Deacon Jerry Byrd ordained to the priesthood

By Sean Gallagher

“Before I formed you in the womb I knew you, before you were born I dedicated you” (Jer 1:5).

Rose Byrd and her son, transitional Deacon Jerry Byrd, reached out and held each other’s hand when they heard these words proclaimed during the first reading of the June 2 Mass at SS. Peter and Paul Cathedral in Indianapolis during which he was ordained to the priesthood.

The words had deep meaning for the mother and son. They recalled a courageous choice for life and of God’s plan for Jerry when his life hung in the balance while still in his mother’s womb.

When Rose was pregnant with her son 31 years ago, doctors told her that he had Down syndrome and would be very sickly when he was born. They recommended that she have an abortion, a choice that she refused to make.

“Jerry and I both knew that the priesthood was God’s plan for him, that he was chosen, too,” said Rose Byrd. “I have no doubt, no question in my mind, that he’s where the Lord put him and where the Lord’s going to use him.”

God’s plan for Deacon Byrd was even more amazing considering that he was raised in a family that belonged to a Baptist congregation in southeastern Indiana.

It was only after he had a powerful experience of Christ’s presence in the Eucharist in 1998 when he was 17 that he became aware of God calling him into the full communion of the Church.

Now, 14 years after that life-changing Mass, Father Jerry Byrd took part for the first time in consecrating the bread and wine, and turning them into the Body and Blood of Christ.

“It really proves to me that God had a purpose for my life,” he said.

“The beauty of that is overwhelming,” Father Byrd added. “It’s overwhelming to think that it’s been 14 years and, yet, here I am just beginning. Who knows what the future holds?”

See BYRD, page 7

Electrical fire damages St. Christopher Church

By Mary Ann Garber

Fire, smoke and water damaged St. Christopher Church in Indianapolis on June 2 after a small bulb in a chandelier overheated and exploded, causing the ceiling light to melt and fall then ignite hymnals and pews.

No one was hurt in the fire because the church was empty except for a woman cleaning another area of the building.

Eric Atkins, director of management services for the archdiocese, said a crew from Moore Restoration Inc. began cleaning up the damage in the church’s worship space and lower level rooms shortly after Speedway and Wayne Township firefighters extinguished the 11 a.m. blaze last Saturday.

No estimate of the damage is available yet, Atkins said, but the archdiocese will work with the parish to restore the 12-year-old brick church at 5301 W. 16th St. as quickly as possible.

More than 600 gallons of water were extracted from the church by the restoration crew after the fire.

St. Christopher parishioners were stunned by news of the fire.

See FIRE, page 2

Deacon Jerry Byrd lies prostrate in prayer during the praying of the Litany of the Saints just prior to being ordained a priest on June 2 at SS. Peter and Paul Cathedral in Indianapolis. Also kneeling in prayer are Father Patrick Beidelman, left, archdiocesan director of liturgy; Bishop Christopher J. Coyne, apostolic administrator; and priests who minister at parishes in central and southern Indiana.

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of the fire, especially those who were people when lightning struck the roof of the then brand new parish during a 6 p.m. Mass on July 8, 2001, and caused extensive damage that closed the building for three and a half months.

For the second time in 11 years, parishioners are worshiping in the former church, which was converted to a gymnasium for the parish since 1983, said after the noon Mass on June 3 that, “We’ve gone through this once before. We just need to keep being better and stronger. We’re a community that really prays together. We’re sad once again, but we will be OK.”

St. Christopher parishioners are celebrating the historic

75th anniversary of the parish this year. Busy preparing for their huge “Summer Festival” on July 19-21. Four weddings will take place during the festival.

“Most of the damage is from smoke and water,” Father Welch said. “The water came down behind the walls. … I don’t know how many weeks we will have on the renovation. … The festival could be scaled down a little.”

Both Father Welch and Father David Lawler, associate pastor, are thankful that the electrical fire happened when the church was empty. At 11 a.m. on June 1, Father Lawler said, the church was filled with students for the end-of-year school Mass and awards program.

“Then 24 hours later, we had the fire,” he said. “I asked Father Welch, ‘Should we keep the community’s prayer. It’s a difficult thing to go through two fires in 11 years’ time in a beautiful new church.”

St. Christopher Parish’s

tabernacle, Blessed Sacrament Chapel, sanctuary and that collection of religious art were not damaged, Father Welch said.

“Some of the chandeliers were removed from the church, and the artwork was also removed.”

One of the fire’s major problems was “the fire station is across the street, and the firefighters extinguished the fire quickly.”

“The majority of the water fell down into the nursery, some meeting rooms and corridors on the lower level.”

“We are working diligently to get the church back up and operational as soon as possible,” Atkins said. “It’s just one of those bizarre things. We don’t know why the bulb exploded.”

“We isolated the chandelier, and are going to have it evaluated to determine if there is a problem with the chandelier or a problem

with the bulb or maybe a combination of both that may have caused the fire,” he said.

“We are in the process of determining how much smoke residue was discharged into the building, and trying to understand how much smoke mitigation work will need to occur to clean up the church.”

LCWR board responds to Vatican order for reform of organization

WASHINGTON (CNS)—The national board of the Leadership Conference of Women Religious (LCWR) on June 1 said it feels the assessment that led to a Vatican order to reform the organization “was based on unsubstantiated accusations and the result of a flawed process that lacked transparency.”

The LCWR board called the sanctions “disproportionate to the concerns raised,” and said “they could compromise” the organization’s ability “to fulfill their mission.”

The report has fundamental credibility, because the fire, especially those who were people when lightning struck the roof of the then brand new parish during a 6 p.m. Mass on July 8, 2001, and caused extensive damage that closed the building for three and a half months.

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Pope opens possibility of U.S. visit, says faith builds strong families

MILAN (CNS)—As Pope Benedict XVI closed the World Meeting of Families in Italy’s capital of finance and fashion, he opened the possibility of his heading to the United States when he named the Archdiocese of Philadelphia the next venue of the world gathering.

“God willing,” he said that he would attend in 2015 as he greeted Archbishop Charles J. Chaput of Philadelphia, and “the Catholics of that great city,” saying he looked forward to meeting U.S. Catholics and other families from around the world there.

The surprise announcement came as the 85-year-old pope wrapped up the May 30-June 3 world meeting, which gathers every three years to celebrate and help families live out their Christian values.

About 1 million people from 153 countries braved dawn wake-up calls, shouldered supply-laden backpacks and prodded along sleepy kids to descend on Milan’s Bresso Park on June 3 to take part in the event’s closing Mass.

In his homily, the pope called for Church unity, emphasized marriage as between a man and a woman, urged parents to keep the transcendent alive in a world that adores the high-tech over high ideals, and urged children to respect and love their family.

Because the five-day meeting’s theme was how to balance work demands, family needs and religious celebration, the pope upgraded economic theories that advocate the best policies, markets and work ethics are those that push the most productive and responsible.

“One-sided logic of sheer utility and maximum profit are not conducive to harmonious development, to the good of the family or to building of a more just society,” he said.

The Church offers its teaching and input to help society, he said, as he urged governments to be just and guarantee liberty, based on natural law, for everyone, “beginning with the right to life of which its deliberate suppression can never be allowed.”

Inside Milan’s monumental Gothic cathedral on June 2, the pope met women and men religious, priests, seminarians and bishops for a prayer service in the Ambrosian rite.

A religious vocation and one’s personal well-being are not in conflict, he said, but to hand in-hand since being a good priest or sister and a happy person both find its source in drawing closer to Christ.

Later that day in Milan’s San Siro soccer stadium, the pope told some 80,000 boys and girls who were or would be recently confirmed that they, too, can be saints as they let the Holy Spirit guide them to use their talents for the good of the community.

“You are called to great things,” he said, telling them to keep their aims high. He told them to study and work hard, obey their parents, help others and be selfless “because egoism is the enemy of joy.”

At an evening vigil marked by testimonials from families all over the world and international music by well-known artists, the pope shared the joys and sufferings of the world’s families.

Five couples and families used up on stage one group at a time to ask the pope a personal question or appeal for advice.

The first, a 7-year-old girl from Vietnam, sat by the pope’s feet, wanting to know what it was like growing up in his home.

Aware of the content of each question beforehand, the pope spoke off-the-cuff, saying even though Germany at the time was suffering from a dictatorship and war, his childhood was “unforgettable” and joyful as their home was always filled with music, faith, love and long walks in the woods.

“Tell you the truth, if I could imagine what it will be like in heaven, I always imagine the time of my youth, my childhood,” he said.

When a Greek family told the pope about their dire economic situation back home and asked how they could go forward in hope, the pope said words could never convey his sadness for people hit hard by the global economic crisis and the sadness over feeling unable to help.

He criticized the current political state of affairs, saying all political parties had to become more responsible and stop promising things they couldn’t deliver.

Candidates need to see that the votes people invest in them are not votes for the leaders, but are a call for them to fight and be responsible for the good of all people, he said.

He said one idea for people to help right away was for more financially stable parishes and families to adopt a struggling family or parish akin to the twin cities initiative.

A Brazilian couple who work with divorced and separated Catholics asked how they could give the people they talk to hope.

The pope acknowledged the huge sense of loss and alienation divorced Catholics who remain feel when they can no longer receive the sacraments. While preventing a marriage from breaking up is ideal through counseling and companionship, parish leaders could help divorceds still feel part of the community, experiencing the word of God and getting ongoing spiritual guidance, he said.

While they cannot receive the sacrament of the Eucharist, they can experience a spiritual form of communion by being united in the body of Christ as Church, he said.

The pope ate lunch together with several families after the June 3 Mass. They included Allen and Janell Tuncap and their five children from Charleston, S.C.; the Green family, including their seminarian son, Jack, from the Diocese of Parramatta, Australia; and families from Baghdad, Iraq; Kinshasa, Congo; Mexico City; Spain and Milan.
OPINION

Making a Difference/Tony Magliano

In all things, love must prevail

For their part, the bishops have a duty to respect the laity. Vatican II clearly teaches that through baptism and confirmation, the Lord has given the laity an essential share in the saving mission of the Church. But it is important to realize that there are certain times when the bishops simply cannot do, and are, therefore, not being disrespectful toward the desires of some among the laity. A controversial example is same-sex “marriage.” It may be politically correct, but it is not morally correct. Sacred Scripture, sacred tradition and natural law strongly teach that homosexual activity is not part of God’s plan.

But this essential duty will not be fulfilled as long as so much disrespect and unkindness remain unpaid in the Church. In the midst of so many hurts, disappointments, and confusion, we would be wise to consider these words of good Pope John XXIII. “The common saying that, in various ways and attributed to various authors, must be recalled with approval—in essentials, unity, in minor matters, liberty, in all things, charity.”

(Tony Magliano is an internationally syndicated social justice and peace columnist. Send an e-mail to him at tmag@zoominternet.net.)

Letter to the Editor

Marian University produces great students, athletes and future leaders

In the May 18 issue of The Criterion, I saw a wonderful article with the headline “Seminarist is a member of Clarics Cup championship team” written by reporter Sean Gallagher, a member of the Marian College Class of 1993.

I also noticed that the seminarist featured in the article was Martin Rodriguez, a member of the Marian College Class of 2008 and graduate of the Bishop Simon Bruté College Seminary, both in Indianapolis.

The article about Rodriguez was very well-written, and I am happy to see another Marian University graduate succeeding in whatever he or she chooses to do. It gives me hope that I will do the same.

Even more, as a Catholic and soccer player, it is wonderful to hear of Rodriguez’s success on and off the soccer field.

Beneath the article about Rodriguez, I was pleased to read that Marian University that mentions the Bishop Simon Bruté College Seminary. It makes me proud to know that Marian University prepares great athletes, great students and great future leaders for our Church.

Colleen Diemer
Indipendent
Marian University Class of 2014

Letters to the Editor

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Communion and Progress 116).

Letters from readers are welcomed and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be identified, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of viewpoints, frequent writers will only be limited to one letter every three months.

Concise letters (usually less than 300 words) are preferred.

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.

Stewards of religious liberty


Stewards of religious liberty

The richness of the ritual, the lovely music, a challenging homily and the enthusiastic prayerfulness of the assembly provided a wonderful experience of Catholic Christian community.

The recent inspection of the Archdiocese of Baltimore was for me a flaming of Catholic unity—but only a fleeting tinge. We have tried negotiation with 43 Catholic organizations that have Catholic Bishops, and he doesn’t within those parties.

I feel an even stronger sense of our wounded Catholic community after receiving numerous responses from a recent column that I wrote highlighting the need of our suffering world for a prophetic Catholic Church.

Numerous readers expressed strong sentiments that certain bishops had failed to protect children from a small minority of sexually abusive clergymen, and they indicated their sense that most of the hierarchy often displays an insensitive use of its power.

Therefore, they wrote that the Catholic Church is in no position to be prophetic.

Well, yes and no.

We imperfect human beings are called by the Perfect to become saints. It is an ongoing process of formation.

However, in all of our weaknesses, we must do our best to speak and act as the Lord’s disciples on behalf of our hurting world. But the holier we become, the more effective our witness will be.

An essential aspect of holiness is a willingness to show genuine respect to everyone—regardless of status.

The bishops, as processors of the 12 Apostles, deserve our respect. We need to seriously consider their insights as we strive to form our consciences in harmony with the Gospel.
Federal court overturns Defense of Marriage Act; appeal presumed

BOSTON (CNS)—With a ruling that acknowledged the final decision will be up to the Supreme Court, a federal appeals court declared the Defense of Marriage Act unconstitutional on May 31.

The 1st Circuit Court of Appeals overturned the provision of the 1996 federal law, known as DOMA, that defines marriage as “a legal union between one man and one woman,” said the statement from Bishop Salvatore J. Cordileone of Oakland, Calif., chairman of the bishops’ Subcommittee for the Promotion and Defense of Marriage. “DOMA is part of our nation’s long-established body of law rooted in the true meaning of marriage.”

“It will be a day of emotion, filled with reflection, to recognize a marriage recognized by another state or territory,” said Bishop Salvatore J. Cordileone of Oakland, Calif., chairman of the bishops’ Subcommittee for the Promotion and Defense of Marriage. “DOMA is part of our nation’s long-established body of law rooted in the true meaning of marriage.”

Federal court overturns Defense of Marriage Act; appeal presumed

The case was brought against the federal government by a group of same-sex married couples and several widowed spouses, all from Massachusetts. They seek access to federal benefits, such as Social Security, that would be available to heterosexual married couples, but are blocked under DOMA.

The law was passed after Second World War and the Supreme Court noted that under DOMA, federal funding to Massachusetts could be revoked for programs tied to the law’s definition of marriage, which includes “marriage” and “spouse,” not its provision guaranteeing that no state or territory is required to provide so many opportunities for refugees, and that refugees offer special gifts for their new country, too.

“America is the sweetest grape in the world,” he says. “I have the honor to live in the sweetest grape of the world. And the refugees are enriching the blood of America. It’s important to have this variety.”

(Jobs for the World Refugee Day Dinner, which begins at 6 p.m., are $25 a person or $250 for a table of eight. For tickets, call 317-236-1528 or 800-382-9836, ext. 1528, or log on to www.catholiccharitiesindpls.org.)

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Retreats and Programs

June 6-10 Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Forgive and Forgiven,” Benedictine Brother Zachary Wilberding, presenter. Information: 317-356-5855 or mwebel@smainestead.edu

June 11 Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Pain Management Vitality: Sculpting—Healthy Mind Set,” session five of six, 9:30 a.m.-2 p.m., $25 per person. Information: 317-788-7581 or benedicturn@endicnian.org


June 18 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Pray All Ways,” day of reflection, Father James Farrell, presenter. $38 per person. Information: 317-545-7681 or marcia.johnson@archindy.org

June 19 Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Finding God in the Garden,” 10th annual garden retreat, 9 a.m.-4 p.m., $45 per person each session includes breakfast and lunch. Information: 317-788-7581 or benedicturn@endicnian.org

June 24-30 Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “A Monastic Retreat—Let Us Set Out on This Way with the Gospel for Our Guide,” Benedictine Abbot Robert Kellid, presenter. 6:30 a.m.-9 p.m., $425 per person. Information: 317-788-7581 or benedicturn@endicnian.org

First graduating class

Members of the first eighth-grade graduating class of St. Francis and Clare School in Greenwood pose in the parish’s church after the graduation Mass on May 30. From left to right in the front row are graduates Bethany Rodriguez, Sarah Cavender, Emma Balzer, Joseph Taylor, Jessica Wells, Erica Szczeczkowski, Annie Richardson, Kayson Smock and Brisbane Kristel. In the back row, from left, are Rob Richardson, school president; Betty Popp, principal; Father Vincent Lamperti, pastor; Father Anto Peterraj, associate pastor; and Deacon Stephen Hedges. St. Francis and Clare School opened in 2006 with 24 students. This year, the Indianapolis South Deanery elementary school has an enrollment of 364 students.

Events Calendar

June 7-10 Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, games, children’s games, food. Information: 317-825-3643.


June 9 Holy Angels Parish, 740 W. Warman Ave., Indianapolis. “Music Festival,” music, games, Friday, 5-10 p.m., Sat. 3-10 p.m. Information: 317-926-3324.

June 10 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Discalced Carmelite Sisters of the Most Holy Order meeting, noon. Information: 317-545-7681.


June 16 Sacred Heart of Jesus Parish, 1340 Yates Lane, Avon. Heartland Crossing Golf Links, 6701 S. Heartland Blvd., Avon. Catholic Radio and Indianapolis Catholic Business Exchange Golf Outing, Mass, 6:30 a.m.-12 p.m., breakfast, Anthony Castonzo, presenter, shotgun start, 8:30 a.m., $125 per person, includes breakfast and lunch, reservation deadline June 11. Register at www.catholicradioindy.org


June 17 St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. “International Festival,” Fri. 5 p.m.-midnight, food, games, rides, Information: 317-291-7014.

June 17 Indianapolis Catholic Community, 701 N. “A” St., Indianapolis. Catholic Radio and Indianapolis Catholic Business Exchange Annual Prayer, 7 p.m. Information: dickenscor@parallel2.us.

Our Lady of Grace Monastery welcomes new novice

Benedictine Sister Susan Elizabeth Rakers entered the novitiate of Our Lady of Grace Monastery in Beech Grove on June 2. Before becoming a postulant with the Sisters of St. Benedict last year, she was a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese. She began discerning her call to monastic life after attending a Triduum Retreat at the sisters’ Benedict Inn Retreat and Conference Center in Beech Grove. In prayer, she takes the title of sister and immerses herself even more into the monastic lifestyle of the community. Her year of formation will center on studying the Rule of St. Benedict, Scripture, formation and community documents.

Ozanan breakfast

Sheila Gilbert, president of the National Council of the Society of St. Vincent de Paul, poses on May 2 with former Indianapolis mayor Bart Peterson during the second annual Ozaman Breakfast sponsored by the Indianapolis council of the society at the Prati-Gugliemo Center in Indianapolis. Gilbert and Peterson were speakers during the event. Gilbert is a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, and Peterson is the first woman and Hoosier to be elected president of the society’s national council. The annual breakfast is named after Blessed Frederick Ozanam, who founded the Society of St. Vincent de Paul in 1833.

June 1-7 St. Lawrence Parish, 542 Walnut St., Lawrenceburg. Parish festival, food, rides, Fri. 5:30 p.m.-midnight, Sat. 4 p.m.-midnight, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-573-3992.

June 8 Martin Society of the St. Vincent de Paul Society, 335 E. 30th St., Indianapolis. “Helpers of God’s Precious Infants, pro-life Mass, Father Sean Danda, celebrant, 3 p.m. followed by rosary outside abortion clinic and Benediction at St. Vincent de Paul Society. Information: 317-276-0915.

June 9 Holy Angels Parish, 740 W. Warman Ave., Indianapolis. “Music Festival,” music, games, Friday, 5-10 p.m., Sat. 3-10 p.m. Information: 317-926-3324.

June 10 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Discalced Carmelite Sisters of the Most Holy Order meeting, noon. Information: 317-545-7681.


June 13 Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. “God in the Garden,” 10th annual garden retreat, 9 a.m.-4 p.m., $45 per person each session includes breakfast and lunch. Information: 317-788-7581 or benedicturn@endicnian.org


June 15 Heartland Crossing Golf Links, 6701 S. Heartland Blvd., Camby. Catholic Radio and Indianapolis Catholic Business Exchange Golf Outing, Mass, 6:30 a.m.-12 p.m., breakfast, Anthony Castonzo, presenter, shotgun start, 8:30 a.m., $125 per person, includes breakfast and lunch, reservation deadline June 11. Register at www.catholicradioindy.org

The immediate future for Father Byrd will be as associate pastor of St. Barnabas Parish and Catholic chaplain of the University of Indianapolis, both in Indianapolis. He will begin those ministry assignments on July 3.

At the beginning of his homily, Bishop Christopher J. Coyne, apostolic administrator, thanked Father Byrd’s family for forming him in the Christian faith—though they are not in the full communion of the Catholic Church. “While his path has taken him to our communion,” Bishop Coyne said, “it is that path that he first walked with you as a family in the way that you nurtured him and cared for him and raised him in the faith of Jesus Christ, our Lord and Savior, that has brought him today to service to God’s people in a different communion, but in a union of faith that flows from the love of God and the love of Christ.”

When Father Byrd stood at the altar during the eucharistic prayer, the power of the change that had just taken place during the eucharistic prayer, the power of God and the love of Christ.”

For more photos from the ordination of Father Jerry Byrd, log on to www.CriterionOnline.com.

Father Byrd is looking forward to joining Father Whittington and the rest of the priests of the archdiocese in their ministry “to be a good and holy priest, and to encourage other young men to be good and holy priests.”
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Kiley Michelle Budreau
Jaclyn Michele Clegg
Dominic Lindhurst Coffey
Joshua Adam Coffman
Kayla Marie Craft
Lydia Annette Cummins
Sebastian Drewoye Danler
Matthew Paul Deering
Logan Michael Delaney
Jaclyn Michelle Doyle
Nicholas Andrew Dresser
Heather Kathleen Juckett
William Michael Durham
Megan Nicole Erenbaugh
Charles Norbert Emest
Sarah Marie Fowler
Ryan James Frain
Karen Alexa Gamero
Daniel John Guayghan
Patrick Michael Gedig
Emily Louise Gibbons
Emma Claire Hagist
Rebecca Kalene Harney
Timothy Christian Hedrick
Abigail Marie Hicks
Alison Pearl Hicks
Jonathan Andrew Jason Higgins
Kristopher Michael Housley
Shelby Patricia Hughebanks
Jade Arielle Humble-Schimmel
Megan Nicole Kehl
John Spencer Kennedy
Mary Kathryn Kenny
Daniel Aaron Kirk
Mcintosh Stephen Legere
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Kate Alan Moody
Delaney Leightham Moss
Nicholas Bradley Nevins
Kathleen Anne Noll
Abigail Margaret Ohlson
Ainsidder Ray Okerson
Audrey Mae Peters
Leeann Elizabeth Sauaesser
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Yicheng Shao
Mitchell Nash Singleton
Lauren Elizabeth Smith
Jackson Andrew Stanton
Ryan Michael Stockman
Kimberly Anne Stratmann
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Jesse Alan Whinings

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Sceicina Memorial High School, a Catholic, college preparatory school, bears witness to Jesus’ Good News by educating our diverse community of students in spirit, mind and body to become servants and leaders who “give that little extra.”

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People in ministry have the good fortune—or the misfortune, depending on one’s perspective—to work in jobs where their faith and work are intertwined. Every day, the lives of religion teachers, pastoral ministers and hospital chaplains—lay, priests and religious—are immersed in living out their faith.

For the last 33 years, I’ve had the good fortune to have worked in jobs where my faith and work have been intertwined. From teaching high school religion to working in catechetical ministry, to writing religious textbooks and doing training sessions for Catholic school teachers, every day of my professional life has been immersed in living out my faith.

Sometimes I wonder if this work has made me a more or less faith-filled person.

Not everyone has the opportunity to work in a job that allows them to think about or live out their faith. Most employers frown on employees openly talking about their faith or sharing their faith with other workers. Some employers forbid the wearing or displaying of religious symbols on the job site.

Some workplace rules don’t necessarily mean that the employer is against faith or religion. Often, these rules are in place to make sure that differences in faith perspectives don’t interfere with productivity.

I recently talked to other Catholics about this topic. One man from Villa Hills, Ky., was retired. He did not want to give his name, but he wished he had been able to strike a better balance.

“I’m not sure I balanced faith and work very well,” he said. “My attitude was, ‘Render to Caesar the things that are Caesar’s and to God the things that are God’s’ (Mt 22:20, Mk 12:17). I believed Caesar’s and to God the things that are God’s.”

“Would we have the courage to say no, to walk away from our jobs, our source of income and health insurance, and for many people the one thing in their lives that gives them meaning and purpose?”

“They should be able to do the right thing and walk away. But none of us know how we would respond. It is easy to be faithful when there is little temptation. It is a lot more difficult when we are actually faced with that choice.”

The only way we can learn to make decisions during difficult situations is by making them. That’s why soldiers drill so much and participate in boot camp games and maneuvers—so they will be able to act without fear or hesitation when faced with a crisis.

The same is true for learning to make moral decisions. We have to practice making them on a daily basis, starting with simple decisions and questions of ourselves, such as “Do I always contribute to the coffee fund when I have a cup?” or “Did I take my turn in cleaning up the break room?” and then move to the more difficult ones that may affect our livelihood.

We can’t expect to make good decisions in difficult situations unless we have practiced making the small ones.

Some careers naturally lend themselves to the works of mercy. Some of these careers are in the medical field, assisting with the healing of the body. While doctors, nurses and physician assistants come to mind, there are hundreds of similar careers, including radiologists, diagnostic technicians, dentists, organic chemists and respiratory therapists that assist in healing the body. Jesus’ concern for the physical body places these careers alongside the healing ministry of Christ.

Following the health care industry as the fastest growing sector for college graduates are careers in technology and communications.

At first glance, these careers may seem to have little to do with faith, yet Blessed John Paul II said, “The Gospel lives in every conversation with culture, and if the Church holds back from the culture, the Gospel itself falls silent.” Therefore, we must be fearless in crossing the threshold of the communication and information revolution now taking place.

Careers in these fields are vital for the transmission of the Christian faith and the promotion of the common good, and have opportunities to perform works of mercy.

The next suggestion may be unexpected. Though many might get a bad rap in the Gospels, and in society, the importance of defending the innocent and pursuing justice is biblically based and close to God’s heart. The New Testament uses the verb “parakaleo” as a title for the Holy Spirit. This Greek term was commonly used in a courtroom or juridical context. It means “to call to one’s side.” What a beautiful expression of faith for the attorney—being called to another person’s side to seek justice.

Other interesting career choices are law enforcement and communications are a few of the career fields that lend themselves to living out one’s faith at work.

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Is Anyone out there, somewhere over the rainbow, way up high?

There seems to be a movement afoot these days to deny the existence of God—or at least the possibility of a divine presence. Of course, there have always been doubters, atheists, agnostics and well-meaning people with limited imaginations. But sadly, today, even the unbelief seems to be growing.

On Easter Sunday, we watched a segment of CBS’s “Sunday Morning” TV program about a scientific expert who recently examined the Shroud of Turin to establish its authenticity. He concluded that the shroud is indeed the burial cloth of the historical Jesus because it fits the criteria for the age, chemistry and materials of the time when Jesus died. OK. So far, so good. Then the expert ruined his satisfaction with his findings by going a step beyond his scientific expertise and naming children. He explained, have short needles in clusters of respiratory diseases, and name-pray, ‘Thank you, Lord, for bed sheets in billowing winds…’—I am Adam and name-pray, ‘Thank you, Lord, for bed sheets in billowing winds…’—I am Adam and name-pray, ‘Thank you, Lord, for bed sheets in billowing winds…’—I am Adam and name-pray, ‘Thank you, Lord, for bed sheets in billowing winds…’—I am Adam and name-pray, ‘Thank you, Lord, for bed sheets in billowing winds…’—I am Adam and name-pray, ‘Thank you, Lord, for bed sheets in billowing winds…’—I am Adam and name-pray, ‘Thank you, Lord, for bed sheets in billowing winds…”

Looking Around

Over the past year or so, I have been studying the decline in Sunday Mass attendance in the Catholic community. An old friend who used to be a politician sent me an article I wrote based on “exit interviews” conducted by nonchurchgoing Catholics in the Diocese of Trenton, N.J.

My friend mentioned that one of his philosophy professors at the University of Notre Dame used to say that “Catholics have lost the sense of what is at stake in life, and that is why, in my opinion, our political scientists deny that the survival of our civilization is at stake.”

My correspondent then added, “Father, as you surely know, face-to-face contact might not only not be effective, but can become counterproductive. Yet, what is at stake for souls must be conveyed with urgency.”

The Christian ideal, against the doctrine that exists, then God doesn’t exist to them. It doesn’t mean to objectify what is supernatural are so hard for such folks to accept that they cannot understand reality only with our physical senses. Literalists need to prove everything by sight, sound, touch, etc., or from evidence presented by other literalists.

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Feast of the Most Holy Body and Blood of Christ, Corpus Christi
Msgr. Owen F. Campion

The Sunday Readings
Sunday, June 10, 2012

- Exodus 24:3-8
- Hebrews 9:11-15
- Mark 14:12-16, 22-26

The Book of Exodus is the source of this first reading for the feast of the Most Holy Body and Blood of Christ, or Corpus Christi, the feast on which the Church concentrates its attention upon the Holy Eucharist. This reading describes an early ritual sacrifice among the Hebrews as ordered by Moses. The victims in this sacrifice were young bulls, which represent creation because they are part of creation. They were strong animals, and could be led to perform many useful tasks that are difficult for humans with less physical strength. They were not threatening as they were not predators. They ate vegetation so providing them with feed was not a difficult undertaking unless it was a time of drought or other natural disasters.

Bulls were needed to reproduce the herd. So offering such animals to God not only recognized God as the Creator, but also offered a possession of some value to the glory of God.

Interesting in this ritual was that the blood of the sacrificed bulls was sprinkled on the people. By today’s standards, it is not an appealing thought. The symbolism was that the blood of the bulls was made holy because of the sacrifice itself. Anything touched by this holy blood in turn became holy.

For the second reading, the Church provides the Epistle to the Hebrews. Many of the first Christians were converts from Judaism and ethnically were Jews. In this reading, Jesus is described as the high priest. In this role, the Lord supplants the high priests of old. Also, Jesus is the victim of the sacrifice and perfect sacrifice. His blood, shed on Calvary and freely offered to God as satisfaction for human sin, makes Christians holy.

St. Mark’s Gospel supplies us with the last reading. It recalls Passover, the most important of ancient Jewish feasts, and still a major Jewish religious feast today. The feast commemorates the rescue by God of the Hebrew people from Egyptian slavery.

The reading recalls the Last Supper. This supper, which is so significant among Christians, was itself a Passover meal. The Gospels tell us about this aspect of the supper, not in the sense that it coincided with Passover or that it just happened to be Passover, but that this Last Supper actually brought to fruition and perfection God’s rescue of humanity from misery and eternal death. It was the supreme Passover.

Jesus offers bread and wine, which is miraculously transformed into his Body and Blood by his own divinity’s power, as food for the Apostles. Such a gesture would not have been as unusual at the time of Jesus as it might appear to be today.

The Jews would have known ritual sacrifice very well. The meat provided by the flesh of the sacrificed victims was offered to believers. By consuming this meat, made holy by the sacrifice itself, believers were drawn closer to God. Indeed, they bonded with him. Body, of course, meant a body. Jewish philosophy had no sense of “body” and “soul,” or at least not any truly developed sense, as this distinction in Greek. Blood was the very matter of life. If a person suffered a hemorhage then the person died. If the person’s circulation stopped as a result of cardiac arrest, for example, the person died.

It is easy to see why the ancient Jews saw life itself in blood—and especially in living blood.

Reflection
The Church calls us today to celebrate its most marvelous of treasures—the Holy Eucharist. In these readings, the Church proclaims Jesus Truth and Savior. He was the perfect and sublime high priest, accomplishing salvation for us all by the voluntary sacrifice of himself on Calvary in the Crucifixion.

He is the true leader, the new Moses, who leads humanity away from the slavery of sin and death. With Jesus, we experience our own Passover. He leads us from the slavery of sin and death to his holy rest in our sins. No sinner is free. No sinner is at peace. No sinner possesses eternal life. It is in the suffering of life. It renders us weak and even helpless. Jesus nourishes us, offering us the very Body and Blood of the dead Christ.

In the Holy Eucharist, in Communion, we bring into our very selves, literally, the eternal, risen body of Christ. We live and are strong. For the precious gift of the Eucharist, we give thanks to God.

My Journey to God

Meditation with the Samaritan Woman

I came to the well at noon when no one else would be there in the heat of the day. What is this Jew doing here in such heat?

What? Is he speaking to me, a woman? A Samaritan? In public, even if there is no one else around.

What? He is asking me for a drink. Surely, he knows I’m a Samaritan.

Surely, he knows that’s taboo! I’ll call his attention to this! What? He says he can give me water and that I will never thirst again! Wow! That would be grand to have water for a whole day. I’m not asking for such a thing anymore. Why? He tells me to go get my husband. What for? I’ve had so many. I can’t keep track! He must be a seer or something! I must go and ask more! I’m going up the hill and tell everyone about this man. He is most unusual.

What? You now believe he is the Messiah because you’ve heard, too?

By Sister Norma Gettelfinger, O.S.B.

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Daily Readings
Monday, June 11
St. Barnabas, Apostle
Acts 11:21b-26, 13.1-3
Psalm 98:1-4a, 1b-2
Matthew 5:1-12

Tuesday, June 12
1 Kings 17:1-16
Psalm 4:2-5, 7-8
Matthew 5:13-16

Wednesday, June 13
St. Anthony of Padua, priest and doctor
1 Kings 18:20-39
Psalm 16:1-2, 4-5, 8, 11
Matthew 5:17-19

Thursday, June 14
1 Kings 18:41-46
Psalm 65:10-13
Matthew 5:20-26

Friday, June 15
The Most Sacred Heart of Jesus
 Hos 11:1, 3-4, 8-9
(Responsorial) Isaiah 12:2-6
Ephesians 3:8-12, 14-19
John 19:31-37

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Question Corner
Fr. Kenneth Doyle

Divorce and remarriage can affect eligibility to receive holy Communion

Q: A Catholic gets married by a priest, later gets divorced then gets married again by, by a judge, can that person still receive the holy Eucharist?

A: The short answer is “no,” but there is so much more to it than that.

First, to explain the rule: The Church is a communion of persons linked by a shared set of religious beliefs and practices.

Reception of the sacraments, particularly the Eucharist, is an indication that an individual accepts the beliefs of the Church and the guidelines of its teaching.

One of those guidelines is that a Catholic is to marry in a Catholic ceremony or, at least, with the permission of the Church.

Assuming, as seems to be indicated, that the person in question has obtained an annulment from the first marriage, that marriage is still considered by the Church as valid. Thus, the second marriage would not be recognized by the Church.

I don’t think this rule should be seen as the Church’s presuming to render a judgment on the state of a person’s soul before God— for only God can safely do that.

It should be seen simply as an indication that the Church, like any organization of human beings, has rules that govern membership and regulate behavior. I would suggest that you continue to attend Mass regularly.

Too often, people in a situation like this conclude that Mass attendance is pointless since they have rendered themselves ineligible for full participation through holy Communion.

That is unfortunate because usually the person still shares in the core beliefs of the Church, and would derive spiritual benefits and helpful guidance by continuing to attend Mass.

I would also urge that you sit down with a priest of your choosing and discuss the circumstances of the first marriage and the reasons for its breakup.

It could well be that, even if that marriage lasted several years there might be grounds for the Church to consider an annulment— serious immaturity, for example, or emotional instability on the part of one marriage partner or both going back to the time of the marriage.

It seems obvious that reception of the Eucharist is important to you so it would certainly be worth the effort to open that possibility.

It should also be noted that too often Catholics who have been divorced, but have never remarried refrain from taking Communion because they feel that they have “broken a big rule” and are therefore ineligible to receive the Eucharist.

The truth is this: The Church believes that, in fidelity to the teaching of Jesus, marriage is forever, and that spouses should always enter a marriage with this understanding and do their best to make the marriage last.

However, there are some situations—domestic abuse is a clear-cut one—but there are also others—where, for the good of everyone involved, separation is advisable.

When the rift is irreparable, divorce is often a necessary consequence so that legal obligations—such as alimony, child custody or child support—can be clarified and assigned.

When separation results it happens even though the marriage partners have done everything reasonably possible to make the marriage work.

Divorce itself, without remarriage, does not always disqualify a Catholic from the sacraments.

The best advice in any situation like this is for the people involved to seek the guidance of a priest so that they can assess fairly their own personal responsibility for the marital breakup then seek the grace of confession, if necessary, and be assured that they continue to be welcome in the Church and are eligible to participate in the Eucharist.

(QUESTIONS FOR FATHER KENNETH DOYLE MAY BE E-MAILED TO KDOYLE@SFOC.ORG OR 40 HOWELLE ST, ABBONY, NY 12088.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry of no more than 250 words relating to faith or experiences of relating to faith or faith experiences of religious life. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org.

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Brothers are included here, and religious sisters and Order priests serving our archdiocese before the week of publication; please submit in writing to our father of three.

McKinney and Michael James, 81, St. Roch, mother of two. Mother of Peggy Engelke, Patrick Doherty. Sister of three.

Ellen Perez, Hank, Mike and St. Mary, Richmond, May 18.

WEISS, Leo, 85, St. Andrew, Richmond. May 18. Mother of William MacAdams.


JAMES, Bernard, 81, St. Roch, Indianapolis, May 7. Father of Rebecca Jaffi, Teresa King, Carol McKinney and Michael James. Grandfather of five. Great-grandfather of three.


WEISS, Leo, 85, St. Andrew, Richmond. May 18. Mother of Lea Chesters.


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What was in the news on June 8, 1962? Vernacular seen as topic of Second Vatican Council, and a special candle for the session from the pope.

By Brandon A. Evans

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

Here are some of the items found in the June 8, 1962, issue of The Criterion:

- Parochial school bus fire
- High Court "The best of Council"
- "CHICAGO—The prefect of the Sacred Congregation of Rites predicted here that the October ecumenical council will consider whether vernacular should be used in parts of the Mass. ... The cardinals, a member of the central preparatory commission for the Second Vatican Council, expressed his belief that there may be a majority of delegations who may favor the use of modern languages in portions of the Mass."
- "No Russ to attend Council"
- "Evansville bishop hits grade dropping"
- "Medicine invades clothing—a Bride of Christ"
- "Weigh 1,100 pounds: New doors being made for St. Peter's Basilica"
- "Seeds for Latin America volunteers"
- "Lay teacher ratio will be enforced"
- "Seeking social justice in Dominican Republic"
- "Asks end to 'suspicion' of the laity"
- "Plan office to aid American bishops attending Council"
- "Former Moscow chaplain sees new religion crackdown"
- "Pope lauds youth's maturity"
- "Glasier Priests! dies at age of 73"
- "Pope presents 'cure' council"

Note: "BASEL, Switzerland—A 'cure' candle was presented here on behalf of His Holiness, Pope John XXIII, to St. Claire's Church by the Apostolate Nuncio to Switzerland. Archbishop Alfredo Pacini, 'cure' candle'—20 in all— are being sent to the 12 cities where the Church's first 20 ecumenical councils were held. Basel was host to the 17th council in the 15th century. The candles will be lit on the opening day of the Second Vatican Council, October 11, and on subsequent days of special significance while the council is in session. The candles will emphasize the bond which unites these great Church assemblies over a space of 17 centuries."

"Three faiths represented: Canadian scholars hold 'unity meeting'
- "Social tenets of pontiff are praised by Goldsberg"
- "Christian unity seen in nuclear age"
- "Paper raps intolerance of Spanish"

(Read all of these stories from our June 8, 1962, issue by logging on to our archives at www.CriterionOnline.com !)
Vatican newspaper’s new monthly insert puts focus on women

The glossy four-page color supplement, which debuted on May 31 to mark the end of the month dedicated to Mary, is aimed at women, aiming to bring greater attention to their important work. "The idea was proposed by female journalists at the Vatican paper as a way to "widen the coverage of the world—compared with only 460,000 priests and men religious—"will also help amend prejudices and preconceived notions about the Catholic Church and its attitude toward women."

Who are the important role models in your life of faith?
The many priests and sisters who taught and guided me through my formative years at St. Andrew School. The monks of Saint Meinrad in the time that I spent there in the minor seminary as a youth. Father Todd Riebe, my pastor for the last 17 years, who has encouraged me and been so very supportive of my efforts, a man I truly consider to be a saint. My wonderful wife—she gives so much and asks for so little.

What are your favorite Scripture verses, saints, prayers and devotions?
My favorite Scripture verse is Luke 24:13-25. Among my favorite saints are St. Augustine and St. Damien of Molokai. Others include the late Father Larry Volker, who endured severe health issues, battled his human limitations, and still dedicated himself to serving the poor and promoting social justice. And the many Holy Spirit parishioners who unsleepingly give large portions of their time, talent and treasure to the Church.

What are your favorite Scripture verses, saints, prayers and devotions?
My favorite Scripture verses are John 13:3-17 and Luke 24:13-25. Among my favorite saints are St. Vincent de Paul and St. Peter. My favorite prayers are the Anima Christi and the Lord’s Prayer. My favorite devotions are the Way of the Cross and the rosary.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?
As I am retired, I don’t have a formal workplace any longer so my ministry is mostly to the folks in assisted living and nursing home facilities that we visit regularly. I hope to broaden my involvement in the ministry of charity, word and liturgy in my home parishes in Richmond and in St. Bridget of Ireland Parish in Liberty, where I am assigned for my training.

Why do you feel that God is calling you to become a deacon?
I don’t know why. I just know that there was, and continues to be, an unrelenting urge in my soul to pursue this calling. I know that God has a plan for me. I just don’t fully know what it is. But I do know that he will make it very clear and very soon.

How will being ordained a deacon have an impact on your life and family?
There is no doubt that there will be a major impact on our home life. There will be times when our schedules will have to be adjusted to meet the needs of this calling. My wife and I accept that fact, and we will try our very best to meet the demands of the ministry.

Who are the important role models in your life of faith?
Some are saints like St. Augustine and St. Damien of Molokai. Others include the late Father Larry Volker, who endured severe health issues, battled his human limitations, and still dedicated himself to serving the poor and promoting social justice. And the many Holy Spirit parishioners who unsleepingly give large portions of their time, talent and treasure to the Church.

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Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?
My ministry in the workplace has been informal. Sometimes it is listening and letting people know that I pray for them or their loved ones. Sometimes I share information about the Church or Catholic beliefs in response to their questions or offer a faith-based viewpoint in a discussion. In the future, I expect I will continue to do much the same.

Why do you feel that God is calling you to become a deacon?
When I considered the reasons that I should not pursue becoming a deacon, I heard God saying, “I don’t care about those things. The problems from the past are in the past. The present problems will be managed. The future is mine to give you.” I am certain that he has a plan for me that will unfold as my life continues.

How will being ordained a deacon have an impact on your life and family?
Throughout the formation process, our marriage has been strengthened, and I expect the grace responsible for that will continue to increase after ordination. There will likely be times that ministerial obligations will interfere with family gatherings, but these will just as likely be offset by ministerial opportunities within the family.

Vatican newspaper’s new monthly insert puts focus on women