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 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 100th anniversary of the Maryknoll Fathers and Brothers, will talk to them about his nearly four decades of work with the international humanitarian agency of the U.S. Catholic community as his retirement nears.

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.

By John Shaughnessy

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

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

By Sean Gallagher

‘They love you unconditionally’
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 the USCCB efforts in support 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 by minors by priests. These include mentioning child pornography as a crime against Church law, and defining the abuse of someone who “habitually lacks reason,” against Church law, and defining the abuse of a child, mentioning child pornography as a crime.

The proposed revisions also reflect the recent release of the long-awaited report on “The Causes and Context of Sexual Abuse 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 “the opportunity to abuse.”

Discussion of this second set of revisions to the charter—the first was in 2009—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 dialogue.

Bishop Blase J. Cupich of Chicago, chairman of the USCCB Committee on Child and Youth 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.”

PET MINISTRY
continued from page 1
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 many of his best friends 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 patient isn’t sure 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 just see the patients brighten up. They relax and they tell you about themselves instead of their sickness.”

25 dogs in the program can even help coax patients to do things they’re scared to do. A dog helps them to take a deep breath, to think about things, Nevin says.

“I bought the first dog and became its owner,” Nevin says. “ER is pretty much one of the most chaotic, frightening experiences a patient can have. They don’t want to be there, and they’re there by themselves and in the presence of illness. All of this chaos is going on and the dog comes down, and you get a lick across that. It defuses the emotion.”

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

“It’s a benefit for the staff that it is slowing things down,” Nevin says. “All of a sudden, there’s this dog that says, ‘Hey, life is good!’

“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,” Nevin says.

“They’re taught not to bark in the hospital,” she says. “The only time they can bark is when they sense an emergency. They’re taught not to pull, but he jerked when he was 3 years old, Mac came through a door, and he started pulling. 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.”

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Holy Father’s journey to Croatia highlights family

**VAIČAN 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 acti vely 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 protect 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 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 to 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 hosting 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 to 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 Matthew 26:26-28 meal with Jesus and events with 450,000 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.

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 sunny 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 stadium where Blessed John Paul celebrated Mass during his visit in 1994.

Oregon Jesuit priest unanimously confirmed as new House chaplain

**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 Doughlin, 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.

Boehnert, 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.

Nearly $4 million in scholarships earned

Congratulations to the Cardinal Ritter High School Class of 2011

**CARDINAL RITTER HIGH SCHOOL—** The Class of 2011 will be attending:

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- Butler University
- Central State University
- College of Mount St Joseph
- Empire Beauty School
- Florida A & M University
- Franklin College
- Hanover College
- Indiana State University
- IUPUI
- Ivy Tech Community College
- Kentucky State University
- Marian University
- Maryville College
- Purdue University
- Rosh-Hulan Institute of Technology
- Saint Francis University
- Saint Joseph’s College
- Thomas More College
- Trine University
- University of Dayton
- University of Indianapolis
- Valparaiso University
- Vincennes University
- Western Kentucky University
- Xavier University
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 defendants 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.

In addition, it said that priests who have 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 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 isn't 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 sexual permissive culture throughout society.

The John Jay report's main conclusion was: "There is 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

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 issue of violence and 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 of course 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 commitment to achieving change in this area of justice."

"The issue 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 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 "Solicitude 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 give the wisdom to judge it as "good." I hope we all remember that Hildebrand was racing for—and with the rookie's sponsor.

In the previous offseason, the once golden boy of Indy car racing opened up the door to criticize the report, calling it "garbage in, garbage out" because the Church's rules of celibacy might lead us to think that we have everything in our grasp. With the former, we think that victory is within our grasp. We do not think that there is nothing that we can do to change our fate. In both cases, we put the emphasis on our own ability, our potential. Yes, God has blessed us with gifts and talents unique to each one of us to further our own salvation, our own 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 boasting 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 had Wheldon racing for—and with the rookie's sponsor.

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C’on 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 meditar lo que realmente importa, tenemos la tendencia a sentir como si comenzáramos a “cortar con el tanque vacío”. La llegada de la primavera, con su esplendor, nos lanza un desafío a que reflexionemos acerca de las cosas que importan. No se puede simplemente arrojar a un lado el tiempo y a la vida, de la misma manera que arrojamos a un lado las cosas que nos gustan. Es importante dar tiempo a algo que es importante.

Relájese, reduzca la velocidad y busque a Dios

(Nota del editor: Mientras Archdiocese Buechlein continúa de recuperar de un stroke, ofrecemos algunos reprints de sus variados columnas para sus lectores.)

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

SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Relax, slow down and seek God

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New Colo fans?

Bishop Christopher J. Coyne, auxiliary bishop and vicar general, who is a Boston native and the Church in Indiana in the future. The youth ministry staff of the archdiocesan Office of Catholic Education will present the 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 with charitable organizations in Indianapolis that include the Cathedral Soup Kitchen, Vollmers Food, 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 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 safety 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 317-382-9836, ext. 1525, or 317-236-1586, 800-382-9836, ext. 1569, or parther@cathindy.org.

Homeland Mission project is set for June 26 to July 2

The youth ministry staff of the archdiocesan Office of Catholic Education will present the seventh annual Homeland Mission project from June 26 through July 2 based at the Archdiocese of 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 with charitable organizations in Indianapolis that include the Cathedral Soup Kitchen, Vollmers Food, 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. †

VIPS

Paul and Florence (Zener) Dufek, members of St. Christopher Parish in Indianapolis, celebrated their 50th wedding anniversary on June 2. The couple was married on June 2, 1961, at St. Anthony Church in Indianapolis. They are the parents of two children, Virginia, married to Frank Nipic, singer, 5 p.m. Information: 317-826-0000.


June 12 Our Lady of Fatima Retreat House, 5533 E. 96th St., Indianapolis. Displaced Carmelite Secular Order meeting, noon. Information: 317-545-7681.

June 4 Slovenian National Home, 2172 W. 10th St., Indianapolis. “20 Years of Independence for Slovenia,” concert. Alf Nipe, singer, 5 p.m. Information: 317-885-0198 or emclillin462@yahoo.com.

June 5 Most Holy Name of Jesus Parish, Jerry Crane Performance Center, 89 N. 17th Ave., Bench Glove. Farewell reception for Jerry Crane, longtime music teacher, 12:30 p.m. Information: 317-784-5445 or rcricket@hotmail.com.

June 6 St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. African Catholic Mass, 3 p.m. Information: 317-632-9349.

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

June 9 Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholics United for the Faith, Alfa. Father Chapter, meeting, 6-30 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or parther@cathindy.org.

June 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: 317-888-2861.


June 11 St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, rides, games, entertainment. Information: 317-826-0000.

June 12 St. Louis Church, 17 S. 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: 812-956-8304.

June 12 The couple was married on May 13, 1961, at St. Mark the Evangelist Church in Indianapolis. They have eight grandchildren. †

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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. Ordained 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.org 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
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 didn’t know. 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, each weighing a half-ton, with gold lettering on the side: “Fultonius Ioannes Sheen.”

“The pope and I were quite moved by the gift,” Msgr. Stanley Deptula, executive director of the Sheen Foundation, told CNS that took place in the United States, he said.

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

“We actually have two fully documented, authenticated 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.

“Itone 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.

Msgr. 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 at St. Peter’s Square on May 25.

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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, shredded 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—originally the 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 join you in rebuilding, healing, and renewal in the midst of the pain you are all feeling.’”

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 rubble.

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 by 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 the church’s entrance remains, towering over the wreckage. The priest said he has been overwhelmed by 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.”

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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 notification has been made.

Father J. Friedel, pastor of St. Peter the Apostle Parish in Joplin, and Gene Koester, principal of McAuley Catholic High School, were both 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://cal.4agoodcause.com/money/donator.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/dochelpdesk/.)

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

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

...then this workshop is for YOU!

Sexuality and the Purpose of the Single Life

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

Date: Saturday, June 18
Time: 8:30am to 4pm
Place: Sacred Heart of Jesus Parish Hall
1211 S. Meridian St., Indianapolis
Lunch and refreshments included in registration fee.

For more information, or to register, contact
Dr. Pat Crawford on or before Wednesday, June 8 at 317-259-9838 or visit www.sacredheartindy.org and click on the link to this workshop.

Sponsored by SS Peter and Paul Cathedral,
Sacred Heart of Jesus, and St. John the Evangelist parishes in Indianapolis
Honegger continued from page 7

to be there to get to know the Church and to be in the center of the Church. I lived there closely with people for two or three 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 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.

“The time 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 young adults. You’re there with your brothers, you also have our own chapel, and there’s optional daily Mass. There are opportunities to pray.”

Benedictine Father Urban Federer, prior of Einsiedeln Abbey, visited Brother Mauritius in Rome where 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 faith, and they seemed to have more free time than I had,” Father Urban said 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 was 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—such as maintaining 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 and doing nothing,” said Father Urban. “Therefore, he had to learn that everything has two sides: A nice one that everybody enjoys—especially by the tourists—and another one that he has 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 the guard.

On the evening of April 2, 2005, Brother Mauritius was preparing to go to sleep early because he was to be on duty at 4 a.m. outside the entrance to the apostolic palace when 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 colleagues 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 I 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 don’t really recall 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 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. “I 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 see the moment when the new pope stood 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 in the new pope’s name.

“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 Saint Meinrad, he was part of a contingent on duty at Castel Gandolfo, Italy, the pope’s summer residence.

“That was 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, and then we talked.”

Brother Mauritius professed simple vows in 2007, and solemn vows in 2010. He has been a Benedictine monk, according to Benedictine Father Kurt Stasiak, prior of Saint Meinrad Archabbey, having a more profound influence on 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

By Sean Gallagher

The history of the Swiss Guard goes back more than 500 years when Pope Julius II decided to invite 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. 

It is now a custom 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 police prevented 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.

Through 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 commander of the guard less than 100 years ago.

(For more information on the Swiss Guard, log on to www.vatican.va)
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 from the 1830s that was shared by the spirit of selfishness or the spirit of sacrifice. Whether society will be given to people in need. People need them. They’re sleeping on the floor. They keep one foot in front of the other and keep going.”

“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 be given to people in need.”

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. Malachi 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 an even more reason today to keep going and keep volunteering, Feldhake believes. “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.”

Above, Leo Feldhake celebrated his 88th birthday on May 14 in the same way that he has dedicated the past 19 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.

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.

“They’re like a lot of us here. We keep one foot in front of the other and keep going.”

“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 Jojri, minister general of the Capuchin Franciscans, said witnessing communion was the key to religious life, and the “prophetic sign” the world needs...
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 struggling 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.

Do 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 threat 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 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 compared 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 examples of poor self-discipline, such as drug use, graffiti and inappropriate sexual behaviors, occur in adolescence, studies show that children who lack self-control 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 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 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 painful 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 as highly as he ought to think, but to think soberly, each according to the measure of that faith which 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 their 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 a waits us—one single and altogether—to lead us across the boundaries of time to the eternal embrace of the God who loves us.”

All sizable parents and other adult mentors unite themselves with Christ can children truly develop a healthy self-esteem.

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

Shirley Vogler Meister

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 feasts of St. Patrick on March 17? Boniface did for Germany what the same thing that Patrick did for Ireland. I usually do not answer to my question lies in the differences between Germans and Irishmen, wrote someone with German ancestry who had a wife of Irish ancestry.

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

As I was cleaning the pool, I realized that I had written every 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 wouldn’t have a vision or receive a direct answer, I walk away from quiet contemplation with a little more refreshed and peaceful.

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

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

I had written the piece about Dad and my name, Lester Vernon Vogler, and went to the top of my playbook instead of being my last line of defense.

Failing that, he said, but still managed to steer Christ’s ship along with others in Rome, Cyprian in Carthage and Athanasius in Alexandria.

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Feast of the Ascension of the Lord

The Sunday Readings

Sunday, June 5, 2011

• Acts 1:11-11
• Acts 2:17-23
• Matthew 28:16-20

Many dioeceses 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. The simplicity of context sets 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 master the author purpose 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.

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 been 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, giving us faith 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 mission to commiss the Church in the world 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: 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 20:10-27
Psalm 68:10-13, 20-21
John 17:1-11a

Wednesday, June 8
Acts 20:28-38
Psalm 68:29-33, 33-36b
John 17:11b-19

Thursday, June 9
Ephrem, deacon and doctor
Acts 22:30; 23:10-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, June 10
Acts 25:13b-21
Psalm 103:1-2, 11-19, 20-2b
John 21:15-19

Saturday, June 11
Barnabas, Apostle
Morning Mass
Psalm 98:1-6
John 21:20-25
Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:21, 23-25
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’s 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,” is 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?

A simple question like that is not the easy question. Not so easy is the question, “What is the meaning of the word ‘mortal’ when referring to sins?” Like “mortal,” “sacrament” is another word that has a wide variety of uses.

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 #116).

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 two “dogmatic constitutions” of Vatican Council II. Even so, nothing in the catechism or the Constitution to the Catechism of the Catholic Church contradicts “Lumen Gentium,” and both the catechism and the Constitution are “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 invalid and null, the Second Vatican Council declared that the Second Vatican Council proposed no new infallible dogmas. As to the reliability of the Catechism of the Catholic Church, the faithful are called to be up 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 appointed 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.

Q 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?

A 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. However, true wisdom reposes only in the Lord. Earthly wisdom can be, and often is, faulty.

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 faith blossoms, with courage comes surrender, with trust light shines. Waiting—patient, active and full of hope. By Cathy Lamperski Dearing

The Criterion 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 out of the diocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the United States and other countries. Be sure to state date of death. Please submit in writing to our office by 10 a.m. Thursday before the week of publication.


ALLEN, Virginia (Wright), 90, Chicago. Grandmother of two. Brother of Bertha Anderson.


BOBERSCHMIDT, Constance, 86, Our Lady of Lourdes, Indianapolis, May 10. Sister of Barbara Boberschmidt.


HUGHES, Jack, 80, St. Mary, Greensburg, May 23. Wife of Raymond Hughes. Mother of Tamara Caufield, Brian, Craig, and Mark Caufield.


KAPORALOS, Mary Frances, 86, Our Lady of Lourdes, Indianapolis, May 7. Sister of Peter Kaporalos.


MURPHY, Thomas, 80, Good Shepherd, Indianapolis, May 20. Father of Chris Murphy. Great-grandfather of two.


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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 dedicated 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.


LINDENMANN, Mary Frances, 90, Our Lady of Lourdes, Indianapolis, May 7. Sister of Peter Kaporalos.


MARGIS, Mary Frances, 86, Our Lady of Lourdes, Indianapolis, May 7. Sister of Walter Lindsell.


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

Approach Page 14
Bishop Coyne podcasts 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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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 administration 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 more information regarding the school, please go to www.sjude.org.

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

Mr. Rob Rash
Archdiocese of Indianapolis
Office of Catholic Education
1400 North Meridian Street
Indianapolis, IN 46202-2367
317-236-1544

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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.

Qualified applicants should send cover letter and resume to: Jack Richards (jrichards@bt-school.org) Holy Trinity Parish School 425 Cherrywood Road, Louisville, KY 40207
Our Lady of Fatima Retreat House

“Less Talk, More Prayer”
A Day of Reflection with
Fr. Jim Farrell
Pastor of St. Pius X Parish &
Director of Our Lady of Fatima Retreat House
June 14, 2011 • 9:00 am - 2:30 pm

This day will focus on individual prayer, a day to be with God. Enjoy the solitude of the trails, the intimacy of Our Lady's chapel, the peace of the shrine, a talk with Jesus, and an encounter with the Word of God.

Fr. Jim will include short sessions on guided meditation and Lectio Divina. The day will also include Liturgy, homily, the rosary, and Benediction.

$35 per person includes continental breakfast and lunch!

Our Lady of Fatima Retreat House
5553 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima

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‘Race for Vocations’ team well represented at Mini and 5K

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?”

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 tent set up 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.

‘I have competed well; I have finished the race; I have kept the faith.’

— 2 Tm 4:7

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).

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.

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.

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.