Merrillville, Ind. The game was played at Ben Davis High School in Indianapolis. Roncalli defeated Andrean 8-0.

Members of the softball team of Roncalli High School in Indianapolis crowd around home plate and cheer for teammate Andrea Rodriguez after she hit a home run in the Class 3A state championship game. Roncalli defeated Andrean 8-0.

As the head coach of Roncalli’s team, Lauck reveled in every second of the celebration on June 11. But his joy was also touched with a feeling of pain, the husband and wife hugged and told Kathleen Lynch, Ever gracious, even in their deep emotional moment of the day.

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Archbishop Buechlein honored with CPA's highest award for publisher: Criterion staff wins several other awards

Archbishop Daniel M. Buechlein, publisher of The Criterion, the archdiocese’s newspaper, has received the prestigious Bishop John B. England Award from the Catholic Press Association. It was one of four awards that the newspaper staff recently won from the Catholic Press Association and the Pontifical Society for the Propagation of the Faith.

The England award is named for the Irish-born bishop of Charleston, S.C., who founded The Catholic Miscellany, the oldest Catholic newspaper in the United States in terms of continuous publication. The award recognizes publishers in the Catholic press for the defense of First Amendment rights, such as freedom of the press and freedom of religion. It is the CPA’s highest award for publishers.

The award also recognized Archbishop Buechlein for his longstanding commitment to his column, "Seeking the Face of the Lord," published weekly in The Criterion.

"In order to provide information pertinent to the Church," he wrote, "a Catholic weekly will not only publish the good news about the Church, but when there is bad news it too is published." The archbishop has served as consultor for the USCCB Ad Hoc Committee to oversee the use of the Catechism of the Catholic Church, co-moderator of the Disciples of Christ-Republican Catholic International Dialogue, member of the USCCB Committee on Evangelization and Catechesis, consultant for the Vatican Congregation for Clergy, and member of the USCCB Committee on Divine Worship.

Assistant editor John Shaughnessy was recognized as a 2010 Archbishop Edward T. O’Meara journalism winner for outstanding world mission coverage. He won first place in the Pontifical Society for the Propagation of the Faith's "Interviews with Missions" category for a feature about Indianapolis residents Kelly and Megan Gardner.

The story, "There are so many ways to help," focused on the sisters’ mission work in an impoverished area of Peru. Graduates of Bishop Chatard High School in Indianapolis, the Gardner Family is members of St. Thomas Aquinas Parish, both in Indianapolis. The Criterion recently won four awards from the Catholic Press Association and the Pontifical Society for the Propagation of the Faith.

John Shaughnessy, for "Bigger than the game: Special bond forms between Catholic school, public school on Indianapolis softball diamond.


Greg Otoński, The Criterion’s associate publisher, said the award recognition was well deserved.

"We are especially happy that Archbishop Buechlein was recognized for his strong commitment to his newspaper and the Catholic press," he said. "It is also always affirming when our staff is honored for their excellence in journalism and dedication to the evangelizing mission of the Church."

In the June 24 issue of The Criterion, we incorrectly identified Father Michael Van Sloun, pastor of St. Stephen Parish in Anoka, Minn., in the editorial on page 4.

MARRIAGE

continued from page 1

Bishop DiMarzio said both Republicans and Democrats had "succumbed to powerful political elites" with their votes, and Cuomo had "opened a Pandora’s box" with his law.

"Democrats had "succumbed to powerful political elites" with their votes, and Cuomo had "opened a Pandora’s box" with his law.

"If they did, how in good conscience could they carve out any exemption for institutions that would be able to refuse to "accommodate" or "accommodate with a religious corporation, "benefit order or a not-for-profit corporation."

It also says failure to provide same-sex ceremonies would "not result in any state or local government action to penalize, withhold benefits or discriminate against such religious corporation, benevolent order, a not-for-profit corporation operated, supervised or controlled by a religious corporation." Bishop DiMarzio said the amendment showed that "our political leaders do not believe in their own rhetoric."

"If they did, how in good conscience could they carve out any exemption for institutions that would be proponents of bigotry and prejudice?" he asked.
Most of the Catholic schools in the archdiocese plan to participate in the Indiana school voucher program that will start on July 1.

According to archdiocesan officials, 62 of the 68 Catholic schools have already committed to the program. The voucher program, passed by the 2011 Indiana legislature, is targeted toward students who will be coming from a public school or who received a tax credit scholarship during the 2010-11 school year.

To be eligible for the voucher program, families may have to meet certain income standards by family income. For a family of four with a total income below $41,348, the annual voucher would be for 50 percent of the school tuition amount. The voucher amount is for each eligible student in the family, and the voucher would be received for each year the student is in school.

For parents interested in the voucher program, Costello recommends that they follow three guidelines.

1. First, check to see that the Catholic school you are considering intends to accept vouchers. Second, enroll your child in the school that you wish to attend. Third, place your name on a list so you can be contacted by the Indiana Department of Education when more information about vouchers becomes available. Entries may be submitted to:

www.surveymonkey.com/r/ESy2777

For additional information, contact Costello at rcostello@archindy.org or 317-236-1430 or 800-382-9836, ext. 1430.

Here is the list of archdiocesan schools and private Catholic schools in the archdiocese that have committed to the state voucher program as of June 27. Schools from outside of Indianapolis are listed with the names of their communities.

Archdiocesan schools that have committed to the state voucher program include:

- Bishop Chatard High School
- Cardinal Ritter High School
- Central Catholic School
- Christ the King School
- Cathedral High School
- Father Thomas Seccia Memorial High School
- Father Michael Shawe Memorial Jr./Sr. High School, Madison
- Holy Angels Catholic School
- Holy Cross Central School
- Holy Family School, New Albany
- Holy Name School, Beech Grove
- Holy Spirit School
- Immaculate Heart of Mary School
- Nativity of Our Lord Jesus Christ School
- Our Lady of the Greenwood School, Greenwood
- Our Lady of Lourdes School
- Our Lady of Peace School, New Albany
- Our Lady of Providence Jr./Sr. High School, Clarksville
- Pope John XXIII School, Madison
- Roncalli High School
- SS. Francis and Clare of Assisi School, Greenwood
- Sacred Heart School, Greenfield
- St. Ambrose School, Seymour
- St. Anthony School, Clarksville
- St. Barnabas School
- St. Bartholomew School, Columbus
- St. Charles Borromeo School, Bloomington
- St. Christopher School
- St. Elizabeth Ann Seton School, Richmond
- St. Gabriel School, Connersville
- St. Joan of Arc School
- St. Joseph School, Shelbyville
- St. Jude School
- St. Lawrence School
- St. Louis School, Batesville
- St. Malachy School, Brownsburg
- St. Mark School
- St. Mary-of-the-Knobs School, Floyds Knobs
- St. Mary School, Rushville
- St. Mary School, North Vernon
- St. Mary School, Greensburg
- St. Mary School, Aurora
- St. Mark of Cana, New Albany
- St. Matthew School
- St. Michael the Archangel School
- St. Michael School, Greenwood
- St. Michael School, Brookville
- St. Monica School
- St. Patrick School, Terre Haute
- St. Paul School, Sellersburg
- St. Philip Nerl School
- St. Pius X School
- St. Roch School
- St. Rosa of Lima School, Franklin
- St. Simon the Apostle School
- St. Susanna School, Plainfield
- St. Therese of the Infant Jesus (Little Flower) School
- Pope John XXIII School, Madison
- Our Lady of Providence Jr./Sr. High School,
- Our Lady of Lourdes School
- Nativity of Our Lord Jesus Christ School
- Immaculate Heart of Mary School
- Holy Cross Central School
- Holy Angels Catholic School
- Father Michael Shawe Memorial Jr./Sr. High School
- Father Thomas Scecina Memorial High School
- Cathedral High School
- Providence Cristo Rey High School

Cardinal Ritter High School student Jamieson Rhodes holds up his hand to ask a question in a chemistry class taught by Zach Dennis during the 2011-12 school year in the background are Ian Vink, left, and Sam Bruns. Cardinal Ritter High School in Indianapolis is among the 62 Catholic schools in the archdiocese that have already committed to the Indiana school voucher program, which starts on July 1.

- St. Thomas Aquinas School
- St. Vincent de Paul School, Bedford
- Seton Catholic High School, Richmond

Three private Catholic schools in the archdiocese have committed to the state voucher program. All these schools are located in Indianapolis:

- Brebeuf Jesuit Preparatory School
- Cathedral High School
- Providence Cristo Rey High School

Nuclear physicist or priest? How can one make God over gamma rays

VATICAN CITY (CNS) — Raised by Catholic by Jewish and Catholic mothers, Msgr. Robert Stern discovered his faith but never planned on becoming a priest.

The outgoing head of the international Vatican agency that works to bring Roman Catholics and Christians of the Middle East and Eastern Churches together said that when he was in college, the priesthood seemed like a “gloomy road,” and he had to compromise and pursue a less demanding major in order to help the Eastern Churches and support the people and institutions under the jurisdiction of the Congregation for Eastern Churches, but also to educate Roman Catholics in the West about their Catholic brothers and sisters in the East and to work for Christian unity.

With the monsignor’s guidance, CNEWA embarked on a project of ecumenical cooperation, not by basing relations on theological discussions, but on the concrete contribution of aid and assistance.

“The policy, almost a mantra we give to our staff, is we say, ‘Work as though the Church is one unless you encounter a difference,’” he said.

The policy, almost a mantra we give to our staff, is we say, ‘Work as though the Church is one unless you encounter a difference,’” he said.

That approach opened doors to good relationships with Orthodox and even some Protestant and evangelical communities in the countries that CNEWA serves, he said.

It took years to build up enough trust with some groups and to understand their deep roots in the East, and that “not everyone who wears a sari and golden bangles is a Hindu,” and not everyone who speaks Arabic is Muslim.

The myriad variations of traditions, liturgies and attitudes within the Catholic Church represent a sort of “eclesiastical gene pool” in which the more diverse it is, the stronger and more resilient the Church as a whole will be, he said.

Msgr. Stern said he plans to spend the rest of the year helping his successor, Msgr. John E. Konar, “learn the ropes” and fit into his new role. The priest from Pittsburgh’s election by the CNEW A board was approved by the Vatican in June.

Msgr. Stern said he won’t be assigned to a new post. Msgr. Stern said he planned to spend the rest of the year helping his successor, Msgr. John E. Konar, “learn the ropes” and fit into his new role. The priest from Pittsburgh’s election by the CNEW A board was approved by the Vatican in June.

In some places, we almost helped build the first bridges toward dialogue with some of the Orthodox Churches,” he said, citing the agency’s work in Ethiopia.

“That is, ‘We’re your brothers and sisters, and we’re one Church,’” he explained. It was an attitude which put people at ease so they would share their needs “because they’re not being humiliated by the charity.”

Msgr. Stern helped CNEWA extend and strengthen its programs in Egypt, India and Ethiopia as well.

Having guided the establishment of field offices and the training of local staff, Msgr. Stern compared his work to being the quarterback who supplies and manages the logistics of a national army. Such a position calls for someone who is happy working behind the scenes, building “a really good and hopefully enduring management structure and fundraising” with transparent financial operations, he said.

While successful on the ground, Msgr. Stern believes that CNEWA still has “an uphill battle” in enlightening Roman Catholics in North America that Catholicism has deep roots in the East, and that “not everyone who wears a sari and golden bangles is a Hindu,” and not everyone who speaks Arabic is Muslim.

Msgr. Stern said he won’t be assigned to a new post because of his age. But he is ready for whatever new adventure awaits him. He said he hopes to continue to put good use his knowledge and expertise about the Middle East and Eastern Churches.

“Whatever God wants.” †
Life in Christ is what the Eucharist is all about

“If it is true—as we believe it is—that Christ is really present in the Eucharist, then this is the first day of the week at the center of absolutely everything.”

—Pope Benedict XVI

Life in Christ is what the Eucharist is all about.

It is the personal communion with Jesus Christ that is experienced each time we receive Holy Eucharist. It is about the ecclesial communion that takes place whenever we gather as Church around the table to partake in the Lord’s sacrificial meal. It is about his real presence in the sacrament, and his radical closeness to each of us as we witness to him in our words and actions every day.

At Sunday Mass, we remember and renew the great mystery of our redemption through Jesus Christ. Faithful to the Lord’s command, we eat his body and drink his blood. We give thanks for the sacrificial gift of Christ’s love, and for the communion of faith that has united us in his name.

But celebrating the Lord’s Day includes more than participation in the Sunday Eucharist. Keeping the Lord’s day holy—the third commandment—challenges us to extend the Eucharist to the entire day and, ultimately, to the entire week.

For modern Americans, a faithful observance of the Lord’s Day is truly countercultural. It challenges us to give top priority to time for our families and to a grateful appreciation of all God’s gifts. The Lord’s Day is part of the celebration of God’s creative work, of his rest and joy of the Creator. This rest is not simply physical inactivity, but is fundamentally connected with contemplation—not working, but taking the time to enjoy what has been accomplished by God for us and through us.

Many of us today feel stressed out because we can’t find enough time to do everything that is expected of us. The Lord’s Day invites us to experience time differently.

Sunday is the first day of the week, but it is also the eighth day as well, looking forward to the completion of this week of redemption.

On Sunday, we look forward to the day when Christ will come again and bring creation to its perfection in eternal life.

Through our celebration of the Lord’s Day, we are invited to experience time not as the hurried, fragmented passage of hours, days, and years, but as the beginning of new life in Christ and as the constant renewal of God’s creative and redemptive activity in our daily lives.

The Lord’s Day is also the day of the Church. In particular, the celebration of the Eucharist in the parish community on Sunday manifests the nature of the Church as the whole mystical body, connected as it is to the universal Church through union with the local bishop.

As modern life tries to pull us farther and farther away from one another, it becomes more and more necessary to make way for the grace of God, to receive the Bread of Life at the table of the Lord, and to be strengthened for the work we must do during the coming week.

On Sunday, we celebrate the joy of the Risen Christ, who reveals in his resurrection the true nature and dignity of humanity. We proclaim the Good News of salvation, and it is therefore fitting to engage in virtuous practices of prayer and works of charity—on Sunday and throughout the week that follows.

If we are true to our calling as disciples of Jesus Christ, Sunday can be so much more than simply one element of the secular holiday we have come to call “the weekend.”

It can truly be the Lord’s Day, a day of peace, a day of joy and a day of communion with all those we love in Jesus’ name.

—Daniel Conway

Be Our Guest/Cindy Leppert
My cup overflows

I wasn’t sure I could do it—attend the funeral of my friend’s husband.

It was just a year ago that we stood in that very church, unfolding the pall over my own husband’s casket. An exquisite moment—like putting him to bed for the last time . . .

They were sick at the same time. My friend and I had walked the walk together, and then there it was, the dreaded funeral of a friend, gracious and dear man who had befriended me.

I told myself that I didn’t have to go, wouldn’t make my heart ache. I could go if it would cause anyone more grief, but that morning a deep calm settled over me. I went to the funeral wrapped in my prayer shawl.

I sat in the pew on the corner aisle she would know that I came. Special prayers filtered in and filled the pews, and it began. Music, procession, blessing, special stories, eulogy . . . . I started to think into: “Maybe I shouldn’t have done this after all.”

Then there was the thump of a knell, a child’s voice interjecting the spell of it.

In the corner of my vision was a small shingle, a stew toward the sanctuary door, and a mother with an infant on one arm and a diaper bag on the other in pursuit. The priest didn’t fumble a bit.

It was a moment before I realized that there was nobody to help her there in the hallway of the church. Something stood me up and sent me over there.

“Do you need the cry room? Let me show you.”

She had sprinted off in the right direction, thank goodness.

“Would you hold the baby?”

She took the infant off me when she went after the toddler, the baby having been caught up in my shawl-covered arms.

I said, “Hold on, I’ll hold your baby.”

So that is how it came to be that I sat in the cry room on a folding chair with the funeral in full sight, perfectly able to hear it all, with the four walls and a challenging toddler providing emotional distance, and cradling a small, warm, breathing bundle snuggled close to my heart.

My cup was full, pressed down and running over.

Only later did it occur to me, “My Lord and my God, how perfect is your Providence for me.”

I got to hold the baby.

(Cindy Leppert is a member of St. Christopher Parish in Indianapolis.)

Consider This/Stephen Kent
Marriage is not a ‘Catholic thing’

Those who seek to redefine marriage as anything other than the union of one man and one woman must, by the very long existence of the institution, be held to a high standard of proof or rationale to make their case.

There is, instead, manipulation of language. Their theme is inevitably of same-sex marriage, and a ‘strategy of incremental erosion of marriage.’

A newspaper columnist recently illustrated this.

“The attorney general of Washington state, in announcing his candidacy for governor, said that he is against same-sex marriage. ‘[Marriage] has to do with families,’ he said. ‘It has to do with reproduction of children. It has to do with stability of society,’” said Rob McKenna.

Right, three for three. Nothing new here.

I rubbed Danny Westneat, a columnist for The Seattle Times, the wrong way. Westneat called McKenna’s position here, “Just as oxygen and hydrogen are essential to water, sexual difference is essential to marriage.”

“Redefine marriage to include two persons of the same sex denies the reality of what marriage is. It is as impossible as trying to ‘redefine’ water to include oxygen and nitrogen.”

The columnist urged the candidate to change his position.

“It would get you into the 21st century and it would come to family,” Westneat advised.

“Your culture is one that often forgets the sacred gift of the child,” said Bishop Cordileone, and “fails to recognize the vital importance of a mother and a father together for the work and upbringing of that child.”

But Cordileone provides a very good analogy: “The word ‘marriage’ isn’t simply a label that can be attached to different types of relationships. Instead, marriage reflects a deep reality—the reality of the unique, fruitful, lifelong union that is only possible between a man and a woman.”

“Just as oxygen and hydrogen are essential to water, sexual difference is essential to marriage,” said McKenna.

“Redefine marriage to include two persons of the same sex denies the reality of what marriage is. It is as impossible as trying to ‘redefine’ water to include oxygen and nitrogen.”

The columnist urged the candidate to change his position.

“When do you think you’ll get it?” Westneat asked.

What flash of brilliance has occurred early in the 21st century to overcome a millennia of institutional doctrine?

(Stephen Kent now retired, was editor of diocesan newspapers in Omaha and Seattle. He can be contacted at Considersk@gmail.com.)

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

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

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

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

Readers may access to e-mail may send letters to criterion@archindy.org
La Iglesia es promesa de nuestro hogar celestial

E llos años últimos ha sucedido algo muy extraño: los cristianos han perdido contacto con el cielo. Casi nunca se habla sobre el deseo de alcanzar el cielo, nuestro ‘hogar celestial’. Pareciera que los cristianos habésemos perdido la dirección, que durante siglos definímos el rumbo de su travesía.

¿Hemos olvidado que somos peregrinos y la meta de nuestra peregrinación es el cielo. Vinculada a ésta, hay otra pérvida: en general, no nos damos cuenta de que estamos en una senda de peregrinación perenne, una peregrinación que debe tener como meta nuestra llegada a Dios. La gracia, de ver en él y de estar en casa con él.

En su conferencia de retiro, el cardenal evoca la imagen de aquellas personas que han perdido sus hogares o sus patrias. Para ellos la palabra ‘hogar’ es una llana de melancolía. La palabra ‘hogar’ encierra una fuerte connotación emocional, casi devota. ‘El hogar’ no es simplemente un cierto lugar, no es solamente su idioma, sus hábitos familiares. Es, por encima de todo, la gente que lo habita. Cuando aquellas personas que conocemos (amigos, vecinos, conocidos), ya no nos encuentran allí, el ‘hogar’ ha muerto, aunque el terreno permanezca en el mismo lugar’ (Ibid, p. 178). Las personas mayores sienten este significado.

La Iglesia es la promesa del hogar. Aquellos que han hallado a la Iglesia, han hallado su camino a casa. San Pablo habla sobre este asunto: ‘Nosotros somos ciudadanos del cielo’ (Filip 3:20). Nuestro hogar está en el cielo, porque es allí donde encontramos a nuestras verdadera familia. El cielo es el hogar en el que, ya no os extrañan ni forasteros, sino conciudadanos entre vosotros y familiares de Dios’ (Heb 2:19).

El cardenal Schönenborn señaló que ‘la promesa del cielo, de la comunión total con Cristo y ‘todos los ángeles y santos’ es el motor, la fuerza que impulsa el compromiso cristiano en este mundo’ (Ibid). Le preocupa la concepción alarmantemente pragmática y llana de la Iglesia, tan ampliamente difundida. Se le percibe más como una obra humana y cada vez menos como un lugar de gracia. A lo cual agregaré, que la vida misma se ha vuelto tan rigida y dedicada a las ajetreadas actividades cotidianas, que ya no se piensa, o se dedica tiempo para pensar, sobre el objetivo de esta vida.

¿Acaso olvidamos que somos peregrinos con rumbo a un destino más allá de esta vida mundana? ¿Estamos olvidando que necesitamos de la gracia de Dios para llegar al cielo, que no podemos llegar allí por cuenta propia? ¿Hemos perdido la visión nuestra necesidad de la Iglesia y los sacramentos de nuestra Iglesia, como la forma de recibir la gracia para realizar dicha peregrinación? ¿Algunas personas dirían: “Dios, sí, La Iglesia, no.”’ El problema con este sentir es el hecho de que ignora el camino a casa que el propio Jesús nos dejó. Ellos entregó la Iglesia como el camino a casa. Ellos entregó los siete sacramentos de la Iglesia como el camino a casa. La Iglesia y los sacramentos son nuestra invención arbitaria.

Muchos personas han perdido de vista, no sólo el cielo, sino también el significado y el valor del sendero para llegar hasta él. Por supuesto, es una cuestión de fe. Y nuestra cultura acepta sólo lo que puede ver. La gracia, ciertamente, no es visible. Pero los sacramentos sí. La divinidad de Cristo no era evidente cuando anduvo por la Tierra y lanzó este sendero de vuelta a casa. Pero su calidad humana sí.

Debemos rezar por el obsequio de la fe y nuestro corazones deben estar altorizados a aceptarla, para así poder satisfacer nuestras más profundas alusiones del hogar.

¿Tiene una intención que desea incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a: Lista de oración del Arzobispo Buechlein Arquidiócesis de Índiaolopis 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 julio

Los religiosos: que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at: Archbishop Buechlein’s Prayer List Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

E n general, no nos damos cuenta de que estamos en un viaje de peregrinación hacia el hogar celestial. Casi nunca se habla del deseo de llegar a la patria eterna, de alcanzar el cielo. ¿Hemos perdido de vista nuestra meta, de la meta de nuestra vida? Para que nuestras vidas sean de sentido, es necesario que las personas piensen en el hogar, en la meta de su vida.

La Iglesia es promesa del hogar y la meta de nuestro viaje de peregrinación. La Iglesia es un camino que nos llevará al hogar celestial. La Iglesia es la forma de llegar al hogar, de llegar a la meta de nuestra vida.

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E n el caso de los obispos de Indiana, Illinois y Michigan, la preocupación más urgente durante el retiro anual que tuve en San Francisco, San Ignatius Press, p. 177) Esta frase me impactó al leer la publicación de las conferencias de retiro del cardenal, mientras me encontraba en el retiro anual con los obispos de Indiana, Illinois y Wisconsin, hace un par de semanas.

El cardenal habla de la imagen de nuestra Iglesia como el ‘hogar’ en nuestro camino hacia el reino de los cielos. ¿Acaso hemos olvidado que la vida, tal y como la conocemos en la Tierra, no es nuestro destino final? En este sentido, la Iglesia es un obsequio, por ser ‘nuestro hogar, camino al hogar’. Sería bueno que pusiéramos a funcionar nuestra imaginación en este sentido y entendamos que somos ‘nuestros cielos’, que somos ‘nuestros hogares’, que somos ‘nuestros santos y familiares de Dios’ (Heb 2:19).

El cardenal Schönenborn señaló que ‘la promesa del cielo, de la comunión total con Cristo y “todos los ángeles y santos” es el motor, la fuerza que impulsa el compromiso cristiano en este mundo’ (Ibid). Le preocupa la concepción alarmantemente pragmática y llana de la Iglesia, tan ampliamente difundida. Se le percibe más como una obra humana y cada vez menos como un lugar de gracia. A lo cual agregaré que la vida misma se ha vuelto tan rigida y dedicada a las ajetreadas actividades cotidianas, que ya no se piensa, o se dedica tiempo para pensar, sobre el objetivo de esta vida.

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El cardenal habla de la imagen de nuestra Iglesia como el ‘hogar’ en nuestro camino hacia el reino de los cielos. ¿Acaso hemos olvidado que la vida, tal y como la conocemos en la Tierra, no es nuestro destino final? En
Events Calendar

Retreats and Programs

July 8 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Come Away and Rest Among the Roses.” 7 a.m.-4 p.m., $25 per person. Information: 317-547-7681 or Sisters@archindy.org.

July 10 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Pre Cana Program.” 1:30-6 p.m. Information: 317-547-7681, ext. 1521 or 812-357-6401 or 800-987-7311, or log on to the Archabbey Library’s website at www.saintmeinrad.edu/library/library_hours.aspx.


July 17-24 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Directed Retreat.” three-, five- or eight-day retreat. Information: 317-547-7681 or stmeinrad@archindy.org.


August 8-12 Oldenburg Franciscan Center, Oldenburg. “Franciscan Preached Retreat—Becoming a Dangerous Memory of the Gospel in the 21st Century” Franciscan Sister Norma Rocklage, presenter. $95 per day. Information: 812-933-6437 or center@oldenburgosf.com.

August 14 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Pre Cana Program.” 1:30-6 p.m. Information: 317-547-7681, ext. 15, or uncsweaney@archindy.org.

August 16 Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Catholic Identity and Doctrine—The 8 h of Baptism” session one, Mary Lynn Cavanaugh, presenter. 8:30-9:00 p.m., $25 per person. Information: 317-788-7581 or www.benedictinn.org.

VIPS

Christine White, a recent graduate of Saint Mary's College, will spend the summer of 2011 in India as part of the Fulbright Commission's Teaching Assistant Program. Christine’s paper was titled “An Unprecedented Peace: A Change of Order at the Paris Peace Conference, 1919.” Christine, a member of St. Michael the Archangel Parish in Indianapolis, was one of four valedictorians at St. Michael High School this year. She will attend Indiana University in Bloomington this fall.

Rare Manuscripts Exhibit

This mid-19th century handwritten manuscript of John Cassian’s Institutes of the Conobida is one of several rare manuscripts related to monastic rules on display at the Saint Meinrad Archabbey Library in St. Meinrad through mid-December. The manuscripts, which are from the library’s collection, include printed copies of the Rule of St. Benedict from 1000 and 1078, examples of modern critical editions and modern scholarship on the Rule, and facsimile editions of some of the earliest manuscript versions of the Rule. For library hours, call 812-377-6041 or 800-967-7311, or log on to the Archabbey Library’s website at www.saintmeinrad.edu/library/library_hours.aspx. The exhibit is free and open to the public.
Sister Sharon Bierman retires after 33 years of ministry at St. Paul Hermitage

By Mary Ann Wyand

A prayer service, a party and a pilgrimage
Benedictine Sister Sharon Bierman, longtime administrator of St. Paul Hermitage in Beech Grove, began her retirement celebration on June 25 with a prayer service in the Hermitage chapel followed by a party where she greeted friends from three decades of ministry at the retirement home adjacent to Our Lady of Grace Monastery.

On Sept. 5, she will embark on a two-week pilgrimage to Benedictine monasteries and other holy sites in Italy with Benedictine Sisters Mary Luke Jones and Joan Marie Massura.

June 30 was Sister Sharon’s official retirement date, but she said a part of her heart will always remain at the Hermitage where she enjoyed ministering for 33 years.

She began working at the Hermitage on Aug. 7, 1978, and served as a physical therapist and director of rehabilitation until Jan. 1, 1999.

On April 3, 2000, she was named the seventh administrator, an assignment that she cherished because it gave her daily opportunities to interact with residents and their families.

“I have loved being here,” Sister Sharon said. “The elderly bring me to life. They have taught me so much. I have gone through a spiritual transformation just being a part of their wonderful lives. The residents are also forever in my heart.”

Benedictine Sister Rebecca Marie Fitterer, a registered nurse and former director of nursing at the Hermitage, brings her new ministry as the health care facility’s eighth administrator on July 1. Currently, there are 110 employees and 104 residents.

Among her other duties, Sister Rebecca will oversee a new capital campaign in 2012 to raise an estimated $2.4 million for necessary facilities improvements to the Hermitage, which also houses a retirement wing for priests and a health care center for residents with medical challenges.

Benedictine Sister Johann Babcock, prioress of Our Lady of Grace Monastery, said Sister Sharon’s love for the elderly has enriched the sisters’ ministry at the Hermitage, which was founded at the request of the late Archbishop Paul C. Schulte in 1960.

“Sister Sharon certainly reflects a compassionate presence and a caring manner for each resident and each staff person,” Sister Juliana said. “She is very dedicated, and I know loves each person that is presently at the Hermitage and has been there throughout those 33 years. It’s amazing that she remembers their names and their families.

“She has a great reverence for the elderly,” the prioress said. “St. Benedict says in the Rule that care of the sick should come before all else, and I think Sister Sharon has certainly embodied that spirit and that part of our Rule as she has cared for the residents as a physical therapist and an administrator.”

During 11 years as administrator, Sister Sharon was instrumental in coordinating plans for resident-centered care as well as raising funds to hire a residential nurse, buy a 14-passenger bus, and renovate the Hermitage entrance, dining room, rehabilitation department, recreation room and beauty shop.

She also arranged for each resident to receive an emergency pendant installed a code alert system on doors, begun weekly news updates, and published comprehensive handbooks for health care, employees and residents.

Sister Sharon also served her sisters as the physical therapist at the monastery. Later this year, she will complete a clinical pastoral education course for certification as a chaplain.

“I want to become a chaplain for either a hospital or a hospice,” Sister Sharon said. “I’ve helped a lot of Hermitage residents transition from this life to the next… My dream would be that I could be on call for God. I would visit people in the hospital and in health care facilities, and be present when God may be calling them home.

“Death is not scary,” she said. “It’s a transition. Life is changed, not taken away. A man whose wife died four years ago told me that, ‘Each year that passes, I’m one year closer to being with her again.”

Sister Sharon’s legacy will continue at St. Paul Hermitage thanks to six core values that she introduced for employees and residents—respect and dignity, teamwork, hospitality, community building, honest communication, and personal and professional growth.

“When you treat each person with respect and dignity, that loving spirit permeates the whole building,” she said. “We are a family.”

Perhaps the greatest lesson she has learned in her ministries at St. Paul Hermitage, Sister Sharon said, is that “God works miracles in everyday life, and intervenes in the human condition to make things work out and solve problems that seem insurmountable.”

Carolye Woo named president and chief executive officer of Catholic Relief Ser vices

Carolyn Y. Woo, 57, will succeed Ken Hackett, who is 102. Sister Sharon retired on June 30 after 33 years of ministry at the retirement facility operated by the Sisters of St. Benedict of Our Lady of Grace Monastery.

“This is their home,” she said. “The residents feel safe and loved here.”

She immigrated to the United States to attend Purdue University in Indiana, where she received a bachelor’s, master’s and doctoral degrees. She held various positions at Purdue, ultimately serving as associate executive vice president for academic affairs.

Her teaching and research interests include corporate and competitive strategy, entrepreneurship, management of innovation and change, and organizational systems.

Woo and her husband, David Bartkus, live in South Bend, Ind.  

Our Lady of Fatima Retreat House

FATIMA RETREAT HOUSE
is pleased to announce a new offering this summer: 
Come for a three, five or eight-day directed retreat! 
July 17-24, 2011
Come away by yourself and rest in God for as many days as you can get away. Each day you are with us you will have the opportunity to meet with a spiritual director for a one hour session to help focus your prayer, to listen with you for the promptings of the Spirit and to aid you in listening for God.

We are excited to have three wonderful spiritual directors with us:
Fr. Peter Marshall
Sr. Catherine Griffiths
Mrs. Mary Schaffer
Full biographies and three week directed retreat and registration information can be found on our website at www.archindy.org/fatima

* Three-day retreat (flexible) $180/person
* Five-day retreat (flexible) $285/person
* Eight-day retreat (July 17-24) $475/person

The registration fee includes accommodations, meals, snacks, beverages, access to all common areas of the house, daily Liturgy, and daily meetings with a spiritual director.

Our Lady of Fatima Retreat House
5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima

Our Lady of Fatima Retreat House

A place to be...with God!

ST. JOSEPH’S ANNUAL PICNIC AND FAMOUS CHICKEN DINNER
Harrison County Fairgrounds · Corydon, Indiana
SUNDAY, JULY 10th
10:30 a.m. – 3:30 p.m. · rain or shine
NEW ATTRACTIONS
KID ZONE
- Chicken dinner served country style!
- $10.00 Adults · $5.00 Children
- Dinners served by numbers under shelter– Ample Seating
- Carry-Out Available!
- Bingo!
- Grandma’s Attic (Gigantic Yard Sale)
- Hand Made Quilt booth!
- Many other booths and Games

Benefits St. Joseph School

CASH RAFFLE totaling $8600

Thursday, June 9, 2011
www.stjoheritage.org
inspired by the devastating heartbreak of Katie’s death.

Setting an example for living life
When Katie died at age 17 on May 20, the news rocked the Roncalli community and everyone who knew and loved her. After an announcement about her sudden and unexpected death was made at the school on that Friday morning, shocked, grief-stricken students looked for understanding and comfort from each other and their teachers—teachers who needed understanding and comfort, too.

A Roncalli coach, Lauck was at home on that morning, helping his wife, Kara, with their newborn baby, Aubree, who had entered the world just five days earlier. When Lauck received the phone call about Katie, the news took away the breath of the father of four.

Similar to everyone familiar with Katie’s story, Lauck knew that she had been battling Hodgkin’s lymphoma—a type of cancer—for three years. But the expectations and the medical percentages were always high that she would eventually recover.

Her doctors believed that she was getting better every day after she received an adult stem-cell transplant at Riley Hospital for Children in Indianapolis on May 12. She was even dancing and laughing in her hospital room on the night before she died of a blood clot.

“She was happy-go-lucky, always smiling on the field and off the field,” Lauck recalls. “She was a very confident player. Softball was going to be her sport in high school.”

In her freshman year, she played for Roncalli even as she received radiation treatments for the disease. When she couldn’t play in her sophomore year, she served as a manager for the team. She also attended as many games as she could this season. Even more telling, she reached out to nearly everyone at Roncalli, making special efforts to connect with students who are quiet, shy or doubted themselves.

“He helps explain why more than 4,000 people attended her wake in the Roncalli gym. ‘She had a fighter’s personality,’ Lauck says. ‘She went after life with such confidence. That’s why these girls and their parents and their coaches are so inspired.’”

In the stands, the majority of the Roncalli fans wore shirts honoring the memory of Katie. In the stands, the majority of the Roncalli fans wore shirts honoring the memory of Katie. In the stands, the majority of the Roncalli fans wore shirts honoring the memory of Katie. In the stands, the majority of the Roncalli fans wore shirts honoring the memory of Katie. In the stands, the majority of the Roncalli fans wore shirts honoring the memory of Katie. In the stands, the majority of the Roncalli fans wore shirts honoring the memory of Katie. In the stands, the majority of the Roncalli fans wore shirts honoring the memory of Katie.

Nine straight wins later, the team made it to the state championship game.

“They never forgot her.”

Before the championship game against the team from Andrean High School in Merrillville, the Roncalli players hung Katie’s softball jersey in their dugout, just as they had before every game throughout the state tournament. They also once again displayed her initials on their upper right arms.

In the stands, the majority of the Roncalli fans wore special “Shirts honoring the team and Katie.” On the right sleeve of the shirt was Katie’s name. There was also the symbol of a cross within a heart. Beneath the symbol were the words, “In Our Hearts.”

Katie’s parents were among the fans wearing the shirts. So were her three older siblings, Sean, Daniel and Kerry. Their presence during the team’s tournament run touched the players and their families.

“They actually drove down to Jasper the week before for the semi-state championship,” says Kathy George, the mother of senior player Melanie Keyler. “I know this is so hard on them, but they keep giving their support because they know that’s how Katie would have wanted it. Their entire family has been such a witness to the power of faith and Christian community. It leaves many of us in awe.”

Roncalli’s 8-0 victory in the championship left their fans in complete joy.

After the pile-up on the pitcher’s mound and countless rounds of hugs, the team posed for a photo with the state championship trophy. Someone remembered to take down Katie’s jersey from the dugout and placed it near the championship trophy. That touch was noticed and appreciated by Katie’s family.

“She’s a special kid,” says Katie’s mother, Kathleen Lynch, about the youngest of her four children. “This was very emotional because those kids were playing their hearts out with her in mind. They felt that she was their angel, carrying them. They never forgot her. People’s lives go on, but they haven’t forgotten her. It’s so important to us that people don’t forget her and what she is about. That’s why these girls and their parents and their coaches are so special to us.”

Marty Lynch especially appreciated what Lauck told him following the game.

“When we stood there and talked, Dave said that the team changed after the unfortunate incident with Katie,” her father recalls. “I was very thankful to know that even though she wasn’t able to be there, she was still providing an influence on her peers. It hurt, but it was a proud moment, too.”

After the celebration on the field, Lauck stressed one last point to his players about their championship run.

“I kept reflecting on the journey of our season,” Lauck says. “I told them the championship feeling will come and go, but the journey we made together will last.”

That journey has led to two important reminders for everyone who was a part of it.

The great moments in our lives stay in our memories. The people who touch our lives remain in our hearts forever.

(For more photos from the Roncalli High School softball team’s state championship game, log on to www.CriterionOnline.com.)

Left, Katie Lynch shares the head of her father, Marty Lynch, during a March 2010 fundraising event for the St. Baldrick’s Foundation, an effort in which people agree to shave their heads to raise donations that benefit research for a cure of childhood cancer.

Below, Katie Lynch shares a relaxing moment with her older sister and her parents in December of 2010 on the beach of St. Petersburg, Fla. From left are Kerry, Kathleen, Katie and Marty Lynch.
GETTELFINGER

continued from page 1

Archbishop Daniel M. Buechlein, then the bishop of Memphis, Tenn., was a co-ordinating bishop. They had known each other since their days together in the seminary.

For the next 22 years, Bishop Gettelfinger led the Church in southwestern Indiana. Last fall, he turned 75, the age at which canon law requires bishops to submit their resignation to the pope.

Pope Benedict XVI accepted his resignation on April 26. On the same day, his successor, Bishop-designate Charles C. Thompson, was announced. He was ordained and installed on June 29.

Q. What are some of the highlights of your tenure as the bishop of Evansville?

A. “That’s a tough question because there are both positives and negatives. The positive thing is that the Evansville Diocese welcomed me most cordially. It’s been a great, great experience.”

“The negative side, of course, is that we have been dealing with the sex-abuse scandal since the time that I became a bishop until now. Those are some of the least than bright highlights, but they’re real.”

“The more important thing is that the people of Evansville and the diocese here have been wonderful and most welcoming in every way. It’s been a great, great experience for me!”

Q. You recently passed your 50th anniversary of your ordination to the priesthood. What are some of the fond memories you have of your 28 years of life and ministry as a priest in the archdiocese?

A. “First of all, I was prepared to be a teacher. My first two years were spent in Catholic schooling and education from 1961 until 1969. That was the biggest highlight. Of course, the challenge was that I was part of the brand new Bishop Chatard High School in Indianapolis in 1961.

“Then I became the assistant principal and guidance director, and eventually principal from 1969 to 1973. Then I was the archdiocesan school superintendent for 10 years. So Catholic education was my key work.

“But I always had my foot in pastoral ministry. I never lost my touch and love for both the Church and people, as priests. In fact, in my last years there, I was the pastor of French Lick. I’d go down to Our Lady of the Lake Parish [in French Lick] on Friday afternoon and come back on Sunday. After that, I became rector of the cathedral.

“My experience was really multifaceted, but most joyful in every way.”

Q. You grew up as a member of St. Bernard Parish in Frenchtown in the archdiocese’s New Albany Deanery. How did your vocation to the priesthood emerge in your life with your family, and in your life of faith in your home community?

A. “Let me start with my family. In my family, I was the fourth of eight children. I had five sisters and two brothers.

“I have the symbol of the seed sower. I was born a farmer, trained as a teacher and a professional.”

Q. You were ordained a year before the Second Vatican Council was convened. What was it like for you as a young priest to experience the years of the council and the reforms in the life of the Church that followed?

A. “My dad, back even in the 1950s, made the comment, ‘Why can’t we have Mass in English?’ I remember [Benedictine] Archabbot Ignatius Esser of Saint Meinrad had written Pope Pius XII, and said that there were even better experiments with the liturgy, Saint Meinrad Archabbey would be welcome to do that. And so I kind of grew up in that milieu.

“And then when the word came, we began to interpret English into part of the liturgy. So it was kind of an evolutionary thing that took place.

“Then, of course, being in a brand new high school and teaching and being an associate pastor at St. Matthew [the Apostolic Parish] in Indianapolis, life was consumed pretty well and I didn’t have a lot of chances to reflect on what was happening. It was too easy to experience it.”

“Superimposed over all of that was the Vietnam War. That was all there. And so the late 1960s for young priests was really a matter of survival.

“Then the changes came for the liturgy. And the tragic thing about that was that what was decided in Rome on Thursday, we precociously in the United States tried to implement on Monday or Tuesday with no preparation”.

Q. In 1989, you received a call from the Benedictine monastic office telling you that Pope John Paul II had appointed you as bishop of Evansville. Please share your memories of receiving that life-changing phone call and what it meant to you at the time.

A. “It was most interesting. There had been rumors from June 1988 that kept ebbing and flowing all throughout the winter that I was going to be bishop of Evansville. And so as long as the diocese was not filled, it was a possibility.

“And so when the call came, it was a surprise, yes, but not totally so. Now I knew that both Archbishop O’Meara and Archbishop Pio Laghi, the nuncio, were in Rome. So I knew that it couldn’t happen that week. Well, it did.

“It was a monsignor from the nunciature that called and said that the Holy Father was inviting me to be bishop of Evansville. And [asked] if I would accept it. He was that blunt and straightforward.

“I asked how long I had [to answer]. And he said that the bishop of Evansville was anxious to retire, and the people of Evansville were anxious to get a new bishop.

“So I said if the Holy Father was willing to have confidence in me do it, as well as everybody else along the way, then I was willing to accept. And the monsignor said, ‘I congratulate you, bishop.’ It was just that quick.”

Q. Wow. Your life was certainly different from that point onward.

A. “Absolutely. Absolutely. But it was one that I was not totally unprepared for because I had had three great archdioceses. Archbishop Schulte appointed me as a high school teacher and principal. Then Archbishop Buechlein made me school superintendent. And Archbishop O’Meara made me chancellor and vicar general.

“They all empowered me and gave me the chance to spread my wings and do what I could do. They had confidence in me. That was tremendously empowering to me.

“So when I became a bishop, I had learned an awful lot. And I also learned how to let others do what they could do well, which I didn’t have to do myself.”

Q. Like the pontiff who appointed you, Blessed Pope John Paul II, you were well known among people throughout the archdiocese for your love of the outdoors. How have your camping, canoeing and skiing trips remained an important part of your life since you were ordained a bishop in 1989?

A. “It’s all the Boys’ Scouts’ fault. Msgr. John Ryan, who died in 2005, of Immaculate Heart of Mary Parish, invited me to get involved with Scout Troop 174 there in Indianapolis, to which, by the way, I’m still affiliated.

“I started canoe trips and in the winter time with skiing”.

“I had always played, even as a seminarian, that I might be helpful with youth. And I could not have written a better or more exciting script than I’ve had working in high school and then with Scouting along the way. I’ve kept my feet in both of those camps along the way.

“The outdoors is a fantastic way for young people to recognize their need to be interdependent on each other and also the fact that they are frag. Our human nature is great in many ways, but we do have our fragility.

“I’ve always loved working with Scouting. I think young people can experience things in it that they wouldn’t do otherwise.”

Q. You were in the seminary at Saint Meinrad at the same time as Archbishop Buechlein. He was a few years behind you. He was also one of your co-ordinating bishops at your episcopal formation.

What has it been like for you to be a brother bishop with him over the past 22 years, especially since he came to Indianapolis in 1992?

A. “He is a beloved friend. Of course, he was [later] rector of Saint Meinrad, which is my home away from home,”

See GETTELFINGER, page 10
really. I grew up from age 13 to 25 at Saint Meinrad Seminary.

“I had the choice to invite co-consecrators [for my episcopal ordination],” I invited first my classmate, who was Bishop Thomas O’Brien in Phoenix. And then I invited then-Bishop, now Archbishop, Buechlein.

“It’s been a joy. He’s a great leader. He does very well in every way. I’m just so sorry that he’s struggling now with some health issues. But he’s a great man of the Church. I’m proud to be one with him.”

Q. Bishop-designate Charles C. Thompson, who is your successor in Evansville, is now in the same position that you were in 22 years ago. What advice have you given him thus far about adjusting to the life and ministry of a bishop?

A. “Bishop-elect Thompson and I have met several times. My only advice to him at this point would be number one, to be yourself. You’ve got to be who you are. You can’t put on airs. You’ve got to be yourself.

“Number one, I’m a priest. Number two, I’m a bishop. And I plan on being a supply priest on weekends to help our parishes out. I’m going to live here in the diocese.

“I plan on helping Bishop Charles anyway that I can, except in the first year I plan on not accepting any requests to do confirmations unless there’s some emergency. I think it’s important that he have a chance to get around and help people, and they have a chance to meet him.

“Our folks here are familial. They like to know the guy at the top.”

(To listen to a podcast of the complete interview with Bishop Gerald A. Gettelfinger, log on to www.catholicradioindy.org and click on “program archives” for Faith in Action at the bottom of the homepage.)

Bishop Gerald A. Gettelfinger, center, receives the applause of Archbishop Edward T. O’Meara, right, and others gathered on April 11, 1989, at St. Benedict Church in Evansville for his ordination and installation as the fourth bishop of the Church in southwestern Indiana. Archbishop O’Meara was the principal ordaining bishop in the liturgy, then-Bishop Daniel M. Buechlein of Memphis was a co-ordinating bishop at the ordination and installation.
The Church affirms the inherent dignity of human beings

By Marcellino D’Ambrosio

The Church is the original Bible Church. Its official teaching is no more than interpretation and application of God’s word. The lives of its saints are a commentary on Scripture and how to put it into practice. So when we ask how the Church reaffirms the inherent dignity of human beings, we have to start with the Bible. The various religions that existed in biblical times recognized gods who were made in man’s image and likeness. Many had all of the foibles and vices played out in a soap opera: They played favorites, schemed to destroy their enemies, cheated on their spouses and lied about their actions. The Bible proclaims instead that human beings are made in God’s image and likeness. We are called to be a community of persons who give themselves to each other eternally in love since God is indeed a God of love, a sublime artist who creates the world in love as a masterpiece of beauty and nobility.

In creating man and woman in his image and likeness, God invites us to an intimate, personal relationship with himself, and offers us the incredible privilege of being co-creators with him. Sin gets in the way of all this, of course, defacing God’s likeness in us. Every sin is an offense against God precisely because it debases us as well as others. But how does God respond to the outrage and ugliness of sin? He does not draw back in revulsion, but instead draws close. He even assumed our human nature so that he could come to our rescue.

God never loses sight of the divine dignity that hides beneath the rags of our sin. He loved Matthew and Zacchaeus, both tax collectors, back into their dignity. He took the time to listen to the Samaritan woman who had five husbands, offering her a new life.

The Second Vatican Council drew out the implications of this biblical witness. It based the right to freedom of religion on human dignity, teaching that:

• Morality can never just be imposed from without with rules and regulations, but must be internalized in a sanctuary called conscience to be truly effective.
• All are called to the heights of holiness, not just a select few, regardless of their state in life or occupation.
• If all people are created in God’s image and likeness, then all are equal in dignity, whether man or woman, adult or child, born or unborn, cleric or lay.
• We must work in society to bring about living conditions that correspond to human dignity.

The teaching of the Church is beautifully expressed in councils, encyclicals, the Catechism of the Catholic Church and in its recognition of the lives of its saints.

For example, the life of blessed Teresa of Kolkata is a moving testimony to the dignity of the human person. Mother Teresa recognized and honored the image of God in people who were cast off by society and left to die in the gutter in slums. She and her sisters loved these rejects, befriended them, and stood with them until the end of their lives.

Then there is Blessed Pope John Paul II, the apostle of human dignity. His opposition to the death penalty on the grounds of human dignity caused quite a stir. And when gravely wounded by a would-be assassin, Blessed John Paul did not simmer in resentment and outrage. As the Good Shepherd went out after the lost sheep, he went to the prison cell of his attacker, looked him in the eye and spoke to him of his forgiveness and God’s love.

In raising these two witnesses and many others to the dignity of the altar, the Church is reaffirming the dignity of every single person without exception.

(Marcellino D’Ambrosio lives in Texas. He is a producer of catechetical materials published by Crossroads Initiatives.)

Live more simply for the sake of discipleship in Jesus Christ

By Dan Luby

The favored child of a wealthy and powerful family abruptly abandons his

enthusiastic pursuit of fame and pleasure for a life of radical service to the poor.

Today, such a change of direction would likely generate family distress and media diagnoses of mental illness—and even a made-for-TV movie script.

When Francesco Bernardone did it in his 12th-century hometown of Assisi, the reaction wasn’t much different. His father was outraged, and many people thought young Francis was insane.

Happily, this dramatic turnaround marked not a mental breakdown, but a deep conversion to Christ and his Gospel.

St. Francis of Assisi understood that the world is not a mere storehouse of possible possessions, but a transformative sacrament of God’s loving presence. He recognized how easy it is for possessions to obscure the face of Christ in our sisters and brothers.

Most of us are not called to the kind of radical poverty and simplicity that St. Francis famously embraced. At the same time, all of us need to attend to the wisdom embodied in his choice.

No one living in today’s media-saturated world can fail to be influenced by the incessant call to own more stuff, to upgrade. Even so, the spiritual value of simplicity and the hollow falsehood of consumerism are not new to Christians. The biblical tradition is filled with the same insight, repeated endlessly. Only God fulfills our longings. Only God, uniquely and unfailingly present in Christ and his disciples, satisfies us and fulfills our aspirations.

Happiness and meaning are found, not in the possession and enjoyment of even the finest and most beautiful things, but in loving relationships.

Resisting the gravitational pull of consumerism is hard to do. Its persuasive appeal is both relentless and attractive. And, as St. Francis knew, the things of the world can powerfully communicate God’s beauty and love.

How can we resist?

The late Franciscan Sister Jose Hobday had an elegantly simple strategy. An internationally renowned writer and retreat leader who was 80 when she died in 2009, Sister Jose was asked once how we might simplify our lives in the face of such pressures.

“I try to have only one of whatever I need,” she said. “And every time I buy something, I give something away.” If she couldn’t find someone to take the well-worn dress or the serviceable pair of shoes or the marked-up book, she would, regretfully but resolutely, throw it away.

She knew, like her spiritual father, Francis, that things themselves weren’t the problem—reliance on them was.

The choice to live more simply makes us vulnerable. It may not be the radical simplicity of St. Francis or even the moderate but energetic simplicity of Sister Jose, but living more simply for the sake of discipleship in Christ can be scary.

The good news is that such vulnerability opens the door to deeper reliance on Jesus, and to greater freedom to share the Good News of his boundless love.

(Dan Luby is Tischhoe Chair of Homiletics at the School of Ministry at the University of Dallas in Irving, Texas.)

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enthusiastic pursuit of fame and pleasure for a life of radical service to the poor.

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Happily, this dramatic turnaround marked not a mental breakdown, but a deep conversion to Christ and his Gospel.

St. Francis of Assisi understood that the world is not a mere storehouse of possible possessions, but a transformative sacrament of God’s loving presence. He recognized how easy it is for possessions to obscure the face of Christ in our sisters and brothers.

Most of us are not called to the kind of radical poverty and simplicity that St. Francis famously embraced. At the same time, all of us need to attend to the wisdom embodied in his choice.

No one living in today’s media-saturated world can fail to be influenced by the incessant call to own more stuff, to upgrade. Even so, the spiritual value of simplicity and the hollow falsehood of consumerism are not new to Christians. The biblical tradition is filled with the same insight, repeated endlessly. Only God fulfills our longings. Only God, uniquely and unfailingly present in Christ and his disciples, satisfies us and fulfills our aspirations.

Happiness and meaning are found, not in the possession and enjoyment of even the finest and most beautiful things, but in loving relationships.

Resisting the gravitational pull of consumerism is hard to do. Its persuasive appeal is both relentless and attractive. And, as St. Francis knew, the things of the world can powerfully communicate God’s beauty and love.

How can we resist?

The late Franciscan Sister Jose Hobday had an elegantly simple strategy. An internationally renowned writer and retreat leader who was 80 when she died in 2009, Sister Jose was asked once how we might simplify our lives in the face of such pressures.

“I try to have only one of whatever I need,” she said. “And every time I buy something, I give something away.” If she couldn’t find someone to take the well-worn dress or the serviceable pair of shoes or the marked-up book, she would, regretfully but resolutely, throw it away.

She knew, like her spiritual father, Francis, that things themselves weren’t the problem—reliance on them was.

The choice to live more simply makes us vulnerable. It may not be the radical simplicity of St. Francis or even the moderate but energetic simplicity of Sister Jose, but living more simply for the sake of discipleship in Christ can be scary.

The good news is that such vulnerability opens the door to deeper reliance on Jesus, and to greater freedom to share the Good News of his boundless love.

(Dan Luby is Tischhoe Chair of Homiletics at the School of Ministry at the University of Dallas in Irving, Texas.)
Wisdom of the saints: St. Anthony Zaccaria

St. Anthony Zaccaria, whose feast is on July 5, is not one of the best-known saints, but he was an important figure in the Church in the 16th century. That was a time when the Church badly needed reform. Indeed, it was the time of the Protestant Reformation when the Church was reformed in both its teachings and its structure.

Anthony Zaccaria, a medical doctor who became a physician, founded the Barnabites with the help of Pope Paul IV in 1553, after they refused to participate in the heretical doctrines of the Council of Trent. He became the first superior of the Barnabites, a community of men who devoted themselves to the spiritual care of the sick and the education of the clergy and religious. The congregation's name is a reminder of its founder, St. Paul, and it is named after him.

Anthony was known for his love and concern for the sick, the poor, and the sick poor. He was particularly known for his work in caring for the sick in his home, and for the care he gave to his mother. His mother was so sick that she was unable to move, and he cared for her until she died.

He is also known for his preaching, his love for the poor, and his commitment to the care of the sick. His preaching was so effective that he was able to convert many people to the Catholic faith.

In one of his sermons to members of the congregation of the Church of St. Anthony, he spoke about the importance of caring for the sick, and how it was a way of serving God. He said that it was a way of showing love for God and for one's neighbor.

He encouraged his brothers to emulate their patron, St. Paul, and to pray for those who opposed them and thus overcome evil with goodness.

His care for the sick was so great that he was able to convert many people to the Catholic faith. He was also known for his love and care for the poor, and for the care he gave to his mother.

He is remembered as a man of great kindness and love, and as a man who lived his life according to the Christian rules of conduct and care. A "Faithful Lines" column might recall the story of Anthony Zaccaria and his life, a reminder of the importance of caring for the sick and the poor, and of the love and kindness that can be shown in our daily lives.

If you would like to read more about St. Anthony Zaccaria, his life, and his work, you can find more information about him on the website of the Barnabites, which can be accessed through the link below.

* Links: 
  - Barnabites: [www.barnabites.org](http://www.barnabites.org)
  - "Faithful Lines" column: [www.faithfullines.com](http://www.faithfullines.com)

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**From the Editor Emeritus/Shirley Vogler Meister**

**Catholic guidance aids caring for aging parents**

There is a growing awareness of the need to care for our aging parents, and the Catholic Church has been a leader in providing guidance and support for caregivers.

A Catholic Guide to CABINING for your Aging Parent by Monica Dodds is published by response by John F. Fink, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.

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**Faith, Hope and Charity/ David Siler**

**A glimpse at the kingdom of God**

We often think about the kingdom of God as some far-off place that we will get to experience one day. But we are encouraged to think about the kingdom of God as something that we can experience right now, when we live our lives with love and kindness.

For example, in one of his sermons, St. Paul reminded the congregation of the Church of the importance of caring for the sick and the poor. He said that it was a way of showing love for God and for one's neighbor.

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Zechariah was of the priestly caste and was born in Babylon during the time when many Jews were in forced exile in the Babylonian capital. When the exile ended, due to political changes and Persia’s subjugation of Babylonia, he went to the Holy Land with his grandfather.

It might be assumed that he was either a youth or young adult when he made this trip because few grandparents at that time lived long enough to see their grandchildren reach middle age. Whatever his age, unless he was an infant too young to notice, and this is unlikely, he would have seen, and probably was part of, the enthusiasm of the people as they departed from the despaired Babylon and began their journey home. Finally in the Holy Land, he devoted himself to the care and study of the Scriptures. Obviously, he saw himself, and was regarded by others, as a prophet. He met a violent death, apparently murdered in the temple precincts.

This weekend’s reading captures this great joy and enthusiasm of the exiles as they came upon their homeland. It was a holy joy based on the thought that God had rescued them.

God will continue to protect them. One day, God will send a messiah who will come to us. Thus, with Zechariah, we can rejoice that the Lord comes to us.

Reflection

The Gospel this weekend presents facts that are indispensable to Christian doctrine and to achieving Christian holiness.

None of us, in the last analysis, is insightful. Original Sin has robbed us of all wisdom. We all see a world, but it is a distorted and unclear image. We are myopic, thinking only of ourselves.

To compound it all, we deny, or are unable to see no need for it, but they still must respond to this offer.

Go Ask Your Father

Special Religious Development helps people with disabilities receive sacraments

Q I have an 8-year-old autistic grandson. My daughter can’t get any help about what to do about his First Communion. Our parish religious education director doesn’t know what to do to prepare him to receive the sacrament. For the first time to our classes made their first Communion. My grandson didn’t go to church. She couldn’t take it. I am heartbroken. What is the Catholic answer?

A I understand why you are heartbroken, but there’s no need to give up hope. God is good to all his people and especially for his handicapped children.

The parish priest has the obligation to make sure that children who present themselves for first Communion “are properly prepared, able to distinguish the Body of Christ from ordinary food and able to receive Communion with reverence.”

Moreover, the child should make his first confession before his first Communion. (See Canons #913.4914.)

Ultimately, it will be up to the parish priest to determine whether the child is ready and able to receive holy Communion while bearing in mind what is stipulated in canon law. Parents should inform the parish priest in this determination since they are the primary educators of their children and know just how much the child is able to understand.

In some cases, it would be fitting to allow an autistic child to receive holy Communion. In other cases, it might not be appropriate, all depending on whether the child is a high-, medium- or low-functioning autistic person.

Some people have argued that low-functioning autistic children and low-functioning Down syndrome children do not need to be of the holy Eucharist because they are not responsible for the morality of their actions and therefore subjectively cannot sin.

Still, special children in these situations do have feelings. They welcome love and acceptance just as they feel hurt by isolation and exclusion. This alone could be a compelling reason to admit such special children of God to the holy Eucharist.

My question is about suicide. I would never consider taking my own life, but what if some people just can’t believe that suicide is punishable with eternal hell?

Some problems just don’t seem to be solved by a person any other way than by taking his or her life.

People in this situation don’t even know they have a severe form of depression and they kill themselves.

A The Catechism of the Catholic Church provides some answers—clear, sobering and yet hopeful—to your question.

“We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of… Suicide is contrary to love for the living God.

“If suicide is committed with the intention of doing an evil act, especially to the young, it also takes on the gravity of scandal. Voluntary cooperation in suicide is contrary to the moral law.

“Grave psychological disturbances, anguish, or grave fear of hardship, suffering or torture can diminish the responsibility of the one committing suicide.

“We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives” (#2222).

Whether an individual accepts that suicide is intrinsically evil and deserving of hell is beside the point. (See Veritatis Splendor #80 and Gaudium et Spes #27.)

An individual’s conscience is neither infallible nor supreme in determining the objective morality of a human act.

However, his or her subjective culpability is a different question, and only God can judge a person because only God can know his or her intentions.

That’s why we offer such unfortunate people the pastoral care of the Church with a proper funeral, and we remember to pray for them.

It is true that some problems are very, very difficult, but God’s grace is always sufficient. I admit, at times, that it takes a lot of faith to accept.

Certain ailments, such as hypoglycemia or depression, can contribute to a person’s tendencies toward suicide, thus making it the more important that we offer our service to all those around us in need. †
Rest in peace

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


FORTUNAK, Andrew Lawrence, infant, St. Malachy, Brownsburg, June 13. Son of Paul and Jessica (Spiry) Fortunak. Grandson of Linda Spyri and Richard and Joan Fortunak. Great-grandson of Rita Koepa.

GAMBALIANI, Delma, 90, Sacred Heart, Clinton, May 23. Mother of James, John and Larry Gambalian. Sister of Angeline Skorich and Dolores Spitz.


JENKINS, Barbara, 82, St. Andrew, Richmond, June 7. Mother of Ann Barker, Sarah Lamberson, Cecilia Smith, David and Mary Jenkins. Sister of Linda Jones and Martha Thomas. Grandmother of seven. Great-grandmother of five.


SULLIVAN, Mary, 81, St. Pius X, Indianapolis, June 15. Mother of Sally Cahlander, Katie Evans, Julie Schnieders, June Snyder, Mary Weaver, Bob and Pat Sullivan. Sister of Kitty Shannon and Tom Hughes. Grandmother of 28.


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**Marian shrine**

A statue of Mary is displayed with vases of flowers in the window of a house during a Corpus Christi procession in the village of Seehausen, Germany, on June 23.

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What was in the news on June 30, 1961? Warnings about secularism in the Church were prominent in the news. The warnings to the average Catholic indicated concern that certain values and practices were being eroded. In the context of the Church and the world 50 years ago as seen through the pages of Catholic News Service, this represents what was going on in the Church and the world.

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, we highlight some of the topics found in the June 30, 1961, issue of The Criterion:

- Nine lay persons are named for high level positions at Rome.
- What is immoral? Hithotological lag in business ethics.
- Prudence urged: Rome issues a warning to Scriptural scholars.

Toronto—The Holy See in warning Biblical scholars to be prudent in carrying out their activities was seen here as reflecting concern that certain tendencies in current research might be confusing to the average Catholic. The warning was issued by the Sacred Congregation of the Holy Office.

The warning specifies that in some aspects of praiseworthy fervor of Biblical studies in various regions, opinions and judgments have been circulating which ‘place in danger the true, historic and objective truth of the Sacred Scriptures, not only of the Old Testament, but also of the New, even in regard to the words and deeds of Our Lord.’

- Speakers announced for Carmel novenas.
- Priest halls barring of belief test.
- Book on Christ placed on Index.
- House unit passes school loan plan.
- Religious climate in our state universities.
- Purdue’s all-student parish is unique.

Chaplains discuss theory of evolution.
- Family Clinic: Teenage son’s antics worryome to parents.
- Clergy work as priests, not pals, laity reminded.

- War centennial called ‘disgrace’.
- “NEW YORK”–Calling the present condition ‘a blasphemy and a disgrace’.
- The president of the Central Conference of American Rabbis suggested here that Centennial be rededicated to the elimination of ‘official, legalized discrimination between observant and non-observant ends in 1965.’

Bibliography:

- Definitively, we’ve seen an increase in the desperation of people calling,” Parke said.
- Karen Willsenak, executive director of the Catholic Charitable Housing Resource Center in the Archdiocese of St. Louis, said her agency has seen homelessness on the rise in suburban and rural areas, especially among two-parent families.
- “This is due primarily because of the economic crisis and the end of the market into the street,” she explained.
- Markets where housing costs are high, shelters are feeling particularly pressed, Gillian Parke, director of the Sacred Heart Shelter of Catholic Community Services of Western Washington in Seattle, has seen more two-parent families seeking help.
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Congratulations Class of 2011!

Valedictorians

Kathleen Shaughnessy
- GPA: 4.4
- Parish: St. Thomas Aquinas
- College: University of Notre Dame
- Parents: John & Mary

Daniel Soffera
- GPA: 4.4
- Parish: St. Simon
- College: University of Oklahoma
- Parents: William & Amanda

Salutatorians

William Soffera
- GPA: 4.3
- Parish: St. Simon
- College: University of Oklahoma
- Parents: William & Amanda

Ellen Collier
- GPA: 4.3
- Parish: St. Simon
- College: Ball State University
- Parents: Randy and Linda

The Bishop Chatard High School Class of 2011 has accomplished much in their four (4) years at Bishop Chatard, demonstrating commitment to learning, leading and serving. Together their hard work has led to numerous achievements:

- $9.5 million in college scholarships and awards
- 4th consecutive year Bishop Chatard was represented in the Indianapolis Star’s list of Top 40 Academic All-Stars
- Over 50 student-athletes earned academic all-state honors for their combined athletic and academic achievements; 6 student-athletes earned academic all-American honors