



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Prayers needed

Catholic hospital, church take direct hit from Joplin tornado, page 3.

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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

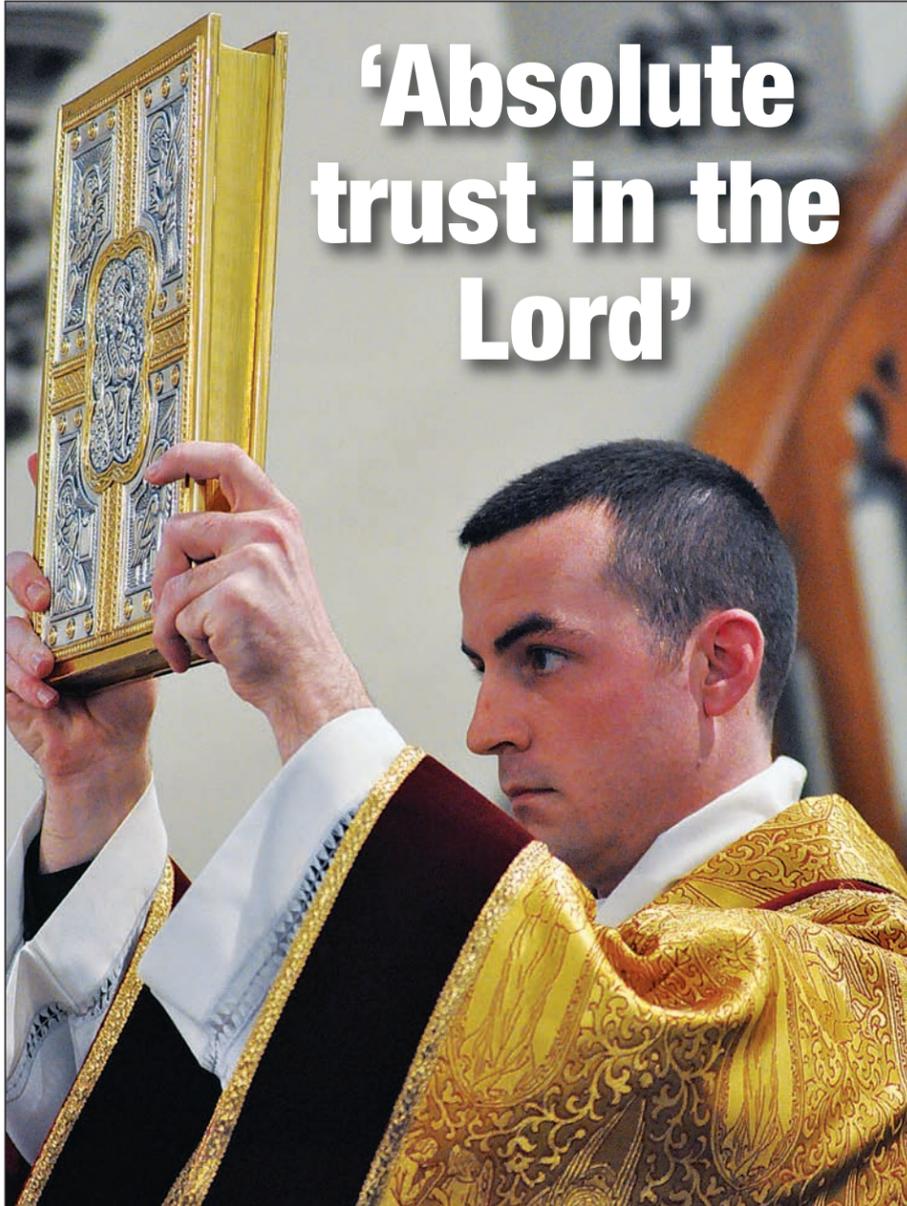
The son of Kenny and Kelli Boehm, Deacon Boehm, 27, grew up as a member of Our Lady of the Greenwood Parish in Greenwood.

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 Thibo, 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.

File photo by Mary Ann Wyard



'Absolute trust in the Lord'

Transitional 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.

"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 firsthand 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

See **PRIESTHOOD**, page 8

Causes and context report released on clergy sexual abuse of minors

WASHINGTON (CNS)—Because potential sexual abusers of minors cannot be pinpointed through "identifiable psychological characteristics," it is "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."

Titled "The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010," it reports the findings of a study mandated in 2002 under the U.S. Catholic bishops' "Charter for the Protection of Children and Young People."

The charter, 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." 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:

- Priestly 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

See **ABUSE**, page 9

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 frontier 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 and members of 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.

See **ASTRONAUTS**, page 8

CNS photo/ Observatore Romano via Reuters



Pope Benedict XVI waves to astronauts on the International Space Station after speaking with them from the Vatican via a video link on May 21. The pontiff asked the astronauts how science can help in the pursuit of peace and the need to protect a fragile planet.

Indianapolis parish reaches out to Alabama storm victims

By John Shaughnessy

In happier times, Vickie Bastnagel made the drive from Indiana 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 Bastnagel saw the 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 heartsick.

She also felt a need to help.

The technology 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.

"When I saw what the area looked like on television, it took my breath away," Bastnagel recalls. "So I called the pastor at the parish where Greg attended as a student—St. Francis of Assisi Parish. He said the parish was fine, but the Catholic Charities there could use help. I talked to Sister Carol Ann Gray, and she told me some sad stories. We asked what they needed, and she gave me a list."

When St. Pius parishioners responded overwhelmingly to requests for donations, Bastnagel knew that the van she planned to take to Tuscaloosa wouldn't be big enough. So she contacted Catholic Charities Indianapolis for help, a call that eventually led to a commitment of a semitrailer and a driver for the trip from Piper Logistics, a transportation company in Indianapolis.

"We always try to do what we can to help people in need," says Greg Piper, a member of St. Simon the Apostle Parish in Indianapolis and one of four brothers who owns the company. "Our business philosophy is that God takes care of us, and we basically take care of what God asks us to do."

As the truck headed south, so did the three members of the Bastnagel family. When they drove through Tuscaloosa on the morning of May 9, they were shocked by the scene that stretched before them.

"Everything looked fine, and then it looked like a bomb went off," Bastnagel says. "I asked my husband to tell me where Greg's apartment was, to let me know how close he would have been. Phil said, 'Turn around. It's right behind you.'"

The apartment building still stood, but all she could

see in front of her were houses in shambles.

"We drove from 15th Street to 30th Street, an area about a mile wide that was totally destroyed," Bastnagel says. "I tried to imagine what it must have been like for parents who drove in there to pick up their kids from college. It was very traumatizing."

A touch of hope came at 9 a.m. on May 9 when they delivered the truck to Mission Helpers of the Sacred Heart Sister Carol Ann Gray, the regional director of Catholic Social Services of West Alabama.

"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.

"The one thing we want to convey to people is our gratitude," Sister Carol Ann says. "We have been taken aback 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 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."

(Persons interested in volunteering in Tuscaloosa this summer or helping in the current flood relief efforts in southern Indiana are encouraged to log on to www.archindy.org, and click on "Southern Storm Recovery" for information and to sign up. Anyone interested in donating financially to help communities in the southern states affected by tornadoes and help people affected by the floods in southern Indiana is asked to send contributions to the archdiocese's Mission Office, P.O. Box 1410, Indianapolis, IN 46206. Proceeds will be shared equally between the U.S. Conference of Catholic Bishops' Office of National Collections and the archdiocese to assist the people in need.) †



Students from St. Pius X School in Indianapolis load supplies into a semitrailer on May 6. Two days later, the packed semitrailer departed for Alabama to help residents affected by the April 27 tornadoes that caused more than 230 deaths and more than \$2 billion in damages in the southern state.



Vickie Bastnagel stands with a group of students at St. Pius X School in Indianapolis. The school's technology teacher, Bastnagel organized a drive at the parish to collect blankets, towels, diapers and other items to help people affected by the devastating April 27 tornadoes in Alabama.

Inspired by Blessed John Paul II? Readers may share their personal stories with *The Criterion*

On May 1, during a Mass at St. Peter's Square at the Vatican, Pope Benedict XVI declared that his predecessor, Pope John Paul II, is among the blessed in heaven. In Church terminology, Pope Benedict beatified him—only six years after his death.

More than 1 million pilgrims from around the world filled St. Peter's Square and the streets around it for the liturgy.

Many of them, including some pilgrims from the Archdiocese of Indianapolis, made their way to Rome to honor a man who meant and continues to mean much to them in their

lives of faith.

In coming weeks, *The Criterion* plans to share stories from readers who felt a special connection to Blessed John Paul II. These connections might have been made by having had the opportunity to meet the late pontiff, attending one of his liturgies or simply being inspired by his life and ministry.

If you have been inspired in your life of faith by Blessed John Paul II, you may share your story with Sean Gallagher at sgallagher@archindy.org or by sending it to *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206-1410. †

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. 3374, or 317-236-3374. †



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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.



Fr. John Buckel

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 and Bishop Christopher J. Coyne, auxiliary bishop and vicar general, at the funeral liturgy.

Father James Farrell, pastor of St. Pius X Parish and director of Our Lady of Fatima Retreat House, both in Indianapolis, was the homilist.

Burial followed at the Priests' Circle at Calvary Cemetery in Indianapolis.

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

"Father Buckel was a popular professor at Saint Meinrad School of Theology, 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 Scripture courses with an obvious dedication to and affection for his students, and the result instilled in them a love for the word of God.

"Father Buckel made the Scriptures come alive for them," the archabbot said. "Given his own struggles with Parkinson's [disease], I know he was also an inspiration to so 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 a number of our priests and priests for other dioceses" during their seminary years at Saint Meinrad.

"He was a wonderful man—very pastoral, very kind, very humble, very faith-filled—who endured a lot of suffering with a great deal of patience and humor and faith," Msgr. Stumpf recalled. "In addition to struggling with Parkinson's [disease], Father Buckel also suffered from a serious hearing loss that happened to him after he started teaching at Saint Meinrad, but he was not a complainer."

Father Patrick Beidelman, vice rector of Bishop Simon Bruté 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 very deeply in his faith, his love for God and his love for the priesthood."

His class 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 of it 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 then earned an associate degree in electronics engineering at the ITT Technical Institute in Indianapolis.

He served as an electronics technician 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 College in St. Meinrad.

He earned a master's degree in theology at the Catholic University of Louvain in Belgium.

In 1979, he taught courses on Old Testament theology at the Opus Spiritu Sancti Graduate Theology Seminary in Tanzania, Africa.

He also served in 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.

His first holy Mass was celebrated on May 18, 1980, at the former St. James Church in Indianapolis.

Father Buckel's first assignment on July 18, 1980, was as associate pastor of 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.

At Saint Meinrad, Father Buckel taught a variety of Scripture courses, including "An Introduction to the New Testament," "The Gospel of John," "Paul and His Theology," "The Book of Revelation," "Preaching, Teaching and Praying the *Lectionary*," "New Testament Greek," "The Infancy Narratives" and "The Passion Narratives."

He also presented numerous lectures on New Testament topics throughout the U.S. and in Canada, and offered Scripture reflections for radio and television programs as well as religious publications.

For a brief time, Father Buckel wrote a regular column for *The Criterion*.

His article about "Paul's Defense of Christian Liberty in Galatians" appeared in the Spring 1992 issue of *Louvain Studies*.

Father Buckel's book, *Free to Love: Paul's Defense of Christian Liberty in Galatians*, was published by Eerdmans in 1993.

Because of his ill health, Father Buckel had resided at St. Paul Hermitage in Beech Grove in recent years.

Surviving are three brothers, James, Larry and Robert Buckel; nine sisters, Kathleen Beeson, Marjorie Bostick, Mary Hinderliter, Patricia Lamperski, Joan Lutgring, Judith Parrett, Anne Schoettle, Jean Schoettle and Teresa Smith; 87 nieces and nephews; and 89 great-nieces and great-nephews.

Memorial gifts may be sent to Saint Meinrad Seminary and School of Theology, 100 Hill Drive, St. Meinrad IN 47577 or St. Paul Hermitage, 501 N. 17th Ave., Beech Grove IN 46107. †

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. Within a day of the twister, 117 people were confirmed dead, with the fatalities almost certain to rise as rescue teams searched amid the rubble for survivors.

St. John's Regional Medical Center was in the path of the tornado, variously 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. "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 50 injuries. Joplin, in southwest Missouri near the borders of Kansas and Oklahoma, sits in "Tornado Alley," so called for 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 unharmed.

"The pastor rode it out in the bathtub. He's fine," said Leslie Anne Eidson, editor of *The Mirror*, newspaper of the Diocese of Springfield-Cape Girardeau. "He's staying with a local parishioner right now."

At Joplin's other Catholic church, St. Peter the Apostle, parish director of religious education Elizabeth Runkle, told Catholic News Service on May 23,

"St. Peter's is fine. We're OK. We didn't



Above, St. Mary Church is seen destroyed on May 23 following a tornado in Joplin, Mo. At least 117 people died and thousands of structures were leveled by the twister that hit Sunday night in southwestern Missouri.

Left, people stand near damaged vehicles along Rangeline Road in Joplin, Mo., on May 22 following a tornado that killed at least 117 people in the town.

have any damage. Everybody's fine."

St. Peter has an outreach center that they are trying to use to speed aid to victims, according to Eidson.

McAuley Catholic High School, which serves the city's two parishes, escaped damage, Eidson said. It was being used as an overflow triage center.

In a message posted on his Facebook page on the evening of the storm, Father John Friedel, St. Peter Parish pastor, said, "Just got back from closing down the Catholic high school, which was opened as an overflow triage center. Our area of town was untouched, though the neighboring parish [20 blocks away] has probably lost their entire physical plant. ... I know you've all seen the footage of St. John's, our Catholic hospital, which is probably also a total loss!

"Please keep our community in your prayers. ... There has been and will be much suffering. Such destruction and violence. ... Thanks, everyone, for your calls, texts and messages of support. Going to sleep now, so we can be at it again in the morning."

Catholic Charities of Southern Missouri



Drapes hang out of the shattered windows of St. John's Regional Medical Center on May 23 after a devastating tornado hit Joplin, Mo. At least 117 people died and thousands of structures were destroyed by a monster tornado that left a path of destruction nearly a mile wide through the heart of the city in southwestern Missouri.

was in Joplin and seeking donations to aid tornado victims, Eidson added. The Society of St. Vincent de Paul also was coordinating its own relief efforts in the Joplin area, according to Eidson, who said the Convoy of Hope, which has a large operation in southwestern Missouri, had already established a base in Joplin.

Early estimates put 10 percent to 20 percent of the 50,000-population city's buildings as being damaged. Utility poles were uprooted by the tornado, making

telephone communication difficult at best. Electricity and natural gas service was out in several sections of the city, with downed lines and dislodged pipes hampering search efforts. News accounts and Internet-posted photos and video were rife with flattened structures and twisted slabs of metal that had once been cars.

"The tornado has split Joplin in two," reported Eidson. Travel in and out of the city was difficult in the wake of the tornado, she added. †



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

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Editorial

God is calling. How will we answer?

"In the hidden recesses of the human heart the grace of a vocation takes the form of a dialogue. It is a dialogue between Christ and an individual, in which a personal invitation is given. Christ calls the person by name and says: 'Come, follow me.' This call, this mysterious inner voice of Christ, is heard most clearly in silence and prayer. Its acceptance is an act of faith."

—Blessed John Paul II

Sacred Scripture is filled with vocation stories. God calls men and women by name to play special roles in the history of salvation.

Many—for example, Jonah in the Old Testament—resist the Lord's call. God persists and, finally, with great reluctance, Jonah says yes.

In the New Testament, we read of Jesus' personal invitations to the disciples to "Come, follow me" (Mt 4:19). Most respond immediately and become his disciples, but some—like the rich young man—simply won't do it. They carry too much baggage, too many material possessions or too many worldly distractions.

God calls each one of us—personally—to follow him in a special way, a way that corresponds to the unique gifts and talents that he has given us. The vocational call that each of us receives is a call to be responsible stewards of our vocation whatever it may be.

So God calls, and we are invited—challenged—to respond. What will our answer be? Will we say "yes" right away? Or will we resist?

And once we have embraced the vocation that God has given us, will we be faithful to our unique calling or will we falter in our attempts to be faithful to God's call?

Blessed John Paul II once offered these reflections on our response to God's call:

"Do not be slow to answer the Lord's call! From the Book of Exodus, we can learn how the Lord acts in every vocation (cf., Ex 3:1-6, 9-12). First, he provokes a new awareness of his presence—the burning bush. When we begin to show an interest, he calls us by name. When our answer becomes more specific and like Moses we say: 'Here I am' (Ex 3:4), then he reveals more clearly both himself and his compassionate love for his people in need. Gradually, he leads us to discover the practical way in which we should serve him: 'I will send you.' And usually it is then that fears and doubts come to disturb us and make it more difficult to decide. It is then that we need to hear the Lord's assurance: 'I am with you' (Ex 3:12). Every vocation is a deep personal experience of these words: 'I am with



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

you' " (Ex 3:12).

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). Samuel's "yes" was a decisive moment in his life and in the history of salvation.

Similarly, the simple yes spoken by the Blessed Virgin Mary—"Behold, I am the handmaiden of the Lord, be it done to me according to thy word" (Lk 1:38)—was fully supported by her cousin Elizabeth, who recognized that Mary was the mother of her Lord and blessed among all women.

When was the last time that you encouraged a young woman or man to say "yes" to God's special call? How well do we support our seminarians or deacon candidates, women and men discerning a vocation to the consecrated life, those who are engaged to be married or those who believe they may be called to witness to their faith as single people?

God calls each one of us to respond to his personal invitation. He also asks us to encourage and support one another in the discernment and faithful living of our vocations.

God is calling. How shall we respond to him—with reluctance or fear, or with a confident and enthusiastic "Yes"?

—Daniel Conway

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 impact—not just religiously but socially and morally—on the modern world. He will stand as the most influential moral voice of our time."

"The Conscience of the World" is the subtitle of one documentary about him. And very well put!

For Blessed John Paul did indeed prick our consciences. From speaking out against the barbaric dismembering of unborn babies, the selfish neglect of the poor, the vengeance of capital punishment and the raw brutality of war, Blessed John Paul 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 unborn life!"

But Blessed John Paul not only stood up for the unborn, he also stood up with equal zeal for all of suffering humanity.

In light of the dehumanizing slum conditions he saw during a pastoral visit to Brazil, he said: "The 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 abundance? ... 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 to exist" (*A Justice Prayer Book, Reflections on the Scriptures by Pope John Paul II*, Catholic Campaign for Human Development, 1987).

Unlike some Catholics, Blessed John Paul did not rank social justice, pro-life and peace issues. He linked them!

In his encyclical "*Evangelium Vitae*" ("The Gospel of Life"), he wrote: "Where life is involved, the service of charity must be profoundly consistent.

"It cannot tolerate bias and discrimination for human life is sacred and inviolable at every stage and in every situation; it is an indivisible good."

Shortly after the United States' first war with Iraq, Blessed John Paul, who knew firsthand the devastation and brutality of war, pleaded: "No, never again war, which destroys the lives of innocent people, teaches how to kill ... and leaves behind a trail of resentment and hatred."

Former Vatican spokesman Joaquin Navarro-Valls said, "The pope's basic position rests on this premise: War in the 21st century is not the way to resolve problems." In the modern age, the conditions justifying war are "so rare that they are almost nonexistent!"

His passionate concern was not just for the unborn, not just for the poor, not just for the condemned, and not just for the war-torn, but for all who suffer from man's inhumanity to man.

The Rev. Billy Graham was right. Blessed John Paul II was for sure "the most influential moral voice of our time!"

(Tony Magliano writes for *Catholic News Service*.) †

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 "*Rerum 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. To make matters worse, Speaker Boehner is one of our own—a Catholic and a graduate of a Catholic university, Xavier University in Cincinnati.

Yes, I know that you reported the theologians' letter in an obscure corner of the *Criterion* Online Edition, 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 fairhandedness 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.

You 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 not informing the newspaper reader does not indicate your agreement.

James J. Divita
Professor Emeritus of History
Marian University
Indianapolis

Letters Policy

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

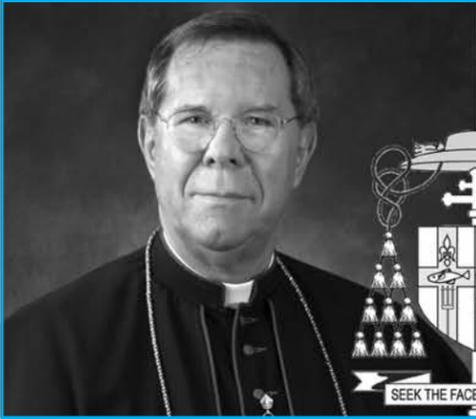
The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "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.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Young confirmand's actions provide unexpected grace

(Editor's note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the Nov. 16, 2007, issue of The Criterion.)

I am often amazed by unexpected grace that comes our way through unexpected people. Here is a story that is not that uncommon in my experience.

Shane doesn't know it, but he set me straight after confirmation one Sunday. We had had a beautiful celebration of the sacrament of confirmation. Earlier, as we were about to process into church, a sponsor said to me, "Shane isn't here yet. I'm his sponsor. I'm praying to St. Anthony."

I wondered to myself whether Shane really wanted to be confirmed.

During the Liturgy of the Word, I noticed him come into church, check in with his catechist and find his place. He seemed to be calm, cool and collected.

As we processed out after Mass, I ran into Shane holding Nicholas, whom he introduced to me as his little brother. I could see that Shane and Nicholas really love each other. Later, taking a picture, it was remarked that Shane and Nicholas are inseparable. Maybe Nicholas was part of the reason that Shane had been running late.

At the back of church, some parishioners were waiting to fuss at me because it had just been announced that their priest was being transferred to another parish. I had

gotten the same from parishioners the evening before at another church because their priest was being transferred.

I have come to expect the fussing, and I truly understand peoples' feelings of disappointment when priests are moved but, nonetheless, sometimes I begin to feel sorry for myself as well. I try not to act on that disappointment, but that is sometimes a challenge.

While I was removing my vestments in the rectory, a little fellow named Aaron came to the door and asked if he could call his baby sitter to pick him up. I was impressed that he had come to church on his own, and that he was quite capable of calling his baby sitter, small as he was. He had the phone number that his mother must have written on a scrap of paper.

I went on to the reception for the newly confirmed and, after the usual round of picture-taking and chatting with parents and sponsors, I headed back to the rectory. To be truthful, I didn't want to run into more disappointed folks.

Aaron was back at the door and Shane reappeared, too. Both wanted to use the phone. Aaron's baby sitter wasn't answering the phone and while I saw panic setting in, Shane moved in and took over.

First, he told Aaron not to cry because he was going to be all right. Secondly, he said, "The archbishop and I will take care of you."

I offered to take Aaron home, but we found out his mom was working and the

house was locked. While I went to get some cookies and a soft drink for Aaron, Shane found out where his mother worked and began tracking down the phone number.

After several efforts to get through a computer answering system, and being put on hold, Shane said, "Archbishop, do you think you can handle this? My family and everybody is waiting to take me to eat." This, from a kid.

As I took over the phone to find Aaron's mom, I heard Shane whisper to him, "You'll be OK. This is a church. They're nice and [pointing to me] you can trust him."

After awhile, we found Aaron's mom. We got him taken care of, and I went on home.

Driving home, I was happy to realize that I wasn't feeling sorry for myself anymore. It occurred to me that Shane and Nicholas and Aaron had something to do with that, especially Shane.

Now, I don't know Shane. For all I know, he may get into a lot of mischief at home and at school. But from what I saw of him that Sunday morning, I know that he is a good person who cares about other people and acts on it.

He must be a fine older brother, not only in his own family, but to any kid in need. I

saw him take care of Aaron without a second thought. I still don't know why he was late for confirmation but, with his kind of heart, the gifts of the Holy Spirit received in the sacrament can do wonders!

Once more, I learned that being available to others and the many ways that grace appears to us is a fine antidote to self-preoccupation. I love being surprised by the goodness of our youth and children. It happens pretty often.

And I sometimes wonder how these young ones are faring now that they are grown up and on their own.

I pray and trust that the gifts of the sacraments of the Church support them along the way. †

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

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

Archbishop Buechlein's intention for vocations for May

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

Las acciones de los jóvenes confirmandes ofrecen una gracia inesperada

Con frecuencia me maravillo de la gracia inesperada que recibimos de aquellas personas de quienes no lo esperamos. He aquí una historia que, en mi experiencia, no es tan inusual.

Shane no lo sabe pero me alegró 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 a la iglesia en procesión, uno de los padrinos me dijo: "Shane no ha llegado todavía. Yo soy su padrino. Estoy rezándole a San Antonio."

Me pregunté si Shane realmente deseaba confirmarse.

Durante la Liturgia de la Palabra, noté que entraba a la iglesia, se presentó con su catequista y buscó su lugar. Parecía estar tranquilo, relajado y ecuánime.

Mientras salíamos de la Misa en procesión, me encontré con Shane que llevaba a Nicolás de la mano, a quien me presentó como su hermano menor. Me di cuenta de que Shane y Nicolás se amaban de verdad. Posteriormente, durante una foto, se hizo el comentario de que Shane y Nicolás son inseparables. Quizás Nicolás era parte de la razón por la cual Shane llegó tarde.

En la parte de atrás de la iglesia algunos parroquianos me esperaban para quejarse de que acababan de recibir el anuncio de que transferirían a su sacerdote a otra parroquia. Lo mismo había pasado con otros parroquianos la noche anterior en otra iglesia porque iban a transferir a su párroco.

Ya me he acostumbrado a las quejas y realmente entiendo que las personas se

sientan decepcionadas cuando los sacerdotes son transferidos pero a pesar de ello, a veces empiezo a sentir pena por mí también. Trato de no reaccionar a la luz de esa decepción, pero en ocasiones resulta todo un reto.

Mientras me despojaba de mi vestimenta en la sacristía, un pequeño llamado Aaron se acercó a la puerta y preguntó si podía llamar 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 y después de la acostumbrada ronda de fotografías y pláticas con los padres y padrinos, regresé a la sacristía. Para ser sincero, no quería toparme con más gente decepcionada.

Aaron había vuelto a la puerta y Shane apareció nuevamente. Ambos deseaban usar el teléfono. La niñera de Aaron no respondía el teléfono y cuando vi que empezaba a atemorizarse, Shane se adelantó y se hizo cargo de la situación.

Primero, le dijo a Aaron que no llorara porque todo iba a estar bien. Segundo, dijo: "El arzobispo y yo te cuidaremos."

Me ofrecí a llevar a Aaron a casa pero descubrimos que su mamá estaba trabajando y la casa estaba cerrada. Mientras fui a buscar unas galletas y un refresco para Aaron, Shane averiguó dónde trabajaba su mamá y comenzó a buscar el número de teléfono.

Después de varios esfuerzos para franquear el sistema de operadora telefónica computarizada y esperar en el teléfono, Shane

dijo: "Arzobispo, ¿cree que usted podría hacerse cargo? Mi familia y todos están esperando para llevarme a comer." Esto viene de un niño.

Mientras tomaba el teléfono para encontrar a la mamá de Aaron, escuché que Shane le susurraba: "Vas a estar bien. Estamos en la iglesia. Todos son buenos y [señalándome] puedes confiar en él."

Después de un rato encontramos a la mamá de Aaron. Nos hicimos cargo de él y yo me fui a casa.

Mientras conducía a casa me alegré al darme cuenta de que ya no sentía pena por mí. Se me ocurrió que Shane, Nicolás y Aaron tenían algo que ver en ello, especialmente Shane.

No conozco a Shane. No sé si se meterá en muchos problemas en casa y en el colegio. Pero basándome en lo que observé en él ese domingo en la mañana, sé que es una buena persona que se preocupa por los demás y lo demuestra con sus actos.

Debe ser un excelente hermano mayor, no solamente en su propia familia sino para cualquier niño que lo necesite. Lo vi ocuparse de Aaron sin dudar. Aun no sé por qué llegó tarde a la confirmación, ¡pero con un corazón así, los dones del Espíritu Santo recibidos en el sacramento pueden hacer maravillas!

Una vez más aprendí que estar a disposición de los demás y las diversas maneras cómo se nos presenta la gracia es un antídoto fantástico para la preocupación por uno mismo. Me encanta sentirme sorprendido por la bondad de nuestros jóvenes y niños. Sucede con mucha frecuencia.

Y en ocasiones me preguntó qué estarán haciendo esos jovencitos que ahora son adultos e independientes.

Rezo y confío en que los dones recibidos en los sacramentos de la Iglesia los respaldan por todo el camino. †

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

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

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

La intención de vocaciones del Arzobispo Buechlein para mayo

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

Events Calendar

May 28
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Black and White Dance,"** 8 p.m.-1 a.m., \$10 per person. Information: 317-632-9349.

St. John the Baptist Parish, Starlight. **"Strawberry Festival,"** 10 a.m.-1 a.m., make your own strawberry shortcake, buffet-style chicken dinner, rides, crafts, soap box derby, queen contest, games, street dance, 8 p.m.-1 a.m. Information: 812-923-5785.

May 29
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Monte Cassino Shrine pilgrimage, "Mary, Queen of Peace,"** Benedictine Father Denis Robinson, presenter, 2 p.m. Information: 812-357-6501.

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, 9:30 a.m., on **third Sunday holy hour and pitch-in**, Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

May 30
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Memorial Day Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Memorial Day**

celebration, music, Knights of Columbus flag procession, Mass, flag raising, 8:45 a.m. Information: 317-865-8953.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **"Catholics Returning Home,"** session six, 7:30-9 p.m. Information: 812-949-7685 or 502-338-3158.

June 1
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

June 3-4
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Rummage sale**, 8 a.m.

Information: 317-357-8352.

June 3-5
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **"Summerfest,"** Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

June 4
Slovenian National Home, 2717 W. 10th St., Indianapolis. **"20 Years of Independence for Slovenia,"** concert, Alfi Nipic, singer, 5 p.m. Information: 317-885-0198 or emcollins462@yahoo.com.

June 5
Most Holy Name of Jesus Parish, Jerry Craney Performance Center, 89 N. 17th Ave., Beech Grove. **Farewell reception for Jerry Craney**, longtime music teacher, 12:30 p.m.

Information: 317-784-5454 or ericke@holyname.cc.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Catholic Mass**, 3 p.m. Information: 317-632-9349.

June 8
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **"Divorce and Beyond"** program, session one, 7-9 p.m., \$30 per person includes manual. Information: 317-236-1586, 800-382-9836, ext. 1596, or dvanvelse@archindy.org.

June 9
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith**, Abba, Father Chapter, meeting, 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or

parthur@archindy.org.

June 9-11
St. Anthony Parish, 337 N. Warman Ave., Indianapolis. **"Summer Festival,"** food, trash-to-treasures sale, games, 5:30 p.m.-close. Information: 317-636-4828.

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, games, entertainment, food. Information: 317-826-6000.

June 9-12
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, games, food. Information: 317-888-2861. †

Retreats and Programs

June 1
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar: Bridges to Contemplative Living—Entering the School of Experience,"** session four, Benedictine Sister Julie Sewell, presenter, 5:15 p.m. Mass (optional), simple supper, 6 p.m., presentation, 6:30-9 p.m., \$85.95 includes book and meal. Information: 317-787-3287, ext. 3032, or www.benedictinn.org.

June 3-5
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Living in the Spirit—Exploring the Christian Vocation,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 4
Oldenburg Franciscan Center, Oldenburg. **"Hildegard of Bingen—Mystic for Our Times,"** Franciscan Sister Olga Wittekind, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

June 7
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk—To Begin Your Decorating Journey, Start with Something You Love,"** session five, Margaret Nierman, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or www.benedictinn.org.

June 8-29
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar: Bridges to Contemplative Living—Becoming Who You Already Are,"** Benedictine Sister Julie Sewell, presenter, four sessions, Mass, 5:15 p.m. (optional), simple supper, 6 p.m., presentation, 6:30-9 p.m., \$85.95 per person includes book and simple supper. Information: 317-788-7581 or www.benedictinn.org.

June 11
Oldenburg Franciscan Center, Oldenburg. **"Will There Be Animals and Other Creatures in Heaven?"** Franciscan Father Jack Wintz, presenter, 9 a.m.-11:30 a.m.,

\$25 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

June 13-14
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Ninth annual garden retreat, "New Perspectives—Gardening with God at the Monastery,"** 9 a.m.-4 p.m., \$45 per person. Information: 317-788-7581 or www.benedictinn.org.

June 14
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Less Talk, More Prayer,"** day of reflection, Father James Farrell, 8:30 a.m.-2:30 p.m., presenter, \$35 per person. Information: 317-545-7681 or spasotti@archindy.org.

June 17-19
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reading the Sacred in Creation,"** Benedictine Brother Francis Wagner, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 19-25
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Monastic Retreat—To Be a Benedictine, To Be Faithful,"** Benedictine Sister Karen Joseph, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or www.benedictinn.org.

June 21-23
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness,"** mid-week retreat, Benedictine Brother Maurus Zoeller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 24-26
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Young adult retreat**, college graduates to age 35. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 24-30
Sisters of St. Benedict, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Come and See" vocations experience**, single Catholic women between the ages of 18 to 40. Information: 800-734-9999 or vocation@thedome.org. †

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., in Indianapolis.



Fr. C. Ryan McCarthy

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 Brookville, who is an expert on Blessed Pope John 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. †

St. Thomas More Society to meet for Mass on June 10

The recently reorganized St. Thomas More Society, an organization for Catholic lawyers, judges 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., in Indianapolis.

Approximately 40 legal professionals and law students met on May 13 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 on Oct. 3 at St. John the Evangelist Church with a dinner after the liturgy.

For more information about the St. Thomas More Society, call Judge David Certo, the society's president, at 317-331-3669 or send an e-mail to him at davidcerto@yahoo.com. †



Ozanam 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 Ozanam 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.

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.

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 the final status of Jerusalem had been left out of Obama's talks, even though settling on the city's future is key to reaching a final resolution to the conflict.

Even so, Obama's speeches were an indication that "the time had come" for Palestinians and Israelis to make serious moves toward a final and just peace agreement, Elias said.

"It is clear that with the revolutions in the Middle East and all the social and political changes taking place, the current situation cannot continue," he said. "Israel needs to decide if it wants to be a part of the new Middle East or to be left out alone."

A "just peace based on clear agreements" would calm "a lot of the fire in the streets," not only in other Arab countries, but also among Palestinians themselves, he said. Such agreements would allay Israeli fears that their Arab neighbors oppose Israel's existence in the Middle East, he added.

Father Raed Abusahlia, who ministers at Holy Redeemer



Settler youths carry rocks in an attempt to build a new outpost between the West Bank Jewish settlement of Maale Adumim and Jerusalem on May 23.

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 Abusahlia 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 Abusahlia 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 blocs 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 Abusahlia 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.

Catholic Palestinian Nidal Abu Zuluf, director of the Joint Advocacy Initiative, operated by the YMCA and YWCA in the West Bank village of Beit Sahour, said he found Obama's speeches meaningless because they offered no new proposals. Obama should have been clearer about the status of Palestinian refugees and explained what he meant by land swaps, Abu Zuluf said.

"He kept his statements very general," Abu Zuluf said. The U.S. president wanted to come off "looking good," but failed to do so among Palestinians, he added.

"I personally can't agree to a state that belongs to one religion. If he recognizes Israel as a Jewish state then he must recognize Palestine as a Muslim state, Italy as a Christian state. That is not acceptable," he said. †

Bishop Coyne posts fourth podcast about new Mass translation

Bishop 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 Beidelman, archdiocesan director of liturgy, about the new translation of the Mass.

In this installment, Bishop Coyne and Father Beidelman 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/auxiliary. 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). †

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Thursday, June 9th 5 pm - 11 p.m.
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Sunday, June 12th Noon - 9 p.m.

FAMILY DINNERS

Italian Dinner
Thursday 5:00—7:30 pm
Fish Fry
Friday 5:00—7:30 pm
Pork Chop Dinner
Saturday 4:00—7:30 pm
Fried Chicken
Sunday Noon—3:00 pm

Children 6 and under eat FREE when accompanied by an Adult

SPECIAL ATTRACTIONS

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Amusement Rides
Bracelet Day Sunday
Ride all Rides for
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Noon-5:00 pm
• Live Entertainment
• Bingo
• Monte Carlo
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• Spin & Win
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Silent Auction

One-of-a-kind Items
Bidding closes Sunday at 6 pm

Food to Satisfy EVERY Taste

- ◆ Tacos
- ◆ Elephant Ears
- ◆ Corn on the Cob
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- ◆ Curly Fries
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- ◆ Pizza
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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 Kessler, one of his seminary friends, said that the interest in and the 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 Kessler, previously a seminarian for the Diocese of Madison, 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 Kessler and his fiancé, a student at Harvard University's Business School.

"He had sat down a number of times that week," said Kessler, "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."

Kessler 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.

He soon 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



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

ASTRONAUTS

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Acknowledging the attack and prayers for her full recovery, the pope said, "When you are contemplating Earth from up there, do you ever 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 for us to go explore. And when we do it together, there is nothing that we cannot accomplish."

Pope Benedict reminded Roberto Vittori, an Italian member of the Endeavour team, of the medallion 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 let the weightless medallion float in front of the screen 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." †



Transitional Deacon Dustin Boehm, second from left, assists Archbishop Daniel M. Buechlein in incensing the altar at St. John the Evangelist Church in Indianapolis during the March 2 ordination of Bishop Christopher J. Coyne, auxiliary bishop and vicar general. Father Patrick Beidelman, director of liturgy in the archdiocesan Office of Worship, left, and seminarian Andrew Syberg, right, look on.

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 St. 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 really didn't speak, especially French. I was constantly in situations of great dependence on other people and their generosity and, ultimately, the generosity and love of God providing for me what I needed."

Being a cheerleader for families

When 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 later, 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.

"Those 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 or wife and, at the same time, 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, Adam 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 because I saw his transformation," Adam said. "It was night and day from when I knew him back in high school, and what he is now. That played 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 care 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, Kelli Boehm feels humbled and knows that she can't 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

Deacon Dustin Boehm

Age: 27

Parents: Kenny and Kelli Boehm

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

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

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

Favorite prayer or devotion:

Eucharistic adoration and the rosary

Favorite Bible verse: "I know well the plans I have in mind for you, says the Lord, plans for your welfare, not for woe! plans to give you a future full of hope" (Jer 29:11).

Favorite books: *The Lord of the Rings* trilogy by J.R.R. Tolkien, *Story of a Soul* by St. Thérèse of Lisieux and *Witness to Hope* by George Weigel

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

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 between him and 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 Greenwood Church, 335 S. Meridian St., in Greenwood.

"I can't wait for that moment," he said. "For so long, it's been at the hands of these hardworking [priests], and these people in the pews who have also been present and made the presence of Christ so visible in my life."

"To be able to [celebrate Mass] for these people whom I love, who have been tremendous witnesses and examples of love in my own life—my family and my friends, my parish—it's really just going to be an overwhelming moment."

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 will go 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 presbyterate.

"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 caring 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'm 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.) †

ABUSE

continued from page 1

abused 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 referred for abusing a minor “had also had sexual behavior with adults,” the study found. The majority of priest-abusers did not “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 in any institution” 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 carbon copies of one another. The report said they constituted a “heterogeneous population.” The majority “appear to have had certain vulnerabilities,” such as “emotional congruence to adolescents” or difficulty relating with adults.

Some priest-abusers were abused as youths. “Having been sexually abused by an adult while a minor increased the risk that priests would later abuse a child,” the report said.

The stress that priests may experience at transitional moments—moving from seminary to parish life; transferring to new parishes; becoming pastors—was cited as a factor that can increase

“vulnerability to abuse.”

See related story, page 10.

The report indicated that

“situational stressors” do not cause abuse, but may serve “as triggers.” High alcohol consumption during stressful times can lower inhibitions, it noted.

“The peak of the crisis has passed,” 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. However, 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 suspect the abuse remains “at peak levels,” the report said. The reality is otherwise.

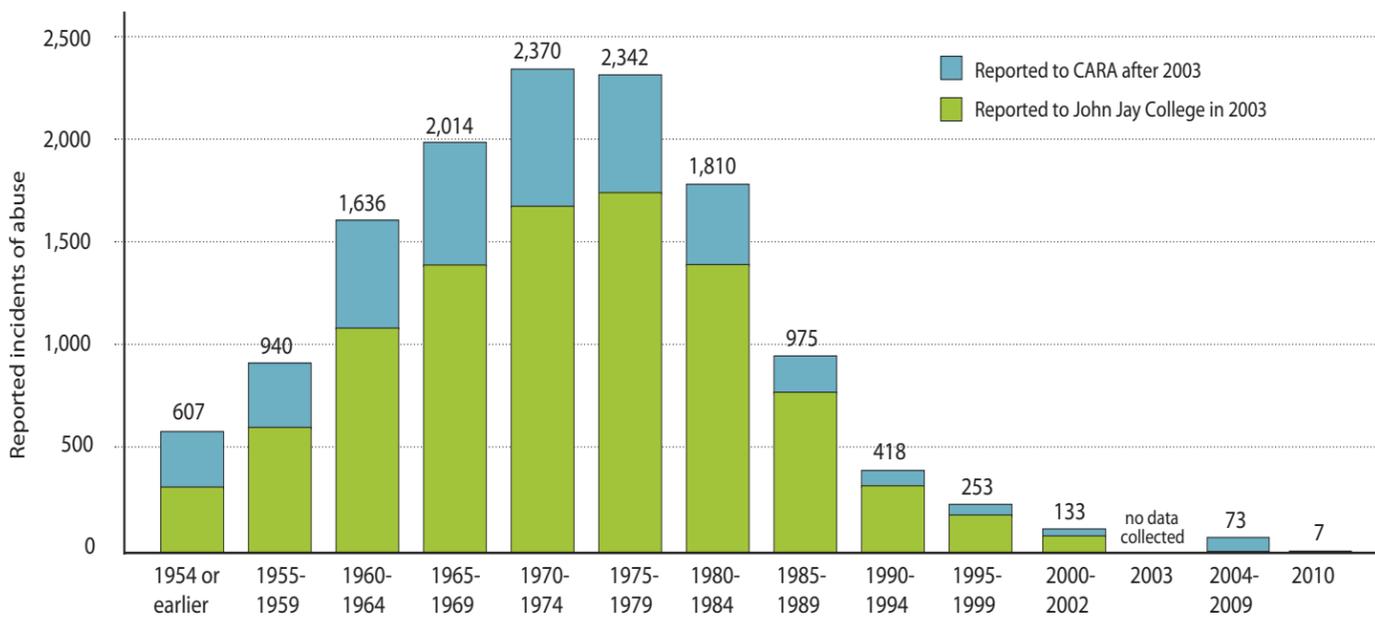
Sexual abuse of minors by priests “increased steadily from the mid-1960s through the late 1970s, then declined in the 1980s and continues to remain low,” the report showed. “Most abuse incidents occurred decades ago.”

“The majority of abusers [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

Sources: John Jay College of Criminal Justice and Center for Applied Research in the Apostolate; Timeline by Catholic News Service. ©2011 CNS

EXTENT AND HISTORY OF SEXUAL ABUSE AGAINST MINORS BY U.S. CATHOLIC CLERGY



premarital sexual behavior and divorce.”

Those generations of priest-abusers also lacked “careful 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 accented the critical role of what today is called “human formation” in seminaries. It said a gradually intensifying focus on human-formation concerns coincided with a decline of abuse cases.

Human formation addresses matters such as the future priest’s relationships and friendships, his self-knowledge, integrity and celibate chastity. 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, it said screening tools remain “critically important” for identifying “other psychological problems not necessarily related” to abuse of minors.

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. These programs educate potential victims, abusers, parents and others, increasing the likelihood that abusers “will be identified” and “have more to lose.”

Priests need “outlets to form social friendships and suitable bonds with age-appropriate persons,” the report said. It 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 many steps “to reduce opportunities for abuse,” the report said. It recommended that these efforts “be maintained and continually evaluated for efficacy.”

(To view “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/mr/causes-and-context.shtml.) †

Bishops’ child protection officer looks to Church’s next steps on abuse

WASHINGTON (CNS)—

Teresa Kettelkamp anticipates that over the next few years every article in the U.S. bishops’ 2002 “Charter for the Protection of Children and Young People” will come to be viewed as the commonly expected practice in dioceses, parishes, schools and other Church organizations. Catholics will say, “This is what we do.”

The bishops adopted the charter during a 2002 meeting in Dallas after reports of sexual abuse of minors by priests swept the nation.

“If complacency and issue fatigue don’t take over, which is a problem in any organization, what I anticipate seeing is an integration of the charter articles into the culture of the Church,” Kettelkamp said in a May 13 interview. She is executive director of the Secretariat of Child and Youth Protection at the U.S. Conference of Catholic Bishops.

Today, nearly nine years after the charter’s adoption, there is “no tolerance” in the Church for the sexual abuse of minors, Kettelkamp emphasized.

In the nine years ahead, however, if not much sooner, Kettelkamp hopes Catholics will become so “used to” what the charter demands that they “will have the expectation” that youth ministers receive safe environment training and background checks, and that the Church has a code of conduct for those working with minors.

Among its 17 articles, the charter mandates policies and procedures for responding to abuse allegations. Also mandated are clear standards for those in the Church in regular contact with minors as well as safe environment programs for children and adults aimed at preventing abuse.

Assessing the effectiveness of each charter article remains important, but the next step is for this effectiveness to become routine, Kettelkamp said.

The real reason for doing “what we do in the charter” is not simply because this is required, but because “we are Christians, Catholics,” she said.

There is no single cause of the sexual abuse of minors, Kettelkamp said. “It’s a huge, complex issue.”

In her opinion, very rarely “are things this big caused by one thing.”

She acknowledged that this makes addressing the problem “more complex.” If there were a single cause, “we could

assess whether we’ve gotten rid of the cause,” she explained.

The interview with Kettelkamp took place just before the release in Washington of a long-awaited report on a major study of the causes and context of clergy sexual abuse of minors. The study was commissioned by the National Review Board, a lay, consultative body created in 2002 under the bishops’ charter.

Without discussing details of the report, she said the U.S. bishops wanted to know “what caused this crisis” in order to “look at the charter” and ask, “Are we doing what needs to be done, and if we’re not doing what needs to be done, what needs to be fixed?”

But “if we’re doing things that are right, we need to know that too,” she said.

The causes and context study will be “totally put to use,” according to Kettelkamp. “This is not just something so that the bishops can say we did this, check and close the book. The National Review Board would never allow that.

“We do not have a sexual abuse crisis in the Church at this time,” Kettelkamp said. The bulk of clergy abuse incidents took place in the 1960s and 1970s.

However, in accenting the “historical” nature of the crisis, Kettelkamp said she in no way wanted victims of abuse in the 1960s and 1970s who might yet find the courage to come forward to be “minimized or dismissed.”

Though a situation of “no tolerance” for sexual abuse of minors has developed in the Church, Kettelkamp said work remains to be done. “I’m not saying we’re where we need to be,” she said.

With the new study’s findings in hand, Kettelkamp’s office will work at “ascertaining the effectiveness of each article” of the bishops’ charter. She said it is “one thing to have policies and procedures,” but there is a need to assess whether they are working.

There always will be some sexual abuse of minors, Kettelkamp said. But she believes the “learning level” in the Church today is “much higher than it was” 10, 20 and 30 years ago. “We really have a good grasp, I think, on how to keep children safe,” she said.

(For more information on the U.S. bishops’ Secretariat of Child and Youth Protection, log on to www.usccb.org/ocyp.) †

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 anyone 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 800-382-9836, ext. 1548, or 317-236-1548 or send Hill an e-mail at chill@archindy.org. †

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 "miserably at being open 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 bishops 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 of our review board."

In the Indianapolis Archdiocese, review



Karen Terry, principal investigator for the John Jay College report on the causes and context of clergy sexual abuse, speaks during a press conference at the headquarters of the U.S. Conference of Catholic Bishops in Washington on May 18. Seated center is Bishop Blase J. Cupich of Spokane, Wash., chairman of the U.S. bishops' Committee on the Protection of Children and Young People, and Diane Knight, chairwoman of the National Review Board. The report said there is "no single identifiable 'cause' of sexually abusive behavior toward minors and encouraged steps to deny abusers "the opportunity to abuse."

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 Ritzert, 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 F. 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 Ritzert 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." †



Ann DeLaney



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Faith *Alive!*

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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 not very 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!

Willfulness is no rarity among children. When I recently drove a grandson to his preschool, he refused to get out of the car. I called my best thinking into play. I reminded



CNS photo/Jay Verma, Reuters



Above, Alexandra Casiano, 8, a student at St. Thomas Aquinas Regional School in Woodbridge, Va., prays during the eighth annual Worldwide Children's Eucharistic Holy Hour at the Basilica of the National Shrine of the Immaculate Conception in Washington on Oct. 1, 2010.

Left, children play with bicycle tires as the sun sets in Dhanas village on the outskirts of the northern Indian city of Chandigarh. Much can be learned from the lives of children to help adults live well from day to day.

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



CNS file photo/Karen Callaway, Northwest Indiana Catholic

John Springer shares hugs with his children, John Timothy and Velvetena. Parents can learn much by taking to heart the good and bad aspects of parenting in previous eras.

really know his age. He wasn't a 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 hoboes. 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 unlocked doors.

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 many 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.

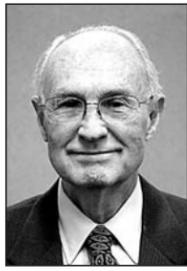
God bless parents. They truly need that blessing.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.) †

From the Editor Emeritus/John F. Fink

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, as if "Martyr" was his last name. It is true, of course, that he was a martyr, but no other martyr is thus named.

Besides being a martyr, Justin was also a great philosopher of the second century. Indeed, he is the patron of philosophers along with St. Catherine of Alexandria.

Born a pagan, he studied numerous philosophies and became a Platonist before discovering Christianity. He was then convinced that it answered the great questions about life and our purpose for existence better than any other philosophy.

He opened a school in Rome where public debates were held. He wrote many books defending Christianity, but only two have come down to us—the *Apology* and *Dialogue With Trypho*. He was beheaded by the prefect Rusticus in

165 during the reign of Roman Emperor Marcus Aurelius.

In the *Apology*, he wrote about what Christians believed about the Eucharist.

First, he said that "no one may share the Eucharist unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ."

He said that we do not consume the eucharistic bread and wine as if it were ordinary food and drink. Rather, "the food that our flesh and blood assimilate for their nourishment becomes the flesh and blood of the incarnate Jesus by the power of his own words contained in the prayer of thanksgiving."

Because of Justin, we know how the Christians of the second century celebrated the liturgy. See if what follows sounds a bit familiar.

On Sunday, he wrote, the Christians had a common assembly of all their members. First, "the recollections of the Apostles or the writings of the prophets

are read, as long as there is time. When the reader has finished, the president of the assembly speaks to us; he urges everyone to imitate the examples of virtue we have heard in the readings. Then we all stand up together and pray."

After the prayers are finished, he said, "Bread and wine and water are brought forward. The president offers prayers and gives thanks to the best of his ability, and the people give their assent by saying, 'Amen.' The Eucharist is distributed, everyone present communicates, and the deacons take it to those who are absent."

He also says that a collection is taken up, with everyone deciding for himself or herself the amount. "The collection is placed in the custody of the president, who uses it to help the orphans and widows and all who for any reason are in distress."

Finally, he said that the common assembly is held on Sunday because it is the first day of the week, the day on which God put darkness and chaos to flight and created the world, and because on that day Jesus Christ rose from the dead. †

Cornucopia/Cynthia Dewes

Let's not forget what Memorial Day should remember

We've heard a lot about the Civil War lately since this year is the



150th anniversary of its beginning. Both the South and the North are jumping on the bandwagon of patriotic fervor, and well they should since the war ultimately unified us as a country.

Slavery had been the elephant in the room since the beginning of the republic. It took a civil war to eliminate it as a divisive roadblock to creating a nation.

It took another 100 years to legally put an end to the racial hatred created by slavery, but at least now we have the legal tools to stay on the road to actual freedom for all.

War is certainly hell, and the Civil War was the bloodiest ever, but it still remains popular in our imagination.

It is the same with World War II, which we like to call the last "just" war—if there is such a thing. We engaged in it because the world was confronted with evil forces so powerful that every honorable nation had to join the struggle to defeat them.

It seems now that the idea of a just or honorable or even necessary war is not

possible. Motives of imperialism, greed and hatred are assigned to the perpetrators of modern wars, such as those in Vietnam, Bosnia and, sad to say, Iraq. It's hard to identify genuine good guys on either side.

Memorial Day was created after the Civil War to honor its soldiers on both sides. It has continued to be celebrated ever since as a generalized memorial to those who keep our country safe. In the light of all that has happened since, are we hypocritical to keep it going?

To me, the answer is no. Now, 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 life, liberty 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 decisions, but we are 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 burning flags or shooting congresswomen we don't like.

Rather, it means that we read, listen, discuss and think about issues affecting ourselves, our country and our world. We

must also vote whenever we can, basing our votes on information from many sources other than prejudices and assumptions. And we must keep our congressional representatives and senators informed about what we believe on various legislative matters.

America has often been criticized by other nations as arrogant and parochial in the worst sense. They may think we are too self-satisfied, and too aggressive without considering other opinions.

We are too materialistic, too ignorant of the plight of poorer nations and too wasteful of our natural resources. Ironically, we seem to demand more oil just so we can become obese by never walking anywhere we can drive.

Now that terrorist leader Osama bin Laden is dead, we are faced with even more challenges.

Will the Taliban take revenge? Will Pakistan or others turn on us? It's not easy being an American in this complicated world, and we're all subject to being human.

But with God's help, let us remember our honorable mission.

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

Emmaus Walk/Debra Tomaselli

How Scripture changed my relationship with my daughter

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



I was at a crossroads with my daughter, Lynn, who, while away at graduate school, started dating a man that I didn't like.

Right from the start, my husband and I could tell there was something special between them, and we weren't thrilled about it.

One particular night, I called her to let her know.

Justin is a nice guy, but I didn't like his job as a waiter. I didn't like that he quit college. I didn't like that he wasn't Catholic. I didn't 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 lector during Mass. My reading was from the Book of James, Chapter 5, and began with verse 9: "Do not complain, brothers, about one another, that you may not be judged. Behold, the Judge is standing before the gates" (Jas 5:9).

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

"OK," I said, "This message is for me. I felt I had to address those concerns about your 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 push myself to trust God with the outcome of their 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 RCIA 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 even in these recessionary times Justin's company is blessed with growth. Today, he employs five people. Pretty amazing for the guy working in a restaurant who seemed to have no future!

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

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

"Do not complain, brothers, about one another, that you may not be judged. Behold, the Judge is standing before the gates" (Jas 5:9).

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

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 10 years ago on June 9, 2001.

June is also a month when transitional deacons are often ordained priests. Our own Deacon Dustin Boehm will be ordained at 10 a.m. on June 4 at SS. Peter and Paul Cathedral in Indianapolis.

On the surface, these two vocations can seem very different. But if you look closely at the use of hands in rituals in the liturgies that celebrate each of them, 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 deacon.

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 profess their vows of marriage. Later, they again hold each other's hands when placing wedding rings on their new spouse's finger.

Why are hands so important in these rituals?

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.

I think his words relate to those called to marriage as well as those called to holy orders.

"The Lord," he said, "... wants our hands so that they may become his own in the world. He no longer wants them to be instruments for taking things, people or the world for ourselves, to reduce them to being our possession, but instead, by putting ourselves at the service of his love, they can pass on his divine touch."

Priests are special sacramental signs of Christ to all the people of God. They use their hands, especially in the celebration of the sacraments, to extend Christ's divine touch to all of us here and now.

Husbands and wives are also sacramental signs of Christ for all the faithful. For Christ joins himself completely in a bond of sacrificial love to his bride the Church (cf. Eph 5:21-33).

Spouses are especially signs of Christ for each other. That sacramental life was inaugurated on their wedding day when they held each others' hands while promising to be true to each other for the rest of their lives.

But it was intended by God to unfold and blossom more fully over the years of their life together as each uses their hands to sacrifice themselves in acts of love and service of the other. In that service, a husband or wife extends the divine touch of Christ to his or her beloved.

Whether we are ordained or married, we are not to use our hands selfishly but selflessly. That is how Christ comes to life in us for those we serve.

Of course, we are powerless to do this on our own. That is why Christ made holy orders and marriage sacraments, which are channels of his grace, of his very life. We can only live as he lived with his help.

Pope Benedict highlighted this reality in his homily by saying that Christ, in a sense, speaks to the man being ordained a priest in that ritual. These same words seem to also be fitting for husbands and wives.

"You are under the protection of my hands. You are under the protection of my heart. You are kept safely in the palm of my hands, and this is precisely how you find yourself in the immensity of my love. Stay in my hands, and give me yours." †

Sixth Sunday of Easter/Msgr. Owen F. Campion

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.



In the readings of the weekends earlier in this season, the identity of the Apostles has clearly been given.

The Apostles, absent Judas, of course, had exercised the power of Jesus in

naming a new member of their group, Matthias, to succeed the dead Judas.

St. Peter healed the sick. On behalf of the Apostles, Peter spoke as Jesus had spoken.

Clearly, they discharged the divine power that had belonged to Jesus, and they continued the mission of Jesus the Redeemer.

It was not just 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 bore 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 and to follow the Lord, who should be in their hearts and minds.

St. John's Gospel is the source of the last reading.

Not a Resurrection narrative, it nonetheless serves the Church's purpose as it teaches us this weekend.

After celebrating the Resurrection for these weeks since Easter, the Church gently is summoning us to look at our lives and the circumstances particular to us and to our time.

This reading is our blueprint for life. Our task as disciples is to love others as Jesus loved all. It is clear.

In God's love, given to us in the Lord, is our salvation. Indeed, the very act of giving us a blueprint for living is a vitally important gift given in love to us by God.

Reflection

The next major liturgical event for us will be the celebration of the feast of the Ascension of Jesus. Soon after this feast, we will celebrate the feast of Pentecost.

Within sight now is the close of the Easter season.

For these weeks, the Church has informed us of the Resurrection of Jesus, gloriously occurring after the dreadful events of Good Friday. It has shared with us its joy, copying the joy of the first Christians. It has told us again and again of the Risen Lord's appearances and admonitions.

It is being very strongly catechetical. First, it reassures us. Contact with Jesus was not lost with the Ascension when Jesus returned to the Father. Contact with Jesus remains very clearly in the visible, institutional Church.

The Church offers us the service of the modern successors of Peter and the other Apostles.

Through them, we still hear the words of Christ. In the sacraments, we still access the power of Christ's eternal life.

Finally, in the splendid reading from John's Gospel, the Church tells us how to live. We must love others.

Gently, gradually but definitely, the Church has entered and pursued the process of leading us to ask what the Resurrection means for each of us individually.

Remaining for us is the obvious question. Are we willing to accept the Risen Lord? †

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
Zephaniah 3:14-18a
or Romans 12:9-16
(Response) Isaiah 12:2-3, 4bcd, 5-6
Luke 1:39-56

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 18:23-28
Psalm 47:2-3, 8-10
John 16:23b-28

Sunday, June 5
The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
Matthew 28:16-20

Question Corner/Fr. John Dietzen

Special graces are at work before we even receive the sacraments

(Editor's note: Father John Dietzen died on March 27 in Peoria, Ill. His earlier columns will be reissued by Catholic News Service until a new "Question and Answer" column begins syndication.)

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.

Do any of the fathers and Doctors of the Church speak in this manner? (New Jersey)

The idea which I summarized briefly in that column is a common one in Christian theology. It permeates the writings of the early fathers as well as modern Church documents.

St. Cyril of Jerusalem (died 386) made this point frequently, especially in his instructions to catechumens.

Actions or qualities that we normally identify as the results of baptism, he noted, are already happening before baptism.

Those preparing to enter the Christian faith, he said, are to prepare themselves "through faith" for the rebirth that makes us God's children.

"By acknowledging your sins," he explained, "[you] put on the new self, renewed in the likeness of its creator."

This is all before baptism. The clear teaching is that what happens in baptism takes place over an extended process by which baptismal grace accomplishes gradually but really those effects which we identify as baptismal.

We're all familiar with the traditional doctrine that sins, even mortal sins, are forgiven by a proper, "perfect" act of contrition in anticipation of the reception of the sacrament of penance, but before the sacrament is actually received.

We find the same thoughts expressed concerning the sacrament of orders in theological tradition.

Those ministerial powers and responsibilities that come with ordination, concerning administration of the sacraments, for example, do not begin beforehand, of course. But special graces related to this sacrament are certainly at work beforehand.

Pope John Paul II's major apostolic exhortation on the family, "Familiaris Consortio," explains that marriage preparation is "a journey of faith which is similar to the catechumenate."

A few years later, a document on marriage preparation distributed by the Pontifical Council for the Family expanded on the pope's statement.

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, graced energies 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.

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)

After we have reflected on a situation in need 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. †

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 You in all Your splendid glory.

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



Submitted photo/Marie LeRoy

Help me, guide me, protect me
So I may help, guide and protect
Your beautiful world.

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

By Marie LeRoy

(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 awe 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.)

Rest in peace

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

ALLEN, Richard W., 74, St. Joseph, Corydon, May 6. Husband of Jean (Spalding) Allen. Father of Diane Gravitt, Cathy Powell, John, Ray and Tony Allen. Brother of Joann Conrad, Janie, Jill and Donnie Allen. Grandfather of 12. Great-grandfather of one.

BRIGGEMAN, Edward, 86, St. Paul, Tell City, April 24. Father of Beverly, Karen and Gary Briggeman. Brother of Marjorie Gehlhausen and James Briggeman. Grandfather of four. Great-grandfather of five.

CRISTIANI, Virginia (Piazzolla), 91, St. Joseph, Clark County, May 14. Mother of Dan and Dr. Michael Cristiani. Sister of Tomasella Dowie, Jennie Reid and Anna Tisheaur. Grandmother of seven. Great-grandmother of four.

GILL, John P., 87, Most Holy Name of Jesus, Beech Grove, May 18. Father of Patty Baker, Peggy Bova, Bridget Colby, Maureen Lockwood, Kathleen, Michael and Terry Gill. Brother of Ann Christian and Michael Gill. Grandfather of nine. Great-grandfather of nine.

LANE, Homer, 89, St. Andrew the Apostle, Indianapolis, April 17. Husband of Anna Lane. Father of Carol Hall and Vicki Rees. Brother of Howard and Stanley Lane. Grandfather of three. Great-grandfather of six.

McMANNIS, George F., 74, St. Roch, Indianapolis, May 14. Husband of Bonita McMannis. Father of Joni Stubblefield,

Susan Sturm, Dan, George and Tom McMannis. Stepfather of Laura Cochran, Debra Snider, Tracy and Edward Kindred. Brother of Mary Ann Ray. Grandfather of 19. Great-grandfather of 10.

MILLER, Anna Marie, 66, St. Joseph, Shelbyville, May 15. Mother of Christy McNeely, Deanna Mohr and Jeffrey Miller. Sister of Betty Work and Charles Ross Sr. Grandmother of six.

MORRIS, Capt. John Franklin, 82, St. Mark the Evangelist, Indianapolis, May 14. Husband of Barbara Morris. Father of Karen Smith, Frank and Michael Morris. Grandfather of six. Great-grandfather of eight.

MYERS, Zena B., 51, St. Pius X, Indianapolis, May 10. Wife of Tom Myers. Daughter of Dr. Edgar and Lydia Buyco. Sister of Rei Myers.

NASH, Laurence, 58, St. Simon the Apostle, Indianapolis, May 9. Husband of Judith (Brimbury) Nash. Father of Allison, Kelly and Connor Nash. Son of Adrienne Nash. Brother of Sheri Braun and Sheila Kelly.

O'DONNELL, John J., 85, St. Pius X, Indianapolis, May 9. Husband of Pauline O'Donnell. Father of two. Grandfather of one.

REPSE, Stanley Matthew, 86, St. Michael the Archangel, Indianapolis, May 13.

SCHEIDLER, Herbert J., 84, St. Mary, Greensburg, May 21. Husband of Juanita Scheidler. Father of Mary Miers, Joe, John, Ken and Phil Scheidler. Brother of Dorine Bruns, Carole Effron, Ruth Knecht and Betty Meyer. Grandfather of six. Great-grandfather of two.

STEFANCO, Ruth W., 88, St. Michael the Archangel, Indianapolis, May 15. Mother of Patricia Guilfooy, Linda and Lawrence Stefanco. Grandmother of three.

WOODS, Marcella Louise, 82, St. Andrew the Apostle, Indianapolis, April 18. Mother of Gina Washington. †

There is room for growth at this inn

By Mary Ann Wyand

Summer isn't just a great time for a vacation.

It's also a wonderful season for a spiritual retreat or day of reflection.

Benedictine Sister Carol Falkner, administrator of the Benedict Inn Retreat and Conference Center in Beech Grove, is excited about the ninth annual garden retreat and other summer programs offered by the Sisters of St. Benedict at their longtime retreat ministry adjacent to the monastery.

Although financial challenges required the sisters to close the Benedict Inn's activity center with large pool, gymnasium and two meeting rooms on March 31, they are expanding their year-round programming at Palmer Hall, the main retreat center building which formerly housed the Our Lady of Grace Academy.

Palmer Hall features 10 air-conditioned meeting rooms, four spiritual direction rooms, Madonna Chapel, an art room, overnight accommodations, hospitality areas, a full-service cafeteria with dining room, a library and the Shop-Innspired gift shop.

"It's a very prayerful space," Sister Carol said. "We have been offering programs as a retreat center since 1981 for the people of the Archdiocese of Indianapolis."

The Benedict Inn's scenic grounds cover 50 acres in Beech Grove, and include a gazebo, labyrinth, and paved walking trails through the trees and gardens.

"People will come here and inevitably say, 'It is so peaceful here,'" Sister Carol said. "We have enough acreage to create a little oasis in the middle of the urban environment, and that's exactly what we want to do."

"We have a lovely and peaceful place for people to come, enjoy spiritual programs, meditate and be with God," she said. "We want to put a lot of emphasis on people's spiritual journeys and their spiritual growth. As a Benedictine community who owns and operates the Benedict Inn, we want to share our charisms of



Benedictine Sister Carol Falkner, administrator of the Benedict Inn Retreat and Conference Center in Beech Grove, discusses a future art program with Dema Newby, marketing coordinator, on May 18 in the center's art room. The staff focuses on creating spiritual retreats that are interesting, helpful, fun, relaxing and energizing experiences.

hospitality and spirituality. We are working on creating programs that will attract people of all ages and enhance their lives."

On June 7, the sisters are presenting "Woman Talk-To Begin Your Decorating Journey, Start with Something You Love."

Interior designer Margaret Nierman will offer easy, affordable ideas to transform living spaces.

It's a creative departure from traditional retreat programs, explained Benedictine Sister Joan Marie Massura, director of programs, as well as a fun way to help people learn how light, color, space and texture can brighten homes and moods.

"New Perspectives-Gardening with God at the Monastery," the center's ninth annual garden retreat offered on June 13 or June 14 on the monastery grounds, features a different speaker each day, and includes breakfast, lunch and afternoon tea.

"Sowing the Seed," presented by Benedictine Sister Cathy Anne Lepore on June 13, will discuss how flower gardens can enhance people's senses, imaginations and hearts as spiritual havens and places to encounter God.

"The Spirituality of the Garden," offered by master gardener Angela Herrmann on June 14, will explore how gardens can teach people about God's creation as well as how to "grow" healthy relationships.

"These programs are unique to what we can offer people," Sister Joan Marie said. "We sponsor programs and also host programs where people can rent our facility and come here for a day retreat or just to walk on the grounds and use the labyrinth. The facility is ecumenical and open to everyone. We do a lot of programs for women since we are a women's community, but we have both men and women here for our programs. We put a lot of emphasis on prayer and Scripture."

As their program brochures explain, people are invited to come to the Benedict Inn Retreat and Conference Center to "relax, revive, renew, refresh, reflect and rejuvenate," and in doing so to find "peace of mind, body and spirit."

Those are welcome activities in any season.

(For more information about summer programs at the Benedict Inn Retreat and Conference Center, log on to www.benedictinn.org.) †

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Why do I not feel "called" to marriage? Or if I thought I was called, why didn't marriage materialize for me? What IS the 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 chastity 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!

Sexuality and the Purpose of the Single Life

This program is made possible through a grant from the St. John the Evangelist Catholic Church Bosler 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 if mailed with registration (postmark no later than June 8)

Lunch and refreshments included in registration fee.

For more information, or to register, contact Dr. Pat Crawford on or before Wednesday, June 8 at 317-250-9838 or visit www.ssppc.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

City's oldest Catholic cemetery exchanges roads for burial spaces

Criterion staff report

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

After nearly 25 years of being at full ground capacity, the city's oldest Catholic cemetery has reclaimed roads within the cemetery to add more burial spaces.

"Families with historic ties to the cemetery now have an option to use the cemetery again," said Msgr. Joseph Schaedel, a longtime advocate for the cemeteries belonging to the Archdiocese of Indianapolis. "It's a rebirth, an opportunity to re-establish a tradition that dates back to the cemetery's founding in 1862."

The new burial section is called St. John the Evangelist in honor of the burial section it borders.

This new area features a "family companion ground burial" system which adds 260 new burial spaces. Each purchaser will be required to buy two spaces. This section was created by reclaiming a cemetery road which intersects with Kelly Street on the

northern side of the cemetery.

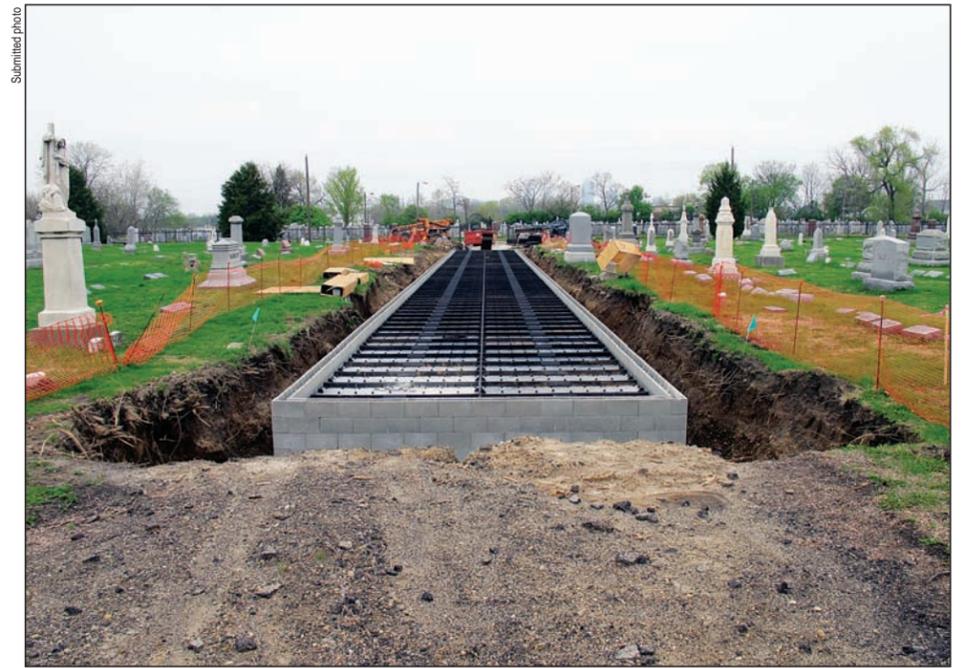
A new community mausoleum is also being planned at the head of the new burial section at the Kelly Street gate. This building will provide an additional 60 above-ground crypt spaces. Final details of this building's design are still being developed.

"There are some unique features to this new in-ground burial system," said Tim Elson, executive director for Catholic Cemeteries for the Archdiocese of Indianapolis. "It is the driest form of ground burial because a drainage system is built in. So the water that typically destroys a vault over time will be removed."

"Being able to expand ground burial without acquiring more land is another positive," Elson said. "We will have less road maintenance in the future plus more burial space. That's a win-win for the environment."

St. John Cemetery was established four years after St. John Academy was built in downtown Indianapolis in 1858. Father Auguste Bessonies purchased 18 acres of land two miles south of the city for it. The historic cemetery was first known as the "Irish Graveyard."

"If this program is successful—and we



The Kelly Street lawn crypt is new at Holy Cross St. Joseph Cemetery in Indianapolis.

have every reason to believe it will be—there are more roads we can look to reclaim," Elson said.

(For more information on Catholic Cemeteries of the Archdiocese of Indianapolis, call Elson at 317-784-4439.) †

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

VATICAN CITY (CNS)—India's Christians should be models of charity and patience, demonstrating tolerance for people of every religion, Pope Benedict XVI said.

"Even if he encounters opposition, the Christian's own charity and forbearance should serve to convince others of the rightness of religious tolerance, from which the followers of all religions stand to gain," the pope told a group of bishops from India.

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 someone to convert.

Instead, he urged the bishops "to work patiently to establish the common ground necessary for the harmonious enjoyment" 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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Employment

Coordinator of Youth Ministry

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

†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 ministries in our parishes.

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Email or send résumé no later than June 9th to:

Parish Secretary Search Committee
St. Mary's
1115 Pearl St.

Anderson, IN 46016

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Email to: stmarys.bsmgr@catholicweb.com
Or fax 765-648-4000

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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 olmcprincipal@olmc1.org or call 317-846-1118.

CYO volunteers honored for service to community, Church

By John Shaughnessy

As the executive director of the Catholic Youth Organization, Ed Tinder always looks forward to the May evening when several outstanding volunteers are inducted into the "CYO Hall of Fame."

His anticipation soared again this year as he prepared to recognize the six individuals who received the St. John Bosco Medal—the highest recognition given by the CYO—on May 3 at SS. Peter and Paul Cathedral in Indianapolis.

"It's a powerful opportunity I have once a year to honor the people who have created the way we do things in CYO," Tinder said before the awards ceremony.

"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, a woman 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 for nearly 20 years of volunteer service to the CYO, starting at St. Simon the Apostle Parish in Indianapolis, and continuing when he became a member of St. Jude Parish in Indianapolis.

"His passion and commitment for working with the young people at his parish is simply a way of life," Tinder noted. "He began his service at St. Simon Parish in the early '90s. I recall he seemed to be involved in everything CYO. He was the athletic director and maintained the athletic fields, cutting grass and lining the fields. He coached. He was active in the fundraisers. He served on the parish council.

"To this day, he still coaches multiple sports, and is one of our CYO volleyball and kickball officials. He is absolutely serious about measuring success not in wins and losses, but in the growth of each

child. Many of his players have now gone on to become coaches themselves, which is a compliment to his work at creating a great experience for the players."

Larry Leonhardt

Larry Leonhardt has coached volleyball at St. Lawrence Parish for 21 years. He is also the head coach of the varsity girls' volleyball team at Bishop Chatard High School in Indianapolis. He leads a coaching clinic for CYO coaches, where he stresses the importance of helping young people show their Catholic values on and off the court. Then there are the letters that he writes to his players during the season.

"These letters are filled with specific examples of positive things that the players did during the prior week and, of course, suggestions on how they can improve, both as an athlete and as a person," Tinder said. "The girls on his team generally share the contents of these weekly letters with their parents, who marvel at the impact he has on their daughter's self-esteem."

Leonhardt's approach is reflected in another important way, Tinder said. "It probably does not come as a surprise to anyone that, over the years, many of his former players have chosen him to be their confirmation sponsor."

Mark Meunier

In saluting Mark Meunier, Tinder noted his many diverse contributions to St. Malachy Parish in Brownsburg.

Meunier is an usher at Mass on Sundays, organizes a cookout for seminarians, takes charge of parking for parish events and has served as a confirmation sponsor. Still, he makes the biggest difference as a CYO coach. He has coached football at the parish for 14 years and wrestling for five years.

"His sacrifices come even though he has no children of his own," Tinder said. "As a coach, he has been able to walk the fine line between discipline and a trustworthy mentor of young people. The kids genuinely love him. He is a friend while maintaining the adult leadership role so important in working with youth.

"The treasures of his life are the memories of his players and the experiences they have enjoyed together. One parent writes, 'I will never be able to adequately describe what he has meant to St. Malachy, the people he has mentored and the friendships he has forged.'"

Pete Schroeder

Noting Pete Schroeder's 15 years as a wrestling coach at St. Barnabas Parish, Tinder said, "When you coach CYO wrestling, you are responsible for boys in grades three through eight. Also, there are distinctive skill level differences. As a result, many times you have to conduct two different practices,



The 2011 St. John Bosco Award winners pose for a photograph with Bishop Christopher J. Coyne, auxiliary bishop and vicar general, during the Catholic Youth Organization awards ceremony on May 3 at SS. Peter and Paul Cathedral in Indianapolis. They are, from left, Larry Leonhardt, Pete Schroeder, Suzie Wells, Mark Meunier, Bishop Coyne, Bob Korson and Don Nester.

one in the late afternoon, and one in the evening. CYO wrestling coaches average about 20-plus hours a week between practices, meets and day-long tournaments on the weekends."

Yet, his dedication to children hasn't ended there for Schroeder, an attorney. He has served on the board of education at St. Barnabas School, and the board of directors at Roncalli High School in Indianapolis. He has also been a moderator for 13 years during Roncalli's annual two-week summer trip to the mountains in Colorado to deepen the faith of high school students.

"Regardless of the talent level [that] he has coached or the camping trips he has helped supervise," Tinder said, "his approach is always to make certain everyone has a rewarding experience. He makes sure every kid knows they are special."

Suzie Wells

After mentioning that Suzie Wells has coached CYO sports since 1956, Tinder tried to put her longevity into perspective. "I made my first Communion that year, and I am 62 years old," he said.

"I am sure many of you are thinking that she probably has not coached for several years. You would be dead wrong. She coached kickball at St. Barnabas this past fall with her daughter. She had coached kickball and softball for seven years before her daughter was even born.

"She has coached at Holy Name, St. Jude and St. Barnabas. How many girls have come under her influence? We can only imagine. She could very easily be coaching someone from the third generation [of a family]."

Tinder then noted how Wells

responded when she learned that the kickball team at another parish had struggled financially to participate in the CYO.

"Next thing you know, she's organizing a fundraiser and giving generously herself to help purchase athletic equipment," Tinder said. "She has provided quite a standard of achievement for CYO coaches."

Don Nester

In recognizing Don Nester, Tinder gave this compliment, "In my opinion, our next recipient has done more for the CYO basketball program in the last 40 years than anyone."

From 1972 to 1998, Nester coordinated the basketball officials in CYO.

"Keep in mind, the CYO basketball program is pretty big around here," Tinder said. "This past year, for example, in girls' and boys' basketball, we had almost 600 teams in the program. That's about 4,500 games during the season.

"He recruited, trained, scheduled and evaluated CYO basketball officials for 26 years. That was done prior to the use of computers. He spent, literally, hours every night and all weekends from October through the middle of February on the telephone with officials.

"Although he no longer handles the huge task of scheduling our officials, he still conducts classes for all young officials in multiple sports. More than anything else, he helps the younger officials get better, and encourages them to stay with officiating."

Tinder ended his tribute to Nester by saying that the CYO is blessed to have him "on our team." †

CYO recognition highlights work of both adults and young people

2011 Msgr. Albert Busald Award

- Christ the King Parish—Kathy Hubert
- Immaculate Heart of Mary Parish—Theresa Dury
- Our Lady of Lourdes Parish—Kevin Day
- St. Barnabas Parish—Dan Bauer
- St. Gabriel the Archangel Parish—Liz Dininger
- St. Jude Parish—Joel Kuntz
- St. Louis de Montfort Parish, Fishers, Ind., Lafayette Diocese—Mary Fuller
- St. Luke the Evangelist Parish—Bill Eckrich
- St. Malachy Parish, Brownsburg—Michael Arnould and Randy Schmidt
- St. Mark the Evangelist Parish—Dan Deak
- St. Matthew the Apostle Parish—Ray Lawson
- St. Michael Parish, Greenfield—Bill Rumley
- St. Michael the Archangel Parish—Jeri Huntington
- St. Pius X Parish—Joe Benjamin and Tom McNulty
- St. Roch Parish—Maria Hughes
- St. Simon the Apostle Parish—Larry Canterbury and Phil Squier
- St. Susanna Parish, Plainfield—Anthony Buschman
- St. Therese of the Infant Jesus (Little Flower) Parish—Steve Clegg
- St. Thomas Aquinas Parish—Jason Young

2011 Spirit of Youth Award

- Most Holy Name of Jesus Parish, Beech Grove—Zoe Kidwell
- Good Shepherd Parish—David Hammons and Anthony Kocher
- Nativity of Our Lord Jesus Christ Parish—Katie Kramer and Wendy Faunce
- St. Anthony Parish—Alan Guillen and Randy Lazo
- St. Barnabas Parish—Emma Laut and E.B. Laut
- St. Gabriel the Archangel Parish—Ryan Dimmitt and Nick Dininger
- St. Jude Parish—Rachael Rode and Brendan Massing
- St. Luke the Evangelist Parish—Clare Welch
- St. Mark the Evangelist Parish—Margaret Blandford and Aaron Haeberle
- St. Michael Parish, Greenfield—Sarah Stockton
- St. Monica Parish—Luz Benitez and Danielle Lang
- St. Pius X Parish—Maggie Dodson and Joe Witchger
- St. Roch Parish—Jennifer Feltman and Katie DeArmond
- St. Simon the Apostle Parish—Ellie Nowak
- St. Therese of the Infant Jesus (Little Flower) Parish—Amelia Keenan and Eddie Rector †

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