



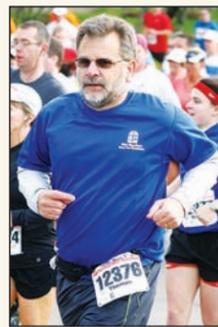
The

Criterion

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Running for the faith

'Race for Vocations' team well represented at Mini and 5K, page 16.



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Charter review, assisted suicide among topics facing bishops at June meeting

WASHINGTON (CNS)—Although the U.S. bishops' spring general assembly will focus primarily on a review of the 2002 "Charter for the Protection of Children and Young People" and consideration of a new document on physician-assisted suicide, the June 15-17 meeting in Seattle also will include a variety of presentations looking forward and back.

Ken Hackett, president of Catholic Relief Services since 1993, will address the bishops

about his nearly four decades of work with the international humanitarian agency of the U.S. Catholic community as his retirement nears.

Msgr. David Malloy, a priest of the Archdiocese of Milwaukee, also will address the assembly as he concludes a five-year term as



Ken Hackett

general secretary of the U.S. Conference of Catholic Bishops.

The bishops are expected to look to the 2012 elections as they discuss their perennial "Faithful Citizenship" document on political responsibility, and Cardinal Donald W. Wuerl of Washington will report to them on progress toward incorporation of Anglican groups into the Catholic Church in the United States under Pope Benedict XVI's November 2009 apostolic constitution "*Anglicanorum coetibus*."

Archbishop Diarmuid Martin of Dublin will speak to the U.S. bishops about the International Eucharistic Congress to be held in his city in June 2012. Maryknoll Father Edward Dougherty, superior general of the Maryknoll Fathers and Brothers, will talk to them about the 100th anniversary of the organization founded by the bishops to recruit, train, send and support American missionaries overseas.

Bishop Kevin J. Farrell of Dallas, chairman of the bishops' Committee on

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'They love you unconditionally'



Darlene Gosnell uses special dogs to bring joy and comfort to patients through the pet ministry program at St. Vincent Hospital in Indianapolis.

It's a dog's world through pet ministry program at St. Vincent Hospital

By John Shaughnessy

Let's start with the tale of a dog and a 14-year-old girl who was in a coma in the intensive care unit at St. Vincent Hospital in Indianapolis.

Day after day, Jessica lay unresponsive in the hospital bed as her friends and family members hoped and prayed for her recovery from a respiratory illness that had shut down her lungs.

Then a request was made to Darlene Gosnell, coordinator of the hospital's pet ministry program: Please bring one of the dogs to Jessica's room.

Enter Molly B., who looked right at home as she walked into Jessica's hospital

room. Gosnell lifted the dog to the girl's bed, whispered a prayer and then said one word to Molly, "Stimulate."

"She started licking her fingertips, went up the arm and licked around her head," Gosnell recalls. "Everybody in the room is watching this. This young lady turns to the left, opens her left eye, looks at the dog and smiles.

"She ended up graduating from Purdue University with honors. She refers to the dogs as angels with paws."

Now consider the story of a man who tried to commit suicide by slitting his wrists. After he was rushed into the emergency room, Gosnell believed that one of the pet ministry dogs could help

the man.

"We went in, and I talked quietly," she says. "I asked him if he liked dogs. He started crying. He said he had no family and nothing to live for. I asked if he wanted the dog to lie down next to him. He said yes. For the next hour and a half, he just talked to the dog and massaged the dog."

'They love you unconditionally'

In the ever increasingly sophisticated world of health care, the pet ministry program at St. Vincent Hospital offers another reminder that there's still an important place for basic interaction that

See PET MINISTRY, page 2

Former guard to the pope deepens his faith at Saint Meinrad Seminary and School of Theology

By Sean Gallagher

The death and funeral of Blessed Pope John Paul II and the subsequent election of his successor, Pope Benedict XVI, in April 2005 were momentous events for Catholics around the world.

Benedictine Brother Mauritius Honegger was a close witness to all of them, but not as a pilgrim in Rome like millions of people during those historic days.

At that time, Brother Mauritius was a member of the Swiss Guard, the 110-member armed forces of Vatican City whose primary duty is to guard the pope.

Although he saw up close the events that mesmerized people around the world who watched them on TV and the Internet, Brother Mauritius' heart was, at least in part, far from Rome.

At that time, he was discerning a call to religious life. And before the end of 2005, he finished his two-year commitment to the Swiss Guard and entered historic Einsiedeln Abbey, which is approximately 20 minutes from where he grew up in Switzerland.

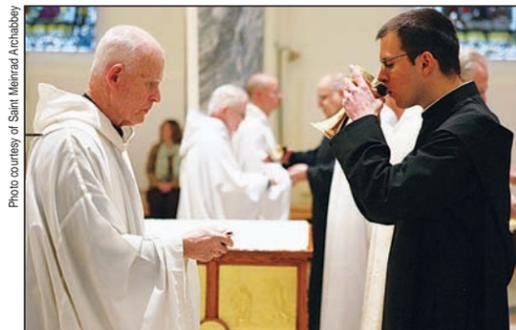
Now a member of Einsiedeln Abbey, Brother Mauritius spent the past academic year as a student at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Einsiedeln, which was founded more than 1,000 years ago, established Saint Meinrad Archabbey in 1854.

An 'enriching experience'

"It was a very enriching experience," said Brother Mauritius of his time in the Swiss Guard. "For me, it was a privilege

See HONEGGER, page 9



Benedictine Brother Mauritius Honegger, right, drinks from a chalice given to him by Benedictine Father Germain Swisshelm during a May 6 Mass in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Brother Mauritius, a member of Einsiedeln Abbey in Switzerland, is a former member of the Vatican's Swiss Guard, and spent the past academic year as a student at Saint Meinrad Seminary and School of Theology in St. Meinrad.

PET MINISTRY

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makes a difference.

Sometimes it's revealed in the extra concern a nurse shows a patient. Other times, it's there when a doctor puts aside the lab reports and just listens. There are even times when man's best friend can achieve the best results.

Now in its 10th year, the pet ministry program at St. Vincent Hospital serves a special need, says Dr. James Nevin Jr., the medical staff president of the hospital who owns two therapy dogs in the program.

"Some hospitals have this program, too, but it's somewhat unusual to have a dedicated, on-call assistance that the physicians here can use," Nevin says. "They will write an order to have the dogs visit a patient. The dogs speak a universal language. They love you unconditionally."

A dog's presence can be a tremendous gift in a hospital where many patients are scared, lonely or both.

"Almost everyone relates to a dog—from the people who never had a pet in their life to people who have trained them for 20 years," says Meredith Makeever, an 18-year-old volunteer with the program. "You get to see the patients brighten up. They relax and they tell you about themselves instead of their sickness."

The 25 dogs in the program can even help coax patients to do what they're scared to do in a hospital. Nevin shares the story of a little boy who said, "If you let me hold the dog, I'll let you start the IV."

"We had talked about having dogs dedicated to the emergency department, which is really unique," Nevin says. "I bought the first dog and became its owner. The ER is probably one of the most chaotic, frightening experiences a patient can have. They don't want to be there, and they're there by accident or an unexpected illness. All of this chaos is going on and the dog comes down, and you get a lick across the face. It defuses tension."

The presence of a dog helps the hospital staff, too.

"The benefit for the staff is that it slows things down," Nevin says. "All of a sudden, there's this dog that says, 'Hey, life is good!'

The dog is a settling spirit. It's pretty neat."

'God saved me for a reason'

Neatness is one of the requirements for the dogs that are used in the program—Cairn terriers and West Highland terriers. These dogs are hypo-allergenic, don't shed and have a good temperament—a needed quality as they visit patients in hospital units that include pediatrics, intensive care and oncology.

Many of the dogs used in the program also have a history of being rescued from difficult situations.

"One of our dogs is named Brady," Gosnell says. "He was about six months old when he was tied to the rear of a pickup truck and dragged through the streets of Indianapolis. He had burns over 70 percent of his body. A vet called us to see if we'd be able to save the dog. Of course, we said yes. We've rescued dogs from puppy mills. We've rescued dogs that were deformed. We've given them a new life, and they give life to people."

Gosnell has lived that story of being rescued, being given a new life and then giving life to others.

In 2000, Gosnell was in her 35th year as a special education teacher when her car was struck by a truck that roared through a red light.

"But for the grace of God, the doctors said I should have been killed in that accident," she says. "The car was totally demolished. I feel that God saved me for a reason."

She had to have rehabilitation for a brain injury that ended her career as a teacher. During her rehab sessions, she brought Molly B., a puppy then, with her.

"Molly was basically my first therapy dog," she says. "I also had Mac. They were the beginning of what we're doing now. The pet ministry started for four hours a week, one day a week. Doctors started asking if we could go longer. We ended up going to four days a week. Now, it's 24/7."

In matters of life and death

As Gosnell makes her rounds through the hospital units, she directs a wheelchair carrying one of the dogs. Staff members who looked serious before they saw the dog suddenly smile. Some engage the pet

of Minors by Catholic Priests in the United States, 1950-2010," which had been mandated by the charter.

The report, prepared by the John Jay College of Criminal Justice and released in Washington on May 18, concluded that there is "no single identifiable 'cause' of sexually abusive behavior toward minors," and encouraged steps to deny abusers "the opportunity to abuse."

Discussion of this second set of revisions to the charter—the first was in 2005—is likely to lead the bishops to a wide-ranging discussion of the report and other aspects of the clergy sex abuse crisis. Although at least some of the discussion will take place during the meeting's approximately seven hours of public sessions, some discussion is likely to occur during up to 10 hours of executive sessions and regional meetings.

Bishop Blase J. Cupich of Spokane, Wash., chairman of the USCCB Committee on Child and Youth



Above, Dr. James Nevin Jr. holds Molly W., one of the therapy 25 dogs in the pet ministry program at St. Vincent Hospital in Indianapolis. Dr. Nevin says the dogs provide a comfort for patients and a settling spirit for hospital employees.

Left, hospital ID badges capture the cuteness of Mac and Molly, two of the therapy dogs who visit patients at St. Vincent Hospital in Indianapolis.

in baby talk.

The dogs—which are all blessed by a priest when they enter the program—also have the ability to see and smell things that humans can't, Gosnell says.

"They're taught not to bark in the hospital," she says. "The only time they can bark is when they sense an emergency. When he was 3 years old, Mac came through a door, and he started pulling me. They're taught not to pull, but he jerked and ran down the hall. This man was in the process of dropping to the ground in a seizure. As the man started to buckle, Mac used his body so that the man's head wouldn't hit the ground."

If some actions possibly save a life,

others draw people together at death.

Gosnell shares the story of four family members who came to the hospital room where their mother was dying. Estranged for some reason, the siblings were each in different corners of the room until a dog was brought to the woman's bed to comfort her. Soon, each sibling moved to the bed, drawn by the dog. They surrounded their mother, and began talking and sharing memories.

"Our dogs can be a catalyst in many ways," Gosnell says. "In our mission goals, it's not about how many people we see each day. It's the quality of time we have during our stay with the patients. It's the quality of time the dogs are giving." †

BISHOPS

continued from page 1

National Collections, will report to his fellow bishops on a recent evaluation of national collections, and there will be an update on USCCB efforts in defense of traditional marriage, including a new Spanish-language video.

Most of the changes to the charter under consideration in Seattle involve bringing it into line with recent Vatican instructions in response to the crisis of sexual abuse of minors by priests. These include mentioning child pornography as a crime against Church law, and defining the abuse of someone who "habitually lacks reason," such as a person with mental retardation, as the equivalent of child abuse.

The proposed revisions also reflect the recent release of the long-awaited report on "The Causes and Context of Sexual Abuse

Protection, wrote in the May 30 issue of *America* magazine that the release of the John Jay report "is a jumping-off point from which the Catholic Church, and especially its leadership, must continue to take steps to show that it will be steadfast in addressing the sexual abuse of minors.

"This is not a time for the bishops to sit back and applaud themselves for getting a handle on a shameful moment in Church history," he added. "If anything, the Church's leadership must now step forward and give new vitality to its promise to protect and its pledge to heal."

The other major document up for a vote by the bishops is "To Live Each Day With Dignity," which would be the first statement on assisted suicide by the full body of bishops. The USCCB Administrative Committee issued a brief "Statement on Euthanasia" in 1991, which said legalized euthanasia violates divine law, human dignity, and basic "American convictions about

human rights and equality."

Intended more as a policy statement than a teaching document, the document aims to convince citizens and legislators in states facing decisions about permitting assisted suicide in their jurisdictions that rejecting the option is the compassionate choice, and help them find solutions to the suffering that sometimes tempts dying people to consider suicide.

If passed, "To Live Each Day With Dignity" would be paired on a USCCB website with a variety of fact sheets on such issues as the role of depression, views of medical experts, assisted suicide as a threat to good palliative care, lessons from Oregon and Washington state, lessons from the Netherlands and other topics.

In 2008, Washington became the second state to allow assisted suicide by voter initiative; Oregon approved it in 1994. A court in Montana also has allowed assisted suicide there. †

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Holy Father's journey to Croatia highlights family

VATICAN CITY (CNS)—The focus of Pope Benedict XVI's trip to Zagreb, Croatia, on June 4-5 will be on the family and building a community with Christian values.

In the 84-year-old pope's 19th trip abroad and his 13th to a European country, he also will continue to underline the importance he places on reviving Europe's Christian roots.

Even though Croatia is an overwhelmingly Catholic country, it has undergone hardships that have tested its foothold on faith—two World Wars, a Nazi invasion and then communist rule under the Socialist Federal Republic of Yugoslavia.

Today, threats continue, but under a different guise, said the spokesman of the Croatian bishops' conference.

"Croatia is not an island and as such is facing all of the challenges that are prevalent in western countries," said the spokesman, Zvonimir Ancic. First among them is "a rampant secularism whose small, but very vocal proponents, with the backing of the majority of the mass media, are actively trying to deconstruct all elements of Croatia's traditional Catholic identity," he said in an email response to questions.

Major challenges facing the Church in Croatia include the country's "very liberal law regulating abortion," and proposed measures to legalize adoption for same-sex couples, as well as fresh debates over euthanasia, he said.

Twenty years after it declared independence, Croatia is set to join the European Union this year.

Pope Benedict is concerned that as Croatia joins the larger political and economic arena, it does not lose its own religious and cultural identity, but rather bring its Christian values to a wider forum.

Croatia is a different country from the one

Blessed Pope John Paul II visited in 1994, 1998 and 2003.

The late pope went at critical moments in Croatia's evolution—first as the country was engaged in its 1991-1995 war of independence from Yugoslavia, and then as it sought to rebuild a democratic nation that was still scarred by religious and ethnic tensions.

Blessed John Paul told the nation in 2003 that Christianity was the answer to its challenges because it offers nations the solid foundations of universally shared values, such as respect for human life and dignity, religious freedom and solidarity—a message that Pope Benedict will likely repeat.

Croatia is holding its first national meeting of Catholic families this year and the pope will celebrate Mass on "National Family Day" on June 5.

The Croatian bishops chose "Together with Christ" as the theme of the visit to underline the importance of creating a community that has eternal Christian values as its foundation.

The theme, according to the official missal prepared for the trip, is meant to help people look toward the future and "the requirements of the new evangelization, which begins first of all within Christian families."

The pope's 33-hour stay in Croatia's capital will hit the basics: meetings and events with the country's government, academic and business leaders, young people, families and religious. He will give a total of six speeches and one homily.

After meeting the country's president and prime minister on the morning of June 4 and academic, political, business and religious leaders in the afternoon, the pope will take part in a prayer vigil with young people in the city's Ban Josip Jelacic Square.

CNS photo/Nikola Satic, Reuters



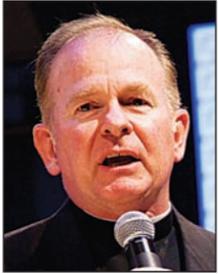
A man walks in front of a billboard featuring an image of Pope Benedict XVI in Zagreb, Croatia, on May 27. Pope Benedict will meet with politicians and professionals, families and clergy on his first trip to Croatia on June 4-5.

A key feature of the youth gathering is meant to be silent prayer—an unusual expectation when there are likely to be thousands of young people gathered in one spot on a summer's evening.

Silence "speaks of the divine presence," the missal said, "and to be silent in a city square where normally there is nothing but noise becomes and remains a strong sign of the Christian presence in the world."

The high point of the trip will be the June 5 morning Mass with families in Zagreb's hippodrome, the same giant stadium where Blessed John Paul celebrated Mass during his visit in 1994. †

Oregon Jesuit priest unanimously confirmed as new House chaplain



Fr. Patrick J. Conroy, S.J.

WASHINGTON (CNS)—Jesuit Father Patrick J. Conroy was unanimously approved as the next House chaplain in a May 25 vote.

Father Conroy, 60, a native of Washington state, had been nominated by House Speaker John Boehner of Ohio, himself a Catholic, as the ideal candidate for the position.

The Jesuit succeeds Father Daniel Coughlin, a priest of the Chicago Archdiocese, who retired in April after 11 years on the job.

Father Conroy most recently was a theology teacher, campus ministry assistant and coach at Jesuit High School in Portland, Ore., and long served as a pastor to Native Americans in the Pacific Northwest.

Boehner, who attended Jesuit-run

Xavier University in Cincinnati, decided he wanted a Jesuit to serve as the next pastor and confidant to House members and staff.

Father Conroy's nomination initially was held up by House Minority Leader Nancy Pelosi of California, who expressed concern that the Jesuit belongs to the Oregon province of the Society of Jesus, which agreed

in March to pay about \$166 million in settlements to 500 people who have sought damages for abuse they said they suffered under Jesuits at schools and parishes in the Northwest. She later dropped her objections.

Father Conroy has not been accused of any involvement in the sexual abuse of minors or any cover-up of such abuse. †

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Editorial



CNS photo/Bob Rolier

A member of the media holds a copy of the John Jay report on the causes and context of clergy sex abuse during a press conference at the U.S. Conference of Catholic Bishops' headquarters in Washington on May 18. 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."

The report on clergy sex abuse

There's good news and bad news in the report prepared by New York's John Jay College of Criminal Justice following its five-year study of the "causes and context" of sexual abuse of minors by Catholic priests in the United States from 1950 to 2010.

The good news is that incidents of such abuse have been rare in recent years. Ninety-four percent of the abuse incidents from 1950 through 2009 took place before 1990, the report says, and there have been few cases since. Most of those cases from earlier decades weren't reported to authorities until the early 2000s.

The bad news is that the investigation determined that there is no single cause among priests of the sexual abuse crisis. That's bad news because, if there were a single cause, it could be more easily addressed.

The report says that few of the offenders were pedophiles, defined as abusers of children under 11 years old; four out of five victims were older than 11, and 70 percent of the abusers also had sexual relations with adults.

It also says that priests with a homosexual identity weren't more likely to sexually abuse minors. The abusers just had more access to boys than to girls.

And, it says that the Church's rule of priestly celibacy isn't a factor since the Church had the same rule both before and after the increase of such incidents.

So why did sexual abuse of minors spike in the 1960s and 1970s?

The report seems to blame society and the fact that priests ordained in the 1940s and 1950s weren't properly trained to confront the sexual revolution that occurred in the 1960s.

Karen Terry, dean of research at John Jay and principal investigator for the study, put it this way: "The increased frequency of abuse in the 1960s and 1970s is consistent with the patterns of increased deviance of society at that time. The social influences intersected with vulnerabilities of some individual priests whose preparation for a life of celibacy was inadequate."

We should hardly be surprised at that. Who was prepared for the sexual revolution in the 1960s? The advent of

the birth control pill and other radical changes in male-female relationships led to today's sexually permissive culture throughout society.

The John Jay report's main conclusion was, "There's no indication in our data that priests are any more likely to abuse children than anyone else in society." That may be true, but shouldn't we expect priests to be much less likely to abuse children than others in society?

It also says that the sexual abuse of minors "is not a phenomenon unique to the Catholic Church." It is often found in organizations where "mentoring and nurturing relationships develop between adults and young people." Schools must constantly be alert for incidents of sexual abuse by teachers or coaches.

The Survivors Network of those Abused by Priests (SNAP) was quick to criticize the report, calling it "garbage in, garbage out" because the U.S. bishops authorized the study. That's a slap, though, at the objectivity of the John Jay College of Criminal Justice. SNAP apparently wanted the report to blame the Church's rules concerning celibacy or perhaps on priests with a homosexual orientation. Since the sexual-abuse crisis first attracted attention, the bishops have often been criticized for not doing enough to prevent priests from abusing children, and for simply moving priests who have abused children to another parish. In most cases, that doesn't seem to be fair criticism.

Those of us who attended annual meetings of the U.S. bishops during the 1970s, 1980s and 1990s know that it was only in the early 1990s that they began to hear reports about the increase in sex-abuse allegations. They also heard from psychiatrists who assured them that the priests could be cured, and it was safe for bishops to reassign them after they received treatment. We know now that that is not true.

Since the extent of the crisis became known, the U.S. bishops have put into place guidelines for handling sex-abuse cases that have become a model for other bishops throughout the world.

—John F. Fink

Reflection/Sean Gallagher

Remain humble in life's victories and defeats while running the good race

The finish of last Sunday's centennial running of the Indianapolis 500 should be remembered for the next 100 years

because it teaches us timeless lessons that touch at the core of the human condition. Most of you know the story by now. J.R. Hildebrand, a 23-year-old rookie driving the Panther Racing/National Guard car, was half a mile from winning the "Greatest Spectacle in Racing." He had safely completed 799 left turns at the Brickyard, and only had one more before he could drink milk in Victory Lane.

Then he tried to pass a slower, lapped car, got too high in turn four and, with the finish line in sight, slammed into the outside wall, destroying his car and hopes for victory.

As Hildebrand's car slid down the front stretch, Dan Wheldon passed him and went on to beat the rookie by two seconds. At the time of the crash, Wheldon was four seconds behind Hildebrand—a virtual eternity with only a quarter of a lap to go.

Humility seems to be a clear lesson to be learned from this great sports story. No matter how close or how far we might be to achieving whatever goal we might have in life, we should never presume that it is either entirely within or outside of our grasp.

Circumstances—some within our control, others that are not—can change our outlook for victory or defeat in a moment, just as happened to both Hildebrand and Wheldon in the final seconds of the Indy 500.

Concluding that we have everything sewn up or that defeat is assured can be expressions of pride, if perhaps unconscious ones.

With the former, we think that victory is within our grasp. With the latter, we think that there is nothing that we can do to change our fate. In both cases, we put the emphasis on ourselves.

Yes, God has blessed us with gifts and

talents unique to each one of us to further our own salvation, his glory and the good of others. But if we forget that we are to do all of this with the help of his grace, we will end up either in pride or despair.

Such hopelessness could have easily gone through Wheldon's mind moments before Hildebrand's crash. He had finished second in the previous two Indy 500s, and had done so as a member of the same team that Hildebrand was racing for—and with the rookie's sponsor.

In the previous offseason, the once golden boy of IndyCar racing had fallen out of the limelight, failing to secure a full-time car for the 2011 series. With a quarter of a lap to go, Wheldon faced the prospect of a third straight runner-up finish and witnessing his replacement at Panther Racing taking the checkered flag.

But in interviews after his victory in which he discussed the latter portion of the race, including the final lap, Wheldon said he was only focused on passing as many cars as he could to put himself in a position to win at the end. He had never given up hope.

Yet, no matter how much hard work that he put in, the factor that directly led to his victory was still out of his control. He did nothing to cause Hildebrand's crash.

The same is true in our own lives. Triumphs should never be occasions of prideful complacency for ourselves. They instead should lead us to gratitude for the help we received from others and from God.

And if defeat comes our way, which it inevitably will, we should look to Hildebrand's noble response to his downfall as a model for ourselves.

He never bemoaned his fate or sought to blame others. In interview after interview, Hildebrand simply explained his crash for what it was, and said he would learn from it and improve in future races.

If we take a humble attitude toward life, defeats will never weigh us down and victories will never puff us up. God's grace, in either case, will keep us on level ground, running the good race.

(Sean Gallagher is a reporter for The Criterion, newspaper of the Archdiocese of Indianapolis.) †

Letter to the Editor

Why do so many people place abortion in obscure corner of Catholic social teaching?

In a letter to the editor in the May 27 issue, a letter writer criticized *The Criterion* for placing news about a letter written by some theologians, and received by House Speaker John Boehner, in an "obscure corner of the *Criterion Online*" edition.

I would like to raise the concern that far too many politicians, theologians and Catholics place the horrific violence of abortion in some obscure corner of Catholic social justice teaching.

Let us see what the U.S. Conference of Catholic Bishops has said about abortion: "Among important issues involving the dignity of human life with which the Church is concerned, abortion necessarily plays a central role.

"Abortion, the direct killing of an innocent human being, is always gravely immoral; its victims are the most vulnerable and defenseless members of the human family. It is imperative that those who are called to serve the least among us give urgent attention and priority to this issue of justice."

How the issues of poverty, hunger and ecological imbalance are fought and overcome depends largely on prudential decisions and the principle of subsidiarity.

Catholics, in good conscience, may disagree with one another on how these problems are to be solved as the Church

makes it clear that she cannot prescribe set "programs" on how to deal with these issues. (See "*Sollicitudo Rei Socialis*" by Blessed John Paul II.)

I doubt seriously that any politician—or even theologian—who says that they support abortion or a woman's "right to choose" would ever be given the wisdom to judge prudentially on programs that help alleviate or eliminate poverty and hunger.

This is not being "political"—it's just plain, good common sense.

Monica Siefker
Bloomington

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 critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Relax, slow down and seek God

(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 June 8, 2001, issue of *The Criterion*.)

With the approach of summer, we would do well to think about slowing life down a bit, at least from the perspective of all those workaday things that tend to make our lives a bit anxious and hectic.

If we don't step aside to take a measure of what counts, we tend to feel like we are beginning "to run on empty." The arrival of spring brought with it a resurgence of hope so dearly needed by all of us, but by early summer it is a good idea to provide some reinforcement to our spirit of hope.

What to do? Physical activities tend to pick up in the summer time, and that's not all bad as long as we don't go overboard in that direction.

Some of you parents have recited the soccer and baseball schedules of your children, and I know that means extra planning. I don't know how you keep things straight, much less find time to relax.

Some of you have asked me to intercede—at least in regard to the scheduling that is handled by our CYO or parish programming.

I am sorry, but that is one intervention I don't think I want to take on. If you think

about it, I believe you can understand. The fact remains that each of us has to make personal decisions about how we find a reasonable pace of life for ourselves and our children. I doubt that any of us find that easy to do.

Ages ago, one of my favorite people, St. Anselm, archbishop of Canterbury, gave us some good advice, which may be helpful in the midst of planning summer activities.

He wrote: "Insignificant man, escape from your everyday business for a short while, hide for a moment from your restless thoughts. Break off from your cares and troubles and be less concerned about your tasks and labours. Make a little time for God and rest a while in him" (From the *Proslogion*; cf., Friday Office of Readings, First Week of Advent).

Notice, with a touch of realism, St. Anselm said, "escape for a short while," and he proceeded to recommend how to escape. "Enter into your mind's inner chamber. Shut out everything but God and whatever helps you to seek him; and when you have shut the door, look for him. Speak now to God and say with your whole heart: I seek your face; your face, Lord, I desire. Lord, my God, teach my heart where and how to seek you, where and how to find you."

We don't need hours and hours of free time to escape into our mind's inner chamber. But we need to make the conscious decision to take the few minutes

a day to make that journey in search of God in our hearts. It will make all the difference.

St. Anselm's consoling realism continues: "Lord, if you are not here, where shall I look for you in your absence: Yet, if you are everywhere, why do I not see you when you are present? But surely you dwell in 'light inaccessible.' And where is light inaccessible? How shall I approach light inaccessible? Or who will lead me and bring me into it that I may see you there? And then, by what signs and under what forms shall I seek you? I have never seen you, Lord my God; I do not know your face."

Our task and challenge is to take the time and to find the place of relative quiet to enter our mind's inner chamber. Only the Lord can show us his face; we can't do that part.

And so St. Anselm told us how to pray. "Look upon us, Lord, hear us and enlighten us, show us your very self. ... Teach me to seek you, and when I seek you show yourself to me, for I cannot seek you unless you teach me, nor can I find you unless you show yourself to me. Let me seek you in desiring you and desire you in seeking you, find you in loving you and love you in

finding you."

Realistically, it is not likely that life will slow down very much even in the lazier days of summer. Yet, we can find our spirits lifted in hope if we step aside—even if only for a few minutes—and place ourselves in the presence of God. There, we can find hope because before God our horizon on the journey of life is enlarged beyond our own small world.

We need to see that larger horizon and the light of God's grace makes it happen. Our part is to seek the Lord. He is as near as the inner chamber of our minds and hearts. †

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 June

Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.

Relájese, reduzca la velocidad y busque a Dios

Con la proximidad del verano, sería aconsejable pensar en reducir un poco la velocidad de la vida, por lo menos desde el punto de vista de todas aquellas cosas del trabajo diario que tienden a hacer de nuestras vidas un poco ansiosas y agitadas.

Si no nos ponemos a un lado para medir lo que realmente importa, tenemos la tendencia a sentir como si comenzáramos a "correr con el tanque vacío." La llegada de la primavera trajo consigo el resurgimiento de la esperanza tan necesitada por todos nosotros, pero de aquí a principios del verano es una buena idea reforzar nuestro espíritu de la esperanza.

¿Qué hacer? Las actividades físicas tienden a aumentar en la época de verano y eso no es del todo malo, siempre y cuando no nos excedamos por ese lado. Algunos de ustedes los padres, han enumerado los horarios de fútbol y béisbol de sus hijos, y yo sé que eso significa planificación adicional. Yo no sé cómo ustedes mantienen las cosas en orden, mucho menos cómo hallan el tiempo para relajarse.

Algunos de ustedes me han pedido que interceda por lo menos con respecto a la planificación que es manejada por nuestro Organizador de la Juventud Católica o la programación de la parroquia. Yo lo siento, pero ésa es una intervención que yo creo que no quiero asumir. Si usted piensa sobre eso, yo creo que usted puede entender.

El hecho es que cada uno de nosotros tiene que tomar decisiones personales sobre cómo podemos encontrar un paso razonable

para nuestras vidas y las de nuestros hijos. Yo dudo que cualquiera de nosotros encuentre una forma fácil de hacerlo.

Hace muchos años, una de mis personas favoritas, San Anselmo, arzobispo de Canterbury, nos dio un buen consejo que nos puede ser útil en vísperas de planificar las actividades de verano. Él escribió: "Hombre insignificante, escapa de tu negocio cotidiano por un corto rato, escóndete por un momento de tus inquietos pensamientos. Apártate de tus agitaciones y problemas y preocúpate menos de tus tareas y labores. Haz un poco de tiempo para Dios y descansa un rato en Él" (De *Proslogion*; Cf. Viernes Oficina de Lecturas, Primera Semana de Adviento).

Observe que con un toque de realismo, San Anselmo dijo "el escape por un corto rato," y procedió a recomendar cómo escapar. "Entra en la cámara interior de tu mente. Cierra las puertas a todo menos a Dios y cualquier cosa que te ayuda a buscarlo; y cuando hayas cerrado la puerta, búscalo. Ahora habla con Dios y dile con todo tu corazón: *busco tu cara; tu cara, Señor, es lo que yo deseo.* Señor, mi Dios, enseña a mi corazón dónde y cómo buscarte, dónde y cómo encontrarte."

No necesitamos horas y horas de tiempo libre para escapar en la cámara interna de nuestra mente. Pero necesitamos tomar la consciente decisión de tomar unos pocos minutos al día para hacer ese viaje buscando a Dios en nuestros corazones. Esto hará la diferencia.

Los consejos reales de San Anselmo continúan: "¿Señor, si estas aquí, dónde te

puedo buscar en tu ausencia? Es más, si tú estas por todas partes, ¿por qué no te veo cuándo estas presente? Pero ciertamente habitas en la 'inalcanzable luz'. Y, ¿dónde está la inalcanzable luz? ¿Cómo me debo acercar a la inalcanzable luz? O, ¿quién me guiará y me traerá a ella para que yo pueda verte allí? Y entonces, ¿por cuáles signos y bajo qué formas te buscaré? Yo nunca te he visto, Señor mi Dios; yo no conozco tu cara."

Nuestra tarea y desafío es tomarnos el tiempo y encontrar un lugar relativamente callado para entrar en la cámara interna de nuestra mente. Sólo el Señor nos puede mostrar su cara; nosotros no podemos hacer esa parte. Así que San Anselmo nos dijo cómo rezar. "Mira entre nosotros, Señor, óyenos e ilumínanos, muéstranos a ti mismo. ... Enséñame a buscarte, y cuando yo te busque muéstrate ante mí, porque yo no puedo buscarte a menos que me enseñes cómo, ni yo puedo encontrarte a menos que tú te muestres ante mí. Permíteme buscarte deseándote y el desearte al buscarte, encontrarte en el amarte y amarte en el encontrarte."

Realmente, no es probable que la vida reduzca mucho la velocidad, ni aún en los días más relajados del verano. Pero, nosotros podemos encontrar nuestros

espíritus llenos de esperanza si nos apartamos a un lado—aunque sea por unos pocos minutos—y nos colocamos en la presencia de Dios. Allí podemos encontrar la esperanza porque ante Dios nuestro horizonte en el viaje de la vida se prolonga más allá de nuestro propio pequeño mundo.

Necesitamos ver ese horizonte más grande y la luz de la gracia de Dios permite que esto pueda pasar. Nuestra parte es buscar al Señor. Él está tan cerca como la cámara interna de nuestras mentes y corazones. †

¿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 junio

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

Events Calendar

June 3
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, 6:30 a.m. Mass then breakfast and program at Priori Hall, Marine Sgt. Klay South, founder of Veterans for Valor, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

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.

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.

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 9-10
St. Susanna Parish, Zore Hall,

1212 E. Main St., Plainfield. **Rummage sale**, Thurs. 8 a.m.-6 p.m., Fri. 8 a.m.-2 p.m. Information: 317-839-3333.

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 Oaklondon 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.

June 10
St. Charles Borromeo Parish, 222 E. 3rd St., Bloomington. **St. Vincent de Paul Society and St. John Conference, hog roast**, 5-9 p.m., food, music, silent auction. Information: 812-825-0634.

June 10-11
Holy Angels Parish, 740 W. 28th St., Indianapolis. **"Music Festival,"** music, games, 3-10 p.m. Information: 317-926-3324.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"Italian Street Festival,"** Fri.-Sat. 5-11 p.m., Italian foods, music, rides. Information: 317-636-4478.

June 10-12
St. Louis School, 17 St. Louis Place, Batesville. **Rummage sale**, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., half-price

sale noon-4 p.m., Sun. 8:30 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

June 11
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. **Parish picnic and festival**, music and booths, noon-midnight. Information: 812-923-3011.

June 12
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discaled Carmelite Secular Order meeting**, noon. Information: 317-545-7681. †

Bishop Gerald Gettelfinger to be interviewed on Catholic Radio

An interview with Bishop Gerald A. Gettelfinger will be broadcast on Catholic Radio Indy 89.1 FM's "Faith in Action" show on June 6-11.

Ordned as a priest of the Archdiocese of Indianapolis in 1961, he was appointed bishop of Evansville in 1989. He turned 75 last fall, the age at which canon law requires bishops to retire. Pope Benedict XVI accepted Bishop Gettelfinger's retirement on April 26 and, on the same day, appointed Bishop-designate Charles C. Thompson to

succeed him. During the interview, Bishop Gettelfinger talks with co-hosts Jim Ganley and Sean Gallagher about his 22 years as a bishop, how his vocation to the priesthood emerged when he grew up as a member of St. Bernard Parish in Frenchtown, and his thoughts about the opportunities and challenges that face the Evansville Diocese and the Church in Indiana in the future. "Faith in Action" is broadcast at 10 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays. Catholic Radio Indy can be heard throughout the archdiocese by logging on to www.catholicradioindy.com and clicking on the "listen now" button. Podcasts of this and previous "Faith in Action" shows can also be found on the station's website. †



Bishop Gerald A. Gettelfinger

Homeland Mission project is set for June 26 to July 1

The youth ministry staff of the archdiocesan Office of Catholic Education will present the seventh annual Homeland Mission project from June 26 through July 1 based at St. Bernadette Parish in Indianapolis.

The Homeland Mission project was started seven years ago at the request of Archbishop Daniel M. Buechlein to give high school youths the opportunity to serve the needs of people in the archdiocese.

In the past, Homeland Mission volunteers have served at charitable organizations in Indianapolis that include the Cathedral Soup Kitchen,

A Caring Place, St. Mary's Child Center, Refugee Resettlement program and Gleaners Food Bank.

During the week, participants will attend daily Mass, have the chance to receive the sacrament of reconciliation, serve the underprivileged, go swimming, have fun and make new friends from across the archdiocese.

This year, Bishop Christopher J. Coyne, auxiliary bishop and vicar general, will celebrate the opening Mass for the week.

For more information or to register for the Homeland Mission project, log on to www.archindy.org/youth/homeland.html or contact your parish youth minister. †

'Lost Boy of Sudan' to speak at World Refugee Day dinner

To celebrate World Refugee Day, Catholic Charities Indianapolis' Refugee Resettlement

program will host a dinner at 6 p.m. on June 20 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

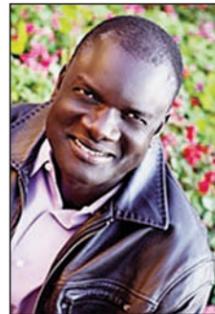
The guest speaker at the dinner will be John Dau, a survivor of a 14-year journey from his home village in Sudan to his arrival in New York in 2001. When fleeing Sudanese government

troops, he helped lead thousands of children, part of the group of young refugees known as the "Lost Boys of Sudan," through violence and starvation to a refugee camp in Kenya.

Also to be honored at the dinner is the program's "Refugee Ambassadors," a group of nine high school student volunteers who have assisted refugees in the past year.

The cost of the fundraising dinner is \$35 per person or \$250 for a table of eight.

For more information or to purchase tickets, call Hellen Sanders at 800-382-9836, ext. 1528, or 317-236-1528, send her an e-mail at hsanders@archindy.org or log on to www.catholiccharitiesindpls.org. †



John Dau



New Colts fan?

Bishop Christopher J. Coyne, auxiliary bishop and vicar general, who is a Boston native and lifelong New England Patriots fan, smiles after receiving an Indianapolis Colts helmet autographed by head coach Jim Caldwell during a May 20 meeting of the Catholic Business Exchange at the Northside Knights of Columbus Hall in Indianapolis. Presenting the helmet to Bishop Coyne is Steve Champlin, director of football administration for the Colts. During the meeting, Bishop Coyne gave a presentation titled "Bringing Christian Joy to the Workplace."

VIPs

Paul and K. Florence (Zener) Dufek, members of St. Christopher Parish in Indianapolis, celebrated their 60th wedding anniversary on June 2. The couple was married on June 2, 1951, at St. Anthony Church in Indianapolis.

They are the parents of two children, Paula DeLong and Suzanne Mulligan. They have seven grandchildren and two great-grandchildren. †



Charles and Maryanna (McMullen) Kistner, members of St. Roch Parish in Indianapolis, celebrated their 50th wedding anniversary on May 15. The couple was married on May 13, 1961, at St. Mark the Evangelist Church in Indianapolis.

They are the parents of six children: Diane Oliver, Karen DuVall, and Dan, James, Mark and Steve Kistner. They have eight grandchildren. †



Pope receives papers for cause of Archbishop Sheen, whom he knew

VATICAN CITY (CNS)—When Bishop Daniel R. Jenky of Peoria, Ill., presented Pope Benedict XVI with two thick volumes about the life of Archbishop Fulton J. Sheen, the pope surprised him by saying he had worked with the late archbishop.

Pope Benedict “told me something I hadn’t known. He worked on the commission for mission at the Second Vatican Council with Fulton Sheen,” Bishop Jenky told Catholic News Service.

The pope served as a theological expert at the council in the 1960s.

At the end of the pope’s weekly general audience on May 25, Bishop Jenky presented the pope with two leather-bound volumes with gold lettering on the side: “Fultonius Ioannes Sheen.”

The tomes—totaling close to 2,000 pages—are the “positio,” the official position paper, outlining why the Catholic Church should recognize Archbishop Sheen as a saint.

Archbishop Sheen, who was born in Illinois in 1895 and died in New York in 1979, was an Emmy-winning televangelist. His program, “Life is Worth Living,” aired in the United States from 1951 to 1957.

Bishop Jenky said “I hope it helps” that the pope personally knew Archbishop Sheen, who was national director of the Society for the Propagation of the Faith from 1950-66, and attended every session of Vatican II.

For the Peoria bishop, the most impressive thing about Archbishop Sheen was his untiring evangelizing effort, which was addressed not just to radio or television audiences, but to taxi drivers and anyone else he happened to meet.

“I don’t know how many people he brought to the faith. It must be thousands and thousands,” the bishop said. “He never passed by an opportunity to bring someone to the faith. He was a hands-on evangelizer.”

Msgr. Stanley Deptula, executive director

of the Peoria-based Archbishop Fulton Sheen Foundation, joined Bishop Jenky for the trip to the Vatican.

They also gave the pope an album with more than 100 letters from cardinals and bishops in North America, Australia and Africa supporting Archbishop Sheen’s cause.

Msgr. Deptula told CNS that Archbishop Sheen should be beatified and canonized because “he was a dynamic missionary, he used all the modern means available to spread the Gospel throughout the world.”

The archbishop was host of “The Catholic Hour” radio program for 22 years before beginning his television career. He wrote several popular books, and traveled the world speaking and preaching after his TV program went off the air.

The diocesan phase of the sainthood cause concluded in 2008, and the postulator, or promoter, of the cause took the eight boxes of eyewitness testimony and “every book Sheen ever wrote,” and summarized the material, creating the “positio,” the monsignor said.

The Congregation for Saints’ Causes will study the “positio,” and if congregation members agree, they will recommend that the pope officially declare that the archbishop lived the Christian virtues in a heroic way.

Before Archbishop Sheen can be beatified, the pope also must recognize a miracle attributed to his intercession.

“We actually have two fully documented, alleged miracles of cures that seem to have been effected by God through the intercession of Archbishop Sheen,” Msgr. Deptula said. “Actually, we also have a couple more that have come into our office. Really, every day I hear stories about little miracles, ways that Fulton Sheen continues to change lives today.”

The best documented cases involve cures that took place in the United States, he said.



Msgr. Stanley Deptula holds a volume of letters from cardinals and bishops supporting the sainthood cause of Archbishop Fulton J. Sheen as he waits with Bishop Daniel R. Jenky of Peoria, Ill., right, to present documentation to Pope Benedict XVI during his general audience in St. Peter’s Square at the Vatican on May 25.



Msgr. Stanley Deptula, executive director of the Archbishop Fulton J. Sheen Foundation, holds a volume containing letters from cardinals and bishops supporting the sainthood cause of Archbishop Fulton J. Sheen in Rome on May 24. The official position paper of Archbishop Sheen was presented by Bishop Daniel R. Jenky of Peoria, Ill., to Pope Benedict XVI during the pontiff’s general audience at the Vatican on May 25.

“One happened in central Illinois to an elderly woman in the Champaign area. And the other, kind of the stronger case that we will probably be pursuing to present to the Holy Father, involved a baby in the Pittsburgh, Pennsylvania, area.”

The monsignor said he could not reveal many details about the case, but “basically this baby was born ... with several life-threatening diseases, any one of

which would have been a very serious illness for this infant.

“The parents and family and friends prayed for the intercession of Archbishop Sheen. They had the baby baptized, [and] I believe his middle name is Fulton,” he said. “It seems to have been a miracle. The baby lived and seemed to have been cured of those illnesses,” and is now in the first or second grade. †

HOLY ROSARY CHURCH PRESENTS THE ETHNIC EVENT OF THE SUMMER

Twenty-eighth Annual

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Saturday June 11th, Mass at 4:30 p.m. and
Colorful Italian Religious Procession at 6:45 p.m.,
Followed by 2nd Mass in the church at 7:00 p.m.



PROGRAM ANNOUNCEMENT/POLICY STATEMENT SPONSORS USING SCHOOL/CENSUS DATA SCHOOL AND COMMUNITY NUTRITION

The 21st Century Community Learning Centers of the Archdiocese of Indianapolis today announced plans to participate in the Summer Food Service Program. Free meals will be made available to all children 18 years of age and under and to persons over 18 years who are enrolled in a state-approved educational program for the mentally or physically disabled. Free meals will be provided to all children without charge and are the same for all children. There will be no discrimination in the course of the meal service.

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Tornado survivors in Joplin begin recovery, scene described as war zone

JOPLIN, Mo. (CNS)—The devastating scene left by the massive tornado that hit Joplin on the evening of May 22 can best be described as apocalyptic.

The tornado cut a swath of destruction three-fourths of a mile wide and six miles long, claiming at least 139 lives with 100 people still missing. Nearly every building in its path was left in total ruin.

The powerful winds uprooted trees and tossed cars. They toppled brick walls, bent steel, snapped power lines, sheared limbs and stripped bark off trees.

In a May 25 news conference for area faith leaders, Missouri Gov. Jeremiah Nixon, upon witnessing the catastrophic destruction at St. John's Regional Medical Center, described it as a war zone.

St. Mary's Church was in the storm's direct path. The sanctuary, elementary school, rectory, parish hall and the St. Vincent de Paul building—the original church from 1938—were all leveled by the storm.

"Most people's emotions are still too raw for them to begin processing this catastrophic event," said Father Justin Monaghan, St. Mary's pastor. "I just want to tell them, 'Our prayers are with you and we will rejoin you in rebuilding, healing, and renewal in the midst of the pain you are all suffering.'"

Father Monaghan found shelter in the bathtub of the rectory only seconds before the tornado brought the entire building down around him. He was trapped for hours, but parishioners eventually found him safe and dug him out of the ruins.

Parishioners retrieved the Blessed Sacrament from the church's shattered tabernacle. Only the large steel cross at what was the church's entrance remains, towering over the wreckage.

The priest said he has been overwhelmed with the outpouring of support from his parishioners. "I hope that I am reaching out to others as much as they have been reaching out to me."

"My faith has been strengthened by the amazing response of people in our parish and in the community. And to see the cross still standing reminds us what our mission is all about," he told the *Eastern Oklahoma Catholic*, the publication of the Diocese of Tulsa, Okla.

Tulsa is about 100 miles southwest of Joplin, in the western Missouri Diocese of Springfield-Cape Girardeau. The city sits close to the state line bordering Kansas



CNS photos/Emily Molinaro, The Mirror



Above, a statue of Mary stands outside the remains of St. Mary's Church in Joplin, Mo., on May 24 after the church and school were destroyed by a monster tornado that struck the city on May 22. As of May 31, the number of those killed by the tornado totaled 139.

Left, Father Justin Monaghan, pastor of St. Mary's Church in Joplin, Mo., hugs children on May 24 outside what is left of the church, which was destroyed by the massive tornado that hit Joplin on the evening of May 22. Father Monaghan found shelter in the bathtub of the parish's rectory only seconds before the tornado brought the entire building down around him.

and Oklahoma.

As she brought lunch to fellow parishioners sifting through the rubble, Cassie Patrick was overcome by the extent of the destruction.

Surveying the wreckage in tears, she said, "It is really hard to see. I can't even wrap my head around it. I would have rather lost my house than this church. I know it is just a building, and we will rebuild, but all my kids have gone to school here and this church has kept my family together. I am just thankful that Father Monaghan is safe. I prayed for Father all night, and was so worried."

For Patrick and other parishioners, however, the emotional toll of the physical destruction pales in comparison to the pain of the human suffering. Tragically, one woman in the parish lost her husband, 5-year-old daughter, and 2-year-old son in the storm. They were at Home Depot when the tornado razed the building. Steve Jones, St. Mary's principal, confirmed the deaths, but names will not be released until official notifications have been made.

Father J. Friedel, pastor of St. Peter the Apostle Parish in Joplin, and Gene Koester, principal of McAuley Catholic High School, were busy offering pastoral care, support and leadership since the storm struck.

St. Peter and McAuley are only a couple miles from St. Mary's, but were left

untouched by the tornado. Since the storm, the high school has been serving as a triage center, hospital, storm shelter and sleep facility. Residents and staff of a destroyed nursing home were now making the gym their temporary home.

Koester had not slept since the evening of May 22, when the tornado struck, going home just long enough to shower and shave. He said that nearly every one of the school's 100 students had been volunteering around the clock, with the only exceptions being those that have lost their homes or family members.

"The kids have just been amazing. Students and their parents have given of themselves and their mindset is entirely on helping. It is remarkable, but not surprising. It is also part of the legacy of the Sisters of Mercy, who founded our school," he said.

Father Friedel said providing care at this point is difficult as everything keeps shifting, depending on the immediate needs of the people who have been displaced or injured, and the subsequent storms that continue to come through the area. Still, Father Friedel was heartened by the selfless and dedicated service offered by the Catholic faithful in Joplin.

"It is absolutely remarkable to watch our high school and college kids working with our professionals to help the homeless, the elderly and anyone in need. There has been

an abundance of compassion, concern, and charity from the people," he said. "Even those who have endured tragic personal suffering or the loss of their homes are volunteering to help others. They just want to care for people when they need it. At times like this, it is easy to see the face of Jesus in both his suffering and compassion."

Father Friedel told the congregation at Mass: "Sometimes only tears, laughter and love can get us through our disasters. ... We are going to be OK. For us, losing our lives is not the end. This does not make light of the pain and suffering, but reminds us that God in Christ is in the middle of our lives. This disaster cannot win. Easter reminds us that Jesus will make all things right in the end."

Standing next to all the parish's toppled buildings, Karen Drake, a first-grade teacher at St. Mary's Elementary School, said: "Our cross is still standing. I think that says a lot."

(Donations to the Joplin Tornado Relief Fund, or wherever the need is greatest, can be made online through a website set up by St. John's Regional Medical Center at <https://ssl.4goodcause.com/mercy/donation1.aspx?id=1>. Also, information about donations and materials needed by Catholic Charities in the Diocese of Springfield-Cape Girardeau can be found online at <http://home.catholicweb.com/diocspfdcapel/>.) †

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Lunch and refreshments included in registration fee.

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HONEGGER

continued from page 1

to be there to get to know the Church and to be in the center of the Church. I lived there closely with friends for two years. There are strong bonds that continue after we left."

Since he grew up in Switzerland, knowing former members of the Swiss Guard is not unusual, Brother Mauritius said.

He learned about them as he grew up. And when he went to high school at Einsiedeln Abbey, he participated in a pilgrimage to Rome where he met with members of the Swiss Guard.

"Some of the Swiss Guards were former students of the high school," Brother Mauritius said. "They showed us around. And so I became even more familiar with [the] Swiss Guard."

He applied in 2003, and was accepted at age 19.

When he began his service in the fall of that year, he went through a month of training that included learning basic martial arts skills.

With Switzerland becoming an increasingly secularized country, Brother Mauritius said that men who seek to join the Swiss Guard usually already have a strong life of faith. It is not unusual then, he said, for members of the guard to discern a priestly or religious vocation.

"For the Catholic Church in Switzerland, the Swiss Guard is one source of vocations," he said. "People who go to the Swiss Guard often are already interested in the faith. They go there during a crucial time in their lives when they are 20 years old, when they are really discerning what direction they want to choose for their lives."

Brother Mauritius said that his time in the Swiss Guard prepared him well for religious life.

"The experience of those two years helped me see the Church as an international community," he said. "And you're there in a community of faith with other friends. You're the same age. We also have our own chaplain, and there's optional daily Mass. There are opportunities to practice your faith there."

Benedictine Father Urban Federer, prior of Einsiedeln Abbey, visited Brother Mauritius in Rome when the former student of his monastery's high school was discerning a religious vocation.

Father Urban saw many things in the Swiss Guard that can aid a young man's vocational discernment. But there were challenges to this in the guard as well.

"He got to know people who were more interested in their own career than in the good of our Church," said Father Urban in an e-mail to *The Criterion*. "All that helped him to get a realistic view of the Church, and to reflect his upcoming way of life."

Other aspects of his life in the guard were equally difficult, Brother Mauritius said. A lot of the time, he just had to stand guard and do nothing else—for hours.

"When you work during the night, you don't get much sleep," he said. "It's also boring if you're there and nothing happens. People often only see the Swiss Guard in action. But the big part of the time, it's not action. It's boring."

Persevering through the mundane duties that have to be done—even at the Vatican—was another means to help Brother Mauritius prepare for life as a Benedictine monk, according to Father Urban.

"He knows what it means to stand on the Piazza of St. Peter for hours without doing anything," said Father Urban. "Therefore, he had to learn that everything has two sides: A nice one that can be seen by everybody—especially by the tourists—and another one he had to face personally. Such situations strengthen us in our vocation."

"We have to ask ourselves: Why do I really do that? What is the goal of all that? Brother Mauritius is aware of the wonderful way of monastic life—and he learned to face situations which are not easy. I think he did not enter the monastery because of a lack of alternative ways of life. He knows why he is here."

A witness to history

Although the duties of the Swiss Guard can be a drudgery at times, Brother Mauritius witnessed history toward the end of his time in Rome.

On the evening of April 2, 2005, Brother Mauritius was preparing to go to sleep early because he had to be on duty at 4 a.m. outside the entrance to the apostolic palace where the pope lives.

He knew that Pope John Paul II was close to death, and could see from his barracks windows large crowds of people keeping vigil in St. Peter's Square.

Just before he went to bed, one of his officers called to tell him that the pope had died. When Brother Mauritius asked him what he was to do, the officer said, "You sleep."

When he arrived at the apostolic palace at 4 a.m., all was quiet. But he looked at the log that recorded all of the people who had come and gone from the pope's residence just hours earlier, and saw a long list of some of the most prominent leaders of the Church.

A few days later, the casket that held the body of Pope John Paul was carried in a solemn procession from the apostolic palace to St. Peter's Basilica, where millions of people would soon pay their last respects to the beloved pontiff.

Brother Mauritius was a member of the honor guard that accompanied the casket.

"I didn't really realize what was going on because I had this assignment and I saw all these people," he said. "I can't really remember what I felt. It was overwhelming somehow."

Later that month, the members of the College of Cardinals eligible to elect a new pope processed into the Sistine Chapel at the Vatican to carry out that solemn duty.

Brother Mauritius was standing guard at the entrance to that historic chapel as the



Benedictine Brother Mauritius Honegger stands on May 6 outside the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Brother Mauritius, a member of Einsiedeln Abbey in Switzerland, is a former member of the Vatican's Swiss Guard, and spent the past academic year as a student at Saint Meinrad Seminary and School of Theology in St. Meinrad.

princes of the Church walked past him.

"It was a really intense time," he said. "So many things were happening. It was the first time in my life when a new pope was elected. It was really exciting to be there in the center of the Church."

On the second day of the conclave, Brother Mauritius was on guard at the entrance to the Sistine Chapel when the cardinals left for lunch.

"I went into the chapel, and I took one of the sheets on which they would write who they would elect," he said a bit sheepishly. "I have it as a souvenir."

A few hours later when Cardinal Joseph Ratzinger was elected pope and took the name Benedict XVI, Brother Mauritius was back in his barracks.

"I got the call that a pope was elected, and that we had to be ready," he said. "When he appeared on the balcony, I was one of the Swiss Guards in the square."

Unfortunately, he was on duty so far back that he couldn't understand the announcement or recognize the new pope standing on the balcony. Another Swiss Guard came to him and told him the news.

A few days later, Brother Mauritius saw Pope Benedict up close. He was a member of an honor guard that stood at attention directly in front of the altar in St. Peter's Square during the installation Mass for the new pope.

"It was the longest amount of time that I had to stand still," he said. "The square was full. It was a special event."

Preparing to leave

In the late summer of 2005, shortly before Brother Mauritius left the Swiss Guard to become a postulant at Einsiedeln Abbey, he was part of a contingent on duty at Castel Gandolfo, Italy,

the pope's summer residence.

"That's the time when we are the closest to the pope because we live in the same building," he said. "When we were [on duty], we could hear him play the piano and we could see him as he walked in the garden."

One night, Pope Benedict had dinner with the members of the Swiss Guard. A Swiss religious sister who was a cook for the guardsmen knew that Brother Mauritius was in discernment, and had him lead his fellow Swiss Guards and the pope in prayer at the start of the meal.

The sister later told Pope Benedict that Brother Mauritius was going to become a monk.

"The pope asked me what monastery I was going to enter," he said. "And he said that he had visited Einsiedeln in the 1950s. We had a short conversation, some small talk."

Brother Mauritius professed simple vows in 2007, and solemn vows in 2010. He hopes to be ordained a transitional deacon and priest in the future.

He said coming to study at Saint Meinrad was beneficial.

"I visited several other Benedictine foundations," Brother Mauritius said. "I have never traveled more than in this year. In learning about the history of Saint Meinrad, I learned a lot about the history of my own monastery."

Benedictine Father Kurt Stasiak, prior of Saint Meinrad Archabbey, said having a monk from the monastery that founded his community study here was a blessing.

"We continue to enjoy a strong relationship with our Mother Abbey," Father Kurt said. "Having a monk from Einsiedeln join us for a year on a pretty regular basis is one way of strengthening and developing that relationship." †

The history of the Swiss Guard dates back more than 500 years



Then-Marco Rudolf Honegger takes an oath as a new member of the Swiss Guard on May 6, 2004, at the Vatican in Rome. After serving for two years, Honegger became a postulant at Einsiedeln Abbey in Switzerland. He recently completed a year of studies at Saint Meinrad Seminary and School of Theology in St. Meinrad.

By Sean Gallagher

The history of the Swiss Guard goes back to 1506 when Pope Julius II invited some 150 Swiss soldiers to serve as his personal guards.

At the time, Swiss soldiers had a high reputation for bravery and skill, and were in demand across Europe.

On May 6, 1527, however, more than 100 members of the Swiss Guard gave up their lives on the steps of St. Peter's Basilica in defense of the pope when Rome was being sacked by Spanish troops of the Holy Roman Empire.

May 6 is now the date on which new members of the Swiss Guard swear to protect the pope—even at the cost of their lives.

According to the Vatican's website on the Swiss Guard, a prospective member of the 110-member Vatican armed forces must be an unmarried male citizen of Switzerland between the ages of 19 and

30 who is Catholic, "of good moral [and] ethical background," has attended Swiss military school, be at least 5 feet 7 inches tall, and has either a professional or high school diploma.

Those accepted into the Swiss Guard must serve a minimum of two years. They live in barracks in Vatican City that overlook St. Peter's Square.

Their daily duties include standing guard at the entrances to the apostolic palace, and at all external entrances to Vatican City. They also serve as guards during public appearances by the pope at the Vatican, such as liturgies and general audiences.

When not on duty, members of the Swiss Guard can play in the corps' band or sing in its choir, attend daily Mass celebrated by its chaplain or join its soccer team in matches against other squads from within the Vatican.

The work of the members is more than ceremonial. According to Benedictine

Brother Mauritius Honegger, a monk of Einsiedeln Abbey in Switzerland and a former member of the Swiss Guard, plain-clothed members of his former unit as well as Vatican policemen restrained a woman who pulled Pope Benedict XVI to the ground during the opening procession of Midnight Mass on Christmas at St. Peter's Basilica in 2009.

Although some members of the Swiss Guard carry out their duties in plain clothes, their ceremonial uniforms are well known. According to the Vatican website on the Swiss Guard, their distinctive orange and blue uniforms, while popularly believed to have been designed by the great Renaissance artist Michelangelo, are actually the work of a previous commandant of the guard less than 100 years ago.

(For more information on the Swiss Guard, log on to www.vatican.va/roman_curia/swiss_guard/.) †

At 88, St. Vincent de Paul Society volunteer not slowing down

By John Shaughnessy

When Leo Feldhake turned 88 on May 14, he celebrated his birthday in an unusual way.

Before 7 a.m. on that Saturday, he drove to the distribution center of the St. Vincent de Paul Society in Indianapolis. There, he backed out of the garage the eight trucks that volunteers would drive across the city to collect donated beds, furniture and large appliances—items that will eventually be given to people in need.

Feldhake then spent the rest of the morning and the early afternoon helping to serve the people who came to the warehouse, needing everything from clothes for their children to mattresses to sleep on.

At some point during that day, a fellow volunteer learned that it was Feldhake's birthday and went to buy him a cake. It was a touching gesture for a man who continues to try to touch the lives of others after 18 years as a volunteer for the St. Vincent de Paul Society.

"I started out here when I retired from Naval Avionics as an engineer," says Feldhake, a member of St. Jude Parish in Indianapolis. "I just like helping people out and keeping busy. I think helping people is necessary. In fact, there's a sign on the bulletin board that's applicable about that."

Feldhake refers to the quotation from the 1830s that was shared by Blessed Frederic Ozanam, the founder of the St. Vincent de Paul Society:

"The problem which divides people today is not a political problem. It is a social one. It is a matter of not knowing which will get the upper hand, the spirit of selfishness or the

spirit of sacrifice. Whether society will go for ever-increasing enjoyment and profit, or for everyone devoting themselves to the common good."

The father of five grown children, Feldhake volunteers about 25 to 30 hours a week for the St. Vincent de Paul Society. He works two days a week at the society's food pantry. He also delivers sacks of groceries from the food pantry to people who are mentally and physically handicapped. And he volunteers three days a week at the distribution center, where he has teamed up with Ray Sommers for the past 17 years.

Sommers is the youngster of the team at 85.

"I like working with Leo," says Sommers, a member of St. Malachy Parish in Brownsburg. "We're both getting a little slow, but we're both plugging along."

Their teamwork is appreciated by Betty Farrell, a volunteer of 28 years who manages the distribution center.

"They get a lot done for their age," says Farrell, a member of St. Lawrence Parish in Indianapolis. "They're like a lot of us here. We keep one foot in front of the other and keep going."

There's even more reason today to keep going and keep volunteering, Feldhake says.

"From what I see, there are all sorts of people from all sorts of nationalities who can't get a job," says Feldhake, who has been married for 60 years to his wife, Jean. "They need food. They need things for their homes. We've given away so many mattresses. People need them. They're sleeping on the floor.

"We have to help them." †

Photos by John Shaughnessy



Above, Leo Feldhake celebrated his 88th birthday on May 14 in the same way that he has dedicated the past 18 years of his life—by serving as a volunteer for the St. Vincent de Paul Society in Indianapolis.

Left, a sign in the break room of the distribution center of the St. Vincent de Paul Society in Indianapolis captures the spirit of the volunteers who work there.

QUOTE FROM THE 1830'S

"The problem which divides people today is not a political problem; it is a social one. It is a matter of knowing which will get the upper hand, the spirit of selfishness or the spirit of sacrifice; Whether society will go for ever-increasing enjoyment and profit, or for everyone devoting themselves to the common good ..."

Blessed Frederic Ozanam
Founder of the Society of St Vincent de Paul
Circa 1830s

Religious face identity challenges, say speakers at Rome assembly

ROME (CNS)—Unprecedented social and cultural changes around the world are challenging the Church's religious orders to re-examine their identity and their prophetic role, speakers at a Rome conference said.

The changes have accelerated the process of secularization, but they have also highlighted the religious vocation as an increasingly visible alternative to the "globally indifferent society," said participants at a May 25-27 assembly in Rome that brought together 180 leaders of men's and women's religious orders.

"We are living in a time of epochal change, impacted by the effects of globalization, secularization, consumerism and technology. These factors pose many challenges to religious life, calling for a search for a new identity and a new consciousness in the midst of this rapidly changing world," Sister Mary Lou Wirtz,

president of the International Union of Superiors General and superior general of the Daughters of the Sacred Hearts of Jesus and Mary, told the assembly on May 25.

She said religious orders should consider, for example, how to give stronger "intercultural witness" in a pluralistic world, how to collaborate more effectively with other religious congregations and how to better involve lay people in their mission.

Sister Mary Maher, superior general of the School Sisters of Notre Dame, said it was clear that "pluralism of religions and cultures has challenged the Church's understanding of its relationship to the world and its peoples," particularly in how the Church evangelizes.

Father Mauro Johri, minister general of the Capuchin Franciscans, said witnessing communion was the key to religious life, and the "prophetic sign" the world needs

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Freedom for children comes with ‘response-ability’

By Mary Jo Pedersen

You see it everywhere—the 2-year-old lying on the floor in the grocery store, kicking and screaming, or the teenager playing games on his phone during dinner with his parents at the restaurant, or the red-faced soccer player yelling at a referee.

Alternative schools, juvenile court systems and jails are expanding to accommodate a generation of children who are unable to obey the law by controlling their impulses. Even their parents are unable to manage their behavior.

Most parents know that children want what they see, feel entitled to it and don't want to wait for it.

Teachers have encountered the parent who makes elaborate excuses for a child's misbehavior, allowing that child to escape the consequences of poor choices.

Are signs of a lack of self-control in children a normal part of childhood development? Or do they represent a serious social and spiritual problem that endangers children's futures and even society's well-being?

Both. Children are not born able to exercise restraint over their emotions, impulses and desires. Self-discipline is a learned skill. Many preschoolers or kindergartners will hit each other or take away each other's toys until they learn that there are rules and consequences if they break those rules.

Some lack of self-control is part of normal childhood development. However, unless children suffer from an attention deficit disorder of some kind, most begin to gain some self-mastery with the help of parents and adult mentors in early childhood.

But children who don't gain self-control as they mature pose a great risk to themselves and society.

A recent Duke University study on self-control, published in the *Proceedings of the National Academy of Science*, concludes that children lacking self-restraint are more likely to have drug or alcohol addictions, be convicted of a crime, have poor credit or problems with money, and often end up as single parents.

The 32-year study, which followed almost 1,000 people since their birth, shows that children who display more self-control in their younger years grow up to become more financially responsible, productive and healthier members of society.

Self-mastery in this study was associated with children's ability to think before taking action, their handling of frustration, consistency in completing tasks and attempting to reach goals, their ease at waiting their turn and their

conscientiousness.

A *Time* magazine report about the Duke study revealed surprising advantages for self-disciplined children. The Duke study confirms the often-cited Stanford University marshmallow study—which determined that young children who were able to resist grabbing a fluffy marshmallow placed

in front of them for 15 long minutes in order to get two of them later—scored an average of 210 points higher on the Standard Aptitude Test than children who couldn't wait.

Although many of the examples of poor self-discipline, such as car theft, illegal drug use, graffiti and inappropriate sexual behaviors, occur in adolescence, studies show that children who lacked self-restraint in early childhood were most likely to make serious mistakes during their teenage years, too.

This suggests that the problem is best solved in the early years by parents and childcare providers—even before children enter school. The tendency among many parents to excuse their children's inability



Teacher Brittney Cunningham works with Amber Garrett at Holy Comforter-St. Cyprian School in Washington in this file photo. Helping children to learn self-control skills at a young age will benefit them when they are older, and will help them avoid many problems in their teenage and adult years.

to regulate their behavior as being “just kids” does a harmful disservice to children themselves, who begin to believe that they have a right to be free to do what they want, and that freedom means license.

Real freedom is the ability to respond out of one's values and thoughts, not out of momentary emotion or desire. Freedom comes with “response-ability.”

Although it is never too late to teach children self-control, the lesson comes easier in the early years.

God gives every child the gift of free will. That gift is given so that every created person can freely choose to return God's love and follow his commandments.

Without self-control, one is subject to the emotion or desire of the moment and is not truly free. For example, if a 1-year-old learns that he cannot bite his brother, the limits placed upon him by parents will teach him how to control his emotions, freeing him to make good choices, which may orient his will to following the commandments and doing

works of mercy.

The ability to self-regulate gives children positive feedback from those around them. They will be able to experience themselves as being good, loved and a friend to others.

This is where socialization and evangelization come together. A child is free to become the best person that God created him or her to be when the child is able to think before responding and delay gratification when necessary.

Parents want their children to find happiness in life. St. Paul gives them the key to a rich familial and community life in his letter to the Galatians when he encouraged Christ's followers: “The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness [and] self-control” (Gal 5:22-23).

(Mary Jo Pedersen, a veteran coordinator of marriage and family spirituality programs, lives in Omaha, Neb.) †

Develop self-esteem in children that dodges the sin of pride

By Allan F. Wright

The development of healthy self-esteem in children helps them mature and find success in navigating the challenges of life.

Often, children's self-esteem is formed by a non-biblical perspective. When, for example, the



Helen Arco and her 19-month-old daughter, Abriele, receive ashes from Father John Tokaz during Ash Wednesday Mass at St. James the Apostle Church in Trumansburg, N.Y., on March 9. Parents and other adults in a child's life can help them form a healthy self-esteem based on biblical principles.

cultural norms of beauty or success prevail, children can feel either insignificant—which leads to despair and discouragement—or will develop an inflated view of themselves, which leads to the sin of pride.

A beautiful truth that we learn from Genesis 1:26 is that we are made in the “image and likeness” of God. This means that we are the children of God. This alone should inspire honor, dignity and a healthy self-esteem.

This was David's sentiment in Psalm 8:5-6: “What is man that you should be mindful of him, or the son of man that you should care for him? You have made him little less than the angels, and crowned him with glory and honor.”

St. John also reflects on this truth when he says: “See what love the Father has bestowed on us that we may be called the children of God” (1 Jn 3:1).

At the same time, St. Paul recognizes in his Letter to the Romans that thinking too highly of oneself can be problematic: “For by the grace given to me I tell everyone among you not to think of himself more highly than one ought to think, but to think soberly, each according to the measure of faith that God has apportioned” (Rom 12:3).

It is important to note that St. Paul does not forbid us to think highly of ourselves, but simply not to think too highly.

St. Paul also warns us that the “wages of sin is death” (Rom 6:23).

While our hearts should ache for those children who are prideful or who labor under the burden of diminished self-esteem caused by the harsh words of others, we should always remember that death does not have the last word.

In the same verse, St. Paul reminds us that “the gift of God is eternal life in Christ Jesus our Lord” (Rom 6:23).

A healthy self-esteem is the result of an internal examination of choices from God's perspective, and it is the duty of Christian families to instill this in children early on.

What a cause for hope!

Blessed Pope John Paul II reminded us that “the goal and target of our life is he, the Christ who awaits us—each one singly and altogether—to lead us across the boundaries of time to the eternal embrace of the God who loves us.”

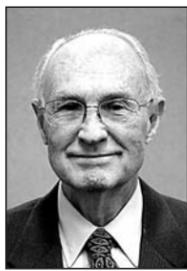
Only through parents and other adult mentors who unite themselves with Christ can children truly develop a healthy self-esteem.

(Allan F. Wright is academic dean of evangelization at St. Paul Inside the Walls: The Catholic Center for Evangelization at Bayley-Ellard of the Diocese of Paterson, N.J., and is the author of *Jesus in the House*, published by St. Anthony Messenger Press.) †

From the Editor Emeritus/John F. Fink

The wisdom of the saints: St. Boniface

Where are the parades and parties to celebrate the feast of St. Boniface on



June 5 as there are for the feast of St. Patrick on March 17?

Boniface did for Germany about the same things that Patrick did for Ireland. I suspect that the answer to my question lies in the differences

between Germans and Irish, wrote someone with German ancestry who had a wife of Irish ancestry.

Boniface was an English Benedictine monk who was sent on a missionary journey to Germany by Pope Gregory II in 719. He returned and reported to the pope in 722 that paganism was rampant in Germany, and that the Church there needed reform.

So the pope sent him back, making him a regional bishop of all Germany and instructing him to organize the German Church. The pope gave him a letter of safe conduct from Charles Martel, a Frankish leader and grandfather of

Charlemagne, which helped considerably.

Boniface was extremely successful, founding dioceses, convening councils and promulgating laws. But not everyone appreciated his efforts. He and 53 companions were martyred by pagans in 754.

In one of his personal letters, Boniface wrote about his responsibilities. His duties were different from ours, but there is wisdom in considering why we must be faithful to our responsibilities.

He wrote first that the Church is like a great ship in the ocean, being pounded by the waves of life's different stresses.

"Our duty is not to abandon ship, but to keep her on her course," he wrote.

He recalled some of the ancient fathers of the Church, who showed him how he should carry out his duties. He mentioned specifically Popes Clement and Cornelius along with others in Rome, Cyprian in Carthage and Athanasius in Alexandria.

They all lived under pagan emperors, he said, but still managed to steer Christ's ship—"or rather his most dear spouse, the Church." They did this by teaching and defending her, by their labors and

sufferings, even to the shedding of blood.

Boniface admitted to being terrified when he thought of that. He wrote that he would gladly give up the task of guiding the Church in Germany if he could find such an action warranted by the example of the Church Fathers or by Scripture. But he could not.

Therefore, he would continue his work, standing fast in what is right and preparing his soul for trial because "truth can be assaulted but never defeated or falsified."

He wrote that he would continue to trust in God, who placed the burden that he was feeling upon him.

"What we ourselves cannot bear," he wrote, "let us bear with the help of Christ. For he is all-powerful."

He said that he was determined not to be like paid servants who run away before the wolf, but rather a careful shepherd watching over Christ's flock.

He intended, he said, to "preach the whole of God's plan to the powerful and to the humble, to rich and to poor, to men of every rank and age, as far as God gives us the strength." †

It's All Good/Patti Lamb

Shut out the noise of the world and spend time with God

Recently, I set out to plant some annuals in the front yard to bring a bit of



color to the landscape. Due to this spring's wetter weather and chillier temperatures, I was weeks behind my typical planting schedule. So I was eager to begin gardening.

I planned to distract my 3-year-old daughter, Margaret, with some outdoor toys that she hadn't seen in a while. I brushed the dust off the wagon, which had been tucked away for safe keeping in the garage during the winter months.

And I happily discovered a hand-me-down tricycle that she would finally be big enough to pedal. Thinking these things would keep her interest, I grabbed my supplies and began to dig.

But only a minute or two passed before Margaret wandered over to where I was working. She was intrigued by the dirt and the bright red flower petals. She couldn't keep her little hands out of the soil.

A neighbor walked by on his morning stroll and hollered, "It looks like you have a little helper."

That was putting it mildly.

Next, my daughter tried to lift a full watering can containing Miracle Grow, and promptly knocked it over. The sidewalk was well-fertilized, but the flowers were not.

When I tried to take the watering can away, she shouted, "No, I want to do it by myself."

It wasn't long before I caught her eating some potting soil, and chasing her brother with a garden spade that she wielded like a lightsaber.

When I told her to stop interfering, she said, "But Mom—I just want to help."

I paused for a minute, and realized that God might see me in the same way that I see my daughter—as an overeager helper.

Sometimes when life presents problems, I am too quick to jump in and fix things. I attempt to take the reins and get my hands dirty, all in the spirit of being a good helper.

I've heard the expression that "God helps those who help themselves." But I often err in taking that to the extreme, giving God too little chance to work in my life.

I forget to go to God first, and I end up seeking his counsel as a last resort. Connecting with him should be at the top of my playbook instead of being my last line of defense.

I'm learning that answers come when we are fully present with God. I need to spend more time talking with him and just being in his presence. While I probably won't have a vision or receive a direct answer, I walk away from quiet communion with him a little more refreshed and peaceful.

I am in tune once again with my Creator, and I am recharged. Like our cell phones need to connect with their chargers to be fully powered, so we need to connect with God, our power source.

Immediate action is not always the answer. Sometimes it's just busyness. Quiet and thoughtful time spent with God, however, can provide a new outlook.

Minds become clear and eyes view things differently. We begin to see solutions that we might never have thought of in our haste to solve problems. Or, better yet, we might gain perspective, and realize that problems we once thought were so overwhelming were not worthy of such fretting after all.

Time spent with God—when we shut out the noise of the world, and when our hearts and ears are open—is the best way to help anything.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faith, Hope and Charity/

David Siler

Disasters are times to demonstrate our faith

It is hard to tell if there are more violent and destructive natural disasters



these days or, because of very sophisticated communication, we just are more aware of them.

Just during the past few weeks, we have witnessed widespread flooding in Indiana, multiple

tornadoes in the Southeast, including in and around Alabama, and killer tornadoes striking Missouri, Oklahoma, Arkansas and Kansas.

Of course, there are the more dramatic cases over the past few years with the tsunami in Sri Lanka, Hurricane Katrina in New Orleans, an earthquake in Haiti, and the earthquake and resulting tsunami in Japan—just to name a few of the most severe disasters.

What is going on with the world? Ask 100 people, and you will likely get at least 100 theories.

Not being a prognosticator, a prophet or a theologian, but rather a minister of the Church called to activate others to the social mission of the Church, I look at these tragedies as opportunities to demonstrate the love of God to the world.

At times when homes are devastated, whole towns are wiped out and people die in small or large numbers, the need for a God of compassion and care is profound. And God responds just like God always does—through us, the faithful.

Nearly every Catholic Mass ends with this phrase, "Go forth in peace to love and serve the Lord" or some variation of those words. The entire purpose of our gathering for liturgy and Eucharist culminates in this call to love and serve.

We are formed, fed and nourished in order to go forth into the world to make known the message that God is among us and seeks fellowship with us. As Catholics, we do this first and foremost by putting our faith into action.

Hurricane Katrina presented an opportunity that thrust Catholic Charities in the United States to become much more actively engaged in disaster relief. And since that experience, many more parts of the country have prepared themselves to respond—the Archdiocese of Indianapolis included. We are doing this for many good reasons, and among the very best is what was often said by people in Martinsville, following the floods of 2008. "If it weren't for the Catholics here, I don't know that anything would have gotten done." This is how we Catholics evangelize in the world.

Catholic Charities is the organization that activates the Church to serve within the United States, and Catholic Relief Services is the U.S. Church ministering outside the U.S.

Jane Crady is currently working for our archdiocese preparing parishes and parishioners to provide disaster relief in their own communities as well as forming a network of people ready to activate for service anywhere in our archdiocese—and outside as well, for that matter.

If you would like to help with the most recent round of disaster relief efforts by your financial donations or time and skills, visit our website at www.archindy.org/cc/disaster.

God and God's people can certainly use your help.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Faithful Lines/Shirley Vogler Meister

Paying tribute to loving fathers who are in heaven

June is the month for Father's Day. Each June, since the untimely death of my father



in 1962, I have honored him even though he is not physically present.

This year is especially meaningful because of something that happened in my computer room not very long ago.

As I was cleaning off some crowded bookshelves and carrying books to another area, I was startled by a loud thud.

When I turned around, I found a large black book on the floor. After putting down the books in my arms, I reached for the book and saw it was *The History of St. Clair County, Illinois, Volume 2*.

"Where did that come from?" I wondered.

I could not recall seeing it before even though my husband and I are natives of St. Clair County, Ill.

So I took the heavy book to another

location to flip through it, still wondering how it got on my bookshelf. Then I decided to read through the index for an answer.

In the index, I found my father's name, Lester Vernon Vogler, and went to the proper page.

As I write this, I am experiencing the same chills that I felt when I found the page and saw my father's photo.

Not only that, but as I began reading the text, I realized that I had written every word about him.

Finally, I also recalled a time when, before 1992 when the book was published, I had written the piece about Dad and submitted it to the St. Clair County Historical Society, whose staff gathered information for the book.

The article that I wrote accompanied my father's photo, and shared much of his life after marrying my mother, Irene Rose Huber.

What struck me is that I also included a poem about him that I wrote years before. The poem tells about one of the many times when we lived in St. Louis that he took me to Forest Park.

I share this poem, "Park Promise," now in prose form:

Father strolls, smoke dangling cloudlike from strong fingers.

I run, skip and twirl on the walk to Forest Park, where minnows dance 'neath waterfalls.

Pond smells greet us and foam froths on the pool. Quietly, we watch the fish scurrying when playful pebbles disturb clouds buoyed upon the water-mirror.

Dragonflies dart as Dad cuts my angling twig, well-stringed and hookless: a fishing charade.

When I tired, we amble home. "Traffic's bad; take my hand."

We inch across, I in silent fear midst screeching brakes and whirring wheels. A siren wails; a hospital looms near.

"If I am hit, will I go there?"

"You can't be hit; you have my hand."

Trusting, I clutch it still, though he is gone.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

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

The Sunday Readings

Sunday, June 5, 2011

- Acts 1:1-11
- Ephesians 1:17-23
- Matthew 28:16-20

Many dioceses in the United States this weekend liturgically celebrate the feast of the Ascension of the Lord.



Other dioceses observe this weekend as the Seventh Sunday of Easter.

These reflections will refer to the biblical readings for the feast of the Ascension.

The first reading, from the Acts of the Apostles, is from the beginning of Acts.

As with the Gospel of St. Luke, the author addresses Theophilus, whose identity is unclear. Was Theophilus his actual name? Perhaps it was. Perhaps it was not. "Theophilus" also is a title, which means "friend of God."

In any case, this initial form of address recalls that Luke's Gospel and the Acts of the Apostles are inseparably linked.

Acts simply continues the story first given in the Gospel. At some point, editors divided these books and placed the Gospel of John between them. This arrangement remains today in biblical translations.

This is important. It shows that in the mind of the holy author the process of salvation did not end with the Lord's ascension into heaven.

After the Lord went to heaven, salvation continued as the Apostles proceeded with the mission made perfect by Jesus, ordained long ago by God.

A lesson to be learned is how important the Apostles were in the early Church. As Acts continues, the text clearly reveals that the first Christians greatly revered the 11 surviving Apostles, that Peter led these Apostles and spoke for them, that they performed miracles just as Jesus had performed miracles, and that they exercised the very power of Jesus in calling St. Matthias to be an Apostle.

Still, despite all these assertions as to their dignity, they are only humans. They need the inspiration of God.

As its second reading, the Church presents a selection from St. Paul's Epistle to the Ephesians.

This reading is a prayer that all Christians might find true wisdom. However, true wisdom reposes only in the Lord. Earthly wisdom can be, and often is, faulty.

For the last reading, the Church gives us a lesson from St. Matthew's Gospel.

Again, the status of the Apostles is the point. They are with Jesus. They have seen and heard the Risen Lord. In this sense, they have experienced the Resurrection.

Jesus tells them to go into the world. They should exclude no one. They should bring all humanity into God's family by baptizing them in the name of the Father, Son and Holy Spirit.

In this last instruction from Jesus is a clear and direct revelation of the Holy Trinity.

Reflection

The Church, having proclaimed the Resurrection, now calls us to look at ourselves and our times.

Christ still is with us, the Church declares emphatically in the Scriptures.

As the bond between Luke and Acts assures us, salvation was perfected in the life, death and resurrection of Jesus. He did not just live 20 centuries ago. He still lives. He still gives life, blessing us, forgiving us and taking us home to heaven. Jesus is still with us even after the Ascension.

He is with us now in the Church because the Church stands on the foundation laid long ago by the Apostles.

From them, it has received the message of Jesus. From them, it has received the commission to reach out to everyone with the blessings of salvation. From them, it has received the power to forgive sin and to bestow the new life of grace. From them, it has received the sacraments now offered to us.

The Church brings us to Jesus, and it brings Jesus to us. As Ephesians tells us, only Jesus is the source of truth.

However, we are not dragged kicking and screaming to Jesus. We must turn to Jesus willingly. We humbly must realize our need for Jesus. †

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, June 6

Norbert, bishop

Acts 19:1-8

Psalm 68:2-7

John 16:29-33

Tuesday, June 7

Acts 20:17-27

Psalm 68:10-11, 20-21

John 17:1-11a

Wednesday, June 8

Acts 20:28-38

Psalm 68:29-30, 33-36b

John 17:11b-19

Thursday, June 9

Ephrem, deacon and doctor

Acts 22:30; 23:6-11

Psalm 16:1-2a, 5, 7-11

John 17:20-26

Friday, June 10

Acts 25:13b-21

Psalm 103:1-2, 11-12, 19-20b

John 21:15-19

Saturday, June 11

Barnabas, Apostle

Morning Mass

Acts 11:21b-26; 13:1-3

Psalm 98:1-6

John 21:20-25

Vigil Mass of Pentecost

Genesis 11:1-9

or Exodus 19:3-8a, 16-20b

or Ezra 37:1-14

or Joel 3:1-5

Psalm 104:1-2, 24, 27-28, 29-30

Romans 8:22-27

John 7:37-39

Sunday, June 12

Pentecost Sunday

Acts 2:1-11

Psalm 104:1, 24, 29-31, 34

1 Corinthians 12:3b-7, 12-13

John 20:19-23

Go Ask Your Father/Fr. Francis Hoffman

It is still a mortal sin to miss Mass on Sunday if you do so deliberately

Recently, someone told me that it isn't a mortal sin to miss Mass on Sundays,



and that you don't have to go to Confession before receiving Communion.

He also said that "Lumen Gentium," the Second Vatican Council's "Dogmatic Constitution on the Church," was authoritative over all other Church documents, even the Catechism of the Catholic Church.

Was my friend mistaken, as I thought he was, or is he correct in saying these things?

I think your good friend is mistaken.

It is still a mortal sin to miss Mass on Sunday if you do so deliberately and you are not impeded by some physical or moral impossibility.

You also must go to confession before receiving holy Communion if you have an unconfessed mortal sin on your soul, "unless there is a grave reason and there is no opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition, which includes the resolve to go to confession as soon as possible" (Canon #916).

Those are the easy questions. Not so easy is the rank of magisterial documents such as "Lumen Gentium."

I have never heard that "Lumen Gentium" is "more authoritative" than all other Church documents, although Cardinal Joseph Ratzinger, when he was prefect of the Congregation for the Doctrine of the Faith, remarked that "Lumen Gentium" "has an importance of the first rank."

It has such importance because it is one of only two "dogmatic constitutions" of Vatican Council II.

Even so, nothing in the catechism or the Compendium to the Catechism of the Catholic Church contradicts "Lumen Gentium," and both the catechism and the compendium are subsequent authoritative and authentic exercises of the magisterium.

Like "Lumen Gentium," the Catechism of the Catholic Church is the fruit of a multiyear international collaboration of all the bishops of the Church, and it can be regarded as having an "importance of the first rank" since it too is a valid expression

of the universal ordinary Magisterium of the Church.

The teaching office of the Church, the Magisterium, is exercised by the Roman pontiff and the bishops of the world united to the pope.

While the Code of Canon Law points out that documents of an ecumenical council can be infallible, the late Cardinal Avery Dulles claimed that the Second Vatican Council proposed no new infallible dogmas.

Since the Church is guided by the Holy Spirit, the faithful are called to be up to date with the Church and pay attention to what is being taught "here and now" by the Roman pontiff and the bishops, and not question the degree of authority of a particular document.

It is rarely helpful to play the game of "What's the infallibility quotient?" when receiving a document of the Magisterium. This fruitless game tends to promote a lack of trust in the teaching office of the pope and bishops united to him, while undermining the faithful's ability to respond with a spirit of humble and docile obedience to the promptings of the Holy Spirit. A lot of spiritual energy is lost in that game.

As to the reliability of the catechism, Pope John Paul II wrote: "I declare it to be a sure norm for teaching the faith, and thus a valid and legitimate instrument for ecclesial communion."

Both "Lumen Gentium" and the Catechism of the Catholic Church should be studied, promoted and adhered to.

I have been invited to a young man's ordination to the priesthood. This will be the first time that I have attended this most holy celebration.

Is it proper to give a gift for this occasion? If so, what would be appropriate?

It is proper to give a gift on the occasion of a man's ordination to the priesthood, and most anything would be appropriate. You would do well to ask him what he would like. Generally, the ordinands prefer money because they can spend it as they wish. Newly ordained priests rarely need religious items, such as a rosary, crucifix, Bible or even vestments.

Priests are also grateful to receive a "spiritual bouquet," a pledge of daily prayer for them.

If you can't think of anything else, give the young padre a subscription to a good Catholic periodical or newspaper. †

My Journey to God

The Spirituality of Waiting

A flower knows how to wait, keeping faith that in due time it will bloom. Every leaf, courage unseen, eventually lets go and frees itself into the wind. Birds hold off singing their songs until the dawn comes.

I too must learn to wait, knowing that with faith everything blossoms,



with courage comes surrender, with trust light shines.

Waiting—patient,

active and full of hope.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis.)

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, Robin Renee (Patrick), 45, St. Mary-of-the-Knobs, Floyds Knobs, May 19. Wife of Stewart Allen. Mother of Jenna and Nathan Allen. Daughter of Terry and Jonelle (Collings) Thompson. Granddaughter of Loretta Lardner and Mary Geraldine Thompson.

BANET, Sandra M. (Furnish), 67, St. Francis Xavier, Henryville, April 24. Wife of Edmund Banet. Mother of Jon and Steven Banet. Sister of Barbara Gilley, Francis and Steven Furnish. Grandmother of four.

BOBERSCHMIDT, Phillip, 74, St. Joan of Arc, Indianapolis, May 15. Father of Elizabeth Ioannacci, Mary Vennemann and Andrew

Boberschmidt. Brother of Mary Haack, Joseph and Michael Boberschmidt. Grandfather of 10. Great-grandfather of 13.

CARROLL, Robert J., 60, St. Thomas Aquinas, Indianapolis, March 21. Husband of Kathy (Wahman) Carroll. Father of Laura Vandervaart, Beth and Keith Carroll. Brother of Mary Bush, Patricia Casler and Thomas Carroll. Grandfather of two.

CAYSINGER, Roy E., 90, St. Vincent de Paul, Bedford, May 22. Father of Denis Caysinger. Brother of Mildred Spurier and Willie Caysinger.

CIASTO, Lillian Irene, 95, St. Charles Borromeo, Bloomington, May 17. Mother of James, Lawrence and Theodore Ciasto. Grandmother of 11. Great-grandmother of 17.

COX-SWISHER, Mary, 85, Immaculate Heart of Mary, Indianapolis, May 14. Wife of Glenn Swisher. Mother of Suzanne Perryman, Kathleen Walton and Andy Cox. Grandmother of six. Great-grandmother of two.

CROCKETT, Alice, 88, St. Roch, Indianapolis, May 13. Mother of Pam and



Our Lady of the New Millennium

People take pictures of the Our Lady of the New Millennium statue outside St. John the Evangelist Church in St. John, Ind., in the Gary Diocese, as dark storm clouds roll through northwestern Indiana on May 22. The 33-foot-tall stainless steel statue of Mary found a permanent home at the church after being moved from parish to parish around the Chicago area for more than a decade. A dedication service planned outdoors had to be moved inside because of the inclement weather. St. John the Evangelist Church is located on a hill above the Shrine of Christ's Passion, an interactive Way of the Cross that draws visitors from throughout the United States and other countries.

David Crockett. Grandmother of one. Great-grandmother of two.

DELLER, Eileen T. (McGowan), 83, St. John the Baptist, Dover, May 19. Mother of Debby Eagan, Barb and Don Deller. Sister of Ginny Wegman and Jim McGowan. Grandmother of six. Great-grandmother of six.

GEIS, Marilyn J., 80, St. Mary, Greensburg, May 23. Wife of Raymond Geis. Mother of Tamara Caufield, Brian, Craig and Mark Carder, Todd and Tom Owens. Sister of Gaynell Bottorff, Sonia Cramer and Michael Meyrose. Grandmother of 15. Great-grandmother of six.

GIOSCIO, Joann T., 87, Christ the King, Indianapolis, May 15. Mother of Larry, Marshall, Ron and Tom Gioscio.

HUFF, Carolyn Senn, 70, St. Paul, Tell City, May 5. Wife of Albert Huff. Mother of Rosanne Boling, Vicki Senn and Tammy Strobel. Sister of Monica Martin, Patricia Rogier, Helen Webbhuse, Donald and Harold Kieser. Grandmother of two. Great-grandmother of one.

JARBOE, Paul R., 83, Holy Spirit, Indianapolis, April 29. Husband of Tess Jarboe. Father of William Jarboe. Brother of Jean Knarr and Ed Jarboe.

KAPOURALOS, Mark Alan, 53, former member of Holy Spirit, Indianapolis, April 21. Brother of Diana Gilliatt.

LINDEMANN, Mary Frances, 86, Our Lady of Lourdes, Indianapolis, May 7. Sister of Walter Lindemann.

LYNCH, Kaitlin Maureen, 17, St. Jude, Indianapolis, May 20. Daughter of Marty and Kathleen (Hayes) Lynch. Sister of Kerry, Daniel and Sean Lynch. Granddaughter of Tim and Cookie Hayes and Bob and Dottie Lynch.

MARGIS, Kathy L., 56, Holy Spirit, Indianapolis, April 30. Wife of Rich Margis. Mother of Eddie Moorman and Christina Pi. Daughter of Darla Boyd, Leroy and Jean Carpenter. Sister of Denise, Gayle, Julie, Renee and Jerry Carpenter. Grandmother of eight.

SALAMONE, Dolores Jean, 80, Good Shepherd, Indianapolis, May 20. Mother of Christa Durrett, Sheri and Steve Salamone. Sister of Barbara Stillabower. Grandmother of two.

SALOMONE, Alice, 90, St. Michael, Cannelton, April 30. Mother of Thomas and Tony Salamone Jr. Grandmother of six.

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.

SEGER, Bernard G., 85, Holy Spirit, Indianapolis, May 11. Father of Kathy Evans and Jeffrey Seger. Brother of Florentine Mathias, Charles, James and Linus Seger. Grandfather of five. Great-grandfather of two.

SPENCER, Frances (Riley), 95, St. Roch, Indianapolis, May 14. Sister of Joan Butler, Lennie and Raymond Riley.

STILLER, Odell W., 97, St. Mary-of-the-Knobs, Floyds Knobs, May 21. Father of Alan and Larry Stiller. Brother of Rosemary Balmer, Vonda Morgan, Chester and Kenneth Stiller. Grandfather of four. Great-grandfather of two.

TOFFOLO, Suzanne Lee, 63, Immaculate Heart of Mary, Indianapolis, May 14. Wife of Richard Toffolo. Mother of Sherry Meyer and Angela Polzinetti.

WAGER, Mary Frances, 86, Holy Spirit, Indianapolis, May 10. Mother of Madonna Lawhead, Joseph and Michael Wager. Grandmother of five. Great-grandmother of five.

WELLINGTON, Patricia A., 91, Holy Spirit, Indianapolis, May 1. Grandmother of three.

WERNER, William J., 66, St. Vincent de Paul, Shelby County, May 19. Husband of Elvira Werner. Father of Bradley and Kevin Werner. Brother of Mary Jeanne Rennekamp, Doug, Gerald, Kenneth, Paul, Robert, Ronald and Thomas Werner. Grandfather of four. †

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Sunday, June 12th Noon - 9 p.m.

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Italian Dinner
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Race day



Submitted photo



Above, Father Glenn O'Connor, left, pastor of St. Ann and St. Joseph parishes, both in Indianapolis, poses on May 29 with Bishop Christopher J. Coyne, auxiliary bishop and vicar general, at the Indianapolis Motor Speedway prior to the start of the centennial running of the Indianapolis 500. They are standing beside driver Paul Tracy's Dreyer & Reinbold Racing/Wix Filters race car. Father O'Connor, who has been active in IndyCar auto racing since the early 1970s, was a member of Tracy's pit crew. Bishop Coyne prayed the invocation before the race.

Left, as part of their own version of the Indianapolis 500, preschool students Drew Kill, left, and Anthony Ianni await their turn to "race" around the parking lot of Nativity of Our Lord Jesus Christ School on May 26, the last day of the academic year at the Indianapolis South Deanery grade school.

Bishop Coyne posts podcast with Catholic Charities director



The latest podcast of Bishop Christopher J. Coyne, auxiliary bishop and vicar general, is a conversation with David Siler about the work and scope of Catholic Charities in central and southern Indiana.

In the podcast, Bishop Coyne and Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries, discuss how to get involved in charitable works, the rise of poverty in the latest recession, and how important it

is for the Church to be involved in this work. Links to this and Bishop Coyne's previous podcasts can be found at www.archindy.org/auxiliary. They can also be downloaded through iTunes. †

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†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.

For information and submission of completed application please contact: Fr. Tom Clegg, Catholic Community of Jeffersonville

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Employment



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St. Jude Parish located in Indianapolis, Indiana is seeking a principal for our K-8 school. Our school has been twice recognized by the national Blue Ribbon Schools Program for academic excellence with an enrollment this year of 513 students. We are searching for a strong instructional leader able to guide us through our exciting future, beginning with the 2010-2011 school year.

Located on the near Southside of Indianapolis, approximately 5 miles from the center of downtown Indianapolis, our school boasts easy access to the city as well as the feel of a tight knit suburban community. The school has an exceptional teaching staff with strong support from the pastor, generous parents and parish.

Leaders with strong communication and administrative skills who exhibit creative initiative and a passion for educating young Catholics should apply for immediate consideration.

Candidates must foster a strong Catholic identity, have a passion for academic excellence and student achievement, hold a valid administrator's license and be a practicing Roman Catholic.

For information regarding the school, please go to: www.sjsindy.org. Interested should send materials by February 12th, 2010.

For additional information or to apply,
Send vita and cover letter to:

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Employment



Teaching and Instructional Assistant Positions Holy Trinity Parish School (Louisville, KY)

Holy Trinity Parish School, a nationally recognized Blue Ribbon School of Excellence, is currently accepting resumes for three full time teachers for the 2011-2012 school year.

The open positions include:

- 2nd Grade (All Subjects)
 - 3rd Grade (All Subjects)
 - 6th Grade (Language Arts and Literature)
- Holy Trinity Parish School is also accepting applications for two full-time instructional assistants.

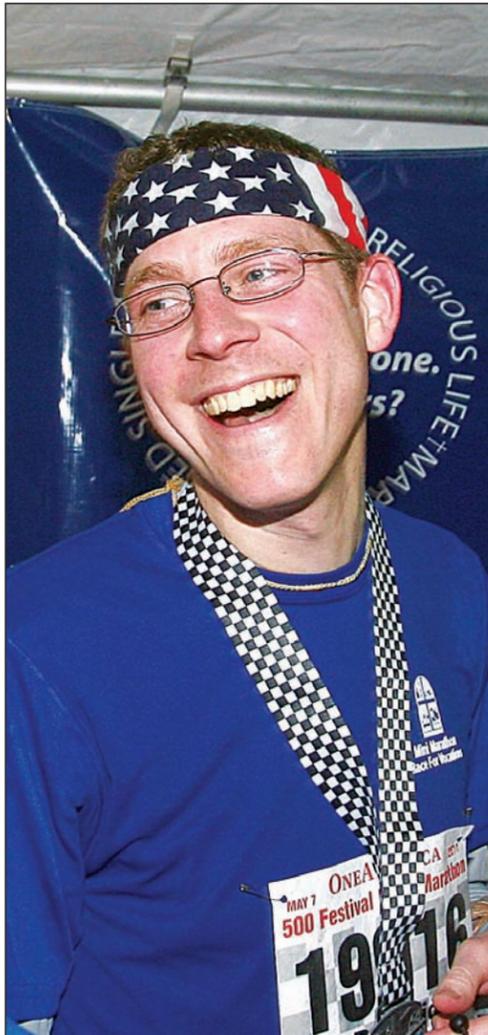
Applicants should excel in classroom instruction, and be able to collaborate with colleagues and administration.

Qualified applicants should send cover letter and résumé to:
Jack Richards (jrichards@ht-school.org)
Holy Trinity Parish School
423 Cherrywood Road,
Louisville, KY 40207

'Race for Vocations' team well represented at Mini and 5K



Members of the "Race for Vocations" team wore a bracelet which featured this Scripture verse, "I have competed well. I have finished the race. I have kept the faith" (2 Tm 4:7).



Dominic Petan, a seminarian for the Diocese of Lafayette, celebrates after completing the OneAmerica 500 Festival Mini-Marathon on May 7 in Indianapolis as a member of the "Race for Vocations" team. Petan, who receives his priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, prepared for the Mini and ran in it while in remission from cancer.

By Sean Gallagher

May 7 was a day when tens of thousands of people descended on downtown Indianapolis to participate in the OneAmerica 500 Festival Mini-Marathon, the largest half-marathon in the country, or take part in the Finish Line 500 Festival 5K race.

Among the enormous crowd were about 200 Catholics from across the Archdiocese of Indianapolis as well as the Evansville, Fort Wayne-South Bend and Lafayette dioceses, who shared a vocations message on T-shirts they wore as they ran or walked through city streets and at the Indianapolis Motor Speedway.

Their shirts highlighted various vocations—the priesthood, religious life, married life and sacred single life—and this challenge: "Everybody has a vocation. What's yours?"



Members of the "Race for Vocations" team pose on May 7 by the team's tent at Military Park in Indianapolis after completing the OneAmerica 500 Festival Mini-Marathon or the Finish Line 500 Festival 5K.

'I have competed well; I have finished the race; I have kept the faith.'

— 2 Tm 4:7

With the spiritual nature of the "Race for Vocations" team in mind, organizers from all four dioceses sponsored a Mass for team members and supporters the night before the races at St. John the Evangelist Church in Indianapolis. A pasta dinner followed the liturgy.

After team members completed the Mini or 5K on May 7, many of them gathered for refreshments and fellowship at a team tent in Military Park in Indianapolis.

Next year will be the fifth year for the "Race for Vocations" team. Father Rick Nagel, administrator of St. John the Evangelist Parish in Indianapolis, Catholic chaplain at Indiana University-Purdue University Indianapolis (IUPUI), and archdiocesan director of Young Adult and College Campus Ministry, helped establish the vocations promotion program in 2008. He hopes to have 500 members on the 2012 "Race for Vocations" team.

Registration is already open for the 2012 OneAmerica 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K. People planning on participating in either event are encouraged to sign up at the same time for the "Race for Vocations" team.

For more information about the 2012 "Race for Vocations" team or to sign up for it, log on to www.archindy.org/vocations/race.html. †



Above, priests and seminarians process up the aisle at the start of a May 6 Mass for vocations at St. John the Evangelist Church while members and supporters of the "Race for Vocations" team look on.



Right, Tom Feick, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, runs in the OneAmerica 500 Festival Mini-Marathon on May 7 in Indianapolis as a member of the "Race for Vocations" team. Feick's daughter, Emma, right, also a member of the team, can be seen running behind him.

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