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Criterion

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Promising future

Cristo Rey graduates reflect on their unique high school experience, page 3.

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Photo by Sean Gallagher



'Priestly ministry is awesome'

During the June 4 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis, several priests look on as Bishop Christopher J. Coyne, left, auxiliary bishop and vicar general, asks questions of transitional Deacon Dustin Boehm, right, to determine if he is willing to carry out the duties of the priesthood. Assisting Bishop Coyne is seminarian Martin Rodriguez.

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

Photo by Kory Marks/Roncalli High School



Archbishop Daniel M. Buechlein and newly ordained Father Dustin Boehm exchange a sign of peace during Father Boehm's ordination Mass on June 4 at SS. Peter and Paul Cathedral in Indianapolis.

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," and risk falling prey to every form of tyranny, he said in an audience with Croatia's political, religious, cultural, business and academic representatives.

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

CNS photo/Alessia Giuliani, Catholic Press Photo



Pope Benedict XVI greets a woman and children dressed in traditional clothing as he walks with Croatian President Ivo Josipovic upon his arrival at Zagreb Airport in Zagreb, Croatia, on June 4.

CROATIA

continued from page 1

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.

“This 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,” as well as 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 and 13th visit to a European nation.

Even though nearly 90 percent of the country’s population declare themselves Catholic, the bishops say the country is experiencing fierce pressure to allow adoptions by same-sex couples, ease restrictions on artificial reproduction and legalize euthanasia. Divorce and abortion are legal, and same-sex civil partnerships are recognized in Croatia.

Before hundreds of thousands of families and young people gathered for Mass in Zagreb’s grassy hippodrome on June 5, Bishop Valter Zupan of Krk, Croatia, decried current threats against the family, saying alternative lifestyles “have no basis in European culture,” and every child has the right to have both a mother and a father.

The bishop, president of the Croatian bishops’ commission for the family, urged the government to defend life by reconsidering its abortion laws and to stop calling something “that leads to death, progress.”

The emphasis on the family came as part of the country’s first national gathering

of Croatian families. Some 400,000 people attended, including families, bishops, priests and religious from nearby nations, including Slovenia, Serbia, Albania and Macedonia.

A jubilant crowd squelched through the muddy field to chase after the popemobile as it slowly circled the giant horse track. People waved banners and Vatican and Croatian flags, and many babies were passed over barricades and through the open popemobile window to receive a kiss and blessing from the pope.

In his homily, Pope Benedict called on the government to support families, and he urged young men and women to be courageous and fend off 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 instinctive impulses without a commitment to build lasting bonds,” he said.

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

In an evening vespers 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.



CNS photo/Alessandro Bianchi, Reuters



Above, Pope Benedict XVI waves as he arrives to celebrate an outdoor Mass in Zagreb’s hippodrome on June 5 during a two-day visit to the Croatian capital. About 400,000 people attended the Mass, including families, bishops, priests and religious from nearby nations, including Slovenia, Serbia, Albania and Macedonia.

Left, Pope Benedict XVI celebrates an outdoor Mass in Zagreb’s hippodrome on June 5 during a two-day visit to the Croatian capital.

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 then communist oppression. He defended Jews, Orthodox and gypsies 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 Croats, because he courageously defended “the truth and man’s right to live with God.”

A torrential downpour and lightning 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.

Spirits 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 out 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.

Jesuit 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 20th 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. McCaslin, pastor of St. Anthony Parish and administrator of Holy Trinity Parish, both in Indianapolis, appointed chaplain for the Indianapolis Fire Department while continuing as pastor of St. Anthony Parish and administrator of Holy Trinity Parish.

Rev. Stephen Akange, 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. John A. Meyer, currently pastor of Prince of Peace Parish in Madison, Most Sorrowful Mother of God Parish in Vevay and dean of the Seymour Deanery, and recently appointed pastor of St. Mary Parish in Greensburg effective on July 6, 2011, additionally appointed to a three-year term as dean of the Batesville Deanery effective on July 6, 2011.

Rev. Daniel J. Staublin, pastor of St. Ambrose Parish in Seymour and administrator 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, reappointed 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 ministry at Marion 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 Courage ministry.

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. Buechlein, O.S.B., Archbishop of Indianapolis. †



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Cristo Rey graduates reflect on their unique high school experience

By John Shaughnessy

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, Ind. He 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



Brittnee Vaughn and Terry Majors said that their four years at Providence Cristo Rey High School in Indianapolis prepared them well for college and the future.

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—AIT Laboratories, Eli Lilly and Company, and Roche Diagnostics. She was so interested in seeing an autopsy that the president of AIT 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 makes 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 their school.

"It opened a lot of doors for me that I probably wouldn't have had someplace else," she said. "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 Shaughnessy

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 in earned scholarship money.

"Of course, 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." †

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Editorial



People attend an international conference on AIDS at the Vatican on May 27. Cardinal Tarcisio Bertone, the Vatican secretary of state, opened the conference by strongly defending the Church's strategy against AIDS.

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.

Although no 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.

Regardless of 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 Zimoski, 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 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

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 Indianapolis 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 Greenbriar 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.

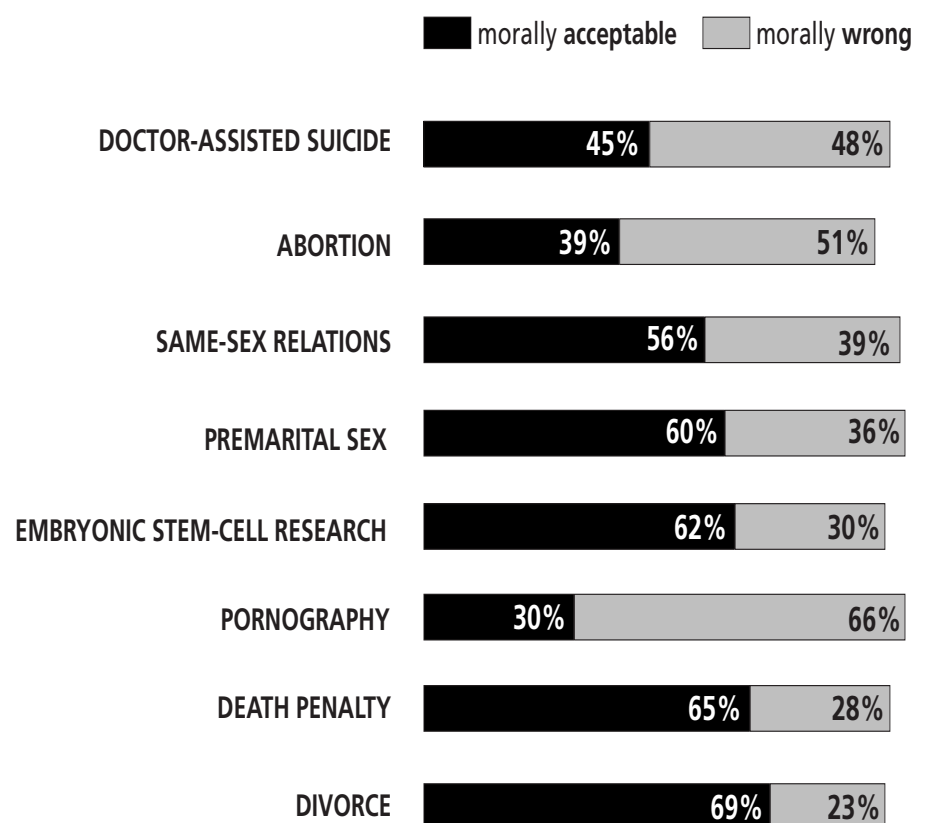
We become so numb to horrific events until they affect us personally.

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 Joplin.

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.) †

DOCTOR-ASSISTED SUICIDE is the moral issue that divides Americans the most. Percentage of U.S. adults who believe these issues are morally acceptable or morally wrong:

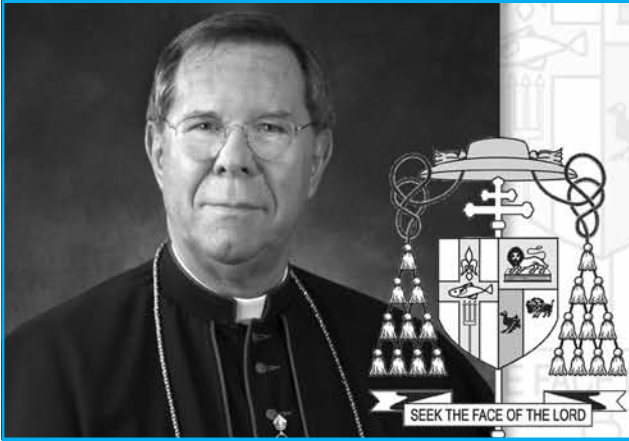


Based on telephone interviews conducted May 5-8 with a random sample of 1,018 U.S. adults. There is a 95 percent confidence that the maximum margin of sampling error is ±4 percentage points.

Source: Gallup, 2011 Values and Beliefs poll

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Adult catechism is faithful aid for our response to conversion

(Editor's note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the Sept. 22, 2006, issue of The Criterion.)

Does truth matter? 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 egalitarian 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 there is 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 habits, we might judge Christian teaching to be acceptable, reasonable or even appealing—but that's a far cry from actually being Christian."

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 espouse 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 more often than we might like to admit.

It is not easy to be a disciple of Jesus and to embrace all that he taught as it has been handed on to us in the Bible and in Tradition. Yet, it is not really so complicated if we recognize that our faith 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 not 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 provided. This is the pattern for each topical chapter.

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
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for June

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

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

¿Caso importa la verdad? Recientemente un líder cristiano dijo que teníamos que apartarnos de la disputa teológica y alimentar a los hambrientos.

Por supuesto que debemos alimentar a los hambrientos como un servicio vital. No necesitamos una disputa teológica, pero necesitamos la teología. Si el servicio social se encuentra dissociado de la verdad única del cristianismo, germinarán las semillas de la desintegración.

En su encíclica "Dios es amor," el Papa Benedicto XVI nos recuerda que debemos contemplar la verdad de Cristo en el Evangelio si deseamos servir verdaderamente a aquellos que se encuentran necesitados con "los ojos del corazón, con los ojos de Jesús." Nos recuerda que sin su contemplación sucumbimos ante el activismo laico que no pertenece verdaderamente a Cristo.

La influencia igualitaria de nuestra cultura ejerce su efecto en el reino de las ideas y opiniones al igual que en cualquier otro aspecto de la vida. La tendencia moderna a otorgar igual peso a todas las ideas y opiniones acarrea efectos sutiles pero ciertamente devastadores sobre la vida cristiana ya que nos seduce a pensar que no existe una verdad absoluta como tal.

Si pensamos que no existe una verdad absoluta nunca crearemos realmente que Jesús sea el Hijo de Dios y el salvador del mundo. Como resaltaba un amigo: "De acuerdo a los hábitos modernos podríamos juzgar las enseñanzas cristianas como aceptables, razonables, o incluso deseables, pero esto dista mucho de ser realmente

cristiano."

Debemos observar la naturaleza de nuestra fe. La misión del Hijo de Dios no fue enseñar filosofía sino revelar la verdad para que pudiéramos ser salvos. Él mismo es la verdad, la verdad absoluta. Él es la revelación completa del propio Dios. La revelación de la verdad en Jesús alcanzó su máximo apogeo en su completa entrega por medio de su muerte, resurrección, ascensión, y el envío del Espíritu Santo.

En una cultura que cuestiona cualquier aspecto relativo a la fe no resulta difícil aferrarse a opiniones y defender claras discrepancias en las verdades fundamentales del misterio de Cristo. Resulta muy fácil considerar nuestra perspectiva de la fe como si estuviéramos en una posición superior y dejar el autoexamen sincero para otro día. Es como si dijéramos: "Jesús dijo, pero yo no estoy de acuerdo..." Parece impensable que un cristiano pueda decir algo así, pero quizás hagamos exactamente eso y mucho más a menudo de lo que deseamos admitir.

No es fácil ser un discípulo de Jesús y aceptar todas sus enseñanzas según nos han sido presentadas en la Biblia y en la Tradición. Sin embargo, no resulta tan complicado si reconocemos que nuestra fe nos llama a la conversión, no a convencernos. En esencia se nos llama a entregar humildemente nuestras vidas a Jesucristo. Esto no significa que no podamos y no debamos querer desarrollar un entendimiento del significado de dicha entrega.

Recientemente la Conferencia de Obispos Católicos de EE.UU. publicó *El catecismo católico de Estados Unidos para*

adultos. Este catecismo es una exposición sencilla de las verdades de nuestra fe católica en el contexto de la cultura contemporánea de nuestro país.

Este libro aborda de manera directa lo que consideramos como problemas y obstáculos presentados por nuestra fe, a la luz de la situación actual. La estructura o el formato de este catecismo está basado en el *Catecismo de la Iglesia Católica* y presenta a cabalidad la verdad de nuestra fe contenida en él.

La estructura del catecismo para adultos está diseñada de forma tal que lleva al lector a una enseñanza sobre una doctrina particular de la fe. Primeramente hay una historia introductoria sobre un hombre o una mujer católica importante, cuya vida ilustra la doctrina a enseñar. Le sigue la lección. Se presentan cuestiones culturales que parecen contradecir o confrontar la verdad de la fe.

Se proporcionan pasajes relevantes breves extraídos del *Catecismo de la Iglesia Católica*. Hay una meditación espiritual relativa a la enseñanza doctrinal. Asimismo se ofrecen preguntas para la discusión. Esta es la estructura que sigue cada uno de los capítulos.

El catecismo para adultos se puede leer por completo, de principio a fin, pero no es necesario hacerlo. Un índice detallado por materia le permite investigar doctrinas

específicas de la Iglesia.

Recomiendo el *Catecismo católico de Estados Unidos para adultos* para la formación y educación religiosa de adultos. También lo recomiendo como un buen recurso para RCIA. Asimismo, recomiendo su uso a los jóvenes adultos que están ávidos de conocimientos sobre nuestras creencias y el por qué de la importancia de nuestra fe y prácticas católicas.

La fe en Dios exige que entreguemos humildemente nuestras vidas a Él quien es la única verdad. El catecismo para adultos es un auxilio fiel a nuestra respuesta a la conversión. †

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

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

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

La intención de vocaciones del Arzobispo Buechlein para junio

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

Events Calendar

June 9-10

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

June 9-11

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

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

June 9-12

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

June 10

St. Charles Borromeo Parish,

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

June 10-11

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

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

June 10-12

St. Louis School, 17 St. Louis Place, Batesville. **Rummage sale**, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., half-price sale noon-4 p.m., Sun. 8:30 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

June 11

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

317-784-4207.

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

June 12

St. Paul Parish, 824 Jefferson St., Tell City. **Church picnic**, 11 a.m.-5 p.m., chicken and pork chop dinners, games for all ages. Information: 812-547-7994.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

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

June 14

St. Paul Hermitage, 501 N.

17th Ave., Beech Grove. **Ave Maria Guild, guest day picnic**, noon. Information: 317-885-5098.

June 15

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

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

June 16

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

June 16-18

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **"International Festival,"** Thurs. 5-10 p.m., Fri.-Sat. 5 p.m.-midnight, food, games, rides. Information: 317-291-7014.

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. **Parish festival**, Thurs. 5-10 p.m., Fri. and Sat. 5 p.m.-midnight, games, rides, food. Information: 317-356-5867.

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **"St. Rose Festival,"** rides, games, dinners, Thurs. 5-11 p.m., Fri. 5-11 p.m., Sat. noon-11 p.m. Information: 317-738-3929.

June 17

Heartland Crossing Golf Links, 6701 S. Heartland Blvd., Camby, Ind. **Catholic Business Exchange**, golf outing, Mass, 6:30 a.m. Mass, breakfast and program, Ted Karras, head football coach, Marian University, presenter, 6:30-8:30 a.m. \$80 per person golf and speaker. Reservations and information: www.catholicbusinessexchange.org.

June 17-18

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. **Yard sale**, 8 a.m.-4 p.m. Information: 317-356-5867.

St. Mary Parish, 415 E. Eighth St., New Albany. **"Street Dance Weekend,"** Fri. 5:30 p.m., Sat. 6 p.m.-1 a.m., games, food, music, dance Sat. night with \$10 cover charge. Information: 812-944-0417.

June 18

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Eric Johnson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **Garage sale**, 8 a.m.-noon. Information: 317-283-5508.

June 19

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws. †

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 Slovenia 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.archindy.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 "kiddie dash" for children under age 6. Participants will also be able to tour

Marian's outdoor eco-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 317-582-1526 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: 812-346-3604.

• **St. Joseph Parish, 1875 S. County Road 700 W., North Vernon**—Corpus Christi Sunday, Mass and procession, 6:30 p.m., dinner following. Information: 812-346-4783.

June 26

• **St. Ann Church, 4570 County Road 150 E., North Vernon**—

Corpus Christi Sunday, Mass and procession, 10:45 a.m., lunch following. Information: 812-346-4783.

• **St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis**—Corpus Christi Sunday, Vespers and Benediction, 3:30 p.m. Information: 317-259-4373.

• **St. Mary Magdalen Parish, 4613 S. Old Michigan Road, Holton**—Corpus Christi Sunday, Vespers, procession and reception, 7 p.m. Information: 812-689-4244.

• **St. Vincent de Paul Parish, 1723 "I" St., Bedford**—Corpus Christi procession, Mass, 10:30 a.m., procession following Mass. Information: 812-275-6539 or parish@svsbedford.org.

• **Holy Family Parish, Main Street, Oldenburg**—Corpus Christi procession, Mass, 10 a.m., procession following Mass. Information: 812-934-3013.

• **St. Mark Parish, 5377 Acorn Rd., Tell City**—Corpus Christi procession, 2 p.m. Information: 812-547-9901. †

VIPs

Don and Jan (Dormeier) Ash, members of St. Pius X Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 10.

The couple was married on June 10,

1961, at Christ 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. †



African Mass

Dabrice Bartet, left, and Mary Guynn, members of St. Rita Parish in Indianapolis, bring forward the offertory gifts during a June 5 African Mass celebrated at the parish's church. The African Catholic Ministry in the archdiocese sponsors a special Mass four times a year so black Catholics and Catholics who were born in Africa can worship together in ways that celebrate their common African heritage.



Max and Patricia NewKirk, members of St. Simon the Apostle Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 10.

The couple was married

on June 10, 1961, at Holy Spirit Church in Indianapolis.

They are the parents of four children: Kathleen Frick, Eric, Gregory and Max NewKirk Jr. They have 10 grandchildren. †

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’m 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 *Catholic Standard*, newspaper of the Washington Archdiocese.

Ordained as an Episcopal priest in 2001, he has been rector of St. Luke since 2006 and hopes to begin the process to be ordained a Catholic priest. Members of St. Luke will begin formal preparation to be received into the Catholic Church, likely later this year.

Patrick Delaney, a junior warden with the congregation, joined the rector in the interview, and said the community’s taking that step reflected “the presence of the Holy Spirit at work.”

Prayer and study, not any controversies, led the congregation toward unity with the Catholic Church, Rev. Lewis said, when asked whether Episcopal doctrine on the priesthood or sexual issues had precipitated the move.

Over the past several years, the Episcopal Church, the U.S. member of the Anglican Communion, has approved ordaining women priests and bishops, ordaining homosexuals and blessing same-sex unions.

“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 are, the choice was easy,” said Rev. Lewis, who is married. He and his wife, Vickey, 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. In “*Anglicanorum coetibus*,” Pope Benedict provided for establishing ordinariates for Anglican groups seeking to enter into full communion with the Catholic Church.

An ordinariate is a geographic region similar to a diocese, though typically national in scope. Until one is established in the United States, St. Luke’s congregation, which has about 100 members, will come under the care of the Archdiocese of Washington.

In the June 6 statement, Cardinal Wuerl noted, “We welcome the St. Luke community warmly into our family of faith.”

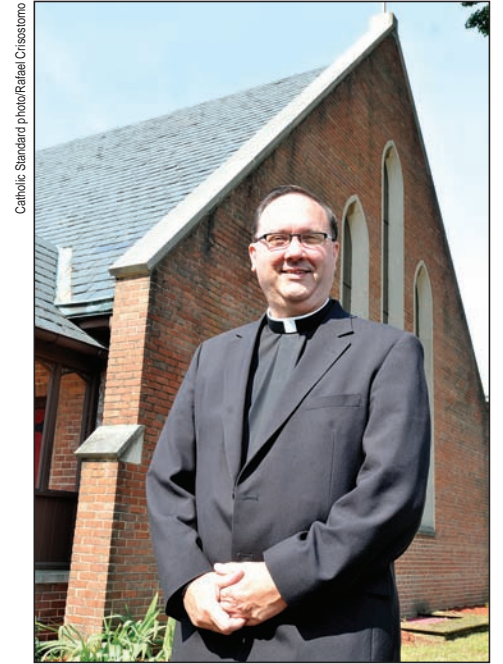
When the nation’s Catholic bishops meet on June 15-17 for their spring general assembly, Cardinal Wuerl will report to them on the progress toward incorporating Anglican groups into the U.S. Catholic Church under the provisions of “*Anglicanorum coetibus*.”

Rev. Lewis said in his interview that a special role model for his community’s journey of faith is Blessed John Henry Newman, the famous 19th-century British theologian and spiritual writer who left the Anglican Church and became Catholic.

During a pastoral visit to Great Britain this past fall, Pope Benedict beatified Cardinal Newman, whose episcopal motto was “Heart speaks to heart.”

“I think Cardinal Newman is very much a trailblazer for us,” said Rev. Lewis, who has been studying his writings on Catholicism. “We are a mirror to his journey.”

In May, following months of discernment at St. Luke, the vestry there took a formal vote to enter the Catholic Church, and at the two services that he celebrated on June 5, Rev. Lewis announced that the parish is formally requesting to join the Catholic Church. Two members of the vestry who were lifelong Anglicans also spoke in favor of



Rev. Mark Lewis stands outside St. Luke Episcopal Church in Bladensburg, Md., where he has served as rector of that parish community since 2006. On June 6, that congregation announced it will join the Catholic Church.

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

Bishop Christopher J. Coyne, auxiliary bishop and vicar general, has posted an additional podcast about the new Mass translation.

Previously, he had posted a series of four conversations on the topic with Father Patrick Beidelman, archdiocesan director of liturgy.

In this podcast, Bishop Coyne and

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. †

Marriage ANNOUNCEMENTS

Be a part of our Spring Marriage Edition

July 15, 2011, issue of *The Criterion*

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.

Pictures

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. We cannot guarantee the reproduction quality of the photos. Please put the couple’s names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

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.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1410, Indianapolis, IN 46206

Deadline with photos: Thursday, June 30, 2011, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last) Daytime Phone

Mailing Address City State Zip Code

Name of Bride’s Parents (first, last)

City State

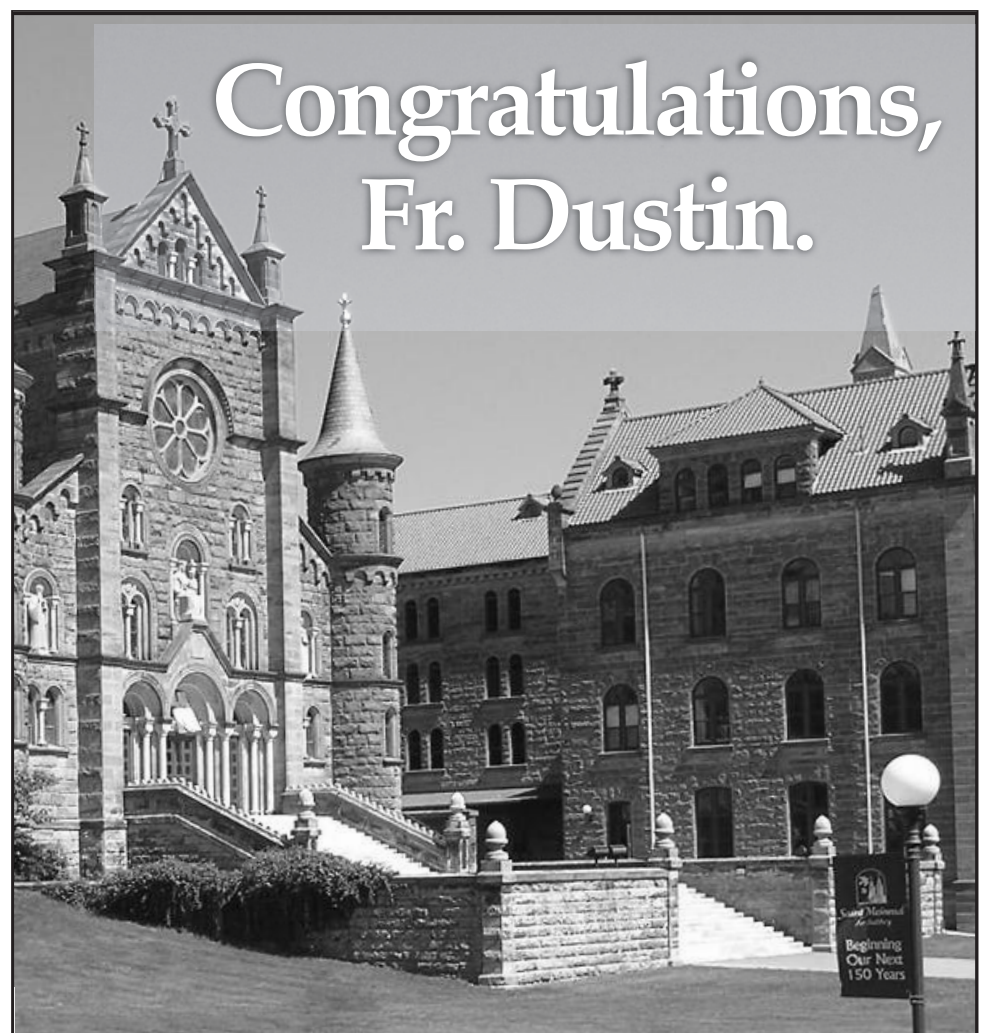
Name of Bridegroom (first, middle, last)

Name of Bridegroom’s Parents (first, last)

City State

Wedding Date Church City State

Photo Enclosed No Picture Signature of person furnishing information Relationship Daytime Phone



Congratulations, Fr. Dustin.

We are happy to congratulate Saint Meinrad graduate Rev. Dustin Boehm on his ordination to the priesthood.

Very Rev. Denis Robinson, OSB, and the students, faculty, monks and staff of Saint Meinrad Seminary & School of Theology



Saint Meinrad

Saint Meinrad Seminary & School of Theology
200 Hill Drive, St. Meinrad, IN 47577, www.saintmeinrad.edu

Congratulations Cathedral High School Class of 2011

You earned more than \$25.4 million in scholarships and awards!



Rayna Scruggs, Columbia College Chicago
 Olivia Sedwick, Winston-Salem State University
 Erin Selsemeyer, Indiana University
 Vincente Shadiow, Marian University
 David Shepard, Indiana University
 Austin Short, Indiana University
 Rachel Shrubka, Ball State University
 Craig Siebe, Xavier University
 James Simpson, Purdue University
 Amrik Singh, Ivy Tech - Bloomington
 Brandon Smith, Lynn University
 Hannah Smith, Ball State University
 Nicholas Smith, University of Notre Dame
 Kendra Speckman, Saint Mary's College
 Sophie Spenia, Indiana University
 Jeremy Staley, Tennessee State University
 John Staley, Purdue University
 Tarasac Stancil, Ball State University
 Louis Stanley, University of Dayton
 Mackenzie Stark, Ball State University
 Nicole Starleaf, Indiana University
 Christopher Steinmetz, Indiana State University
 Patrick Steinmetz, Undecided
 Daniel Stempky, IUPUI
 Edward Stephens, Saint Louis University
 James Sweeney, South Dakota School of Mines & Technology
 William Taggart, Ivy Tech-Indianapolis
 Sarah Tekolste, Indiana University
 Megan Thedwall, University of Notre Dame
 Chandler Thomas, University of Maryland Baltimore County
 Isaac Thomas, Indiana University
 Kylie Thorpe, University of Southern Indiana
 Alexandra Tigges, Indiana University
 Brandy Tillman, Indiana University
 Ashley Tiplick, Miami University
 Spencer Toby, Ball State University
 Eric Todderud, Purdue University
 Alex Toliver, Kennesaw State University
 Jacob Toneges, IUPUI
 Nicholas Trausch, Marquette University
 Daniel Trennepohl, Indiana University
 Troi Triggs, University of Southern Indiana
 Mark Troiano, Wabash College
 Megan Tsangaris, Xavier University
 Zoe Turi, Ball State University
 Ellen Turner, Indiana University
 Daniel Tuttle, Indiana University
 Joshua Vander Missen, Indiana University

Caitlin Allen, Indiana State University
 Stefanie Allen, Indiana University
 Christian Anderson, Ball State/Ivy Tech Connect
 Adrian Artis, Ivy Tech- Bloomington
 Connor Ashby, Indiana University
 Peter Avellana, Indiana University
 Meghan Baker, Ball State University
 Kaitlyn Barker, Indiana University
 Connor Barthel, University of Indianapolis
 Collin Bates, Indiana University
 Nicholas Bates, Ivy Tech - Muncie
 Austin Bazilio, Xavier University
 Robert Beckerich, Purdue University
 Charles Benberry Jr., University of Indianapolis
 Ellyn Berghoff, Purdue University
 Anna Bielawski, Fashion Institute of Technology
 Chelsea Bilger, Ohio University
 Danielle Billows, Indiana University
 Brittany Blake, Indiana University
 Stephen Bolger, Saint Louis University
 William Bond, DePaul University
 Paige Boysaw, Ball State University
 Paige Bradford, Purdue University
 Gregory Breiner, Indiana University
 Jacob Brennan, Purdue University
 Alexander Broady, Indiana University
 Zachary Broyles, Indiana State University
 Ralph Bruns III, Ivy Tech - Indianapolis
 Katelyn Buckman, Xavier University
 Brooks Butler, IU/Ivy Tech Hoosier Link
 Justin Byers, Emmanuel College
 Jacob Campbell, Indiana University
 Brittany Casavant, Belmont University
 Decker Casovic, Indiana University
 Charles Channess, Indiana University
 Candriella Chocklett, Indiana University

Stephen Clark, Purdue University
 Julia Cole, Miami University
 Kevin Collins, Purdue University
 Corey Colquitt, IU/Ivy Tech Hoosier Link
 Aubrey Conard, Manchester College
 Jennifer Constantine, Indiana University
 Christian Cook, Indiana University
 Joseph Corsaro, University of Notre Dame
 Conner Cox, Indiana University
 Emily Criss, Indiana University
 Gabriella Crowe, Saint Mary's College
 Ian Cureton, University of Saint Francis
 Olivia Daley, Xavier University
 Sarah Dapper, Saint Mary's College
 Allyson Darragh, Saint Mary's College
 Beth Darragh, IU/Ivy Tech Hoosier Link
 Drew Davis, University of Indianapolis
 Shelby Day, University of Dayton
 Samuel deBleocourt, Indiana University
 Zachary Decker, Ball State University
 Andrew Deering, University of Dayton
 Samuel DeKlyen, Butler University
 Lily Delalande, Indiana University
 Alexander Dickman, University of Dayton
 Margaret Dilts, National Outdoor Leadership School
 Colin Donnelly, Indiana University
 Christian Doty, Ivy Tech - Muncie
 Zachary Douglas, Indiana University
 Harrison Downing, Purdue University
 Jacob Dummer, Indiana University
 Anwar Eaton, IUPUI
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 Lee Engelman, Purdue University
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 Emily Fletcher, Indiana University
 Karlie Fletcher, Purdue University
 Kelley Ford, Purdue University
 Sarah Fox, Xavier University
 Stephen French, Indiana University
 Meghan Fry, Purdue University
 Audrey Gellb, Loyola University Chicago
 Grant Gerbers, Indiana University
 Grace Gibbons, University of Dayton
 Samantha Gnezda, Indiana University
 Marta Goedde, IU/Ivy Tech Hoosier Link
 Gabriel Gonzalez, Amherst College
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 Kathleen Gordon, Indiana University
 Heather Graham, Indiana University
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 Maxamillion Hamm, Virginia Military Institute
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 Jordan Harrington, University of Indianapolis
 Kelsey Mahoney, Indiana University
 Malcolm Herbert, DePaul University
 Allison Hicks, Belmont University
 Gabrielle Hidalgo, Saint Mary's College
 De'Angelo Hinton, Franklin College
 Cole Hizer, Xavier University
 Kevin Hoepfer, Indiana University
 Reece Horn, University of Indianapolis
 Richard Houghton, Undecided

James Howard, Morehouse College
 Lindsey Howard, Purdue University
 David Hunzicker, University of Indianapolis
 Samantha Hupp, Indiana University
 Brittany Ignas, Indiana University
 Stephanie Israel, USMA West Point
 Margaret Johns, Indiana University
 Jasmine Jones, Wittenberg University
 Patrick Jones, Wabash College
 Theodore Karras, University of Illinois
 Christine Kelly, Indiana University
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 Claire King, Indiana University
 Tyler Knoblauch, University of Dayton
 Kelsey Kreutzinger, Indiana State University
 Sean Kuraly, Miami University
 Courtney Lansing, Indiana University
 Spencer Lay, University of Dayton
 Andrew Lee, IU/Ivy Tech Hoosier Link
 Ellen Lee, Ball State University
 Kelsey Lee, Xavier University
 John Lerchen, Columbia College Chicago
 Michael Liotti, Purdue University
 Allison Loew, Indiana University
 Christine Maci, Tennessee Technological University
 Emily Mago, Butler University
 Kelsey Mahoney, Arizona State University
 Rachel Martin, Purdue University
 Erica Matthews, Indiana University
 Andrew Mattingly, Ivy Tech - Indianapolis
 Olivia McClellan, Ball State University
 Kelly McEwen, Xavier University
 Jackson McGrath, University of Evansville
 Patrick McGuinness, Lake Erie College
 Emily McKnight, Indiana University

Mary McNulty, University of Kentucky
 Jordan McPherson, Purdue University
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 Cory Melloh, University of Dayton
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 Drew Myers, Indiana University
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 Ashley Noe, Ball State University
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 Cameron Pate, Purdue University
 Lauren Pavlik, University of Notre Dame
 Brooke Payne, Ball State University
 Jacob Pedzinski, Indiana University-Kokomo

Andrew Peebles, Indiana University
 Dillon Peters, University of Texas at Austin
 Nicholas Petrucci, Indiana University
 Cecelia Philippe, Indiana University
 Bailey Piccione, Undecided
 Charles Plager, Indiana University
 Lucas Plummer, Ball State University
 Emily Pollom, Purdue University
 McKenna Powell, Iowa State University
 Allison Precthel, Purdue University
 Emily Preston, Bellarmine University
 Diamond Price, IUPUI
 Marcos Puente, University of Arizona
 Bradford Radican, Indiana University
 Erin Ratterman, Clemson University
 Christopher Reid, Indiana University
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 Mary Ricker, Indiana University
 Benjamin Riesmeyer, Loyola University Chicago
 Abby Robbins, Indiana University
 Al Robinson Jr., Indiana University
 Courtney Robinson, Purdue University
 Ellen Rowe, Indiana University
 Tyler Rowe, Undecided
 John Ruckelshaus IV, Duke University
 Harry Rumer, Indiana University
 Ryan Sabuda, Lynchburg College
 Gabriela Salgado, Undecided
 Alyson Sander, Hanover College
 Kirsten Satarino, Indiana University
 Allison Scarlott, Denison University
 Ian Schaak, Marquette University
 Sarah Scheer, Saint Mary's College
 Caroline Scheidler, Indiana University
 Alyssa Schroeder, Indiana University
 Timothy Schultz, Loyola University Chicago

Walker Walls, Trine University
 Lillian Ware, Indiana State University
 Christopher Weber, Indiana University
 Mary Welch, Indiana University
 Natalie West, Indiana University
 Braden Western University of Dayton
 Mary Whitaker, Vincennes University
 Ambria White, Ball State University
 Christine White, Indiana University
 Mary Ann White, Wittenberg University
 Alexander Whitfield, University of Alabama
 Stanton Wilhite, University of Saint Francis
 Henry Will, Rose-Hulman Institute of Technology
 De'Andre Williams, Indiana University
 Joseph Witchger, University of Dayton
 Cassia Wojtalik, Bradley University
 Scott Wolfe, Xavier University
 Madeline Wright, Xavier University
 Bethany Wyosocki, Butler University
 Eric Yeager, Gardner-Webb University
 Haley Young, Purdue University
 Ryan Yust, Indiana University
 John Zeph, Indiana University
 Francesca Zickmund, Ivy Tech-Indianapolis
 Bradley Zmich, Indiana University



Photo by Mary Ann Wyand



Above, transitional Deacon Dustin Boehm lays prostrate in prayer on the marble floor of SS. Peter and Paul Cathedral in Indianapolis during the June 4 Mass in which he was ordained a priest.

Photo by Mary Ann Wyand



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.

BOEHM

continued from page 1

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 man 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, wearing a priest's chasuble for the first time, take his place in the cathedral's sanctuary surrounded by his brother priests.

"When you look up and you see him as one of the priests, it's like, 'Oh my gosh. It's done. He's there,'" she said. "It was very meaningful."

Father Boehm's younger brother, Adam, who attended the ordination with his expectant wife, Maria, and their two young children, also saw deep meaning in watching his brother leave his family in the congregation, where he sat prior to being ordained, and join the priests around the altar.

"It was almost like I would view it if he got married. He'd be giving himself to his wife," Adam said. "It was just a very amazing experience to see him join the priesthood and see all of his new brothers. I'm not his only brother anymore. He has a bunch."

One priest in that group is Father Todd Goodson, pastor of St. Monica Parish in Indianapolis, where Father Boehm will minister as associate pastor starting in July.

"I've heard nothing but great reviews about him," said Father Goodson of his new brother priest. "He's got a lot of energy. He's young. We're very excited to have him at St. Monica."

Bishop Coyne began ministering in the archdiocese three months ago and, as a new bishop, this was the first time that he has ordained a man to the priesthood.

"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.) †

Photo by Sean Gallagher



Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, embraces newly ordained Father Dustin Boehm during the new priest's ordination Mass on June 4 at SS. Peter and Paul Cathedral in Indianapolis. Father Boehm grew up as a member of Our Lady of the Greenwood Parish.

Photo by Sean Gallagher



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 Boehm was ordained a priest. Bishop Christopher J. Coyne, auxiliary bishop and vicar general, distributes Communion next to Father Boehm.

Photo by Mary Ann Wyand



Roberta Gomez, a member of the Cathedral of Our Lady of the Angels in Los Angeles, proclaims the second reading during the June 4 Mass at SS. Peter and Paul Cathedral in Indianapolis in which Deacon Boehm was ordained a priest.

Photo by Mary Ann Wyand



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.

Photo by Mary Ann Wyand



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, left, was ordained a priest.

Photo by Sean Gallagher



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.

Faith *Alive!*

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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 is our God, the Lord alone! 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 doorjamb 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 Nolan family—Anne, Mike, Catherine, Mikey and Mara—pray the rosary in their South Bend, Ind., home. The Church's bishops at the Second Vatican Council taught clearly that parents are the primary evangelizers and catechists of their children.



Sandra Valadez and her daughter, Bianca, pray at a shrine to Our Lady of Guadalupe before a Mass at St. Rose of Lima Church in Milwaukee in which Bianca and 10 other children received their first Communion.

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 chastity as liberating, good news instead

'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.'

of repressive prudishness?

If he has no answer, a teenager may conclude that there is no good answer.

For this reason, the bishops at the Second Vatican Council clearly taught that parents are the primary religious educators and evangelizers of their children. Parents do this by their example and by their ongoing explanation of their faith to their children as they grow into young adulthood.

Continuing education is necessary in professional vocations, and it is no less essential in the vocation of Christian parenthood.

(Marcellino D'Ambrosio, a father of five children, writes from Texas. His series, "Keeping Your Kids Catholic," and other faith-based resources are available at www.crossroadsinitiative.com.) †

Scripture teaches children how to love God and their parents



Neil Angelotti and his son, Brendan, share a meal at their home in Centreville, Va. The Bible gives helpful instruction to children about how they are 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" (Mk 10:14).

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).

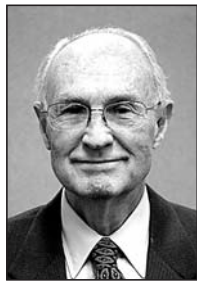
From the earliest times, the faithful around the world has regarded those who have been baptized as children of God (Rom 8:14-17). These children within God's household understand well the profound words of the wisdom of God from the Book of Proverbs: "Happy the man watching daily at my gates, waiting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

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Anthony of Padua

Long before St. Anthony of Padua, whose feast is on June 13, became the



one to pray to when something is lost, he was known as a great preacher. If you visit the basilica in Padua, Italy, built in his honor in 1263, you will see among his relics his vocal chords.

Anthony's baptismal name was Ferdinand. He was born in Lisbon, Portugal, in 1195. Anthony was the name he took when he became a Franciscan. He tried to become a missionary in Africa and took a ship to Morocco.

But as soon as he arrived there, he became ill and had to return to Europe. The ship he took was blown off course and ended up in Sicily. After he recovered his health, he joined the Franciscans in Italy.

When the Franciscans discovered that Anthony was a great preacher, he was sent to Italy and then to France to preach against

heretical sects. Because of his success, he became known as the "Hammer of Heretics." Eventually, he settled in Padua, where he was known not only for his preaching but also as the "Wonder Worker" of miracles.

He died on June 13, 1231, when he was only 36. He was canonized within a year of his death. Pope Pius XII named him a Doctor of the Church in 1946.

He became the finder of lost items because of a minor event in his life. A novice ran away from his monastery while carrying a psalter that Anthony had been using. Anthony prayed for its recovery, the novice was frightened by an apparition, and he brought it back.

Here is some of what St. Anthony wrote for the feast of Pentecost, which we celebrate on Sunday:

"The one who is filled with the Holy Spirit speaks in different languages. These different languages are different ways of witnessing to Christ, such as humility, poverty, patience and obedience. We speak in those languages when we reveal in

ourselves these virtues to others."

Anthony then spoke the admonition we have heard so often: "Actions speak louder than words; let your words teach and your actions speak. We are full of words, but empty of actions." Therefore, he said, we are cursed by the Lord, just as he cursed the fig tree when he found no fruit but only leaves.

He warned that we must practice what we preach because it is useless for people to flaunt their knowledge of the law if they undermine its teaching by their actions.

He noted that, on Pentecost, the Apostles spoke 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, he said, 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 bring the day of Pentecost to fulfillment, insofar as he infuses us with his grace, by using our bodily senses in a perfect manner and by keeping the commandments." †

Cornucopia/Cynthia Dewes

The Holy Spirit may come to us in tongues of fire ... or not

Pentecost is at hand. This got me to 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 infusion 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. I mean, who could ignore such things as that? We're human after all, and humans need to have proof to believe anything. Just look at St. Thomas the Doubting, for whom I have a lot of empathy.

We believe sincerely in Christ, but it's helpful to receive a shot of inspiration now and then to keep us on the path to meet God. And it's also very human that we each receive inspiration in a different way. For many, it is prayer, devotion to the sacraments or spiritual practices, while for others it involves nature or charitable works.

Fathers for Good/Brian Caulfield

Acknowledge 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 grown children, having driven a few hundred miles to visit the folks on Mother's Day, will turn around a few weeks later to make the same trip for Dad—especially if young kids are in the backseat?

A few days before Father's Day, will the greeting card aisles be mobbed by desperate offspring looking for the perfect last-minute sentiment, and will the 1-800 phone lines be jammed by guilty kids ordering cakes, fruit baskets and roses for Dad? Maybe, but not like on Mother's Day.

Some fathers take the late comedian Rodney Dangerfield's stance, and say that we get no respect, and in one way, they are correct.

Mothers are respected simply for who they are—the incredible human beings who carry new life within their wombs, and give birth with pain and suffering. Fathers, on the other hand, can claim only a small role in this process, and must build up ties with

the child over time.

In short, moms deserve respect. Dads must earn it.

This is actually a good thing because it keeps us fathers honest and connected.

Mothers are naturally attached, first by an umbilical cord, and then by that intuition that most have for their children.

But dads must forge connections often in trials by fire. Hammer and nail might be our preferred instruments, but it is good for us to be drawn out of ourselves and into the world of emotions for the sake of our children.

You want your child to appreciate you, Dad? Well, you had better hold the baby, change the diaper and wipe the spit-up off that chin.

You want the satisfaction of hearing "Thanks, Dad"? Be there to catch the ball and read the same story—again and again—each night.

There is a turning point in a dad's life that can come early, later, or sadly, not at all when a man must take charge of his fatherhood.

As Blessed Pope John Paul II pointed out, a man receives his fatherhood from the mother, both 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 his own relationship, his own fatherhood. It

social justice. People like Dorothy Day and Blessed Teresa of Calcutta, who not only helped the poor materially but also lived with them, experiencing their inferior housing, spotty nutrition and contempt from society. In the process of receiving inspiration, they've inspired us. As have friends dedicated to work with St. Vincent de Paul Society or Food for the Poor.

Personally, I find beauty of all kinds inspiring. Listening to music or singing it, viewing creations of art, and language can send me to a place outside of myself. Most of all, connecting with people always brings me in communion with God. Never mind Facebook or Twitter. Really listening to people and conversing with them in person, whether we know them well or not, makes for vastly superior intimacy—the kind we share with God.

They say beauty is in the eye of the beholder, and if that's true my eyes must be working overtime. Even the smile of a baby or the uncritical joy of Fred and Ginger wagging their tails to greet me never fail to capture me spiritually. As usual, the Holy Spirit is also working overtime.

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

Twenty Something

Christina Capecchi

'Unexpected harmonies' in Mother's Day requiem

Auditioning for Patty Connors' choir was a prelude to Russ's audition to be her husband.



She said yes to the mild-mannered tenor twice.

They have enjoyed 15 years of marriage and music, raising a daughter and a son while chairing their respective departments at St. Catherine University in St. Paul, Minn.—she in music, he in theology.

Last March came the news that Stage 4 colorectal cancer had seized Russ's body, bringing with it a two-year life expectancy. He kept singing in Patty's choir, savoring each measure.

This March came the news that the chemotherapy wasn't halting Russ's cancer. His life expectancy dropped to six months.

Russ has lost hair, energy, weight and, most painful of all, the ability to sing.

When it came time for Patty's choir to perform the premiere of a requiem by Jocelyn Hagen called "Ashes of Roses," Russ knew he would have to sit it out.

He wrote about the Mother's Day concert on his CaringBridge journal. "I have a prayer for Patty about this, one I have been praying for a while—I pray that she will so lose herself in this beautiful music, get so involved in making something beautiful happen, that for the hour or so that it takes to perform, she can give away all the anxieties and worries that she is living with so bravely."

Bravely, indeed—56 and facing what was likely her last Mother's Day with her husband, preparing to conduct a requiem with Mass parts for the dead.

Patty opened her heart to the rainy Sunday, receiving gifts over breakfast and attending the 8:30 a.m. Mass at Holy Spirit Church before slipping away to study the seven-movement score.

At 3 p.m., she stepped onto the stage, wearing black and smiling, and she wished the audience a happy Mother's Day. She would have selected another Sunday to perform, but that is what was available and there she stood, poised and elegant.

There Russ sat, son at his side, head in his hand, eyes on his wife. She raised her baton and ushered in a low tremble from the cello. Soon the choir was chanting, "Requiem aeternam dona eis, Domine"—"Grant unto them eternal rest, Lord."

Conducting the requiem consumed Patty and answered Russ's prayer. "It's thrilling to work with so many musicians," she told me the next morning. "I did lose myself in the music."

Patty described the requiem's "tricky rhythms and unexpected harmonies." The orchestra rarely plays in the same harmony as the choir, resulting in dissonance. The meter and tempo shift often, and even within the same meter, she said, you have got "triplets and duplets and quadruplets and septuplets to negotiate." Just as soon as a pattern is established, it changes.

For Patty, the requiem's joy is tethered to its complexity. "It demands such absorption and rewards one for that," she said.

What a brave response to life's changing patterns—inhalde deeply, dig in your heels and listen for unexpected harmonies.

One of Patty's favorite movements in the requiem is the last one, "Lux Aeterna"—eternal light. It begins with a trumpet fanfare, "like a joyous march into heaven," she said, and then the upper strings dive in—first violins, second violins, violas, each group divided in half. "That makes six different parts playing a sixteenth note, and each of them begins an eighth note apart. It's very challenging, but it creates a shimmering effect."

When those bows flew, you could feel an ascent. Russ lifted his head, and Patty leaned forward, unafraid.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

Feast of Pentecost/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 12, 2011

- Acts 2:1-11
- 1 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, save 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, quite early in Christian history, the Apostles took the Gospels 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. Pentecost is the lone exception.

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, recalling 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 salvation in Christ to the entire world.

This first reading recalls this event and its aftermath.

Under the leadership of St. Peter, the Apostles were united. They were emboldened and never relented from their mission of declaring Jesus as Lord and Savior. According to tradition, all but one of the Apostles died as a martyr.

For the second reading, the Church presents a passage from St. Paul's First Letter to the Corinthians.

Absolute faith in Christ as God and as Savior is key. It is vital. Without the grace that accompanies and enables faith, humans are confused and liable to even fatal missteps.

St. John's Gospel is the source of the last reading, which is a Resurrection Narrative.

The Risen Lord appears before the Apostles. As God, possessing the Holy Spirit, Jesus gives the Apostles the power to forgive sins, which was extraordinary because only

God can forgive sins.

Reflection

For weeks, the Church has rejoiced in the Resurrection, excitedly proclaiming 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 upon us and 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 their 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.

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

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, June 13

Anthony of Padua, priest and doctor of the Church
2 Corinthians 6:1-10
Psalm 98:1-4
Matthew 5:38-42

Tuesday, June 14

2 Corinthians 8:1-9
Psalm 146:2, 5-9a
Matthew 5:43-48

Wednesday, June 15

2 Corinthians 9:6-11
Psalm 112:1-4, 9
Matthew 6:1-6, 16-18

Thursday, June 16

2 Corinthians 11:1-11
Psalm 111:1-4, 7-8
Matthew 6:7-15

Friday, June 17

2 Corinthians 11:18, 21-30
Psalm 34:2-7
Matthew 6:19-23

Saturday, June 18

2 Corinthians 12:1-10
Psalm 34:8-13
Matthew 6:24-34

Sunday, June 19

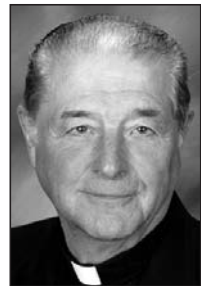
The Most Holy Trinity
Exodus 34:4b-6, 8-9
(Response) Daniel 3:52-56
2 Corinthians 13:11-13
John 3:16-18

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 reissued by Catholic News Service until a new "Question and Answer" column begins syndication.)

Q Do Catholics and other Christians maintain that God determines or merely knows 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.

If he did, then would 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, put the result under pressure and ignite it, the mixture will explode and expand to move an engine's 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 everything else is established by his creation of the universe as he did.

It may sound unfeeling 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.

However, he doesn't do that routinely. 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 and sick or, 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.

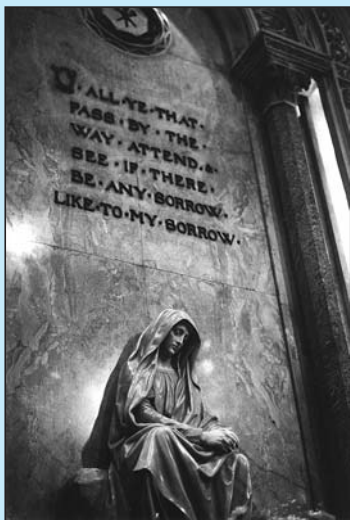
Voluntary evil human actions, when human beings do inhuman and wicked harm to each other, are another question.

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



File photo by Mary Ann Wyand

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 not truly 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.
Sister, 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 Hoefler

(Natalie Hoefler 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.)

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.

APPLEGATE, Robert, 87, St. Pius X, Indianapolis, May 27. Husband of Mary Jo Applegate. Stepfather of Kathy Gress, Karen Forsythe, Norma Jean Link, Julie Swarts, Fred and Jeff Miessen. Brother of Craig and Richard Applegate. Grandfather of 14. Great-grandfather of 14.

BRANT, Irene, 85, St. Paul the Apostle, Greencastle, May 31. Mother of Jane, Joan, Judith, Jeff and Jerome Brant. Sister of Mike Tzouanakis. Grandmother of nine. Great-grandmother of five.

BRYDON, Rose Ann, 90, Holy Spirit, Indianapolis, May 27. Mother of

Elizabeth Cross, Mary Elwood, Theresa Wilson, Charles and James Brydon. Grandmother of 13. Great-grandmother of eight.

BUCK, Mary M. (Butwin), 94, Holy Rosary, Seelyville, May 9. Mother of Dorothy, Mary Ellen, Susan and Ken Buck. Sister of Dorothy Jones, Helen Meunier, Anne Tribble and George Butwin. Grandmother of two. Great-grandmother of three.

COLLINS, Mary C., 89, St. Pius X, Indianapolis, May 29. Mother of Connie Tatalovich, Mary Beth, Patty, Bob and John Collins. Grandmother of 10. Great-grandmother of four.

CONNER, Theresa A., 70, Most Holy Name of Jesus, Beech Grove, June 2. Mother of Jeanette Daniels, Christine Ordaz, Paul and Shawn Conner. Sister of Dawna Conner-Burrin, Angela Padgett, Deborah, Gerald, Joseph and Robert Conner. Grandmother of five. Great-grandmother of four.

FAHEY, Elaine, 86, Most Sacred Heart of Jesus, Jeffersonville, May 26. Mother of

Papal vestment



Father Stanley Lasota wears a vestment displaying the image of Blessed Pope John Paul II as he celebrates Mass at St. Hyacinth Basilica, a parish with Polish immigrant roots, in Chicago on May 1, the day the late pontiff was beatified by Pope Benedict XVI at St. Peter's Square in Vatican City.

Joan Thieman and Bernard Fahey Jr. Sister of Laverne Watts and John Littrell. Grandmother of five.

FOLEY, Kathleen A., 87, St. Pius X, Indianapolis, May 29. Mother of Irene Emmick, Maureen, Patricia, Dennis and Kevin Foley. Sister of Alice Scott, John and Thomas Ryan. Grandmother of 10. Great-grandmother of nine.

FOPPE, William H., 80, St. Matthew the Apostle, Indianapolis, May 12. Father of Susan Matthews and David Foppe. Brother of Celeste Riehle, Charlotte Schultz, Rosemary Sturm, Patricia Von Korff and Robert Foppe. Grandfather of two. Great-grandfather of four.

GERLACH, Allen, 54, St. Paul, Tell City, May 16. Son of Amy Gerlach. Brother of Vicki Deom, Mark, Mike and Paul Gerlach. Uncle of several.

KIRBY, Helen Louise, 90, Good Shepherd, Indianapolis, May 29. Mother of Don Tapp, Clarence, Johnny and Michael Kirby. Sister of Mary Cotton, Beatrice Jones, Eugene and Mayburn Mayes. Grandmother of seven. Great-grandmother of 14. Great-great-grandmother of four.

LAWLESS, Charles F., Jr., 69, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 6. Brother of Robert Lawless Sr.

LAWLESS, Robert M., Jr., 42, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 6. Son of Robert Lawless Sr. and Julie Lawless. Stepson of Bobbie Lawless. Brother of Katteryn and William Lawless.

LEE, Elizabeth L., 76, Good Shepherd, Indianapolis, May 12. Mother of Ronald Weavel, Frank, Mark and Paul Lee. Sister of Annette Hamilton. Grandmother of eight. Great-grandmother of one.

MASCARI, Marion J., 82, St. Roch, Indianapolis, May 26. Wife of Frank Mascari. Mother of Andy Hart, Liz Schoettle, Rita, Threse, Chris, Joe, Mike and Nick Mascari. Sister of Regina Isenberg, Christine Mazza, Anthony, Charles and Mike Mazza. Grandmother of 14. Great-grandmother of four.

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

ORTMAN, Robert J., 64, St. Susanna, Plainfield, May 27. Brother of Judy and David Ortman.

PAVEY, Sara (Thompson), 76, Most Sacred Heart of Jesus, Jeffersonville, May 3. Mother of Garry, Jeff, Larry, Mark and Mike Pavey. Sister of Carolyn Klosterman and Joy Warren. Grandmother of 10. Great-grandmother of five.

PHILLIPS, Jacqueline L. (Romano), 68, St. Roch, Indianapolis, May 28. Mother of Angie Edington, Tammy O'Korn and Steven Phillips. Sister of Jerrie Romano-Davis and Rosalie Schneider.

PHILPOT, Dorothy L., 88, St. Mary, Lanesville, May 31. Mother of Elaine Basham, Dorothy Ott, Susan Rhea, Carol Uessler, Joyce, Bob and David Philpot. Sister of Martha Bleau and Clarence Bezy. Grandmother of 24. Great-grandmother of 40.

RIGGLE, Pauline V., 88, St. Mary-of-the-Knobs, Floyds Knobs, May 31. Mother of Deborah Magee and Elizabeth Ruths. Sister of Cathleen Beasley and Charles Vandeveld.

RODEWIG, Kenneth E., 72, St. Mary, New Albany, May 25. Husband of Marlene (French) Rodewig. Father of Jeffrey, Kenneth Jr. and Russell Rodewig. Brother of Freida Campbell, Katherine Kemp, Bill, Bob and Richard Rodewig. Grandfather of six.

SPICKLEMIRE, Patricia, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 9. Mother of Gerald, Kenneth and Stephen Spicklemire. Sister of Alice Haupt, Mary Ellen Keegan, John and Joseph Hanley. Grandmother of eight.

SPRAUER, Anna M., 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis,

May 4. Mother of David, Gregory, Jeff and William Sprauer.

STEINER, Ruth L., 91, Most Precious Blood, New Middletown, May 21. Mother of Donnie and Paul Steiner. Sister of Imogene Clemens, Mildred Payton, Bonnie Wright and Russell Hunter. Grandmother of 10. Great-grandmother of 16. Great-great-grandmother of one.

STITES, Sharon L., 65, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 1. Wife of Andrew Stites. Mother of Fanzini, Sarah, Jonathan and J. Michael Stites. Sister of Lee Jr. and Ronald Back. Grandmother of one.

SWALLOW, Nancy A., 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 5. Wife of William Swallow. Mother of Sally and Chris Davis. Grandmother of six.

VON ALLMEN, Oscar C., Jr., 87, St. Joseph, Clark County, May 25. Father of Chris Von Allmen. Brother of Margie Wehder. Grandfather of eight. Great-grandfather of seven.

WAHLSCHMIDT, Forrest F., 65, St. Bernadette, Indianapolis, May 22.

WELLMAN, Richard L., 78, St. Luke the Evangelist, Indianapolis, May 22. Husband of Sondra Wellman. Brother of Robert Wellman. †

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St. Joseph Sister Josita O'Donnell was a teacher and principal

St. Joseph Sister Josita O'Donnell died on May 26 in Camilla Hall at St. Joseph Center in Tipton, Ind., following a lengthy illness. She was 81.

The Mass of Christian Burial was celebrated on May 31 at the St. Joseph Center Chapel in Tipton. Burial followed at the St. Joseph Center Cemetery.

The former Barbara Jean O'Donnell was born on March 12, 1930, in Gary, Ind.

She attended St. Joseph Academy in Tipton then entered the Congregation of the Sisters of St. Joseph in Tipton on Sept. 1, 1946.

She received the congregation's religious habit in 1947 and was given the name Mary Josita in honor of St. Joseph, the community's patron. She made her final profession of vows on July 2, 1952.

Sister Josita earned a bachelor's degree in elementary education at St. Francis College in Fort Wayne, Ind., and master's degree in elementary education at Ball State University in Muncie, Ind.

She ministered in Catholic education for 44 years as a teacher or principal from 1949 until 1993.

In the archdiocese, Sister Josita served at St. Ambrose School in Seymour.

She was called by her sisters to the role of congregational leadership, and served for a period of time as a member of the Administrative Council of the Sisters of St. Joseph.

In 2002, she retired from full-time ministry and returned to St. Joseph Center in Tipton, where she attended to the needs of the sisters, lay residents and guests.

Surviving are six nieces and nephews as well as several great-nieces and great-nephews.

Memorial gifts may be sent to the Sisters of St. Joseph, 1440 W. Division Road, Tipton, IN 46072. †

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Assisted-suicide advocate Jack Kevorkian dies at age 83

WASHINGTON (CNS)—Jack Kevorkian, dubbed “Dr. Death” for his longtime advocacy of assisted suicide, and his role in assisting in the deaths of 130 people, died on June 3 at age 83 in a hospital in the Detroit area.



Jack Kevorkian

The former medical pathologist suffered from kidney-related problems. Kevorkian was frequently in the spotlight throughout the 1990s, from his first role in an assisted suicide in Michigan in 1990 until 1999 when he was sentenced to serve 10-25 years after being convicted of second-degree murder for assisting in a nationally televised death of a man with Lou Gehrig’s disease.

Released on parole in 2007, Kevorkian was banned from assisting in suicides or advising anyone on how to make his suicide machine he called the “Mercitron.” He was permitted to speak out in favor of assisted suicide, which he did in numerous speeches, interviews and editorials.

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.

McGrath 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 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.

“While some euthanasia advocates have sought to distance themselves from his bizarre positions and tactics, his tragic legacy illustrates the dangers to the most vulnerable when compassionate, humane responses to depression or disability are replaced with death as an acceptable final solution,” Balch added in a June 3 statement.

Catholic officials in Michigan, the center of Kevorkian’s activity, continually voiced the Church’s opposition to assisted suicide.

In 1993, the year that Michigan approved a statute outlawing assisted suicide, then-Archbishop Adam J. Maida of Detroit said that while “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. †

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 school aid
- Church’s future is cloudy in Dominican Republic
- Castroites offer lures to religious
- Archbishop to ordain 20 Jesuits on June 11
- Nine laymen conduct men’s retreat

in Missouri

“WARRENTON, Mo.—A retreat without a priest seems as paradoxical as a parish without a pastor. And yet a retreat under the jurisdiction of the Passionist Fathers was given by laymen at Our Lady’s Retreat House here. The talks were made by a group of nine laymen, who also led discussions following each discourse. A priest was on hand, but the retreatants did the work normally relegated to the retreat master. The new approach, planned by Father Conleth Overman, C.P., is designed to make the layman a most active participant, instead of permitting him to sit back and wait for the priest to break through listeners’ inertia—or quietly daring him to. Father Conleth called it an ‘apostolic retreat.’”

- Father Schellenberger completes 15-year ‘term’ as prison chaplain
- Protestants, Orthodox offer ideas for Council
- Peace Corps project set for colleges
- Educator gives criteria for selecting a college

- African cardinal at ND cites missionary need
- Ad for a special Technicolor viewing of a film called *Seven Wonders of the World*:

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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.) †



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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 historical and cultural treasures.

In addition to visiting several missions, the pilgrims will also tour a state park near

San Francisco and wineries in the Napa Valley.

The pilgrims will depart from Indianapolis on Sept. 25 and begin their pilgrimage in San Francisco by touring San Francisco De Asis, also known as Mission Dolores and now located 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.

After spending the night in San Francisco, the pilgrims will journey to Mission San Rafael Archangel on Sept. 26. The mission is the site of a former convalescent hospital for sick Native Americans who were evangelized and became Catholic.

The pilgrimage will continue that afternoon to scenic Mount Tamalpais State Park, which features spectacular views of the Pacific Ocean and rugged coastline.

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



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.

historic steam-powered train along narrow-gauge railroad tracks through towering redwood groves to the summit of Bear Mountain for a tour and barbecue 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 Grueninger 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.) †



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— Msgr. William Stumpf

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 Philippine 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. The bill is expected to pass, opening the doors for married couples to divorce after four years of separation.

The Catholic Bishops’ Conference of the Philippines repeated its determination to protect marriage in the island nation after the Maltese vote.


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 Oblepias, 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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