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Connected in the Spirit

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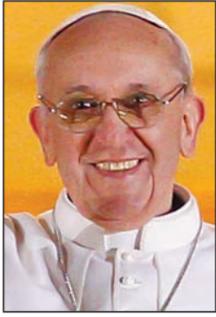
CriterionOnline.com

May 23, 2014

Vol. LIV, No. 32 75¢

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.



Pope Francis

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,

See related column, page 16.

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,"

See POPE, page 7

READY TO SERVE GOD'S PEOPLE

2 0 1 4 O R D I N A T I O N S

(Editor's note: At 10 a.m. on June 7, four men are scheduled to be ordained priests at SS. Peter and Paul Cathedral in Indianapolis: Transitional deacons Daniel Bedel, David Marcotte, Benjamin Syberg and Timothy Wyciskalla. This week, The Criterion features profiles of Deacons Syberg and Wyciskalla. Next week, we will feature Deacons Bedel and Marcotte.)



Transitional Deacon Benjamin Syberg proclaims the Gospel at the closing Mass for the National Catholic Youth Conference at Lucas Oil Stadium in Indianapolis on Nov. 23, 2013. He will be ordained to the priesthood on June 7 at SS. Peter and Paul Cathedral in Indianapolis. (File photo by Sean Gallagher)

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 eight years of real work."

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

See SYBERG, page 7



Transitional Deacon Timothy Wyciskalla incenses the congregation at the closing Mass for the National Catholic Youth Conference at Lucas Oil Stadium in Indianapolis on Nov. 23, 2013. He will be ordained a priest on June 7 at SS. Peter and Paul Cathedral in Indianapolis. (File photo by Sean Gallagher)

Vocational journey takes deacon from bagel shop to World Youth Day

By Sean Gallagher

Transitional Deacon Timothy Wyciskalla's journey of vocational discernment began in a bagel shop on the south side of Indianapolis.

It took on speed while adoring the Eucharist on a field outside of Cologne, Germany, with then-newly elected Pope Benedict XVI and hundreds of thousands of other teenage Catholics from around the world.

Then its course became more set in place as he entered into priestly formation during the past eight years at Bishop Simon Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad.

That journey will reach its culmination on June 7 at SS. Peter and Paul Cathedral in Indianapolis when Archbishop Joseph W. Tobin will ordain Deacon Wyciskalla and three other transitional deacons to priesthood for service to the Church in central and southern Indiana.

Getting outside of a 'Catholic bubble'

Born in 1987, Deacon Wyciskalla grew up as a member of St. Barnabas Parish in Indianapolis. His parents, Mike and

See WYCISKALLA, page 10

Providence Sister Marie Kevin Tighe promoted cause of St. Theodora Guérin

Criterion staff report

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 Mother Theodore the first saint from Indiana on Oct. 15, 2006.

Sister Marie Kevin was serving



Sr. Marie Kevin Tighe, S.P.

on a team of sisters to help renew the Sisters of Providence following the reforms of the Second Vatican Council when Providence Sister Denise Wilkinson, the order's current superior general, was new to the community.

In a 2006 interview, Sister Denise reflected on the influence that Sister Marie Kevin had on her religious formation, seeing her as following in the footsteps of the order's foundress.

"Marie Kevin has ... high expectations for the congregation," Sister Denise said. "And she herself strives to live up to her own expectations and encourages others to do the same. She's like Mother Theodore, I think. She can encourage without putting people down."

Much of Sister Marie Kevin's ministry to promote the cause of Mother Theodore may have never occurred, however, had she died after being diagnosed with gastroesophageal cancer in 1994. To combat the cancer, surgeons removed half of her stomach, half of her esophagus, her spleen and part of her diaphragm.

She survived the ordeal, and lived to see Mother Theodore declared blessed four years

later by St. John Paul II.

Her battle with cancer gave her a perspective on her life and, ultimately, on her death.

"I understand now in a way that I never could have before that my life, even if I live to be 99, is about one inch long," Sister Marie Kevin said in a 2006 interview. "And on both ends of that inch there's a long line—one that goes backward toward eternity and one that goes forward to eternity."

"I'm not going to cling to this inch. I want to live it to the full. But I know that, you know, it's not the whole show."

Anna Therese Tighe was born on Aug. 23, 1924, in New Albany where she grew up as a member of the former Holy Trinity Parish.

She entered the Sisters of Providence on Jan. 7, 1942, and professed perpetual vows on Aug. 15, 1949.

Sister Marie Kevin earned a bachelor's degree from Saint Mary-of-the-Woods College and master's degrees from Indiana State University in Terre Haute and St. Louis University in St. Louis.

Over her 72 years as a Sister of Providence, Sister Marie Kevin ministered for 24 years in schools in Illinois

and Indiana.

In the Archdiocese of Indianapolis, Sister Marie Kevin served at Bishop Chartrand High School (now Roncalli High School), St. Luke the Evangelist School and St. Philip Neri School, all in Indianapolis, and at the former St. Anne School in New Castle.

In 1968, she was elected to the Sisters of Providence's leadership team. This led to her efforts to help renew the congregation following the Second Vatican Council.

She later served on the formation staff of the former Saint Meinrad College in St. Meinrad and as director of the former archdiocesan Office of Pastoral Councils.

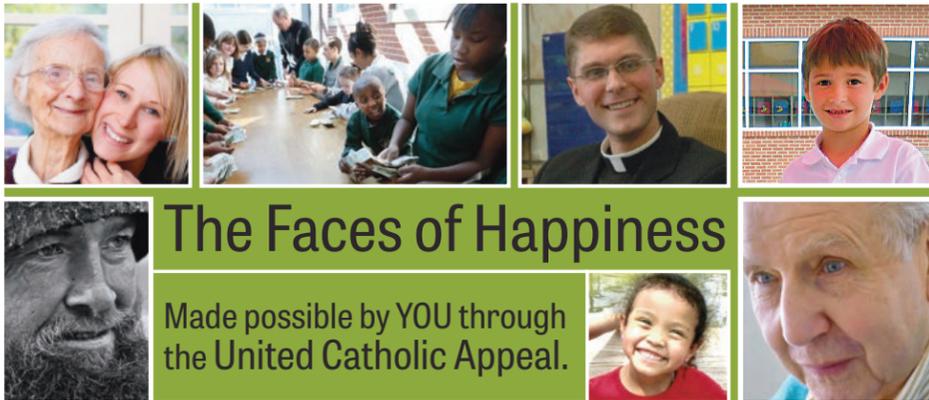
Sister Marie Kevin was appointed vice postulator of the beatification and canonization of Mother Theodore Guérin in 1996, guiding the cause to its fulfillment in 2006.

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. †

"Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver."
2 Corinthians 9:7



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Connected in the Spirit decisions available on archdiocesan website

Criterion staff report

Though the newspaper went to press before the May 21 press conference announcing Archbishop Joseph W. Tobin's decisions concerning the Indianapolis deaneries that recently completed the Connected in the Spirit planning process, a press release and accompanying information about the decisions are posted on the archdiocesan website at www.archindy.org/connected.

For the past 16 months, pastoral leaders and lay representatives from the 47 parishes in four Indianapolis deaneries have been meeting to discern where God is leading the Church in central and southern Indiana, and to discuss how the Archdiocese of Indianapolis should

change its structures in order to carry out its mission today and in the future.

After receiving recommendations from the pastoral and lay representatives of the parishes, Archbishop Tobin also consulted with the Archdiocesan Planning Commission, the Council of Priests and the senior managers of the archdiocese.

The Terre Haute and Batesville deaneries have completed the Connected in the Spirit planning process, which resulted in the merging of some parishes, the linking of some parishes by sharing a pastor, and the connecting of other parishes by creating joint programs, ministries and committees.

The remaining five deaneries of the archdiocese will eventually also take part in Connected in the Spirit. †

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-tem of Mary, Queen of Peace Parish in Danville while

remaining associate pastor of St. Malachy Parish in Brownsburg.

Rev. Joseph Pesola granted early retirement for medical reasons.

Rev. Msgr. Harold Knueven, retired, granted full retirement for medical reasons.

(These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †

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. †

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E-mail us: criterion@archindy.org

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The Criterion

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Studies point to crossroads as Church becomes more Hispanic

WASHINGTON (CNS)—Two reports on Latinos and religion released the first week of May paint a picture of the



WASHINGTON LETTER

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 not 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



‘We need to come to terms with our diversity. The Catholic Church needs to start thinking of whatever happens to Latinos not as a “Latino issue,” but as something that happens to all of us.’

—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, La., leads the music at a 2013 *encuentro* in St. Augustine, Fla. (CNS photo/Tom Tracy)

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 ghettoizing 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, as 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 U.S. 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 necessary, said 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.” †

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Editorial

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 quarterback shared with CUA's class of 2014.

"In our prayer, in our habits, in our relationships, in our profession, 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 the next chapter in your lives," said Rivers, 32. "You now begin, but this is ongoing. You begin again, and again and again."

Though many of us have seen the highlights of the exuberant quarterback whose passion is evident on the football field on Sundays, there is more to Rivers than football—much more.

He and his wife, Tiffany, have seven children and are committed to raising their family in the Catholic faith. Philip Rivers also said he believes one of the things that has helped him succeed has been a clear sense of priorities in life.

"It wasn't too long ago ... that I was sitting in your seat," Rivers told the CUA graduates. "I wasn't certain what the future held, but I was certain of what mattered most to me. I knew as long as I stayed focused on my priorities, I would be ready for life's ups and downs. What are your priorities? What is the foundation on which you will build your future? Mine are very simple: faith, family and football, in that order."

Rivers encouraged the graduates to pursue the things they love.

"What are you passionate about? What fires you up?" he asked. "Life is too short to just go through the motions. Discover your passion, if you haven't already, and do it to the best of your ability."



Philip Rivers, quarterback for the San Diego Chargers, addresses graduates during The Catholic University of America's commencement ceremony on May 17 in Washington. (Photo by Matthew Barrick/The Catholic University of America)

For those of us striving to live out our vocation 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 the most important thing in our lives. And we need to pass that passion on to our families.

"We strive to raise our children to know, love and serve God," Philip Rivers said. "Staying in the state of grace and receiving the sacraments allows us, all of us, to better live out our faith. No matter where one is on his or her faith journey, it is fitting to say, '*Nunc Coepi*.'"

Today, tomorrow, next week, next year, may "*Nunc Coepi*" always be central to our duty to be the Lord's disciples, and in our call to be a leaven in our homes, in our parishes and in our communities.

—Mike Krokos



'Staying in the state of grace and receiving the sacraments allows us, all of us, to better live out our faith. No matter where one is on his or her faith journey, it is fitting to say, "Nunc Coepi."'

—Philip Rivers, starting quarterback for the National Football League's San Diego Chargers

Reflection/Sean Gallagher

Christian joy is a means to overcome contempt of faith in society

A student organization at Harvard University in Cambridge, Mass., recently made headlines across the nation when it announced that, in the name of cultural awareness, it was going to sponsor a "black mass" that was to take place on May 12.

This is a Satanic ritual in which the Mass is mocked and which, at times, involves the desecration of a consecrated host, presumably obtained in a surreptitious way from a Catholic church.

As soon as the ritual began to be publicized, people within and beyond the Harvard community criticized the university for allowing it to take place under its auspices. A petition decrying it was signed by some 60,000 Harvard alumni, students and faculty.

Other critics pointed out that the black mass is akin to a ritual burning of a Torah or Quran, something that would be highly offensive to Jews and Muslims, and something that Harvard would presumably never allow a student organization to sponsor.

On the morning of May 12, just hours before the ritual was to take place, Harvard president Drew Faust issued a statement in which she described the ritual as "abhorrent" and "a fundamental affront to the values of inclusion, belonging and mutual respect that must define our community."

However, she stopped short of forbidding the ritual, saying that to do so would be an action against freedom of expression on the campus.

At the last minute, the student organization withdrew its sponsorship of the ritual. Nonetheless, according to *The Boston Globe*, a "scaled-down version" of the ritual still took place at a restaurant near the campus and was carried out by members of the New York-based Satanic Temple.

Now the goings-on at Harvard University can seem a world away from the life of central and southern Indiana. But the cultural acceptance of various degrees of the scorning of the Christian faith—and of religious faith in general—has become so widespread that it can affect us, too.

That's in part because, at least to a lower degree, the federal government seems to pay little heed to the religiously-informed consciences of individual citizens.

As has been reported in *The Criterion*, the federal Department of Health and Human Services—in setting forth regulations for the Affordable Care Act—

has required that nearly all employers supply free of charge in their employees' health insurance plans that cover sterilization procedures, contraceptives and abortion-inducing drugs.

Many employers, both religious organizations and secular businesses whose owners are guided by their faith, have objected to this mandate, arguing that it runs counter to their deeply held beliefs.

Despite these objections, government leaders have refused to respect the business owners' consciences and change the mandate. Therefore, scores of individuals and families across the country who own businesses have sought relief from the mandate in the federal courts. The Grote family in Madison, Ind., is one such family. They are a Catholic family that owns a commercial transportation lighting company.

The U.S. Supreme Court is currently considering two cases, one brought forward

by the family that owns Hobby Lobby, regarding private business owners and the mandate. A decision in the cases is expected to be announced sometime next month.

Taking legal action, setting up petitions and persuading community leaders to issue strong statements of denunciation can

be legitimate ways for people of faith to defend the place of religion in society. In some cases, they are sadly necessary.

But I would argue that, at least in the long run, their effectiveness is slight. People who already hold religious faith in contempt are unlikely to change their minds because of a court decision or the statement of a university president.

What can move their hearts, however, is the daily witness of joy that is inspired by a person's Christian faith—or whatever faith he or she adheres to. Whether a person has faith or not, everyone ultimately seeks happiness in this life, a happiness that is not ephemeral but will stand up to the inevitable challenges of life.

The Christian faith in particular, I believe, is well suited to encouraging such joy because in Christ we have been given assurance of an ultimate victory over all kinds of suffering.

Prayer is another indispensable means to keep religious faith a positive aspect of the life of our society. The renewing of the helpful role that faith can have in society can seem like a huge task at times like these. When faced with such an important but challenging mission, the help of God will never be lacking to those who ask for it.

(Sean Gallagher is a reporter for *The Criterion*, newspaper of the Archdiocese of Indianapolis.) †

Letters Policy

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 effort will be made to 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.

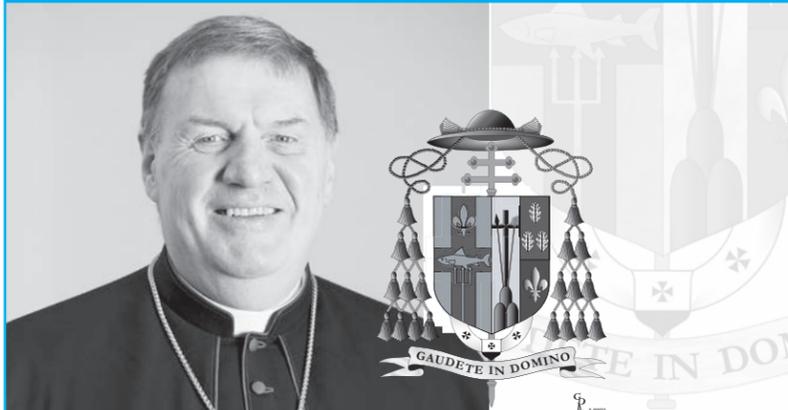
The editors reserve the right to select the letters that will be published and to edit letters

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 readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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ALÉGRENSE EN EL SEÑOR

Life in community, engagement with others, at very heart of Gospel

The world is shrinking. More than ever before, we find ourselves in proximity to those who are far away from us geographically. Social communications and modern transportation make interaction among peoples and cultures possible in ways that our grandparents never imagined.

Sadly, our awareness of happenings within the global village is severely limited. Just watch any of the cable news networks. Very little time is devoted to news. And the news we actually see or hear reported rarely concerns matters beyond our own borders. We are an increasingly global community, but our perspective remains perilously local.

In Chapter 4 of *“Evangelii Gaudium”* (“The Joy of the Gospel”), Pope Francis calls our attention to “The Social Dimension of Evangelization.” The Holy Father reminds us that while our faith in Jesus Christ is deeply personal, it is never private. “At the very heart of the Gospel,” the pope teaches, “is life in community and engagement with others” (#177).

To ignore the social implications of Christ’s teaching is to completely

misunderstand his message. “The Gospel is about the loving God who reigns in our world. To the extent that he reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity” (#180).

During my years of service to the Redemptorist congregation, I had the privilege of visiting 70 of the 78 countries throughout the world where my Redemptorist brothers serve.

Traveling to different corners of the globe made me keenly aware of the ways in which our world is shrinking. It also convinced me that we have a long way to go before we truly develop the kind of global awareness that all our recent popes have urged us to cultivate as we accept our baptismal call to proclaim the Gospel both here at home and throughout the world.

Earlier this year, I invited a diverse group of people from different regions and ministries of the archdiocese to help me reflect on “The Joy of the Gospel.” I especially asked them to join me in reflecting on the question, “Where is the Holy Spirit opening a door for us here in the Archdiocese of Indianapolis?”

Let me share with you some thoughts that emerged from this group’s prayer, reflection and discussion—using the synthesis prepared by *The Criterion’s* John Shaughnessy.

On the front cover of “The Joy of the Gospel,” Pope Francis is shown greeting people, his right hand extended in a gesture of welcome. His face is also open and joyful. And while he appears to be in the midst of a crowd, his eyes show that he is looking deeply at someone—like that person, in even the most brief of moments and encounters, is the only person he is focused on, the most important person to him. It’s an approach the pope has lived in his embrace of the poor, the disabled, the immigrant, the suffering and the lost.

Pope Francis calls us to solidarity with the poor, the homeless, the immigrant, the stranger and even those whom we consider to be our enemy. But solidarity with others has its foundation in our encounter with the person of Jesus Christ and with the individual women and men who make up the family of God.

The work of Catholic Charities across the archdiocese was saluted for its efforts

to offer shelter to the homeless, support for young women who are pregnant, and other assistance to people in need. It was also recommended that during those times of helping people that there is an emphasis on having people present at shelters and food pantries who have extra time to listen to the stories of people in need, to be present to them. There was also a call for a greater focus on helping people move beyond their need for assistance, to help them develop the skills and the means for attaining a better life.

Our local Church is no stranger to the needs of the poor in our midst. We are equally generous in our response to needs in other parts of this country and the world at large. Pope Francis urges us to build on the native generosity of our people, to grow in our awareness and understanding, and to let the poor (“who have much to teach us,” #126) show us how to live the Gospel in our daily lives.

As we prepare for the great feast of Pentecost, let’s pray that the Holy Spirit will enlighten our minds, and expand our hearts. May we proclaim the social dimension of the Gospel always! †

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

El mundo se está encogiendo. 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 reportajes, raramente hablan sobre asuntos que trasciendan nuestras fronteras. Cada vez más nos convertimos en una aldea global pero nuestra perspectiva sigue siendo peligrosamente local.

En el capítulo 4 de *“Evangelii Gaudium”* (“La alegría del Evangelio”), el papa Francisco no señala “La dimensión social de la evangelización.” El Santo Padre nos recuerda que, si bien nuestra fe en Jesucristo es algo profundamente personal, jamás es algo privado. “En el corazón mismo del Evangelio—nos enseña el papa—está la vida comunitaria y el compromiso con los otros” (#177).

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 reinar entre nosotros, la vida social será 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 sirven mis hermanos redentoristas.

Viajar por los distintos rincones del planeta creó en mí una conciencia muy profunda sobre el hecho de que nuestro mundo se está encogiendo. También me convenció de que hay mucho por hacer antes de poder desarrollar verdaderamente el tipo de conciencia global que todos los papas de época reciente nos exhortan a cultivar, al tiempo que aceptamos nuestro llamado bautismal a proclamar el evangelio, tanto aquí en casa como en el resto del mundo.

A comienzos de este año invité a un grupo de personas muy diverso, procedentes de distintas regiones y ministerios de la Arquidiócesis, para que me ayudaran a reflexionar sobre “La alegría del Evangelio.” En especial, les pedí que me acompañaran a reflexionar sobre la pregunta: “¿Qué oportunidad nos brinda el espíritu Santo a nosotros en la arquidiócesis de Indianápolis?” Permítanme compartir con ustedes

algunas de las ideas que surgieron de las oraciones, las reflexiones y los diálogos del grupo, mediante el resumen preparado por John Shaughnessy de *The Criterion*.

En la portada de “La alegría del Evangelio,” el papa Francisco aparece saludando a la gente, con la mano derecha extendida en señal de bienvenida. Su rostro también se muestra afable y alegre. Y aunque parece estar en medio de una multitud, su mirada revela que observa atentamente a alguien, como si esa persona, incluso en el más breve de los instantes y de los 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 perdidos.

El papa Francisco nos llama a la solidaridad con el pobre, el indigente, el inmigrante, el desconocido e incluso con aquel al que consideramos nuestro enemigo. Pero la solidaridad 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 sus esfuerzos 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 a las personas se hiciera énfasis 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 adquirir 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, oremos para que el Espíritu Santo ilumine nuestras mentes y expanda nuestros corazones. ¡Que siempre proclamemos la dimensión social del Evangelio! †

Traducido por: Daniela Guanipa

Events Calendar

May 23

St. Matthew Church, 4100 E. 56th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

May 24

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Batesville Deanery, one-day bus trip to St. Meinrad Archabbey**, 14 seats available, bus leaves St. Lawrence 8 a.m., returns around 10 p.m., \$80 per person includes two meals. Information: 812-537-9186.

May 25

St. Vincent de Paul Parish,

1723 I St., Bedford.

Youth Group concert, Michael James Mette, 7 p.m., free-will offering. Information: 812-275-6539 or parish@svsbedford.org.

May 26

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon, immediately following Mass veterans will be honored at the Veterans Section (weather permitting). Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Memorial Day Mass**, noon, immediately following Mass veterans will be honored at the Veterans Section (weather permitting). Information: 317-574-8898 or www.catholiccemeteries.cc.

June 1

Bishop Chatard High School Athletic Field, 5885 Crittenden Ave., Indianapolis. **Young Adult Ministry, IndyCatholic Intramurals, kickball**, noon-6 p.m., \$10 per person. Information: 317-592-4067 or ksahm@archindy.org.

June 4

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. **Finding Jesus Among Muslims, "How Interreligious Dialogue Made Me a Better Catholic,"** Jordan Denari, presenter, 7 p.m., reception following. Information: 317-257-2266.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

June 6

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **First Friday exposition of the Blessed Sacrament, rosary and Benediction**, 4-6 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

June 6-7

Immaculate Conception Parish, 502 N. 5th St., LaGrange, KY. **Kentucky Catholic Homeschool Conference featuring Archbishop Joseph Kurtz, USCCB President**, Fri. noon-8 p.m., Sat. 8:30 a.m.-4 p.m. Information: 502-417-8755 or kycatholichomeschoolconferenc.com.

June 7

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m.

Information: 765-647-5462.

June 8

St. Malachy Church, 9833 E. County Road 750 N., Brownsburg. **Mass in French**, 5 p.m., confession, 4-4:45 p.m. Information: ccfindy3@gmail.com.

June 10

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, guest day luncheon, noon. Information: 317-888-7625 or vlgmimi@aol.com.

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

June 11

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m.

Information: 317-851-8344.

June 14

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-4207.

Links Golf Club, 11425 N 700 W, New Palestine. **Nativity Athletics Golf Outing**, 7 a.m., \$80 per person. Information: 317-357-8917 or kristinseed@gmail.com.

June 19

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. †

Retreats and Programs

June 8

Oldenburg Franciscan Center, Oldenburg. **Coffee Talk: Buckets, Brooms and Prayers**, Franciscan Sister Patty Campbell, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

June 15-21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Community Monastic Silent Retreats: The Paschal Mystery in the Monastic Life**, Benedictine Abbot Gregory Polan, presenter. Information: 317-788-7581.

June 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"What's in a Name: St. Francis of Assisi and the 21st Century,"** Franciscan Sister Olga Wittekind and Franciscan Brother Bob Baxter, presenters, 9 a.m.-4 p.m., \$39 per person. Reservations: 317-545-7681, ext. 14 or spasotti@archindy.org.

June 18

Oldenburg Franciscan Center, Oldenburg. **Contemplative Prayer**, 3-4:30 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

June 19

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Community Labyrinth Walk**, third Thursday of every month through Sept. 18, 7-8:30 p.m., Annie Endris, facilitator. Information: 317-788-7581.

June 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Come Away and Rest Awhile: Silent Self-Guided Day of Reflection**, 8 a.m.-4 p.m., \$31 per person. Reservations: 317-545-7681, ext. 14 or spasotti@archindy.org.

(For a list of retreats scheduled for the next eight weeks, log on to www.archindy.org/retreats.) †

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 caring ministries.

The retreat is free of charge, although free-will offerings will be accepted.

Registration is required. To register or for more information, contact archdiocesan coordinator of health ministry Joni LeBeau, RN FCN, at 317-236-1475 or 800-382-9836, ext. 1475, or by e-mail at jlebeau@archindy.org. †

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. Illinois St. in Indianapolis. The brunch will be preceded by Mass at SS. Peter and Paul Cathedral, 1400 N. Meridian St. in Indianapolis, at 10:30 a.m.

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

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

and 1964.

The cost is \$19.50 per person. Reservations are required and would 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 padouglass@padlaw.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 Providence Center at Saint Mary-of-the-Woods in St. Mary-of-the-Woods, from 1-4 p.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 dice.

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 Sugar Creek Fire Department ladder truck and Larry Black, the motorcycle-riding, animal-balloon clown.

All are welcome, and all activities and refreshments are free.

For more information, call 812-535-2802 or e-mail dweidenb@spsmw.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 and 7.

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 or St. Augustine Home, call 317-415-5767. †



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 (Diocese of Cheyenne); Adam Ahern; Michael Keucher; Archbishop Joseph W. Tobin, Benedictine Brother Philippe Tchalou (Monastere de l'Incarnation, Togo, West Africa); Gerard Carrillo (Diocese of Cheyenne); and Benedictine Brother Luke Waugh (Saint Meinrad Archabbey). (Photo courtesy of Saint Meinrad Seminary and School of Theology)

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 at the Archabbey Church in St. Meinrad on April 26.

The newly ordained deacons are Adam Ahern, Michael Keucher and Andrew Syberg, all studying for the priesthood in the Archdiocese of Indianapolis. Four others not of the archdiocese were also ordained to the diaconate.

The newly ordained deacons are transitional deacons, meaning they are preparing for ordination to the priesthood. In the Catholic faith, a deacon can preach, baptize, witness marriages, offer Communion to the sick and aged and perform other ministerial duties. †

SYBERG

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in Indianapolis.

Seedbeds for a vocation

Deacon Syberg gave credit first for his vocation to his parents, Keith and Kathy Syberg, and his six siblings, including transitional Deacon Andrew Syberg, who is scheduled to be ordained a priest in 2015.

“More than anything, I just had a loving family,” Deacon Benjamin Syberg said. “If that isn’t a good seedbed for a vocation, I’m not totally sure what is.”

Our Lady of the Greenwood Parish and the priests that have served there over the years have also been a loving family of faith.

“It’s been very supportive without being overwhelming or stifling because I think you can almost turn guys off with that,” said Keith Syberg, who, with his wife, Kathy, serves as co-chair of the parish’s vocations committee. “It’s been encouraging in kind of a normal way. You’re not looked at in a cock-eyed way [if you’re thinking about the priesthood].”

From a young age, Deacon Syberg came to know many priests who were invited to his family’s home. As he grew older and became more involved in the parish, he was invited to dinners at parish rectories where several priests attended.

“Even just watching priests interacting and being themselves, I knew that that was what I wanted to be a part of,” Deacon Syberg said.

Learning to be himself

Before he could be part of the brotherhood of priests, Deacon Syberg first had to come know himself better, something he was encouraged to do by Father Robert Robeson, Bishop Bruté’s rector.

“He kind of had this ideal of the priesthood that he was trying to live up to, when really all [he] had to do was to be himself,” said Father Robeson. “The Lord can work through him better as himself than he could if he was trying to live up to some kind of expectation in his mind about what the perfect priest was.”

Although Deacon Syberg had a deep interior journey to complete in his priestly formation, that didn’t keep him from giving of himself to others and bringing people together.

“He’s one of those guys that always kind of makes sure everybody is included,” Father Robeson said. “He enjoys getting everyone involved and pulling people together.”

Deacon Syberg may have entered Bishop Bruté confident that God was

calling him to the priesthood. But five years later, in his first year of priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, he began to have doubts.

The next summer, he spent several weeks at the Institute for Priestly Formation at Creighton University in Omaha, Neb. He expected to focus on questions about his vocation. He learned in prayer that he needed to focus on something more basic—himself.

“I heard the Lord saying, ‘You don’t even know just what I have in store for you. We need to work on you . . .,’” Deacon Syberg said.

He emerged out of his difficult time, however, more sure about himself and his vocation.

“As challenging as my prayer life became through spiritual direction and counseling and relationships,” Deacon Syberg said, “I felt much more secure, actually, in moving forward and staying in the seminary.”

Just weeks before being ordained a priest, Deacon Syberg said that the humility he has nurtured in the seminary will be an integral part of his priestly identity. He knows that this identity will be expressed through himself and not just an abstract ideal of the priesthood.

“Humility, if it’s real anyway, opens a lot of doors,” Deacon Syberg said. “I think some of my mannerisms, idiosyncrasies and goofiness might make people think, ‘Wow. He’s a real person.’ I think I might surprise some people by how real I am.”

‘A man of prayer’

Deacon Syberg said that personal prayer was a challenge to him in his early years of priestly formation. But more recently, he has grown closer to Christ through his daily life of prayer.

“The closer I come to Christ in prayer, I say less,” Deacon Syberg said. “In my holy hours, I’ll just repeat, ‘Lord Jesus Christ’ or ‘Lord, have mercy’ and just sit in his presence.”

“In the last few years, my love of sacred Scripture has really come on. I don’t really think about prayer without the words of the Lord through the Scriptures.”

He knows that once he begins priestly ministry, maintaining a practice of daily prayer will be vital for him.

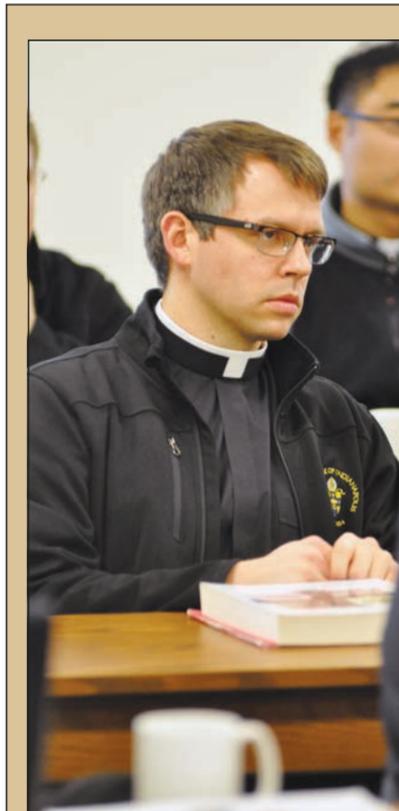
“More than anything, a priest has to be a man of prayer,” Deacon Syberg said. “Of all the things that I could be doing, which there are many, my time of prayer—real, hard and fast, every day for me to grow personally closer to the Lord—has got to be the first thing for me as a priest.”

Part of that daily life of prayer as

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 principle concerns” that the pope discusses 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, following the 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



Transitional Deacon Benjamin Syberg listens to a discussion in a moral theology class on March 27 at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Photo by Sean Gallagher)

Deacon Benjamin Syberg

- **Age:** 26
- **Parents:** Keith and Kathy Syberg
- **Home Parish:** Our Lady of the Greenwood Parish in Greenwood
- **Seminary:** Bishop Simon Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Favorite Scripture verse:** “The king [David] was shaken, and went up to the room over the city gate to weep. He said as he wept, ‘My son Absalom! My son, my son Absalom! If only I had died instead of you, Absalom, my son, my son’” (2 Sm 19:1). Deacon Syberg, whose middle name is David, came to value this verse during a time of introspection. “I am David,” Deacon Syberg wrote about this verse. “I am Benjamin. I am Absalom, a wayward and troubled son. And as a priest, I will fulfill the beloved Son, and the King who does die for his children.”
- **Favorite saint:** St. John the Apostle
- **Favorite movie:** *The Big Lebowski*
- **Hobbies:** Playing piano, reading fiction and theology, collecting and listening to music, drinking coffee, running, exploring and hanging out in big cities, watching sports

a priest means celebrating the Mass. Deacon Syberg will celebrate a Mass of Thanksgiving at 4 p.m. on June 7, his ordination day, at Our Lady of the Greenwood Church. His brother, Deacon Andrew Syberg, will be the homilist at the Mass.

As excited as he is to celebrate his Mass of Thanksgiving, Deacon Benjamin Syberg, true to his humble personality, is keeping it in perspective.

“I’m trying to remember that I’m going to do it again,” he said. “There’s so much that is going into this Mass of Thanksgiving. And I think that’s fair. The people of my parish, the people who have supported me through this, they want what will happen that day to be very special.”

“But I’m trying to remember that I’ll do it the next day and the day after and the day after.”

‘Strengthening people in their faith’

Msgr. Mark Svarczkopf became pastor of Our Lady of the Greenwood Parish in 2003 while Deacon Syberg was still a student at Roncalli High School in Indianapolis. He still leads the Indianapolis South Deanery faith community.

Over that time, he has observed how Deacon Syberg has grown in his ability to

minister to other people.

“He found out at Roncalli that he could explain and promote the Catholic faith to his classmates,” Msgr. Svarczkopf said. “That gave him a lot of confidence to go into the seminary.”

“But instead of just defending the faith, I think he is going to be strengthening people in their faith as he himself becomes more involved in ministering to people.”

Kathy Syberg sees those same qualities in her son.

“Ben is sensitive to people,” she said. “He’s very good at listening. I think he’ll have a very pastoral approach to people. He’s a kind person and thoughtful. I think all of those things are appreciated in priests.”

For his own part, Deacon Syberg has a great love of the faithful that he wants to express through living and ministering as a parish priest.

“That’s just all I want, to be in a parish,” Deacon Syberg said. “Parish life is home. The people of God are just so wonderful. They’re just awesome.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

POPE

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according to the Vatican spokesman, Jesuit Father Federico Lombardi, since the three communities normally observe strict separation when they worship in the church.

Despite the focus on relations among Christians, Pope Francis’ brief visit will not take in the northern Israeli region of Galilee, where most of Israel’s Christians live. Both St. John Paul and Pope Benedict included the region on their much longer visits, respectively, in 2000 and 2009.

About 1,000 Galileans, out of a total congregation of about 9,000, will attend



‘The presence of Christianity in the Middle East, even though a minority presence, is and has been for many years a very important ingredient for peace and harmony. But it’s facing extinction right now.’

—Cardinal Edwin F. O’Brien, grand master of the Equestrian Order of the Holy Sepulchre

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 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—Omar Abboud and Rabbi Abraham Skorka, two friends of the pope from his days as archbishop of Buenos Aires.

All of the events on Pope Francis’ schedule will unfold against the sobering background of the latest breakdown in peace negotiations between Israel and Palestine. The pope is most likely to address that problem in his speeches and private remarks to Palestinian and Israeli political leaders. His meeting with Palestinian refugee children on May 25 will also serve as a poignant illustration of the need for a resolution.

In a larger sense, the pope’s support for the unity and well-being of the region’s Christians serves the cause of peace among other groups as well, says Cardinal Edwin F. O’Brien, grand master of the Equestrian Order of the Holy Sepulchre, who will accompany the pope in the Holy Land.

“We build bridges, not walls,” said the cardinal, noting that much of Palestine’s Muslim leadership was educated in Christian schools.

“The presence of Christianity in the Middle East, even though a minority presence, is and has been for many years a very important ingredient for peace and harmony,” the cardinal said. “But it’s facing extinction right now.” †



P a r i s h F e s t i v a l s

May 24

St. John the Baptist Parish, **Starlight**, 8310 St. John Road, **Floyds Knobs**. “Strawberry Festival Picnic,” 8 a.m.-6 p.m., buffet style chicken dinner 11 a.m.-6 p.m. Build-your-own strawberry shortcake, rides, craft booths. Information: 812-923-5785.

May 25

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. “Feast of St. Rita,” Mass, 10 a.m., picnic following Mass. Information: 317-632-9349.

May 28-31

St. Rose of Lima Parish, 8144 W. US Hwy. 40, **Knightstown**. Yard sale, food tent, 8 a.m.-6 p.m. Information: 765-238-8725.

May 30-May 31

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. Rummage sale, 8 a.m.-4 p.m. Information: 317-357-8352.

May 30-June 1

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. “Summerfest,” Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment, raffle. Information: 317-357-8352.

June 1

Sacred Heart of Jesus Parish, 2322 N. 1½ St., **Terre Haute**. “Sunday with Sinatra,” dinner and silent auction, noon, \$30 per person. Information: 812-466-1231.

June 5-7

St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, games, entertainment, food, \$10 cover charge. Information: 317-826-6000.

June 5-8

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: 317-888-2861.

June 6-8

St. Louis School, 17 St. Louis Place, **Batesville**. Rummage sale, Fri. 8 a.m.-6 p.m., Sat. 8 a.m.-6 p.m. with half-price sale noon-4 p.m., Sun. 8:30 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

June 8

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

June 12-14

St. Anthony Parish, 337 N. Warman Ave., **Indianapolis**. “Summer Festival,” food, trash-to-treasures sale, games, 5-11 p.m. Information: 317-636-4828.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. Parish festival, 4 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

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

St. Susanna Parish, 1210 E. Main St., **Plainfield**. Parish festival, rides, food, Thurs. 6-10 p.m., Fri. 6-11 p.m., Sat. 4:30 p.m.-midnight. Information: 317-839-3333.

June 13-14

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. “Music Festival,” music, games, food, children’s activities, raffle. Fri. 5-11 p.m., Sat. 3-11 p.m. Information: 317-926-3324.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Annual Italian Street Festival, Bocce Ball tournament, food, music, 5-11 p.m., Italian religious procession Sat. 6:45 p.m., Mass 7 p.m. Information: 317-636-4478.

St. Gabriel the Archangel Parish, 6000 W. 34th St., **Indianapolis**. “International Festival,” Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, games, rides. Information: 317-291-7014.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Community-wide picnic, Fri. 5 p.m.-midnight, Sat. 2-11 p.m., food, booths, raffles, entertainment. Information: 812-282-2290.

June 14

St. Mary-of-the-Knobs Parish, 3033 Martin Road, **Floyds Knobs**. “4th Annual KnobsFest,” music, booths, quilts, homestyle fried chicken dinner, noon-6 p.m., live band 6 p.m.-midnight. Information: 812-923-3011.

June 19-21

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. “Summer Festival,” Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., food, games, rides, entertainment. Information: 317-786-4371.

June 20-21

Christ the King Parish, 1827 Kessler Blvd., E. Drive, **Indianapolis**. “Summer Social,” 5 p.m.-midnight, food, music, games, entertainment. Information: 317-255-3666.

June 21

St. Mary Parish, 415 E. Eighth St., **New Albany**. “Family Fest” 1-6 p.m. with games and chicken dinner, then “30th Annual Street Dance” (ages 21+) 7 p.m.-1 a.m. with food, beer garden and dancing, \$10 cover charge. Information: 812-944-0417.

June 22

St. Nicholas Parish, 6461 E. St. Nicholas Drive, **Sunman**. Parish picnic, fried chicken and roast beef dinners, games, 11 a.m.-6 p.m. Information: 812-623-2964.

St. Joseph Parish, tri-parish picnic held at Harrison County Fairgrounds, 341 S. Capitol Ave., **Corydon**, 10 a.m.-3:30 p.m., food, games, booths, raffle, flea market. Information: 812-738-2742.

June 29

St. Catherine of Siena Parish, Decatur County, 1963 N. St. John St., **St. Maurice**. Parish picnic, 10 a.m. Mass, chicken and roast beef dinners, mock turtle soup, sandwiches, games, country store, 10:30 a.m.-3:30 p.m. Information: 812-663-4754.

July 4

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. “Fourth of July *¡Ole!* Festival,” music, food, games, view downtown fireworks, 3-11 p.m. Information: 317-637-3983.

July 10-12

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. noon-midnight, food, games, entertainment. Information: 317-353-9404.

July 11-12

St. Benedict Parish, 111 S. Ninth St., **Terre Haute**. Community festival, 5 p.m.-midnight, music, games, food, \$2 adults, under 18 free. Information: 812-232-8421.

July 13

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, chicken dinners, bid-n-buy booth, hidden treasures booth, 11 a.m.-6 p.m. Information: 812-537-3992.

July 17-19

St. Christopher Parish, 5301 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: 317-241-6314.

July 18

St. Charles Borromeo Parish, 2222 E. Third St., **Bloomington**. St. Vincent de Paul Society and St. John Conference, hog roast, 4:30-8:30 p.m., food, music, silent auction. Information: 812-336-6846.

July 19

St. Mary Parish, Navilleton, 7500 Navilleton Road, **Floyds Knobs**. 5K Chicken Fun Run/Walk, 8 a.m. Information: 812-923-5419 or www.stmarysnavilleton.com.

July 19-20

All Saints Parish, 25743 State Road 1, **Dover**. St. John the Baptist campus. “Summer Festival,” Sat. 6:30 p.m.-midnight; Sun. 11 a.m.-9 p.m., Sun. chicken dinner served 11 a.m.-5 p.m., food, games, entertainment, country store, raffle, children’s area. Information: 812-576-4302.

July 20

St. Mary Parish, Navilleton, 7500 Navilleton Road, **Floyds Knobs**. Parish picnic, 10 a.m.-4 p.m., chicken dinner served in newly air-conditioned dining room, games, quilts. Information: 812-923-5419.

July 20-26

St. Ambrose Parish, food booth at Jackson County Fair on S.R. 250, **Brownstown**, 10 a.m.-10 p.m. Information: 812-522-5304.

July 26

St. Mary of the Assumption Parish, 777 S. 11th St., **Mitchell**. Hog roast and garage sale, 9 a.m.-3 p.m. Information: 812-849-3570.

July 26-27

All Saints Parish, 8044 Yorkridge Road, **Guilford**. St. Martin campus. Parish festival, Sat. 5:30 p.m.-11 p.m., Sun. 10 a.m.-9 p.m., fried chicken dinner. Information: 812-576-4302.

July 27

St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish picnic, 10 a.m.-4 p.m. CST, chicken dinner, quilts, games, raffles, entertainment. Information: 812-843-5036.

August 1-2

St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Monte Carlo and Parish festival, Fri. Monte Carlo, \$15, 7-11 p.m., Sat. Parish Festival 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner, raffle. Information: 317-485-5102.

August 3

St. Bernard Parish, 7600 Highway 337 NW, **Frenchtown**. Parish picnic, 10 a.m.-4 p.m., chicken and ham dinners, quilts. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish picnic, 9 a.m.-6 p.m. CST, famous soup, food, quilts. Information: 812-357-5533.

August 9-10

All Saints Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. St. Paul campus. Parish festival, Sat. 5 p.m.-midnight, pork tenderloin dinner, music, kids games. Sun. 11 a.m.-4 p.m., chicken dinner. Information: 812-623-1094.

August 10

St. Mary Parish, 2500 St. Mary’s Drive, **Lanesville**. Parish picnic, 10 a.m.-4 p.m. Information: 812-952-2853.

August 15-16

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., **Indianapolis**. “Augustavaganza,” 4 p.m.-midnight, food, music, entertainment, Mass Sat. 5:30 p.m., 5K walk/run Sat. 9 a.m., Information: 317-357-1200.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., **Indianapolis**. “Sausage Fest,” food, music, game, Fri. 6 p.m.-midnight, Sat. 5 p.m.-midnight. Information: 317-253-1461.

August 21-23

St. Ann Parish, 6350 S. Mooresville Road, **Indianapolis**. Parish festival, rides, games, food, 5-11 p.m. Information: 317-821-2909.

August 22-23

Prince of Peace Parish “Community Festival” at Pope John XXIII School, 221 W. State St., **Madison**. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 23

Immaculate Heart of Mary Parish, 5692 N. Central Ave., **Indianapolis**. 5K Run/Walk, 9 a.m., \$15 pre-registration, \$50 pre-registration family of 4-6, “Fall Kick-Off Fest,” 4-11 p.m., food, music, games, movies, \$1 adults, under 21 free. Information: 317-257-2266.

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. “St. Monica Feast Day Festival,” international food and entertainment, games, \$1. Information: 317-253-2193.

August 23-24

St. Mary Parish Festival held at St. Mary’s School, 1331 E. Hunter Robbins Way, **Greensburg**. “On Eagle’s Wings,” 5K walk/run Sat. in memory of Steve and Denise Butz and Don and Barb Horan 9 a.m., Kids Fun Run 10 a.m. (www.oneagleswings5k.com for costs), Mass 4:30, festival Sat. 5 p.m.-midnight, Sun. 11 a.m.-4 p.m., food, games, bake sale, music, Sun. fried chicken dinner 10:30 a.m.-2:30 p.m. Information: 812-663-8427.

August 29-31

St. Joseph Parish, 1375 S. Mickley Ave., **Indianapolis**. “Fall Festival,” food, rides, games, Fri. 5 p.m.-1 a.m., Sat. 5-11 p.m., Sun. 3-11 p.m. Information: 317-244-9002.

August 29-September 1

Sacred Heart Parish, gymnasium, 558 Nebeker St., **Clinton**. “Spaghetti Dinner,” 11 a.m.-9 p.m. Information: 765-832-8468.

August 30

Mount St. Francis Retreat Center, 101 St. Anthony Drive, **Mount St. Francis**. Picnic, 11 a.m.-midnight, chicken dinner, games, quilts. Information: 812-923-8817.

August 31

St. Catherine of Siena Parish, 9995 E. Base Road, **Enochsburg**. St. John the Evangelist campus. Parish festival, fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-934-2880.

September 1

St. Peter Parish, 1207 East Road, **Brookville**. “Labor Day Festival,” 10 a.m.-6:30 p.m., country style chicken dinner, 10:45 a.m.-2:30 p.m., quilts, games. Dinner reservations begin Aug. 1. Information and reservations: 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., **Morris**. “Labor Day Picnic,” chicken dinner, games, food, 10 a.m. Information: 812-934-6218.

September 6

St. Michael Parish, 4217 N. Central Ave., **Indianapolis**. “French Market,” noon-10 p.m., French food, booths, entertainment. Information: 317-283-5508.

September 6-7

St. Michael Parish, 145 St. Michael Blvd., **Brookville**. “Fall Fest 2014,” Sat. 4-11 p.m., Sun. 10 a.m.-7 p.m., chicken dinner, raffle, silent auction. Information: 765-647-5462.

September 6-8

St. Mary Parish, 212 Washington St., **North Vernon**. Parish festival, 5K walk/run, rides, music, silent auction, food, kickball tournament, Fri. 5 p.m.-midnight, Sat. 8 a.m.-midnight, Sun. 11 a.m.-5 p.m. Information: 812-346-3604.

September 7

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., **Rushville**. “Fall Festival,” 8:30 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. “Harvest Chicken Dinner,” chicken dinner, baked goods, quilt raffle, 11 a.m.-3 p.m. Information: 812-282-2677.

St. Pius V Parish, 330 Franklin St., **Troy**. “Fall Festival,” 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994.

September 12-13

St. Vincent de Paul Parish, 1723 I St., **Bedford**. “Heritage Festival,” Fri. 6-11 p.m., food, games, Sat. 5K run/walk 9 a.m., festival 10 a.m.-11 p.m. Information: 812-275-6539.

September 13

St. Mary Parish, parking lot, 415 E. Eighth St., New Albany. **“Latin Fiesta!”** Bilingual Mass 5:30 p.m., Fiesta, 6:30-11 p.m., food, music, dancing. Information: 812-944-0417.

September 19-20

St. Malachy Parish, 9833 E. County Road 750 N., **Brownsburg**. “Country Fair and Hog Roast,” Fri. 4-11 p.m., Sat. noon-11 p.m., food, entertainment, games. Information: 317-852-3195.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. “Apple Fest,” Fri. 5-11 p.m., Sat. 11 a.m.-11 p.m., craft fair, hog roast dinner. Information: 317-831-3802 or 317-831-4142.

September 20

St. Bridget Parish, 404 E. Vine St., **Liberty**. “Oktoberfest,” 3-9 p.m., food, entertainment. Information: 765-458-5412.

September 20-21

St. Teresa Benedicta of the Cross, 23670 Salt Fork Road, **Lawrenceburg**. Parish festival, games, food, Sat. 5-11 p.m., fish fry and entertainment, Sun. noon-5 p.m., chicken dinner. Information: 812-656-8700.

September 21

St. Michael Parish, 101 St. Michael Drive, **Charlestown**. “Septemberfest,” fried chicken dinner, quilts, games, silent auction, 11 a.m.-4 p.m. Information: 812-256-3200.

September 21

St. Louis Parish, 13 E. St. Louis Place, **Batesville**. “Fall Festival,” foods, soup, quilts, 9 a.m.-6 p.m. Information: 812-357-5533.

St. Meinrad Parish, 19630 N. 4th St., **St. Meinrad**. “Fall Festival,” foods, soup, quilts, 9 a.m.-6 p.m. Information: 812-934-3204.

September 24

St. Mary-of-the-Knobs Parish, 3033 Martin Road, **Floyds Knobs**. Card party, raffles, door prizes, 6-10 p.m., \$5 per person. Information: 812-923-3011.

September 25-27

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. “Fall Festival,” Thurs. 5-10 p.m., Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, games, food, brew fest. Information: 317-356-7291.

September 27-28

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, **Greenwood**. “Fall Festival,” Fri. 5 p.m.-midnight, Sat. noon-midnight, zip line, art in the park, entertainment. Information: 317-859-4673.

September 28

St. Gabriel Parish “Fall Festival” at Fayette County Fairgrounds, 2690 N. Park Road, **Connersville**. Fried chicken dinner, silent auction, 11 a.m.-4 p.m. Information: 765-825-8578.

St. Mark Parish, 5377 Acorn Road, **Tell City**. Parish picnic, 10 a.m.-5 p.m. CST, ham and beef shoot, food, quilts, games, raffle. Information: 812-836-2481.

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Parish picnic, 10:30 a.m.-5 p.m., ham and chicken dinner with dumplings 10:30 a.m.-2:30 p.m., booths, games, raffles. Information: 812-364-6646.

October 3-4

Most Holy Name of Jesus Parish, 89 N. 17th Ave., **Beech Grove**. “Oktoberfest,” food, music, 5 p.m.-midnight. Information: 317-784-5454.

October 5

Holy Family Parish, 3027 Pearl St., **Oldenburg**. “Fall Festival,” 10 a.m.-6 p.m., chicken and roast beef dinners, games. Information: 812-934-3013.

St. Joseph Parish, Clark County, 2605 St. Joe Road W., **Sellersburg**. “Fall Festival,” 11 a.m.-4 p.m., turkey shoot, chicken dinner. Information: 812-246-2512.

October 11

St. Andrew the Apostle Parish, 4052 E. 38th St., **Indianapolis**. “10th Annual St. Andrew Fest,” entertainment, games, 5:30-8 p.m. Information: 317-546-1571. †

WYCISKALLA

continued from page 1

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 ministries 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 pretty strong example of the priesthood and of the good a priest can do," said Deacon Wyciskalla of his boyhood pastor.

After his sophomore year in high school, Deacon Wyciskalla stepped out of what he called his "Catholic bubble" when he was hired at a bagel shop on the south side of Indianapolis. None of his co-workers were Catholic, and some of them challenged him about his faith.

"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.

He took those thoughts and prayers with him on a World Youth Day pilgrimage that summer to Cologne, Germany. The night before the closing Mass of the event, Deacon Wyciskalla reached a turning point in his discernment as he prayed in adoration of the Eucharist with Pope Benedict and hundreds of thousands of other Catholic teenagers.

"It was actually during the holy hour the night before the closing Mass," Deacon Wyciskalla said. "That was the first real time where I thought, 'I'm going to at least look into this.'"

Community builder

In the fall of 2006, Deacon Wyciskalla enrolled at Bishop Bruté just two years

after it had been established.

Father Robert Robeson, Bishop Bruté's rector, said that Deacon Wyciskalla helped to build up the community in the newly formed seminary.

"Tim is the guy who would remember and tell the stories of the seminary over and over again," Father Robeson said. "He had a way of helping guys to find humor and find joy in the seminary experience by telling the stories."

Benedictine Father Denis Robinson, Saint Meinrad's president-rector, saw the same qualities in Deacon Wyciskalla during his final four years of priestly formation.

"He's very sociable," Father Denis said. "But it's not just being social. He's building community."

"He gathers various kinds of people together, and is able to offer a vision for moving forward in the community in a way that is not just about being sociable. He's a visionary in that sense."

At the same time, Father Denis said that Deacon Wyciskalla challenged his fellow seminarians at Saint Meinrad in a way that invited them to grow.

"He encourages people to do their best and to be truly a part of the community in a way that doesn't threaten, but is open and inviting," Father Denis said. "And I think he'll transfer those skills very nicely to a parish."

For his part, Father Robeson is anxious to see Deacon Wyciskalla ordained a priest.

"I can't wait to have Tim as a brother priest because I think he kind of naturally wants to serve," Father Robeson said. "He has a natural desire to serve others, and to help other people flourish, and to come to know Christ more fully, but in a very natural, kind and charitable way."

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

"We have a particularly healthy presbyterate in our archdiocese," he said. "Seeing a lot of happy priests and priests doing ministry not only gave you sort of an example, but also a goal to strive for. And it showed us the hope that was out there of what would come after seminary."

Becoming a parish priest

It has been through parish ministry assignments during his eight years of



Deacon Timothy Wyciskalla

- **Age:** 27
- **Parents:** Mike and Linda Wyciskalla
- **Home Parish:** St. Barnabas Parish in Indianapolis
- **Seminary:** Bishop Simon Bruté College 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 saint:** St. Thomas More
- **Favorite prayer:** Eucharistic adoration
- **Favorite movie:** *The Godfather Part II*
- **Hobbies:** Listening to music, especially classic rock, and watching movies

Transitional Deacon Timothy Wyciskalla, left, kneels in prayer during a March 27 Mass in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Photo by Sean Gallagher)

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 Fulda, 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 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 Wyciskalla will celebrate a Mass of Thanksgiving at 5 p.m. on June 7, his ordination day, at St. Barnabas Church. Father Denis will be the homilist at the Mass.

His mother, Linda, is eager with anticipation for that special day.

"We're just so excited," she said. "I can't begin to say how proud we are and happy for him. I know he's going to have a wonderful life. And that's all you can hope for your kids."

Deacon Wyciskalla shares that excitement about his ordination and Mass of Thanksgiving.

"If you really think about it, that's been the goal for the past eight years now," he said. "It's humbling, but an extremely exciting prospect for me."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

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, flags, wheelchairs, canes and the inevitable emotional baggage of their daily struggles to take part in a 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



U.S. Sgt. Daniel Woodley, who was wounded in Afghanistan, places a candle near the grotto at the Shrine of Our Lady of Lourdes in southwestern France on May 16. About 60 wounded U.S. military personnel, together with family members and caregivers, took part in a "Warriors to Lourdes" pilgrimage sponsored by the Knights of Columbus. (CNS photo/Paul Haring)

blessings from the people they encountered on their journey.

The soldiers, together with family members or caregivers, took part in a "Warriors to Lourdes" pilgrimage, sponsored by the U.S. Archdiocese for 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. For many of them, the May 13-19 visit to Lourdes—where Mary appeared to St. Bernadette Soubirous in 1858—was their first pilgrimage ever.

Kirsten Sippel-Klug, a physical therapist at the U.S. Army Health Clinic in Stuttgart, Germany, went on the pilgrimage as a volunteer to serve soldiers needing assistance. At first, her idea was just to help others on their spiritual journey. She did not think much about her own.

She said she saw going to Lourdes as a service, a way to honor her very Catholic grandmother, and as a way to get a "jumpstart back to an active religious faith" after fighting stage 3 breast cancer. She said the language and cultural barriers at her local German parish have kept her from truly feeling a part of the faith community.

The pilgrimage "feels like a homecoming," she said, because she has been able to attend Mass in English, and she went to confession for the first time in 30 years. "The first thing the priest said to me was, 'Welcome back,' ...

"Right now, the door is open, I've stepped in and I have a lot of questions" about the Church's teachings and how they stand up to her more

science-oriented mindset.

"I'm your average lapsed Catholic, and I'm so glad I did it. It's a beautiful way back into the Church," she said. "I want to come back next year and keep coming back to serve" and reflect.

U.S. Army Maj. Derrick Mitchell said long deployments overseas mean spiritual life is "just you and God." Going to church and Scripture studies and discussions are nearly impossible.

Since he returned stateside, he's been seeking greater closeness to God with his Church, and he saw the pilgrimage as an opportunity for "spiritual uplifting and renewal."

As a member of an African Methodist Episcopal church near Fort Bragg, North Carolina, Mitchell said he was learning about the significance of lighting candles, the Eucharist and the veneration of Our Lady in Catholicism.

Though the rituals were unfamiliar and new, "the story behind it is the same," he said. "It's all about love and taking care of your brother."

"In the military, we definitely believe in covering the other guy's back, looking out for him, just like Jesus believed that the stronger should look out for the weaker."

The warriors pilgrimage "has taught us about love and to [find] the good in the other no matter where you are" in life and what culture you belong to. "We all have that commonality."

Army Capt. Pamela Duggins, who served in Iraq, had seen the importance of a pilgrimage to Mecca for Muslims during her time in the Middle East. She said when a friend gave her a brochure about the "Warriors to Lourdes" event

and she saw a religious pilgrimage "exists for Christians, I was like, 'Oh my God, seriously? I want to experience that.'

"I wanted to renew my faith, and my faith is pretty strong, but sometimes you want to be around people who are seeking the same thing," said the officer, who retired to Arizona on medical disability.

She said she had come with a clear idea of what she wanted from God, but instead she "got something completely different."

"And 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 so busy thinking, 'No, this is what I want.'"

After talking to the many men and women on the trip who were going through even bigger challenges, "I wondered, 'Why was I complaining?'" Sharing stories and experiences, "you realize people have gone through the same thing and gotten through it."

Facing a string of difficulties, Duggins credits her Christian faith with keeping her alive and getting her through each day, "one day at a time."

Even though she's read about the Lord's Passion "thousands of times," taking part in the Way of the Cross procession in Lourdes, where "you see it laid out, stage by stage" before life-sized statues depicting Jesus' Passion and death on the cross, really hit home for her, she said.

Referring to the crosses every person carries in life, she said Jesus "keeps telling us each and every day just to leave it, 'I got it. I got it.' And all we have to do is just turn around and leave it at the foot of the cross, and he's going to take it all." †

Faith *Alive!*

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

By Daniel Mulhall

"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. *Euangelion* is also the root of the English word "gospel."

Pope Francis, in his apostolic exhortation "*Evangelii 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 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 faith it is in fact "the wages of sin" (#1006).

And so the cycle went for eons, with no changes made—until humans developed the ability to reason, consciousness emerged and humans became aware that they were more than just a body; they also had a soul. With this great emergence of awareness came the question: What happens to the soul when our bodies die?

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 whom the Jewish people 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 "*sheol*," 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.

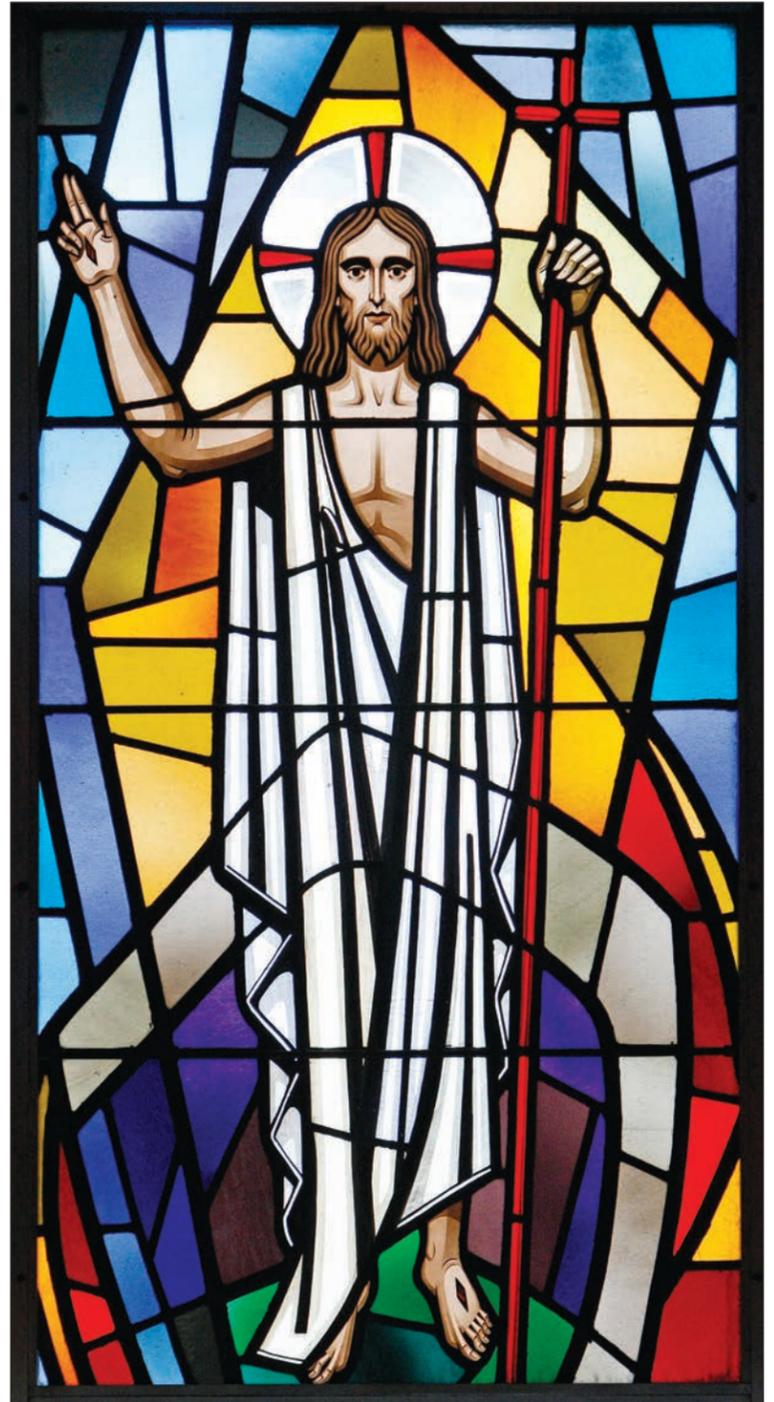
While the body still dies and we still grieve for the loss of those we love, we also know with certitude that, although they are no longer with us on Earth as they once were, they still continue to live with us in heaven. The Christian belief in the communion of saints is an expression of this certitude.

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 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 whom 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. Mulhall is a writer and catechist. He lives in Laurel, Md.) †



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)

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 a bookcase on the wall and tumbling into the jumble of books that flew onto the floor.

I had just turned 50 and during a medical exam earlier that week, the doctor had said I was in great shape. Yet there I was later 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, they 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

Trees bloom around a statue of an angel at a cemetery in Washington. That every person will eventually die is an undeniable reality. Faith in Christ and his Resurrection can take fear away from this eventuality. (CNS photo/Nancy Wiechec)

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, would I have told you that I am going to prepare a place for you?" (Jn 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 of 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.) †

From the Editor Emeritus/John F. Fink

Old Testament: Laws in the Book of Deuteronomy

(Twentieth in a series of columns)

Chapter 22 of the Second Book of Kings reports that, in 622 B.C., the high priest



Hilkiah found “the book of the law” (2 Kgs 22:8) in the Temple. He gave it to the scribe Shaphan who read it to King Josiah. The king then commanded the Israelites to observe the ordinances in that book, which they clearly had not been doing.

That book had to have been the Book of Deuteronomy, the fifth book in the Old Testament and the Jewish Torah. “Deuteronomy” means “second law,” and much of it contains dire warnings of what would happen if the Israelites didn’t follow the laws proclaimed on Mount Sinai, as we saw in our discussions of the Books of Exodus and Leviticus.

Deuteronomy is presented as a lengthy farewell sermon by Moses in the plains of Moab as the Israelites were preparing to cross

the Jordan River into Canaan. That would have been about 1250 B.C., but the book was likely written about 100 years before Josiah’s reign.

By the time of Jesus, Deuteronomy and Psalms were probably the most important books for the Jews and the early Christians. During Jesus’ temptation in the desert, Matthew’s Gospel (Mt 4:1-11) has Jesus resisting the devil’s three temptations by quoting three passages from Deuteronomy (Dt 8:3, Dt 6:16 and Dt 6:13).

Also, when Jesus is asked which commandment in the law is the greatest (Mt 22:36, Mk 12:28), he quotes Deuteronomy: “Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength” (Dt 6:4-5). This remains today the daily prayer and confession of faith of observant Jews.

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 5, he began to proclaim the ordinances, statutes and decrees that were part of the covenant with God, beginning with the Ten Commandments. You will notice a few differences between the commandments listed here and those in Chapter 20 of Exodus, mainly in listing “You shall not covet your neighbor’s wife” (Ex 20:17) as a separate commandment, as the Catholic Church does. Exodus included the neighbor’s wife with his house, slave, ox or ass.

I invite you to read, or at least skim, the laws in this book because many of them come up in later books or in the New Testament. 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 26:11-12 occurred among the Israelites.

Moses’ final words included curses 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. †

Cornucopia/Cynthia Dewes

What does it mean to be an American? Freedom—and so much more

We live in a country where some people feel free to stomp on their national flag—or even burn it. And we also live in a country



where some people believe they have the right, if not the duty, to censor others’ public statements about religion, race, economic status, or whatever.

We live in a country in which some states use capital punishment as a deterrent to crime,

while others use psychological justifications to explain away crime. Some believe that the penalty for mass murders like the bombing of the Boston Marathon should be death, while others want resources spent on improving mental health instead.

Some of us think we should outlaw the sale of large soft drinks for public health reasons. Others think we should be free to eat and drink anything vendors can dream up—including deep-fried Twinkies—because personal health is nobody else’s business. Some people want the use of marijuana and other drugs legalized across the board. Others fight to make this not only illegal, but resulting in jail time or worse.

Some Americans interpret the “pursuit of happiness” promised by the

U.S. Constitution as a guarantee of absolute satisfaction in whatever we want. Some people believe it is patriotic to claim “it’s my country, right or wrong.” Others think patriotism is an outdated notion and that they are free to criticize and even vilify this nation.

So with all these and many more polarized ideas of what it means to be an American, where does the truth lie? What does freedom entail? How are we different from any other country? And if we are, what does that mean?

Maybe we should go back to the Founders who established a Constitution outlining what it is to be an American citizen. We should seek the original intent of their words, without adding current political thought or cultural prejudice. And that’s not easy, considering we’ve been at it for more than 200 years.

The Founders were clever enough to write the Constitution’s language in such a way that it is ambiguous but at the same time precise. They couldn’t anticipate what changes would occur over time, so they tried to make the intent clear without adding any details.

They followed the idea that the role of government is to do for individuals what they cannot do for themselves. Therefore the government can wage war, levy taxes, offer

protection or whatever it takes to support the common good, it is to represent and serve the people, not the other way around.

Furthermore, the Founders recognized that we are a nation “under God,” with respect for individual beliefs as long as they also support the common good. They included the Christian idea of free will, as well as its responsibilities. Therefore, Americans are free to speak and worship as they please, own property, etc., and they have a right to life, liberty and the pursuit of happiness.

Note that “right to life” does not include a right to privacy. “Right to liberty” does not mean “right to practice license,” and “pursuit of happiness” does not mean its certainty. No, free will involves personal responsibility to maintain our freedom.

Memorial Day is our annual opportunity to thank those who’ve served their country in saving the rights laid down by the Founders. But it’s also a good time to reflect on what freedom means to us, what our responsibilities are in furthering it, and how we can continue the vision of the Founding Fathers.

God bless America.

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

Consider This/Stephen Kent

Pope Francis and his radical rebranding of Christianity

There he goes again.

Pope Francis continues to speak out for the poor—to the exclusion of the “struggling middle class”—much to the exasperation of some people.



The writer of a recent letter to the editor of a California diocesan newspaper does not like to “read continuous scolds from Rome about the need to help the ‘poor.’”

“I for one am weary of the adulation of our current pope for his drumbeat about preferences for the poor as if no previous pope had emphasized the theme,” she wrote.

Good. That means it’s working. Most advertising experts tell their clients it is not until they are tired of hearing their own commercial that it is finally registering with the public.

“What I am not hearing from Rome is a single sentence, never mind a document, saluting the struggling middle class,” the letter writer said.

She should expect a long wait ahead.

The middle class do 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 continuously about Christian responsibility for those in poverty. It is not new, but he says it in direct and contemporary language that is finding great appeal.

Being poor isn’t just about having few material possessions. “It suggests lowliness, a sense of one’s limitations and existential poverty,” the pope told a group of young people earlier this year. “The *anawim* [God’s poor] trust in the Lord, and they know they can count on him.”

The letter writer is not alone in her 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 was known 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 understood, but it refers to 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 rebranding of Christianity. If followed, it could change the world.

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

(Stephen Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle. Contact him at: considersk@gmail.com.) †

Our Global Family/Carolyn Woo

Learning the value of our gifts during commencement season

May is the season of commencement ceremonies. I have probably attended more than a hundred of these. There



are questions that always guide my musings through these final moments with the students: Does the footwear that the student has chosen (from flip-flops, to sneakers, to 5-inch heels) show how

the person will engage life? How many will follow their passion and seek the balance between making a life and making a living? How many have gone beyond a job search and have looked for a mission?

I did not engage in such reflections when I received my degrees. That came a bit later, 17 years to be exact, when I was at the proverbial fork in the road and had to make some decisions.

At a three-week continuing education program, I set the task of determining a direction. At its end, I had no inspired answer. But the insight that came was related to what I wanted for our two sons, 9 and 12 at the time. It was as clear as if it were chiseled on rock. Simply, I wanted them to know their blessings, develop their gifts and use these to serve and build up, not tear down, others.

I knew then that these were my own marching orders, and two weeks later I made a choice about my career. The discernment was not hard.

When we know our blessings, we acknowledge not only the gift but also the giver and ourselves, the gifted. The terms gifts and blessings acknowledge that these come from another source. They also are free and from a generosity beyond comprehension.

The giver is none other than God. The gift is not just our talents, special capabilities, good health, loving families, opportunities, but also God himself, who marks us with his image. Whenever I marvel at human achievements, the beauty we produce, our ingenuity, our intelligence and our goodness, I give praise that these gifts are God-given.

Why wouldn’t they be marvelous?

In *The Weight of Glory*, C.S. Lewis reminds us that there are no mere mortals. We are not ho-hum 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 we hone these gifts, we discover not only our capabilities, but also God’s magnificence. Our use of these gifts renders us co-authors of God’s world. Our efforts recognize the potential and value inherent in our gifts. And what genuine joy they bring to us and those we touch. Letting the gift sit idle is wasteful and shameful disregard.

The gifts are for us, but not solely. They are meant to be used. The light cannot fulfill its purpose if it does not shine. Its reason for being is to illuminate the truth for others, and to testify to the glory of God.

These gifts are the hands and feet of Christ. With our gifts, we are the many parts of the one body that if disconnected from each other will have no function and no life. We are made to depend on and give to each other our God-given gifts so that we not only make it together on Earth but also seek him in the here and now.

(Carolyn Woo is president and CEO of Catholic Relief Services.)

Sixth Sunday of Easter/Msg. Owen F. Campion

Sunday Readings

Sunday, May 25, 2014

- Acts 8:5-8, 14-17
- 1 Peter 3:15-18
- John 14:15-21

The Acts of the Apostles once again this Easter season furnishes the first reading. In the readings of the weekends earlier in this season, the identity of the Apostles has clearly been given.



The Apostles, absent Judas of course, had exercised the very power of Jesus in naming a new member of their group, Matthias, who succeeded the

dead Judas. Peter healed the sick. On behalf of the Apostles, Peter spoke as Jesus had spoken.

It was not just simply that the Apostles had been with Jesus as specially selected 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 Ascension 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 Neri, priest
Acts 16:11-15
Psalm 149:1b-6a, 9b
John 15:26-16:4a

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

Wednesday, May 28
Acts 17:15, 22-18:1
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 Romans 12:9-16
(Response) Isaiah 12:2-3, 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 1:17-23
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?

It would seem like a good idea, especially if a communicant has a cold or other flu-like symptoms. I recently watched on EWTN a 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)

A 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."

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.

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)

A The Church's *Code of Canon Law* stipulates that a sponsor for baptism must "be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist, and who leads a life of faith in keeping with the function to be taken on" (#874).

But your question really is, how does that requirement affect the validity of the sacrament?

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 validly baptized, fully a member of the Catholic Church

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

The Treasure Hunt

By Sandra Bierly

Seeking God is like a treasure hunt
With little signs along the way,
That comes along when least expected,
To brighten up an ordinary day.

These signs can be a simple hi
Accompanied by a friendly face,
From the stranger in the checkout line
To welcoming a friend with a warm embrace.

To treasure each moment is pure delight,
That helps me along my way
Each little sign is a treasure hunt
That brings me closer to God each day.



(Sandra Bierly is a member of Our Lady of Perpetual Help Parish in New Albany and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Flowers are seen in front of the Franciscan Monastery in Washington.) (CNS photo/Bob Roller)



Rita of Cascia

1381 - 1457
feast - May 22

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 archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BENNETT, Jerald, 73, St. Joseph, Clark County, April 5. Husband of Charlotte Bennett. Father of Denise Beyl and Tony Bennett. Brother of Marlene Duley, Betty Hayden, Cathy Thomas and Mike Bennett. Grandfather of five.

BESSLER, Helen, 97, St. Lawrence, Lawrenceburg, May 2. Mother of Sharon Bartleson and Alice Peterson. Grandmother of eight. Step-grandmother of two. Great-grandmother of six. Step-great-grandmother of one.

BOLIN, Warren M., 71, St. Paul, Tell City, May 1. Husband of Margaret Bolin. Father of Duane Bolin. Grandfather of three.

CASTER, Michael T., 57, St. Bernadette, Indianapolis, May 3. Son of Patricia Caster. Brother of Patricia Davis, Cathi Earp, B. Kelly Kraeszig and Tommy Caster.

CLAISE, Delmar J., 86, St. Paul, Tell City, May 8. Father of Jayne Glenn, Karen Oost and Harry Claise. Brother of Regina Wilson. Grandfather of 12. Great-grandfather of 15.

COCKE, Ronald J., 72, St. Mary-of-the-Knobs, Floyd County, May 1. Husband of Barbara (Webb) Cocke. Father of Mark and Steve Cocke. Brother of Doug Cocke. Grandfather of two.

DOLCE, Mary S. (Balistreri), 89, SS. Francis and Clare, Greenwood, May 8. Mother of Mary Kukulka, Prudence Williams and Sam Dolce. Sister of Catherine Kelly. Grandmother of four. Great-grandmother of nine.

EHRESMAN, Katherine Rose, 68, Holy Spirit, Indianapolis, April 27. Wife of Earl Ehresman.

Mother of Chad Ehresman. Sister of David Frazee. Grandmother of two.

FORD, Cora, 87, St. Patrick, Indianapolis, May 1. Mother of Bill Ford.

GORMAN, Bridget, 98, Holy Family, Richmond, May 3. Mother of Bernard, James and Patrick Gorman. Grandmother of three. Great-grandmother of several.

GUNTHER, Verna C., 93, Most Precious Blood, New Middletown, May 2. Mother of Rowena Hoehn and Marilyn Gunther. Sister of Audrey Albin, Georgia Blank, Matilda Monroe and Kenneth Weis. Grandmother of 10. Great-grandmother of 26. Great-great-grandmother of three.

HADLEY, Catherine Marie (Schindler), 95, Our Lady of Perpetual Help, New Albany, May 7. Mother of Beverly Brock, Rose Marie Williams, John and V. Ric Hadley. Sister of Carl Schindler. Grandmother of 13. Great-grandmother of 21.

HERRING, Thomas A., 19, St. Nicholas, Ripley County, April 30. Son of Grant and Rose Herring. Brother of Marie, Christian, Grant Jr., John and Joseph Herring. Grandson of Bob and Dolores Rolfe.

HINZY, Mark E., 51, Sacred Heart, Clinton, May 6. Husband of Terry (Upp) Hinzy. Father of Brittany Auman, Karen Nelson and Becky Short. Grandfather of six.

HUFFINE, Richard Reynolds, 82, Christ the King, Indianapolis, May 5. Father of Sally and Laurie Breen, Amy Lezon, Brian, Joe, Matt, Nick, Richard Jr. and Steve Huffine. Brother of Marilyn Landon, Janet Pitcock and Charlene Roach. Grandfather of 19.

JACOBSEN, Rose, 87, St. Patrick, Terre Haute, May 4. Mother of Lillian and Robert Jacobsen.

LOMBARDO, Vincent Lawrence, 70 Sacred Heart, Indianapolis, May 2. Cousin of one. Uncle of several.

MASCARI, Therese Ann, 60, Nativity of Our Lord Jesus Christ, Indianapolis, May 8. Wife of Thomas Michael Mascari. Mother of Marie Mascari.



Our Lady of Fatima

Pilgrims attend a candlelight vigil at the Marian shrine of Fatima in central Portugal on May 12. Thousands of pilgrims arrived at the shrine to attend the 97th anniversary of the first apparition of Mary to three shepherd children. Lucia dos Santos and her cousins, Francisco and Jacinta Marto, received the first of several visions of Mary on May 13, 1917. (CNS photo/Rafael Marchante, Reuters)

Daughter of Mary (Schuster) Butler. Sister of Patty Keller, Mary Snyder, Jane, Clay Jr., Mark and Robert Butler. Grandmother of one.

MAYS, James, 86, St. Mary, Richmond, May 9. Husband of Gertrude Mays. Father of Suanna Ponder, James and Stephen Mays. Brother of Betty Hammers. Grandfather of five. Great-grandfather of five.

MESSERSCHMIDT, Harry R., 81, St. Peter, Franklin County, May 1. Father of Thea, Bill and Tim Messerschmidt. Brother of Annie Weekley and Rita Alig. Grandfather of five. Great-grandfather of two.

MEYER, Marie C., 88, St. Mary-of-the-Rock, Franklin County, May 2. Mother of Eileen Duff, Susan Everage, Grace and Yvonne Schneider, Carolyn Sorber, Mary Louise, Dennis, Eugene, Gary, Jerome, Joe, John and Roy Meyer. Sister of Edith Eickhorst, Geraldine Nobbe, Antoinette Harpring and Irvin Hartmen. Grandmother of 32. Great-grandmother of 14.

MILLER, Ronald A., 56, Holy Family, Richmond, May 9. Husband of Mary Miller. Father of Antony, Brandon and Jeremy Miller. Brother of Kathy Hammons, Donna Vance,

Patty Wessel, Jack and Ken Miller. Grandfather of four.

MORRISON, Rose, 83, Holy Family, Richmond, May 6. Mother of Michael Morrison. Grandmother of two.

PATERCSAK, Nina Darlene, 73, Sacred Heart, Clinton, May 3. Mother of Lori Bauer and Lecia Bumpus. Sister of Sally Harmon. Grandmother of five. Great-grandmother of seven.

RAFFERTY, William R., 90, Our Lady of Perpetual Help, New Albany, May 7.

SARGENT, J. Lee, 82, St. Vincent de Paul, Bedford, April 18. Husband of Nicol Sargent. Father of Kelly Alcock, Tracey Burton and Terri Owens. Brother of Bud Sargent. Grandfather of six.

SHELLER, Robert Walter, 95, St. Joan of Arc, Indianapolis, April 30. Father of Karla, Suzanne and Christopher Scheller. Brother of Rita Huettl, Antoinette Connor and Vincent Scheller.

SCHMACK, Carolyn Sue, 74, St. Ambrose, Seymour, May 2.

SCHOETTNER, Richard W., 78, St. Mary, Greensburg, May 4. Husband of Leona (Matern) Schoettner. Father of Sandra Kendall, Janet Powell, Sharon Woodhull, David, Randy and

Wayne Schoettner. Brother of Kathleen Berkemeier, Lucille Case, Margaret Greiwe, Ruth Steinkamp, Mary Ann Sullivan, Agnes Wagner, Virginia Wamsley, Ralph and Ronald Schoettner. Grandfather of nine. Great-grandfather of two.

SCHULZ, Anna B., 94, St. Mary-of-the-Knobs, Floyd County, May 7. Mother of Judy Baker and Joseph Schulz. Grandmother of five. Great-grandmother of five. Great-great-grandmother of one.

SMITH, Glen O., 86, St. Vincent de Paul, Bedford, April 21. Husband of Mildred Smith. Father of Patricia Hutton, Larry and Timothy Smith. Brother of Ivan Smith. Grandfather of seven. Great-grandfather of 13.

STRESINO, Edgar, 86, St. Gabriel the Archangel, Indianapolis, May 3. Husband of Mary Lou Stresino. Father of Jo Cully, Kathy, Bob and Pete Stresino. Brother of Louise Gibson, Anabel Leigh and Edward Stresino. Grandfather of five.

THER, Edith, 101, Our Lady of Perpetual Help, New Albany, May 6. Mother of Juanita Millea. Grandmother of five. Great-grandmother of eight. Great-great-grandmother of three.

WHEAT, David Glenn, 61, Nativity of Our Lord Jesus Christ, Indianapolis, April 5. Husband of Janice (Peters) Wheat. Father of April Metzler and James Wheat. Brother of Connie Eland, Bonnie Laverty, Debbie Nikkila, Betty Roberts, Rosie Sullivan, Kathy Tate, Curt, Delroy and Jessie Wheat. Grandfather of three.

WINGO, R. Scott, 51, St. Joseph, Shelbyville, May 4. Husband of Kimberly (Strough) Wingo. Father of Catherine and Jacob Wingo. Son of Elizabeth Wingo. Brother of Mark Wingo.

WITTE DAVIS, Marietta A., 97, St. Lawrence, Lawrenceburg, May 6. Mother of Paulanna Jordan and Lorna Pelcha. Grandmother of nine. Great-grandmother of nine.

WITTRY, Bernice Margaret, 80, St. Mark the Evangelist, Indianapolis, May 5. Wife of Wayne Wittry. Mother of Toni Steinmeyer, Jan, Darren and

Lance Wittry. Sister of Tony Zilson. Grandmother of three.

WOLTER, Charles, 89, St. Mary, Greensburg, May 8. Father of Philomena Banks, Sandy Richardson, Isabella Schoettner, Cynthia Wickizer, Judy, Michael, Steven and Tim Wolter. Stepfather of Linda Burton. Grandfather of nine. Step-grandfather of nine. Great-grandfather of one. Step-great-grandfather of 17. †

Carmelite Sister Rita Howard lived in her contemplative community for 66 years

Carmelite Sister Rita Howard died on April 30 at the infirmary of the Sisters of St. Francis in Oldenburg. She was 88.

The Mass of Christian Burial was celebrated on May 7 at the motherhouse chapel of the Oldenburg Franciscans. Burial followed in the Carmelite community's cemetery in Oldenburg.

Sister Rita was born on March 2, 1926, in Washington, Ind. She later was trained as a nurse at St. Vincent Hospital in Indianapolis.

She entered the Carmelite Monastery of the Resurrection on December 8, 1947. She professed vows in 1949.

At the time, the community lived in a monastery in Indianapolis. The community relocated to the motherhouse of the Oldenburg Franciscans in 2008.

Sister Rita's ministry in the cloistered community of contemplative nuns included sewing liturgical vestments and working as a typesetter, including computer-based typesetting in recent years, and singing for the community both within and outside of liturgies.

She is survived by several nieces and nephews. †

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Cardinal, at prayer breakfast, calls for immigration reform

WASHINGTON (CNS)—Cardinal Sean P. O'Malley of Boston, the keynote speaker at the 10th annual National Catholic Prayer Breakfast in Washington, issued a call for immigration reform.

Cardinal O'Malley recalled his early years of ordained ministry as a Capuchin Franciscan priest at the Spanish Catholic Center in Washington, not far from the hotel where the breakfast was held.

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," he said. "We received thousands of immigrants from all over Latin America" during that era, he added.

"They were not evil invaders but people seeking to feed and clothe their families in safety, much like the immigrants from Ireland, Italy, Germany and Poland."

Cardinal O'Malley said a just solution for those immigrants would be similar to that for Jean Valjean, the protagonist of *Les Miserables*: "Not to punish them but to initiate new and more just laws to replace a system that is broken and woefully inadequate."

The cardinal remembered that, while

working at the Spanish Catholic Center, he once—at the request of someone in the State Department—gave shelter to a Romanian diplomat who was seeking political asylum in the United States. When he asked the diplomat why he wanted to stay in the U.S., the man replied that the Romanian government wanted him to stop going to Church. "He said he could not live without the Eucharist," Cardinal O'Malley said the man told him.

Cardinal O'Malley told the crowd of about 800 at the breakfast that in his ministry, he "brings glad tidings of the Gospel to the periphery."

"Sometimes that periphery can mean Harvard," where a student-sponsored "black mass" to be held at the university was officially canceled shortly before the May 12 event. "Being archbishop of Boston can be a contact sport," Cardinal O'Malley joked before adding, "Sometimes the periphery can mean Wall Street."

Whereas during his years as a priest, an example of "the most difficult mission in the world" for evangelization might have meant the Papua New Guinea highlands, now it means the United States and Western Europe, where society "still lives in the residue of Christian culture," Cardinal O'Malley said. The challenge is to make people there "disciples and

disciple-makers."

In an earlier address at the breakfast, Robert P. George, the McCormick professor of jurisprudence at Princeton University, said the days of "socially acceptable Christianity" and "comfortable Catholicism" are over.

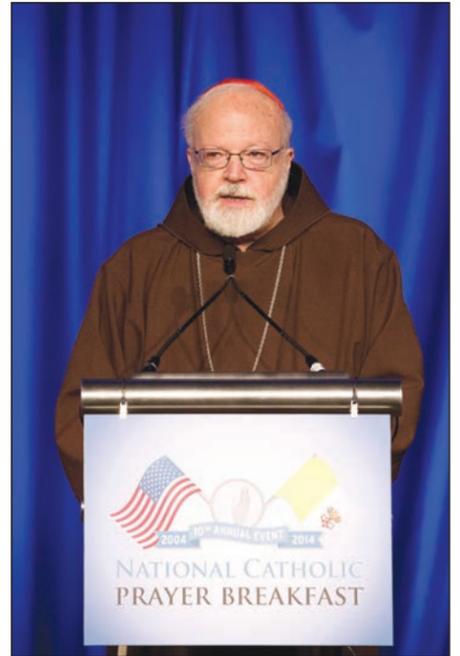
"The question each of us today must face is this: Am I ashamed of the Gospel?" said George, who also is chair of the U.S. Commission on International Religious Freedom.

"Powerful forces and currents in our society press us to be ashamed of the Gospel—ashamed of the good, ashamed of our faith's teachings" on the sanctity of life and traditional marriage, he added. "These forces insist that the Church's teachings are out of date, retrograde, insensitive, uncompassionate, illiberal, bigoted—even hateful. These currents bring pressure on all of us—most especially on young Catholics—to yield to this insistence. ... They command us to conform our thinking to their orthodoxy, or else say nothing at all."

George likened such changing circumstances to the difference between Palm Sunday and Good Friday. "The memory of Jesus' triumphal entry into Jerusalem has faded. ... The love affair with Jesus and his Gospel and his Church is over. Elite sectors of the cultures of Europe and the Americas no longer welcome his message," he said. "Friday has come."

But Catholic teaching on abortion and marriage is "a crucial part of the Gospel of Jesus Christ," George said. "You believe the truth—in its fullness—about the dignity of the human person and the nature of marriage as proclaimed by the Church—our only secure source of understanding the Gospel message."

To be a witness to the Gospel today, according to George, "is to be a marked



Cardinal Sean P. O'Malley of Boston speaks to the crowd during the 10th annual National Catholic Prayer Breakfast on May 13 at the Washington Hilton. More than 800 people attended the event in the nation's capital. (CNS photo/Tyler Orsburn)

man or woman. It is to expose oneself to scorn and reproach." He added there are "heavy costs" of discipleship, including discrimination, the loss of employment or professional advancement opportunity, exclusion of honors and recognition, and "may even cost one treasured friendships" and "produce familial discord and even the alienation of family members."

Despite assertions that Catholics are "on the wrong side of history" on such issues, George said, "history is not God. God is God. History is not our judge. God is our judge." †



'History is not God. God is God. History is not our judge. God is our judge.'

—Robert P. George, McCormick professor of jurisprudence at Princeton University

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

VATICAN CITY (CNS)—If individuals and nations are serious about protecting human rights and promoting peace, they must do much more to curb the global arms trade and assist immigrants, Pope Francis told seven new ambassadors to the Vatican.

There are "stories that make us weep and feel ashamed: human beings—our brothers and sisters, children of God—spurred by a desire to live and work in peace, who face exhausting journeys and are subject to extortion, torture, abuse of every kind and sometimes end up dying in the desert or at the bottom of the sea," the pope said on May 15.

Forced migrations, conflicts and the proliferation of weapons are closely tied phenomena, the pope told new ambassadors from Switzerland, Liberia, Ethiopia, Sudan, Jamaica, South Africa and India. "They are wounds in

a world that is our world, the place where God put us to live today and where he calls us to be responsible for our brothers and sisters so that no one's human dignity is violated."

Welcoming the new ambassadors, Pope Francis said, "everyone speaks of peace, all declare they want it, but unfortunately the proliferation of weapons of every kind goes in the opposite direction.

"It would be an absurd contradiction to speak of peace, negotiate peace and, at the same time, promote or permit arms sales," the pope said. He called for "a new season of coordinated and courageous efforts" to limit arms sales and reduce weapons stockpiles.

Another challenge to peace, he said, one which often is "really and truly a human tragedy," is the phenomenon of people being forced to leave their homelands because of

civil conflict and a lack of respect for their rights.

While many governments, international organizations and religious groups rally to respond to the needs of immigrants in certain emergency situations, he said, the problem has become so widespread that "the moment has come to face it with a serious and responsible political overview."

The story of immigrants, even recently, has included those who found a dignified welcome and a helping hand, enabling them to escape an "inhuman situation and reclaim their dignity, freedom and security," Pope Francis said. But unfortunately, many others don't find a helping hand.

"It would be cynical to proclaim human rights and, at the same time, ignore or not help these men and women who, forced to leave their homelands, die in the attempt or are not welcomed with international solidarity." †

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When Francis of Rome meets Bartholomew of Constantinople

(Editor's note: As part of the background leading up to Pope Francis' apostolic trip to the Holy Land and meeting with Orthodox Ecumenical Patriarch Bartholomew of Constantinople, the Office of Media Relations of the U.S. Conference of Catholic Bishops has posted articles written by U.S. bishops on different aspects of the upcoming trip on May 24-26, including the following column by Archbishop Joseph W. Tobin of Indianapolis.)

By Archbishop Joseph W. Tobin

In just a few days' time, Pope Francis and Ecumenical Patriarch Bartholomew of Constantinople will meet in the Holy Land. It is not known precisely what they will say and do during that encounter.



Archbishop Joseph W. Tobin

But it will certainly be an opportunity to deepen the relationship between Francis, and "my brother Andrew," as he called the patriarch when they met the day after his installation as Bishop of Rome.

Pope Francis' calling Bartholomew "Andrew" alludes to the fact that, while Peter is associated with Rome, his

blood brother Andrew is associated with the Church of Constantinople as its patron. The meeting on the horizon will have great symbolic significance since it takes places 50 years after the historic encounter between Pope Paul VI and Ecumenical Patriarch Athenagoras in the Holy Land in January 1964.

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 startling images of friendship and Christian charity where there had once been only suspicion and hostility.

Later what was set in motion by Paul VI and Athenagoras was continued by their 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.

Here in North America, an official dialogue had already met for the first time in 1965, and has continued to meet regularly up to the present day. Relations between our Churches on our continent are better than in many places, especially since both our Churches are minorities and neither side perceives the other as culturally different or oppressive.

Our dialogue has released no less than 30 agreed statements over the years dealing with 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 addressed this question in a creative way in what 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."

(Archbishop 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 50 years ago as 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

"VATICAN CITY—Pope 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

"NEW YORK—The bishops of the United States have decreed the extensive use of English in the Mass in order to promote the Church's avowed goal of leading all the people to 'that full, conscious, and active participation in liturgical celebration which ... is their right and duty.' English is expected to come into use throughout the country at a date to be

established by the episcopate, presumably before the end of the year. ... The American bishops' decrees provide that English may replace Latin for the lessons of the Mass—the Epistle and Gospel and the other readings which sometimes precede the Epistle—and that they are to be proclaimed facing the people instead of the altar."

- African archbishop to visit Indianapolis
- Controversy rages: Should women be ordained?
- 'God has been good': Little Sisters find joy in caring for the aged
- Pope lauds interest in the missions
- First Negro enters Chicago area KC

(Read all of these stories from our May 22, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

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