Path to the priesthood stretches around the world for Deacon Dustin Boehm

By Sean Gallagher

A world class business school. A machine shop. A mountain village in Guatemala. A centuries-old trail in southern France and northern Spain. These aren't typical places where a man is formed for the priesthood.

But the time that transitional Deacon Dustin Boehm spent in each of them—along with his experience in the usual seminaries, parishes, hospitals and schools—prepared him over the course of many years for the life and ministry of a priest.

In these many and varied locales, Deacon Boehm learned lessons about humility and goodness that his friends and family say will serve him well as a priest of the Archdiocese of Indianapolis.

His ordination Mass will take place at 10 a.m. on June 4 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The public is welcome to attend.

Being open to the world

The son of Kenny and Kelli Boehm, Deacon Boehm, 27, grew up as a member of Our Lady of the Greenwood Parish in Greenwood.

He first began thinking about being a priest when, as a middle school student at his parish's school, he overheard his music teacher, Jon Thibodeaux, say that he had discerned a possible priestly vocation.

"It piqued my interest," Deacon Boehm said. "I had never before that considered it. The thought wouldn't leave my mind, and I started asking some questions about it."

Kenny Boehm was happy to hear about his young son's interest in the priesthood.

"I prayed and hoped for it when he first mentioned it to me," Kenny said in a recent interview with The Criterion. "He said, 'What do you think?' And I said, 'I cannot imagine a better thing that you can do with your life than to give your whole life to other people.' And that's pretty much what he's doing [now]."

But around that same time, Kenny wanted to make sure that his son had first-hand experience of a different way of life.

So he arranged for Dustin to work for a summer in a machine shop that he managed "to let him see what people who work [there] go through every day to put bread on the table, that everything's not clean and happy and a computer screen." Throughout high school, though, the thought of being a priest wouldn't leave Deacon Boehm. In his senior year at Roncalli High School in Indianapolis, he applied to become a seminarian for the Diocese of Evansville.

Transitioned Deacon Dustin Boehm holds a Book of the Gospels during the March 2 ordination of Bishop Christopher J. Coyne, auxiliary bishop and vicar general, at St. John the Evangelist Church in Indianapolis. Deacon Boehm is scheduled to be ordained a priest at 10 a.m. on June 4 at SS. Peter and Paul Cathedral in Indianapolis.

Pope asks astronauts about science, peace, state of the Earth

VATICAN CITY (CNS)—Pope Benedict XVI reached out to outer space to ask astronauts how their unique perspective from the frontiers of the universe makes them think about difficult questions back on Earth.

In a video link on May 21 between the Vatican and the International Space Station (ISS) in orbit around the Earth, Pope Benedict asked the astronauts how science can help in the pursuit of peace and the need to protect a fragile planet.

Seated at a desk in front of a video screen, the pope could see the 12 astronauts huddled before a camera while trying not to float away from lack of gravity inside the super technological space station. The group included space station crew members and the final mission of the U.S. shuttle Endeavour.

The pope praised the space travelers for their courage and commitment, and reminded them that after their extraordinary experience they "must eventually come back down to Earth like all the rest of us."

His first question dealt with violence and war, and was addressed to the Endeavour mission commander, U.S. astronaut Mark Kelly, whose wife, Arizona Rep. Gabrielle Giffords, is still recovering after being critically injured in a shooting in January.

"Charter for the Protection of Children and Young People." The John Jay College of Criminal Justice of the City University of New York conducted both studies.

The nature and scope study appeared in February 2004. The causes and context study commenced in 2006.

The new report addressed several misperceptions about the sexual abuse of minors by priests. It said:

• Priests' celibacy does not explain this problem. "Constant in the Catholic Church since the 11th century," celibacy cannot account for the rise and subsequent decline in abuse cases from the 1960s through the 1980s."

• Despite "widespread speculation," priests with a homosexual identity "were not significantly more likely to abuse minors" than heterosexual priests. Sexual "identity" should be differentiated from "behavior." A possible reason so many male minors were abused was "very important" to prevent abuse by limiting the "situational factors" associated with it, according to a long-awaited report on the causes and context of sexual abuse by priests in the United States.

The report, released in Washington on May 18, said there is "no single identifiable 'cause' of sexually abusive behavior toward minors." It encouraged steps to deny abusers "the opportunity to abuse."


The idea, adopted by the bishops during a historic meeting in Dallas, created a National Review Board and directed the lay consultative body to commission studies of the abuse problem's "nature and scope" and its "causes and context."

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Indianapolis parish reaches out to Alabama storm victims

By Vickie Bastnagel

In happier times, Vickie Bastnagel made the drive from Indianapolis to Alabama with the wonderful sense of anticipation that a mother has for seeing one of her children.

From 2005 through 2010, she had traveled south several times a year from Indianapolis to visit her son, Greg Cage, while he was a student and basketball player at the University of Alabama in Tuscaloosa.

So when television news reports about the April 27 tornadoes that left a trail of death and destruction through Alabama and neighboring states—including killing six University of Alabama students—she felt heartbroken.

She also felt a need to help.

The tech teacher at St. Pius X School in Indianapolis started a drive at the school and the parish to collect relief supplies for people whose lives had been devastated by the tornadoes that caused more than 230 deaths and more than $2 billion in damages in Alabama.

And on May 8—Mother’s Day—the mother of seven drove with her husband Phil and their son, Ramiro, to Tuscaloosa with a semitrailer packed with donations that included blankets, towels, diapers, paper goods, stuffed animals and personal hygiene items.

“She’s a real spitfire,” Bastnagel says. “She shook our hands. When we gave her the $7,200 that had been collected at the parish, she said, ‘That calls for hugs.’

The donations from St. Pius X Parish were one of the first responses that Catholic Social Services of West Alabama received, according to Sister Carol Ann.

“She’s the driver,” Sister Carol Ann says. “We have been taken back by the generosity of the Catholic dioceses and parishes across the country. It’s a time when the knowledge of being a universal Church becomes clear. In the middle of a tragedy like this, so many of our clients, parishioners and neighbors need help. To know that we’re not alone means so much.”

More than 10,000 homes were destroyed by the violent storms, she notes. As people are slowly finding new places to live, they have depended upon the donations of new houseware items to start life anew.

It will be a long process of rebuilding homes and lives, she says. Still, she draws a small measure of hope in knowing that the response of the Catholic Church across the country is not only changing lives, but also changing perceptions.

The Catholic community is very small here—one or two or three percent in the Diocese of Birmingham,” Sister Carol Ann says. “For the community to see the kind of response we’re getting from the Catholic Church helps people to see that we don’t need to be feared.

The images of the collection effort and her journey to Tuscaloosa have stayed fresh for Bastnagel.

“It was such a whirlwind,” she says. “When we got home, I was like, ‘Did we do all this in a week?’ People were so generous in giving money and dropping off carloads of stuff. You just wish you could do more.”

Correction

In the May 20 issue of The Criterion, an incorrect date was given for the archdiocesan Fiscal Management and Discipleship Conference. It will take place on June 9 at the Archbishop O’Meara Catholic Center in Indianapolis. The deadline to register for this conference is June 2. To register or for more information, log on to www.archindy.org/finance/fmdc.html, send an e-mail to Charlie Feeney at cfeeney@archindy.org or call 800-382-9836, ext. 5374, or 317-236-3374.
Father John Buckel taught Scripture courses at Saint Meinrad

By Mary Ann Wyand

Father John Buckel, a diocesan priest who formerly taught Scripture classes at Saint Meinrad Seminary and School of Theology in St. Meinrad, died on May 20 at St. Vincent Hospital in Indianapolis. He was 59, and had been in poor health for several years.

The Mass of Christian Burial was celebrated on May 25 at SS. Peter and Paul Cathedral in Indianapolis. Msgr. William F. Stumpf, moderator of the curia, was the principal celebrant. He represented Archbishop Daniel M. Buechlein, auxiliary bishop and vicar general, at the funeral mass.

The funeral was preceded by a visitation at the Priests’ Circle at Calvary Cemetery in Indianapolis.

Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey was vicerector of the School of Theology during part of the time that Father Buckel taught there.

“Father Buckel was a popular professor at Saint Meinrad Scripture School, both for the seminarians and for the lay degree students,” Archabbot Justin said in an e-mail statement. “He was able to combine tough requirements in his teaching with a profound dedication to and affection for his students, and the result instilled in them a love for the word of God.”

“Father Buckel made his Scriptures come alive for them,” the archabbot said. “Given his own struggles with Parkinson’s [disease], I know he was also an inspiration to many, and a strong witness to the power of the love of God that he taught. His life and his teaching had this single source of unity.”

Msgr. Stumpf said Father Buckel’s priestly ministry made a great contribution to the archdiocese and to the Church.

“He was a great teacher,” Msgr. Stumpf said. “He helped form and shape so many of our priests and for other diocesan priests during their seminary years at Saint Meinrad.

Father Buckel’s first assignment on July 18, 1980, was as associate pastor of the Christ the King Parish in Indianapolis. On July 10, 1985, he began graduate studies at the Catholic University of Louvain in Belgium, where he earned a doctorate in religious studies and graduated magna cum laude.

On Jan. 9, 1989, Father Buckel was granted permission to serve as an assistant professor at Saint Meinrad School of Theology, where he taught Scripture classes.

He was an active member of the Catholic Biblical Association, the Society of Biblical Literature and the Catholic Theological Society of America.


He also presented numerous lectures on New Testament topics throughout the U.S. and in Canada, Holland, England and France.

He was ordained to the priesthood on May 17, 1980, by the late Archbishop Edward T. O’Meara at SS. Peter and Paul Cathedral in Indianapolis.

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Catholic hospital takes direct hit from Joplin tornado, bishop asks for prayers

JOPLIN, Mo. (CNS)—A Catholic hospital in Joplin took a direct hit from a severe tornado that struck the city on May 22, 2011, killing 117 people and leveling many structures.

The tornado destroyed Mercy Hospital, which sustained a total loss, as well as St. John’s Regional Medical Center.

The storm struck as Mercy was working to speed aid to thousands of structures already established in Joplin and seeking donations to aid survivors.

St. John’s Regional Medical Center was in the path of the tornado, described as being from a half-mile to a mile-and-a-half wide. A spokeswoman for the hospital told The New York Times on May 23 that its 183 patients had been moved to other facilities. Five patients and one visitor at the hospital perished during the storm. Telephone service to the hospital was cut off after the twister.

“Please keep the people of Joplin in our prayers, especially those whose lives were taken as well as those who lost loved ones,” said a May 23 statement from Bishop James V. Johnston Jr. of Springfield-Cape Girardeau. “He’s fine,” said Leslie Anne Eidson, editor reported unhurt.

Pastor, Father Justin Monaghan, was in the church, school and rectory buildings of St. Mary Parish were all borders of Kansas and Oklahoma, sits in Springfield-Cape Girardeau. “He’s religious education Elizabeth Runkle, told us he’s fine,” said Leslie Anne Eidson, editor reported unhurt.

Father Patrick Beidelman, vice rector of Bishop Simon Brute College Seminary in Indianapolis and director of liturgy for the archdiocesan Office of Worship, remembered Father Buckel’s Scripture classes from his years as a seminarian at Saint Meinrad from 1994 to 1998.

“Father Buckel was a ‘very gifted scholar and teacher,’ Father Beidelman said. ‘He was an excellent professor. … It was so obvious as he was teaching that his relationship with sacred Scripture ran very deep. He would speak to us in a scholarly way about subject matter that was rooted so very deeply in his faith, his love for God and his love for the priesthood.’

His lectures were ‘powerful and compelling and substantive,’ Father Beidelman said. ‘The way that he conveyed his love for Scripture and drew us into the study was more about conversion.’

John Joseph Buckel was born on Sept. 18, 1951, in Indianapolis and grew up in the former St. Catherine of Siena Parish on the near-south side.

He completed his secondary education at the former Sacred Heart High School in Indianapolis. He then entered the seminary in 1974, 1975. In 1979 he was awarded a degree in philosophy from the University of Louvain in Belgium.

He also served in an ecclesiastical position for two years at the Indiana University School of Medicine in Indianapolis. After discerning a call to the priesthood in 1973, he earned a bachelor’s degree in philosophy and theology at the former Saint Meinrad School in St. Meinrad.

He earned a master’s degree in theology at the Catholic University of Louvain in Belgium. The Mass was celebrated on May 25 at SS. Peter and Paul Cathedral in Indianapolis.

We also served in a pastoral ministry in Belgium, Germany, Holland, England and France.

He was ordained to the priesthood on May 17, 1980, by the late Archbishop Edward T. O’Meara at SS. Peter and Paul Cathedral in Indianapolis.

The church, school and rectory buildings of St. Mary Parish were all borders of Kansas and Oklahoma, sits in Springfield-Cape Girardeau. “We pray especially for the people of St. Mary’s Catholic Church and School, who suffered a total loss, as well as St. John’s Mercy Hospital, which sustained major damage.”

In 1971, a major tornado struck Joplin, resulting in one death and 90 injuries. Joplin, in southwest Missouri near the borders of Kansas and Oklahoma, sits in “Tornado Alley,” a reference to the frequency and ferocity of the region’s twisters.

The church, school and rectory buildings of St. Mary Parish were all destroyed by the tornado, but the parish pastor, Father Justin Monaghan, was reported unhurt.

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Making a Difference/Tony Magliano

Blessed John Paul II: ‘The most influential moral voice of our time’

The Rev. Billy Graham, the great Protestant evangelist, may have said it best: “When future historians look back on the most influential personalities of the 20th century, the name of Blessed John Paul II will unquestionably loom large in their accounts. “Few individuals have had a greater capacity—not just religiously but socially and morally—on the modern world. His presence will stand as the most influential moral voice of our time.”

“The Conscience of the World” is the subtitle of one document about him. And very well put.

For Blessed John Paul II did indeed prick our consciences. From speaking out against the genocide of unborn babies, the selfish neglect of the poor, the vengeance of capitalism and the raw brutality of war, Blessed John Paul II was a thundering voice of conscience!

I first encountered him during his 1979 visit to Washington, D.C. But it was not exactly a private audience. Standing within sight of the U.S. Capitol building, he boldly proclaimed to 175,000 of us: “We will stand up every time that human life is threatened. When the sacredness of life before birth is attacked, we will stand up and proclaim that no one ever has the authority to destroy human life!”

But Blessed John Paul II not only stood up for the unborn, he also stood up with real zeal for all of human dignity.

In light of the dehumanizing slums conditions he saw during a pastoral visit to Brazil, he said: “Church wants to be the Church of the poor. … To those who live with a certain well-being, for which they have the necessities, the Church says: Think about the poor. … Think about the ones who do not have what is needed, the ones who live in chronic want, who suffer hunger. … Look around you. Does it not hurt your heart? Do you not feel the stings of your conscience for your surplus and absence? … Remember that a person’s value is not measured by what is owned, but by what the person is.”

“Only a socially just society, one that strives to be ever more just, has a reason for existence!” (A Justice Prayer Book,Reflections of the Scriptures and Pope John Paul II, Catholic Campaign for Human Development, 1987).

Then there is the modern world. Blessed John Paul II did not rank social justice, pro-life and peace issues. He linked them!

An important part of our responsibility as members of God’s family is to support and encourage one another in our vocations. As faithful disciples of Jesus Christ, we have a serious responsibility to reach out to the young Church, to engage youth and young adults in the sacramental and pastoral life of the Church, and to encourage young women and men as they discern God’s vocational call.

In the Old Testament, God called the young Samuel. Because of the encouragement this young man received from one of his elders, he was able to say, “Here I am, Lord” (1 Sm 3).

In light of the dehumanizing slum conditions he saw during a pastoral visit to Brazil, he said: “Church wants to be the Church of the poor. … To those who live with a certain well-being, for which they have the necessities, the Church says: Think about the poor. … Think about the ones who do not have what is needed, the ones who live in chronic want, who

—Daniel Conway

Letter to the Editor

Lack of print coverage of theologians’ letter to Boehner a troubling oversight

I checked out the May 20 issue of The Criterion for an article on the 70 Catholic theologians’ letter to House Speaker John Boehner on the occasion of his commencement address at The Catholic University of America in Washington, D.C.

Their letter pointed out that Republican legislation this session does not square with the attitude toward the poor and needy contained in the 120-year-old Catholic social tradition since “Deus Novarum” and with the Compendium of the Social Doctrine of the Church prepared at the request of Blessed John Paul II in 2004.

Inattention to the theologians’ letter also indicates your unconcern that much of the proposed or pending legislation violates the U.S. bishops’ 2007 statement on the Church’s concern for the poor and needy.

This makes matters worse.

Speaker Boehner is one of our own—a Catholic and a graduate of a Catholic university.

I was shocked to see no mention of our letter by an important local Catholic paper. Yes, I know that you reported the theologians’ letter in an obscure corner of the Criterion Editorial section on www.CriterionOnline.com, on May 12, making it a matter of lesser importance.

No print coverage opens The Criterion to the charge of lack of political faithfulness because of the kind of coverage given other political issues over the last several months.

Front pages reported the bishops’ and others’ unfair criticism of the University of Notre Dame inviting President Barack Obama to address graduates. We also reported the bishops’ partisan claim that Obamacare was pro-abortion—despite the president’s statement that the Hyde Amendment stands, and his confirmation of existing federal policy prohibiting abortion funding.

Catholic moral teaching and social policy should influence public policy. Right now, your judgment on editing and your decision not to publish the reader letters does not indicate your agreement.

James J. Drivia

Professor Emeritus of History

Blessed John Paul II

Marian University

Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit letters based on space limitations, pastoral sensitivity and content.

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

Send “Letters to the Editor” The Criterion, P.O. Box 1410, Indianapolis, IN 46206-1410.

Readers with access to e-mail may send letters to criterion@archindy.org.

Taylor Ryan, 15, and her sister Casey, 12, smile before receiving a blessing from their uncle, Father John Ryan, at St. Agnes Cathedral in Rockville Centre, N.Y., in June 2010.

Taylor Ryan, 15, and her sister Casey, 12, smile before receiving a blessing from their uncle, Father John Ryan, at St. Agnes Cathedral in Rockville Centre, N.Y., in June 2010.
El arzobispo Daniel M. Buechlein, O.S.B., da pruebas de que, en mi experiencia, no es tan usual.

Shane no lo sabe pero me alegra el día un domingo después de la confirmación. Habíamos disfrutado de una hermosa celebración del sacramento de la confirmación. Cuando estábamos a punto de entrar en la iglesia para procesionar, uno de los padrinos me dijo: “Shane no ha llegado todavía. Yo soy su padrino. Estoy rezándolo para que llegue a tiempo.”

Me preguntó si Shane realmente deseaba venir a la iglesia para procesionar, así que le dije: “Sí, está en camino.”

Shane nunca ha sido un buen viajero y a veces llega tarde a las reuniones, pero en ocasiones resulta todo un reto.

Mientras despojaba de mi vestimenta en la sacristía, un pequeño llamado Arón se acercó a la puerta y preguntó si podia llamarme a su niñera para que lo recogiera. Me impresionó que hubiera ido a la iglesia por su cuenta y que fuera capaz de llamar a su niñera con lo pequeño que era. Tenía el teléfono que su madre debió apuntarle en una nota.

Asistí a la recepción de los recién confirmados después de la ceremonia en la sacristía de los padrinos y paseé a la iglesia para recoger a su cuenta y que fuera capaz de llamar a su niñera con lo pequeño que era. Tenía el teléfono que su madre debió apuntarle en una nota.

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June 18 conference to discuss sexuality and the single life

“Sexuality and the Purpose of the Single Life” is the title of a conference on June 18 at Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. It is scheduled to begin at 8:30 a.m. and conclude at 4 p.m.

Sponsored by the parishes of Sacred Heart, St. John the Evangelist and SS. Peter and Paul Cathedral, all in Indianapolis, the conference will feature presentations to help participants understand how Catholics who are single can live lives in the world dedicated to Christ and how their sexuality relates to their faith.

Saints throughout the history of the Church who have been single and lived in the world will also be discussed during the conference.

Speakers include Father C. Ryan McCarthy, pastor of Holy Guardian Angels Parish in Cedar Grove and St. Michael Parish in Brooklynville, who is an expert on St. Victor Paul II’s “Theology of the Body” teachings; Timothy Heck, a licensed marriage and family therapist; and Pat Crawford, previously an adjunct faculty member in the sociology department at Indiana University-Purdue University Indianapolis and a gender specialist.

Registration is $25 on the day of the event, or $20 if paid before June 8. The fee includes refreshments and lunch.

To register, call Pat Crawford on or before June 8 at 317-250-9838 or send a check along with the participant’s name, address and phone number to St. John the Evangelist Parish, c/o Kathy Tierney, 126 W. Georgia St., Indianapolis, IN 46225. Checks should be made payable to St. John the Evangelist Parish.

Retreats and Programs

June 6
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

“Thomas More Seminar: Bridges to Contemplative Living—Entering the School of Experience,” session four.

Benedictine Sister Julie Sewell, presenter, 5:15 p.m.

June 7
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad.

“Mount Carmel Retreat: Rites of Peace,” Benedictine Father Dennis Robinson, presenter, 2 p.m.

$25 per person includes lunch.

June 13-14
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.


Margaret Nierman, presenter, 6:30 p.m. $25 per person includes dinner.

June 14

Our Lady of Fatima Retreat House, 3335 E. 56th St., Indianapolis.


Father James Farrell, 8:30 a.m.-2:30 p.m., $55 per person.

June 15-19
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad.

“Read the Sacred in Graduation,” Benedictine Brother Francis Wagner, presenter.

Information: 800-581-6905 or MZspalts@stmeinrad.edu

June 21-23
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad.

“Pray Your Way to Happiness,” mid-week retreat.

Maura Zoeller, presenter.

Information: 800-581-6905 or MZspalts@stmeinrad.edu

June 24-26
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad.

Young adult retreat.

College graduates to age 35.

Information: 317-581-6905 or MZspalts@stmeinrad.edu

June 24
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.


Mass, 5:15 p.m. (optional), simple supper, 6:30 p.m., participation, 6:30-9 p.m., $35 per person includes lunch and simple supper.

Information: 317-788-7581 or www.benedictinum.org

June 11
Oldenburg Franciscan Center, Oldenburg.

“Will There Be Animals and Other Creatures in Heaven?” Fr. Jerry Craney, longtime music director, St. Rita Church, Indianapolis.

Information: 317-888-2861.

June 9-11
St. Anthony Parish, 337 N. Warren Ave., Indianapolis.

“Summer Festival,” food, treats-to-treasures sale, games, 5:30 p.m.-close.

Information: 317-636-4828.

St. Simon the Apostle Parish, 8155 Oakland Road, Indianapolis.

Farewell reception for Fr. C. Ryan McCarthy, pastor of Holy Guardian Angels Parish in Cedar Grove and St. Michael Parish in Brooklynville, who is an expert on St. Victor Paul II’s “Theology of the Body” teachings; Timothy Heck, a licensed marriage and family therapist; and Pat Crawford, previously an adjunct faculty member in the sociology department at Indiana University-Purdue University Indianapolis and a gender specialist.

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Ozanan Breakfast

Bishop Christopher J. Coyne, auxiliary bishop and vicar general, and Patrick Jerrell, president of the Indianapolis Council of the Society of St. Vincent de Paul, stand in the society’s food pantry during the society’s first Ozanan Breakfast on May 4. During the event, participants were invited to give financial support to needed improvements at the facility and to benefit the services provided to a growing number of clients served by the society. Tours of the food pantry were also offered. The breakfast was named after Blessed Frederic Ozanam, who founded the Society of St. Vincent de Paul in France in 1833. For more information on the Indianapolis Council of the Society of St. Vincent de Paul, log on to www.svdpindy.org.

St. Thomas More Society

to meet for Mass on June 10

The recently reorganized St. Thomas More Society, an organization for Catholic lawyers, physicians and law students in the Archdiocese of Indianapolis, will meet for the 12:10 p.m. Mass on June 10 at St. John the Evangelist Church, 126 W. Georgia St., Indianapolis.

Approximately 40 legal professionals and law students met May 13 at the church to renew the society and elect new leaders.

The annual membership fee for the society is $50.

The society’s annual Red Mass is scheduled for Oct. 3 at St. John the Evangelist Church with a dinner after theurgy.

For more information about the St. Thomas More Society, call Judge David Certo, the society’s president, at 317-331-3669 or e-mail him at davidcerto@yahoo.com.
Palestinian Christians wary about Obama’s proposals for peace

JERUSALEM (CNS)—U.S. President Barack Obama’s call for Israeli and Palestinian states based on Israel’s 1967 borders met with a largely wary response from Palestinian Christians.

While the Palestinians welcomed Obama’s proposal—which includes mutually agreed-upon land swaps—in May 19 and May 22 speeches, they doubted that Israel would easily back away from Palestinian territory it has occupied for nearly 44 years.

Sami Awad, executive director of the Holy Land Trust and a promoter of nonviolent resistance to the Israeli occupation of Palestinian territory, called Obama’s proposal “symbolic.”

“It was like every other president. He pushes the envelope a bit more than the previous president. That’s not enough,” he said.

Awad added that the plight of Palestinian refugees must be recognized and solved.

As an activist, Awad also expressed disappointment that Obama failed to acknowledge what he believes to be a growing Palestinian nonviolence movement that seeks to challenge Israeli policy.

“Obama failed to acknowledge what he believes to be a growing Palestinian nonviolence movement that seeks to challenge Israeli policy,” Awad said.

“With the revolutions in the Middle East and the Palestinian people say, ‘We will not have now, but in the future we will have a Palestinian state,’ ” he said.

Hussam Elias, an Arab Catholic living in Cana, Israel, who directs the Galilee program for the Jerusalem Center for Jewish-Christian Relations, noted that the crucial issue of “an indivisible Jerusalem” was left out of Obama’s talks, even though settling on the city’s future is key to reaching a final resolution to the conflict.

“Obama’s failure to mentioned the second state solution to bring about peace is a failure that the Palestinian people will not accept,” Elias said.

Father Rued Abushabaa, who ministers at Holy Redeemer Parish in the West Bank village of Taybeh, said most of his parishioners believed the Americans and Israelis were “wasting their time,” and preferred to see concrete action to bring about peace.

“We will continue our regular daily life,” Father Abushabaa said. “We are here and we will remain here and at the end there will be a solution, but not now. We can wait another generation.”

Father Abushabaa said he was pleased with Obama’s call for a two-state solution with Israel’s 1967 borders as a starting point for talks, but the priest said Prime Minister Benjamin Netanyahu’s strong opposition was predictable. He accused the Israeli leader of stalling peace talks until the completion of the 400-mile separation wall, which will leave Jewish settlement blocks on some 40 percent of what he says is Palestinian land. The land will then become nonnegotiable “facts on the ground” for Israelis, he said.

The priest also said the existence of one state would suffice as long as all residents—Jews, Christians, Druze and Muslims alike—lived in equality. He expressed doubt that most Israelis, who insist on recognition of the Jewish nature of Israel, would accept such a proposition.

“Warning that Israel is quickly losing its regional allies—Egypt and Jordan—Father Abushabaa called for Israel to make peace ‘once and forever before it is too late.’

Father Vincent Nagle, assistant parish priest at Holy Family Parish in Ramallah, said that although there was some interest among parishioners when Obama specifically mentioned the 1967 borders, most people are “jaded and not willing to allow themselves to be vulnerable.” He said he found most parishioners to be cynical about the initiatives rather than expressing optimism only to be disappointed when they fail.

Father Christopher J. Coyne, auxiliary bishop and vicar general, has posted on the Internet the last in a series of four podcasts in which he interviews Father Patrick Besidelman, archdiocesan director of liturgy, about the new translation of the Mass.

Bishop Coyne and Father Besidelman continue to discuss specific changes in the new translation of the Mass, including some found in the memorial acclamation and in the dismissal. Pastoral considerations about how the new translation should be implemented are also considered.

Links to this and Bishop Coyne’s previous podcasts can be found at www.archindy.org/audio. They can also be downloaded through iTunes.

The new translation of the Mass will begin to be used during the weekend of Nov. 27-28.

‘Welcome, new Catholics’ at Sacred Heart Parish in Clinton

Several catechumens and candidates from Sacred Heart Parish in Clinton in the Terre Haute Deanery were not included in our ‘Welcome, new Catholics’ feature which appeared in the May 13 issue of The Criterion.

They are Shiela Haase, Scott Hess, Gina Hooper, James Hooper and Starla Wagner (catechumens), and Robert Hoggatt, Jenn Kersey and Jerry Moran (catechumens).
PRIESTHOOD
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archdiocese.

Yet even after his freshman year at St. John Vianney College Seminary in St. Paul, Minn., Deacon Boehm and some friends ran a summertime fence-building business.

“I really did enjoy it,” he said. “Just being able to see your work at the end of the day was really satisfying. And being with friends doing it was a lot of fun.”

Ben Kesler, one of his seminary friends, said that the interest in and value that Deacon Boehm has for the work that people do in the secular world are good qualities for a priest.

“He has made an effort to keep in touch with the world outside of seminary and, most importantly, with the people he’s serving,” said Kesler, previously a seminarian at St. Ignatius, Wis., and now a student at the Stanford Graduate School of Business in Stanford, Calif.

Last December, Deacon Boehm made a trip to Boston to visit Kesler and his fiancee, a student at Harvard University’s Business School.

“He sat down a number of times that week,” said Kesler, “with a group of five or six Harvard Business School students from across the country and, at times, around the world that are really top-notch business professionals.”

Kesler admired this openness to the world in his friend, and said it will be “incredibly valuable in his ministry, particularly when he’s thinking and praying and pondering about serving other people.”

Finding God in work

Deacon Boehm was set to serve others in late 2008 when he traveled to San Lucas Toliman, a village in the mountains of southern Guatemala. He thought that he was going there to work hard, and make a real difference in the lives of the people in that poverty-stricken area.

“Then I learned, however, that God had something else in mind for him—a lesson in humility.”

“I went down there thinking that I’m going to help the poor—kind of the fixer, the doer, the American man,” Deacon Boehm said.

“And I quickly realized that they don’t need me. In fact, [I learned] that I really slowed them down in their work. My reason for being down there had to change.”

While he still worked hard with the villagers, his reason for being there became more spiritual in nature.

“It was like, ‘Where is God in this?’” Deacon Boehm said. “The work became an occasion to serve God, and to find God and allow him to find me in it. Instead of me trying to change them and their way of life for the better, it really became a way of me being converted more.”

Deacon Boehm’s mission trip to Guatemala happened during the time that he took a spiritual year from his priestly formation at Saint Meinrad Seminary and School of Theology in Saint Meinrad.

That same year, he made an 850-mile pilgrimage on foot to the famous medieval shrine of Santiago de Compostela in northern Spain.

“The pilgrimage helped with trust, with absolute trust in the Lord, that he’ll get me through and that he’ll get everyone through,” Deacon Boehm said. “I was walking through countries whose language I didn’t really speak, especially French. I was constantly in situations of great dependence on other people and generously and, ultimately, the generosity and love of God providing for me what I needed.”

Being a cheerleader for families

While he returned to the U.S. in the late spring of 2009, Deacon Boehm’s younger brother, Adam, and his wife, Maria, were caring for their baby daughter, Isabella. Less than a year after that, Maria gave birth to a son, Killian. And they are now awaiting the birth of their third child in October.

Deacon Boehm has made regular visits to see his brother and his family at their home in Lexington, Ky., visits that he said help him value the blessings and challenges of family life.

“These kids mean the world to me,” said Deacon Boehm of his niece and nephew.

“And I’ve been so blessed these last few years in being allowed to be there whenever I want to watch that young family and just see the struggles, certainly not from the inside of that family, but from a pretty close seat.”

“One of the things that I look forward to most as a priest is being a cheerleader [for families]. I can’t imagine how hard it is to be a husband and wife, and at the same, be a parent. For me, one of the best things that I can do is to encourage families in what they do.”

From Adam’s perspective, his brother has already been doing this. It was his help and his example, Deacon said, that led him to give of himself as much as he has in his life as a husband and father.

“It took a lot of prayer, and Dustin was always involved in that prayer that I saw him transform,” Adam said. “It was night and day from when I knew him back in high school, and what he is now. That started a major role in my transformation into married life.”

Deacon Boehm’s valuing of family life is also rooted in the example of his parents, who “sacrificed their own dreams, their own time [and] their patience in raising me.”

“There’s a real sense of fathering and mothering and caring for people [in that example],” he said. “That example is just burned into my memory. And I’m constantly holding myself up to that.”

When she sees how much her son values family life and how much he has grown through his years of priestly formation, Kelii Boehl felt humbled and knows that she can take credit for what has happened to Deacon Boehm.

“We were obviously involved in raising him,” she said. “But he chose a path that not a lot of people choose. And the only thing that we did was basically sit back and support him. We said from day one that this decision was up to you, Dusty, and that God, and we’re here to do whatever we can to help.”

Looking forward to being a priest

Deacon Boehm will celebrate a Mass of Thanksgiving at 5:30 p.m. on June 4 at Our Lady of the Rosary Church in Greenwood, 335 S. Meridian St., in Greenwood.

“I can’t wait for that moment,” he said. “For me, this has been a path that I’ve lived to be a tremendously important for others.”

In July, he will begin his ministry as associate pastor of St. Monica Parish in Indianapolis.

“St. Monica has existed since way before I was born, and it’s going on without me.”

Deacon Boehm said: “I just hope that I can somehow fall into the mix of that parish, and help people come to know God in their daily life, in the mundaneness, in the tediousness.”

Father Peter Marshall, associate pastor of St. Pius X Parish in Indianapolis, is a friend of Deacon Boehm who was ordained two years ago. He is looking forward to welcoming him into the archdiocese’s presbytery.

“It’s a joy to have another brother priest,” Father Marshall said. “Dustin is very excited about beginning his ministry, particularly at St. Monica. He does have a real heart for the people of God, to bringing the Gospel to everybody and cajoling for them as well.”

“I am very curious about the world,” Deacon Boehm said. “My first priority in the parish after nine years of seminary is to reconnect where people are at. I am just very curious to see what their lives are like, and how the Lord is working in that.”

(To learn more about Deacon Dustin Boehm and other archdiocesan seminarians, log on to www.HearGodsCall.com.)

Deacon Dustin Boehm

Age: 28

Parents: Kenney and Kelii Boehl

Home parish: Our Lady of the Greenwood Parish in Greenwood

Seminary: St. John Vianney College Seminary in St. Paul, Minn., and Saint Meinrad Seminary and School of Theology in St. Meinrad, Ind.

Hobbies: Ice hockey, writing, listening to music and hiking

Favorite saints: St. mystique and St. Ignatius of Loyola

Favorite prayer or devotion: Eucharistic adoration, prayer to the rosary

Favorite Bible verse: “I know well the plans I have in mind for you, says the Lord, plans of peace, not for woe!” (Jer 29:11)

Favorite erotic literature: The Rings trilogy by J.R.R. Tolkien, Story of a Soul by St. Thérèse of Lisieux and The Iliad by Homer

Favorite movies: The Scarlet and the Black, Bella and Doubt

Then-seminarian Dustin Boehm hikes on April 9, 2009, in southern France on his way to Santiago de Compostela at the northwest tip of Spain. He walked 850 miles to the shrine to which pilgrims have journeyed for more than 1,000 years.

Acknowledging the attack and prayers for her full recovery, the pope said, “When you are contemplating each with the world under your wonder about the way nations and people live together down here, about how science can contribute to the cause of peace.”

Kelly said that because the space station itself was up and running only as a result of the efforts of many countries, it was itself a good model for international cooperation. And because it is operated entirely on solar power, he said, better development of that technology on Earth could reduce the struggle over energy resources, which is the cause of much of the violence and war in the world now.

Pope Benedict noted that he often spoke of humanity’s responsibility to protect the Earth in an ethical manner, and to guarantee the survival of future generations. He asked Endeavour crew member Ron Garan what he could see on Earth from his perch in space that needed attention.

Garan said that what was most evident is the fragility of Earth and the atmosphere.

“To think that this paper-thin layer is all that separates every living thing from the vacuum of space and is all that protects us is a really sobering thought,” he said.

The pope asked Mike Fincke, mission specialist for the shuttle, what advice he would pass on to children “who will live in a world strongly influenced by your experiences and discoveries.”

The astronaut said that he hoped the space mission would “let the children of the planet know ... that there is a whole universe out there waiting for us to go explore it, and when we do it together, there is nothing that we cannot accomplish.”

Pope Benedict reminded Roberto Vittori, an Italian member of the Endeavour crew, that Earth was decorated with the image of the creation of man, as painted by Michelangelo in the Sistine Chapel, which the pope had given him before this mission. He asked Vittori if he remembered to pray while out in space.

Vittori left the weightless medalion float in front of the screen after Vittori’s talk and said: “I do pray—for me, for our families, for our future.” He added that the beauty of the Earth from his extraordinary vantage point “is capturing my heart.”
abuse is that priests had greater access to them.

• Less than 5 percent of priests with abuse allegations exhibited behavior consistent with pedophilia. Few victims were prepubescent children.

• Seventy percent of priests preferred for abusing a minor “had also sexual behavior with adults,” the study found. The majority of priest-abusers did “specialize” in abusing “particular types of victims.”

• The new study’s goal was to understand “what factors led to a sexual abuse crisis in the Catholic Church” and “make recommendations to Catholic leadership” for reducing abuse, the John Jay College researchers explained. They said their report also “provides a framework” for understanding “sexual victimization of children” and how organizations respond.

No other institution has undertaken a public study of sexual abuse like this one, they said.

Priests who abused minors were not characterized by other factors. The report said they constituted a “heterogeneous population.” The majority “appear to have had certain variables in common,” such as “emotional congruence to adolescents” or difficulty relating with adults.

“emotional congruence to adolescents” or difficulty relating with adults.

• “The reality is otherwise.” The report observed. It said the Church “responded,” and abuse cases decreased substantially.

• A “system of change” has begun in the Church, according to the report. How successful it said, “organizational changes take years, and often decades, to fully implement.”

• The report called sexual abuse of minors “a long-term societal problem,” one “likely to persist, particularly in organizations that nurture and mentor adolescents.” It said diocesan leaders “must continue to deal with abuse allegations appropriately.”

Priest-abusers represented only a small percentage of all priests. The researchers judged it “neither possible nor desirable to implement extensive restrictions on the mentoring and nurturing relationships between minors and priests, given that most priests have not sexually abused minors and are not likely to do so.”

Because so many abuse cases first were reported to authorities in the early 2000s, some people believed sexual abuse “remains “at peak levels, the report said. The reality is otherwise.

• Sexual abuse of minors by priests “increased steadily from the mid-1960s through the late 1970s, then declined in the 1980s and continued to remain low,” the report showed.

• Most abuse incidents occurred decades ago.

• “The majority of children (70 percent) were ordained prior to the 1970s,” the study noted, and 44 percent of those accused entered the priesthood before 1960.

• Social factors influenced the increase of abuse incidents during the 1960s and 1970s, the report said. It found this increase consistent with “the rise of other types of deviant behavior, such as drug use and crime, and changes in social behavior, such as the “increase in

premarital sexual behavior and divorce.”

Those generations of priest-abusers also lacked “an appropriate preparation for a celibate life,” the report noted.

Moreover, they failed to recognize the harm done to victims.

Awareness of the harm of sexual abuse to minors grew in society and the Church during the 20th century’s last decades. An increasing reluctance over time to reinstate priests in parishes after a first accusation may reflect the growth of this awareness, the report suggested.

In the 1990s, it said, “the failure of some diocesan leaders to take responsibility for the harms of the abuse by priests was egregious in some cases.”

The report accepted the critical role of what today is called “human formation” in seminaries. It said a gradually intensifying focus on human-concerns formation coincided with a decline of abuse cases.

Human formation addresses matters such as the future priest’s relations with ministry, friends, his self-knowledge, integrity and celibate charity. The report recommended that human formation continue after ordination.

Can seminaries screen-out priesthood candidates who will abuse minors? While encouraging further research, the report said “personality tests did not show statistically significant differences on major clinical scales” between priest-abusers and others without abuse allegations.

Nonetheless, Kettelkamp noted, “screening tools remain ‘critically important’ for identifying ‘other psychological problems not necessarily related to sex abuse’” of children. Removing opportunities to abuse minors, making abuse more difficult and increasing its risks are among prevention steps the report recommended. Excuses priest-abusers make need to be recognized for what they are, it advised.

The report affirmed the safe environment programs implemented throughout the Church in the U.S. Those programs educate potential victims, abusers, parents and others, increasing the likelihood that abusers “will be identified” and “have more to lose.”

Priesnts “need outlets to form social friendships and suitable bonds with age-appropriate persons,” the report said.

Encouraged attention to priests’ health and well-being, including factors such as stress.

It recommended that dioceses periodically evaluate priests’ performance.

Evaluation is “an established element of most complex organizations,” it noted.

The Church has taken some steps to “reduce opportunities for abuse,” the report said. It recommended that these efforts “be maintained and continually evaluated for efficacy.”

(For the full version of “The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010” in its entirety, log on to www.usccb.org/cm/causes-and- context.html.)

How to report sexual misconduct

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of someone who has been a victim of such misconduct, please contact Carla Hill, the archdiocesan victim assistance coordinator, at P.O. Box 1410, Indianapolis, IN 46206-1410, or 317-232-9442, ext. 1548, or carla.hill@archindy.org. To file a complaint with the Archdiocese of Indianapolis, log on to chill@archindy.org.

Bishops’ child protection officer looks to Church’s next steps on abuse...
Diocesan review board members say their work proceeds unimpeded

WASHINGTON (CNS)—Members of seven diocesan review boards that consider clergy sex abuse cases said their work never has been impeded by diocesan officials or Church hierarchy as they developed recommendations on whether an accusation was credible or not.

The review board members also said they worked collaboratively with officials within their dioceses to ensure that priests who posed a danger to children were removed from ministry as quickly as possible.

Review board members talked about their work in response to inquiries from Catholic News Service following an account by the chair of the Philadelphia review board criticizing archdiocesan officials.

Ana Maria Catanzaro, who chairs Philadelphia's board, charged in *Commonweal* magazine on May 12 that Church officials failed “unsurprisingly and transparent” in their dealings with board members.

In response, the archdiocese explained that its understanding of the best way to investigate and act on abuse allegations, especially those not pursued by civil authorities, has continuously changed over the years. The archdiocese has pledged “to improve that process from beginning to end.”

Catanzaro’s revelations cast a shadow on the work of review boards across the country, and likely will open the review board structure to deeper examination by victims’ advocates and the U.S. bishops.

The board structure is outlined in the “Essential Norms for Diocesan/Eparchial Policies Dealing With Allegations of Sexual Abuse of Minors by Priests or Deacons.” The norms, with the Vatican’s approval, spell out procedures for dioceses to offer assistance to clergy abuse victims, provide guidelines for establishing a review board to consider cases and offer advice to a local bishop and specify steps to carry out disciplinary action against clergy when necessary in accordance with canon law.

The norms were developed to implement the bishops’ 2002 “Charter for the Protection of Children and Young People,” which mandates policies and procedures for responding to abuse allegations.

When the U.S. bishops meet in Seattle in June, they will review implementation of the charter as well as whether the system broke down in Philadelphia.

Under canon law, a review board—as any diocesan consultative body—only can offer recommendations to a bishop, leaving the final action to him. The board members contacted by CNS said they could not recall when their bishop did not follow their advice.

Among board members interviewed, the desire to serve at a time when the Church was mired in crisis was a widely held feeling. Members said they felt their particular expertise or their standing in the community was needed to lend credibility to the review process and so they responded when the Church came calling.

“I didn’t want to do it,” Rosemary Baron, chair of the review board in Salt Lake City, recalled about first being approached by the diocese. “I was very angry and upset with our priests. When I received a call from our vicar general, I declined and he said, ‘You need to do this.’”

So she did. The now-retired public school principal is glad to have joined the effort.

“Personally, I have seen the strength of our boards as they united together … to give direction to every diocese on how to address this issue,” Baron said. “Unification was significant to me, and that we as a diocese without fail followed every one of those norms to the ‘T.’ That was the direction our review board.

In the Indianapolis Archdiocese, review board member Ann DeLaney said she harbored doubts when Archbishop Daniel M. Buechlein invited her to serve. On the board since 2003, she said she has found that the process established under the norms works well.

“Transparency has been surprisingly good,” said DeLaney, a former prosecutor of sex crimes and child abuse cases who now is executive director of the Julian Center, which assists domestic violence and sexual assault survivors.

“My first concern about this at all was that we weren’t going to be a rubber stamp. If our advice was going to fall on deaf ears and we were going to be used as a Band-Aid, then that was not going to work. But that hasn’t been the case. I cannot think of a time that we recommended something and it wasn’t done,” she said.

DeLaney’s concerns were expressed initially by review board members elsewhere as well. They said they did not want to be viewed as being complicit with the failures of the Church in addressing clergy-caused sex abuse.

Patricia Ritterz, longtime chair of the Cleveland Diocese’s review board said both Bishop Richard G. Lennon and his predecessor, Bishop Anthony M. Pilla, insisted that the board function independently as it investigated abuse accusations.

“The review board is permitted and does examine information firsthand and examines documents and assembles documents,” she explained to CNS. “The bishops we’ve served under have asked the diocese to cooperate with requests of the review board.”

Bishop Lennon was the apostolic administrator of the Boston Archdiocese for six months after Cardinal Bernard E. Law resigned in the fallout of the abuse scandal in December 2002. There is no telling if his experience in that heated setting shaped his approach, but Ritterz credited Bishop Lennon for ensuring that transparency reaches across the diocese.

“If there has been any difficulty, the bishop smoothed the way,” she said.

Elsewhere, review board members lauded their bishops for ensuring that the process specified by the norms works, but expressed frustration about external matters that affect their efficiency.

Psychologist Shane Haydon, chair of the review board in Portland, Ore., said the slow pace of the legal system has been the most significant hurdle to board action. He cited cases where the board has postponed hearing from an abuse victim as attorneys negotiated conditions for the appearance or finalized a settlement in a civil lawsuit.

“We feel badly for the parties [both victim and priest] involved,” he said. “It’s that justice delayed is justice denied.”

In the Diocese of Burlington, Vt., review board member William Cunningham said that, under Bishop Salvatore R. Matano, since 2005 cases have moved more quickly for consideration than during the first few years he served. He said his comment was not meant as a criticism of retired Bishop Kenneth A. Angell, but simply was an observation.

“It’s my sense in the earlier years there was quite a bit of internal investigation of what may or may not have transpired,” he said. “But this current bishop … proceeds quickly.”†
Adults can learn a lot about themselves from children

By David Gibson

Children are not miniature adults. But children and adults are alike in some important ways.

Consider the fears that children must surmount as they negotiate their way into their world.

Yes, there is a big difference between a child’s fear of the dark and the anxieties of adults over unexpected, uncontrollable developments that might harm their families. Still, children’s fears are profoundly surprising. Adults are often fearful, too.

Children and adults also are bonded by their common quest to come to better terms with themselves by first identifying then learning to use their unique talents. Children and adults alike want to be appreciated for the persons they are, and to reach the point of functioning with some comfort in a genuinely complicated world.

Children, like adults, are on a journey. It is a long, winding journey into the future. It proceeds smoothly at times, while at other times it proceeds with considerable frustration. Adults usually do not fully understand what the children in our lives think of this journey.

There is so much to say about our children, and so much to try to understand about them. We never stop talking about them in our homes. Children seem to be of infinite interest. But since this article’s scope is not infinite, I offer five observations:

• Children possess great dignity. They are signs of God.

The dignity of children is greatly important in the Church’s view. Not only are children made in God’s image, but also the Church’s children are baptized into Christ’s body.

Children should be respected “as human persons,” and they often “contribute to the growth in holiness of their parents,” says the Catechism of the Catholic Church (2222, 2227).

• Children frequently test their parents’ patience. No surprise there!

Well-being is rare among children. When I recently drove a grandchild to his preschool, he refused to get out of the car. I called my best thinking into play. I reminded him that he usually enjoys school. But I lost so I drove him back home.

Children contribute immensely to life’s joy. Yet, raising children is a demanding undertaking in which parents themselves deserve support. In baptism preparation classes, I encourage parents to seek support within their parish community.

• Children suffer. Pope John Paul II spoke about this in a 1994 letter that he wrote to the world’s children.

It is unfortunate, Pope John Paul said, that many children “are hungry and poor, they are dying from diseases and malnutrition, they are the victims of war, they are abandoned... They suffer many forms of violence and arrogance from grown-ups.”

• Children are growing. They require supportive environments conducive to their growth. Thus, the catechism urges parents to accent important values by creating homes “where tenderness, forgiveness, respect, fidelity and disinterested service are the rule” (2223).

Infants focus intently on their own needs. But as children grow, they learn to look beyond themselves. Fostering the growth in awareness that others have authentic needs is an essential parental role.

• Each child is uniquely gifted.

I spoke with a woman in her 80s who was a lifelong educator of children. She insisted that every child possesses gifts. The challenge for adults is to connect with each child on this level. Because children are gifted, their voices are important. It is the duty of adults to listen to what children have to say about themselves and their interests. Might it be said that children need both to be seen and heard?

Adulthood may not be easy, but growing up is not easy either. Childhood unfolds in surprising, and even mysterious ways. Of course, the Christian vision extends the hope that the mystery and its accompanying surprises will prove to be wondrous.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.)

Learn lessons from past generations to be good parents today

By Fr. W. Thomas Faucher

When I was growing up in the 1950s and 1960s, I got to know a man named Mac who lived not far from me. He helped coach children in sports. He wasn’t very good at them, but he liked it. To me, he seemed old, but I didn’t really know his age. He wasn’t Catholic, but when he found out I was in the seminary he said he wanted to tell me about himself.

Mac said he was from St. Louis originally. He didn’t know anything about his father, and his mother was a cleaning lady who made extra money by sleeping with men.

Mac left home at 13 just as the Great Depression hit. He took to the rails and found some support among the people many used to call hobos. But he was also victimized and abused along the way.

When World War II broke out, he got a job at a factory in Pocatello, Idaho, and after the war moved to Boise.

Mac never married, and he never had kids because, he told me, “Since I never had a childhood, I did not know how to be a father.”

Mac was a good person from a bad background.

What makes a good parent? Why are some people able to overcome a difficult childhood and others can’t?

There is a tendency to consider the era in which I grew up as a Golden Age in America and in American Catholicism—when Pius XII was pope and Dwight Eisenhower was president.

And it is true that many people then, including me, had a splendid childhood, growing up with two-parent families and unbroken homes.

But that was not all there was. There were plenty of children who were born into deep poverty, others born out of wedlock, some to prostitutes and vagrants, and others as a result of rape or incest.

Urban gangs flourished filled with undereducated, unsupervised, untrained and unloved children.

Even apparently “good” families often harbored deep secrets.

Despite the happy families, there were plenty of others with cruel, abusive parents.

It has never been popular to tell these stories, and America had no Charles Dickens to describe its social sins and expose the way that millions of children were treated.

Today, we are getting better at facing the ugly aspects of American life. We are getting better at learning about and acknowledging our nation’s history of discrimination based on class, race, gender, religion and sexual orientation, and the suffering it brought to many.

We need to bring that level of candor to our promotion of family life and values today.

There is much to praise about the child rearing of the ’50s and ’60s. Many of those children did well. Some overcame significant disadvantages to lead good lives. Others did not.

The only way we can truly promote good families is to understand not just what we have done right, but especially where we have gone wrong. We need to understand how those adults who grew up in harmful environments overcame their lack of good parenting. They may hold the key to helping families cope with the stresses and strains of modern life.

My friend Mac’s statement that he didn’t know how to be a father offers an important insight. Parenting does not come naturally to everyone, and it demands skills that have to be learned.

However, good parenting can’t be mass produced. Each parent is a unique individual with unique qualities. A parent must know himself or herself well, know the other parent, and make decisions based on who they are and what they can and cannot do.

God bless parents. They truly need that blessing.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.)
The wisdom of the saints: St. Justin

For some reason, St. Justin, whose feast is on June 1, always seems to be referred to as St. Justin Martyr. His name is Latin. It is true, of course, that he was martyred but not another martyr is thus named.

Justin being a martyr, Justin was also a great philosopher of the second century. He was the patron of philosophers along with St. Catherine of Alexandria. In pagans read and became a number of philosophers and became a Platonist before discovering Christianity. He was then convinced that it answered the great questions about life and our purpose for existence beyond any other philosophy. He opened a school in Rome where public debates were held. He wrote many books defending Christianity, but public debates were held. He wrote before discovering Christianity. He was St. Justin of Alexandria.

On Sunday, he wrote, the Christians celebrated his day. He was the first day of the week, the day on which Jesus Christ rose from the dead. It is the first day of the week, the day on which Jesus Christ rose from the dead. It is our day and it is Christian. We grew in respect and belief. During that process, Justin followed a course of study that was based on the idea that all (wo)men are created equal with unalienable rights to liberty, life and the pursuit of happiness. The Civil War verified it, and it is our job to sustain the idea. We may not always agree with our government’s policies, but we have a duty to be obligated to keep ourselves informed about why they are made. Freedom has a price, as they say. We must take part in the democratic process, which does not mean forming flags or shouting congressional representatives. Rather, it means that we read, listen, discuss and think about issues affecting our country and our world. We must also vote whenever we can, basing our vote on informed sources other than prejudices and assumptions. And we must keep our consciences responsive, and voters informed about what we believe on various legislative matters.

It is the same with the idea of the importance of hands in a priest’s ministry. Why are hands so important in these sacramental signs of Christ for all the faithful? Pope Benedict XVI offered an explanation of the importance of hands in a priest’s ordination during a homily that he delivered at a chrism Mass in Rome in 2006.

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Faith and Family/Sean Gallagher

‘Stay in my hands and give me yours’

June is traditionally a month when many weddings occur. My wife, Cindy, and I were married almost ten years ago on June 4. June is also a month when transitional periods are often ordained priests. Our own Deacon Justin D’Amour was ordained at 10 a.m. on June 4 at SS. Peter and Paul Catholic Church in Irondequoit.

On the surface, these two vocations can seem very different. But if you look closely at the similarities in the journeys that each celebrates, you will see that they are very much related at a deep, fundamental level.

In the rite of ordination, the man to be ordained places his hands in the hands of the bishop, who ordains him and promises obedience to him and his successors. Later, the bishop ritually lays his hands upon the head of the neophyte.

After he is ordained, the new priest has his hands anointed with chrism oil by the bishop. And a chalice and paten are ritually placed in his hands.

At a wedding, the bride and groom hold each other’s hands when they say their vows of marriage. Later, they again hold each other’s hands when placing wedding rings on their new spouses’ fingers.

Why are hands so important in these two vocations?

Pope Benedict XVI offered an interpretation of the importance of hands in a priestly ordination during a homily that he delivered at a chrism Mass in Rome in 2006.

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Page 12 The Criterion Friday, May 27, 2011

From the Editor Emeritus/John F. Fink

Let’s not forget what Memorial Day should remember

We’ve heard a lot about the Civil War lately as we mark the 150th anniversary of its beginning. Both the Southern and Northern armies are jumping on the bandwagon of patriotic fervor that so often should be used as a cheap shot. Slavery was the elephant in the room since the beginning of the war. The war continued to be celebrated ever since as a general memorial to those who lost their lives in the service of their country. In the light of all that has happened since, are we hypocritical to keep it going?

The apostle Paul says, “more than ever, we need a memorial day to remind us that we are a nation based upon the idea that all (wo)men are created equal with unalienable rights to liberty, life and the pursuit of happiness. The Civil War verified it, and it is our job to sustain the idea. We may not always agree with our government’s policies, but we have a duty to be obligated to keep ourselves informed about why they are made. Freedom has a price, as they say. We must take part in the democratic process, which does not mean forming flags or shouting congressional representatives. Rather, it means that we read, listen, discuss and think about issues affecting our country and our world. We must also vote whenever we can, basing our vote on informed sources other than prejudices and assumptions. And we must keep our consciences responsive, and voters informed about what we believe on various legislative matters.

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Emmas Ewalt/Debra Tomasselli

How Scripture changed my relationship with my husband

I rely on Scripture for guidance. Sometimes, like this message, the instruction is so direct that I can look back and see how it changed my life.

One particular night, I called her to let her know that I did not like his job as a waiter. I did not like that he quit college and became a Catholic. I did not like his public school education compared to Lynn’s Catholic school culture. Did she consider these things? As I spoke, Lynn burst into tears, “I understand your concerns,” she said. “But I like him so much! I can’t help it. I really like him.”

Then she added, “You never know what God is going to do.”

The next morning, I was a locus during Mass. My reading was from the Book of James, Chapter 5, and began with verse 9: “Do not complain, brothers, about one another, or you may be judged. Behold, the Judge is standing before the gates.” (Jas 5:9).

I cried. “Was this meant for me or what? At home, I e-mailed the passage to my daughter.”

The next day, she said, “I message for me.”

I felt I had addressed those concerns about my boyfriend, but I’m done now. I get it. I won’t say anything again. Just be sure of what you are doing.”

From then on, I kept my mouth shut. My feelings didn’t miraculously change, but I tried to keep my opinions to myself. I had to revisit the Scripture passage, and put myself to the task of understanding a new facet of one’s relationship. It wasn’t easy.

The following year, they were married. Shortly thereafter, Justin decided to become Catholic and invited me to be his sponsor. We attended weekly RICA sessions, and afterward we would stand in the parking lot for hours, talking about faith and its impact in our daily lives. We grew in respect and belief. During that process, Justin followed what he believes to be God’s call to start his own business, and in these recessionary times Justin’s company is blessed with growth. Today, he employs five people. Pretty fantastic for the guy working in a restaurant who seemed to have no future.

I am glad that all of them, that they started a family and Lynn is living her dream of being a stay-at-home mom. They have three kids, and we are expecting our fourth child. They join us for Mass on Sunday and pray together at home. They are one happy Catholic family, and they bring much joy into our lives.

I don’t like to think what our relationships would have taken without that pertinent piece of Scripture, and I remain thankful for the instruction.

But it was intended by God to unfold,

Emmas Ewalt/Debra Tomasselli

Debra Tomasselli lives in Alamance Springs. Her column appears in several diocesan newspapers. Her e-mail address is dthomaselli@cfl.rr.com.

‘Amen.’ The Eucharist is distributed, and the people give their assent by saying, “Amen.”

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Continued from Page 1

The wisdom of the saints: St. Justin

For some reason, St. Justin, whose feast is on June 1, always seems to be referred to as St. Justin Martyr. His name is Latin. It is true, of course, that he was martyred but not another martyr is thus named.

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The Sunday Readings

Sunday, May 29, 2011

- Acts 8:5-8, 14-17
- 1 Peter 3:15-18
- John 14:15-21

The Acts of the Apostles, once again this Easter season, furnishes the first reading. The readings of the weekends earlier in this season, the identity of the Apostles has clearly been given. The Apostles, Peter, says foretold as Jesus had spoken.

While they discharged the divine power that had belonged to Jesus, and they continued the mission of Jesus. It was not simply that the Apostles had been with Jesus as specially selected students and followers. They possessed a unique role themselves.

Through them, the Lord continued the mission of salvation. They penetrated within themselves the Holy Spirit, and they could give the Holy Spirit to others. While Acts already has established that Peter was the head of the Apostles, the character of Apostle belonged not just to him. It was also with the others.

Thus, in this reading, the central figures are Philip and John. They performed miracles, as Jesus had performed miracles, having been sent by the others to Samaria.

Their destination reveals much. They looked to the salvation of all people, even of Samaritans, who were so despised by the Jews. No one was beyond the scope of salvation in Jesus.

The second reading is from the First Epistle of St. Peter. This reading is a strong, joyful and enthusiastic proclamation of Jesus as Lord. It calls believers to hear the Lord. It calls believers to hear the Lord. It calls believers to hear the Lord. It calls believers to hear the Lord.

My Journey to God

Here I Lie Prostrate

Oh, my God, here I lie
Prostrate in my gratefulness for Your creation.

Have pity on me
In my brokenness and in my solitude.

Strip me of my inequities
And sins, and all that keeps me from You.

Fill me with Your grace,
Your faith and peace, and Your love.

Make me white as snow
To glow in Your holy light and beautiful creation

So I may be someday worthy
To witness in all Your splendid glory.

Oh, my God, Creator of all that is good,
Be with me, Your humble and grateful servant.

(Marie LeRoy is a member of St. Pius X Parish in Indianapolis. She wrote this poem "while on an amazing cruise to Antarctica" earlier this year. "My ace for God's creation was forever altered on this trip of a lifetime," she explained. Her photo of a penguin lying in the snow in Antarctica accompanies this poem.)

Daily Readings

Monday, May 30
Acts 16:11-15
Psalm 149:1-6a, 9b
John 15:26-16:4a

Tuesday, May 31
The Visitation of the Blessed Virgin Mary
Ephesians 2:10
Zephaniah 3:14-18a or Romans 12:9-16
(Responsa) Isaiah 12:2-3, 4b,cd, 5-6

Wednesday, June 1
Justin, martyr
Acts 17:15, 22-18:1
Psalm 148:1-2, 11-14
John 16:12-15

Thursday, June 2
Marcellinus, martyr
Peter, martyr
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday, June 3
Charles Lwanga, martyr and his companions, martyrs
Acts 18:9-18
Psalm 47:2-7
John 16:20-23

Saturday, June 4
Acts 18:19-28
Psalm 47:2-3, 8-10
John 16:23b-28

Sunday, June 5
The Ascension of the Lord
Acts 1:1-11
Psalm 47:1-3, 6-9
Ephesians 1:17-23
Matthew 28:16-20

Some time ago, in discussing preparation for marriage, you indicated in your column that “Christian writers often note that the grace of holy orders and matrimony is at work not only after ordination or exchange of vows, but also before as the individuals prepare themselves to be fit candidates for those sacraments.” You seemed to say the same thing is true of other sacraments. But you did not elaborate on that statement.

I am considering entering the seminary and could use the encouragement.

The marriage vocation is a special state and life of grace, the pontifical council notes. It possesses “formidable energies” that “must be discovered, appreciated and enhanced by the spouses themselves and by the Church community in the period preceding the celebration of the marriage.” Discovering and sensitizing themselves to those formidable, energized states that are the reality of marriage is a process that the engaged couple pursues together.

This understanding of sacramental preparation is not so much an explicit teaching as a thread of assumptions which runs through the sacramental tradition of the Church.

When God calls us to any vocation—marriage, the Christian life, the priesthood or any other—God is at work with the sacramental graces of that vocation, helping us prepare ourselves to live it well.

Q | If we “forgive” everyone’s crimes, we may as well abolish the police, courts and jails. Should we not attempt to stop the evil in this world? Revenge seeks to harm. Justice seeks restitution. Can you help me figure this out? (New Jersey)

A | After we have reflected on a situation needed of forgiveness and done the best we can, leaving the rest to God is not a cop-out. All life on this Earth is imperfect, which means that, even morally, everything is not balanced or, if you wish, fair. That full truth is, and can be, revealed only in eternity is still part of our faith and hope.

Weekly Question Corner

Dear Fr. John Dietzen,

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If you are “still” single and have ever asked yourself...

Why do I not feel “called” to marriage? Or if I thought I was called, why didn’t marriage materialize for me? What is this single vocation? How can single persons support themselves yet “give up everything” to follow Christ? Does God call divorced/widowed persons to a new “single vocation” after married life? What is the difference between Christian charity and Christian celibacy? Is my call to the single life for Christ inferior to the call to religious life or the priesthood? Is this a new vocation in the Church or have Christian singles always been a part of the Church’s history?....

...then this workshop is for YOU.

www.benedictinn.org

June 8, 2011

Sexuality and the Purpose of the Single Life

This program is made possible through a grant from the St. John the Evangelist Catholic Church Book Fund.

Date: Saturday, June 18
Time: 8:30am to 4pm
Place: Sacred Heart of Jesus Parish Hall; 1125 S. Meridian St., Indianapolis
Registration Deadline: Wednesday, June 8
Cost: $25 at the door, $20 (which includes registration fee)

Lunch and refreshments included in registration fee.

For more information, or to register, contact Dr. Pat Crawford or before Wednesday, June 9 at 317-250-9838 or visit www.sapp.org and click on the link to this workshop.

Sponsored by SS Peter and Paul Cathedral, Sacred Heart of Jesus, and St. John the Evangelist parishes in Indianapolis

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Pope urges Indian Christians to be models of charity, patience and tolerance

The Archdiocese of Indianapolis recently announced that ground burial spaces are available once again at historic Holy Cross St. Joseph Cemetery in Indianapolis.

In a country with large Hindu, Sikh, Muslim and Christian populations, individual Catholics must strive to live in peace and harmony with their neighbors while the bishops lead the effort “to safeguard the fundamental human rights of freedom of religion and freedom of worship,” the pope said on May 16 at the end of the bishops’ “ad limina” visits to the Vatican.

The pope did not mention the instances of violence that have plagued Christians in some parts of India over the past decade. And he did not specifically mention efforts in some states to make it illegal to encourage Christian living and teaching, which will enable and support the common ground necessary for the harmonious environment.”

Instead, he urged the bishops “to work patiently to establish the common ground necessary for the harmonious environment” of the basic rights of freedom of conscience and worship.

Pope Benedict also told the bishop that in such a multireligious country, the Catholic Church needs solid religious educators who can “communicate with clarity and loving devotion the life-transforming beauty of Christian living and teaching, which will enable and enrich the encounter with Christ himself.”

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**City’s oldest Catholic cemetery exchanges roads for burial spaces**

The Criterion  Friday, May 27, 2011

**Cooperator of Youth Ministry**

The Catholic Community of Jeffersonville, Indiana is accepting applications for the full-time position of Coordinator of Youth Ministry for our parish community.

The Catholic Community of Jeffersonville includes St. Augustine and Sacred Heart parishes. Combined we are about 1200 families. Applicants must possess strong relational skills as well as knowledge of the essential components of a comprehensive youth ministry program.

The successful candidate must be able to work collaboratively in a team model and will assume responsibility for all aspects of youth and young adult programming.

For information and submission of completed application please contact Tom Cregg, Catholic Community of Jeffersonville

1840 E 8th St.
Jeffersonville, IN 47130

or creggersonville@yahoo.com

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**ART TEACHER**

Our Lady of Mt. Carmel School

Our Lady of Mt. Carmel School, in Carmel, Indiana, is seeking an art teacher to serve grades 1-8. This position seeks to teach students about the various elements of art while building students’ appreciation for the subject.

The art teacher should have an understanding of the Catholic Faith and incorporate lessons that foster an appreciation for sacred art. A valid teaching license is required.

If you are interested please forward your résumé to omlcprincipal@omlc1.org or call 317-846-1118.
Volunteer service to the CYO, starting Bob Korson each of his players, a woman who has Brownsburg, Don Nester of St. Pius X Indianapolis, Mark Meunier of St. Malachy Parish in Indianapolis, Larry Leonhardt of Bob Korson of St. Jude Parish in Indianapolis. They are, from left, Larry Leonhardt, Pete Schroeder, Suzie Wells, Mark Meunier, Bishop Coyne, Bob Korson and Don Nester. “I don’t think there’s one thing that excites me more than this night. I personally prepare each of the remarks for the winners. I find myself getting really emotional when I’m reading them because I want to recall the impact they’ve had on children, the values they have and the standards they set at their parishes.”

This year’s award recipients are Bob Korson of St. Jude Parish in Indianapolis, Larry Leonhardt of St. Lawrence Parish in Indianapolis, Mark Meunier of St. Malachy Parish in Brownsburg, Don Nester of St. Pius X Parish in Indianapolis, and Pete Schroeder and Suzie Wells, both of St. Barnabas Parish in Indianapolis.

The group includes a volleyball coach who writes a weekly, full-page letter to each of his players’ parents who has been coaching since 1956, and a man who has recruited, trained and evaluated CYO Basketball officials for 26 years. Here is an edited version of the comments that Tinder made to describe the contributions of this year’s award winners to the children who participate in the CYO.

Bob Korson

Bob Korson received the St. John Bosco Medal—named after the great Jesuit educator—awarded to those who have given and the standards they set at each of our parishes,” Tinder said before the awards ceremony.

“Don’t think for a minute that we want to take away the energy and enthusiasm and flexibility that the CYO coaches give to our kids every week,” Tinder said. “We want to boost that energy and enthusiasm and flexibility and realize that these people are doing a great job, and that we need to support them. And we do that by giving them an award.”

One of the awards is the St. John Bosco Award, which honors the program’s hall of fame. This year’s inductees to the “CYO Hall of Fame” are Larry Korson, Don Nester and Mark Meunier.

Tinder, who is a CYO basketball coach and has served as the executive director of the CYO for 13 years, said he was looking for someone who was an athletic director and had served as the head coach of the CYO basketball team during his time at the organization.