In Holy Land, Pope Francis will focus on unity, not ignore conflict

VATICAN CITY (CNS)—On Pope Francis’ first trip to the Holy Land, on May 24-26, his agenda will focus on the search for Christian unity, particularly between the Catholic and Orthodox Churches. But inevitably, in a region so rich in history and so fraught with conflict, he will address other urgent issues, including dialogue with Jews and Muslims, the Israeli-Palestinian peace process and the plight of the Middle East’s shrinking Christian population.

The Vatican has emphasized that the pope’s main purpose on the trip is to meet in Jerusalem with Ecumenical Patriarch Bartholomew of Constantinople, considered first among equals by Orthodox bishops. The official logo for the papal visit is an icon of the Apostles Peter and Andrew, patron saints of the Churches of Rome and Constantinople, joined in a fraternal embrace.

Pope Francis and Patriarch Bartholomew are scheduled to meet four times during the pope’s three-day visit. Their private meeting on May 25 will mark the 50th anniversary of the encounter in Jerusalem between Pope Paul VI and Ecumenical Patriarch Athenagoras of Constantinople, which opened the modern period of ecumenical dialogue.

At an ecumenical service that evening, representatives of the three Churches who share custody of the Church of the Holy Sepulcher—Catholic, Greek-Orthodox and Armenian—will pray together at the site of Jesus’ burial and Resurrection. The event will be “extraordinarily historic,” Pope Francis said.

Seeds for deacon’s vocation nurtured by loving family, Greenwood parish

By Sean Gallagher

Raised in a loving Catholic family and growing up in a vibrant parish that encouraged priestly and religious vocations, transitional Deacon Benjamin Syberg felt confident as a teenager that God was calling him to the priesthood.

He enrolled in 2006 as a freshman at Bishop Simon Bruté College Seminary in Indianapolis thinking that ordination was just around the corner. He thought that he had “it.”

“I had the gift,” Deacon Syberg said. “I knew what I was getting into. And this whole process was going to be over in a matter of months, not years.”

Deacon Syberg paused for a moment and then added, “That’s not how the seminary works. It’s been a long matter of months, not years.”

Over that time, God humbled Deacon Syberg through a challenging time of introspection and prayer. But he came out of this period more secure in his knowledge of himself and his vocation.

He will affirm his call to the priesthood when he and three other men will be ordained priests by Archbishop Joseph W. Tobin on June 7 at SS. Peter and Paul Cathedral.
Providence Sister Marie Kevin Tighe promoted cause of St. Theodora Guérin

Providence Sister Marie Kevin Tighe died on May 19 in Mother Theodore Hall at her order’s motherhouse in St. Mary-of-the-Woods. She was 89. Visitation took place on May 21 at the Church of the Immaculate Conception at the motherhouse with a wake service following. The Mass of Christian Burial was celebrated on May 22 in the Church of the Immaculate Conception. Burial followed in the sisters’ cemetery.

Sister Marie Kevin served as the vice postulator of the beatification and canonization of St. Theodora Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods, from 1996-2006. Now-retired Pope Benedict XVI declared her the first saint from Indiana and the United States of America and Ten-Nine on May 21 at St. Theodore Guérin Church in Indianapolis. Burial followed in the sisters’ cemetery.

Sister Marie Kevin served as a member of the planning staff of the former St. Meinrad College in St. Meinrad and as director of the former Saint Meinrad College in St. Meinrad. Sister Marie Kevin was appointed vice postulator of the beatification and canonization of Mother Theodore Guérin in 1996, guiding the cause to its fulfillment in 2006.

In 2009, she published Arch, Steeples, and Dome: Religious Symbols on a Journey of Faith, a book in which she reflected on the Church since Vatican II. Sister Marie Kevin is survived by several nieces and nephews.

Memorial contributions may be made to the Sisters of Providence, 1 Sisters of Providence, St. Mary-of-the-Woods, IN 47876.

Official Appointments

Effective immediately

- Rev. Bernard Cox, pastor of Mary, Queen of Peace Parish in Danville, granted a leave of absence.
- Rev. Michael Hoyt, associate pastor of St. Malachy Parish in Brownsburg, appointed administrator pro-temp of Mary, Queen of Peace Parish in Danville

Correction

In last week’s issue of The Criterion, St. Michael Parish in Brookville was listed as being in the Connersville Deanery. Following the Connected in the Spirit process, the parish is now in the Batesville Deanery.
Studies point to crossroads as Church becomes more Hispanic

WASHINGTON (CNS)—Two reports on Latinos and religion released in the first week of May paint a picture of the U.S. Catholic Church at a potentially precarious point with its fastest-growing demographic.

One risk: While Hispanics will soon constitute a majority of the U.S. Church, the National Study of Catholic Parishes with Hispanic Ministry suggests outreach to that population has not kept up with the growth.

Another risk highlighted by a Pew Research Center report on Latinos and religious practice is a 12 percent drop in just four years in the number of Latinos who describe themselves as Catholic. In 2010, 67 percent of U.S. Hispanics told Pew they were Catholic, while in 2013, 55 percent said they were Catholic.

“We need to get our act together as a Church,” said the parish studies’ principal author, Hosffman Ospino, Boston College assistant professor of theology and ministry, in a May 6 interview with Catholic News Service.

While he repeatedly described the shifting demographics as an exciting time, he said the Church must stop thinking of different groups as “them.”

“We need to come to terms with our diversity,” he said. “The Catholic Church needs to start thinking of whatever happens to Latinos as a ‘Latino issue,’ but as something that happens to all of us.”

The study of 5,100 Latinos for Pew, interviewed in the summer of 2013, found about 24 percent consider themselves “former” Catholics. The largest declines came among foreign-born Latinos who are Catholic—down by 15 percent in four years—and people under 50, with declines of 14 and 15 percent for the age brackets 30-49 and 18-29, respectively.

By comparison, Pew found net gains in the number of Latinos who describe themselves as Protestant, up by 8 percent, or “unaffiliated,” up by 10 percent. The reason cited most frequently for leaving the Catholic Church, especially among those who are not affiliated with a Church, was that “they just drifted away.”

The Catholic parishes study, conducted by Boston College’s School of Theology and Ministry in collaboration with the Center for Applied Research in the Apostolate (CARA) at Georgetown University, found that Hispanic ministry offerings aren’t keeping up with the rate at which Latinos are becoming the majority in the U.S. Church.

Hispanics account for 40 percent of all U.S. Catholics, and 55 percent of Catholics under the age of 30. The Boston College report counted just under a quarter of U.S. parishes as providing some sort of ministry to Hispanics, whether an organized program or Masses in Spanish.

In an interview about the implications of the data, Ospino said that with Hispanics accounting for 55 percent of all U.S. Catholics under age 30, the time is past for treating Hispanics as a subgroup.

“We need to shift the language,” he said. “In many parts of the country, to speak about Hispanic Catholics is to speak about the majority of the Church.”

Given that, he called it shocking that only a quarter of parishes have some kind of ministry directed at the population.

He referenced one archdiocese with 300,000 Latinos and just 40 parishes offering any kind of ministry to Hispanics. That raises the questions: “Is that enough? Are we ghettonizing people?” he asked.

Ospino said he gets the sense that the assumption among parts of the largely white Catholic population is that Latinos will mimic previous generations of immigrants from Europe, who assimilated into the existing Catholic culture.

But the majority of the U.S. Hispanic population is already several generations beyond “immigrant,” Ospino noted, and many come from families whose roots in what is now the United States predate the border with Mexico that was established in the 19th century.

Instead of expecting assimilation, Catholics ought to be thinking of the shift to a majority Hispanic Church as “an opportunity to be Catholic in new ways,” Ospino said, with no culture necessarily dominant over others. “It’s naive to think either part is going to assimilate into the other.”

The alternatives available to people who don’t readily find a home in a Catholic parish worries some, as was noted at an event hosted by Boston College to launch the results of its study on May 5. Conversation for a while centered around the observation that today there are many options for people who start out as Catholics, but who might feel unwelcome in a Catholic parish and, the Pew study suggests, go to another denomination or leave religion altogether.

Data released by the U.S. Conference of Catholic Bishops shows about 15 percent of the 477 men being ordained priests in the U.S. this year are Hispanic, representing less than half the percentage of Hispanics in the Church, although it shows a gradual increase in recent decades.

Ospino said he was optimistic about the future of the Church remaining strong with its new majority of Hispanics. He said part of the gap in what ministry is available lies simply in the youth of the Hispanic population.

“We’re not going to see a huge upsurge in the number of people in leadership for 20 years,” simply for reasons of age, he said, adding that now is the time to invest in resources to train the next generation of leaders.

That means a sense of solidarity is needed, Ospino, particularly in terms of financial support for the developing population by the more-established parts of the Church.

“From the middle to the end of the 20th century, the U.S. Catholic Church thrived as a middle-class church,” he said.

From a largely immigrant Church in the previous century, its members came to have financial and political clout as strong as the predominant Protestant culture of previous centuries, Ospino said.

Now, the Hispanic population is still developing the widespread level of education that leads to financial and political power. “It’s coming, he said, but in the meantime there are two choices: ‘Either the more established community extends a hand in solidarity and lifts up the Hispanic Church ... or this gap keeps growing,’ with the wealthy, mostly white Catholic Church shrinking, in fact it might disappear.”

Hosffman Ospino,
Boston College assistant professor of theology and ministry

Left, Deacon Juan Carlos Pagan, a program coordinator in Hispanic ministry for the Diocese of Lafayette, Ind., leads the music at a 2013 encuentro in St. Augustine, Fla.
Keep priorities straight, be ready to ‘begin again’

If you’re a graduating high school student, Philip Rivers has good advice for you.

If you’ve recently taken part in a commencement exercise as a college senior, his words of wisdom apply to you, too.

Rivers, the starting quarterback for the National Football League’s (NFL) San Diego Chargers, was a speaker at The Catholic University of America’s (CUA) commencement ceremony on May 17 in Washington.

“Nunc Coepi” is a Latin phrase for “Now I begin” that the commencement speech shared with CUA’s class of 2014.

“In our prayer, in our habits, in our relationships, it is applicable to everything,” he said.

“Whether you made a bad grade or didn’t do so well on a project, you must begin again,” he continued.

“When I have a bad play or a good play, whether I throw a touchdown or an interception, I must begin again. ‘Nunc Coepi.’ It certainly applies to you graduates who now are beginning your lives,” said Rivers, 32. “You now begin, but this is the next chapter in your lives.”

“Your faith and your passion must define your community,” he said.

“Rivers’ words hit home. For those of us striving to live out our vocations by being more Christ-like each day, Rivers’ words hit home. As people striving to be more holy, we face daily challenges at work, at home and especially, these days, in our lives of faith.

In today’s secularistic “reserve your religious practices for Sunday” mentality, it seems many powerful and vocal forces are encouraging society to keep faith a private matter, and even allow the government to dictate how we live it. As evangelists called to share and live the word of God, we cannot allow that to happen.

“Like Philip and Tiffany Rivers, we need to make sure faith is a little more important thing in our lives. And we need to pass that passion on to our families,” Rivers said.

“We must realize that faith is the key to victory. We have been given a wonderful gift of a spiritual victory to be shared with others. We must be the example of faith in our lives, not the exception,” Rivers said.

“People who already hold religious faith will not be highly offended by the’ Staying in the state of grace’ and the ‘assurance of an ultimate victory over all kinds of suffering.’ The editors reserve the right to select the letters that will be published and to edit letters from as many people and representing as many perspectives as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

Letters to the Editor—Letters to the Editor, The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with questions to e-mail pro editorCriterion@archindy.org.

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” (Communio et Progressio, 116).

Letters from readers are welcome and every letter will be made available. Include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

Saying in the state of grace and receiving the sacraments allows us, all of us, to better live our faith. No matter where you are on his or her faith journey, it is fitting to say,” Nunc Coepi.”

—Mike Krokos

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La vida en comunidad y la interacción con los demás son el corazón del Evangelio

E l mundo se está envejeciendo. Ahora más que nunca nos encontramos muy cerca de aquellos que están geográficamente muy lejos de nosotros. Las comunicaciones sociales y los medios de transporte modernos facilitan la interacción entre pueblos y culturas de formas que nuestros abuelos jamás podrían haber imaginado. Tristemente, el conocimiento de lo que sucede en la aldea global es muy limitado. Solo tiene que ver cualquiera de las noticias que aparecen en los canales de televisión por cable. Se dedica muy poco tiempo a las noticias; y las que realmente vemos o de las cuales escuchamos están entre nosotros. Somos privados de las necesidades de los pobres que se encuentran entre nosotros. Somos privados de las necesidades de los pobres que se encuentran entre nosotros. Somos privados de la conciencia de que nuestro pan es de aquellos que no están a nuestro alcance. Somos privados de la conciencia de que nuestro pan es de aquellos que no están a nuestro alcance. Somos privados de la conciencia de que nuestro pan es de aquellos que no están a nuestro alcance.


Ignorar las implicaciones sociales de las enseñanzas de Cristo es malinterpretar por completo su mensaje. “Se trata de amar a Dios que reina en el mundo. En la medida en que Él logre regresar hasta nosotros, la vida social está en el ámbito de fraternidad, de justicia, de paz, de dignidad para todos” (#180). Durante mis años de servicio en la congregación redentorista, tuve el privilegio de visitar 70 de los 78 países de todo el mundo donde servimos nuestros hermanos redentoristas.

Viajar por los distintos rincones del planeta, en medio de una multitud, su mirada revela a la gente, con la mano derecha extendida en señal de bendecida. Su rostro también se muestra agradable y fraternidad. Porque está en medio de una multitud, su mirada revela a lo que observa atentamente a alguien, como si esa persona, incluso en el más breve de los instantes de sus encuentros, fuera la única persona a quien le dirige toda su atención, la más importante para él. Este es el enfoque que vive el Papa para acoger a los pobres, los discapacitados, los inmigrantes, los que sufren y los que están soleados. El papa Francisco nos llama a la solidaridad con el pobre, el indigente, el migrante, el concebido e incluso con aquel al que consideramos nuestro enemigo. Pero la soledad con los demás se fundamenta en nuestro encuentro con la persona de Jesucristo y con los hombres y mujeres que conforman la familia de Dios. Se elogió el trabajo de Catholic Charities en toda la arquidiócesis por su esfuerzo para ofrecer refugio a los indigentes, apoyo a las jóvenes embarazadas y otras formas de ayuda para los necesitados. También se recomendó que durante esas jornadas de ayuda, otras personas se hicieran fómites en que hubiera personas presentes en los albergues y en los comedores que dispongan de más tiempo para escuchar las historias de los necesitados. También se hizo el llamado para concentrar más atención en ayudar a las personas necesitadas a salir adelante, a ayudarlas a aportar las aptitudes y los medios necesarios para lograr una vida mejor. Nuestra iglesia local está familiarizada con las necesidades de los pobres que se encuentran entre nosotros. Somos igualmente generosos en nuestra respuesta frente a las necesidades que existen en otras partes del país y del mundo. El papa Francisco nos exhorta a cultivar la generosidad natural de nuestro pueblo, a promover nuestra conciencia y entendimiento, y a dejar que los pobres (“que tienen mucho que enseñarnos.” #126) nos enseñen a vivir el Evangelio en nuestra vida cotidiana. Mientras nos preparamos para la gran festividad de Pentecostés, pensamos en que el Espíritu Santo ilumine nuestras mentes y expanda nuestros corazones. ¡Qué siempre proclamemos la dimensión social del Evangelio! †
Events Calendar

Parish Nurse and Health Ministry Retreat set for June 13

A Parish Nurse and Health Ministry Retreat, sponsored by the archdiocesan Office of Pro-Life and Family Life, will be offered at St. Agnes Church, 1008 McLary Road in Nashville, from 9:30 a.m. - 3 p.m. on June 13.

This day of reflection, spiritual renewal and gathering to share resources, programming and ideas will be held for parish nurses, health ministry coordinators, Substance Abuse Ministry (SAM) leaders, parish life coordinators and all who participate in campus ministry.

The retreat is free of charge, although free-will offerings will be accepted. Registration is required. For more information, contact archdiocesan coordinator for ministry health Jenny Lefebvre, RN FCN, at 317-236-1475 or 800-382-9836, ext. 1475, or by e-mail at jlebeau@archindy.org.

Little Sisters of the Poor rummage sale to raise money for St. Augustine Home

The Little Sisters of the Poor will have a rummage sale to raise money to support the St. Augustine Home for the elderly. The event will take place at St. Augustine Home, 2345 W. 86th St. in Indianapolis, from 10 a.m. - 4 p.m. on June 6.

The sale will include furniture, household items, glassware, kitchen items, books and other surprises.

All proceeds go toward helping the Little Sisters of the Poor in running the St. Augustine Home, where six sisters and their staff care for 93 elderly and infirmed residents.

For more information on the rummage sale at St. Augustine Home, call 317-415-5767.

Former St. Agnes Academy plans all-class reunion on June 1

This year’s St. Agnes Alumnae Brunch will be held at noon on June 1 at the Riviera Club, 5640 N. 54th St. in Indianapolis. The brunch will be preceded by Mass at St. Peter and Paul Cathedral, 1400 N. Meridian St. in Indianapolis, at 9:30 a.m.

Any attendees of St. Agnes (even non-graduates) are welcome. Bring your yearbooks, class photos and other memorabilia to share.

Every year, the brunch honors graduating classes of distinction. The honored classes this year are 1944, 1954 and 1964.

This year, the Alumnae Brunch includes a special event: the alumni ring toss, fish cup challenge and animal balloon-cow. These activities are traditional at the Alumni Reunion.

At this year’s event, alumni will have the chance to play in a duck pond, get their face painted like a zoo animal, create zoo-related crafts and take part in a football toss event.

The cost is $19.50 per person. Reservations are required and will be appreciated at least five days prior to the event.

Send a check made out to Pat Douglass to her at 7550 N. Pennsylvania St., Indianapolis, IN 46240. Please include your maiden name and graduation year when sending the check.

For additional information, call Pat at 317-340-7550 or send an e-mail to pdouglass@pawlaw.net.

‘Family Day at the Woods’ on June 8 to feature zoo theme

‘Family Day at the Woods’ will take place at Foley Park in front of Fr. Simon’s residence at Saint Mary-of-the-Woods in St. Mary-of-the-Woods, from 11 a.m. on June 8.

Children will have the chance to play in a duck pond, get their face painted like a zoo animal, create zoo-related crafts and take part in a football toss event. New this year will be a zoo obstacle course, animal ring toss, fish cup challenge and zoo animal dia.

Hayrides will also be available, as well as alpaca shuttle tours, prizes and booth bingo, where people receive a stuffed animal or game for visiting a certain number of booths during the day.

Also returning this year will be the Salvation Army Fire Department ladder truck and Larry Black, the motorcycle-riding, animal-balloon cow. All are welcome, and all activities and refreshments are free.

For more information, call 317-535-2802 or e-mail dweddenb@spsmw.org.

New deacons ordained

Three archdiocesan seminarians studying for the priesthood at Saint Meinrad Seminary and School of Theology were ordained deacons by Archbishop Joseph W. Tobin. They are, from left: Andrew Syberg; Hiep Nguyen Van; and Benedictine Brother Luke Waugh.

In this April 26 photo, the seven seminarians ordained to the transitional diaconate pose with Archbishop Joseph W. Tobin. They are, from left: Andrew Syberg; Hiep Nguyen Van; and Benedictine Brother Luke Waugh.

The newly ordained deacons are Adam Ahern, Michael Keucher and Andrew Syberg, all studying for the priesthood in the Archdiocese of Indianapolis.

The newly ordained Deacons are Adam Ahern, Michael Keucher and Andrew Syberg, all studying for the priesthood in the Archdiocese of Indianapolis.
Pope Francis' Mass in Bethlehem on May 25. Christians from Lebanon and Iraq are expected at the other public papal Mass of the trip in Amman, Jordan, on May 24.

The predicament of Christians throughout the Middle East will be "among the themes I will discuss with Patriarch Bartholomew, the patriarch recently told Catholic News Service. The region's Christian population has sharply diminished and grown increasingly precarious over the last decade, the large 2003 invasion of Iraq, the Arab Spring revolts against authoritarian regimes and the Syrian civil war.

Pope Francis has been especially vocal about Syria, and if he addresses that conflict during the trip, he is most likely to do so in Jordan, where he will meet with Syrian as well as Iraqi refugees following a visit to a possible site of Jesus' baptism.

The pope's encounters with non-Christian religious leaders are scheduled for the last day of his visit, when he meets with the Muslim grand mufti of Jerusalem and the two chief rabbis of Israel in separate events. In contrast to the visits of St. John Paul and Pope Benedict, this papal trip to the Holy Land will not feature any joint event with representatives of the three major monotheistic faiths gathered together.

Rabbi David Rosen, international director of interreligious affairs for the American Jewish Committee, calls that omission a "missed opportunity" for promoting peaceful coexistence, and speculates it could reflect the Vatican's desire to avoid a repeat of an embarrassment during the 2009 papal visit. On that occasion, an interreligious event in Jerusalem involving Pope Benedict was cut short after a Muslim cleric who was not scheduled to speak took the microphone and criticized Israeli policies toward the Palestinians.

The interreligious dimension of the upcoming trip was enhanced on May 15 when the Vatican spokesman announced that, for the first time in history, a papal entourage would include Muslim and Jewish leaders—tempering the speculation that he could explain and promote the Catholic faith to his classmates, Msgr. Szwarczok said. "This is a very great and important ingredient for the trip, and for the unity and well-being of the region."
**Parish Festivals**

**May 24**
- St. John the Baptist Parish, Starlight, 810-6 John Road, Floyd Knobs: "Strawberry Festival Picnic," 8 a.m.-6 p.m., buffet style dinner $11 per adult, $5 per child. Build your own strawberry shortcake, crafts, raffle. Information: 823-925-5785.

**May 25**
- St. Mary Church, 373 Dr. Andrew Brown Ave., Indianapolis: "Feast of St. Rita," Mass. 10 a.m., picnic following Mass. Information: 317-652-5649.

**May 28-31**
- St. Rose of Lima Parish, 9144 US Hwy 40, Knightsen: Tell. Sat., 6 a.m.-6 p.m. Information: 765-236-8725.

**June 5-8**
- St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave, Indianapolis: Rummage sale, 8 a.m.-4 p.m. Information: 317-357-8432.

**June 30-July 1**
- St. Therese of the Infant Jesus (Little Flower) Parish, Indianapolis: "Tea Party," Fri. 6-8 p.m., Sat., 10 a.m.-4 p.m. Information: 317-291-7014.

**June 11-12**
- St. Benedict Parish, 311 N. Ninth St., Terre Haute. Community fest, Fri. 5-9 p.m., midnight; music, games, food, 52 adults, under 18 free. Information: 812-220-2620.

**July 1-2**

**July 17-19**
- St. Christopher Parish, 3591 W. 16th St., Indianapolis: "Summer Festival," Thurs. 4-10 p.m., Fri., 4-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6534.

**July 19-20**

**July 31**
- St. Mary of the Knobs Parish, 3035 Martin Road, Floyd Knobs: "4th Annual KnobsFest," music, booths, 11 a.m.-6 p.m. Build-your-own strawberry shortcake, sandwiches, games, country store, raffle. Fri. 5-11 p.m., Sat. 3-11 p.m. Information: 812-923-3011.

**August 22-23**

**September 6-7**
- St. Anthony of Padua Parish, 4713 E. 42nd St., Indianapolis: "Fall Festival," foods, soup, quilts. Information: 317-357-5533.

**September 12-13**
- St. Mary Church, 373 Dr. Andrew Brown Ave., Indianapolis: "Tea Party," Fri. 6-8 p.m., Sat., 10 a.m.-4 p.m. Information: 317-291-7014.

**September 19-20**
- St. Malachy Parish, 9831 E. County Road 750 N., Enochsburg. "Fall Festival," 11 a.m.-6 p.m., chicken and beef dinners, games, raffle. Information: 812-934-3204.

**September 25-27**
- Our Lady of Lourdes Parish, 5533 E. Washington St., Indianapolis. "Fall Festival," Sat. 5-11 p.m., Sun. 11 a.m.-5 p.m. Information: 317-357-7280.

**October 6-7**
- St. Andrew of Apulia Parish, 4034 16th St., Indianapolis: "Fall Festival," foods, soup, quilts. Information: 317-357-5533.
Carrying physical and emotional baggage, U.S. military visit Lourdes

LOURDES, France (CNS)—About 60 retired or active duty U.S. military personnel packed their uniforms, backpacks, wheelchairs, canes and the inevitable emotional baggage of their daily struggles to make the pilgrimage to Lourdes.

While many of these men and women, who had been injured in some way in the line of duty, went to seek peace and healing from this sacred place, some said they also found enormous and unexpected blessings from the people they encountered on their pilgrimage.

The men and women, together with family members or caregivers, took part in a “Warriors to Lourdes” pilgrimage, sponsored by the Catholic military chaplaincy, the Military Services and the Knights of Columbus. The Knights covered the costs for the wounded personnel for the weeklong encounter of prayer, healing and friendship.

Many of them, the May 13-19 visit to Lourdes—where Mary appeared to St. Bernadette in 1858—was their first pilgrimage ever. 

Kirsten Sippel-Klug, a physical therapist at the U.S. Army Health Clinic in Stuttgart, Germany, is one of those who have only been able to get to Lourdes through the “Warriors to Lourdes” program.

She said she went to Lourdes as a service, “a way to honor the memory of the other Catholic grandmother, and as a way to get a ‘jumpstart back to an active religious faith’ after fighting breast cancer.

She said the language and cultural barriers at her local German parish have kept her from attending Mass and taking part in the liturgical life of the faith community.

She said she saw how “every church is the same, but there was lot of camaraderie; it’s a different culture.

She said she saw how “every church is the same, but there was lot of camaraderie; it’s a different culture.

The service is really good, and it was a very natural, kind and charitable way.”

Deacon Wyciskalla said that getting to know the five other priests who serve in central and southern Indiana has helped him in his discernment and priestly formation.

“We have a particularly healthy presbytery in our archdiocese,” he said. “Seeing a lot of happy priests and deacons doing ministry not only gave you sort of an example, but also a goal to strive for. And it showed us the expectations and targets of what would come after seminary.”

Becoming a parish priest

It has been through parish ministry assignments during his eight years of priestly formation that Deacon Wyciskalla has come to know the presbyterate and received a confirmation of his vocation.

Over that time, he has served in Christ the King Parish and St. Joseph Parish, both in Indianapolis, Our Lady of Perpetual Help Parish in New Albany, St. Boniface Parish in Fulta, St. Malachy Parish in Brownsburg and St. Meinrad Parish in St. Meinrad.

“Being in the seminary is focused on the classes, the liturgical calendar and your spiritual life,” Deacon Wyciskalla said. “Actually being out in a parish puts all of that into perspective. If I had never had those experiences, I wouldn’t really have the perspective and the preparedness that I have to go to be a priest in them.”

When he is ordained and begins to minister in archdiocesan parishes, Deacon Wyciskalla said he wants to “provide a bridge for people to encounter Christ, not just in the liturgy, but in everyday life.”

He sees the celebration of the Eucharist as being a special way of building those bridges.

“When I think about being a priest, what excites me more than anything else is celebrating the Mass,” Deacon Wyciskalla said. “I see the priesthood as integrally tied to the Eucharist. It’s the center of who I am.”

Deacon Timothy Wyciskalla

• Age: 27
• Parents: Mike and Linda Wyciskalla
• Home Parish: St. Barnabas Parish in Indianapolis
• Seminary: Bishop Simon Bruté Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad
• Favorite scripture verse: “The parable of the Good Samaritan” (Luke 10:25-37)
• Favorite movie: The Godfather Part II
• Hobbies and music: especially classic rock, and watching movies

Carrying physical and emotional baggage, U.S. military visit Lourdes

Linda Wyciskalla, made sure that he and his three siblings always attended Mass on the weekend.

They were also active in the parish in other ways, being involved in liturgical ministry and Catholic Youth Organization (CYO) sports teams in the Indianapolis South Deanery faith community.

“I always kind of considered St. Barnabas kind of the center of our whole life,” said Deacon Wyciskalla.

With St. Barnabas being a magnet for the family, they also appreciated its longtime pastor, Father Joseph McNally, who died in 2012.

“I had a very strong example of the priesthood and of the good a priest can do,” said Deacon Wyciskalla of his boyhood pastor.

“Because I was a stubborn kid that liked to argue, I figured I had to be right,” he said. “That was probably the catalyst for me practicing Catholicism as a teenager and as a young adult.”

The summer before his senior year at Roncalli High School in Indianapolis, Deacon Wyciskalla began to seriously consider if God might be calling him to the priesthood.

“In the fall of 2006, Deacon Wyciskalla said. “That was the first time it seemed like the holy hour the night before the closing Mass,” said Deacon Wyciskalla.

“Was the first time it seemed like the holy hour the night before the closing Mass,” said Deacon Wyciskalla.

“After talking to the many men and women who were part in this pilgrimage, I came to understand that the reason why people go to Lourdes is that it lays out, stage by stage” before life-changing events happen, “the story behind it is the same,” he said.

“Sharing stories and experiences, “you know, ‘what’s so amazing is it turns out that ends up being exactly what I needed, and you don’t realize it at first because we’re busy thinking, ‘No, this is what I want’.”

“Actually being out in a parish puts all of that into perspective. If I had never had those experiences, I wouldn’t really have the perspective and the preparedness that I have to go to be a priest in them.”

When he is ordained and begins to minister in archdiocesan parishes, Deacon Wyciskalla said he wants to “provide a bridge for people to encounter Christ, not just in the liturgy, but in everyday life.”

He sees the celebration of the Eucharist as being a special way of building those bridges.

“When I think about being a priest, what excites me more than anything else is celebrating the Mass,” Deacon Wyciskalla said. “I see the priesthood as integrally tied to the Eucharist. It’s the center of who I am.”

Deacon Timothy Wyciskalla

• Age: 27
• Parents: Mike and Linda Wyciskalla
• Home Parish: St. Barnabas Parish in Indianapolis
• Seminary: Bishop Simon Bruté Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad
• Favorite scripture verse: “The parable of the Good Samaritan” (Luke 10:25-37)
• Favorite movie: The Godfather Part II
• Hobbies and music: especially classic rock, and watching movies

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Deacon Timothy Wyciskalla
Christ's victory over death is the basis of Christian joy

By Daniel Muhall

“O death, where is your victory? O death, where is your sting?” (1 Cor 15:55)

The Greek word “euangelion” translates into English as “good news.” From this word are also derived the words “evangelize,” “evangelist” and “evangelical,” meaning the act of spreading the good news, the person who spreads the good news, and something done in the spirit of the good news. Evangelion is also the root of the English word “gospel.”

Pope Francis, in his apostolic exhortation “Evangelium Gaudium” (“The Joy of the Gospel”), makes the point that Christians are to live the Good News of Jesus Christ joyfully, living each day as if the Christian message is the secret of a happy life. But what really is the good news of the Gospel? St. Paul, in his First Letter to the Corinthians, leaves no doubt as to what the nature of Jesus’ good news is: “By giving of himself, even unto death and then rising into new life, Jesus has conquered sin and death once and for all, and all of his followers share in Jesus’ Resurrection. No longer will humans have reason to fear death. No longer must we grieve hopelessly over another’s death.”

As Paul writes: “But now Christ has been raised from the dead, the first fruits of those who have fallen asleep” (1 Cor 15:20). The Catechism of the Catholic Church puts it this way: “For those who die in Christ’s grace, it is a participation in the death of the Lord, so that they can also share his Resurrection” (#1006).

Death is a natural part of the life cycle for anything that lives. All living things are conceived in some fashion and given birth in some way. After a given time, which differs for all living things, death occurs. There is no mystery there. The physical body eventually breaks down into its chemical components and returns to the Earth from which new life will spring.

According to the catechism, “It is in regard to death that man’s condition is most shrouded in doubt.” In a sense, bodily death is natural, but for death that man’s condition is most shrouded in life will spring. There is no mystery there. The physical body eventually breaks down into its chemical components and returns to the Earth from which new life will spring.

Throughout human history, people have struggled to answer this question. Some believed in an afterlife for the spirit. Ancient pyramids, cairns and mounds have been found around the world across many different cultures that were constructed to house the remains of a dead ruler.

While each of these tombs is different in style and substance, they are each alike in an important way. They each symbolize that life did not end when the body died. The bodies placed in these tombs were prepared for life in the “underworld,” and the tombs contained the resources needed for a happy life there.

While some groups had a clear belief in an afterlife, others did not. The early Hebrews, the tribe of people from which the Israelites emerged, did not have a sense of an afterlife. When you died, life ended. What was left after death was only what you created in life of substance, including one’s children and grandchildren and the good or bad that one did.

The Hebrew word “shooel”, which is translated into English as “hell,” literally means a pit-like garbage dump or “abandonment.” This is where the dead went after their lives ended. The possibility of an afterlife with God seems to have not emerged in Jewish theology until about 100 years before Jesus’ time.

As St. Paul and the early Church realized, Jesus’ Resurrection changed everything. No longer did humans have to worry about what follows death. We now had a living testament to what the future holds.

While the body still dies and we still grieve for the loss of those we love, we also know with certitude that, although they are no longer with us on Earth as they once were, they still continue to live with us in heaven. The Christian belief in the communion of saints is an expression of this certitude.

As the catechism notes, “death is transformed by Christ.” The obedience of Jesus has transformed the curse of death into a blessing” (#1009). Death is no longer an abandonment to nonexistence. We realize now that in death, God calls us to live eternally (#1011).

“We believe that the souls of all who die in Christ’s grace are with the People of God beyond death. On the day of resurrection, death will be definitively conquered, when these souls will be reunited with their bodies” (#1052). “The Christian meaning of death is revealed in the light of the paschal mystery of the death and Resurrection of Christ in which resides our only hope. The Christian who dies in Christ Jesus is ‘away from the body and at home with the Lord’” (#1681, quoting 2 Cor 5:8).

In baptism, we die to sin and rise to new life in Christ. While we await the final resurrection, we celebrate our new life in Christ now.

(Daniel S. Muhall is a writer and catechist. He lives in Laurel, Md.)

Christian faith sheds light on the undeniable reality of death

By Fr. David O'Rourke, O.P.

Early one Sunday, almost three decades ago, I woke from a troubled sleep. Since I was up and the newspaper was on the sidewalk, I decided to go get it. The next thing I remember was falling against the jumble of books that flew onto the floor.

I had just turned 30 and during a medical exam earlier that week, the doctor had said I was in great shape. Yet there I was late on at a hospital wired up to a monitor. Last rites had been given, and I was dealing with the report that I’d had a heart attack.

Back then, I didn’t have the drugs and procedures to reverse the effects of heart attacks. I came close to not making it. The attack and the possibility that I could die at any moment was a surprise. But the real surprise was my attitude. I treated my recovery as an adventure. That was then. Now I’m an old man. In the process of getting from then to now, I’ve learned sobering lessons.

For years, many, if not most, of the friends and family who were the substance of my life are gone. When I think of death, I don’t see it as something special, or some kind of happening or event. The event is life. Life is what is going on, but it ends.

We continue, though so many of us worry much about how we will ultimately rise from the dead that even the Catechism of the Catholic Church mentions this worry. “This ‘how’ exceeds our imagination and understanding; it is accessible only to faith” (#1000).

Any talk about death is complicated. It can often end up like a conversation about a relative no one likes, the one who is getting out of his car in front of the house and is coming toward the door. But the Bible, like the catechism, gives us much to ponder, and much to give us comfort, such as a passage from John: “Do not let your hearts be troubled. You have faith in God, have faith also in me. In my Father’s house, there are many dwelling places. If there were not, I would have told you that I am going to prepare a place for you.” (In 14:1-4)

We need to make peace with the fact that this life ends. But as Pope Francis has said, “death is behind us, not in front of us.”

I have been prepared for death. I am asked now and then how I live with the reality of death. It is complex. In the Second Letter to St. Paul to the Corinthians, we find a possible way to deal with this reality: “So we are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord” (2 Cor 5:6-8).

(Dominican Father David O’Rourke is a senior fellow at Santa Fe Institute in Berkeley, Calif.)

The Resurrection of Jesus is depicted in a stained-glass window at St. Francis of Assisi Church in Greenlawn, N.Y. The Gospel of Jesus finds its ultimate meaning in and gives joy through his conquering of death. (CNS photo/Gregory A. Shemitz, Long Island Catholic)
Chapter 22 of the Second Book of Kings reports that, in 622 B.C., the high priest (Twentieth in a series of columns) and the Jews went to King Josiah and then commanded the Israelites to observe the ordinances in the wilderness, which they clearly had not been doing.

That book had to be one of the Book of Deuteronomy, the fifth book in the Old Testament and the Jewish Torah. We saw in our discussions of the Books of Old Testament and the Jewish Torah, it reports that, in 622 B.C., the high priest and the Jews went to King Josiah and then commanded the Israelites to observe the ordinances in the wilderness, which they clearly had not been doing.

By the time of Jesus, Deuteronomy and Psalms were probably the most important books in Jewish libraries and the early Christians. During Jesus’ temptation in the desert, Matthew’s Gospel (Mt 4:1-11) has Jesus resisting the temptations by quoting three passages from Deuteronomy (Dt 8:3; Dt 6:16 and Dt 6:13). When Jesus was tempted, which commandment in the law is the greatest? Matthew’s Gospel (Mt 22:36, Mk 12:28), he quotes Deuteronomy: “Hear, O Israel, the Lord our God, the Lord is one!” (Deut 6:4-5). This remains today the daily prayer and confession of faith of Israel.

In his farewell sermon, Moses began with a historical review, from the time the Israelites left Mount Horeb (it’s called Horeb rather than Sinai in this book) he repeated the accounts of the defeats of Sihon and the giant Og and the allotment of conquered lands that we saw in the Book of Numbers. In Chapter 25, he began to proclaim the ordinances, statutes and commands that are part of the covenant with God, beginning with the Ten Commandments. You will notice a few differences between the innumerable lists and those in Chapter 25 of Exodus, mainly in listing: “You shall not covet your neighbor’s wife.” Moses certainly added the Ten Commandments, as the Catholic Church does. Exodus included the neighbor’s wife with his house and ox, or ass.

I invite you to read, or at least skim, the laws in this book many of them come up in our books of law. They are chosen.

The marriage laws in Chapter 24 are interesting, and levirate marriage is prescribed in Chapter 25. One has to wonder, though, how often the situation described in Dt 25:11-12 occurred among the Israelites. Moses’ final chapter includes verses and blessings. He commissioned Joshua to lead the Israelites into the Promised Land and blessed the 12 tribes. Then he climbed Mount Nebo, where he died and was buried at age 120.

We live in a country where some people feel free to stamp on the national flag or even burn it. And we also live in a country where some people believe the right, if not the duty, to censor others’ public statements about religion, race, economic status, or whatever. As the United States in which country in which states and some others use capital punishment for some crimes, while others use psychological justifications to explain away crime. Some believe that the penalty for murder is not the end of the matter, but that they are free to criticize and even vilify this nation.

Some tell us that the evil of the world is far too great to eat and drink anything vendors can dream up—including deep-fried Twinkies—because personal health is not enough. Some people use the idea that marijuana and other drugs legalize themselves. Others fear that illegal murder or illegal, but resulting in jail time or worse.

Some Americans interpret the “pursuit of happiness” promised by the Constitution as a right to be happy whenever and however we feel like it. Others like to “read continuous scolds from Rome about the need to be free from the pope.”

For me, one of the reasons for the adulation of our current pope is his concern about preferences for the poor as if no previous pope had emphasized the theme, she wrote. Good. That means it is working. Most advertising experts tell their clients it is not until they are tired of hearing their own commercial that it is finally registered with the public.

“I want what I hear from Rome is a questioning, never mind a document, saluting the struggling middle class,” the letter writer said. “I would expect a long wait ahead.”

The middle class does not lack for spokespersons. They have the AARP, various chambers of commerce, legislators and public officials who will take their phone calls. Yes, Pope Francis speaks and writes with great consistency about the need for the Laurentian responsibility for those in poverty. It is not new, but he says it in direct and contemporary language that is finding great strength.

Being poor isn’t just about having few material possessions. “It suggests loneliness, a sense of being unloved and excluded and marginalized poverty,” the pope told a group of young people earlier this year. “The coinless [God’s] poor are often considered not to be poor; they are used up they can be counted.”

The letter writer is not alone in his misconception of the poor.

Poverty is more than lacking money—it is lacking power. The pope spoke of an “economy of exclusion” where “the powerful feed upon the powerless.”

“As a consequence, masses of people find themselves excluded and marginalized without work, without possibilities, without any means of escape,” he said in the apostolic exhortation, “The Joy of the Gospel.”

The letter writer seems to be a good person. Since I was a child, decades ago, I have been solicited to help the less fortunate, and I have regularly contributed through the years to those who, because of personal misfortune or living under corrupt leaders, find themselves destitute and who knock on the door of the Catholic Church.”

Yet that is not enough, as the world is learning from Pope Francis. Francis, who sees himself as the “slum bishop” in Argentina because of his work among the poor, said reaching out to those on the margins of society was “the most concrete way of imitating Jesus.”

The word “solidarity” is a little worn and at times poorly spoken, but it is something more than a few sporadic acts of generosity. It presumes the creation of a new mindset that thinks in terms of community and the priority of the life of all over the appropriation of goods by a few;” he wrote in his exhortation.

This creating of a community—minded mindset is a radical reordering of Catholicity. If followed, it could change the world.

There will be plenty of time to address the middle class once that is accomplished.

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

The gifts are for us, but not solely. But the insight that came was that these were my own answers, not just a job search and have looked for marching orders, and two weeks later I made a choice about my career. The discernment was not hard.

When we know our blessings, we thank them. We acknowledge not just the gifts the giver and ourselves, the gifted. The gifts and blessings acknowledge that we come from another source. They also are free and from a generosity beyond comprehension.

The gift is not just our talents, special capabilities, good health, loving families, or anything that we mark us with his image. Whenever I marvel at human achievements, the neediness of the poor, human intelligence and our goodness, I give praise that these gifts are God-given. We are therefore in debt.

In The Weight of Glory, C.S. Lewis reminds us that there are no mere mortals, and the gift-carrying creatures that can be rated and ranked. We are in a better place than Lake Wobegon, where every child is above average.

When we came into the world as infants, we were not finished products. Tremendous growth followed. So it is with our gifts. They require cultivation and hard work.

As gifts to us, these gifts, we discover not only our capabilities, but also God’s magnificence. Our use of these gifts renders us co-creators of God’s work. Our efforts recognize the potential and value inherent in our gifts. And what generally is the reward that we bring to us and we touch. Letting the gift sit idle is wasteful and shameful disregard. The gift is not just for us, but for others who may use it.
First Epistle of St. Peter. This reading give the Holy Spirit to others. The Apostles, sent Philip and John to Samaria. So the other Apostles. The believers in Jerusalem, that had Peter as their head, as the other Apostles. They were part of the community of students and followers, but they discharged the divine power that had belonged to Jesus, and they continued the mission of Jesus the Redeemer. In this reading, announcement of this identity continues. While Acts already has clearly established that Peter was the head of the Apostles, the character of Apostleship belonged not just to him. It was also with the others. Thus, in this reading, the central figures are Philip and John. They performed miracles, as Jesus had performed miracles. However, they were not on their own. They were part of the community of believers in Jerusalem, that had Peter as its head, and around Peter were the other Apostles. This group of Apostles in Jerusalem sent Philip and John to Samaria. So the Apostles together had authority, and each within the group recognized this authority. They looked to the salvation of all people, even of Samaritans, who were so despised by the Jews. Finally, they bore within themselves the Holy Spirit, and they could give the Holy Spirit to others. The second reading is from the First Epistle of St. Peter. This reading is a strong, joyful and enthusiastic proclamation of Jesus as Lord. It calls believers to hear the Lord and to follow him. He should be in their hearts and minds. St. John’s Gospel furnishes the last reading. Not a Resurrection narrative, it nonetheless serves the Church’s purpose as it teaches us this weekend. After celebrating the Resurrection for these weeks since Easter, the Church gently is summoning us to look at our lives. This reading is our blueprint for life. Our task as disciples is to love others as Jesus loved all. It is clear. In God’s love, given to us in the Lord, is our salvation. Indeed, the very act of giving us a blueprint for living is a vitally important gift given in love to us by God. Reflection The next major liturgical event for us will be the celebration of the Feast of the Assumption of the Lord. Soon after this feast, we will celebrate the Feast of Pentecost. Within sight now is the close of the Easter season. For these weeks, the Church has proclaimed the Resurrection of Jesus, gloriously occurring after the dreadful events of Good Friday. It has shared with us its joy, echoing the joy of the first Christians. It has told us again and again of the risen Lord’s appearances and admonitions. Gently, gradually, but definitely the Church has begun the process of leading us to ask what the Resurrection truly means for each of us individually. Is it just a remembrance of a past event or a personal experience for each of us? The Church reassures us. Communion with Jesus was not lost with the Ascension, when Jesus returned to the Father. Communion with him remains, and it remains very clearly in the Church. The Church stands on the Apostles. It offers us the ministry of the modern successors of Peter and the other Apostles. Through them, we still hear the words of Christ. We still access the power of Christ’s eternal life in the sacraments, they celebrate. Finally, in the splendid reading from St. John’s Gospel, the Church tells us how to live. We must love others. †

Daily Readings

Monday, May 26
St. Philip Nerli, priest
Acts 16:11-15
Psalm 149:1b-6, 9b
John 15:26-16:4a

Tuesday, May 27
St. Augustine of Canterbury
Acts 16:22-34
Psalm 138:1-3, 7-8
John 16:5-11

Wednesday, May 28
Acts 17:15, 22-18:10
Psalm 148:1-2, 11-14
John 16:12-15

Thursday, May 29
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday, May 30
Acts 18:9-18
Psalm 47:2-7
John 16:20-23

Saturday, May 31
The Visitation of the Blessed Virgin Mary
Zephaniah 3:14-18a
or: Luke 7:11-16 (Response) Isaiah12:2-3, 4b-6
Luke 1:39-56

Sunday, June 1
The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:7-13
Matthew 28:16-20

Question Corner

Fr. Kenneth Doyle

Receiving Communion by intinction is allowed under certain conditions

Q What is the Church’s official position on the practice of a communicant dipping a host into a chalice of precious blood before receiving Communion?
A It would seem like a good idea, especially if a communicant has a cold or other flu-like symptoms. I recently watched a EWTN Mass at St. Peter’s Basilica at the Vatican, and it looked as though several cardinals received Communion this way, by intinction. (Terre Haute, Indiana)

Q The practice you describe—with the communicants themselves dipping the host into the precious blood—is not allowed in the Latin rite of the Catholic Church. When the practice of intinction is used, it is governed by strict conditions, the most important of which is that the communicant may not “self-communicate.”
A The reasons for these careful conditions really are two-fold. First, reverence for the sacred species in safeguarding against spillage and, second, to honor the fact that the communicants are in fact receiving the Eucharist rather than administering it to themselves. As for the cardinals you saw on television receiving by intinction, as concelebrants they were permitted to self-communicate.

Q My daughter is now 17 years old. When she was baptized as an infant, I asked my brother and his wife to be her godparents. My brother was a practicing Catholic, but it never occurred to me at the time that he had never received the sacrament of confirmation— which—I have learned since then—is required of a baptismal sponsor.
A His wife is a convert to Catholicism and entered the Church through RCIA, (the Rite of Christian Initiation of Adults), so I know that she has been confirmed. But I’m not sure whether that took place before or after my daughter’s baptism. So my concern—and I know it’s pretty late to be thinking about it now—is whether my daughter was truly baptized, since it may be that neither one of her godparents had been confirmed at the time. (Virginia)

The practice of a communicant dipping a host into a chalice of precious blood before receiving Communion is not allowed in the Latin rite of the Catholic Church. When the practice of intinction is used, it is governed by strict conditions, the most important of which is that the communicant may not “self-communicate.”

The essential requirements for validity are three: water must have been used (by pouring or immersion), the correct formula must have been used by the minister (“I baptize you in the name of the Father and of the Son and of the Holy Spirit”), and the minister must have had the proper intention (to baptize the person into full communion of the Church.) In an emergency situation, when a mother, for example, baptizes a newborn baby who is in danger of death, that baptism is valid even without a sponsor. So you need not worry. Your daughter is already baptized, fully a member of the Catholic Church.

(Special to The Criterion)

Rita of Cascia

The Criterion Friday, May 23, 2014 Page 13

This Italian saint is patron of impossible and desperate situations for good reason. Born near Spoleto, Rita was married against her will at the age of 12 to a cruel man. They had two sons during an 18-year marriage that ended when her husband was killed in a fight. After both sons also died, she tried to join the Augustinian convent in Cascia, but was rejected three times because she wasn’t a virgin. Finally, in 1413, her early hope of becoming a nun was realized when the Augustinians accepted her as a novice. Famous for mystical experiences, Rita had a permanent wound on her forehead after hearing a sermon on Christ’s crown of thorns. She was canonized in 1900.
Rest in peace

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


CASTER, Michael T., St. Bernardette, Indianapolis, May 7. Son of Patricia Davis. Brother of Patrick Davis, Cathy Easp. Brother of Carl Davis.


If you want peace, end arms trade and help immigrants, pope says

VATICAN CITY (CNS)—If individuals and nations acted according to their values in seeking and promoting peace, they must do much more to curb the global arms trade and assist immigrants, Pope Francis said.

VATICAN CITY (CNS)—If individuals and nations acted according to their values in seeking and promoting peace, they must do much more to curb the global arms trade and assist immigrants, Pope Francis said.

The work there “was an uplifting experience in my life,” he recalled in remarks made on May 13 at the breakfast. “Most of my parishioners were undocumented workers, refugees from the wars in Central America.”

“Not to punish them but to help them,” he continued, “is to make people there ‘disciples and disciple-makers.’"

Another challenge to peace, he said, one which often is not recognized, is the immigration problem.

“Sometimes that periphery can mean Ireland, Italy, Germany and Poland.”

The challenge people, many of whom are “scared of being misunderstood, afraid of being rejected,” he said, “is to be a marked Christian.

“Christianity,” he added, “is to make people there ‘disciples and disciple-makers.’"

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“Christianity,” he added, “is to make people there ‘disciples and disciple-makers.’"
Now it is easy to forget how extraordinary the 1964 meeting was. It brought to a conclusion no less than 500 years of silence between the Catholic and Orthodox Churches. No pope and ecumenical patriarch had met since 1438. And the last official correspondence between them had taken place in 1584. And then, centuries of silence gave way with a joyful embrace that marked the start of a new era in Catholic-Orthodox relations.

Events then moved swiftly. On Dec. 5, 1965, Pope Paul and Patriarch Athenagoras presided over the abrogation of the divisive excommunications of 1054, consigning them to oblivion and “erasing them from the memory of the Church.” In 1967, the pope and patriarch exchanged visits in Rome and Istanbul, creating starting images of friendship and Christian charity where there had once been only suspicion and hostility.

Last, what was set in motion by Paul VI and Athenagoras was continued by his successors. St. John Paul II journeyed to Istanbul to meet with Patriarch Demetrios in November 1979, just a year after the pope’s election. During their encounter, they announced the establishment of an international theological dialogue between the two Churches that met for the first time in 1980.

Even if the dialogue has encountered a number of difficulties over the years, it is still in progress and has issued several statements on important theological topics. Contacts between popes and heads of the various Orthodox Churches are now commonplace. During the Synod of Bishops, celebrated in October 2008, Pope Benedict XVI presided at a vespers service in the Sistine Chapel and Patriarch Bartholomew offered the homily. Four years later, the patriarch returned to Rome and was present for a solemn celebration that commemorated the 50th anniversary of the beginning of the Second Vatican Council and its effect on various issues that still divide Catholics and Orthodox from each other. The most persistent issue remains the role of the pope in the Church. In 2010, our dialogue focused on another creative in a way that we call our “vision statement.” It sketches out what a re-united Catholic and Orthodox Church might look like, and lists steps that could be taken even now to deepen the communion we already share.

So when the pope and patriarch meet in the Holy Land, they will look back with joy at 50 years of deepening friendship and dialogue and give thanks that so much has been achieved. But they will also look forward to the future, toward that great day when Catholics and Orthodox will be able to share fully in the same Eucharist.

As Pope Benedict XVI and Patriarch Bartholomew put it so well in their 2006 common declaration, “The Holy Spirit will help us to prepare the great day of the re-establishment of full unity, whenever and however God wills it. Then we shall truly be able to rejoice and be glad.”

(Deacon Joseph W. Tobin of Indianapolis is Catholic co-chairman of the North American Orthodox-Catholic Theological Consultation.) ▼

What was in the news on May 22, 1964? English in the Mass is on the way, and Pope Paul VI creates secretariat for non-Christians

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world. It is what has been seen through the pages of The Criterion. Here are some of the items found in the May 22, 1964, issue of The Criterion:

- Pope creates secretariat for non-Christians
- Paul VI chose the feast of Pentecost to announce to the world that he has decided to set up a secretariat for non-Christians somewhat similar to that established by Pope John XXIII to deal with relations between Roman Catholics and other Christians. ... In the course of his address, the pope defined true catholicity as transcending all differences, so that "every nationalism is merged in the good of the world community, every form of racism is condemned, every form of totalitarianism is revealed in its inhumanity."
- U.S. bishops: Decree extensive use of English in the Mass
- In his homily. Four years later, the patriarch returned to Rome and was present for a solemn celebration that commemorated the 50th anniversary of the beginning of the Second Vatican Council and its effect on various issues that still divide Catholics and Orthodox from each other. The most persistent issue remains the role of the pope in the Church. In 2010, our dialogue focused on another creative in a way that we call our “vision statement.” It sketches out what a re-united Catholic and Orthodox Church might look like, and lists steps that could be taken even now to deepen the communion we already share.

So when the pope and patriarch meet in the Holy Land, they will look back with joy at 50 years of deepening friendship and dialogue and give thanks that so much has been achieved. But they will also look forward to the future, toward that great day when Catholics and Orthodox will be able to share fully in the same Eucharist.

As Pope Benedict XVI and Patriarch Bartholomew put it so well in their 2006 common declaration, “The Holy Spirit will help us to prepare the great day of the re-establishment of full unity, whenever and however God wills it. Then we shall truly be able to rejoice and be glad.”

(Deacon Joseph W. Tobin of Indianapolis is Catholic co-chairman of the North American Orthodox-Catholic Theological Consultation.) ▼

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