Pope urges nations to promote moral education, protect traditional family and sanctity of life

ZAGREB, Croatia (CNS)—Pope Benedict XVI used his apostolic journey to the Croatian capital to encourage nations to build their communities on Christian values, and to support the traditional family and the sanctity of life.

A culture guided by truth, reason and love not only will lead to peace, justice and solidarity, the community's very survival is dependent on such transcendent values, he said during his brief two-day pilgrimage on June 4-5. If religion, ethics and a moral conscience are banished from informing the public realm, “then the crisis of the West has no remedy and Europe is destined to collapse in on itself,” he said during his brief two-day pilgrimage on June 4-5. If religion, ethics and a moral conscience are banished from informing the public realm, “then the crisis of the West has no remedy and Europe is destined to collapse in on itself,” he said during his brief two-day pilgrimage on June 4-5.

Free and just democracies thrive when citizens’ consciences have been formed by love and Christianity’s “logic of gift” in which the good of the whole human family is sought after, not narrow self-interests, the pope said on June 4 at Zagreb’s ornate Croatian National Theater.

“The quality of social and civil life and the quality of... See CROATIA, page 2

Deacon Dustin Boehm ordained to the priesthood

By Sean Gallagher

In his nine years of priestly formation, transitional deacon Dustin Boehm followed the Lord around the world to seminaries in Minnesota and southern Indiana, and also to Guatemala, France, Italy and Spain. The last steps in his winding journey were taken on June 4 as he processed down the center aisle of SS. Peter and Paul Cathedral in Indianapolis to be ordained a priest.

“It was an overwhelming moment just to see all of the people there so representative of God’s grace and God’s love, and also their love,” Father Boehm said after the ordination liturgy about processing into the cathedral. “It was an absolute gift. It was so humbling, [thinking about] what was about to happen.”

Bishop Christopher J. Coyne, auxiliary bishop and vicar general, was the principal celebrant at the Mass. He was joined by Archbishop Daniel M. Buechlein, who preached the homily. It was the archbishop’s first public ministry since he suffered a mild stroke on March 18.

At the start of the Mass, Bishop Coyne thanked Archbishop Buechlein for his presence, and the approximately 500 people and 70 priests in attendance gave the archbishop a sustained round of applause.

During the homily, Archbishop Buechlein spoke to Deacon Boehm minutes before he would be ordained a priest.

“Priestly ministry is awesome,” Archbishop Buechlein said. “You will be able to serve because of God’s special grace, which you receive in the sacrament of holy orders this morning. God’s grace will accompany you all the days of your life.”

The archbishop gave Deacon Boehm encouragement and advice during the homily. One piece of counsel was to lean heavily on Christ as well as on the first bishop of Vincennes and Indiana’s... See BOEHM, page 10

Promising future

Cristo Rey graduates reflect on their unique high school experience, page 3.
democracy depend in large measure” on all citizens possessing and exercising a conscience that listens, not to subjective feelings, but to an objective truth that recognizes one’s duty to God and all human beings, he said.

Such moral consciences are formed in Christian families, parishes and Catholic schools, the pope said.

The logic of gratuitousness, learned in infancy and adolescence, is then lived out in every area of life, in games, in sport, in interpersonal relations, in art, in voluntary service to the poor and suffering, he said, as well in policy making and the economy, he said.

The 84-year-old pope headed to the Croatian capital in an effort to encourage this predominantly Catholic country to resist secular temptations, and hold strong to its Christian identity as it prepares for full integration into the European Union. It was Pope Benedict’s 19th trip outside Italy after vespers, the pope prayed at the tomb of Blessed Cardinal Alojzije Stepinac—a national hero for Croats, and a highly controversial figure for Serbian Orthodox and some Jewish groups, who have accused him of being a Nazi sympathizer.

CROATIA
continued from page 1

The bishop, president of the Croatian bishops’ commission for the family, urged young men and women to be courageous and truthful to trends that advocate “living together as a preparation or even a substitute for marriage.”

“The presence of exemplary Christian families is more necessary and urgent than ever,” in a world that promotes false freedoms, materialism, superficial relationships and an empty, sentimental notion of love that seeks “the gratification of artificial impulses and commitment to build lasting bonds,” he said.

“Do not be afraid to make a commitment to another person,” he said, as he encouraged couples to be open to life since “respects natural moral law frees people, rather than demeaning them.”

In an evening vesper service in the neo-Gothic Zagreb Cathedral on June 5, the pope urged bishops to be vigilant and guide the faithful to ensure the Church’s moral teaching was correctly understood in light of the Gospel.

Pope Benedict urged Church leaders “to strive for reconciliation among separated Christians, and between Christians and Muslims” in reference to lingering religious and ethnic tensions between Croats, Serbian Orthodox and Muslims that once plagued the Balkan region.

After vespers, the pope prayed at the tomb of Blessed Cardinal Alojzije Stepinac—a national hero for Croats, and a highly controversial figure for Serbian Orthodox and some Jewish groups, who have accused him of being a Nazi sympathizer.

Pope Benedict praised the martyr of the Church, saying the revered cleric became “a living image of Christ,” and was able to withstand the suffering and torment brought about by his opposition to Nazi communism oppression. He defended Jews, Orthodox and Muslims who were targeted by the murderous World War II-era Ustase regime, the pope said.

He said the cardinal is a role model for all people, not just Christians, because he courageously defended “the truth and man’s right to live with God.”

A torrential downpour and lighting storm ended right before the pope was due to lead some 50,000 young people in a prayer vigil in the city’s Ban Josip Jelacic Square on June 4.

Spurs were not dampened, however, as the crowd sang and chanted the pope’s name.

The pope told them to resist today’s materialism and superficiality, and let Jesus become their “friend and companion along life’s journey.”

True happiness and the meaning of life are found living fully immersed in God’s love, which naturally radiates toward others seeking the good and well-being of others, he said.

“Becoming rooted in Christ will take sacrifice and commitment, especially in the face of so many temptations, but it is worth the effort,” he said. “You will fully become the person you are meant to be.”

The festivities and Liturgy of the Word were followed by a long period of silent adoration of the Blessed Sacrament.

Jesus Father Federico Lombardi, Vatican spokesman, told journalists the next day that the pope was “very impressed” with the intensity of prayer and veneration at the end of the event. “It was so quiet, I could hear the birds chirping,” the priest said.

He said when the pope drove past the crowd, “he looked in admiration” at all the people still kneeling on the ground and concentrated in prayer.

The pope’s trip also coincided with Croatia’s 27th anniversary of its independence from Yugoslavia, and the eve of its full accession into the European Union. ↑

Official Appointments
Effective July 6, 2011

Rev. John P. McCaulin, pastor of St. Anthony Parish and administrator of Holy Trinity Parish, both in Indianapolis, appointed chaplain for the Indianapolis Fire Department and continuing as pastor of St. Anthony Parish and administrator of Holy Trinity Parish.

Rev. Stephen Akanjue, associate pastor of St. Louis Parish in Batesville, to sacramental assistance at St. Louis Parish in Batesville.

Rev. Michael C. Fritsch, pastor of St. John the Apostle Parish in Bloomington, appointed to a three-year term as dean of the Bloomington Deanery while continuing as pastor of St. John the Apostle Parish in Bloomington.

Rev. Richard M. Ginther, pastor of St. Margaret Mary and St. Patrick parishes in Terre Haute, appointed to a three-year term as dean of the Terre Haute Deanery and continuing as pastor of St. Margaret Mary and St. Patrick parishes in Terre Haute.


Rev. Daniel J. Stanbulin, pastor of St. Ambrose Parish in Seymour and and rector of Our Lady of Providence Parish in Brownstown, appointed to a three-year term as dean of the Seymour Deanery while continuing as pastor of St. Ambrose Parish in Seymour and administrator of Our Lady of Providence Parish in Brownstown.

Rev. James R. Wilmoth, pastor of St. Roch Parish in Indianapolis, dean of the Indianapolis South Deanery and chaplain for Roncalli High School in Indianapolis, appointed to a three-year term as dean of the Indianapolis South Deanery while continuing as pastor of St. Roch Parish in Indianapolis and chaplain for Roncalli High School in Indianapolis.

Deacon Donald Dearman, St. Rita Parish in Indianapolis and chaplain at Marian County Jail #1 in Indianapolis, to St. Bernadette Parish in Indianapolis and ministry at Marion County Jails #1 and #2 in Indianapolis.

Deacon Stephen Hodges, St. Rose of Lima Parish in Franklin and ministry at Johnson County Jail in Franklin, to SS. Francis and Clare of Assisi Parish in Greenwood and chaplain for Franklin.

Deacon Ronald Reimer, SS. Francis and Clare of Assisi Parish in Greenwood, to St. Rose of Lima Parish in Franklin and ministry at Johnson County Jail in Franklin.

Deacon Thomas Ward, St. Simon the Apostle Parish in Indianapolis and ministry at St. Vincent New Hope in Indianapolis, to St. Lawrence Parish in Indianapolis and continuing ministry at St. Vincent New Hope in Indianapolis.

These appointments are from the office of the Most Rev. Daniel M. Buenchel, O.S.B., Archbishop of Indianapolis. ↑
Cristo Rey graduates reflect on their unique high school experience

By John Shaugnessy

It was a day of celebration, a time to mark the grand opening of a different kind of Catholic high school in Indianapolis.

On that day in August of 2007, religious leaders, community leaders and school leaders raved about the promise of Providence Cristo Rey High School—a school for children from economically challenged families that combines a college preparatory curriculum with a work-study program.

The approach will change the lives of its students and give them the opportunity to have a promising future, school supporters said.

In the midst of that grand celebration, I interviewed—and took photos for The Criterion—two of the freshmen who were part of that inaugural class. As Terry Majors and Brittnee Vaughn stood together, their eyes and their expressions reflected a mix of excitement, nervousness and uncertainty.

They were the kind of looks that are typical of freshmen during the first days of high school. They were also the looks of young people who had essentially signed up to take a leap of faith at a new school with a new approach.

As Brittnee and Terry prepared to graduate from Providence Cristo Rey High School on June 8, I met with them again to see where they have landed nearly four years after their leap of faith.

Here are their thoughts and their memories of their high school experience:

‘I just thank God for the opportunities’

Terry Majors takes his time as he considers the questions about the best parts and the toughest parts of his four years at Providence Cristo Rey High School.

Best parts?

“When I became captain of the basketball team,” he says. “That showed me that people were willing to put trust in me.”

Another time was when I gave one of my first speaking engagements at the Marriott hotel downtown. There were all these people who donated money to the school. I remember getting up there and telling a joke to start it off. When I look back now, I think of the confidence I had to do that.”

Toughest parts?

“Junior year was a lot of work. It was very challenging. The toughest part was sticking it out. But as much work as they gave you, they also showed that they do care. This is a school where I feel appreciated. I value that.”

Terry is one of the 25 graduates of the Class of 2011 of Providence Cristo Rey High School. Ninety-six percent of the graduates will attend college, according to school officials. The class has also earned more than $2.2 million in merit scholarships.

Terry will attend Wabash College in Crawfordsville, start it off, plans to major in political science with the hope of becoming a lawyer in the future. His work-study experience has included working at a law firm.

“What I like about the law is that you fight for people’s rights,” says Terry, one of six children in his family. “In order to fulfill your purpose in life, you have to put yourself in a position to help others.”

He believes he has received that support at the school, which is sponsored by the Sisters of Providence. He also says his four years at Providence Cristo Rey High School have made him ready for his future.

“Before this, I’ve never been part of a class that has been so close to one another and has been there for one another,” he says. “As I’m graduating, I just thank God for the opportunities I’ve had here.”

To put God first, to do the right thing

When Brittnee Vaughn was in the eighth grade, she became the first student to be admitted to Providence Cristo Rey High School.

“I really liked the whole concept of the school,” she says. “I liked the working part!”

The work-study program at Providence Cristo Rey High School helps the students pay for 60 percent of their tuition. It also paves the way for students to consider future careers.

In her four years, Brittnee has worked at three science-based companies in Indianapolis—ATT Laboratories, Eli Lilly and Company, and Roche Diabetes. She was so interested in seeing an autopsy that the president of ATT Laboratories arranged for her to watch one. Those experiences lead to her college plan to study forensic science at Indiana University-Purdue University Indianapolis.

“I’ll be going for five years, and I’ll get a master’s degree,” says Brittnee, who has a cumulative grade point average of 3.5 on a scale of 4.0.

Known as a student who always made the most of her opportunities, she was honored in 2010 with the school’s Providence Award. The award honors the student who “lives” the school pledge “to put God first and to strive always to do the right thing; to uphold the values, standards and ethics of Providence Cristo Rey High School.”

One of her favorite school experiences was the senior retreat.

“Just the fact that it was us seniors,” says Brittnee, the oldest of four children in her family. “We all got the chance to be close and bond with each other.”

As graduation nears, she says her senior class is “ready to move on to something new.” But there’s also a sense of appreciation for their four years at the school.

“It opened a lot of doors for me that I probably wouldn’t have had something else. I feel I’ve had a lot of advantages by going to Providence Cristo Rey.”

School principal hopes graduates use gifts and talents to make a positive difference

By John Shaugnessy

Providence Sister Jeanne Hagelskamp has never been able to hide her pride or her emotion when she talks about the students at Providence Cristo Rey High School in Indianapolis—the Catholic school she helped to open in 2007 for students from low-income families.

As the school’s first class of four-year students prepared to graduate on June 8, her pride and her emotion were once again on display as she talked about the members of the Class of 2011.

“It is incredibly difficult for me to see the Class of 2011 graduate,” said Sister Jeanne, the first president of Providence Cristo Rey High School, who is now the principal. “I suppose it’s like parents feel when their sons or daughters get married. I feel like they are my children. They’ve been here since we opened. They’ve seen us through our growing years and have grown with us.

“I am so very proud of these young men and women. They have worked exceedingly hard to accomplish what they set out to do. I don’t think I’ve ever been in a school in which over half the senior class had better than a 3.5 [grade point] average during first semester of senior year. But they did. We kept encouraging them to hold tight and finish strong, and they have. Now, it is so rewarding to see all their hard work pay off. Together, the 25 students have secured over $2.2 million earned scholarship money.

“Our goal is not [just] to get them to graduate from high school. Our goal is to have them successfully complete college. In a survey that they completed, our graduates overwhelmingly indicated that they feel that Providence Cristo Rey has prepared them well to be successful in college and in the workplace.

“It will be so hard to say goodbye. I hope that our graduates will come back often, knowing that this is ‘home’ to them. And, of course, I pray that our provident God will hold these young men and women gently in love and bless them in all their endeavors. May they remember that they are the face of Providence in this day and time, and use their gifts and talents to make a positive difference in the world.”

Page 3
AIDS and condom distribution

Pope Benedict XVI has been ridiculed, even by some Catholics, for his statement, “We cannot solve the problem of AIDS by distributing condoms.” That, and the distribution of prescription drugs, is precisely how the world is trying to prevent the disease.

It has now been 30 years since AIDS first came to our attention. Today, it is estimated that 33.3 million people in the world are infected with HIV, the virus that causes AIDS. Ninety percent of them live in developing countries.

The Catholic Church is greatly concerned about AIDS, so much so that the Holy See sponsored a special AIDS conference on May 28-29 at the Vatican. The conference was a forum meant to clarify pastoral practices when it comes to the Church’s efforts against AIDS.

Regardless of guidelines were announced during the conference, it is likely that specific instructions will be issued sometime in the future after the discussions at the forum are analyzed. Some of those guidelines might pertain to the use of condoms by married couples to prevent the spread of infection.

Regarding arguments over the morality of an individual’s use of a condom, there is no doubt about the Vatican’s certainty that the promotion of condoms has been a failure in the battle against AIDS.

Edward C. Green, former director of the AIDS Prevention Research Project at Harvard University, told the conference that there is a growing consensus that AIDS can be controlled only by changing patterns of sexual behavior. He emphasized that this conclusion has nothing to do with morals. It is based only on practical effectiveness, he said.

He used Uganda as an example. When that country promoted a program based on sexual fidelity and abstinence, he said, the HIV infection rate declined from about 14 percent in 1991 to about 4 percent in 2003. Unfortunately, during the past eight years, the focus on sexual responsibility in Uganda has diminished, and prescription drugs and condoms are now viewed as the solution. The result is that the HIV rate has begun to rise again because relying on prescription drugs and condoms led people to resume high-risk sexual behavior.

The AIDS problem, of course, is twofold. One is the prevention of the disease, and the other is curing people who have contracted HIV. Therefore, participants at the Vatican conference stressed that the Church supports greater access to medical care for AIDS patients in developing countries.

Antiretroviral drugs have proven to be effective for controlling HIV, but up to this time they have been too expensive for most Africans. It is good news that the prices for those prescription drugs have been declining. It is interesting that today 80 percent of the AIDS drugs used in developing countries are manufactured by 10 companies in India rather than in the United States. It is not, though, that the United States hasn’t been doing its part. It is by far the largest contributor in the fight against the disease.

President George W. Bush created the President’s Emergency Plan for AIDS Relief in 2003, and President Barack Obama expanded the program. Since 2009, contributions to that program and to the Global Fund to Fight AIDS, Tuberculosis and Malaria have totaled more than $6 billion a year. These programs have provided antiretroviral therapy to about 4.7 million people, about 85 percent of those who are receiving the therapy.

New prescription drugs are promising for both control and prevention of HIV. At the Vatican conference, Archbishop Zygmunt Zimowski, head of the Pontifical Council for Health Care Ministry, noted that the success of early antiretroviral treatment in preventing AIDS transmission has brought hope to married couples where one spouse is infected with HIV.

He said the early therapy has also been shown to greatly reduce the risk of transmission of HIV from mother to child during pregnancy. That means HIV-positive couples, in some circumstances, could risk having sexual relations in order to have a child, he said.

I once visited a school in South Africa where most of the children’s parents had died of AIDS. Teenagers were acting as parents for their siblings. The girls there were not determined not to contract the disease, and they understood that the ways to avoid it are sexual abstinence and conjugal fidelity.

The distribution of condoms won’t solve the problem.

—John F. Fink

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Be Our Guest/Karen Dickinson

Lifelong memories of faith offer strong ties for former Joplin resident

It is amazing how one catastrophic event can bring the faith of childhood crashing into the faith of adulthood.

On May 22, the church of my childhood was destroyed by an EF5 tornado. St. Mary Church in Joplin, Mo., was the parish church of my family for more than 30 years. My siblings and I all received the sacraments at St. Mary Parish.

I was confirmed by Bishop Bernard Law, the bishop of the Diocese of Springfield-Cape Girardeau at the time. I was married to my husband, Doug, an Indian native, at St. Mary Church. We met at the University of Arkansas, 90 miles south of Joplin. Many people from Indianapolis made the journey down Interstate 70 and Interstate 44 to St. Mary Church for our wedding.

My last memory of the rectory was meeting with Msgr. John H. Westhues, my pastor, in his den on the day before my wedding and making the sacrament of reconciliation. I remember thinking how peaceful and moving that quiet time with my priest was before the bustle of the wedding.

St. Mary Parish built the foundation for who I am as an adult Catholic. I was actively involved in the youth choir. We caroled each Christmas at the Greenbrier Nursing Home across the street from the church. The nursing home, like St. Mary Church, was destroyed. Sadly, a great loss of life occurred there. I attended CCD and participated in many Christmas pageants at St. Mary Parish.

Catholics are few and far between in Joplin, and I always felt a strong bond with the other children at St. Mary Parish who attended public school.

To this day, I am in contact with many of them although we are scattered across the country.

My brother became a priest for the Diocese of Tulsa and my mother, who attended Mass every Sunday at St. Mary Church even though she was not Catholic, later came into the full communion of the Church.

As an adult, I have made some Marian pilgrimages and developed a strong devotion to Mary. I have always found that not to be coincidental. St. Mary Parish has had a lasting effect on my family and me.

It would be hard to accept this horrific event if I did not have my faith—the faith that was nurtured at St. Mary Parish during my childhood.

Here I am as an adult, needing my faith to come to terms with this tragic event—trying to understand why the tornado formed near my childhood home, destroyed my neighborhood, proceeded to take out the school that my mother taught at and decimated many of my friend’s neighborhoods.

The tornado then headed down the street from my home, critically damaging St. John’s Medical Center, where I worked during my college summer breaks.

It also destroyed Cunningham Park, the park where I played and learned to swim.

The landscape of rolling Ozark hills that was once filled with century-old trees is now miles of desolate land. It has personally affected me. We become so numb to horrific events until they affect us personally.

I see God in so many of the stories that I am hearing out of Joplin. People’s faith has not been shaken. The love and goodness of mankind is a bright light in a dark world.

What has brought the most comfort to me is that strong, beautiful cross outside St. Mary Church that is still standing as a beacon of hope to all.

(Karen Dickinson is a member of St. Luke the Evangelist Parish in Indianapolis.)

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DOCTOR-ASSISTED SUICIDE

Lifespan of issues that divide Americans the most. Percentage of U.S. adults who believe these issues are morally acceptable or morally wrong

<table>
<thead>
<tr>
<th>Issue</th>
<th>Morally Acceptable</th>
<th>Morally Wrong</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doctor-assisted suicide</td>
<td>45%</td>
<td>51%</td>
</tr>
<tr>
<td>Abortion</td>
<td>56%</td>
<td>44%</td>
</tr>
<tr>
<td>Same-sex relations</td>
<td>60%</td>
<td>39%</td>
</tr>
<tr>
<td>Premarital sex</td>
<td>62%</td>
<td>38%</td>
</tr>
<tr>
<td>Embryonic stem-cell research</td>
<td>30%</td>
<td>66%</td>
</tr>
<tr>
<td>Pornography</td>
<td>65%</td>
<td>28%</td>
</tr>
<tr>
<td>Death penalty</td>
<td>69%</td>
<td>23%</td>
</tr>
</tbody>
</table>

Based on telephone interviews conducted May 5-8 with a random sample of 1,518 U.S. adults. There is a 95 percent confidence that the maximum margin of sampling error is ±4 percentage points.

Source: Gallup, 2011 Values and Beliefs poll 60111CWS
Saying the truth matters. Recently, a Christian leader said that we need to get away from theological squabble and feed the hungry. Of course, we need to feed the hungry as a vital service. We do not need theological squabble, but we need theology. If social service is divorced from the unique truth of Christianity, the seeds of disintegration unfold.

In his encyclical “God is Love,” Pope Benedict XVI reminds us that we need to contemplate the truth of Christ in the Gospel if we are truly to serve those in need “with the eyes of the heart, with the eyes of Jesus.” He reminds us that without this contemplation, we succumb to a secular activism that is not truly of Christ. The egotistical influence of our culture affects the realm of ideas and opinion as much as any other aspect of life. A modern tendency to give equal weight to all ideas and opinions has a subtle but devastating effect on the Christian life because it seduces us into thinking that there is no such thing as absolute truth.

If we think in no such thing as absolute truth, we will never truly believe that Jesus is Son of God and Savior of the world. As a friend of mine remarked, “In line with modern culture, we may imagine Christian teaching to be acceptable, reasonable or even appealing—but that’s a far cry from actually living it.”

We need to be careful about the nature of our believing. The mission of God’s Son was not to teach a philosophy but to reveal the truth so we might be saved. He himself is the Truth, the absolute truth. He is God’s complete revelation of himself. The revelation of truth in Jesus came to its climax in his complete outpouring of himself in his death, resurrection, ascension and the sending of the Holy Spirit.

In a culture that questions anything of faith, it is not difficult to hang on to opinions and to expose glaring discrepancies from the fundamental truths of the mystery of Christ. It is easy to consider our view of the faith as if from a superior position and to leave honest self-examination to another day. It is as if we are saying, “Jesus said, but I tend to disagree...” It seems unthinkable that a Christian would say such a thing, but perhaps we do just that and find often more than we might like to admit.

It is not easy to be a disciple of Jesus and to espouse all that he taught and been handed on to us in the Bible and in Tradition. Yet, it is not really so complicated if we recognize the truth calls for conversion, not convincing. When you get down to it, we are called to a humble surrender of our lives to Jesus Christ. That is not to say that we do or should not need to develop our understanding of what this surrender means.

Recently, the U.S. Conference of Catholic Bishops published the United States Catholic Catechism for Adults. This catechism is a user-friendly presentation of the truths of our Catholic faith in the context of the contemporary culture in our country. In a straightforward manner, this book addresses what we believe in the face of current questions, issues and obstacles engaged by our faith. The pattern or format of this catechism is based on the Catechism of the Catholic Church and faithfully presents the truth of our faith as contained in it.

The structure of the adult catechism is such that it draws the reader into a teaching about a particular doctrine of the faith. First, there is an introductory story of an important Catholic man or woman whose life illustrates the doctrine being taught. The teaching follows. There is a presentation of cultural issues that seem to contradict or confront the truth of faith.

Brief relevant excerpts from the Catechism of the Catholic Church are provided. There is a spiritual meditation pertaining to the doctrinal teaching. Questions for discussion are also included. This is the pattern for each topical chapter.

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.

El catecismo para adultos es un auxilio fiel a nuestra respuesta a la conversión

As we enter into a culture that questions anything of faith, it is not difficult to hang on to opinions and to expose glaring discrepancies from the fundamental truths of the mystery of Christ. It is easy to consider our view of the faith as if from a superior position and to leave honest self-examination to another day. It is as if we are saying, “Jesus said, but I tend to disagree...” It seems unthinkable that a Christian would say such a thing, but perhaps we do just that and find often more than we might like to admit.

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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.

One can read the adult catechism straight through from beginning to end, but it is not necessary to do so. A detailed index by subject allows for research of specific doctrines of the Church.

I recommend the United States Catholic Catechism for Adults for adult religious education and formation. I recommend it as a fine resource for RCIA. I also recommend it for use by young adults who are hungering for knowledge about what we believe, and why our Catholic faith and practices matter.

Faith in God demands that we humbly surrender our lives to him who alone is Truth. The adult catechism is a faithful aid for our response to conversion.

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

Archbishop Buechlein’s Prayer List
Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

¿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 Indianápolis
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.
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Multicultural Pentecost Concert is June 12 in Indianapolis

The archdiocesan Multicultural Ministry Commission will sponsor a Pentecost Concert at 4 p.m. on June 12 at St. Mary Church, 317 N. New Jersey St., in Indianapolis. Choirs representing the Filipino, Hispanic, Vietnamese and Slovenian communities in central and southern Indiana will sing choral selections to highlight their ethnic and spiritual heritage.

For more information on the Multicultural Ministry Commission and the archdiocesan Office of Multicultural Ministry, log on to www.archdioc.org/multicultural.†

‘Sunday Night Run,’ pro-life and fitness event, is June 26

Right to Life of Indianapolis will sponsor ‘Sunday Night Run,’ a family running and walking event, from 6 p.m. to 8 p.m. on June 26 at Marian University, 3200 Cold Spring Road, in Indianapolis. The event will include a 5K run/walk, a 1-mile family fun walk and a 50-meter ‘kidde dash’ for children under age 6. Participants will also be able to tour Matian’s outdoor ecu-lab.

Registration before June 23 is $20 per person. After June 23, the fee is $25 per person. There is no fee for children age 12 and under.

To register or for more information, call the Right to Life of Indianapolis office at 317-882-1569 or log on to www.SundayNightRun.com.†

Parishes to sponsor Corpus Christi processions

On the weekend of June 25-26, the Church will celebrate the Solemnity of the Most Holy Body and Blood of Christ, which is also known by its traditional Latin name of Corpus Christi.†

The following Corpus Christi processions at parishes in the archdiocese have been reported to The Criterion.

June 25
• St. Mary Church, 212 Washington St., North Vernon—Corpus Christi Sunday, Mass and procession. 4 p.m. Information: 317-346-3604.
• St. Joseph Parish, 1875 S. County Road 700 W., North Vernon—Corpus Christi Sunday, Mass and procession. 6:30 p.m. dinner following. Information: 317-346-4783.
• St. Joseph Church, 4570 County Road 150 E., North Vernon—Corpus Christi Sunday, Mass and procession. 6 p.m. Information: 317-926-3324.

June 26
• St. Mark Parish, 4838 E. Fletcher Ave., Indianapolis—Corpus Christi Mass and procession. 9 a.m. Information: 317-356-5867.
• St. Rita Parish, 520 Stevens St., Indianapolis—Corpus Christi Mass and procession. 9 a.m. Information: 317-990-7417.

VIPs

Don and Jan (Dormeier) Ash, members of St. Pius X Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 10, 1961, at the King Church in Evansville, Ind., in the Evansville Diocese. They are the parents of three children: Karen, Kevin and Michael Ash. They have three grandchildren.†

St. Regina Parish, 1400 N. Meridian St., Indianapolis—Corpus Christi Mass and procession. 9 a.m. Information: 317-926-3324.

June 9-11
St. Simon the Apostle Parish, 335 E. Main St., Plainfield—Rummage sale, 8 a.m.-7 p.m. Information: 317-839-3332.

June 10
St. Anthony Parish, 337 N. Worman Ave., Indianapolis—‘Summer Festival,’ food, trash-to-treasures sale, games, 5:30 p.m.-close. Information: 317-574-8898.

June 11-12
Parish picnic

St. Joseph Church, 212 Washington St., North Vernon—Corpus Christi procession, 7 p.m. Information: 317-346-3604.

June 12
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 13
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music and booths, 6 p.m.-midnight. Information: 317-926-3324.

June 14
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 15
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 16
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 17
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 18
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 19
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 20
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 21
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 22
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 23
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 24
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 25
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 26
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 27
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 28
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 29
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.

June 30
Parish festival

St. Rita Parish, 4631 S. Meridian St., Indianapolis—Parish festival, music, booths, games, rides, 5 p.m.-midnight. Information: 317-926-3324.
Maryland Episcopal community says faith journey led to Catholic Church

BLADENSBURG, Md. (CNS)—In the fall of 2009, Pope Benedict XVI issued an apostolic constitution called “Anglicanorum coetibus” (“Groups of Anglicans”) to provide a means for entire Anglican parishes or groups to become Catholic while retaining some of their Anglican heritage and liturgical practice.

That document “opened up a door that had previously been closed,” said the Rev. Mark Lewis, rector of St. Luke Episcopal Parish in Bladensburg. At that same time, he had been studying a book on Catholicism and Anglicanism.

After a long period of discernment, the Maryland congregation announced on June 6 that it would seek entry into the Catholic Church.

“I am thrilled and tremendously humbled to take this journey with my people at St. Luke, and humbled that I could become a priest of the Roman Catholic Church,” Rev. Lewis said in an interview with The Criterion.

“Those issues on the priesthood and sexuality have been around. The real issue that drove us was our study of the Catholic faith,” he said. “The more we looked at it and compared it to Anglicanism, we were drawn to the Church of Rome. It was a natural progression.”

Studying the Catholic faith, he said, provided “an opportunity to seek the foundation of our faith.” When we discovered who we were, the choice was easy,” said Rev. Lewis, who is married. He and his wife, Vickie, have two grown children.

In recent months, members of the congregation have been utilizing the Catechism of the Catholic Church in their Bible study, and their upcoming formation also will draw upon the United States Catholic Catechism for Adults.

During the discernment process, the St. Luke community received support from both Cardinal Donald W. Wuerl of Washington and Episcopal Bishop John Bryson Chane of Washington.

Rev. Lewis said that when they approached Bishop Chane about their desire for unity with the Catholic Church, “he was fully supportive, he believed it was a continuation of our journey, a fulfillment of our faith.”

This past fall, Cardinal Wuerl was named by the Vatican Congregation for the Doctrine of the Faith to guide the incorporation of Anglican groups into the Catholic Church in the United States.

“Anglicanorum coetibus” was named in their upcoming formation also will draw upon the United States Catholic Catechism for Adults.

After a long period of discernment, the Maryland congregation announced on June 6 that it would seek entry into the Catholic Church.

“In May, following months of discernment at St. Luke, the vestry took a formal vote to enter into full communion with the Catholic Church. Two members of the vestry who were lifelong Anglicans also spoke in favor of the move, offering “powerful witness, not just to Christ, but to unity in the Catholic Church,” Rev. Lewis said.

Bishop Coyne posts an additional podcast about new Mass translation

Father Beidelman discuss issues and questions related to the new translation of the Mass that were not covered in their previous conversations.

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

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

Congratulations, Fr. Dustin.

If you are planning your wedding between June 30, 2011 and Feb 1, 2012, we invite you to submit the information for an announcement on the form below.

Picturcs

You may send a picture of the couple. Color photos are preferred. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits.

E-mailed photos

Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

Deadline

All announcements and photos must be received by 10 a.m. on Thursday, June 30, 2011. (No announcements or photos will be accepted after this date.)
Congratulations Cathedral High School Class of 2011

You earned more than $25.4 million in scholarships and awards!
BOEHM
continued from page 4
first saint during difficult days in his priestly ministry. "Christ will draw you to himself and tell you. Do not fear. I am with you. I will not abandon you," Archbishop Buechlein said. "Keep in mind Bishop Simon Bruté and Mother Theodore Guérin. They are courageous witnesses of Christ's companionship along our missionary journey."
After the Mass, Father Boehm said he may have learned the most simply from the archbishop's presence at his ordination.
"I felt such tremendous love for him as a father," Father Boehm said. "The fact that he was there, the fact that it would have been easier for him to stay at home, the fact that he got out and did what he was called to do was so instructive in my own life and for what I'm called to do now.
"There's no room for sitting around in the rectory when people are in need … when people are asking to be anointed or people are asking for viaticum, when somebody is asking for confession."
Father Boehm's parents are members of Our Lady of the Greenwood Parish in Greenwood.
Kenny Boehm said that he cried "tears of joy" when he saw his son laying prostrate on the floor of the cathedral during the praying of the Litany of the Saints.
"The main wants to serve people," Kenny Boehm said. "He wants to help. He loves to help. He loves to serve."
Kelli Boehm was impressed when she saw her son, Father Dustin Boehm, left, giving Communion next to Father Boehm.
J. Coyne, auxiliary bishop and vicar general, ritually lays his hands on the head of transitional Deacon Dustin Boehm during the June 4 Mass at SS. Peter and Paul Cathedral in Indianapolis in which Deacon Boehm was ordained a priest.

Kelli Boehm and Kenny Boehm carry the priestly vestments for their son, transitional Deacon Dustin Boehm, who is walking behind them during the opening procession at the June 4 ordination Mass in which Deacon Boehm was ordained a priest.

Right, Bishop Christopher J. Coyne, auxiliary bishop and vicar general, ritually lays his hands on the head of transitional Deacon Dustin Boehm during the June 4 Mass at SS. Peter and Paul Cathedral in Indianapolis in which Deacon Boehm was ordained a priest.

Bishop Christopher J. Coyne, auxiliary bishop and vicar general, elevates the chalice during the eucharistic prayer of the June 4 Mass at SS. Peter and Paul Cathedral in Indianapolis during which Father Dustin Boehm was ordained a priest.

Father Dustin Boehm, left, gives Communion to his mother, Kelli Boehm, during the June 4 Mass at SS. Peter and Paul Cathedral in Indianapolis during which Father Dustin Boehm was ordained a priest. Bishop Christopher J. Coyne, auxiliary bishop and vicar general, distributes Communion next to Father Boehm.

Archbishop Daniel M. Buechlein, center, acknowledges applause at the June 4 ordination Mass. It was his first public ministry since he suffered a stroke on March 18. Sitting next to Archbishop Buechlein are, from left, Fathers John Hollowell and Rick Nagel.

"As I stood and watched my fellow clergy impose hands on Father Boehm's head, I couldn't help but think how many good and faithful priests are present here in the archdiocese," Bishop Coyne said after the liturgy. "I am blessed to know them, and the archdiocese is blessed to have them as their priests."

(To learn more about vocations to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.)
Parents are the primary evangelizers of their children

By Marcellino D’Ambrosio

One day, the Pharisees tested Jesus with an important question: Of all 613 of the Bible’s laws, which is the most important? The Lord quickly shot back a response: “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind” (Mt 22:37). Jesus was quoting Deuteronomy: “Hear, O Israel! The Lord our God, the Lord is one! Therefore you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength” (Dt 6:4-5).

Moses goes on to say: “Drill [these words] into your children. Speak of them at home and abroad, whether you are busy or at rest. ... Write them on the doorposts of your houses and on your gates” (Dt 6:7, 9).

These verses were the first things whispered into the ear of a newborn, and the last thing heard by the dying. It was repeated three times a day by the pious Jew, and is still written on a tiny scroll and attached to the doorknob of a Jewish home.

This “mezuzah” is reverently touched on the way in and out of the house, much the same way that Christians today dip our fingers into holy water on the way in and out of church.

To evangelize literally means to share the Gospel, the “good news” that the Creator of the universe invites us into a relationship with himself that will last forever. He gives us his entire self, and we respond by giving him ourselves.

Religion is not about mechanical observance, but about an intimate love relationship that will transform the faithful and fulfill us beyond our wildest imagination.

Jesus reveals the full degree of this intimacy when he teaches us to call God “Father,” and demonstrates the full extent of God’s love on Calvary.

The Bible commands parents to get this message across to their children from the moment of birth. This is why the Catholic Church baptizes infants.

But it is important to note that sharing the Gospel can’t be limited to periods of formal instruction. A small child learns his parents’ language not by taking formal language classes, but by hearing parents and others conversing day in and day out.

Children pick up language by osmosis, so to speak. They “catch” it, and it is the same way with the Gospel. A child first realizes that God is important when he or she sees prayer integrated into every aspect of life—morning offering, grace before meals and prayer before bed.

As children grow and develop, their parents’ evangelization strategy must develop as well. Reading, writing and arithmetic are important enough to warrant careful study in the classroom. Is faith more or less important?

But formal classes have significant limitations. Children’s curiosity is not always perfectly timed to coincide with class periods. It could be driving home from a friend’s house that a teenager asks, “Dad, why is it wrong to have sex with your girlfriend?”

Will Dad be ready? Can he present a scriptural response to God’s love is a model for all disciples.

A child first realizes that God is important when he or she sees prayer integrated into every aspect of life—morning offering, grace before meals and prayer before bed.

Scripture teaches children how to love God and their parents

By Fr. Dale Launderville, O.S.B.

From their earliest years, children in the Jewish and Christian traditions have been exhorted to “honor your father and your mother” (Ex 20:12; Dt 5:16).

The words “to honor” mean “to take seriously, value highly.” Even if, God forbid, love should grow cold between parent and child, the child is to honor the parent. Respect for the elderly is to be practiced at all times (Lv 19:32).

In the Decalogue, the command to honor one’s parents follows three commandments directing one to honor God. The point here is that, if a child does not honor his or her parent, then that child will most likely not honor God.

The household is the place in which we can learn concretely what God is like. From our earliest years, parents typically provide protection, nourishment and care. These acts of love mirror those things that God gives us.

Just as children owe their very lives to their parents, so also are we indebted to God. When Jesus teaches us how to pray, he tells us to address God as “our Father,” and then to acknowledge God’s rule and loving care over our lives and the world in which we live.

Children also are expected to acknowledge the way in which God has ordered their household: “Children, obey your parents in everything, for this is pleasing to the Lord. Fathers, do not provoke your children, so they may not become discouraged” (Col 3:20-21).

Such obedience is foundational to developing good judgment. The Book of Proverbs counsels, “Hear, my son, your father’s instruction, and reject not your mother’s teaching” (Prv 1:8).

Jesus welcomes children and recognizes that they are well-disposed to understand the Good News he brings to all people: “Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these” (Mt 19:14). Children are predisposed to accept the claim that the world that God created is “very good” (Gn 1:31).

Jesus emphasizes that a child’s hopeful response to God’s love is a model for all disciples. When children allow their imaginations to be shaped by stories like the Garden of Eden, Noah’s Ark and the story of the Good Samaritan, they acquire values that they can cultivate for a lifetime.

As often as these stories are discussed, a child comes to regard the world as good and beautiful. It creates a mindset in which dangers take a subordinate place for, in this world, love triumphs over all threats.

Children who have experienced the love of their caregivers readily can understand the greatest commandment: “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind... You shall love your neighbor as yourself” (Mt 22:37, 39).

From the earliest times, the faithful around the world has regarded those who have been baptized as children of God (Rom 8:14-17). These children within God’s household understand well the profound words of the wisdom of God from the Book of Proverbs: “Happy the man watching daily at my gates, waiting at my dooryard” (Prv 8:34).

(Benedicite Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)
The Holy Spirit may come to us in tongues of fire ... or not

Pentecost is at hand. This got me wondering how many of us have experienced tongues of fire over our heads announcing the coming of the Holy Spirit. Not many, I would guess.

But that doesn’t mean we haven’t been inspired at times. Inspiration is the influence of the Holy Spirit within us, and we’ve certainly experienced that. Now, it would be a lot easier if inspiration struck like it did at Pentecost or when St. Paul got knocked off his horse and struck blind 12 miles from Athens. But that’s not the way most of us receive inspiration in a different way. For many, it is prayer, devotion to the saints we admire, and building up their world, or for those it involves nature or charitable works.

Fathers for God/Brian Caulfield

Acknowledgment the sacred gift of fatherhood this year

A common complaint at this time of year is that Father’s Day is not as popular as Mother’s Day, and not just from the Hallmark point of view.

After all, how many young grown children, having driven for a few hours or even miles to visit the folks on Mother’s Day, will turn around and make the trip back in a few short weeks later to make the trip for Dad—especially if young kids are in the backseat?

A few days before Father’s Day, the giving card aisles at Walgreens areMCs, as are the greeting cards. Yet, so far this year, I have not detected, first an umbilical cord, and then by that intuition that must have for their children.

But dads must do other things even in trials by fire. Hammer and nail might be our preferred instruments, but it is good for us to be a little bit of everything and embrace all the world of emotions for the sake of our children.

You want your child to appreciate you, Dad? Be there, you high and mighty, and change the diaper and wipe the spit-up off that emotional baby. You want the satisfaction of hearing “Thanks, Dad”? Be there to catch the ball and read the same story—again and again—each night in the same chair.

There is a turning point in a dad’s life that can come early, later, or sadly, not at all when a man finds that he has to step into his father’s shoes.

As Blessed Pope John Paul II pointed out, a man receives his fatherhood from the mother, physically and emotionally. She brings the baby to the man and says, “You are the father” as she defines the child’s circle of care.

Yet, at some point, a man needs to define himself as Father. And it is important to acknowledge that sacred place within our hearts that is marked for fatherhood.

What joys, trials, pains and fears have you experienced as the father-daughter dance or hike the mountain, do the job quite well. In many real and spiritual ways, our fathers taught us never to give up, to put our best foot forward and even within the same meter, she said, you have got “triplets and tempo shift often, and even within the same time, we speak as the Holy Spirit gave them the gift of speech. Therefore, he said, “Happy the one whose words issue from the Holy Spirit and not from himself!”

We should speak, therefore, as the Holy Spirit gives us the gift of speech. “Our humble and sincere request to the Spirit for ourselves should be that we may speak, therefore, he said, as the Holy Spirit gives us the gift of speech.”

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We should speak, therefore, as the Holy Spirit gives us the gift of speech. "Our humble and sincere request to the Spirit for ourselves should be that we may speak, therefore, he said, as the Holy Spirit gives us the gift of speech.""
Feast of Pentecost/Msgr. Owen E. Campion

The Sunday Readings

Sunday, June 12, 2011

Acts 2:1-11

ɔ 3 Corinthians 12:3b-7, 12-13

John 20:19-23

Pentecost, the feast celebrated this weekend, is arguably the greatest day of the Church’s year, for Easter and Christmas. It is interesting in this sense: it is the only ancient Jewish feast still observed by the Church. In the beginning, Christians almost invariably were of Jewish origins. However, as the Christian community grew, the Apostles took the Gospel far and wide. As a result of these missionary efforts, many people who were not from a Jewish background came into the Church. Also occurring during this time was a series of political upheavals that created great stresses in traditional Judaism. All these developments meant that the attention that once would have been paid to Jewish feasts, just as the Lord observed these feasts, faded and eventually ended altogether. Jewish feasts, just as the Lord observed these feasts, were a series of political upheavals that created great stresses in traditional Judaism.

For Jews, Pentecost celebrates the divine bringing together of them as a people. In this act of God, more than just ethnic or genetic unity was created. They were unified as a people in their mission to be true to God and to profess God before all the nations.

Christians see Pentecost as a great holy day, calling the moment when God sent the Holy Spirit upon the Apostles. Receiving strength and power from the Holy Spirit, the Apostles then went forward to proclaim the Gospel of Jesus Christ. This feast invites us into the framework of Christian history, the Apostles gathered around the Apostles, under the leadership of Peter, and still looking to the Apostles for guidance and direction.

Through the Apostles, the Church links itself to the Father, the Son and the Holy Spirit. The Church lives, and it in Jesus lives.

Christians, however zealous, cannot be ships passing each other silently in the night. They bear together the mission to bring God’s mercy and wisdom to the world. Christians belong to, and are one in, the Church. On this feast, the Church’s lesson therefore is very contemporary, very immediate and very personal. We belong, as did the first Christians, to an Apostolic Church, a community created by God to bring divine mercy to weary and wandering humans.

This feast invites us into the framework of holiness formed by Jesus. None of us is alone in our faith. We share a common bond with Christ. We share in the mission of Christ. God can forgive sins.

Reflection

This week, the Church has rejoiced in the Resurrection, explicitly proclaming that Jesus is Lord, and that Jesus lives.

As this season has progressed, the Church, through the readings at Mass, also has called us to realize what effect the Resurrection has had upon human history. The salvation achieved by Christ on Calvary will never end. It is for all time and for all people.

It will be accomplished through the Lord’s disciples in every consecutive age.

While true conversion requires a completely free and uncompromised individual decision, Christians are bound together in the Church because they share in the identity with Christ and the grace of the Spirit.

As Acts reveals, they are part of the community still gathered around the Apostles, under the leadership of Peter, and still looking to the Apostles for guidance and direction.

Readers may submit prose or poetry for 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.

Question Corner/Fr. John Dietzen

God’s will permeates and is disclosed by the creation that he has given us to live in.

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

Do Catholics and other Christians maintain that God determines or merely allows what happens when an individual will die? At funeral Masses, the priest has said the person’s death at this time was God’s will. It seems then that God does determine the time of death. On abortion, however, the Church seems to say the opposite.

The idea that these children can, in fact, be saved suggests that God does not decide when life will end. Many babies are aborted and then it is not the aborted baby have died anyway, although perhaps in another manner? (New Jersey)

A God’s will can work in different ways. He could decide everything on the spur of the moment, choosing whatever seems likely to make someone happy. That might make all creation rather haphazard and unpredictable, but I suppose it is possible.

In the real world that exists, however, God’s will is most manifest in the way that he created this universe and how he makes it “work.”

Every movement of every galaxy and every subatomic particle—and everything else in between—takes place within the framework of God’s creative order and harmony.

The inventor of the combustion engine created nothing new. He merely discovered—or uncovered—something that was there all the time, but we didn’t know it.

If you combine carbon atoms with atoms of other elements, the result under pressure and heat will be a mixture that will explode and expand to move an engine, a piston.

All creation is like that. Cancer cells and the AIDS virus are disastrous for us, but when they destroy parts of our bodies they are only acting according to their nature. Like gasoline molecules, they are doing what their created makeup says they should do.

Cancer research, in fact, is based on the expectation and confidence that specific molecules and cells will act in a certain way. Scientists look to find the secret of exactly what that way is and then introduce other substances whose makeup is such that they will attack and, it is hoped, destroy the cancer.

We’re not used to thinking about the Earth this way. But God’s will for humans and for the everything else is established by his creation of the universe as he did.

It may sound unfreeing to put it this way, but when a moving train hits a human being then God does not step in at that moment to decide it’s time for the person to die. Whatever tragedy happens is just reality. It’s what naturally happens when two such bodies collide.

As I said, God could, if he wished, involve himself directly in every event that takes place in creation and maneuver cancer cells, for instance, so they don’t destroy one’s ovaries or liver.

It would destroy all predictability in nature, all possibility of knowledge and intelligent use of the things around us on Earth.

Here especially, it seems to me, we need a lot of humility. We acknowledge that, while great personal tragedies and calamities cause us terrible pain, we come to accept and believe that God’s ways of placing equilibrium and harmony in our world are for our greatest good and happiness while we are here and after we leave.

You ask about abortion. What I have explained in this column points to the real evil that lies beneath all killing. Whether it involves unborn infants, the old, the sick, in most circumstances, the convicted criminal, to deliberately, unnaturally and violently end a human life is a dreadful violation of God’s providential will for each of us.

God’s will is not capricious or fickle. It permeates and is disclosed by the creation that he has given us to live in.

Voluntary human actions, when human beings do inhuman and wicked harm to each other, are another question.

As with the rest of creation, when we act against what human nature was created to be, bad things happen, not because God decrees a punishment, but simply because sin—evil—is destructive.

How God’s knowledge and his will mesh with human free will in all this is a mystery that I don’t think anyone has, or perhaps even can, satisfactorily unravel.

My Journey to God

For Those Hurting and Lonely

Jagged wounds, raw and aching, Heart in dire pain from breaking, Yearning for solace and relief From the all-consuming grip of grief, Seek not to be saved by someone else, Nor seek to save someone yourself. These distractions will only heal The empty, lonely pain you feel. When your heart is an empty cup, God alone can fill it up.

Only his grace and mercy divine Will help to heal your wounds in time. Seeking brother, mourning a loss, Lay yourself at the foot of the Cross. God will take you from the tomb within, And He will help you rise again.

By Natalie Hoefer

(Natalie Hoefer is a member of St. Monica Parish in Indianapolis. “All ye that pass by the way, attend and see if there be any sorrow like to my sorrow” is inscribed above a statue of Mary at the National Shrine of Our Lady of Sorrows in Carey, Ohio. The Conventual Franciscan friars minister at the shrine.)


What was in the news on June 9, 1961? A lay-led retreat and the most inspiring experience in entertainment history

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion, which is celebrating its 50th anniversary.

Here are some of the items found in the June 9, 1961, issue of The Criterion:

- Marian opens night classes in September
- Bishops ask restitution by Germans
- Compromise is suggested in Castroites offer lures to religious
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- Bishops ask restitution by Germans

Throughout Kevorkian’s years of advocating assisted suicide and his direct involvement in this practice, Church leaders repeatedly condemned his actions.

On the day of his death, the Michigan Catholic Conference released a statement saying: “Assisted suicide is and will always be an affront to the dignity of the human person, a heinous practice that must be aggressively confronted and contrasted by true compassion, support and love.

Jack Kevorkian’s legacy of brutality and vain will now be chronicled by history.

A June 3 statement by Ned McGrath, director of communications for the Detroit Archdiocese, noted that much of the commentary on Kevorkian’s death omitted the “sobering and deadly legacy [that] he leaves behind.”

“May God have mercy on his soul and on the scores of confused, conflicted and, at times, clinically depressed victims [that] he killed.” McGrath added.

Griffith stressed that the “Catholic Church holds all human life sacred,” and said it is “both ironic and tragic that Kevorkian himself was afforded a dignified natural death in a hospital, something he denied to those who came to him in desperation, only to be poisoned and have their bodies left in places such as vans and motel rooms.”

Father Frank Pavone, national director of Priests for Life, said in a statement that in the wake of Kevorkian’s death his organization would renew its commitment “to proclaim that life is better than death. Every life has burdens. When we respond to the call to bear one another’s burdens, then we close the door to despair.”

“Many of the victims on whom Jack Kevorkian preyed were people with disabilities who had no terminal illness. One [person] was simply old. In all at least five cases, autopsies were unable to confirm any disease at all,” said

Burke J. Balch, director of the National Right to Life Committee’s Robert Powell Center for Medical Ethics.

In 1993, the year that Michigan approved a statute outlawing assisted suicide, then-Archbishop Adam J. Maida of Detroit said that while the lawmakers and the courts will, no doubt, continue to debate this issue, the Church’s teaching remains consistent.

“Opening the door to the concept of ‘assisted suicide’ is truly a very dangerous thing,” he added. “Simply put, it suggests that we can make ourselves, God and decide when and how we should die or someone else should die.”

The U.S. bishops continue to speak out against physician-assisted suicide for the terminally ill, which is legal in Oregon, Washington and Montana.

During their mid-June meeting in Seattle, they will consider a proposed policy statement on physician-assisted suicide. It will be the first time they will be taking on this divisive issue as a body of bishops.

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Religious freedom seen as prime topic of Council
- Plan new lighting system for St. Peter’s Basilica
- Lutheran mother given custody of 3 Catholic sons
- Teachers stress parents’ rights

(Read all of these stories from our June 9, 1961, issue by logging on to our archives at www.CriterionOnline.com)
Pilgrimage to California includes missions and historic sites

By Mary Ann Wyand

An archdiocesan pilgrimage to California in late September will give Catholics an opportunity to follow in the footsteps of Blessed Junípero Serra, a Franciscan friar known as the “Apostle of California” because he brought the faith to people there by establishing missions. Msgr. William Stumpf, archdiocesan moderator of the curia, will lead the pilgrimage from Sept. 25-30 as the pilgrims visit churches, missions, shrines and other holy sites dating back to the early years of the Church’s expansion to what would later become the far western United States.

“There’s a rich history there in terms of how Catholicism made its way throughout the U.S.,” Msgr. Stumpf said. “I think what’s really going to be wonderful will be the opportunities to visit the missions that are a very important part of our Catholic history and tradition.”

Pilgrims also will enjoy touring scenic locations in California, which include unique examples of God’s creation, he said. “It’s a very beautiful part of the country. It should be a lovely spiritual experience in terms of having Mass every day, and opportunities for prayer and socializing, for fellowship and fun.”

Pilgrims don’t have to travel to Europe or the Holy Land to explore sites that are important to the Church’s history, Msgr. Stumpf said. “Pilgrimages give people the chance to see places they might not see on their own and time to focus on their relationship with God.”

Blessed Junípero Serra lived from 1713-84, planted the cross of Christ on the soil of what would become California, and established missions that continue to be mission of our Catholic history and tradition.”

“The day will conclude with a trip to Tiburon, a historic small town on the Bay which dates back to the Gold Rush days, and a ferry ride back to San Francisco.”

On Sept. 27, the pilgrims will visit Sonoma’s wine country and Mission San Francisco Solano, the only mission founded after Mexico gained independence from Spain.

Following a walking tour of the town square, the pilgrims will continue to Napa Valley to visit the Andretti Winery, a familiar name to motorsports fans.

The pilgrimage will continue on Sept. 28 with a tour of the Mondavi Winery then on to scenic Monterey.

On Sept. 29, the pilgrims will travel to several sites in the Monterey Bay area, including Mission Santa Cruz and Mission San Juan Bautista.

Mission Santa Cruz is nestled among giant redwood trees not far from the Pacific Ocean. The pilgrims also will enjoy a ride on a historic steam-powered train along narrow-gauge railroad tracks through towering redwood groves to the summit of Bear Mountain for a tour and barbeque lunch at an authentic camp site.

Also that day, they will visit Mission San Juan Bautista, Carmel by the Sea and the world-famous 17-Mile Drive with magnificent seascapes.

The pilgrimage will conclude on Sept. 30 with a trip to Mission San Jose in San Francisco.

The archdiocesan pilgrimage to California includes round-trip airfare to San Francisco, deluxe motor coach transportation, first-class hotel accommodations, train and ferry fares, all breakfasts, one lunch and two dinners. A Grantinger Tours travel director will assist Msgr. Stumpf with the pilgrimage. The price per person is $1,699 for double-room occupancy, and $2,159 for single-room occupancy with limited availability. For more information, contact Carolyn Noone, archdiocesan associate director for special events, at 317-236-1428 or 800-382-9836, ext. 1428, or cnoone@archindy.org before the July 15 reservation deadline.

Philippine bishops urge country’s Catholics to say ‘no’ to divorce

WASHINGTON (CNS) — Catholic clergy in the Philippines are urging fellow Catholics to voice their disapproval of a bill pending in the country’s Congress that would legalize divorce.

If passed, Vatican City would be the last remaining country where divorce is illegal.

The Philippines legislature revived the bill, which had long been in congressional files but never enacted, just days after voters from largely Catholic Malta approved a referendum to legalize divorce on May 29.

The Maltese referendum was the first step in the legislative process. The measure now must be debated by the country’s House of Representatives before a final vote.

If passed, Vatican City would be the last remaining country where divorce is illegal.

The debate over divorce in the Philippines, where 82 percent of the population is Catholic, comes as the country’s legislature considers a controversial reproductive health bill that allows the use of contraception. The bishops also have opposed that bill while calling upon Catholics to withhold taxes in protest if it passes.

Father Jerry Obelia, director of the Family Life Ministry in the San Pablo Diocese, told the bishops’ news service that “divorce remains to be part of the death culture that seeks to destroy the family. Once the family is destroyed, degradation of values is surely at the doorstep.”

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A former convalescent hospital for sick Native Americans who were evangelized and became Catholic.

San Francisco De Asis, also known as Mission Dolores, was rebuilt in a historic area of the city. This mission was originally built on the Bay, and served as an important naval base for the Spaniards to protect their colony from invaders.