

He added that the priest had been viewed as a “danger to the communist system” for his defense of human dignity and freedom of conscience, and his calls for “reconciliation and peace,” and had also been aware of the dangers facing him.

In his homily, Archbishop Amato said he had been reduced to tears during several visits to the crypt museum at the church, where Father Popieluszko lies buried with a rosary given to him by Pope John Paul II, who prayed at his grave in June 1987.

He added that pictures of the dead priest’s “monstrously deformed face” had recalled that of the crucified Christ, which had also been stripped of “beauty and dignity.”

“What was the reason for this great crime?” was Father Jerzy perhaps a criminal, a murderer or a terrorist?” the prefect told the thousands at the Mass.

“The history of our times,” he added. “As a witness of these, Father Popieluszko was simply a faithful Catholic priest, who upheld his dignity as a servant of Christ and the Church, and the freedom of those who, like him, were victimized and humiliated.”

Archbishop Amato said: “But religion, the Gospel, human dignity and freedom were not concepts which suited Marxist ideology. This was why the destructive hatred of the great liar and enemy of God was unleashed against him.”

Father Popieluszko’s killing was widely credited with helping discredit four decades of communist rule in Poland, which ended in 1989.

A Polish Radio reporter at the Mass, Małgorzata Głuszko-Pierzewska, told Catholic News Service that the priest’s beatification would have a “profound meaning” for many Poles who knew him personally or heard his stirring sermons, but would be “less understandable” to young Poles with no experience of communist rule.

She added that former regime officials would be “unhappy” about the beatification as would fellow priests and bishops who had “made compromises” with the communist system.

Meanwhile, an American Catholic, Judith Kelly, who traveled specifically to Poland for the Mass, said she was interviewed in parallels between Father Popieluszko and the late civil rights leader, Rev. Martin Luther King Jr.

She said she believed the priest’s story should be “a lot better known” among Western peace and justice campaigners.

“A far cry with fragments of Father Popieluszko’s remains, which were exhumed in April, was later carried in procession to the unfinished National Temple of Divine Providence in Wilanow in suburban Warsaw for burial in a crypt called the Pantheon of Great Poles.”

Lumen Christi School names new headmaster

Criterian staff report

Bradden Kluesner has been appointed by the board of Lumen Christi Catholic School in Indianapolis as headmaster.

A native of Jasper, Ind., Kluesner earned a master’s degree in educational administration from the University of Notre Dame in northern Indiana through its Mary Ann Remick Leadership Program, which is a component of the school’s Alliance for Catholic Education (ACE) initiative.

He also earned a master’s degree in education through Notre Dame’s ACE Service Through Teaching Program. Kluesner, 31, also completed a bachelor’s degree in philosophy and Catholic studies at the University of St. Thomas in St. Paul, Minn.

Kluesner’s experience in Catholic education includes teaching in both grade school and high school as well as serving as a parish director of religious education and a school athletic director. He designed and helped implement a Catholic high school tuition assistance program for children of the Knights of Columbus in the Diocese of Venice, Fla.

“Braden Kluesner brings to Lumen Christi his strong faith and tremendous energy, successful experience in Catholic schools, top-flight academic preparation, and a passionate commitment to Catholic education and to the mission of our school,” said Tom Feick, president of the Lumen Christi board.

Lumen Christi conducted an extensive search for the newly created headmaster position. Stephen Noone, former principal of Bishop Chatard High School in Indianapolis and superintendent of schools in the archdiocese, has served as interim administrator of Lumen Christi since January 2009.

“We owe tremendous thanks to Steve Noone for giving Lumen Christi the benefit of his experience and expertise over the past year and a half,” Feick said.

Lumen Christi is a private, independent Catholic school for kindergarten through 12th grade founded in 2002, and located at Our Lady of the Most Holy Rosary Parish in Indianapolis.

(For more information on Lumen Christi School, call 317-632-3174 or log on to www.lumenchristischool.org.)
Benedictine Sister Anna Rose Lueken is shown with students at St. Ambrose School in Seymour on the last day of the 2009-10 school year. Sister Anna Rose is retiring on June 30 after 40 years in Catholic education.

By John Shaughnessy

After 43 years of teaching at the same Catholic school, John Hornerbusch recently looked around his classroom one more time on the last day of his remarkable teaching career. Then the eighth-grade teacher at St. Michael School in Indianapolis, works with students in his classroom. He is retiring after 43 years.

John Hornerbusch, an eighth-grade teacher at St. Michael School in Indianapolis, works with students in his classroom. He is retiring after 43 years.

Sister Anna Rose Lueken retires after 40 years in education

Sister Anna Rose Lueken died on September 19, 2015, after a long career in education. Sister Anna Rose was a Nun who dedicated her life to education and helping children.

By John Shaughnessy

The story still brings a laugh to Benedictine Sister Anna Rose Lueken. It happened on a day when a boy in the first grade was sent to her office for some offense.

A principal, Sister Anna Rose has always tried to give children the opportunity to explain their side of the situation. When she did this time, she said, “I really had a bad night. I couldn’t sleep. I think I have too many sins instead of saints.”

Sister Anna Rose laughs at that memory and says, “All those sins were a blessing for me.” She then adds, “I feel children need someone to listen to them and hear where they’re coming from in order to be able to face the tough situations from which they try to respond to their needs so I can help them better.”

It’s one of the reasons Sister Anna Rose prides herself on during her 40 years as a Catholic educator in the archdiocese—a career that will come to an end on June 30 when the 71-year-old sister retires as the principal of St. Ambrose School in Seymour.

“Sister Anna Rose has given her life to God, and much of that life has been for the education of youth,” says Franciscan Sister Joanna Koors, a friend who is the principal of St. Mary School in North Vernon.

After 43 years of teaching at the same Catholic school, John Hornerbusch recently looked around his classroom one more time on the last day of his remarkable teaching career. Then the eighth-grade teacher at St. Michael School in Indianapolis, works with students in his classroom. He is retiring after 43 years.

“She may be the most compassionate person I know,” says Joseph Therber, Secinea’s principal. “She searches for the best in everyone she meets. Secinea Memorial High School has always been wonderful because of Sister Lavonne’s leadership. She has been at Secinea ever since. She remembers a time when 21 Franciscan sisters lived in the convent next to the school. The community was a main focus during her tenure, with a smile.”

As she talks about the fund, her eyes mist at first, but then her famous humor takes over. “I’ll be honest, I’ll miss it here—the staff, the students, the kids. I feel children need someone to listen to them and hear what they’re coming from in order to be able to face the tough situations from which they try to respond to their needs so I can help them better.”

“I always hoped my students would come back visiting and say that good feeling for the school the Church,” he said. “I also hope that they would pass along that good feeling for the next generation. We always have to prepare for the next generation to take our place.”

As a new teacher, Sister Anna Rose Lueken died on September 19, 2015, after a long career in education. Sister Anna Rose was a Nun who dedicated her life to education and helping children.

“Students have grown spiritually and academically because Sister Anna Rose Lueken is one of the best in everyone she meets. She is the principal and is an advocate for the poor. She also has a sense of humor.”

Her sense of humor led her to some unusual situations. When she was principal of Pope John XXIII School in Madison, she agreed to kiss a pig if the students requested number of pies during a fundraiser. She also dyed her hair pink when the students met another challenge.

“I have a picture of me and my pink hair right here in my office,” she says with another laugh.

Setting goals for students, teachers and herself has been a main focus during her seven years as a teacher and her 40 years as a principal—all part of a career that has included stays at St. Anthony of Padua School in Cleveland, St. Bartholomew School in Columbus, the former St. Paul School in Bell City and St. Therese of the Infant Jesus Little Flower School in Columbus.

“I try to pass along a love for education and a respect for each other,” says. “I challenge the students to try different activities because they all can excel in something. I would be cheating them on what they can do.”

She especially remembers a time at St. Bartholomew School in Columbus when a father needed medical attention and asked her to stay under her care, finding the family a place to live and obtaining clothing for the child. She then adds, “I feel children need someone to listen to them and hear where they’re coming from in order to be able to face the tough situations from which they try to respond to their needs so I can help them better.”

Sister Anna Rose Lueken has given her life to God, and much of that life has been for the education of youth,” says Franciscan Sister Joanna Koors, a friend who is the principal of St. Mary School in North Vernon.

“One of Sister Anna Rose Lueken’s best qualities is her respect for each other,” she says. “I challenge the students to try different activities because they all can excel in something. I would be cheating them on what they can do.”

“Lord, I thank you for the blessing of this new day. May I bring to life for his students many of their history lessons. But it goes deeper than that,” she said.

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Military chaplain traveled the world with the Air Force

Editor's note: In conjunction with the Year for Priests, The Criterion published a monthly feature titled “Faithful Fathers.” This is the last in a series of profiles featuring a priest from each deanery in the archdiocese.

By Mary Ann Wyand

SELLERSBURG—Father Paul Richart has been the pastor of St. Paul Parish in Sellersburg in the New Albany Deanery since 1996. He is 75.

Born in Seymour, he grew up in St. Philomena Parish on the near east side of Indianapolis, where his parents operated Richard’s Food Market.

Father Richart is a graduate of St. Philip Neri Parish on the same near east side of Indianapolis, where he had the priestly vocation.

Priest mentors—“I was impressed by the priests at St. Philip’s,” Father Richart recalled. “Msgr. Albert Busald was the pastor. He was the one that set the tone. The assistant,” Father Richart said, “took a group of boys to Saint Meinrad for a seminary visit. He also coached our basketball team. He was one that you wanted to be like.”

Seminary formation—“I was not one of the scholar[s]. I was into sports. When I became a deacon, I really got enthusiastic because they let us go out to parishes.”

Pastoral ministry—His first assignment was as the assistant pastor of St. Christopher Parish in Indianapolis.

He helped with parish Catholic Youth Organization activities, and taught religion classes at Cathedral High School, then a boys’ school as well as at St. Mary Academy for girls and Cardinal Ritter High School, all in Indianapolis.

“Father [Leo] Lindemann, my pastor, was the official Catholic chaplain for the [Indianapolis Motor] Speedway. He never really liked to go over to the racetrack that much except on race day so I took the race duty. When I left St. Christopher Parish [in 1967], the Speedway [staff] gave me a helmet signed by all the drivers that year.”

Father Richart displays the helmet in his parish office, which looks like point out the signatures of A. J. Foyt, Mario Andretti, Lloyd Ruby, Larry Dixon, Johnny Parsons and other drivers who were his friends.

“It was really a personal experience with the drivers, mechanics and workers,” he said. “When somebody got hurt, it was tragic for everybody. But it was a grand time, and I loved that ministry.”

Surprise ministry assignment—Archbishop Schulte called Father Richart to the Chancery for a meeting in 1967.

“I figured it was to tell me, ‘It’s not another high school to teach,’” recalled Father John Wright and I were there, and Archbishop Schulte called Father Richart and said he felt that we might be good military chaplains. In those days, it was called the Military Ordinariate, and it was under [the jurisdiction of the Archdiocese] of New York. He asked us to step out in the hall to think about it a little bit when coming in and tell him which branch of the service we would like to go in. We had to do in a different branch. When we stepped out in the hall, John said he would like to go in the Navy. I said, ‘I don’t want to go in the Army and be out in the field’ [during the Vietnam War]. So I picked the Air Force. After completing the required Air Force basic training, he served as a military chaplain for 29 years.

Military assignments—His first assignments were at Air Force bases in Washington state and Indiana. Father Richart served at Air Force Academy Community Center, the parish at the academy, in Colorado Springs, Colo., where he also traveled with the football team as the chaplain for the Falcons.

His next assignment took him to Hawaii—where he also helped refugees from South Vietnam—then he completed a master’s degree in religious education at The Catholic University of America in Washington, D.C.

Next, he served on the Chaplains Resource Board in Alabama, which published religious education pamphlets for use in the Army, Navy and Air Force.

As a command minister, he administered to chaplains at Air Force bases across the U.S., Europe, Iraq and Somalia.

The troops and military chaplains are “a dedicated bunch,” he said. “Their priorities are God, country and family. I enjoyed serving in the military and fit very well. These people put their life on the line, and God is an important part of their [daily] life.”

“At that time, with the Air Force, you stayed at the bases, which is like parish ministry,” Father Richart said. “You get to build relationships with people.”

Favorite hobby—“I do a lot of fishing, and have fished practically every farm pond in the locality of Sellersburg,” he said. “…Father John Geiss. Father Bill Ernst and myself go fishing together at least once a month.”

Papal audience—During the Church’s Year of St. Paul, Father Richart and 25 parishioners traveled to Rome and Assisi on pilgrimage in February 2009.

“At the papal audience,” he said, “we were really surprised when Pope Benedict [XVI] recognized our parish group as from the United States.”

Benefits of the priesthood—Serving God and providing the sacraments to people at military bases and parishes is a wonderful life, he said, which is very rewarding.

“I enjoyed flying and military service, but it’s nice to be here [in Sellersburg],” he said. “This assignment has been like coming to heaven. The people are very friendly, patient and helpful with all of the parish ministries. If you want an adventure, the priesthood and religious life can give you an adventure,” Father Richart said. “There is something happening all the time, and it’s very satisfying.”

Men in black: Year for Priests highlights need for holy ministers

VATICAN CITY (CNS)—Catholics expect a lot from their priests, and Pope Benedict XVI is no exception.

Some people might have thought the pope invoked the June 2009-2010 Year for Priests as a praise-fest for the Church’s clergymen, but by and large he highlighted the importance of priests in the life of the Church by inviting all of us to live up to their calling.

In a homily and a brief message on the occasion of the May 16, 2010, malepriesthood feast day, Benedict said a priest’s first vocation is to be close to Christ in prayer.

Benedict said at the May 14 audience, “For once, we find someone—the Holy Father—who is able to express in a way that is simple, yet profound, the truth that is Christ himself.”

The sanctifying role, he said on May 5, involves putting people in touch with God, who is “light, truth, pure love,” and so doing by offering the sacraments.

Each priest knows well that he is an instrument necessary to God’s saving action, but also that he is always only an instrument. This awareness must make priests humble and generous in the administration of the sacraments,” the pope said.

The governing role, he said on May 26, gets a bad rap in the modern world because people have seen too many examples of the abuse of power in governments and in relationships.

In the Church, authority is a service of leadership “exercised not in one’s own name, but in the name of Jesus Christ,” who acts through priests to “guide, protect, correct and comfort his flock because he loves it deeply,” the pope said.

Pope Benedict XVI
April and May, Pope Benedict described the identity and mission of priests, asked Catholics to pray for their ministers and asked the men in black not just to be good priests, but good shepherds.

The fact that the Church’s handling of cases of priestly sex abuse came to the fore in Ireland and other European countries, and there was back in Ireland, is another example of the Church facing the need to offer support and pastoral care.

And in the United States, the Pope said that during the Year for Priests he has come to the Vatican each Friday to pray the rosary.

Each day, among the thousands of visitors to St. Peter’s Square, there are dozens of priests such as Father Masilompana. Some come on their own, while others are leading pilgrim groups.

Father Masilompana said he thought some of the media coverage of the sex abuse scandal was unfair, but “I still believe that if Christianity is not persecuted, it loses its message. We get too self-sufficient and think that God is not in charge. God being in charge was one of the key points that Pope Benedict made in his audience talks on the ministry of priests.

Using the classical formulation of the “tria munera,” the three offices or tasks of a priest—to teach, sanctify and govern—the pope focused on how priests must allow Christ to act through them at all times.

The teaching role, he said on April 14, is to make present, amid “the confusion and bewilderment of our times, the light of God’s word, the light that is Christ himself.”

“The priest does not teach his own ideas, a philosophy that he himself has invented, that he has discovered or liked. He propposes the truth that is Christ himself,” the pope said.

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Photo by Mary Ann Wyand

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The Criterion Friday, June 11, 2010

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The Vatican announced on May 31 that the visitation would begin in the fall and that no deadline has been set for its conclusion. “Through this visitation, the Holy See intends to offer assistance to the bishops, clergy, religious and lay faithful as they seek to respond adequately to the situation caused by the tragic cases of abuse perpetrated by priests and religious upon minors,” the Vatican said.

“It is also intended to contribute to the desired spiritual and moral renewal that is already being vigorously pursued by the Church in Ireland,” it added.

In his March letter to Catholics in Ireland, Pope Benedict had announced plans for a visitation, saying it was “intended to assist the local Church on her path of renewal.”

Jesuit Father Federico Lombardi, Vatican spokesman, said the apostolic visitors are not taking over the responsibilities of the bishops, seminary rectors or religious superiors in Ireland; the Vatican is not “substituting the authorities in place, but adding a presence that, by coming in from the outside, could be in a better position to objectively gather information and make useful evaluations.”

The visitation will begin with Ireland’s four archdioceses: British Cardinal Cormac Murphy-O’Connor, retired archbishop of Westminster, will conduct the visitation of the Archdiocese of Armagh, Northern Ireland; Cardinal Sean O’Malley of Boston will visit the Archdiocese of Dublin; Archbishop Thomas C. Collins of Toronto will conduct the visitation of the Archdiocese of Caskel; Archbishop Terrence T. Prendergast of Ottawa, Ontario, will visit the Archdiocese of Armagh.

Pope Benedict also named Archbishop Timothy M. Dolan of New York, former rector of the U.S. seminary in Rome, to lead the visitation of the Irish seminaries, including the Pontifical Irish College in Rome, the Vatican said.

Archbishop Dolan was at St. Patrick’s College in Maynooth, Ireland, an Irish seminary, on May 27 to give a lecture for the Year for Priests.

“I stand before you no guru or expert, no acclaimed theologian or renowned mystic; I am hardly some ‘know-it-all Yankee’ here to lecture you on how you got into or how to get out of the current crisis you are in, ‘cause I don’t know,” he said.

Archbishop Dolan said he believes the Church is being called back to the basics of prayer and humility.

“We’re not priests for what we can get, but for what we can give, and anyone who’s in it for power, authority, privilege or entitlement should not be. That’s clericalism and it is a vice, a sin,” he said.

In a statement released by his office on May 31, Archbishop Dolan said, “My love for the faith of Ireland, and my own background in priestly formation, make me grateful for this assignment, and I look forward to close cooperation with my brother bishops, priests, religious and the faithful of Ireland.”

Pope Benedict also named two priests and two religious women to lead the visitation of Irish religious orders.

U.S. Redemptorist Father Joseph Tobin, former superior of the Redemptorist order, and Jesuit Father Gero McLoughlin, promoter of Ignatian spirituality for the Jesuits’ British province, will visit men’s religious orders. U.S. Sister Sharon Holland, a member of the Servants of the Immaculate Heart of Mary and a former Vatican official, and Irish Sister Mairin McDonagh, a member of the Religious of Jesus and Mary, will conduct the visitation of the women’s communities.

Father Lombardi said, “On the basis of the reports, the Holy See will give the institutions visited indications for overcoming difficulties or will make decisions if that appears necessary.”

He also said that while diocesan visitation initially will involve only the four archdioceses, other dioceses would be visited at a later stage.

Archbishop Diarmuid Martin of Dublin called the visitation “an important element in the broad process being set in place by Pope Benedict to assist the Catholic Church in Ireland in its renewal.”

He also said because of Cardinal O’Malley’s experience taking over the Archdiocese of Boston in 2003 after its sex abuse crisis, he can help Catholics in Dublin address “the truth of a dark moment in its history” as it “undertakes a period of conversion, purification and renewal.”

The standing committee of the Irish bishops’ conference said in a statement that the visitation is “an expression of the personal closeness of Pope Benedict XVI to the Catholics of Ireland” and “represents one more important step on the path to healing, reparation and renewal.”

Archbishop Timothy M. Dolan
Cardinal Sean P. O’Malley

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Artists share in the creativity of God, can renew hope

By David Gibson

We speak customarily of God as “the Creator.” Not quite so often is God described as “creative.” Yet a long tradition calls God the “Master Craftsman” or the “Divine Artist,” whose exercise of creativity fashioned our world and all its inhabitants.

It is noteworthy that the Divine Artist’s creations all are somehow God-like. Each human person is made in God’s image. And since God skillfully “made the heavens” and caused “the sun to rule over the day” and “the moon and the stars to rule over the night” (Ps 136:5, 8-9), our surrounding universe readily invites our contemplation of God’s touch and presence therein.

Pope John Paul II proposed in his 1999 “Letter to Artists” that all creative people find a model in the creative God. He wrote, “The Divine Artist passes on to the human artist a spark of his own surpassing wisdom, calling him to share in his creative power.”

“The finest human artists and artisans, exercising talents in ways that capture and hold our attention, are the beneficiaries of many opportunities to share in God’s continuing creativity, directing our thinking toward what matters most.

Thus, a great portrait may prompt us to contemplate the depths of a human life; a fine film may elevate our vision of what matters most.

The history of the Church’s interest in art dates back to the Sistine Chapel, famed for its great works of Michelangelo, Raphael and others. Pope Benedict called the chapel a “sanctuary of faith and human creativity.” He told artists that day that he wanted “to express and renew the Church’s friendship with the world of art, a friendship that has been strengthened over time.”

From its earliest days, Christianity “recognized the value of the arts and has made wise use of their varied languages to express” the message of salvation, he said. The capacity artists have to create a beauty badly needed by a world at risk of falling into despair constituted a theme of Pope Benedict’s speech to the artists. “Genuine beauty” can give people a “healthy shock” that draws them out of themselves, wrenching them “away from resignation and from being content with the humdrum,” he said. In fact, beauty can pierce people “like a dart, reawakening them and opening up the eyes of ‘the heart and mind.’”

However, not all that is presented as beautiful fulfills this goal. Pope Benedict observed. On the one hand, “beauty pulls us up short, but in so doing it reminds us of our final destiny; giving us ‘new hope’ and ‘the courage to love to the full the unique gift of life.’”

But too often the beauty “thrust upon us is illusory and deceitful, superficial and blinding, robbing us of ‘hope and joy.’”

Pope Benedict encouraged artists to be grateful for their talents and through their art “to be heralds and witnesses of hope!”

Art of some kind becomes a part of virtually everyone’s personal universe. We invite art into our lives by going to movies, watching television, reading books or listening to music.

The New York Times columnist David Brooks wrote in November 2009 about the impact on his life of music and insightful lyrics that have provided what he calls a “second education,” different from our “scholastic educations” but “important to our long-term happiness and the quality of our lives.”

He called the curriculum of this second education his “emotional curriculum.” In a “normal schoolroom,” he commented, “information walks through the front door” But the knowledge transmitted in an emotional curriculum seeps through the windowpanes and the floorboards. It too, however, is able “to open the mind for learning.”

Music, art enhance the faith of Catholics

This Week’s Question

How do the arts relate to your faith life?

“I enjoy and appreciate the arts, but love them in religious [settings]. Music, for example ... can convey a message or simply enhance the service. Our wonderful men’s choir at church ... helps make Mass more meaningful and adds to the praise of God.”

(Jim Kensten, Mantouxow, Wis.)

“Definitely music has an effect. I often use instrumental, usually religious, music for private prayer. In church I find that some of the [uplifting] art like the resurrected Christ speaks to me more than the crucified Christ.”

(Lorraine Allore, Endwell, N.J.)

“Classical types of art help us visualize the images that are [described in the Bible]. Today there is little in society that inspires us. More things lead us away from our faith ... but traditional things, like art in our cathedrals, enhance faith.”

(Al Baker, Buffalo, N.Y.)

“As a teacher, I have children act out biblical lessons, like the story of the loaves and the fishes, because the drama communicates to them and brings the stories alive to them.”

(Judy Finn, Riverside, Ill.)

Lend Us Your Voice

An upcoming edition asks: As an immigrant family, how have you kept alive the traditions of your native country?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
In his parables, Jesus taught the inner principles of the kingdom. The key is clear: that not everyone would be part of the kingdom, and that readiness—on the part of each individual—is absolutely necessary. The earth is fertile, and perhaps his best known, is the Sower and the Seed. Synoptic Gospels tell it—Matthew 13:1-9, Mark 4:1-9 and Luke 8:5-15.

When he told the parable, he said nothing about the kingdom. To most of the crowd it probably seemed like nothing more than observations about what was then the way farmers seeded their fields before planting.

He said that, when the sower spread the seed, some of it fell on a path where birds ate it, some fell on rocky ground where it withered for lack of roots, some fell among thorns that choked it out, but some fell on rich soil that produced a great harvest. Then he said, "Whoever has ears to hear, let him hear." (Mt 13:9, Mark 4:9, and Luke 8:18)

The most likely reaction of his listeners was, "Huh? Hear what? Yeah, that's what happened when a sower sows seeds, but what's new about it?"

That's what we would most likely think, too. Until we make the connection in our life to the parable to his disciples. The seed in his story, he said, were those who heard the word of God about his kingdom, but not everyone understands different types of soil on which the seed fell, that is, on the dispositions of the people who hear what Jesus taught.

Some hear the word but don’t understand or accept it, others understand and accept it functionally, others try, others allow the anxieties of the world and the seduction of riches to choke the word. But some hear the word, understand it and produce abundant fruit. With Jesus’ explanation, it should be easy to see where we fit in.

We certainly have heard the word of God preached to us on Sundays or taught to us by religious education teachers. Do we understand it and fully accept it, or do we keep a closed mind, like the one on a path and was eaten by birds? Is our faith strong enough to endure the persecutions that came to those who first heard the words?

Or has our secular society, with its anti-Christian ideas, choked our faith? Are we too busy with work or too preoccupied to find Jesus taught us about the use of those goods? Have we accepted our secular society’s values about sex instead of those taught by the Church?

Or, as we hope, have we heard the message and rejected the bickering, the fighting, the hatred, the evil of life and allowed ourselves to become nourished like the faith and rain nourish the seed that fell on rich soil, although that isn’t mentioned in the parable—and become productive members of Christ’s Church?

If so, we are worthy to become members of the kingdom of God. !

From the Editor Emeritus/John F. Eink

God must have a really great sense of humor!

It’s always seemed to me that God must have a really great sense of humor. If we had to make God, I think we could come up with the weird and hilarious stuff we do, but the strange way He chooses to do things is all beyond our understanding. Surely, we couldn’t think of the things all by our imperfect human selves.

We see a group of people on the Titanic that offers a rich display of craziness. We see a freak, one of the ugliest little girls ever, speaking up on TV in a clever Australian accent. We also see grizzly bears, horses and other oddly assorted animals sitting around discussing their vacation plans. We see a gecko, one of the ugliest little creatures, sitting around discussing his 82 years that he said, “Antoinette, this is a well-lived life.”

Besides those who create nutty stuff out of the animal world, there is the amusing “duh” group of “sharp thinkers” who seem to be growing in numbers across the globe. These include the people who rob convenience stores immediately after using their credit card to buy something, rocket scientists who invent something that is simply to take fake insurance fires, and art thieves who try to fence major works of the French Impressionists on e-Bay. Imagine coming up with the churlish, as in the former “Seqefind” with its collection of social, economic and demographic absurdities. Or the animal trainer who thought she had dedicated her life to the churlish, as in the former “Seqefind” to love relationships and Kramer’s failed money schemes gave us home of television and the Internet.

Jerry Seinfeld has continued the idea in his new “reality” TV series called “The Marriage Ref.” Here the hero meets supposedly rich married couples with “problems” like disputes over having a shrine to a dead pet in their living room. It’s unreal and silly, but locker draws viewers. Come to think of it, maybe emotional catharsis is the idea behind it.

Then we have the 13-year-old kid who climbs Mount Everest, having previously climbed Mount Kilimanjaro at age 9. I think to him, God, wouldn’t he? And there are always the celebrated dandelions bungee-jumping off cliffs or leaping across canyons on motorcycles.

Other humans we can only marvel at include people where who walk in a place in the universe, like the fellow who went “Into the Wild” of Alaska and died. He just didn’t think about all the fellow who went “Into the Wild” of Alaska and died. He just didn’t think about all the other elements of humorous expression about existence, some day, some day, some day.

But the Godlike part of our sense of humor creates joy, only joy. I think that’s why God shares a sense of humor with us—not only to bring us joy, but also to demonstrate how to give us joy to others.

(Cynthia Dews, a member of St. Paul the Apostle Parish in East Rutherford, N.J. She is also a regular columnist for “The Criterion.”)

Are immigrants not our brothers and sisters?

I celebrate my father’s birthday in June. I sometimes feel closer than ever to my father as I approach the age he was when the Lord took him home. Everything he taught me was about how to “be good to people” and to love America. Yes, my father was an immigrant. He came to America as a teenager in 1917. I cannot count the times throughout his 82 years that he repeated that it was the best country in the world.”

But it wasn’t, not really. I will remember how the Italians and Polish were segregated in their towns and cities when I was young. They were workers needed on the farms and the railroads, and as such were tolerated.

Still, for most, the life they left was worth their coming to America. They believed their children would make America the greatest nation in the world, and that forever would be their contribution.

My father didn’t tell me why he left Italy until I pressed him when he was getting old. He said he was only 13 years old when he left, but he remembered the heartache of his parents approving, to go off into the world to make a living.

It took my father three years to succeed. He suffered illness and starvation, but he finally got on a boat, paying his way by working for the captain.

When my father arrived at Ellis Island in New York Harbor, he thanked God for helping him get to this new land. The Catholic Church, he said to himself, the language so he could become a citizen.

In my many years as a journalist, even immigrant I ever met spoke of America with the reverence that my father felt. Yes, we should always have immigration reform to meet the realities of an ever-changing world, but should it be the prejudiced action taken in Arizona?

I think we should remember what Pope John Paul II said when he visited the United States in October of 1995, addressing what he called a “meanness” toward immigrants. In a homily at the Giants Stadium in East Rutherford, N.J., he said: “Quite close to the shores of New York there rises a universally known landmark which stands as an enduring witness to the American tradition of welcoming the stranger and the exotic. And it tells us something important about the kind of nation America has aspired to be. It is the Statue of Liberty, with its celebrated poem: ‘Give me your tired, your poor, your huddled masses yearning to be free:’

This present-day America becoming known less sensitive, less caring toward the poor, the weak, the stranger, the needy? It must not.

We need secure borders and laws that can help undocumented immigrants in America find a safe path to citizenship. That’s what we should work and pray for—not new laws that turn these immigrants into criminals!

(Ansotine Bosco wrote the column “The Bottom Line” for Catholic News Service. Bosco is a career journalist and author from Brookfield Center, Conn.)

I have been anticipating my birthday with the vigor and vigilance that I do each month. For months, I have pondered what I will eat and where I will go—then I will dress. I’ve dedicated an entire weekend to being a tourist. I have even devised a wish list. It felt intuitively important. Then I considered how novel the impulse is and vowed to nurture it. If so many people are energized by quietly, the desire to celebrate one—just another notch along my 20s—may be worth heeding.

The past year seems to merit celebration. I experienced the highs and the lows more acutely—late nights, early mornings and a few leisurely weekends that rolled by with no plans and great fun. I bought more flowers, whose bloom I studied and relished like never before. I settled into a home perched beside an old oak and watched a sleep looking up through blossoming branches around the sky, so too I sank roots.

I mended my hydrated my brittle parts. I have maverigated over the way humidity heals, relaxing the tightly wound hands in my chest. I am laughing more, I am flashy. I seem to have greater holdings of my tongue.

This year, I worked hard, prayed harder and loved harder—which probably means I live better. So I feel older, that may be. And it is worth inspecting. Recognizing an inch-stone is like catching a bench warmer to remind me of the timing and brings a sense of wonder, allowing us to feel the warm breeze of the Holy Spirit at all times.

We are usually too busy to notice an inch-stone passing by, so when we do and we feel the warmth of appreciation, I know we have celebrated.

I know a widower who is raising nine kids, and he celebrates every Sunday with Mass and breakfast together, and each other.

A reporter friend won a blogging award exactly one year after being laid off from her local newspaper. She celebrated by blogging and bragging and exercising. Another reporter signed with a book agent and then took a celebratory hike, unplugging from her local newspaper. She celebrated by blogging and bragging and exercising. Another reporter signed with a book agent and then took a

When we celebrate these moments, we mark time together. We echo Mary’s “Magnificat! Our gratitude becomes poetry and, in turn, praise. “My soul proclaims the greatness of the Lord,” we sing. “The mighty have fallen, but those of little worth rose.”

I was Mary, all after, one of my most gracious advocate, who prompted Jesus’ first miracle at the wedding in Cana, pointing out, “They have no wine” (Jn 2:3). She waited the celebration to continue, and so do we. My mother, my coach self published his father’s biography. His kids threw him a book launch party, sharing their takeaway over wine.

When we celebrate these moments, we mark time together. We echo Mary’s “Magnificat!” Our gratitude becomes poetry and, in turn, praise. “My soul proclaims the greatness of the Lord,” we sing. “The mighty have fallen, but those of little worth rose.”

I am that spirit for this birthday, and why I keep a bottle of champagne in the refrigerator. I am ready at a moment’s notice. (Christina Capeccio is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com)
The first reading for this weekend’s liturgy is from the Second Book of Samuel. Scholars refer to the First and Second Books of Samuel as historical books. Historical books in the Bible do not exactly fit the description of history books today—not because they are untrustworthy or make-believe, but because the point of the book is to tell a religious story. For the authors of these ancient works as well as for the prophets, nothing was more important in life than being true to God.

In this reading, Nathan, the prophet, confronts David, the king of Israel, about his relationship with Bathsheba, the wife of Uriah, the Hittite leader. Since Bathsheba was married, David’s relationship with her was adulterous. Ancient Hebrews detested adultery, and only one thing was worse—adultery with a pagan. Such immoral unions weakened the commitment of Israel to the one, true God. Nevertheless, when David admits the error of his ways, even in these grave circumstances, Nathan assures him that God forgives him.

The Gospel to the Galatians furnishes the second reading.

This passage splendidly reveals the requirements of genuine Christian living—“I live now not I, but Christ lives in me” (Gal 2:20).

This one statement, so familiar to and beloved among Christians, captures the intimacy of the bond between the Lord and true disciples. It is a bond created in uncompromising faith. It is a bond that brings salvation to the disciple.

St. Luke’s Gospel provides the third reading.

It also is familiar to Christians. It is the story of a sinful woman. The text does not describe this woman as a prostitute, but over the centuries Christians usually have assumed that she was involved in prostitution.

**My Journey to God**

**Time**

- Time, time, what is time?
- Each precious moment, Here now, then gone, Never to return.
- Past, present, future, These precious moments, Given as gift, Do they bear fruit?
- Time, time, clocks ticking, I treasure this time, Here now, then gone, How have I loved?
- Does my life show joy? Have I been gentle? Have I been kind? How have I loved?

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. In this 2001 file photo, an exhibit at the Oklahoma City National Memorial Center shows a clock stopped at 9 a.m., one minute before the 1995 bombing of the Alfred P. Murrah Federal Building that killed 168 people.)

**Eleventh Sunday in Ordinary Time**

**The Sunday Readings**

Sunday, June 13, 2010

- 2 Samuel 12:7-10, 13
- Galatians 2:1-19, 21
- Luke 7:36-83

**The daily readings**

- Monday, June 14
  - 1 Kings 21:1-16
  - Psalm 5:3-8b, 4b-7
  - Matthew 5:38-42
- Tuesday, June 15
  - 1 Kings 21:17-29
  - Psalm 51:3-6b, 11, 16
  - Matthew 5:43-48
- Wednesday, June 16
  - 2 Kings 2, 6-14
  - Psalm 31:20-21, 24
  - Matthew 6:16-18
- Thursday, June 17
  - Strach 48:1-14
  - Psalm 97:1-7

**Daily Readings**

Monday, June 14

1 Kings 21:1-16
Psalm 5:3-8b, 4b-7
Matthew 5:38-42

Tuesday, June 15

1 Kings 21:17-29
Psalm 51:3-6b, 11, 16
Matthew 5:43-48

Wednesday, June 16

2 Kings 2, 6-14
Psalm 31:20-21, 24
Matthew 6:16-18

Thursday, June 17

Strach 48:1-14
Psalm 97:1-7

Friday, June 18

2 Kings 11:1-4, 9-18, 20
Psalm 132:11-14, 17-18
Matthew 6:19-23

Saturday, June 19

Romuald, abbot
2 Chronicles 24:17-25
Psalm 89:4-5, 23-29
Matthew 6:24-34

Sunday, June 20

Twelfth Sunday in Ordinary Time
Zechariah 12:10-11, 13-1
Psalm 63:2-6, 8-9
Galatians 3:26-29
Luke 19:28-34

**Question Corner**

**Fr. John Dietzen**

**Code of Canon Law regulations govern the Catholic Church**

**Q** You frequently refer to canon law in your column.

**A** What exactly is canon law?

If it’s a set of laws for Catholics, I’d be interested in reading it. How can one obtain a copy? (Indiana)

**A** The Code of Canon Law is a body of regulations that govern the life of the Catholic Church.

This information includes the process for electing the pope and who can receive the sacraments as well as the rights and duties of laypeople, priests and bishops, among many other regulations.

As an institution made up of human beings, the Church has always had rules or “canons”—Greek for “precepts” or “laws”—of some sort. We find them already in the New Testament. In the earliest church, cultures and societies, including the Catholic Church, confront new developments in their environment and traditions, laws also inevitably change, requiring revisions and reorganization of one kind or another.

In the Church’s 2,000 years, perhaps the most famous of these reorganizations is the 12th-century Concordance of Discardant Canon in which a monk, Gratian, attempted to reconcile all discordant canons in which a monk, Gratian, attempted to reconcile all legislation prevailing at the time.

Surprisingly, the first real Code of Canon Law was published only in 1917. A revision of that code, completed under Pope John Paul II and promulgated in 1983, presently governs life in the Latin Church.

Another code of canon law exists for Eastern Catholic Churches.

The code is not extremely long and, as legal documents go, is nearly a gem of simplicity and clarity.

It is available through the Canon Law Society of America in Washington.

To read the Code of Canon Law online, log on to www.vatican.va.

This is one code of canon law that carefully considers the place and is concerning buying it should know that, while it is generally easy to read, the code is far from simple to understand.

It compacts into 1,752 brief canons the legal experience of hundreds of years and, like any tightly written legal document, is highly complex.

Canons interrelate broadly with each other. Innocent-sounding phrases that one might easily pass over can be crucial for a right understanding and interpretation of the law.

**Q** When does an injury to another person become sinful? If the information is true and has taken place, where is the injury or sin? (Illinois)

**A** In my experience as a priest, no sin of speech is more destructive to our social relationships than the one you mention—and the feeling that simply because a thing is true about someone else that we are free to say whatever we like about it, whenever we like and to whomever we like.

One who thinks and acts this way is grossly in error. When the topic of our gossip is true, we’re dealing with the sin of detraction and contemptually, or insult. To lie about others, attributing to them faults and bad actions that we know are untrue, is even worse, a sin of calumny or slander.

One commits the sin of detraction when he makes known the faults of another without a very good reason for doing so. It can be a serious moral offense if it does great harm to that person’s reputation by spreading false information or her faults spread about when they otherwise would not be.

The same sin is committed when the other person is refused ordinary decency and respect, whether face to face in private, or in public, such as in newspapers or on television. Even when the person’s faults are public knowledge, it still can be a sin against charity to speak unnecessarily about those faults.

Occasionally, there may be good reasons to tell another’s faults—for example, to a child’s parents.

It is wrong though to imagine that just because a person is another’s equal in place, where is the injury or sin? (Illinois)

A person’s good name is among his most precious possessions, and there is no justification for tarnishing that good name. A person’s faults are a matter between himself and God. The rest of us should keep our noses out.

Scripture has many condemning words for gossip. In both John (101), God doesn’t mince words: “Whoever slanders another in secret I direct to silence” (Ps 101:5).

St. Paul recognized the poisonous effect of this kind of conversation. He found himself forced to warn against it frequently. His advice to Titus is still valid: “They are to slander no one, to be faithful in speech” (Titus 3:1).
84, Holy Trinity, Indianapolis, and Margie Amos and Peggy May 19.
Daughter of Matthew AMOS, Georgeanna Rose,
unless they are natives of the
and religious sisters and
are listed elsewhere in
priests serving our archdiocese
before the week of publication;
Obituaries of archdiocesan
Rhode Island, May 28.
CARNES, Rita Marie
five.
William Brady. Grandfather of
Lisa, Mary Beth, Mark and
St. Joan of Arc, Indianapolis,
May 23.
HALL, Dr. James
, 79,
Brother of Melvin Eberle. Grand -
Oliver. Father of JoeAnna Joyce
OLIVER, Harry H., 75,
grandfather of two.
Sondermann. Grandfather of
Donald, John and William
STRAEWING, Kathleen J.,
St. Louis, Batesville,
STRUEWING, Kathleen J.
seven.
Sondermann. Grandfather of
seven.
Sondermann.
Thompson. Stepbrother of Jody
Clifford Jr., Jeff and Steve
Magee. Brother of Brenda Foltz,
and Randy Magee.
OLIVER, Harry H.
grandfather of two.
Sondermann.
Thompson. Stepbrother of Jody
Clifford Jr., Jeff and Steve
Magee. Brother of Brenda Foltz,
and Randy Magee.
Sister of Pat Glogoza,
86,
Innocent of the
Holy Trinity, South Bend,
St. Joseph Style, South Bend,
Indianapolis, and attended
Freeport, Minn. She grew up in
Indianapolis, and attended
Catholic education at Purdue University
1977-89. In 1977, Sister Maureen
appointed the director of
summer sessions and
continuing education at
Saint Mary-of-the-Woods
College.
She entered the congregation of
the Sisters of Providence on
Feb. 10, 1934, and professed
her first vows on Aug. 15, 1936, and her final vows on
Aug. 15, 1941.
Sister Maureen earned a
bachelor’s degree in education
teaching at Saint Mary-of-the-Woods
College from 1977-89.
She became the summer camp
program coordinator for
the children, which flourished for
a number of years.
In 1986, Sister Maureen
joined the library staff at
Saint Mary-of-the-Woods
College.
1989, she became the
coordinator of the
Resource Center at the
motherhouse, a ministry she
continued for 18 years.
In 2007, Sister Maureen
began her ministry of prayer
with the senior sisters.
Surviving are several nieces
and nephews.
Memorial gifts may be sent to
the Sisters of Providence,
1 Sisters of Providence Rd,
Saint Mary-of-the-Woods,
IN 47876.

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Friday 5:00 – 7:30 pm
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Saturday 4:00 – 7:30 pm
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Page 14 The Criterion Friday, June 11, 2010
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.

AMOS, Georganna Rose.
infant, St. Mary, Mishawaka,
May 25. Father of John Diefendef.
Lisa, Mary Beth, Mark and
William Brady. Grandfather of five.
Great-grandfather of two.

CARNES, Rita Marie.
Our Lady of the Most Holy
Rosary, Indianapolis, May 28.
Five.

DOMOGALIK, Joan (Owens).
54.
Dow and Margie Amos and Peggy Sief.

BRADY, James Talbot.
84.

DOMOGALIK, Sister of Pat Glogoza
and Tom Owens.

EBERLE, Earl J. 86.
St. Charles Borromeo,
Bloomington, May 25. Husband of
Marjorie Eberle. Father of
Susan Krus, Maggie Polley,
Linda Rolfe, Carol Sandy, Frank,
Scott and Thomas Eberle.
Brother of Melvin Eberle.
Grandfather of 13.

HALL, Dr. James, 79.
St. Pius X, Indianapolis, May 23.
Father of Kathleen Bernard.
Joanna Edgery, Louise Milter
and Thomas Hall. Grandfather of
four. Great-grandfather of two.

KOCHE, Patricia. 85.
Nativity of Our Lord Jesus Christ,
Indianapolis, May 20. Mother of
Barbara Patron, Patricia
McCracken, Paul, Robert Jr.
Great-grandmother of two.

MARRIS, James Courtland, Jr.,
70. Christ the King, Indianapolis,
Father of Jennifer Davis,
Monica Stoneraker, Daniel,
Jim and T.F. Marsh.
Brother of Cheryl Burns,
Rebecca Chany, Jeannine Sull
and Violia Polley.
Grandfather of eight.

MEYER, Mary L., 76.
St. Mary, Greenburg, May 27.
Mother of Linda Bruns, Paula
Kinker and Connie Lawrence.
Sister of Daniel Linner.
Grandmother of eight.
Great-grandmother of one.

MEYER, Rita Ann, 84.
Holy Spirit, Indianapolis,
May 21. Mother of Ann Lapinta,
Jeanne Steinbauer, Debra
Tocco, Richard and Robert
Oliver. Brother of
Marjorie Eberle.
Grandfather of 13.

OLIVER, Harry H., 75.
St. Augustine, Jeffersonville.
May 24. Husband of Dolores
Oliver. Father of Jayne Joyce
and Scott Oliver.
Brother of Bumaline Corley,
Harrett Grover, Dorothy Marz,
Glenn Demer and Lewis
Oliver Jr. Grandfather of two.

PARIZO, Arlene B., 66.
Most Sacred Heart of Jesus,
Jeffersonville, April 28.
Mother of Stacy Asbeck-K.
Brison, Tina Lewis, David
Marshall and George
Struewing. Mother of Janice
Grieshop, Linda Keller, Bob and
Keith Wimsatt. Son of Mary
Sondermann. Grandfather of
seven.

ROSS, David John.
St. Mary, Scottsburg, May 27.
Father of Lloyd Timberlake III.
Father of JoeAnna Joyce
Parizo, Arlene B., 66,
grandfather of two.

THOMPSON, Gary
and Randy Mage.

TIMBERLAKE, Lloyd, Jr.,
Father of Lloyd Timberlake III.
Brother of Patty Mansfield and
Linda Vilhulass.

WIMSATT, Joseph L., 52.
St. Bartholomew, Columbus,
May 25. Brother of Chris Hans
and Keith Wimsatt.
Son of Mary (Carrico)
Wimsatt. Brother of
debby, Cooner, Paula Sim.

WIMSATT, James, 77.
St. Vincent de Paul,
Indianapolis, May 28.
Wife of James
STRUEWING, Kathleen J.,
78.
St. Louis, Batesville,
STRUEWING, Kathleen J.
seven.

Sister Maureen Hall at
Providence Sister Maureen Loonam
Loonam was born on June 1, 1916, in
Freport, Minn. She grew up in
Indianapolis, and attended
Cathedral Grade School and St.
Agnes Academy.
She entered the congregation of
the Sisters of Providence on
Feb. 10, 1934, and professed
her first vows on Aug. 15, 1936, and her final vows on
Aug. 15, 1941.
Sister Maureen earned a
bachelor’s degree in education
teaching at Saint Mary-of-the-Woods
College and master’s degree in
education at Purdue University
in West Lafayette.
During 76 years as a
Sister of Providence, she
ministered for 40 years
surviving as a teacher or principal at
Catholic grade schools in Indiana
and Illinois. She served as a grade school principal for 25 years.
In the archdiocese,
Sister Maureen taught at the
former St. Joseph School in

Priest Teresa Fresco kneels in prayer in front of relics and a statue of Blessed Teresa of Calcutta on June 2 at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. The relics of the late Missionaries of Charity sister were on display for one day at the basilica. Mother Teresa, who died in 1997, was famous for her ministry with the poor and destitute.
que su objetivo de vida de largo plazo gira en torno a la familia. La espiritualidad y la proximidad con Dios son aspectos importantes casi para casi de todos los jóvenes. Aunque no es de sorprender, de todos modos resulta desalentador comprobar que la encuesta indica que para la mayoría de los estadounidenses la moral es algo relativo. No ven las cosas marcadamente como correctas o incorrectas para todos y dicha opinión es más firme en la Generación Y.

Resulta prometedor que la mayoría de los católicos practicantes cree que la moral es algo relativo y que se basa en sus propios valores. Únicamente 20 por ciento considera que las relaciones sexuales fuera del matrimonio son moralmente erróneas; 42 por ciento no las considera un problema moral. Serenta y tres por ciento considera que el suicidio asistido es moralmente erróneo. Treinta y tres por ciento considera que las relaciones sexuales entre un hombre y una mujer no son moralmente aceptables; 42 por ciento no las considera un problema moral. De ser precisos, los datos aportados por la encuesta marcaría brindan una mezcla de buenas y malas noticias. Ciertamente reafirman la necesidad de que el ministerio a los jóvenes adultos sea más firme en la Generación Y.
Haiti interpreter shares a message of thanks for priest who changed his life

LAFAYETTE—Fifteen years ago, Father Bob Klemme was on a mission trip to Haiti. By chance, he met a bright-eyed 14-year-old boy in the village of Grand-Savanne, 2½ hours from the capital city of Port-au-Prince.

Father Klemme, then associate pastor of St. Elizabeth Ann Seton Parish in Carmel, was shocked when the boy spoke to him in English, not Creole. Fritzner Guerrier explained that he had grown up in a Catholic orphanage and had been bilingual all his life.

When Father Klemme learned that the Haitian teenager was not attending school, he felt called to help him. And he had been bilingual all his life.

He gave a Haitian priest the $100 needed to enroll Fritzner in a local school, and later paid school and living expenses to send him to a school in Port-au-Prince.

Fritzner Guerrier completed high school, then a one-year baccalaureate program in the national school.

“Without Father Bob, I would be one of the worst people, with no education,” Guerrier said during a recent visit to Lafayette. “The orphanage kicks you out at age 14. I was out, living with an aunt in that small village.”

He now works as a professional interpreter. He has been hired to interpret for volunteers on mission trips to Haiti from the Cathedral of St. Mary of the Immaculate Conception in Lafayette, St. Elizabeth Ann Seton Parish in Carmel, St. Mary Parish in Anderson and St. Thomas Aquinas Parish in West Lafayette. He has interpreted for the 16 trips to Haiti made by cathedral volunteers.

(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 FORT WAYNE-SOUTH BEND**

Parishes join hands through Matthew 25 ministry in St. Joseph County

SOUTH BEND—Habitat for Humanity of St. Joseph County builds homes with volunteers in partnership with those in need of adequate housing. The Matthew 25 ministry supplies volunteers and monetary donations to the building of a home each summer for low-income families within St. Joseph County. Currently, 40 area congregations participate, seven of which are Catholic.

Gene Cavanaugh, who coordinates the Matthew 25 ministry at Sacred Heart Parish in South Bend, explained the concept of the organization.

“In Matthew 25:34-40, Jesus tells his followers that when we help those who are poor, broken-hearted or desolate that we are, in fact, doing what we do for him,” he said. “This ministry is important as it helps us to love and serve others, and by so doing show our love for God.”

Matthew 25 coordinator Daniel Tychenovic of St. Matthew Cathedral added, “The Habitat Ministry represents the ideals of good Christian stewardship. It assists people to change their lives and the lives of their family. For some partner families, it is the first time that they have ever lived in a house, and for other families the children may become the first in the family to ever go to college. It can help end a cycle of poverty by giving the families a hand up and the perspective that all things are possible.”

Gwen Johnson, assistant to the executive director of Habitat for Humanity of St. Joseph County, noted that the construction building of a home by Matthew 25 volunteers takes place over an eight- to 10-week period.

Habitat for Humanity’s construction crew completes the first step in the home building process by digging and pouring a foundation. Then the crew meets with Matthew 25 volunteers at Habitat’s retail store and builds walls for the new home. The walls are put on a flatbed truck and, like the Amish tradition of “barn raising,” are put in place at the home site.

(For these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today’s Catholic at www.todayscatholicnews.org.)