A refugee from Iraq, Basim Najeeb, left, has not only made a new life in Indianapolis with the help of Catholic Charities Indianapolis, he also helps new refugees through his work with the archdiocese’s Refugee Resettlement Program. Here, he talks with Teresa Jones, match grant coordinator for the Catholic Charities Indianapolis program.

Catholic Charities Indianapolis program helps refugee on journey to fulfilling dream

By John Shaughnessy

He can still see the two gunmen rushing toward the room, their faces covered with masks.

He can still picture their weapons as they tried to burst inside, opening fire on him and the seven others there.

He still remembers how he “played dead,” and how he prayed that he would see his wife and his children again.

Basim Najeeb also recalls hearing the attack, but darkness still shadows the memory.

“Seven years have passed since the attack, but darkness still shadows the memory. I was not guilty of anything. And it wasn’t just like that for me, it was like that for many people. It’s still happening now. It doesn’t stop.”

By John Shaughnessy

He can still see the two gunmen rushing toward the room, their faces covered with masks.

He can still picture their weapons as they tried to burst inside, opening fire on him and the seven others there.

He still remembers how he “played dead,” and how he prayed that he would see his wife and his children again.

Basim Najeeb also recalls hearing the attack, but darkness still shadows the memory.

“Seven years have passed since the attack, but darkness still shadows the memory. I was not guilty of anything. And it wasn’t just like that for me, it was like that for many people. It’s still happening now. It doesn’t stop.”

Pope focuses on need for peace, gift of Eucharist

VATICAN CITY (CNS)—The horror of war, the valor of peacemaking and the gift of the Eucharist were on Pope Francis’ mind on June 2, the day Italy celebrates its establishment as a republic and the day most dioceses around the world celebrated the feast of the Body and Blood of Christ.

Pope Francis began the day presiding at a Mass in the chapel of his residence, the Domus Sanctae Marthae, with the families of 24 Italian military personnel killed during peacekeeping missions in the past five years and with 13 members of the military injured during those missions, mostly in Afghanistan.

Later, while reciting the Angelus at noon with visitors gathered in St. Peter’s Square, Pope Francis appealed again for peace in Syria, which has been embroiled in violent civil war for more than two years as rebels try to oust President Bashar Assad.

Defenseless civilians, “who aspire for peace in justice and understanding,” have been struck particularly hard by “the conflict that has engulfed Syria for more than two years,” the pope said.

“...This tormented situation of war brings...”

Bill has hurdles to pass, but plans begin for immigrant legalization

ARLINGTON, Va. (CNS)— Comprehensive immigration reform legislation barely cleared its first hurdle in Congress in May with the approval of the Senate Judiciary Committee, but the Catholic Legal Immigration Network Inc., known as CLINIC, is already gearing up to help a potential pool of 11 million people apply for legalization.

At a May 21-24 annual conference sponsored by CLINIC, a subtext of excitement for what might lay ahead hung over the gathering of hundreds of attorneys and legal services workers. Amid workshops on technical legal topics such as adjustment of status, types of special visas and affidavits of support, a recurring theme for speakers and participants was how to get ready for comprehensive immigration reform.

Alejandro Mayorkas, director of U.S. Citizenship and Immigration Services, the federal agency that would oversee any process of legalization for undocumented immigrants, said at a plenary session that his staff is already working on preparations, such as how to reach potential applicants—booths in libraries? Workshops in churches? Vans leased to drive to rural areas?

On the CLINIC end, the Center for Applied Research in the Apostolate (CARA) at Georgetown University has been commissioned to estimate of the number of people in each diocese who lack legal immigration status, said Don Kerwin, a CLINIC board member who also is a former director of CLINIC and currently is director of the New York-based Center for Migration Studies.

In the plenary session of CLINIC’s annual convening, Kerwin said the CARA study is intended to help dioceses determine what resources may be needed to help immigrants participate in a legalization process that is a key part of the Senate bill, S. 744.

Kerwin said the study could be a useful tool for immigration legal services agencies to seek funding to begin preparations, for...
Official Appointments

Effective immediately:


Rev. Christopher Wadleton, associate pastor of Holy Spirit Parish in Indianapolis, appointed administrator of St. Philip Neri Parish and Holy Cross Parish, both in Indianapolis.

Rev. Jeremiah Lynch, S.J., a member of the Chicago Province of the Society of Jesus and in residence at the Brebeuf Jesuit Community in Indianapolis, appointed associate pastor of St. Monica Parish in Indianapolis.

Rev. David E. Schmidt, director of spiritual formation for Saint Meinrad Seminary and School of Theology in St. Meinrad, appointed director of spiritual formation for Saint Meinrad Seminary and School of Theology and weekend sacramental minister at Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli.

Rev. Peter A. Marshall, administrator of Our Lady of the Most Holy Rosary Parish in Indianapolis, chaplain of the St. Joseph of Arimathea Society of the Anglican Ordinariate of the Chair of Saint Peter, and associate director of spiritual formation for Saint Meinrad Seminary and School of Theology in St. Meinrad, appointed director of spiritual formation for Saint Meinrad Seminary and School of Theology and weekend sacramental minister at Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli.

Effective July 3, 2013:

Rev. John Kamvendo, ordained to the priesthood in Malawi on May 31, 2011, appointed associate pastor of St. Pius X Parish in Indianapolis and assisting with sacramental needs at Bishop Chatard High School in Indianapolis.

Rev. Douglas W. Marcotte, ordained to the priesthood on May 18, 2013, appointed associate pastor of St. Bartholomew Parish in New Albany and offering sacramental ministry at Franklin College in Franklin.

Rev. Martin Rodriguez, ordained to the priesthood on May 18, 2013, returned to Pontifical North American College in Rome to complete graduate studies.

Rev. Larry P. Crawford, pastor of St. Gabriel the Archangel Parish in Indianapolis, granted permission to retire from active ministry.

Rev. John L. Fink, pastor of St. Michael Parish in Broadview, St. Michael Parish in Frenchtown, and administrator of St. Joseph Parish in Crawford County, granted permission to retire from active ministry.

Rev. Geoffrey H. Godcke, chaplain, Center for Faith and Vocation, Butler University in Indianapolis, granted permission to retire from active ministry.

Rev. Paul E. Landwerdan, administrator of St. Vincent de Paul Parish in Shelby County, granted permission to retire from active ministry.

Rev. Msgr. Paul F. Richart, pastor of St. Isidore the King Parish in Paoli, appointed vice-rector of St. Meinrad and sacramental minister at Our Lady of the Assumption Parish, director of spiritual formation for Saint Meinrad Seminary and School of Theology and weekend sacramental minister at Immaculate Conception Parish in Millhousen, St. Denis Parish in Jennings County, and continue as pastor of St. Mary Parish in Indianapolis.

Rev. Christopher Wadleton, associate pastor of Holy Spirit Parish in Indianapolis, appointed administrator of St. Philip Neri Parish and Holy Cross Parish, both in Indianapolis.

Rev. Lawrence Janezie, O.F.M., pastor of Sacred Heart Parish in Indianapolis, appointed pastor of St. Patrick Parish and continuing as pastor of Sacred Heart of Jesus Parish, both in Indianapolis.

Rev. Carlton J. Beever, pastor of St. Philip Neri Parish and administrator of Holy Cross Parish, both in Indianapolis, appointed pastor of St. Mary Parish in Indianapolis.

Rev. Michael E. O’Mara, pastor of St. Mary Parish in Indianapolis, appointed pastor of St. Gabriel the Archangel Parish in Indianapolis, and assisting with sacramental ministry at Marian University in Indianapolis.


Rev. Michael C. Fritsch, pastor of St. John the Apostle Parish in Bloomington and dean of the Bloomington Deanery, appointed pastor of Sacred Heart Parish in Clinton and St. Joseph Parish in Rockville.

Rev. Daniel J. Mahan, executive director of the Marian University Center for Catholic Stewardship in Indianapolis, appointed pastor of St. John the Apostle Parish in Bloomington and St. Jude the Apostle Parish in Spencer.

Rev. C. Ryan McCarthy, administrator pro-temp of St. Thomas the Apostle Parish in Fortville, appointed pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, from July 1 until the conclusion of the celebration of the extraordinary form of the Mass and chaplain of the St. Joseph of Arimathea Society of the Anglican Ordinariate of the Chair of Saint Peter.


Rev. George Joseph Nangachivettii, pastor of St. John the Evangelist Parish in Enochsburg, St. Anne Parish in Hamburg, and St. Maurice Parish in Decatur County, appointed pastor of St. Thomas the Apostle Parish in Fortville.

Rev. William L. Elhalt, pastor of St. Jude the Apostle Parish in Spencer, appointed pastor of St. John the Evangelist Parish in Enochsburg, St. Anne Parish in Hamburg, and St. Maurice Parish in Decatur County.

Rev. Joseph B. Moriarty, director of spiritual formation for Saint Meinrad Seminary and School of Theology in St. Meinrad, appointed pastor of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, appointed vice-rector of Bishop Simon Brute College Seminary in Indianapolis and weekend sacramental minister at SS. Francis and Clare Parish in Greenwood.

Rev. Shaun P. Whittington, pastor of St. John the Baptist Parish in Osgood, St. Mary Magdalen Parish in New Marion, and administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County, appointed permission to begin a three-month assignment in the Philippines.


Rev. John J. Hollowell, administrator of Annunciation Church in Brazil and sacramental minister at Sacred Hearts of Jesus and Mary Parish in Terre Haute, appointed pastor of Annunciation Parish and continuing as sacramental minister at Sacred Heart of Jesus Parish in Terre Haute.

Rev. John J. McSaul, pastor of St. Anthony Parish in Indianapolis, administrator of Holy Trinity Parish in Indianapolis and chaplain for the Indianapolis Fire Department, appointed to a second term as pastor of St. Anthony Parish and continuing as administrator of Holy Trinity Parish and chaplain for the Indianapolis Fire Department.

Rev. Robert Sims, pastor of Immaculate Heart of Mary Parish in Indianapolis, appointed to a second term as pastor of Immaculate Heart of Mary Parish.

Very Rev. Wilfred E. Day, pastor of St. John the Baptist Parish in Starlight, and dean of the New Albany Deanery, and eligible for retirement, reappointed pastor of St. John the Baptist Parish in Starlight, and remaining dean of the New Albany Deanery for a period of one year.

See APPOINTMENTS page 19
Eucharist nourishes, sustains and should transform people, pope says

ROME (CNS)—In the Eucharist, Jesus makes himself the food that nourishes and sustains people, even when the road gets rough, Pope Francis said before leading a Corpus Christi procession through the streets of Rome.

Since participation in Corpus Christi processions is times for Catholics to reflect on how they follow Jesus and, particularly, what the Eucharist means to them, the pope said at Mass and participation in Corpus Christi processions


eases the feast of the Body and Blood of Christ.

The pope encouraged Catholics to ask themselves: Is the Eucharist a "moment of true communion with the Lord, but also with my many brothers and sisters who share at this same altar?" and "Adoring Christ truly present in the Eucharist, do I allow myself to be transformed by him?"

The pope celebrated the Mass outside the Basilica of St. John Lateran, then—on foot—joined a candlelight Corpus Christi procession from St. John’s to the Basilica of St. Mary Major, just over a mile away.

The monstrance with the Blessed Sacrament was carried on the truck that Blessed John Paul II began using in 1994 when he could no longer walk the full mile.

Pope Benedict XVI participated in the procession each year, riding in the truck, kneeling before the Eucharist.

"Jesus speaks in the silence of the mystery of the Eucharist and reminds us each time that following him means going out of ourselves and making our lives not something we ‘possess,’ but a gift to him and to others," Pope Francis said in his homily at Mass.

Focusing his homily on the Gospel of Luke’s account of the multiplication of the loaves and fishes, the pope said gathering around Jesus, listening to his word and being nourished by him transforms the multitude of anonymous individuals into a community of faith where people share who they are and what they have.

"The same dynamic should be at work today when Catholics gather at Mass to listen to the Gospel and be nourished by the body and blood of Jesus, he said.

"The Eucharist is the sacrament of the communion that takes us out of our individualism so that together we live our discipleship, our faith in him," Pope Francis said.

The pope said he is "always struck" by the disciples asking Jesus to send the crowd away to find food and lodging and Jesus telling them, "Give them some food yourselves.

"In the face of the crowd’s needs, this is the disciples’ solution. Everyone takes care of himself, dismiss the crowd," the pope said. "Many times, we Christians have that same temptation; we don’t take on the needs of others, but dismiss them with a compassionate ‘May God help you’ or a not-so-compassionate ‘Good luck.’

Jesus’ solution, though, was to ask God’s blessing on the little food available, then to have the disciples share it with the crowd, he said.

"It is a moment of profound communion: the crowd quenched by the word of the Lord is now nourished by his bread of all their, and all had their fill."

What Jesus encouraged the disciples to do was an act of "solidarity," he said, which is nothing other than placing at God’s disposal what little we have, our humble abilities, because only in sharing and in giving will our lives be fruitful.”

In the Eucharist, the pope said, Catholics experience the “solidarity of God,” a solidarity that can never be exhausted and should never stop causing awe.

"Once again this evening, Jesus gives himself to us in the Eucharist, shares our journey and, in fact, makes himself the food that sustains our lives, even when the road gets rough and obstacles slow our steps," Pope Francis said.

At the same time, he said, in receiving the Eucharist faithfully "the Lord leads us to follow his path—that of service, sharing and giving; and that little that we have, the little that we are, if shared, becomes a treasure because the power of God, who is love, descends to our poverty and transforms it.”

POPE continued from page 1

Tragic consequences with it—death, destruction, enormous economic and environmental damage, as well as the plague of kidnapping, the pope said. Since February, the victims of kidnapping also by the head of Italy’s military said, "All is lost with war," he said. "All is to be gained with peace."

"The madness that is war," he said, "is the suicide of humanity because it kills the heart, it kills precisely that which is the message of the Lord. It kills love.”

The day ended with a holy hour—60 minutes of eucharistic adoration at the end of long periods of silence; traditional eucharistic hymns; brief Bible readings; and prayerful meditations on the Eucharist written by Popes Pius XII, John XXIII, Paul VI, John Paul II and Benedict XVI.

The celebration—the Vatican’s first attempt at a worldwide hour of eucharistic adoration with Catholics around the world gathering in cathedrals and parishes in almost every time zone—ended with Benediction.

"Those decisions could have a profound impact on religious freedom for generations to come.”

—Archbishop William E. Lori, chairman of the U.S. Conference of Catholic Bishops’ Ad Hoc Committee for Religious Liberty

The website www.Fortnight.org has details of fortnight events and suggested activities for parishes and families, as well as fact sheets, educational resources and suggested prayers for the observance.

The site includes a study guide on the Second Vatican Council’s Declaration on Religious Freedom, “Dignitatis Humanae,” and quotes about religious freedom from the nation’s Founding Fathers and the writings of Blessed John Paul II and Pope Benedict XVI.

Archbishop Lori, chairman of the U.S. Conference of Catholic Bishops’ Ad Hoc Committee for Religious Liberty, noted the fortnight occurs just weeks before Aug. 1, the date final rules take effect for the federal health care mandate, requiring most employers to provide abortifacient, sterilization and contraceptive coverage for employees.

The Catholic Church and other faith groups object to the requirement “coercing us to violate our deeply held beliefs,” the archbishop said in a statement.

During the fortnight, the Supreme Court’s decisions on the definition of marriage “will likely be handed down as well,” he added, referring to rulings the court is expected to issue in late June on two same-sex marriage cases. One is a challenge to the constitutionality of California’s Proposition 8, a voter-approved initiative banning same-sex marriage, and the other is a challenge to the federal Defense of Marriage Act.

Those decisions could have a profound impact on religious freedom for generations to come,” Archbishop Lori said.”

U.S. bishops second annual Fortnight for Freedom is June 21-July 4

WASHINGTON (CNS)—The U.S. bishops’ second annual Fortnight for Freedom—a period of prayer and action to raise awareness of challenges to religious liberty, both nationally and internationally—is planned for June 21 to July 4.

The observance kicks off with Archbishop William E. Lori of Baltimore celebrating an evening Mass on June 21 at the Basilica of the National Shrine of the Assumption of the Virgin Mary in Baltimore. It will conclude with a noon Mass on July 4 to be celebrated by Cardinal Donald W. Wuerl of Washington at the Basilica of the National Shrine of the Immaculate Conception in the nation’s capital.

The website www.Fortnight.org has details of fortnight events and suggested activities for parishes and families, as well as fact sheets, educational resources and suggested prayers for the observance.

The site includes a study guide on the Second Vatican Council’s Declaration on Religious Freedom, “Dignitatis Humanae,” and quotes about religious freedom from the nation’s Founding Fathers and the writings of Blessed John Paul II and Pope Benedict XVI.

Archbishop Lori, chairman of the U.S. Conference of Catholic Bishops’ Ad Hoc Committee for Religious Liberty, noted the fortnight occurs just weeks before Aug. 1, the date final rules take effect for the federal health care mandate, requiring most employers to provide abortifacient, sterilization and contraceptive coverage for employees.

The Catholic Church and other faith groups object to the requirement “coercing us to violate our deeply held beliefs,” the archbishop said in a statement.

During the fortnight, the Supreme Court’s decisions on the definition of marriage “will likely be handed down as well,” he added, referring to rulings the court is expected to issue in late June on two same-sex marriage cases. One is a challenge to the constitutionality of California’s Proposition 8, a voter-approved initiative banning same-sex marriage, and the other is a challenge to the federal Defense of Marriage Act.

Those decisions could have a profound impact on religious freedom for generations to come,” Archbishop Lori said.”
Ordinary Time is a season of grace

**T**ime is a gift of the Holy Spirit. It is the involvement of eternal grace in evanescence. Time is integral to God’s creation. What God made, and determined to be good, includes the movement of history. Time had a beginning—concealed—and it will have an end when the Lord returns on the Last Day. This is not the secular understanding of time. Modernity views time as timeless. Science cannot postulate a beginning. Nor can it imagine an end. Sure, we humans could destroy the world as we know it, or cosmic forces beyond anyone’s control could severely alter the shape of the universe as we now experience it. But at an end of time? What could that possibly mean? Our science and understanding are too way limited to conceive of an end of time. The biblical tradition breaks from my many ancient mythologies, and modern traditions, in its view that time was created into the order of God. It has a meaning and a purpose even if we don’t always understand it. Christians believe that time has a beginning (centered on the creation of the world), a middle (the life, death and resurrection of Jesus) and an end (the Lord’s return in glory). Why is this important? Basically, we have two options. We can embrace the passing of time—the movement through history with all its ups and downs, pleasures and declines, horrors and joys—as part of God’s plan. Or we can view history mindlessly, directionless movement toward an infinite unknown.

Of course, we cannot know the future. And the ravages of history have taught us that we dare not make the fatal mistake of thinking that what lies ahead will “automatically” be better than what we have already experienced in the past.

But we Christians are people of hope. We believe that time is God’s gift to us, and that the Holy Spirit works unceasingly to influence the course of time and to bring us all to its fullness, the Last Judgment.

The workings of the Holy Spirit are always hard to grasp, and time is something we don’t normally think about. We live our lives as they come—one day at a time, occasionally looking backward or forward, but mainly living in the moment.

Ordinarily, we don’t think of time as having any special meaning. It simply passes by, like a river that carries us along to an uncertain destination. To help us grasp the meaning of time, the Church organizes each liturgical year as a series of reflections on the mystery of salvation. Festive moments such as Easter, Christmas, Pentecost and other solemnities celebrate the high points of life in Christ. Seasons of waiting (Advent) and repentance (Lent) remind us that we have not yet reached the end of our pilgrim journey.

Ordinary Time refers to the period of the Church’s liturgical year that falls outside of the major seasons. Because of the connotations of the term “ordinary” in English, many people think Ordinary Time refers to the periods of the Church year that are unimportant. But nothing could be further from the truth. Ordinary Time is called “ordinary” because the weeks are numbered. The Latin word *ordinales*, which refers to numbers in a series, stems from the Latin word *ora*, from which we get the English word “hour.” This “hour” to time is in fact the ordered life of the Church, the period in which we live our lives neither in fasting (as in the Christmas and Easter seasons) or in more severe penance (as in Advent and Lent), but in watchfulness and expectation of the Second Coming of Christ.

Are we good stewards of the precious gift of time? Do we know how to embrace time and cherish it? Do we take time for granted or do we nourish it and share it generously with others?

The older we get, the more we see how we have abused or neglected this precious gift. It is not possible to go back in time and relive precious moments that “got away from us.” Our only options are to desperately (insincerely) forget what we’ve lost, or to remember hopefully both the good and the hard and to move forward, confident in God’s mercy.

Ordinary Time is a season of grace, an opportunity to thank God for all his gifts, including time itself. Let’s not try to forget the past or ignore the future. Let’s live with sacred Scripture—from the Book of Genesis (the beginning of time) to the Book of Revelation (the apocalyptic end of time). And let’s praise God for allowing us to make the wonderful journey through this life in time to our heavenly home.

—Daniel Conway

Opinion

**Our Guest**

David Page

Valedictorian tells classmates to seek success by continuing to seek God

(Editor’s note: David Page, class valedictorian, delivered the valedictory address at Roncalli High School’s graduation ceremony on May 25 at the Indianapolis school.)

Over the course of this past senior year, we have all engaged in one of the most important processes of any young adult’s life: finding ourselves. Be it through sports, academics, theater, art, music, or a myriad of other passions, we have all attempted to identify what defines us as us.

So, who are we? One thing. We are Roncalli’s Class of 2013. Good, we are a class composed of state finalist wrestlers, of a grand champion show choir, and of a state-caliber spell bowl team. We are a class of incredibly diverse, talented individuals.

In the years ahead, we will all utilize these talents differently, and definitively establish who we are in the world. I have no doubt in my mind that I have, sitting in front of me, future CEOs, doctors, lawyers, artists, athletes, and maybe even a professional racecar driver. However, what defines ourselves, what we define ourselves as, by the world’s standard, does not bother me at all. Therefore, I am not going to challenge you to be successful in a worldly sense.

No, this is my challenge to each of you: in establishing who you want to be, do not lose sight of who you always have been, a child of God.

What we become in life means absolutely nothing without God. He didn’t create us to pursue fame and fortune until we die. He didn’t create us to be “successful” in the world.

Rather, from countless conversations with my parents, grandparents, especially senior retreat, I know why God created us.

It is not rude; it is not self-seeking; it is love with. We are those beings. God created us to feel his love and be that love to the world, but we turned away from it. I’m asking you to turn it back to God.

I’m asking you to make our world the warm, welcoming place it was meant to be. I’m asking you to be love, to be a reflection of God, to each and every person you meet for the rest of your life. In my mind, that’s a much greater challenge than “succeeding” in the world.

Now, I know asking you to show God to all people is pretty vague. After all, what does it really mean to be a reflection of God to someone? Let me expound on that. I will pass you from the Corinthians, keeping in my mind that love is God and God is love.

If you are a patient, love is kind. It does not envy; it does not boast. It is not proud. It is not rude; it is not self-seeking; it is not easily angered. It keeps no record of wrongs. Love does not delight in evil, but rejoices with the truth.

It always protects, always trusts, always hopes. It always perseveres. Love never fails” (1 Cor 13:4-8). God never fails. God always experience at times if you choose to persevere the challenge I’ve laid before you and live for God.

The quote, which has become a personal mantra of mine, is from my favorite poem, “Two roads diverged in a wood” by Robert Frost.

Frost writes, “Two roads diverged in a wood and I— I took the one less traveled by, and that has made all the difference.”

In our current world, many people scoff at the idea of believing in a loving, perfect person. Do not listen to them.

Rather, choose the road, the road less traveled by, and that will make all the difference.

(Now, I am the son of David Page and Santina Page of St. Roch Parish in Indianapolis.)

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of ideas among the People of God” (Communion and Progressio, 116).

Letters must be relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

Letters from readers are published as space and page limitations, pastoral sensitivity and content dictate.

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

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.
Pope John XXIII’s life shows faith leads to interior peace, pope says

VATICAN CITY (CNS)—The life of Pope John XXIII was a lesson in how obedience and trust in God lead to an interior peace that is naturally recognized by and shared with others, Pope Francis said.

Joining a pilgrimage of 3,000 people from the late pope’s home diocese—Bergamo, Italy—Pope Francis prayed at the tomb of Blessed John in St. Peter’s Basilica on June 3, the 50th anniversary of his death.

Bishop Francesco Beschi of Bergamo told Pope Francis that he reminds many people of Blessed John, especially with his gestures and his “evangelical faith.”

The pope said that those characteristics come from the Lord and added that he could connect with the saint and do so with the bishop privately.

Turning serious, Pope Francis told the pilgrims: “The whole world recognized Pope John XXIII as a pastor and father. A pastor because he was a father.”

Blessed John was and still is referred to by many as “the good pope,” Pope Francis said.

“You should always remember well the words of Blessed John XXIII, who was a father with goodness, be a father, a priest with goodness,” the pope said.

“Those like me, who are of a certain age, remember well the emotion surrounding the last days of his life in 1963,” the pope said.

“St. Peter’s Square became an open-air shrine, day and night. Millions of people came in every way and social condition in trepidation and prayer for the pope’s health.”

Blessed John was an “effective weaver of relationships and a valid promoter of unity, inside and outside the Church community,” the pope said.

He was “open to dialogue with Christians of other churches, with exponents of the Jewish and Muslim worlds and with many other people of good will,” the pope told the Bergamo pilgrims that from reading Blessed John’s Journal of a Soul, “I can say without doubt that peacefulness was the result of a spiritual journey marked by discipline, by Initialise self-mortification and turning selfish desires and by an obedience that allowed the Holy Spirit to work through his superiors.”

For Blessed John, obedience meant “undertaking in the Church the service his superiors asked of him, without seeking anything for himself, but holding back anything asked of him, even when that meant leaving his homeland, facing a world he didn’t know and working for 24 years in places where there were very few Catholics,” the pope said.

“Trust in God lead to an interior life of Blessed John XXIII is a shining example of what we should do,” he said.

Volunteers remove debris from a hilltop on May 27 in a neighborhood heavily damaged by the May 20 tornado in Moore, Oklahoma.

“A cause to mourn”: Volunteers remove debris from a hilltop on May 27 in a neighborhood heavily damaged by the May 20 tornado in Moore, Oklahoma.

From Archbishop Paul C. Schulte of Indianapolis: “We feel that we are voicing the sentiment of five million Catholics throughout the whole world when we say that in the death of Pope John XXIII, we have lost one of the greatest spiritual leaders that has ever graced the long line of popes. Although his pontificate was relatively short, he has had a tremendous impact upon the modern world. His guidance and pronouncements have been a source of assurance, and at times a great joy and light our way when we are lost, confused and disoriented. … The world at large has occasion to mourn his passing for no one in our time has exerted a greater influence for good than Pope John XXIII.”

Pope John XXIIIXXIII

A cause to mourn: Religious, civic leaders extoll Pope John’s work

What was in the news on June 7, 1963? Pope John XXIII, the man who called the Second Vatican Council, died on June 3; Pope Francis prays at the tomb of Blessed John XXIII in St. Peter’s Basilica at the Vatican on June 3, the 50th anniversary of his death. Pilgrims from the late pope’s home diocese of Bergamo attended a Mass to mark the anniversary.

OKLAHOMA CITY (CNS)—As communities across central Oklahoma continued to recover from the “powerful and deadly” tornadoes of May 20, they have experienced an “overwhelming” outpouring of “prayer, love and support from across our great state and from around the nation,” said Oklahoma City’s archbishop.

“It is bringing comfort to those who have lost loved ones, suffered injuries and whose homes, businesses and properties have been damaged or destroyed,” Archbishop Coakley said. “And Jesus still weeps. God is proud of the pope who came from their region. “Preserve his spirit, be proud of the pope who came from their region. ‘Preserve his spirit, be proud of the pope who came from their region. ‘Preserve his spirit, be proud of the pope who came from their region. ‘Preserve his spirit, be proud of the pope who came from their region.’

In a letter to all the U.S. bishops, Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, requested they urge their pastors to take up a special collection over the coming weeks to support the recovery efforts from the tragic storms in Oklahoma and from other natural disasters that the Catholic Church and the country “may suffer this year.”

“Let that act of love and compassion, which marked the response of our June 7, 1963, issue by The Criterion. Page 5
Sisters of Providence offer monthly Taizé prayer service during remainder of 2013

As residents of Terre Haute and west Terre Haute, the Sisters of Providence celebrate the “2013 Year of the River,” the Sisters of Providence are offering a Taizé prayer service on the second Tuesday of each month throughout the year.

The next prayer service will take place in the Church of the Immaculate Conception at St. Mary-of-the-Rivers at 7 p.m. on June 11. The theme of this month’s prayer gathering is “Flowing River,” focusing on the beauties of the river.

Song, silence and Scripture are key elements of Taizé prayer. The prayer services are open to all, with no fees. More information, contact Sister Paula at 812-535-2926 or e-mail her at pdamiano@spsw.org or go to www.sistersofprov.org.

Artists needed for SS. Francis and Clare’s annual Art in the Park

Artists are needed for SS. Francis and Clare’s Art in the Park, which takes place during the park’s fall festival in September. The fourth annual Art in the Park, from noon to 7 p.m. on Sept. 28, will feature local artists displaying and selling their works, a local winery offering food and entertainment.

The archdiocesan Office of Young Adult and College Campus Ministry will offer a retreat for “Hearts on Fire” for young adults, ages 18-35, at Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. The retreat begins at 7 p.m. on Friday, June 28. For more information, contact Sister Paula at 812-535-2926 or e-mail her at pdamiano@spsw.org.

Hearts on Fire young adult retreat set for June 29-30 at Fatima Retreat House

Paul and Bonnie (Johnson) Suding, members of St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 8. The couple was married on June 8, 1963, at St. Mark the Evangelist Church in Indianapolis. They are the parents of four children, Andrea Hiltel, Marianne Alspach, Maureen Schemmel and John Suding.

The Sudings will renew their wedding vows at the 5 p.m. Mass at St. Barnabas Church on June 8. Participants light candles during a Taizé prayer service on Adaltia at the Church of the Immaculate Conception at St. Mary-of-the-Woods.

VIPS

In June

June 11
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “A Night Away and Rest AwRite: Silent Self-Guided Day of Reflection, 8 a.m.-4 p.m.” $30 per person. Information: 317-484-2000 or sun@vindy.net.

June 12
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Weekend retreat. “Catholic Women on the Journey,” 7:30 a.m.-9:30 p.m. $80 per person. Information: 317-484-2000 or sun@vindy.net.

June 15
St. Monica Parish, 6131 N. Michigan Road, Indianapolis. Women’s Day retreat, “A Great Cloud of Witnesses,” 9 a.m.-3:30 p.m. $35 per person. Information: 317-446-4248 or elizabethmartinajohnson@gmail.com.

June 16
Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. “Marriage Enrichment, Celebrate Marriage,” 10 a.m.-5 p.m. Mass, 5 p.m., renewal of wedding vows during Mass. $15 per couple includes lunch, registration deadline June 8. Information: 317-888-2861 or daagmarryministry@gmail.com.

June 20
St. Jude Parish, 5353 McFarland Road, Indianapolis. “Summer Festival,” Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., Father Thdrsat’s Father Carlton’s dinner, Fri. Italian’s Italian food, Sat. fish dinner, games, rides. Information: 317-786-4371.

June 22
Chist the King Parish, 1827 Reservoir Blvd., E. Drive, Indianapolis. “Summer Social,” Fri.-Sat. 5 p.m.-midnight, food, games, entertainment. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

June 25
St. Mary Parish, 415 E. Eighth St, New Albany. “20th Annual Street Dance,” Sat. 7 p.m. 1 a.m. Sunday, games, music, dance Sat. night with $5 cover charge. Information: 812-944-0417.

Sisters of Providence offer monthly Taizé prayer service during remainder of 2013

As residents of Terre Haute and west Terre Haute, the Sisters of Providence celebrate the “2013 Year of the River,” the Sisters of Providence are offering a Taizé prayer service on the second Tuesday of each month throughout the year.

The next prayer service will take place in the Church of the Immaculate Conception at St. Mary-of-the-Rivers at 7 p.m. on June 11. The theme of this month’s prayer gathering is “Flowing River,” focusing on the beauties of the river.

Song, silence and Scripture are key elements of Taizé prayer. The prayer services are open to all, with no fees. More information, contact Sister Paula at 812-535-2926 or e-mail her at pdamiano@spsw.org or go to www.sistersofprov.org.

Artists needed for SS. Francis and Clare’s Art in the Park

Artists are needed for SS. Francis and Clare’s Art in the Park, which takes place during the park’s fall festival in September. The fourth annual Art in the Park, from noon to 7 p.m. on Sept. 28, will feature local artists displaying and selling their works, a local winery offering food, and more.

The archdiocesan Office of Young Adult and College Campus Ministry will offer a retreat for “Hearts on Fire” for young adults, ages 18-35, at Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. The retreat begins at 7 p.m. on Friday, June 28. For more information, contact Sister Paula at 812-535-2926 or e-mail her at pdamiano@spsw.org.
VATICAN CITY (CNS)—“Children are the ones Jesus loves most,” Pope Francis told a group of young cancer patients and their parents at the Vatican on May 31.

The pope had invited the 22 children, who are being treated at the pediatric oncology ward of Rome’s Gemelli Hospital, after they went on a pilgrimage to the Shrine of Our Lady of Lourdes in France and sent drawings of the shrine’s famous grotto because he had never been there.

A young girl, Michelle Nugnes, spoke to the pope on behalf of her peers, telling him it was so nice to see him in person rather than on television, explaining the drawings and assuring him, “We promise to continue praying for you and we ask you to pray for all the sick children at Gemelli and throughout the world.

“Bless all our moms and dads so they always will have a beautiful smile like yours,” she added.

Before blessing and greeting each of the children, Pope Francis told them a blessing is “God’s embrace.”

He asked the children if they knew what Jesus did when he saw a child crying. “Jesus stopped. Why? Because children are the ones Jesus loves most. That’s how Jesus is,” he said.

“Jesus loves us very much. All of us,” the pope said. “He is close to us and walks with us through life—when we are sad and when we have problems.”

The children brought small gifts to the pope. An 8-year-old boy, identified only as Giovanni, asked the pope if he had a sweet tooth. The pope responded, “Very much. I like sweets. Chocolate,” although he noted that one could get a stomachache from eating too much.

Giovanni told him, “I’m glad you have a sweet tooth because I brought you sweets from Sardinia.” The pope thanked him and suggested they share them with all the children.

The encounter ended with the singing of “Ave Maria” before Pope Francis went out to St. Peter’s Square to join tens of thousands of people for the recitation of the rosary at the end of May, a month especially dedicated to Mary.

Traditionally, the May 31 rosary at the Vatican has involved a procession of Vatican employees and residents, praying and walking to the replica of the Lourdes grotto in the Vatican gardens. Pope John Paul II and Benedict XVI would join the crowd at the grotto at the end of the procession.

This year, the Catholic public was encouraged to come to St. Peter’s Square for the recitation of the Marian prayer. Pope Francis had been scheduled to arrive only at the end to address participants, but instead was present from the beginning of the service.

Meditating on the Gospel story of Mary’s visitation to her cousin Elizabeth, Pope Francis said “listening, decision, action” mark Mary’s life, and also “indicate a path for us when asking the Lord for something.”

When the angel tells Mary that her cousin is pregnant, Mary doesn’t simply hear, she “listens,” which means she pays attention, accepts what is being said and is open to what God is asking of her, the pope said. “It’s not the distracted way we sometimes are before the Lord or others—hearing the words, but not really listening.”

Mary ponders the words of the angel, but only for a short time before she makes the decision to go visit Elizabeth. Pope Francis said. People can learn from Mary because “we often tend to put off making decisions, let others decide for us, preferring to be swept along by events or following the fashion of the moment. Sometimes we know what we should do, but we don’t have the courage or it seems too difficult because it would mean going against the current.”

Even when people listen and know what they should do, he said, they don’t act “in haste” as Mary did to help people who need understanding, charity or “the most precious thing we have: Jesus and his Gospel.”

Right, a young woman holds a candle during a Marian prayer service led by Pope Francis in St. Peter’s Square at the Vatican on May 31.

Candies and a rosary are held up during a Marian prayer service led by Pope Francis in St. Peter’s Square at the Vatican on May 31. The pope prayed the rosary with the faithful at the conclusion of the Marian month of May.
face of the 39-year-old father of three as he recalled that terror. The shadow only changes to a smile when he talks about the journey of hope that his life has become—thanks in great part to the Refugee Resettlement Program of Catholic Charities Indianapolis.

In search of a better life

The journey of hope that has led Najeeb and his family to Indianapolis began in 2007—a year marked by tragedy for his extended family.

“In addition to my situation, the reason I left was that the militia killed my cousin in 2007,” Najeeb says.

In that same year, he and his family fled to Syria, where they lived for two years as refugees with the help of the United Nations. They were granted asylum in a country that was their new home. An interview with the U.S. Department of Homeland Security led to the approval for his family to come to Indiana, where a distant relative of Najeeb lives.

“We left Syria on March 9, 2009, says Najeeb, who has been a resident in the U.S. for 16 years to his wife, Asmahun. “We arrived to New York at the same day. We came to Indiana on March 10. We came as Catholic Charities refugees.”

The Refugee Resettlement Program of Catholic Charities Indianapolis provided an apartment, food and furniture for Najeeb’s family. They also helped them to open bank accounts, fill out forms for insurance, and understand the culture of the country and city that was their new home.

Najeeb also had his own plan—and a dream.

“I always tell people, ‘Don’t rely on other people to do your work. You have to do it,’” Najeeb says. “From the first day I came here, I was looking to study, to get a degree. First, I love to study. Second, you have to have a degree to get a job in the United States.”

The path to a moment of great joy

Najeeb’s long-term plan included earning a degree that would allow him to be a lawyer again, a career he was able to pursue with a bachelor’s degree in Iraq. Yet before he earned a law degree, Najeeb realized he had to take smaller steps, including learning the language and getting a job.

He came to America with “a little English,” and his language proficiency improved as he took English as Second Language classes at the Indianapolis Marion County Public Library and that improved ability to study for the test to get a driver’s license.

“I took the first test without a translator. I didn’t pass,” Najeeb says. He smiles before noting, “The second time I passed, the very last of July.”

He also found work.

“In the apartment complex where we used to live, I met an attorney who says ‘I used to help him in the complex. I became a good electrician.”

He also had time with Catholic Charities Indianapolis, helping new refugees in their transition to life in Indiana.

While he worked, he started taking classes at Indiana Vocational Technical College in Indianapolis. After he finished college, he had earned all A’s. In 2011, he began studying at Indiana University-Purdue University Indianapolis. In 2012, he continued his studies as he switched to a full-time job with the Refugee Resettlement Program.

All the hard work led to a moment of great joy in May when he earned a master’s degree. He shared that news with family and friends, including fellow refugees and colleagues at Catholic Charities Indianapolis.

“Even with a heavy course load and an accelerated pace, he was able to masterfully balance his school obligations with those of his job and his family,” says Russ Fackrell, Najeeb’s supervisor at Catholic Charities Indianapolis. “I have seldom seen such a great accomplishment among the groups we serve. He should be proud. All of us in the Refugee Resettlement Program are.

“There is hope for the future”

Najeeb continues to make plans for the future, for him and his children: Maryam, 14, Ahmed, 12, and Jomana, 2.

One possibility for Najeeb involves taking the bar exam in New York. Unlike Indiana, New York is one of the states where a lawyer has a law degree from a foreign country and a master of law degree from an American college is eligible to take the proficiency test for practicing law. Najeeb is also considering enrolling in law school in Indiana in 2014.

“I want to work as a lawyer again,” says Najeeb, who continues to provide the pro bono legal help that he started while getting his master of law degree. “For me, ‘he’s helping people.”

In the meantime, he continues to serve other refugees as a transportation specialist for Catholic Charities Indianapolis. He drives them to and from work while also steering them through the intricacies of everyday American life. And when they hit an occupational roadblock, he goes the extra mile to help them around it.

He talks about helping to resolve a rental payment situation for a refugee from Sudan who has disabilities.

“He also mentions his care for an elderly woman from Iraq who doesn’t speak English. He visits her in her nursing home where she lives and translates for her with the staff of the facility.

“When I came here, I needed help,” says Najeeb, who is Muslim. “I feel thankful for the people at Catholic Charities. And I am proud to work with them.”

The feeling is mutual.

“Basim is one of the most resilient, positive and determined people I have ever met,” says Gabrielle Neal, director of the Refugee Resettlement Program. “He came here four years ago, knowing no English and leaving behind family, a career and home. He came to protect his wife, his children and himself.”

—Gabrielle Neal, director of the Refugee Resettlement Program

Immigration

continued from page 1

Two Guatemalan immigrants embrace after becoming U.S. citizens in Indianapolis during a naturalization ceremony held at a Catholic church in Indianapolis, Ind. Catholic Legal Immigration Network Inc., known as CLINIC, was created 25 years ago to support Catholic agencies helping millions of people legalize their status following the 1986 passage of the Immigration Reform and Control Act.

DACA is an administration program under which certain undocumented immigrants who arrived in the U.S. before their 16th birthday and who meet criteria including for education and clean background checks may apply for deferral of deportation. Approval includes a work permit and ability to obtain a Social Security card. About 500,000 people have applied for the status since it was created in August. Of those, just under 300,000 have been approved and about 2,000 have been denied.

Mayorkas said the fast timetable under which DACA was implemented—it was announced last June and his agency began accepting applications in August—was “a test of our capacity to implement something very quickly. This was an on a much smaller scale but much faster.”

As many as 1.7 million people are estimated to be potentially eligible applicants for DACA over a multiyear period. The Senate bill’s legalization provisions, as currently worded, would be open to immigrants who arrived in the United States before 2013, out of an undocumented population estimated at 11 million. The bill would give federal agencies a year after it is signed into law to implement it. We need to look at that,” Mayorkas said. “If you watch the regulatory process, one year is the speed of lightning.”

Other questions his agency is considering include: How will the legal facilities or leasing vans to drive to rural areas? Should we be setting up booths in libraries and grocery stores?

An existing program which brings Citizenship and Immigration Services staff to rural areas in vans has been quite successful, Mayorkas said, and he expects something similar will be in place for legalization.

S. 744 is expected to come to the Senate floor for amendments, debate and vote perhaps as soon as this month. A House bill is being written by a bipartisan panel of eight members, but its details have not been released.

We need a year. If you watch the regulatory process, one year is the speed of lightning.”

—Alejandro Mayorkas, director of U.S. Citizenship and Immigration Services

A second plenary session discussed the details of S. 744, and touched on steps that can be taken now to prepare for potential passage.

Michelle Sardone of the CLINIC staff said a key point to emphasize among communities of immigrants is that there is no reform law yet, although some attorneys seem to be advertising that they will help people get legalized under the new law.

Sardone said social service agencies and even parish can take some steps now, including—plan for community education about the bill; appoint a coordinator; reach out to potential sources of funding for new services; form partnerships with other community groups so as to complement rather than unnecessarily duplicate services being offered, and start recruiting volunteers.

And a useful approach for many of those steps, Sardone said, is to tell stories of immigrants and how they came to be in their situations.

“Remind the community that this is about real people,” she said.
Nobel Peace Prize nominee speaks at Marian University

By Natalie Hoefer

On a grassy field in South Sudan, boys from various tribes hustle after a ball in a friendly game of soccer.

Less than 10 years ago, this scene would have been unimaginable. The boys would have been sworn enemies, potentially killing each other for crossing a tribal boundary.

One man changed all that—in addition to helping end a 22-year civil war.

He was nominated for a Nobel Peace Prize, and in March received the United Nation’s most prestigious humanitarian award.

That man is Bishop Paride Taban, a Sudanese prelate with a vision of a Sudan where people of different tribes, ethnicities and faiths could live in peace.

The 77-year-old retired bishop spoke of his efforts as a peace advocate as part of Marian University’s Richard G. Lugar Franciscan Center for Global Studies Speaker Series at the Marian University Theater in Indianapolis on April 17.

He was joined by John Ashworth, the Kroc-Catholic Relief Services Fellow at the Kroc Institute for International Peace Studies at the University of Notre Dame and an advisor to the Sudan Catholic Bishop Conference.

Bishop Taban spoke of his life as a priest and bishop through two civil wars in Sudan, his efforts to mediate peace, and the realization of his dream to create an “oasis of peace”—a village where people live together regardless of tribe, ethnicity or faith.

Years of war

For most of Bishop Taban’s ordained life, Sudan has been at war with itself. Some cite 1955 as the start of Sudan’s first civil war between the north and the south. Others mark 1962 as the beginning, two years before Paride Taban was ordained.

“From ’55 to ’72, I was with the people the whole time. Many were killed, and many fled. In my area, there were only three priests left after the government expelled all the missionaries, thinking the Church would collapse,” Bishop Taban told the audience at Marian. “But we kept going.”

The war ended in 1972, but the peace did not last long. The second civil war between the northern and southern regions began in 1983.

Again, Bishop Taban—who was ordained a priest in 1960 and later appointed a bishop by Pope John Paul II in 1980—stayed with the people of his war-torn country.

“Many Church leaders, myself included, stayed with the people, living in caves, sleeping in tents, using bomb shelters,” he recounted.

Bishop Taban founded the New Sudan Council of Churches (NSCC), an organization comprised of representatives from the Catholic, Episcopalian, Presbyterian, African Inland, Sudan Pentecostal and Sudan Interior Churches.

The group sought to facilitate peace negotiations among the warring factions.

“I came with Church leaders to America five or six times during this period. We went all over the world lobbying—to New Zealand, Germany, all over—working together as one body for our community,” the bishop said.

He was imprisoned once by the Khartoum government and forced by forces of the liberation movement.

“We suffered, but our work in the prison was to forgive them. Father, forgive them, for they don’t know what they do,” [LK 23:34] Bishop Taban said. “I think that was the spirit of the Church in Sudan—and when I say Sudan, I mean all of the original country.”

War ends, a dream begins

With the help of Bishop Taban and other peace advocates, a peace agreement was reached in 2005—after 22 years of fighting had taken an estimated 2 million lives and displaced more than 4 million people.

A referendum was held, and in 2011 Sudan became two nations—the Republic of South Sudan, the north, often referred to as North Sudan, and the Republic of South Sudan to the south, often referred to as South Sudan.

With the signing of the peace agreement in 2005, Bishop Taban had time to pursue his dream of establishing a place in South Sudan where people of all faiths and tribes could come to live and work side by side in peace.

“During these years of war, I saw that our people of South Sudan were pitted one against another. Because there are so many groups—tribes, ethnic groups, south and north—the Khartoum government used this. They called all the black people ‘slave.’ So they adopted a saying in Arabic, ‘Kill a slave through a slave.’ He explained. ‘So to see that such a thing doesn’t happen, I founded this village.’

Bishop Taban said the idea came to him while he was travelling in Israel.

“During the [second] war, I was exhausted. I went to Israel to rest and pray for the region and to establish a place in South Sudan where people of all faiths and tribes could come to live and work side by side in peace,” he said.

“I found a small village where Palestinians and Israelis, Christians, Muslims and Jews lived together as a cooperative village. I said, ‘Wow! Let the war end, and I will find a village like this.’”

“An oasis of peace”

When Bishop Taban saw the war drawing to a close in 2004, he petitioned the Vatican for early retirement. It was granted to him later that year.

Bishop Taban was free to start building his dream, a place he named Holy Trinity Peace Village.

The village—which he calls “an oasis of peace”—is located in a remote area of southeastern South Sudan near the border with Ethiopia.

The area near the village includes four tribes and other communities. For decades, the livestock-raising tribes—especially youths with too much time on their hands—participated in cattle raiding. Such actions led to killing among the tribes.

“We brought leaders of villages from different places, and we taught them how to keep security in their area. Before, they could not travel three kilometers beyond their borders for fear they would be killed,” said Bishop Taban. “But now that has ended. The chiefs are working together. If there is any stealing of cattle, the community police gather all the cattle, the thieves are punished and the cattle are returned. This has become an example in South Sudan.”

He started a demonstration farm, where the local tribes who had been raiding cattle were trained how to grow fast-maturing crops and shown better farming methods.

By introducing improved agricultural techniques, Bishop Taban was able to promote food production, helping the primarily livestock-raising tribes shift into agro-pastoralist communities. And with more work for the youth to do in the fields, the cattle raiding ceased.

According to Bishop Taban, more than 3,000 people live in or near the village, which now boasts a school and a medical clinic.

For his efforts at creating peace in this region, the United Nations bestowed upon Bishop Taban this year’s Sergio Vieira de Mello Peace Prize, the organization’s most prestigious humanitarian award.

In an interview with The Criterion after his talk, Bishop Taban asked members of the Archdiocese of Indianapolis to pray for the success of the village and especially for true peace to spread throughout South and North Sudan.

“If we should visit us, they can see what we do,” he said. “We need to build a bridge with archdioceses and parishes so we can share in our experience, our suffering and our faith.

“We have a lot to give to each other.”

Indianapolis native observes South Sudan after 2011 independence

By Natalie Hoefer

Combini Missionary Father Michael Barton has spent the better part of the last 35 years serving as a priest, teacher and parish builder in what is now known as South Sudan.

And for most of that time, the region has been entrenched in civil war.

And for most of that time, the region has been entrenched in civil war.

After the failed independence of South Sudan in 1955, Barton served in South Sudan during the second civil war, and the state of the region after the war ended. “It was very difficult to know what was going on during those years. We had to go to areas controlled by the government. We couldn’t go to [the southern capital] Juba. We were in a very isolated area,” said Father Barton.

He recalled the joy witnessed after the 2005 peace agreement was signed.

“It was a great time, a time of great freedom,” he recalled. “People could control the capital, they could get an education.

And life has become even better for the people of South Sudan. It was a great influence.

And for most of that time, the region has been entrenched in civil war.

The decade of civil war—going as far back as 1955 or 1962 depending upon the source—took its toll on the Church in South Sudan.

“The whole Church has had a great history of difficulty and suffering, especially since the 1964 expulsion of missionaries,” he explained. “All schools closed. There were no priests then, just a few people in charge.

“When [the] war ended in ‘72, these young priests would come back with such hope and determination and desire, but when you touch reality, it was very different. There was no one to help them know how to raise a parish.”

Nevertheless, said Father Barton, “The Church is looked up to and has had a great effect on South Sudan. It has had a great influence.

“But it needs help financially. The Union of Superior Generals in Rome is trying to get all of the different congregations to work together to send money and people to organize schools for nurses, educators and spirituality,” he said. “There are abandoned missions and churches, priests living in huts, churches full of bats because all this time these places have not been restored or redeveloped.”

Father Barton encouraged Catholics of the Archdiocese of Indianapolis to pray for the situation.

“Pray for the priests to persevere in their vocation. A great number have left the priesthood” because, as Father Barton has learned in his decades of service in South Sudan, “it is very difficult to work there.”
Archbishop thanks Miter Society members for their support

By Leslie Lynch
Special to The Criterion

LANCESVILLE—While Miter Society members in southern Indiana braved a rainy two-night stay to attend Mass and a reception at St. Mary Parish in Lanesville on May 22, Archbishop Joseph W. Tobin poured out his appreciation for the group's years of commitment to the diocese.

The event was part of the archbishop’s follow-up to the “United Catholic Appeal: Christ Our Hope” annual appeal offered in thanksgiving to Catholics across central and southern Indiana who contribute $1,500 or more to support Catholic education and faith formation, vocations and care for retired priests.

Several priests concelebrated the liturgy with the archbishop.

In his homily, Archbishop Tobin spoke about learning to see what God wants us to see. The sin of the rich that Jesus decries, he said, is not cruelty to the poor. Rather, it is the failure to see the poor around us.

“Our sacrificial giving through the United Catholic Appeal, then, is not so much a good deed as being willing to let God sharpen your eyesight,” the archbishop noted.

Like the disciples who misunderstood Jesus repeatedly in St. Mark’s Gospel, our life with God is never a finished business, Archbishop Tobin said. He encouraged frequent reception of the sacraments because they are the way God increases our faith and trains us to see with his eyes.

During his remarks at the reception, Archbishop Tobin spoke of his deepening appreciation of St. Paul’s practice of opening and closing his letters with expressions of gratitude for the faithful.

“Having traveled more than 50,000 miles since his installation as shepherd of the archdiocese on Dec. 3, 2012, Archbishop Tobin finds his own faith bolstered by meeting parishioners from all corners of the archdiocese. He mentioned the loving response of people who gathered around the orphaned children of two families in Greenwood to the tornado-ravaged Henryville residents—victims of tornadoes in 2012—have already sent to victims of recent tornadoes in Oklahoma.

Archbishop Tobin also shared how he has been touched by high school graduates speaking naturally and openly about their faith and the values they will take with them into life.

He praised how Catholic Charities in the Charlestown Deanery provided home repairs and improvements for people in need.

All these examples demonstrate a vibrant and active commitment to the mission of the Church, Archbishop Tobin said.

The archdiocese also faces challenges, he noted. Through “Connected in the Spirit,” representatives from parishes are meeting or will meet to evaluate the strengths and weaknesses of each parish, and determine how to most effectively carry out the Church’s mission in a changing world. Archbishop Tobin will make decisions regarding mergers and closures based on recommendations that come “from the bottom up,” he said.

He also talked about how the five bishops in Indiana met in April at the University of Notre Dame in northern Indiana to discuss how to better coordinate responses to poverty throughout the state. He said he plans to write a pastoral letter to address the question.

The archbishop also plans to pen a letter to encourage participation among Catholics in the archdiocese during the Forthnight for Freedom, a period of prayer and action focused from June 21 to July 4. This effort, which is a follow-up of the first Forthnight for Freedom last year, is in response to the many current challenges to religious liberty in this country.

Adult faith formation—whether at seminaries, universities or parishes—is also a high priority for the archdiocese, he said.

Archbishop Tobin stressed the importance of providing quality education and making it accessible and relevant for today’s busy families. One response is the use of San Damiano Scholars, a program of solid theological and pastoral formation at Marian University in Indianapolis, which is preparing catechists to step into parishes and other ministries.

The archbishop’s words of encouragement and commitment struck a chord with Barbara Amy, a member of Most Sacred Heart of Jesus Parish in Jeffersonville, who attended the Mass and reception.

“Archbishop Tobin is really down to earth. He’s saying the right things,” Amy said. “Everybody just has so much work to do.”

Archbishop Tobin shared his straightforward definition of the best way to approach that work: “What I do, with what I have, when I believe in God.”

Vatican’s U.N. observer stresses need to eradicate world hunger

UNITED NATIONS (CNS)—Finding a solution to the “ongoing scandal” of worldwide hunger should be a top priority, said the Vatican’s representative to the United Nations.

Addressing a U.N. General Assembly meeting on sustainable development goals on May 23, Archbishop Francis A. Chullikatt, permanent observer of the Holy See to the United Nations, called it “a shame that so many of the poor people in the world continue to find themselves helpless victims of chronic hunger.

Hunger is described as “sustained models of food security and nutrition” to end hunger for nearly 1 billion people worldwide, particularly when the international community can “produce sufficient food for every human being.”

He also described world hunger and malnutrition as “all the more egregious when we grasp the reality that malnutrition remains the world’s biggest health risk—claiming more victims each year than HIV/AIDS, malaria and tuberculosis combined.”

The archbishop called the lack of access to adequate food and water a “moral and humanitarian crisis exacerbated by mankind policies and practices,” such as failing to provide access to markets for producers in developing countries, diverting food resources from consumption to energy production, waste of food resources and armed conflicts.

“In face of the world’s hungry, the grotesque spectacle of foodstuffs being forcibly destroyed in order to preserve higher market prices for producers, primarily in developed countries, constitutes a reprehensible practice which prioritizes economic profit over the needs of those starving,” Archbishop Chullikatt said.

He said ending hunger—which can be addressed today—is not the same as providing better health care, which often depends on “looking toward technologies or cures yet to come or not currently available.

“Hunger is one of the world’s most soluble problems,” he added, pointing out that “per capita food production has steadily risen and total world food production now exceeds what is needed to give every person sufficient food and nutrition.”

For disciples of Jesus, time, talent and treasure are gifts that bear conditions lovingly imposed by faith, the archbishop noted. As people more clearly see through the eyes of God, they direct those gifts more freely to the service of those in need, he added.

The archbishop applauded the members of the Miter Society for their commitment and generosity.

“I am proud to be your archbishop, and grateful that you are partners with us in the mission of Christ in this archdiocese.”

(For more information on the “United Catholic Appeal: Christ Our Hope” and the Miter Society, go to www.archindy.org/ChristOurHope. For questions, contact Julinda Moore, director of stewardship and development, at 317-236-1482 or 800-382-9836, ext. 1462.)

For more information on the “United Catholic Appeal: Christ Our Hope” and the Miter Society, go to www.archindy.org/ChristOurHope. For questions, contact Julinda Moore, director of stewardship and development, at 317-236-1482 or 800-382-9836, ext. 1462.)

To Donate: www.archindy.org/UCA

For disciples of Jesus, time, talent and treasure are gifts that bear conditions lovingly imposed by faith, the archbishop noted. As people more clearly see through the eyes of God, they direct those gifts more freely to the service of those in need, he added.

The archbishop applauded the members of the Miter Society for their commitment and generosity.

“I am proud to be your archbishop, and grateful that you are partners with us in the mission of Christ in this archdiocese.”

(For more information on the “United Catholic Appeal: Christ Our Hope” and the Miter Society, go to www.archindy.org/ChristOurHope. For questions, contact Julinda Moore, director of stewardship and development, at 317-236-1482 or 800-382-9836, ext. 1462.)

To Donate: www.archindy.org/UCA

For disciples of Jesus, time, talent and treasure are gifts that bear conditions lovingly imposed by faith, the archbishop noted. As people more clearly see through the eyes of God, they direct those gifts more freely to the service of those in need, he added.

The archbishop applauded the members of the Miter Society for their commitment and generosity.

“I am proud to be your archbishop, and grateful that you are partners with us in the mission of Christ in this archdiocese.”

(For more information on the “United Catholic Appeal: Christ Our Hope” and the Miter Society, go to www.archindy.org/ChristOurHope. For questions, contact Julinda Moore, director of stewardship and development, at 317-236-1482 or 800-382-9836, ext. 1462.)

To Donate: www.archindy.org/UCA

For disciples of Jesus, time, talent and treasure are gifts that bear conditions lovingly imposed by faith, the archbishop noted. As people more clearly see through the eyes of God, they direct those gifts more freely to the service of those in need, he added.

The archbishop applauded the members of the Miter Society for their commitment and generosity.

“I am proud to be your archbishop, and grateful that you are partners with us in the mission of Christ in this archdiocese.”

(For more information on the “United Catholic Appeal: Christ Our Hope” and the Miter Society, go to www.archindy.org/ChristOurHope. For questions, contact Julinda Moore, director of stewardship and development, at 317-236-1482 or 800-382-9836, ext. 1462.)

To Donate: www.archindy.org/UCA

For disciples of Jesus, time, talent and treasure are gifts that bear conditions lovingly imposed by faith, the archbishop noted. As people more clearly see through the eyes of God, they direct those gifts more freely to the service of those in need, he added.

The archbishop applauded the members of the Miter Society for their commitment and generosity.

“I am proud to be your archbishop, and grateful that you are partners with us in the mission of Christ in this archdiocese.”

(For more information on the “United Catholic Appeal: Christ Our Hope” and the Miter Society, go to www.archindy.org/ChristOurHope. For questions, contact Julinda Moore, director of stewardship and development, at 317-236-1482 or 800-382-9836, ext. 1462.)

To Donate: www.archindy.org/UCA

For disciples of Jesus, time, talent and treasure are gifts that bear conditions lovingly imposed by faith, the archbishop noted. As people more clearly see through the eyes of God, they direct those gifts more freely to the service of those in need, he added.

The archbishop applauded the members of the Miter Society for their commitment and generosity.

“I am proud to be your archbishop, and grateful that you are partners with us in the mission of Christ in this archdiocese.”

(For more information on the “United Catholic Appeal: Christ Our Hope” and the Miter Society, go to www.archindy.org/ChristOurHope. For questions, contact Julinda Moore, director of stewardship and development, at 317-236-1482 or 800-382-9836, ext. 1462.)

To Donate: www.archindy.org/UCA

For disciples of Jesus, time, talent and treasure are gifts that bear conditions lovingly imposed by faith, the archbishop noted. As people more clearly see through the eyes of God, they direct those gifts more freely to the service of those in need, he added.

The archbishop applauded the members of the Miter Society for their commitment and generosity.

“I am proud to be your archbishop, and grateful that you are partners with us in the mission of Christ in this archdiocese.”

(For more information on the “United Catholic Appeal: Christ Our Hope” and the Miter Society, go to www.archindy.org/ChristOurHope. For questions, contact Julinda Moore, director of stewardship and development, at 317-236-1482 or 800-382-9836, ext. 1462.)
Saying children suffer the most, Vatican reiterates call to end Syrian violence

CHICAGO (CNS)—Father Andrew Greeley, a Chicago archdiocesan priest and well-known journalist and sociologist, died on May 29 at his home in Chicago’s John Hancock Center. He was 85 years old.

Greeley was perhaps most widely recognized for the more than 60 novels he wrote, some considered scandalous with their portrayals of hypertrophic and sinful clerics. But he also wrote more than 70 works of nonfiction, often on sociology of religion, including 2004’s Priests: A Calling in Crisis.

The title notwithstanding, the research he presented in that book found that priests are among the happiest men in the United States—a conclusion that mirrored his own experience.

“Theology was a place for upper-middle-class white boys,” Father Sakowicz said, repeating a line often said—and thought that went unpublished.

Within Their Church, was published in 2010. It was intimidating at first, the priest admitted. “He was larger than life,” Father Casick said. “You’re talking about somebody who had a tremendous effect on the American Catholic Church. He was a religious sociologist, he researched Catholicism in America in way that nobody else did with so much intensity.”

Father Greeley was released from archdiocesan duties to pursue his academic interests in 1965, and he remained a priest in good standing. He published his first novel, The Magic Cup, in 1975, although his most popular books may have been The Cardinal Sins (1981) and The Brother’s Wife (1982). In later years, many speculated that his priest/bishop detective Blackie Ryan was a stand-in for Father Greeley himself. Father Greeley denied that, but acknowledged that the “little bishop” was his “spokesman.”

In a 2003 interview with the Catholic New World, Father Greeley spoke of the importance to story the religious imagination, saying he tried with his novels to do what the stained-glass artists of Medieval and Renaissance Europe did with their windows—to spark the imagination and lead it to faith.

For him, religion—like life itself—was a story at its roots: the story of the Creator, who loves the world so much he gave himself up for it.

He once said that in his novels he attempted to convey the way the love and grace of God operate in the world and the Church.

In 1966, Father Greeley established a $1 million Catholic Inner-City School Fund, providing scholarships and financial support to schools in the Chicago archdiocese with student populations that are more than 50 percent minority.

The archbishop said, noting that the Vatican has continually insisted that only peaceful negotiations with all parties can return the situation to normal.

Archbishop Tomasi said that children suffering the most. The Magic Cup

Institute of Technology, Saint Louis University, Thomas More College, Trine University, earned!

CRHS Graduates will be attending:

Alabama State University, Anderson University, Ball State University, Butler University, College of Wooster, Colorado Mesa University, DePauw University, Eastern Kentucky University, Hanover College, Highline Community College, Indiana State University, Indiana University, Indiana-Purdue University Fort Wayne, IUPUI, Ivy Tech Community College, Kentucky Wesleyan College, Lincoln Tech, Loyola University, Manchester University, Marian University, Nova Southeastern University, Parkland College, Purdue University, Robert Morris University, Rose-Hulman Institute of Technology, Saint Louis University, Thomas More College, Trinity University, University of Dayton, University of Indianapolis, University of Southern Indiana, University of Utah, Valparaiso University, Vincennes University, Wabash College, Wittenberg University, Xavier University

Congratulations to the Cardinal Ritter High School Class of 2015

CardinalRitter.org
Competing on game show is ‘good witness’ of joy of giving life to Christ

WASHINGTON (CNS)—“The right earlobe, right thumb and right big toe,” answered Sister Peter Joseph. The crowed cheered as host Jeff Foxworthy affirmed her answer to the question of what parts of the body God instructed Moses to anoint.

Sister Peter Joseph, along with Sister Mary Suso and Sister Evangeline— from the Ann Arbor, Mich., community of the Dominican Sisters of Mary, Mother of the Eucharist—competed in the cable TV show “The American Bible Challenge.”

The Game Show Network’s most successful show to date, now in its second season, has three teams of three participating in games and trivia to win money for their favorite charity.

“It’s a great show,” Sister Peter Joseph told Catholic News Service in a telephone interview. While she hopes it encourages people to go read the Bible, “at the very least they’re learning something from the questions, and it’s a very positive game show, which is something exciting nowadays.”

Sister Maria Suso explained, “It’s lighthearted, and through it people realize the things they don’t know about the Bible. There’s so much beauty and humor in the details of the text.”

The three sisters made it to the finale of the show on May 23, but were bested there by the Wagner Warriors, a team of three brothers from Oklahoma.

Still, the sisters won a total of $55,000 for their charity, $10,000 of which they received by being voted the show’s fan favorite. The money won will go into a fund to provide for the medical expenses of the aging sisters of their religious community. As one of the youngest and fastest-growing communities in the country, the elder Dominican sisters are especially busy with facilitating the entrance of these newcomers, so these three were excited to be able to provide for them for a change.

“They aren’t focused on themselves,” said Sister Maria Suso. “They’re busy with fundraising and building new housing. The older sisters are really pouring themselves out for us.”

The three competing sisters are representative of a community where the average age is 28. All are young and relatively new to the community. In several more years, the sisters will be able to profess final vows.

The team of three assembled after their mother superior learned about the show.

“Mother Mary Assumpsta asked any Bible experts to come forward,” said Sister Maria Suso. Though she wasn’t too thrilled about the possibility of the publicity and limelight, she felt obligated by her vow of obedience to let Mother Mary Assumpsta know of her prowess.

Out of those who were biblically knowledgeable, three were chosen. Though the sisters’ life of prayer and study of religious texts predisposed them to knowledge of Bible trivia, “we studied a lot,” said Sister Peter Joseph. Each sister took a third of the Bible, and then shared the notes on each section between them.

“The studying definitely paid off because some of the questions were pretty challenging,” Sister Maria Suso remarked. Underneath all the facts and trivia, the sisters and other contestants on the show exhibited that a love for the word of God drives them.

For Sister Maria Suso, the call to her vows began with a regular prayer and reading of the Bible. “At age 14 I was very unprepared to be a good life. Through some conversations, I realized it was a spiritual problem. I fell in love with God through reading the Scriptures.”

“It was really fun,” commented Sister Peter Joseph of their experience on the show, and on it being taped in Hollywood before a studio audience. “I don’t think anyone in there had seen a religious sister before, especially not one in real habit.”

In fact, some people learned about their way of life the hard way, especially their vow of poverty.

“One man joked that I needed to pay him for my coffee, but I had to tell him I don’t have any money on me... ever,” Sister Peter Joseph said with a laugh. She is optimistic about the impression they gave to the viewers and those they met. “I hope that it was a good witness of the joy of giving yourself to Christ.”

Sisters Evangeline, left, Peter Joseph and Maria Suso participate in “The American Bible Challenge.” The three Dominican Sisters of Mary, Mother of the Eucharist made it into the final round of the Bible trivia program on cable TV’s Game Show Network. Even though they didn’t win, they still took home more than $55,000 which they’ll use to support aging members of their Ann Arbor, Mich., order.
Parishes need multi-pronged strategy to attract, keep members

By Mary Eileen Andreasen

How does a parish change an inactive Catholic into an active one? How is a heart reached, touched and transformed? The Church’s primary mission is to evangelize, especially to those on the fringe.

Last year, Father William Byron wrote about doing “exit interviews” of the faithful who have stopped attending Sunday Mass and left the Church. Though many have left, we need to keep in mind that there are other Catholics also contemplating whether to stay or go.

The importance of Sunday Mass and weekday activities to connect with the faithful become crucial in transmitting the message of who we are as Christians and answer an important question: What’s expected of us as followers of Christ? Is it just to go to Mass on Sunday?

Our obligations as Catholics are some of the best reasons for staying. They are rules of the road to help us navigate through the difficult times in life, and to help us love and care for one another, as Jesus did. And the homily is vitally important in attracting and keeping parishioners who hunger for this spiritual food and seek a place where they can learn and practice our message of love. The audience may be captive, but these days, it’s hungry and often well-educated.

People are looking for a homilist who is engaging, and they will travel across town to find one. Catholics seek to be inspired. The homily should be smart, applicable, memorable, motivating and short. Outside of the words of institution in the eucharistic prayer, it should be the most important thing said, and the most important thing heard all week.

One of the responses for leaving the Church given to Father Byron and to another researcher when they asked people why they no longer practiced their faith was that they were looking for spiritual guidance, not for longer sermons.

Father Byron and Charles Zech of Villanova University conducted a study of former parishioners of the Trenton, N.J., Diocese, where those surveyed revealed some of the general problems parishioners see. Looking at some of these reasons given for leaving may also yield solutions.

Catholics will vote with their feet (by leaving) and their pocketbooks (by not tithing) if homilies are consistently disappointing. Priests and deacons should always be trying to improve their preaching, and may benefit from a team of laypeople willing to provide an honest critique. Nothing is gained when the faithful sit through a dreadful homily.

Weekday activities at the parish can help establish this third place, and provide opportunities to transmit the Christian message through educationally enriching programs. Want excellence in adult faith formation? Want Father Robert Barron to come to your parish? Easy.

There is no end to the excellent Catholic programs on DVD that can be bought, shown and shared. Watching an outstanding program and having a discussion afterward is quality adult faith formation. There are amazing Catholic resources everywhere. Your diocese might even have a lending library full of resources.

Beyond serious catechesis, don’t forget potluck dinners, parish excursions to a local shrine, or a praise and worship concert. These are opportunities where the faithful can learn or be inspired about our role as Christians.

Think of parish enrichment as a smorgasbord. That means a parish needs a variety of groups. They could include a rosary group, a local justice committee, a quilting circle, the Knights of Columbus, a hospital visitation ministry and a youth group.

Take advantage of technology by helping your parish construct a website that can feature colorful, easy-to-read, user-friendly content with Mass times, a parish calendar, a welcome message from the pastor. It also can include podcasts of homilies. Prospective parishioners may visit the website before they physically visit the parish.

On Ash Wednesday, our parish website got 500 hits, presumably from people simply looking for Mass times. These events, which people may attend once a year, provide opportunities to highlight what a parish can offer. A Facebook page for the parish is easy (and free) to start. Inspiring quotes, parish news, Scripture reflections and theological articles keep the faithful engaged. Collect e-mail addresses of parishioners to form distribution lists so you can notify parishioners of important events.

During Lent, we filmed a YouTube video to promote our Lenten parish mission. It was uploaded to our parish Facebook page, our website and the link was included in a mass e-mail. Consequently, our attendance was beyond expectation. If you think you can’t master technology, engage the youth group or another group to help.

Ask yourself, “Is our parish a friendly place?” If the people of your parish are hospitable, strangers will feel appreciated and stay. A personal encounter with a friendly Catholic can lead to a personal encounter with Jesus. Isn’t that what the Gospel is about?

Worship of God must be tied to loving service of our neighbors

By Fr. Lawrence E. Mick

If people in your neighborhood were asked to identify the Christian households on your street, they might try to do so by thinking of who goes to church on Sunday. That’s usually the most obvious way to tell those who claim to believe.

The Bible, of course, encourages us to worship God. The Ten Commandments include one that calls us to “keep holy the Lord’s Day.” And the Old Testament contains many details of proper worship. And at the Last Supper, Jesus told us to “do this in memory of me” (Lk 22:19).

Yet if we look at what the Bible teaches us about God’s expectations of how we are to live, most of it does not focus on what we do in temple or church. It is impossible to summarize the Bible in a short article, but we might focus on two passages as helpful reminders of the broad perspective the Bible offers us.

In the Old Testament, a brief but rich line comes from the prophet Micah: “You have been told, O man, what is good, and what the Lord requires of you: Only to do justice and to love goodness, and to walk humbly with your God” (Mi 6:8).

Several other translations of that verse use the word “mercy” in place of “goodness,” which may help us understand it more deeply. Justice, mercy and humility are challenges for each of us in our daily relationships with those around us.

If we work for justice and treat others justly, if we are merciful to those in need and if we act with humility toward all, then we can be assured that we are living in goodness.

In the New Testament, a key passage comes in Matthew 25, Jesus’ description of the day of judgment. The passage is familiar, but it remains challenging:

“For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you visited me, ... Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me” (Mt 25:35-36, 40).

This Jesus suggests, will be the basis for judgment. And there is no mention here of going to church, saying prayers or any other religious observances.

This does not mean that worship and prayer and other religious practices are useless, but it reminds us that one of their primary purposes is to motivate us and sustain us in living out our faith in daily life. They are not ends in themselves, but must be linked to how we live the Gospel. It is true, of course, that there is no greater act than to worship God. But flowing out from that worship must be our loving behavior toward our neighbor. It is that service that we bring to the liturgy and unite with Christ’s sacrificial love.

How will they know that we are his disciples? By our love for one another.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.)†
Year of Faith: The pope is not infallible

Fr. William Byron, S.J.

From the Editor Emeritus/

Infallibility for humans is possible only with divine assistance.

Infallibility for humans is possible only with divine assistance.

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible

The pope is not infallible
Given the customs of the day, the woman had good cause for grief and anxiety, not simply physical loss at the passing of a loved one. She was a widow. The dead man had been her only son. With his death, she lost all security.

The reading states that Jesus was “moved with pity for her” (Lk 7:13). As the story unfolds, Jesus touches the corpse. Again, this hardly bothers people alive today. In the time of Jesus, however, he preaches a Gospel that is the gesture defied Jewish laws of purify. The event revealed basic facts about Jesus. All the ritual laws, such as touching the dead, were open to the Lord’s gift to everyone, irrespective of nationality or ethnicity.

Very prominent in these books are prophets because the books are religious histories. In a way, the kings are not the principal figures. In this weekend’s reading, the prophet Elijah visits a home. He meets a woman, the mistress of the house, whose son has been very sick and now has stopped breathing. The mother is desperate. Elijah prays over the young man, and the young man recovers. He lives.

This miracle confirms that Elijah indeed is a man of God, who speaks God’s word. The second reading is from St. Paul’s Epistle to the Galatians. The Galatians lived in an area now in Turkey. They were converts from paganism. They were not Jews. As time passed, however, Christians of Jewish origins arrived, and they demanded that the Galatians follow the rituals and practices of Judaism. Paul writes to establish that once he was second to no one in the most intense Jewish fervor. Since being called by Christ, however, he preaches a Gospel that is the Lord’s gift to everyone, irrespective of nationality or ethnicity.

For the Gospel reading this weekend, the Church presents, from St. Luke’s Gospel, the story of Jesus at Naan. There he encounters a grieving widow whose only son had died. Immediately the scene is set, although few in the modern culture would grasp the impact.

Reflection
Sustaining life, and even restoring life after death, are the strong features of the readings from First Kings and Luke. More than anything else, death represents the ultimate helplessness of mortals. No human being escapes death. The long run is death. So final, as many who grieve after a loss will be quick to say. In First Kings, and in Luke, God comes as the supreme authority over death. Acting through the prophet, in the first reading, God restores life. In the Gospel reading from St. Luke, God, in Jesus, again restores life.

It is a study in the power of God. It is awesome to behold. Consolingly, these readings reveal the love of God for humans, for us. In each instance, a grieving mother is in the story. In ancient times, women were very vulnerable. Secondly, as mothers, the pain of losing a child was acute.

With great love, God restores these sons to life. God extended divine love to these women very visibly and tangibly. He gave earthly life. For all who love God, eternal life awaits.†

God’s time, our time
By Sandy Bierly

All of my time, Past, present, and future, Rolled into one, Is God’s time, our time.

He has a special plan For me to know, Love, and serve Him In His time, our time.

As time stands still, This present moment I choose to worship Him. It is God’s time, our time.

In prayer I seek Him, In my weakest moments, and in my need; and I find Him, In His time, our time. I’ve come to adore Him, Giving thanks and praise, In the silence of my heart. It is God’s time, our time.

I believe that a wedding ceremony ought to have a mixed marriage—such as a wedding between a Catholic and a Protestant—the couple is free to have a Mass if they so desire. More frequently, though, they opt for a wedding ceremony apart from the Eucharist, i.e., with prayers, Scriptural readings, a homily, petitions, the exchange of vows and blessings.

I believe that a wedding ceremony ought to highlight what unites the couple rather than what divides them. (It’s awkward when half the church is unfamiliar with the rituals of the other faith.) What I often do in this situation is offer to celebrate Mass for the Catholic family (and anyone else who might wish to attend) at a different point in the weekend.

I've come to adore Him, Giving thanks and praise, In the silence of my heart. It is God’s time, our time.

My Journey to God

Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Father Brian Barr presides at eucharistic adoration and benediction during a prayer service for vocations at Innaculate Conception Seminary in Huntington, W. Va., in 2012.

God’s time, our time

By Sandy Bierly

All of my time, Past, present, and future, Rolled into one, Is God’s time, our time.

He has a special plan For me to know, Love, and serve Him In His time, our time.

As time stands still, This present moment I choose to worship Him. It is God’s time, our time.

In prayer I seek Him, In my weakest moments, and in my need; and I find Him, In His time, our time. I’ve come to adore Him, Giving thanks and praise, In the silence of my heart. It is God’s time, our time.

Reflection
Sustaining life, and even restoring life after death, are the strong features of the readings from First Kings and Luke. More than anything else, death represents the ultimate helplessness of mortals. No human being escapes death. The long run is death. So final, as many who grieve after a loss will be quick to say. In First Kings, and in Luke, God comes as the supreme authority over death. Acting through the prophet, in the first reading, God restores life. In the Gospel reading from St. Luke, God, in Jesus, again restores life.

It is a study in the power of God. It is awesome to behold. Consolingly, these readings reveal the love of God for humans, for us. In each instance, a grieving mother is in the story. In ancient times, women were very vulnerable. Secondly, as mothers, the pain of losing a child was acute.

With great love, God restores these sons to life. God extended divine love to these women very visibly and tangibly. He gave earthly life. For all who love God, eternal life awaits.†

My Journey to God

Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Father Brian Barr presides at eucharistic adoration and benediction during a prayer service for vocations at Innaculate Conception Seminary in Huntington, W. Va., in 2012.

God’s time, our time

By Sandy Bierly

All of my time, Past, present, and future, Rolled into one, Is God’s time, our time.

He has a special plan For me to know, Love, and serve Him In His time, our time.

As time stands still, This present moment I choose to worship Him. It is God’s time, our time.

In prayer I seek Him, In my weakest moments, and in my need; and I find Him, In His time, our time. I’ve come to adore Him, Giving thanks and praise, In the silence of my heart. It is God’s time, our time.

Reflection
Sustaining life, and even restoring life after death, are the strong features of the readings from First Kings and Luke. More than anything else, death represents the ultimate helplessness of mortals. No human being escapes death. The long run is death. So final, as many who grieve after a loss will be quick to say. In First Kings, and in Luke, God comes as the supreme authority over death. Acting through the prophet, in the first reading, God restores life. In the Gospel reading from St. Luke, God, in Jesus, again restores life.

It is a study in the power of God. It is awesome to behold. Consolingly, these readings reveal the love of God for humans, for us. In each instance, a grieving mother is in the story. In ancient times, women were very vulnerable. Secondly, as mothers, the pain of losing a child was acute.

With great love, God restores these sons to life. God extended divine love to these women very visibly and tangibly. He gave earthly life. For all who love God, eternal life awaits.†

My Journey to God

Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Father Brian Barr presides at eucharistic adoration and benediction during a prayer service for vocations at Innaculate Conception Seminary in Huntington, W. Va., in 2012.

BONOMO, Jacob, 93, Assumption, Brazil, May 20. Father of Daniel Bonomo. Grandfather of one. Great-grandfather of one.


GOLD, Bill, 87, Most Holy Name of Jesus, Bloomington, May 28. Father of Carol and Sandy Lynch. Grandfather of one. Great-grandfather of one.


VATICAN CITY (CNS)—All Catholics must ask themselves what they personally have done lately to build up the holiness of the Church and ensure people feel welcomed and loved in it, Pope Francis said.

“Some people today say, ‘Christ, yes; the Church, no’, like they say, ‘I believe in God, but not in priests,’” the pope said. Such a position does not make sense because “it is the Church that brings us Christ and brings us to God. The Church is the great family of God’s children.”

During his weekly general audience on May 29, an audience that began with the pope getting drenched by a cloudburst as he rode through St. Peter’s Square in an open popemobile, Pope Francis announced he would begin a series of audience talks about the Church’s identity and the attitude that Catholics should have toward those who come to their parishes and the attitude Catholics should have toward the world.

Celebrating Mass with Vatican employees in the Domus Sanctae Mariae residence, Pope Francis spoke on May 29 of the danger, even the temptation, for the Church and its members of forgetting that salvation comes only from Jesus Christ.

“The triumphalism of the Church stops the Church,” he said. It becomes a Church that journeys only halfway to its goal of salvation because people become satisfied with everything being “well-organized—all the offices, everything in its place, everything beautiful, efficient.”

Martynod is part of the life and journey of the Church, he said, as he urged those at Mass to pray for “a humble Church.”

The following morning on May 25, the pope spoke about the importance of priests, parish workers and parishioners being open and welcoming to those who come to parish asking for help. He used several examples, including that of a couple who goes to a parish to arrange their wedding, but before being congratulated, are told how much it will cost and asked for their baptismal certificates.

Too many times, the pope said, “we are faith-checkers instead of facilitators of the people’s faith.” Pope Francis also used the example of an unmarried mother who goes to a parish asking that her baby be baptized only to hear, “No, you aren’t married.”

“This young woman had the courage to carry her baby to term and not have an abortion, he said, and “what does she do to the parish officials? He used several examples, including that of a couple who goes to a parish to arrange their wedding, but before being congratulated, are told how much it will cost and asked for their baptismal certificates.

Too many times, the pope said, “we are faith-checkers instead of facilitators of the people’s faith.” Pope Francis also used the example of an unmarried mother who goes to a parish asking that her baby be baptized only to hear, “No, you aren’t married.”

“This young woman had the courage to carry her baby to term and not have an abortion, he said, and “what does she do to the parish officials? He used several examples, including that of a couple who goes to a parish to arrange their wedding, but before being congratulated, are told how much it will cost and asked for their baptismal certificates.

Too many times, the pope said, “we are faith-checkers instead of facilitators of the people’s faith.” Pope Francis also used the example of an unmarried mother who goes to a parish asking that her baby be baptized only to hear, “No, you aren’t married.”

“This young woman had the courage to carry her baby to term and not have an abortion, he said, and “what does she do to the parish officials? He used several examples, including that of a couple who goes to a parish to arrange their wedding, but before being congratulated, are told how much it will cost and asked for their baptismal certificates.

Too many times, the pope said, “we are faith-checkers instead of facilitators of the people’s faith.” Pope Francis also used the example of an unmarried mother who goes to a parish asking that her baby be baptized only to hear, “No, you aren’t married.”

“This young woman had the courage to carry her baby to term and not have an abortion, he said, and “what does she do to the parish officials? He used several examples, including that of a couple who goes to a parish to arrange their wedding, but before being congratulated, are told how much it will cost and asked for their baptismal certificates.

Too many times, the pope said, “we are faith-checkers instead of facilitators of the people’s faith.” Pope Francis also used the example of an unmarried mother who goes to a parish asking that her baby be baptized only to hear, “No, you aren’t married.”

“This young woman had the courage to carry her baby to term and not have an abortion, he said, and “what does she do to the parish officials? He used several examples, including that of a couple who goes to a parish to arrange their wedding, but before being congratulated, are told how much it will cost and asked for their baptismal certificates.

Too many times, the pope said, “we are faith-checkers instead of facilitators of the people’s faith.” Pope Francis also used the example of an unmarried mother who goes to a parish asking that her baby be baptized only to hear, “No, you aren’t married.”

“This young woman had the courage to carry her baby to term and not have an abortion, he said, and “what does she do to the parish officials? He used several examples, including that of a couple who goes to a parish to arrange their wedding, but before being congratulated, are told how much it will cost and asked for their baptismal certificates.

Too many times, the pope said, “we are faith-checkers instead of facilitators of the people’s faith.” Pope Francis also used the example of an unmarried mother who goes to a parish asking that her baby be baptized only to hear, “No, you aren’t married.”

“This young woman had the courage to carry her baby to term and not have an abortion, he said, and “what does she do to the parish officials? He used several examples, including that of a couple who goes to a parish to arrange their wedding, but before being congratulated, are told how much it will cost and asked for their baptismal certificates.

Too many times, the pope said, “we are faith-checkers instead of facilitators of the people’s faith.” Pope Francis also used the example of an unmarried mother who goes to a parish asking that her baby be baptized only to hear, “No, you aren’t married.”

“This young woman had the courage to carry her baby to term and not have an abortion, he said, and “what does she do to the parish officials? He used several examples, including that of a couple who goes to a parish to arrange their wedding, but before being congratulated, are told how much it will cost and asked for their baptismal certificates.
**Principal for a Day** impressed with students, what they accomplish

**Special to The Criterion**

By shaping spirits, minds and futures, the Mother Theodore Catholic Academies create a secure, constructive, faith-filled learning environment, instill self-confidence, nurture critical thinking skills, encourage taking responsibility for one’s actions and prepare students for a successful adult life.

The Mother Theodore Catholic Academies, which include Central Catholic, Holy Angels, Holy Cross Central and St. Philip Neri schools and Providence Preschool are anchors to the center-city Indianapolis neighborhoods where they serve.

Michael G. Paton, a partner with Barnes & Thornburg law firm in Indianapolis, became involved with supporting the academies’ students through his role in the Educational CHOICE Charitable Trust.

After Paton learned more about the Mother Theodore Catholic Academies, he suggested launching a two-hour “Principal for a Day” program to bring awareness of the schools and engage leadership contributions.

Paton recently experienced being principal for a day at Holy Cross Central School. He had breakfast with the students, made the morning announcements, visited classrooms and was given a tour of the school by two seventh-graders.

“I had two major takeaways from being principal for a day. I was tremendously impressed with the school’s leadership contributions. Paton’s contagious enthusiasm for the academies and its school children will inspire others to shed light on the needs and the accomplishments of the students and teachers who work so diligently to succeed. He has since accepted the role of development committee chair for the Mother Theodore Catholic Academies.

If you would like to make a gift for a student scholarship through Educational CHOICE Charitable Trust or make a direct contribution to the Mother Theodore Catholic Academy, please contact Rosemary O’Brien at 800-382-9836, ext. 1568 or 317-236-1568. You can also e-mail her at rrobten@archindy.org. To donate now or more, please visit our website at www.archindy.org/mtcglc.

**For Rent**

**HILTON HEAD**

270 Sca. Villa 8,890 sq. ft.
Call 828-926-9877.

**New Improvement**

Brother’s Construction
Cherry’s cleaned & repaired 500.00

♦ Furniture Specialist
♦ Complete Chimney
♦ Furnace Work
♦ Brick & Cement Specialist
♦ Home Electrical Work, Testing & Certifying
♦ St. Lawrence Pumphouse

Serving the Eastside since 1976
5060 E. Michigan Street
317-361-8238

**D & S ROOFING**

1405 E. 10th St., Marion IN
665-3177

Boost your curb appeal, add value and longevity

♦ Local and licensed contractor
♦ 30 year warranty
♦ Free estimate

Reroof or tearoff

Licensed / bonded / insured

317 980-0810
24-hour service! Rubber, torch downs, hot tar roofs, reroof and tearoffs.

317 501-4830

**Vacation Rental**

Macao Island, FL,
3BR/2BA, 28A
$1,000/wk for 7 days.
Call 828-926-9877

**Health Care**

**Companion care**

Trusted and Compassionate Care

♦ Elder or special needs care
♦ Pediatric care
♦ Companion care
♦ Home health services
♦ Hospice care
♦ Transportation & errands

Call for free in-home consultation.

Kathy and Terry Huser, MGR.
(317) 572-332-8261
www.HuserHomeCare.com

**Finance**

You can provide a total of $25,000 in term life insurance for children*, all the way up to age 21.

For $300 per year

**Mortgage**

HARTLAND MORTGAGE CENTERS, INC., 800-923-4783

If your current rate is over 3.75%, you need to refinance NOW!!!!

Even if your current mortgage balance is greater than the value of your home you may be able to refinance but call now, these programs expire soon.

Purchase, Refinance, Conventional, FHA, VA, HARP Loans
15 YEAR FIXED FHA 3.00%, APR 3.21%
30 YEAR FIXED FHA 3.25%, APR 3.75%

Please call Mark Sullivan at 800-563-9890 or 317-789-9860.

msullivan@hmcdirect.com  home 19 years in the mortgage industry.

*Rates subject to change. **Based on a credit score of 740, for a 30 year FHA loan, with 95% loan to value. ***Based on a credit score of 740, for a 30 year conventional loan, with 95% loan to value.
BREBEUF JESUIT
CLASS of 2013

Attending 55 different colleges and universities

100% graduation rate

100% attending a 4-year college

More than 10% accepted to Top 25 Colleges & Universities

Scholarships

Total Scholarships Awarded
$16 MILLION+

Average Scholarship
$24,335 per Student

National Merit Scholarship
8 Finalists/ Semifinalists

Full Tuition Packages Offered
35 Students

93% of the Class of 2013 attended a retreat or Kairos during their tenure.

Combined, the Class of 2013 spent over 9000 hours serving their community.

28% of the Class of 2013 received financial aid during their tenure.

Congratulations, Graduates!

2801 W. 86th Street | Indianapolis, IN 46268 | 317.524.7050 | www.brebeuf.org