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Criterion

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Read profiles of transitional deacons Daniel Bedel and David Marcotte, page 3.

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Archbishop Joseph W. Tobin speaks during a May 21 press conference held at SS. Peter and Paul Cathedral in Indianapolis in which he announced decisions regarding the *Connected in the Spirit* planning process for the four metropolitan Indianapolis deaneries. Archdiocesan chancellor Annette "Mickey" Lentz, right, looks on during the press conference. (Photo by Sean Gallagher)

Archbishop: Connected in the Spirit will lead us to even more faithful discipleship

Dear Brothers and Sisters in Christ:

There have been many joy-filled experiences during the past year and a half that I have served in the Archdiocese of Indianapolis. Confirming our young people, celebrating the Eucharist in each of the 11 deaneries, ordaining new deacons and priests for the service of the Catholic Church in central and southern Indiana and last year's pilgrimage to Rome to receive my pallium from Pope Francis stand out as particularly joyful moments.

This year and half has included thoughtful, reflective occasions as well, such as visiting the sick and the elderly and listening to young men and women who are considering life as a priest or religious.

But no life is spared pain and loss—not the lives of families, parishes, an archdiocese or its pastor. None of us can avoid losing those we love to sickness and death. But as Christians, we believe that no death is final. We believe that as a result of Christ's victory over sin and death, hope is present in every pain-filled situation. With the help of God's grace, we can move beyond our pain and sorrow to a better life.

Like so many other dioceses throughout our country, we have had to make some difficult and very painful decisions about the future of parishes that must be merged, linked or partnered with other parishes. For those who are most immediately affected by the closing of a parish, the result can be a kind of death.

Sixteen months ago, pastoral leaders and lay representatives from the 47 parishes in the Indianapolis metropolitan area entered into an important planning process called

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Archbishop Tobin announces changes for Indianapolis deaneries; three parishes to close

By Sean Gallagher

Speaking on May 21 in SS. Peter and Paul Cathedral in Indianapolis before some 300 clergy and lay Catholics from across the metropolitan Indianapolis area, Archbishop Joseph W. Tobin announced a series of decisions that will affect the 47 parishes of the four Indianapolis deaneries.

Read Indianapolis Deanery decrees, pages 11-14.

As a result, three parishes in Indianapolis will be closed and merged with nearby parishes.

Holy Cross Parish will be closed and merged with St. Philip Neri Parish. Holy Cross Central School, which is a

part of the Mother Theodore Catholic Academies, is unaffected and will remain open. Holy Trinity Parish will be closed and merged with St. Anthony Parish. And St. Bernadette Parish will be closed and merged with Our Lady of Lourdes Parish.

All of these changes will be effective on Nov. 30.

The parishes into which the closed parishes will be merged will make recommendations to Archbishop Tobin as to how the

facilities of the closed parishes, including its church building, will be used in the future.

The decisions were the result of a 16-month involvement of the deaneries' pastoral leaders and representatives of its lay members in the *Connected in the Spirit* planning process.

Archbishop Tobin said the goal of the process was to help parishes "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."

Other parishes will be linked together in such a way that they will share a priest, other staff members and create joint programs, ministries and committees.

Two sets of linked parishes in Indianapolis already in existence will continue—Sacred Heart of Jesus and St. Patrick parishes, and St. Ann and St. Joseph parishes.

Two more pairs of parishes will become linked effective on July 1. They are Most Holy Name of Jesus Parish in Beech Grove and Good Shepherd Parish in Indianapolis, and Holy Angels and

See INDIANAPOLIS, page 10

Pope says his 'most authentic' gestures during Holy Land visit were spontaneous

ABOARD THE PAPAL FLIGHT FROM TEL AVIV (CNS)—During an inflight news conference on May 26 on his return to Rome from the Holy Land, Pope Francis answered several questions about his just-ended three-day visit, giving reporters insights into his thinking and glimpses behind the scenes of the high-profile events.

Regarding his dramatic gestures during the visit, when he prayed at the controversial Israeli-built separation wall in the West Bank and kissed the hands of Holocaust survivors, the pope said the "most authentic gestures are those you don't think about ... mine were not planned gestures, it just occurs to me to do

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Pope Francis stops in front of the Israeli security wall in Bethlehem, West Bank, on May 25. (CNS photo/L'Osservatore Romano, pool)

TOBIN

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Connected in the Spirit. The Terre Haute and Batesville deaneries have already gone through this process, which is an effort to discern where God is leading the Catholic Church in central and southern Indiana, and determine how the Archdiocese of Indianapolis should change its structures in order to carry out its mission today and in the future.

Pastoral planning recognizes the need for the Church to adapt its structures to a changing world. Factors, such as demographic shifts in Catholic populations, the concentrated density of parishes in a limited geographical area, a history of declining Mass attendance and sacramental activity, increasing economic challenges that threaten sustainability, a decrease in the clergy needed to staff parishes and a review of facilities, have influenced the pastoral plan for the four deaneries in the metropolitan area. Today's mission and the viability of the Catholic Church in the future require that we reposition our structures and marshal our forces in a new way.

The Archdiocesan Planning Commission is a group of 16 ordained, religious and lay leaders who are broadly representative of the archdiocese, and were delegated by me to study the self-assessment conducted by all our parishes and then make some preliminary recommendations. These recommendations were communicated to the parishes, which had another opportunity to present their position to the Planning Commission. After reviewing the responses from the parishes of the four deaneries of greater Indianapolis, the Planning Commission made their final recommendations to me in February of this year.

In the weeks and months that followed, I broadened the consultation to include a variety of groups, such as representatives of the parishes that would be most affected by the recommendations, the Council of Priests and the senior managers of the archdiocese. This consultation convinced me that the process used to arrive at the decisions I announced last week resulted from a sincere attempt to discern the will of God by proceeding from the base of each parish to the leadership of the Archdiocese of Indianapolis. That is to say, the process was not an arbitrary movement from the top-down. I am confident that the decisions we are making will contribute to the growth and health of the archdiocese.

The decisions I announced last week make use of three different models—merged, linked and partnerships—for the Catholic communities in the four deaneries of greater Indianapolis.

The term “merged parishes” describes a new configuration in which an existing parish is entirely joined to another. In these cases, the independent identity of one of the parishes will cease with the merger, and its members and assets will be incorporated into another. In the decisions I announced last week, three parishes will be merged into others.

Linked parishes are produced when two parishes share a single pastoral leader. Linked parishes cooperate in as

many ways as possible, since the pastor or administrator is striving to serve two separate parishes. The decisions I announced last week continue two sets of parishes that were already linked, and establish two new linkages.

Parishes in **partnerships** are created through the implementation of joint programs, the appropriate sharing of staff with a view to enhancing the quality of ministry as well as the practice of good stewardship of resources and the use of joint councils and commissions. All the remaining parishes in the four Indianapolis deaneries will be expected to form effective partnerships with a view to sharing planning and resources aimed at implementing and, eventually, evaluating joint programs of evangelization, catechesis and the effective exercise of charity.

In approving these partnerships, I expect that each grouping will include in their joint planning some objectives that are common to all, such as the provision of lifelong formation in our faith, coordination of Mass schedules and support for local Catholic schools. I also hope that the partners will discover new ways to promote vocations to the priesthood and religious, and begin new and creative programs of evangelization.

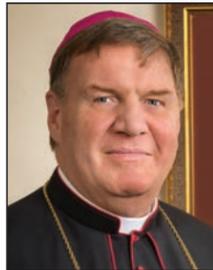
Besides objectives that are common to all the partnerships, each grouping has received specific recommendations from the Planning Commission which have been approved by me. I expect the respective deans to ensure that the agenda of the monthly deanery meeting includes an evaluation of the progress made among the partnering parishes. The deans will report on their progress at their quarterly meetings with me. In addition, the archdiocese has set in place a team that will assist the parishes in carrying out these decisions.

I can well understand that some of these decisions, especially those regarding parish communities that are being merged, are difficult to accept, and parishioners may wonder how and to whom they might appeal. With this in mind, at the time I announced my decisions I also communicated in some detail the process of appeal as governed by the proper law of the Catholic Church. Those who are affected have the right to seek recourse against these decisions.

The coming months will bring changes that touch all the faithful of the four Indianapolis deaneries, as well as a particular grief for the members of the parishes that will close. I truly regret the pain these decisions will cause. While I personally know the anguish that comes when having your home parish closed, I am also certain that God is constantly working through us to advance the work of his Church, leading us through sorrow to new and more abundant life.

Amid the pain, I believe that it is important to recognize the signs of new life already evident among us. I invite all Catholics to rejoice with me that this Easter the Lord called nearly 1,000 people to enter the Church through baptism or profession of faith. *Connected in the Spirit* is not an effort to downsize a failing business. Rather, it is the search for the will of God that will lead us to even more faithful discipleship of our Risen Lord.

I ask all the parishes in the archdiocese



‘I truly regret the pain these decisions will cause. While I personally know the anguish that comes when having your home parish closed, I am also certain that God is constantly working through us to advance the work of his Church, leading us through sorrow to new and more abundant life.’

—Archbishop Joseph W. Tobin

to remember the faithful in the Terre Haute, Batesville and Indianapolis deaneries, who need our prayerful support in order to look beyond their pain to a hope-filled future. All parishes must be especially attentive to those brothers and sisters who come from a parish that will close, offering them a warm and compassionate welcome, while showing great respect for the merging parochial community and its history.

Let us ask the Holy Spirit to continue to accompany the planning process of *Connected in the Spirit*, so that all the

communities of the Archdiocese of Indianapolis may be loving disciples who give eloquent witness to the love of God that is manifest in Jesus Christ.

Sincerely yours in Christ,

Most. Rev. Joseph W. Tobin, CSs.R.
Archbishop of Indianapolis

“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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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 Bedel and Marcotte. Last week, we featured Deacons Syberg and Wyciskalla. To read their profiles, visit www.criteriononline.com.)



Deacon Daniel Bedel poses for a photo on May 19 at the Marian grotto behind St. John the Evangelist Church in Enochsburg—one of the two campuses of St. Catherine of Siena Parish in Decatur County. (Photo by John Shaughnessy)

Deacon's vocation takes root, flourishes in parish community

By John Shaughnessy

ENOCHSBURG—It seems fitting that the road should take a turn into “God’s country” for a meeting with the soon-to-be-ordained priest who loves hunting, writing, playing the fiddle, sharing a good laugh, delivering a thoughtful homily and rooting for the Indianapolis Colts and the Indiana Pacers.

The tree-lined rural road leading to the small parish church where transitional Deacon Daniel Bedel waits on this sun-splashed spring day winds past a creek, budding farmland and a field of Christmas trees stretching across the rolling, hilly countryside.

At the church, an American flag flutters in the breeze near the entrance. And across the road from the church, a small cemetery—which honors people born as far back as the early 1800s—features a striking image of Christ’s crucifixion towering above a statue of Mary being held by the hands of God.

Here in the midst of “God’s country,” Deacon Bedel asked to meet in the church because it represents the most meaningful setting in his journey to his ordination as an archdiocesan priest on June 7 at SS. Peter and Paul Cathedral in Indianapolis.

During the meeting, the valedictorian of his high school class walks to the front left pew of St. John the Evangelist Church—on one of the two campuses of St. Catherine of Siena Parish in Decatur County—and kneels in the place where he chose to follow God’s call for him to become a priest.

“By my senior year in high school, I made my decision,” says Deacon Bedel, who is 26. “When I was thinking about what it meant to be a priest, I would come here every morning with three of my siblings. We’d go up to the front left pew, we’d kneel down, and during that time, things became clear about what God wanted me to do.”

The circle will become complete at 10 a.m. on June 8 when he celebrates a Mass of Thanksgiving at this same church.

“I’m very excited about it, and the whole parish is excited about it,”

Deacon Bedel says. “This place has a very important significance to me. These are the people who formed me into who I am, who gave me my understanding of the Catholic Church. All of them knew me as a kid. They all have stories of the things I got into. It will be very sentimental. I expect there will be tears.”

Gifts of the mind and the heart

There are also expectations of the priest he will be—a list that includes this insight from one of his best friends, a high school classmate who once challenged Deacon Bedel’s Catholic faith before eventually choosing to become a Catholic partly because of Deacon Bedel.

“He’s got a very nice, welcoming personality,” says Ben Lutterbach. “My wife, Beth, has always said that he’s one of those people who seem very happy and excited, and when you see that, you want to know what makes him so happy and excited. He’s going to draw people in.”

Father Todd Riebe noticed several other gifts in Deacon Bedel during the 10 weeks he helped last summer at St. Mark the Evangelist Parish in Indianapolis.

“We found in him a man of great intelligence and creativity as was witnessed to in his conversations, his adult faith presentations and his homilies,” says Father Riebe, pastor of St. Mark.

“But his gifts of mind are also combined with wonderful gifts of heart—compassion, generosity, gentle humor and kindness. A familiar refrain around St. Mark has been, ‘Whoever gets Deacon Danny as ‘Father Danny’ is a blessed parish.’”

He also has a sentimental side, a streak that shows when he recalls his Grandpa Bedel.

“I loved Grandpa Bedel,” he says. “He played the harmonica, and it was cool. I wanted a harmonica for my ninth birthday, and I wanted to play for him. He had a heart attack and was in the hospital a couple days before my birthday. He passed away the day after my birthday. I never got a chance to play for him, but his love for music flows through our family.”

See BEDEL, page 8



In this April 6, 2013, photo, transitional Deacon David Marcotte is vested by his brother, Doug—also a transitional deacon at the time—during a diaconate ordination in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Deacons Marcotte and Bedel will be ordained priests on June 7 at SS. Peter and Paul Cathedral in Indianapolis. (Photo courtesy of Saint Meinrad Seminary and School of Theology)

Time, prayer, positive examples guide deacon to priesthood

By Natalie Hoefler

When Deacon David Marcotte was growing up, he never really considered becoming a priest.

The decision of his older brother, Doug—now Father Doug—to enter the seminary after graduating from college did nothing to change his mind.

“My natural inclination was, because my older brother did it, I would not,” the transitional deacon admitted. “I didn’t want to be compared.”

But time, prayer and positive examples intervened.

On June 7 at SS. Peter and Paul Cathedral in Indianapolis, Deacon Marcotte will be ordained a priest to serve the Church in central and southern Indiana.

‘It’s how I want to live my life’

Deacon Marcotte was a freshman at Indiana University (IU) in Bloomington when his brother announced his decision to enter the seminary.

Shortly after that, the education-turned-history-major student started receiving questions from people—what did he want to do with his life? Had he ever considered the priesthood?

“It was a question that was asked enough that it gave me cause to think about it,” he said.

Deacon Marcotte said his decision to enter the seminary “was more of a gradual thing. There was never an epiphany, no moment when it all came together and hit me.

“I became more active and intentional about my faith. I started to get more involved. The more I started to pray, the more I thought I might like to do something with my Church.

“I came to decide [my faith] is something that’s the center of my life,” he said. “It’s something I know is of the utmost importance day in and day out. It’s how I want to live my life.”

Deacon Marcotte transferred from IU to Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis, and graduated in 2010. From there, he enrolled at Saint Meinrad School of Theology and

Seminary in St. Meinrad.

His example ‘rubbed off on me’

Prayer and an active faith life were not the only contributors to Deacon Marcotte’s decision to enter the seminary.

He credits Benedictine Father Severin Messick, his pastor at St. Michael Parish in Greenfield, with setting a good example.

“He was just a very happy person in everything he did,” said Deacon Marcotte of the priest, who died in 2012. “You could see he had a lot of joy in being a priest—how much he loved the Church, what he said, his homilies, talking to him. He loved everything about what he was doing. It radiated from him. It rubbed off on me.”

And Father Marcotte, whose footsteps Deacon Marcotte did not want to follow lest the brothers be compared, proved to be a positive influence for the deacon as well.

“His openness set a good example for me,” said Deacon Marcotte of his brother, who was ordained a priest last year. “He’s been an example throughout my time [in the seminary].

“We’ve definitely become closer. Through college and the seminary, we were close. We were good friends and able to talk about things. We both understood where each other was at. He’s someone to turn to who can really understand and be there for me.”

‘All about bringing Christ to people’

As Deacon Marcotte’s ordination approaches, he contemplated the impact he hopes to make as a priest.

“What I hope is that people can say, ‘He was able to bring me closer to Christ. He helped me develop a greater love for God and the Church. He was faithful to what he did.’ Ultimately, I want for them to say I brought Christ to them and was his light to them,” he said.

“It’s all about bringing Christ to people. That would be the greatest compliment.”

According to Kim Sprague, he has already begun to succeed in this desire. Sprague is youth minister

See MARCOTTE, page 8



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial



Pope Francis gives a talk during his general audience in St. Peter's Square at the Vatican on May 21. A devotion to Our Lady Untier of Knots, or Undoer of Knots, began to spread in popularity thanks, in part, to Cardinal Jorge Bergoglio, the future Pope Francis. (CNS photo/Paul Haring)

Our Lady, Undoer of Knots

Before the end of May, traditionally observed as the month of Mary, we encourage you to grow in your devotion to the Blessed Virgin. In particular, we suggest Pope Francis's favorite devotion, to Our Lady Untier of Knots, or Undoer of Knots. The pope has spoken about his devotion to Mary under this title frequently.

We confess that we were not familiar with this devotion before Pope Francis began to popularize it because it was not well known in this country. However, devotion to Mary under that title goes back to the 1700s. It began with a painting by Johann Georg Melchior Schmidtner (1625-1707) that is now in the Church of St. Peter in Perlack, Augsburg, Germany.

The painting shows Mary untying knots while standing on the crescent moon and surrounded by angels, with the Holy Spirit hovering over her in the form of a dove. Her foot is on the head of a knotted snake.

Schmidtner got the idea for the painting from the words of second-century St. Irenaeus of Lyons. In his books *Against Heresies*, he described how "the knot of Eve's disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith."

The first chapel to Our Lady Untier of Knots, though, was in Styria, Austria, completed in 1989 as a response to the nuclear tragedy at Chernobyl.

In addition to Germany and Austria, the devotion is popular in Argentina and Brazil, especially after Cardinal Jorge Bergoglio, the future Pope Francis, helped spread the devotion. He saw the original painting in Germany, while he was studying there, and brought a postcard back to Argentina with him. He had an image of the painting engraved on a chalice he presented to Pope Benedict XVI.

In Buenos Aires, a copy of the painting, by Ana de Betta Berti, has been in the Church of San Jose del Talar since 1996.

The devotion spread to Campinas, Brazil, about 160 miles from Sao Paulo, near the end of the

20th century when the chapel of Our Lady Undoer of Knots was dedicated. Denis and Suzel Bourgerie hung a copy of the painting there, and Suzel composed a novena to Mary under that title.

As the number of people attracted to the chapel grew, the Bourgeries were able to purchase a former nightclub, which they changed into a sanctuary that holds 3,000 people.

From there, the devotion has moved north. Edson and Rosana Bosetti moved from Brazil to Toronto, Canada. They began a lay movement registered with the Archdiocese of Toronto and started a website (www.maryundoerofknots.com) from which they distribute novena booklets. Edson Bosetti told the national Catholic weekly *Our Sunday Visitor* that they have distributed 200,000 booklets since 2005 to English-speaking people all over the world.

The novenas are also distributed through EWTN.

So what are these knots that Our Lady is untying, or undoing? The website answers that question: "They are the problems and struggles we face for which we do not see any solution. Knots of discord in your family, lack of understanding between parents and children, disrespect, violence, the knots of deep hurts between husband and wife, the absence of peace and joy at home.

"They are also the knots of anguish and despair of separated couples, the dissolution of the family, the knots of a drug addict son or daughter, sick or separated from home or God, knots of alcoholism, the practice of abortion, depression, unemployment, fear, solitude. Ah, the knots of our life! How they suffocate the soul, beat us down and betray the heart's joy and separate us from God."

As is true of all devotion to the Blessed Virgin, we ask her to intercede with her son. A prayer composed by Pope Francis asks her, "Through your grace, your intercession and your example, deliver us from all evil, Our Lady, and untie the knots that prevent us from being united with God, so that we, free from sin and error, may find him in all things, may have our hearts placed in him, and may serve him always in our brothers and sisters."

—John F. Fink

Reflection/Sean Gallagher

Indy 500 driver teaches lesson about acknowledging misdeeds

Some of the clearest memories of my childhood relate to the Indianapolis 500. Part of that is because I lived around the corner in Shelbyville from the late



Samuel Amos, who served as a U.S. Auto Club official during the famed race, and practice and qualifying sessions leading up to it.

I spent many an evening in the month of May going to the Amos home and hearing a report from Sam about the day's happenings.

The Indy 500 still has a prominent place in my memory because of the great racing I've appreciated—usually over the radio—over the years. I can still remember when I was 11 years old listening to Paul Page making a great call of the finish of the 1982 race in which Gordon Johncock bested Rick Mears by less than .2 seconds.

Thirty-two years later, I watched this year's race with my sons at the southern Decatur County home of my in-laws, who can tune into the Cincinnati ABC affiliate that offers a live broadcast.

The finish to this year's race was as exciting as the one in 1982. Ryan Hunter-Reay finished .06 seconds ahead—less than one-car length—of three-time winner Helio Castroneves. Hopefully decades from now, my sons will recall special memories of this year's 500 like I do of the races of my childhood.

I hope they also recall this race and other ones because of the lessons that are dramatically illustrated. Over the past few years, I've had the chance to reflect on some of these lessons—most of them coming at the finish of the race.

This year, however, it was an incident that happened about 25 laps from the finish that caught my attention. The racers were bunched up, getting ready to go back to green flag racing after clean up from a previous accident.

Hunter-Reay was leading at the time with three cars close behind him battling for second: Townsend Bell, Indianapolis native and pole sitter Ed Carpenter, and James Hinchcliffe. They raced side-by-side as they sped into turn one.

Racing three-wide anywhere at the

Indianapolis Motor Speedway is risky. In a corner, it's usually a sure recipe for a crash. And that's what happened.

Carpenter and Hinchcliffe touched wheels, spun and crashed into the outside retaining wall. Carpenter was frustrated as he got out of his destroyed car, and he talked about his anger when he was interviewed.

What I was impressed by, however, was Hinchcliffe openly accepting the blame for the accident that took out the hometown hero because he was the driver that came in last to make it three-wide in turn one. "I was the last guy on the scene," Hinchcliffe said. "I have to take the blame, for sure."

I've seen many interviews with drivers after crashes where they seek to deflect blame away from themselves. Hinchcliffe didn't do that. He owned up to his role in the accident.

Taking responsibility for our misdeeds is a hard lesson to learn. Believe me, I've been trying to teach my boys that for more than a decade. In all honesty, there are times when I've forgotten that lesson and needed to re-learn it myself.

Our life of faith in Jesus Christ calls us to this accountability every day. We acknowledge our faults to experience anew the forgiveness of the Lord, which he will never withhold from us when we show sorrow for our sins.

Catholics experience this forgiveness in a special way in the sacrament of reconciliation when a priest, after hearing a penitent confessing his or her sins, becomes a visible channel of Jesus' loving mercy.

Openly acknowledging our faults before God should lead us to do the same in our relationships with others. At times, this can be difficult for both the person confessing his or her sins and the person who has been hurt by them. But God will help us all in these important moments.

After we own up to our misdeeds, it still may take a long time for our relationships to heal—if they heal at all. I doubt if Carpenter will invite Hinchcliffe over for dinner anytime soon.

But if healing is to happen, repentance of past wrongs is a firm foundation on which it can be built.

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

Letter to the Editor

President's actions show a leader hostile to the Catholic faith, reader says

This letter is in response to the reader who wrote that President Barack Obama's "sense of social justice and compassion for the suffering among the living has extraordinarily much in common with that of Pope Francis" (*The Criterion*, April 25 issue). Compassion for the suffering? I feel these are empty words.

After all, who does not have sympathy for the unfortunate? The president's words are hardly unique.

In contrast, the Catholic Church backs up their words with action. It is out there working every day, throughout the world, to relieve suffering.

Further, it's a bit of a red herring to say, as the letter writer did, that the president is president of all the people. While theoretically true, this president has taken sides and made it clear that he is using and will use his office to promote abortion policies, including forcing Catholic institutions to do the same or battle it out in court. Pope Francis and the Catholic Church value the life of every individual.

Consider that:

A. President Obama, when he was in the state legislature of Illinois, voted to make it

a crime to give aid to babies who survived abortion. This means that infants who were not killed due to a botched abortion were left to die alone and unaided.

B. While president, he has unwaveringly supported abortion, including lending the considerable clout of his office by speaking at Planned Parenthood events.

C. President Obama is hostile to the Catholic faith. He is suing the Little Sisters of the Poor. The provision in the Affordable Care Act (ACA) to provide contraceptives, abortifacents and sterilization is contrary to Catholic teaching. One has to question why a requirement in the ACA is deemed to be so important to every citizen that it is required to be provided. This, of course, defies fact because not everyone wants coverage for contraceptives and abortifacents.

D. Catholic agencies that had worked with the international community in combatting human trafficking had long been recognized for their excellent success rate. However, the president's administration has had those agencies removed because they do not provide contraceptives and abortions.

When one considers empty words as well as hostile actions, one cannot blithely make the statement this letter writer did because the facts deny it.

Judith Hartley
Fishers, IN

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

We are challenged to be Spirit-filled evangelizers

Pope Francis' apostolic exhortation, *Evangelii Gaudium* ("The Joy of the Gospel"), is filled with references to the Holy Spirit.

In his first chapter, the pope writes: "Life in the Spirit, which has its source in the heart of the risen Christ," is the opposite of the anxious, guilt-ridden, superficial way of life that far too many of us experience. "That is no way to live a dignified and fulfilled life," the Holy Father tells us. "It is not God's will for us" (#2). The alternative is the meaningful, joy-filled way of life that Christ taught us by his words and his example.

In his final chapter, Pope Francis exclaims: "How I long for the right words to stir up enthusiasm for a new chapter of evangelization full of fervor, joy, generosity, courage, boundless love and attraction! Yet I realize that no words of encouragement will be enough unless the fire of the Holy Spirit burns in our hearts" (#261).

The pope challenges all of us—no matter who we are—to be "Spirit-filled evangelizers," disciples of Jesus Christ whose hearts are on fire, who have a keen

sense of mission, and who never hesitate to proclaim the Good News (#259).

In the sacraments of baptism and confirmation, we received the gifts of the Holy Spirit. We are members of the community of faith, the Church, and have accepted the responsibility that Christ entrusted to all his disciples: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:19-20). This great commission belongs to each one of us individually and to the whole Church. We fulfill this responsibility, each in our own way, according to the gifts and talents given to us as stewards of our baptismal calling.

Most of us have never considered ourselves "missionaries," let alone "Spirit-filled evangelizers." The image of evangelizing seems strangely contrary to the Catholic ethos. Something in us protests: We are not fundamentalists. We do not wear our faith on our sleeve. We were taught to be more reserved in our witness to the faith.

While it's true that we Catholics have always "stood out" from other Christians in our worship, our devotions (especially to Mary and the saints) and our observances (Lenten abstinence and meatless Fridays, for example), we have never been "in your face" when it comes to sharing our faith. And now, we are challenged "to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing" (#273).

Pope Francis knows that he is calling us to move beyond "our comfort zones" and to define ourselves not as Catholics who simply do what is expected of us, but who acknowledge and accept a very different role for ourselves as missionary disciples of Jesus Christ.

"My mission of being in the heart of the people is not just a part of my life or a badge I can take off," the pope says. "It is not an 'extra' of just another moment in life. Instead, it is something I cannot uproot from my being without destroying my very self. *I am a mission* on this Earth; that is the reason why I am here in this world" (#273). Strong words from a man

who believes passionately that he (like all of us) is called to burn with the fire of God's love and to live the Gospel in every fiber of his being.

This is an impossible expectation for us fragile, sinful human beings unless we are filled with the grace of the Spirit. "Christ, risen and glorified, is the well-spring of our hope," the pope assures us. "He will not deprive us of the help we need to carry out the mission which he has entrusted to us" (#275). We have received his Spirit, and so we have the power to cast off the chains we have forged for ourselves and to work wonders in Jesus' name.

As we approach the Solemnity of Pentecost, let's look to the example of the Virgin Mary. "With the Holy Spirit, Mary is always present in the midst of the people. She joined the disciples in praying for the coming of the Holy Spirit (Acts 1:14), and thus made possible the missionary outburst which took place at Pentecost" (#284).

Holy Mary, Mother of God and our mother, help us be ready to receive the Spirit of life into our hearts—this Pentecost and always! †

Hemos recibido el reto de ser evangelizadores con Espíritu

La exhortación apostólica del papa Francisco, *Evangelii Gaudium* ("La alegría del Evangelio"), está llena de referencias al Espíritu Santo.

En el primer capítulo el papa escribe: "La vida en el Espíritu que brota del corazón de Cristo resucitado" es lo contrario de la forma de vida llena de ansiedad, culpabilidad y superficialidad que vivimos muchísimos de nosotros. El Santo Padre nos dice que "ésa no es la opción de una vida digna y plena, ése no es el deseo de Dios para nosotros" (#2). La alternativa es la forma de vida con propósito y llena de alegría que Cristo nos enseñó a través de sus palabras y su ejemplo.

En el capítulo final, el papa Francisco exclama: "¡Cómo quisiera encontrar las palabras para alentar una etapa evangelizadora más fervorosa, alegre, generosa, audaz, llena de amor hasta el fin y de vida contagiosa! Pero sé que ninguna motivación será suficiente si no arde en los corazones el fuego del Espíritu" (#261).

El papa nos reta a todo—sin distinción—a ser "evangelizadores con Espíritu," discípulos de Jesucristo en cuyos corazones arde el fuego, que tengan un sentido agudo de su misión

y que jamás duden en proclamar la Buena Nueva (#259).

En los sacramentos del bautismo y la confirmación recibimos los dones del Espíritu Santo. Somos miembros de la comunidad de fe, la Iglesia, y hemos aceptado la responsabilidad que Cristo ha confiado a todos sus discípulos: "Por tanto, vayan y hagan discípulos de todas las naciones, bautizándolos en el nombre del Padre y del Hijo y del Espíritu Santo, enseñándoles a obedecer todo lo que les he mandado a ustedes" (Mt 28:19-20). Esta extraordinaria comisión pertenece a cada uno de nosotros y a la Iglesia en su conjunto. Cumplimos con esta responsabilidad individual a nuestra propia manera, de acuerdo con los dones y los talentos que se nos han otorgado como administradores de nuestro llamado bautismal.

La mayoría de nosotros jamás se ha considerado "misionero," mucho menos "evangelizadores con Espíritu." La imagen de la evangelización parece extrañamente contraria a los valores del catolicismo. Algo dentro de nosotros exclama: no somos fundamentalistas. No llevamos nuestra fe colgada del cuello. Se nos enseña a ser más reservados a la hora de dar testimonio de nuestra fe.

Si bien es cierto que los católicos siempre nos hemos "distinguido" de otros cristianos en la forma de adorar, nuestras devociones (especialmente a María y los santos) y nuestras costumbres (la abstinencia durante la Cuaresma y no comer carne los viernes, por ejemplo), nunca hemos sido escandalosos en lo que respecta a compartir nuestra fe. Y ahora cada uno de nosotros tiene el desafío de "reconocerse a sí mismo como marcado a fuego por esa misión de iluminar, bendecir, vivificar, levantar, sanar, liberar" (#273).

El papa Francisco sabe que nos está llamando a salir de la comodidad y a definirnos, no como católicos que simplemente hacen lo que deben hacer, sino que reconocen y aceptan un papel muy diferente como discípulos misioneros de Jesucristo.

El papa comenta que "la misión en el corazón del pueblo no es una parte de mi vida, o un adorno que me puedo quitar; no es un apéndice o un momento más de la existencia. Es algo que yo no puedo arrancar de mí si no quiero destruirme. *Yo soy una misión* en esta tierra, y para eso estoy en este mundo" (#273). Palabras muy fuertes de un hombre que cree apasionadamente que él (como

todos nosotros) está llamado a arder con el fuego del amor de Dios y a vivir el Evangelio en cada fibra de su ser.

Esta resulta una propuesta imposible para nosotros como seres humanos frágiles y pecadores, a menos que estemos llenos de la gracia del Espíritu. "Cristo resucitado y glorioso es la fuente profunda de nuestra esperanza, y no nos faltará su ayuda para cumplir la misión que nos encomienda," nos asegura el papa (#275). Hemos recibido Su Espíritu, y así, tenemos el poder de romper las cadenas que nosotros mismos nos hemos forjado y a obrar maravillas en nombre de Jesús.

A medida que nos acercamos a la solemnidad de Pentecostés, observemos el ejemplo de la virgen María. "Con el Espíritu Santo, en medio del pueblo siempre está María. Ella reunía a los discípulos para invocarlo (Hch 1:14), y así hizo posible la explosión misionera que se produjo en Pentecostés" (#284).

Santa María, madre de Dios y madre nuestra, ¡ayúdanos estar listos para recibir el Espíritu de vida en nuestros corazones en esta temporada de Pentecostés y siempre! †

Traducido por: Daniela Guanipa

Events Calendar

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. **"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

Riviera Club, 5640 N. Illinois St., Indianapolis. **St. Agnes Academy, all-class reunion, honoring the classes of 1944, 1954 and 1964,** brunch, noon, \$19.50 per person, Mass 10:30 a.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Information: 317-340-7550 or padouglass@padlaw.net.

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

Sacred Heart of Jesus Parish, 2322 N. 13½ St., Terre Haute. **"Sunday with Sinatra,"** dinner and silent auction, noon, \$30 per person. Information: 812-466-1231.

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 5-6

St. Susanna Parish, Zore Hall, 1210 E. Main St., Plainfield. **Women's Club, rummage sale,** Thurs. 8 a.m.-6 p.m., Fri. 8 a.m.-2 p.m., cash only. Information: 317-432-3070.

June 5-7

St. Simon the Apostle Parish, 8155 Oaklondon Road, Indianapolis. **Parish festival,** Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, games, entertainment, food, \$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

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

St. Augustine Home, 2345 W. 86th St. in Indianapolis. **Rummage Sale,** 10 a.m.-4 p.m., includes furniture, household items, glassware, kitchen items, books and more. Information: 317-415-5767.

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

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 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: 317-536-5998 or ccfindy3@gmail.com.

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 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 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.

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. †

St. Francis of Assisi, the 21st century are themes of June 16 Fatima program

Franciscan Sister Olga Wittekind and Conventual Franciscan Brother Bob Baxter will team up to lead a daylong retreat titled, "What's in a Name? St. Francis, Pope Francis and the Franciscan Charism," from 9 a.m. to 4 p.m. on June 16 at Our Lady of Fatima Retreat House, 5353 E. 56th St. in Indianapolis.

This day of reflection will explore themes from the life of St. Francis that point the way for living a dynamic, faith-filled life. Sister Olga and Brother Bob will also reflect on Pope Francis's embodiment of Franciscan values and the Franciscan charism.

Brother Bob Baxter is the director

of Mount St. Francis Center for Spirituality in Mt. St. Francis, and Sister Olga is the director of Oldenburg Franciscan Center in Oldenburg.

If you have not had the opportunity to attend a retreat with either of these very gifted people, please consider attending. They are wonderful examples in living out their Christian values through the Franciscan way of life. And they both have a terrific sense of humor!

Cost is \$39 and includes continental breakfast, lunch, Mass and the program.

For more information or reservations, call 317-545-7681, ext. 14 or e-mail spasotti@archindy.org. †

Theology on Tap Indianapolis features Catholic singer/songwriter on June 11

Theology on Tap Indianapolis will feature Catholic singer/songwriter Mike Mangione at the Broad Ripple Tavern, 745 Broad Ripple Ave in Indianapolis, at 7 p.m. on June 11.

Mangione, a full-time musician, travels nationally offering inspiring performances

with his band, "The Union."

Arrive by 6:30 p.m. to order food, drinks and to share in fellowship.

For more information, contact Katie Sahn at 317-592-067, by e-mail at ksahm@archindy.org, or log on to www.indycatholic.org. †

Belle of Louisville cruise set to sail for New Albany Deanery middle school youth

A Belle of Louisville Dance Cruise on the Ohio River will take place from 6:30-10 p.m. on June 9 for 6th-8th grade youths of the New Albany Deanery. The event is sponsored by the deanery's Youth Ministry programs.

The evening youth cruise, a New Albany Deanery tradition for more than 30 years,

will include games, music and dancing.

Tickets are \$20 and will be sold on a first-come, first-serve basis.

To purchase tickets, New Albany Deanery youths should contact their parish youth minister.

The deadline to purchase tickets is June 6. †

'Faith in Action' radio show features local faith stories

Catholic Radio Indy president and general manager Jim Ganley and director of marketing and promotions MJ Krauter host "Faith in Action," a local, 30-minute program featuring Catholic individuals and groups in the Archdiocese of Indianapolis.

The show airs Mondays and Fridays at 10 a.m., Tuesdays at 4 p.m. and Saturdays at 9 a.m. on 89.1 FM and 90.9 FM.

The upcoming programs for June are:

• June 2-7—"Canonizations."

Anna Krauter talks about her recent encounters while in Rome for the recent canonizations.

• June 9-14—"Soul Core."

Deanne Miller and Colleen Scariano talk about a new program that combines exercise and praying the rosary.

www.soulcoreproject.com

• June 16-21—L'Angelus Band.

An interview with Stephen Rees of the L'Angelus band, which played recently at a festival at St. John the Evangelist Parish in Indianapolis. langelus.com.

• June 23-28—"Journey to the Vowed Life." An interview with members of the Sisters of St. Francis in Oldenburg, talking about their documentary. oldenburgfranciscans.org

If you or a Catholic group you're involved with think you have an interesting story to share on the 30-minute program, call 317-870-8400 and ask for MJ Krauter.

Programs can also be heard at any time by logging on to catholicradioindy.org. †

Ozanam Breakfast

Dr. Lisa Harris, CEO of Eskenazi Health, delivered opening remarks on May 7 at the St. Vincent de Paul Society's 4th Annual Ozanam Breakfast, an information awareness event.

During the event, Society president Pat Jerrell discussed the 50 conferences in central and southeastern Indiana.

In fiscal year 2012-13, the Society responded to nearly 14,000 help requests and provided \$4 million in services via 98,000 volunteer hours thru the parish-based conferences.

The Client-Choice Food Pantry in Indianapolis distributed 5.9 million pounds of food to 81,000 people, while the Indianapolis Distribution Center provided more than 2,100 beds and more than 2,400 major appliances to upgrade living conditions for families in need.

The Society currently operates with no debt, and with an all-volunteer staff with no payroll. Donations are always welcome, but the immediate need is for volunteer leaders and project managers. †



Dr. Lisa Harris

Pope to meet with sex abuse victims, confirms investigation of Bertone

ABOARD THE PAPAL FLIGHT FROM TEL AVIV (CNS)—Pope Francis will meet with a group of clergy sex abuse victims for the first time in June, he told reporters on May 26.

During a wide-ranging inflight news conference on his return to Rome from the Holy Land, the pope also confirmed reports the Vatican is investigating charges its former secretary of state misappropriated 15 million euro from the Vatican bank. And he announced he plans to visit the Philippines and Sri Lanka in January.

The pope described the abuse of children by priests as “such an ugly crime,” a “very grave problem,” and the betrayal of a priest’s duty to lead young people to holiness, comparable to performance of a black mass.

“We must move ahead, ahead, zero tolerance,” he said.

As an indication of how seriously he takes the problem, the pope said he would meet soon with a group of six to eight clergy sex abuse victims from various countries, including Germany, the U.K. and Ireland. He also will celebrate a private Mass with the group in the Vatican guesthouse, where he lives. Cardinal Sean P. O’Malley of Boston, a member of the recently established Vatican commission on child protection, will be present at the gathering, the pope said.

The Vatican spokesman, Jesuit Father Federico Lombardi, told reporters the next day that the exact date for the meeting had not been set, but that it would be soon.

Pope Francis is not known ever to have met with a group of sex abuse victims,

something Pope Benedict did several times in various countries. Marie Collins, a sex abuse survivor from Ireland whom the pope named to the child protection commission, met him at the Vatican in May.

Pope Francis said the Church cannot have privileged “daddy’s boys,” exempt from punishment when it comes to sex abuse of minors. He revealed that three unnamed bishops are currently under investigation by the Vatican for misdeeds related to sex abuse, and another has been found guilty and is awaiting punishment. It was not clear if the bishops in question had been accused of personally abusing children or of mishandling accusations of abuse by priests.

The pope also was asked about reports that Cardinal Tarcisio Bertone, who as Vatican secretary of state was considered the highest Vatican official, mishandled 15 million euro in funds held by the Institute for the Works of Religion, commonly known as the Vatican bank.

“It’s something being studied, it’s not clear,” the pope said. “Maybe it’s the truth, but at this moment it’s not definitive.”

Pope Francis said the Vatican bank was a case study of financial reforms now underway in the Vatican under the new Secretariat for the Economy led by Cardinal George Pell. The bank has closed some 1,600 accounts held by “persons who didn’t have the right” because they were not Church officials or institutions, the pope said.

“But there will still be incongruities, there always will be, because we’re human,” he said. “The reform must be continual.”

The pope answered several questions about his just-ended three-day visit to the Holy Land.

Looking ahead to other travels, Pope Francis said his second trip to Asia, after a visit to Korea in August, will take him to Sri Lanka for two days in January and then to the Philippines, where he will visit areas struck by Typhoon Haiyan last November.

Asked if he might follow his predecessor’s lead and ever resign, Pope Francis said he would pray for the wisdom to obey God’s will, but added that Pope Benedict had “opened a door” to the possibility of other retired popes and would not remain a “unique case.”

Pope Francis said the door is also open to allowing more married priests in the Catholic Church, in the Latin rite as well as the Eastern Catholic Churches where the practice is already established.

“Celibacy is not a dogma of faith, it is a rule of life that I appreciate very much and believe to be a gift for the Church,” the pope said. “Not being a dogma of faith, the door is always open.”

Discussing what he has frequently called a “throwaway culture,” the product of a “worldwide economic system centered on money, not the human person,” the pope said that culture is exemplified not only by youth unemployment and neglect of the elderly, problems he has cited before, but also by low fertility rates in Europe, particularly in Italy and Spain.

Regarding the two Synods of Bishops on the family he has called for this October and October 2015, the pope lamented what he characterized as an overemphasis, by



Pope Francis wipes his eye before answering questions from journalists aboard the flight from Jerusalem to Rome on May 26. (CNS photo/Paul Haring)

members of the clergy among others, on the question of when divorced and civilly remarried Catholics may receive Communion.

The pope said focusing on that question posed the risk of “casuistry,” which he has defined in the past as the practice of setting general laws on the basis of exceptional cases. He emphasized the synods would consider the pastoral care of the family in its totality.

“Today, we know, the family is in crisis, it’s a worldwide crisis, the young don’t want to marry or they live together,” Pope Francis said. “The pastoral problem of the family is very large, very large.” †

Our Lady of the Greenwood

335 S. Meridian St. Greenwood, Indiana
(East of US 31 on Smith Valley Road)
License #130464



Summer Festival

Thursday, June 5th 5 p.m. - 11 p.m.
Friday, June 6th 5 p.m. - Midnight
Saturday, June 7th 2 p.m. - Midnight
Sunday, June 8th Noon - 9 p.m.

FAMILY DINNERS

Italian Dinner
Thursday 5:00—7:30 pm

Fish Fry
Friday 5:00—7:30 pm

Pork Chop Dinner
Saturday 4:00—7:30 pm

Fried Chicken
Sunday Noon—3:00 pm

Children 6 and under eat FREE when accompanied by an Adult

SPECIAL ATTRACTIONS

Poor Jack
Amusement Rides
Bracelet Day Sunday
Ride all Rides for
One Price
Noon-5:00 pm

- Live Entertainment
- Bingo
- Monte Carlo
- Cake Wheel
- Spin & Win
- Children’s Games

Silent Auction

One-of-a-kind Items
Bidding closes Sunday at 6 pm

Food to Satisfy EVERY Taste

- ◆ Tacos
- ◆ Elephant Ears
- ◆ Corn on the Cob
- ◆ Barbeque Pulled Pork
- ◆ Hamburgers, Hot dogs, and Brats
- ◆ Curly Fries
- ◆ Corn Dogs
- ◆ Pizza
- ◆ Lemonade Shake Ups
- ◆ Ice Cream & Strawberries

RAFFLES

“SHARE THE JACKPOT” Donation: \$5/Ticket
1st Prize - 25% of Jackpot (\$2500 Minimum Payout)
2nd Prize - 10% of Jackpot
3rd Prize - 5% of Jackpot

QUILT RAFFLE - \$2.00/Ticket or 3 Tickets for \$5.00
Beautiful Handmade Quilt - Full/Queen Quilt
Drawing will be Sunday at 7:00 pm

POPE

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something spontaneously that way.”

The pope said he had considered inviting Israeli President Shimon Peres and Palestinian President Mahmoud Abbas to pray with him for peace during the visit, but “there were so many logistical problems, so many, the territory where it should happen, it wasn’t easy.” Instead, he invited the two leaders to join him later at the Vatican for the purpose. Both have accepted, but a date for the event has not been set.

On the status of Jerusalem, which Israel has controversially declared its “complete and united capital,” the pope suggested part of the city might serve as the capital for Palestinians under an eventual two-state solution, but that in any case it should be a “city of peace” for Christians, Muslims and Jews.

In response to a question about the possible beatification of the wartime Pope Pius XII, who many critics argue did not do or say as much as possible against

the Nazi genocide of the Jews, Pope Francis did not comment on the controversy but said he could not even consider the possibility of beatification in the absence of at least one miracle recognized as attributable to the late pope’s intercession.

Asked about his meeting in Jerusalem with Ecumenical Patriarch Bartholomew of Constantinople, the pope said they discussed what he called the “ridiculous” problem of Catholic and Orthodox Churches celebrating Easter on different dates, and the possibility of common efforts by the Churches to protect the natural environment.

The pope’s meeting with Patriarch Bartholomew, marking the 50th anniversary of a historic encounter between Pope Paul VI and Ecumenical Patriarch Athenagoras, was the original reason for Pope Francis’ densely packed pilgrimage to the Holy Land. The two leaders met a total of four times during the visit, participating in an ecumenical prayer service at the Church of the Holy Sepulcher and issuing a common declaration calling for “communion in legitimate diversity” between their Churches. †

What was in the news on May 29, 1964? Priests needs to help teach liturgy reforms to the laity, and the Knights of Columbus change membership rules

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 29, 1964, issue of *The Criterion*:

• Clergy challenge seen in teaching liturgy reforms to the laity

“BLACKWOOD, N.J.—The ‘education and instruction of the laity’ was described as the top challenge for pastors and parish priests in the new reforms of the liturgy by a priest-liturgist here. Father Frederick J. McManus, canon law professor at The Catholic University of America,

Washington, D.C., told an assembly of priests of the Camden diocese that teaching the people to ‘understand the liturgy in which they will take part is most important.’ He added: ‘It is a challenge to all

who teach, all who preach, but especially to those who have a pastoral obligation.’ ”

• Interfaith version: Joint New Testament wins Catholic approval

• Indiana makes move to bar bias

“Indiana Knights of Columbus have adopted a resolution favoring a change in membership rules which have been labelled discriminatory against Negroes. ... Similar resolutions have been adopted by the Knights

in Iowa, Wisconsin, Colorado and Illinois. The Indiana plan, like that in Colorado, calls for a proposal whereby 25% of those voting on membership would be required for rejection. The Illinois resolution favors a 33% negative vote. Present rules state that five ‘blackballs’ are sufficient to reject a prospective member.”

- Corpus Christi rite held in Roman Circus
- Pontiff explains new insertion in Divine Praises
- Two Corpus Christi rallies planned
- Parish pet show is ‘howling’ success
- Prayer amendment rapped by editors
- Sistine Chapel is scene of touching ceremony
- Laymen and the council: Disagrees with Cogley stand
- 6 orders of nuns to cooperate in education center
- Cardinal presents anti-bias formula
- Church seen pushing Latin America reform
- Caroline Kennedy entered in school
- State university lauds work of Newman Clubs
- Purdue Catholic center is beehive of activity
- Western bishops propose changes in Mass liturgy
- Woods is named for science grant
- Marian College to graduate 123 seniors Sunday
- Two new bishops enthroned in Cuba
- ‘Rhythm’ use dependable, claim two gynecologists
- Holy See helps Rwanda refugees

(Read all of these stories from our May 29, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

MARCOTTE

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and director of religious education at St. Teresa Benedicta of the Cross Parish in Bright, where Deacon Marcotte served last summer.

“He’s going to be a very holy priest for the archdiocese, with a desire to serve the people and draw them closer in their relationship with Christ,” she said.

‘He has a real gentleness’

In interviews with those who know Deacon Marcotte well, several phrases and adjectives recurred: intelligent, gentle leader, good homilist, funny and prayerful.

“He is a man of prayer,” said Msgr. Anthony Volz, pastor of St. Barnabas Parish in Indianapolis, where Deacon Marcotte ministered for a summer while in the seminary. “He’s dedicated to prayer time. That’s so important.

“He’s very funny,” the priest added. “I think that helps people feel comfortable around him.”

Benedictine Father Denis Robinson, Saint Meinrad’s president-rector, also sees interacting with people as one of Deacon Marcotte’s strengths.

“He’s insightful and intelligent, and he knows how to work with people,” Father Denis said. “He’s able to work with people at every level, as a peer but also with those who need to be guided and trained. He’s able to do that with a great deal of gentleness and kindness.”

Sprague witnessed this, too, as Deacon Marcotte helped a new altar server one day, “a-wide-eyed, young girl.”

She described how Deacon Marcotte “very gently guided her on to the next steps” as she served during Mass.

“He has a real gentleness about him,” Sprague said. “That is so important. That can really impact someone’s desire of whether or not they want to be involved.”

Sprague added that Deacon Marcotte “gave wonderful homilies that connected with all ages. He related teachings to the everyday lives of parishioners. People were always complimenting him

on his homilies.”

Father-brother knows best

Of those who know Deacon Marcotte, Father Marcotte might have dibs on knowing him best, having grown up with him and experienced seminary at the same time as him.

Father Marcotte spoke at length when asked what gifts his brother brings to the priesthood.

“I think one of the best things he’s going to do is lead by example,” the priest said. “I think that he is a man of faith, and I think that he will practice what he preaches. That goes a long way into helping other people understand how to live their faith, how to come to the faith, how to experience God in their lives.

“My brother is very intelligent, so I think he understands and has internalized a lot of the big questions that people ask.

“He honestly cares about people,” Father Marcotte continued. “He honestly wants people to come to know Jesus, and because of that he’s going to have a real thirst for souls.”

Father Marcotte will be the homilist at his brother’s Mass of Thanksgiving at St. Michael Parish in Greenfield at 10:45 a.m. on June 8.

“I’m incredibly excited for him because I know how awesome priesthood is this side of [the seminary].”

‘Embrace the possibility’

Irene and Bill Marcotte, the parents of the young religious men, share that excitement as the ordination of their second son draws near.

“We see in our older son how happy he is with his life as a priest,” Irene said. “We believe that Dave will have that same type of life.

“We always encouraged the boys to look at that side of life as a vocation. Sometimes people aren’t too supportive when their son says they want to be a priest, but we have always told them to embrace the possibility of becoming a priest. That way they know if they want to be one or not.

“I’m glad we never discouraged them

thought he was a man.”

Deacon Bedel agrees: “For anybody, those years of 18 to 22 are very important years. To be in seminary formation, it even compounds that. It just was a period of great growth.”

That growth continued in the past four years at Saint Meinrad Seminary and School of Theology in St. Meinrad.

“At [Bishop] Bruté, I found I had a talent for creative projects—writing and music. Once I got to St. Meinrad, they gave me the space to build on that. I started a group called The Inklings, which is a group that [J.R.R.] Tolkien and C.S. Lewis had. We’d meet at the local pubs and talk about what we were writing—the poetry, the short stories, the novels. We’d have fun with it.”

He also wrote music, including the “Saint Meinrad Seminary Anthem” that was played during the past two graduations.

“Through those years, whatever we were doing just felt right, that I was in the right place. What really reaffirmed me was once I started giving homilies. That gives me a lot of life.”

So did his 10 weeks of assisting at St. Mark Parish last year.

“That was the best summer of my life,” he says. “I got to do baptisms, a few weddings, and I was able to give homilies. Hopefully, that will be a foretaste of what the priesthood will be like.”

A sense of gratitude

For now, the focus is on being home with his family—“easily the most important thing to me, next to God.”

It’s an emotional time for his parents.

“Sometimes, you wonder how this is happening. Why did God choose my son?” his dad says. “It makes you emotional. I know when he has his first Mass and he holds that host up, I’ll probably start crying. I just never thought my own son would be doing that. It’s

Deacon David Marcotte

- **Age:** 27
- **Parents:** Bill and Irene Marcotte
- **Home Parish:** St. Michael Parish in Greenfield
- **Seminary:** Bishop Simon Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Favorite Scripture verse:** “It was not you who chose me, but I who chose you . . .” (Jn 15:16)
- **Favorite saint:** St. Paul—“The feast of the conversion of St. Paul is my birthday, so I always had a special connection to him. For someone who had such a profound conversion experience in their life, that’s something I pray for.”
- **Favorite devotion:** Divine Mercy Chaplet
- **Favorite hobbies:** Exercise, playing and watching sports, reading historical non-fiction, and getting into brewing beer

Transitional Deacon David Marcotte, right, 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)



from considering the priesthood.”

With their only two children entering into priestly life and ministry, Irene said she in particular initially struggled at the prospect of having no grandchildren.

But she has since found peace.

“I feel God has blessed us in so many ways that it doesn’t matter that we won’t have grandchildren,” she said. “We appreciate all [our sons] are going to be able to do in all the parishes where they serve.”

‘He will be a marvelous priest’

No matter which parish Deacon Marcotte serves, Msgr. Volz sees him being “an extremely capable priest.”

“I was best friends with Father Severin,” he said. “He would always talk highly about the Marcottes. Everything he said was right.

“I know he’ll be smiling from heaven” when Deacon Marcotte is ordained, he said.

“[Deacon Marcotte] is totally loyal to his vocation to the priesthood,” Msgr. Volz added. “He loves his call, which is very evident.

“He will be a marvelous priest.”

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

BEDEL

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Deacon Bedel plays piano, organ, violin, guitar and mandolin.

He also enjoys hunting for raccoons, heading into the woods with his family and fellow seminarians.

“And I love sports. I’m a big Pacers fan, a big Colts fan, and I root for both Purdue and IU, which fans of both schools hate about me. And I play basketball.”

All those down-to-earth qualities of Deacon Bedel—during high school, he worked as a dishwasher at the town’s revered Fireside Inn—complement the deep faith he has and wants to share.

“He’ll be able to connect with a lot of people because of the different interests he has,” says his mother, Mary Bedel. “He loves music. He loves reading. He loves hunting. He loves sports. Most of all, he has a strong faith. He has a love for the Church and a love for Christ.”

‘I’m in the right place’

As his ordination nears, Deacon Bedel talks about the priest he hopes to be.

“First and foremost, I hope to be a holy priest, a man of prayer,” he says. “I hope I can implement the creative gifts I have—to be a strong preacher, to use my writing and music to connect with young people.

“I’m really excited. There is a little bit of trepidation—the unknown—but this is what I’ve been waiting for for eight years. Every step of the way has just reaffirmed I’m in the right place.”

His father recalls the change that occurred in Deacon Bedel during his four years at Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis.

“When I dropped him off for Bishop Bruté, I thought he was a boy,” says Tom Bedel. “Four years later, I



Deacon Daniel Bedel

- **Age:** 26
- **Parents:** Tom and Mary Bedel
- **Home Parish:** St. Catherine of Siena Parish in Decatur County
- **Seminary:** Bishop Simon Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Favorite scripture verse:** “A light shines in the darkness, and the darkness has not overcome it” (Jn 1:5).
- **Favorite saint:** St. Joseph
- **Favorite movie:** *The Quiet Man*, starring John Wayne and Maureen O’Hara
- **Favorite books:** *The Lord of the Rings* trilogy by J.R.R. Tolkien
- **Interests:** Hunting, writing fiction, playing basketball, rooting for the Indiana Pacers and the Indianapolis Colts, writing and playing music (piano, organ, violin, guitar and mandolin)

Deacon Daniel Bedel plays the violin during the National Catholic Youth Conference on Nov. 22 in the Indiana Convention Center in Indianapolis. (File photo by Sean Gallagher)

above me.”

For Deacon Bedel, the feeling is *all around* him—a feeling of embrace from the parish community that helped teach him the faith as a child, a feeling of pride from people who believe in deep roots and lasting bonds.

“The people of God are just good,” he says. “The amount of dedication they show and the love they have for their priests is just incredible. I know I’m not making this journey alone. They’ve been there for me all through this. I owe them a

big thank you. Hopefully, I can give them a big thank you at my first Mass.”

Most of all, he’s thankful for his vocation.

“I really am looking forward to joining the priesthood. There is just a sense of gratitude for all of this. I’m living the dream.”

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

Fifty years later, pope and patriarch meet again in Jerusalem

JERUSALEM (CNS)—Half a century after a historic encounter between their predecessors, Pope Francis and Ecumenical Patriarch Bartholomew met in the same place to seek inspiration for Christian unity at the site of Christ's death and Resurrection.

"We need to believe that, just as the stone before the tomb was cast aside, so, too, every obstacle to our full communion will also be removed," the pope said on May 25 during a prayer service at the Church of the Holy Sepulcher.

"Every time we put behind us our longstanding prejudices and find the courage to build new fraternal relationships, we confess that Christ is truly risen," the pope said, his voice hoarse and expression fatigued after two full days of public appearances in the Holy Land.

The pope also spoke of an "ecumenism of suffering, an ecumenism of blood," which brings Christians closer through the common experience of persecution. When others kill Christians, he noted, they do not ask if they are Catholic or Orthodox.

Patriarch Bartholomew said Jesus' tomb sends the message that "history cannot be programmed; that the ultimate word in history does not belong to man, but to God. In vain, did the guards of secular power watch over this tomb. In vain, did they place a very large stone against the door of the tomb, so that none could roll it away."

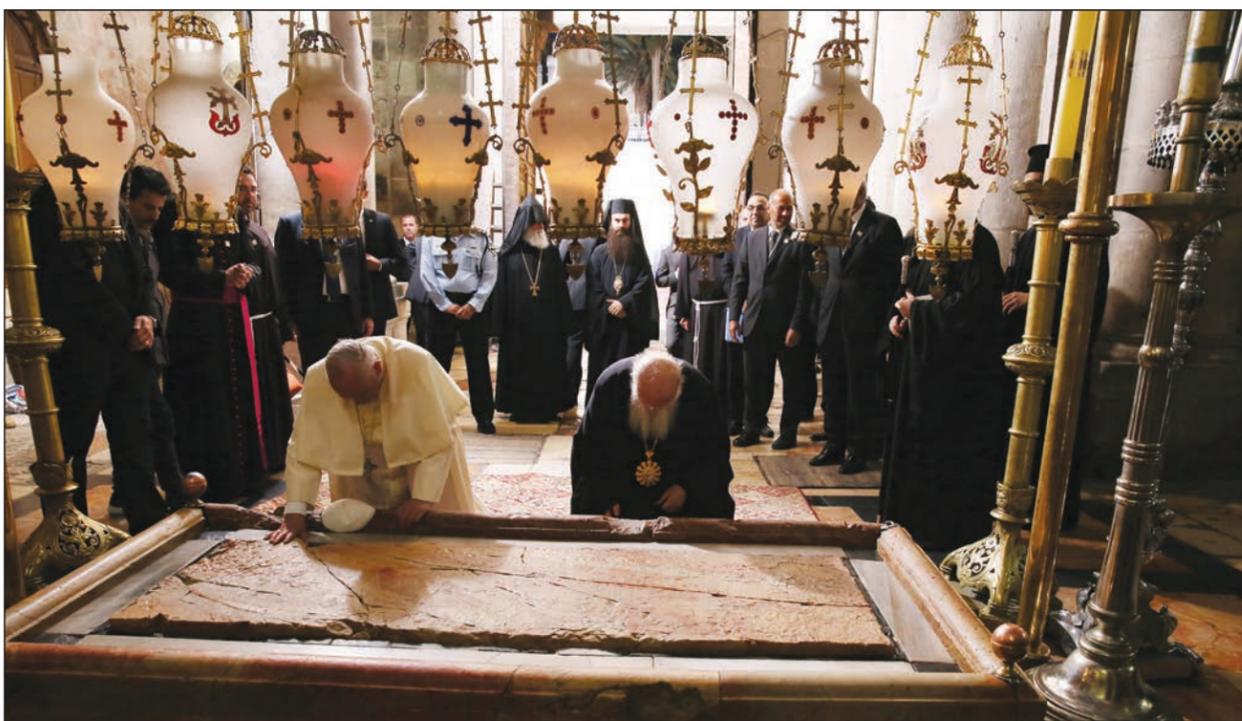
The patriarch said the tomb also encourages Christians to "love the other, the different other, the followers of other faiths and other confessions."

Their prayer service marked the 50th anniversary of an encounter in Jerusalem between Pope Paul VI and Ecumenical Patriarch Athenagoras of Constantinople. The earlier meeting, which led both Churches to lift the mutual excommunications that started the East-West schism in 1054, opened the modern period of ecumenical dialogue.

Pope Francis and Patriarch Bartholomew reached the square in front of the church a few minutes after 8 p.m. They arrived from opposite sides and met in the center, where they embraced before entering the church.

Inside, they participated in common prayer with representatives of the Greek Orthodox, Armenian and Catholic Churches, which share custody of the building. The event was extraordinary because members of the three communities usually observe a strict separation when praying inside the church. Representatives of other Christian communities present in the Holy Land—including Coptic, Syriac, Ethiopian, Anglican and Lutheran archbishops—also participated in the ecumenical celebration.

At the beginning of the service, which featured songs and readings in Greek and Latin, the pope and the patriarch



Pope Francis and Ecumenical Patriarch Bartholomew of Constantinople venerate the Stone of Unction in Jerusalem's Church of the Holy Sepulcher on May 25. The two leaders marked the 50th anniversary of the meeting in Jerusalem between Pope Paul VI and Patriarch Athenagoras. (CNS photo/Grzegorz Galazka, pool)

knelt and prayed together before the Stone of Unction, a red limestone slab traditionally believed to be the surface on which Jesus' dead body was anointed for burial after the crucifixion.

Both Patriarch Bartholomew and Pope Francis gave short addresses, the former speaking in English and the latter in Italian.

Later, the pope and patriarch entered the aedicule, a small wood building containing Jesus' tomb. They knelt before it and kissed it. After exiting, they climbed a stairway to Mount Calvary to light candles at the site of the crucifixion.

Earlier in the evening, the pope and patriarch met privately at the apostolic delegation, the Vatican's representative office in Jerusalem, where the pope was to spend the second and final night of his visit to the Holy Land.

The two leaders spent more than an hour together, more than twice as long as scheduled. They emerged with a signed common declaration calling for "communion in legitimate diversity" between their Churches.

"We look forward in eager anticipation to the day in which we will finally partake together in the eucharistic

banquet," the pope and patriarch wrote, calling for continuing "fraternal encounter and true dialogue" to "lead us into all truth."

Their declaration also called for common efforts in the "service of humanity, especially in defending the dignity of the human person at every stage of life and the sanctity of family based on marriage, in promoting peace and the common good" by struggling against "hunger, poverty, illiteracy [and] the inequitable distribution of resources."

The leaders also stressed the need to protect the natural environment and defend religious liberty, especially for embattled Christian minorities in the Middle East.

The Vatican had emphasized that the pope's meeting with Patriarch Bartholomew was the main reason for his densely packed, three-day visit to the Holy Land. The two leaders were scheduled to meet a total of four times during the visit, whose official logo was an icon of the apostles Peter and Andrew, patron saints of the Churches of Rome and Constantinople, joined in a fraternal embrace.

(The text of the common declaration can be found at www.news.va/en/news/common-declaration-signed-by-pope-francis-and-the-patriarch.) †

On last morning in Holy Land, Pope Francis reaches out to Muslims, Jews

JERUSALEM (CNS)—Pope Francis spent the last morning of his three-day pilgrimage to the Holy Land meeting with Muslims and Jews and calling for closer relations among the three major monotheistic religions as the basis for peace in the region.

At his first appearance on May 26, Pope Francis toured the Dome of the Rock on the Temple Mount, sacred to Muslims as the place from which they believe Mohammed ascended to heaven, and spoke to Muslim leaders.

Addressing his listeners as "brothers"—rather than "friends," as was indicated in his prepared text—the pope pointed to Abraham as a common model for Muslims, Jews and Christians, since he was a pilgrim who left "his own people and his own house in order to embark on that spiritual journey to which God called him."

"We must constantly be prepared to go out from ourselves, docile to God's call," especially "his summons to work for peace and justice, to implore these gifts in prayer and to learn from on high mercy, magnanimity and compassion," the pope said.

In his remarks to the pope, the grand mufti of Jerusalem, Muhammad Ahmad Hussein, accused Israel of impeding

Muslims' access to Jerusalem's holy sites.

Pope Francis then visited the Western Wall, the only standing part of the foundation of the Second Temple, destroyed in 70 A.D.

The pope stood for more than a minute and a half with his right hand against the wall, most of the time in silent prayer, before reciting the Our Father. Then he followed custom by leaving a written message inside a crack between two blocks.

Rabbi Abraham Skorka, a longtime friend of the pope from Buenos Aires and an official member of the papal entourage, said the pope's message contained the text of the Our Father and of Psalm 122, traditionally prayed by Jewish pilgrims who travel to Jerusalem.

Stepping away from the wall, the pope simultaneously embraced Rabbi Skorka and Omar Abboud, a Muslim leader from Buenos Aires and a member of the papal entourage.

"We did it," Rabbi Skorka said he told the pope and Abboud.

The pope also visited a memorial to victims of terrorism, a stop that had not appeared on his original itinerary. It was added at the request of Israeli authorities, in reaction to his spontaneous decision the previous day to pray at Israel's separation barrier in the West Bank.

The separation wall, which Israel says it needs to protect itself from terrorism, has been a target of Palestinian protests and international condemnation. At the terrorism memorial, the pope prayed with his hand against the stone, the same gesture he used at the separation wall and at the Western Wall.

Following a brief wreath-laying at the grave of Theodor Herzl, father of the Zionist movement that led to Israel's founding, Pope Francis visited the Yad Vashem Memorial to victims of the Holocaust. There he greeted half a dozen survivors of the Nazi genocide, kissing their hands in honor.

"He took my hand in his two hands and kissed my hand. I was dumbfounded. I never had a rabbi do that," Joe Gottdenker of Toronto told Catholic News Service.

Gottdenker, who was rescued as a baby by a Polish Catholic couple, said he "was moved much more than I had even anticipated."

In his remarks at Yad Vashem, the pope echoed and

elaborated on God's words to Adam after the fall, asking: "Who convinced you that you were god? Not only did you torture and kill your brothers and sisters, but you sacrificed them to yourself, because you made yourself a god."

"Grant us the grace to be ashamed of what we men have done," the pope prayed, "to be ashamed of this massive idolatry, of having despised and destroyed our own flesh which you formed from the Earth, to which you gave life with your own breath of life."

Pope Francis' next stop was a visit to the two chief rabbis of Israel, leaders of the country's Sephardic and Ashkenazi communities. The pope told them that relations between Jews and Catholics had progressed greatly in the half century since the Second Vatican Council, which declared that Jews were not collectively responsible for the death of Jesus and that God's covenant with them had never been abrogated.

Pope Francis called on Christians and Jews to develop greater appreciation for their common "spiritual heritage," through deeper knowledge of each other's faith, especially among the young.

His public appearances for the morning ended with a visit to President Shimon Peres at his official residence, where the pope greeted and blessed a group of children with cancer and planted an olive tree in the garden as a symbol of peace.

In his address at the presidential palace, Pope Francis praised Peres as a "man of peace and a peacemaker," and, as the pope had done the previous day to Palestinian President Mahmoud Abbas, asked that "all parties avoid initiatives and actions which contradict their stated determination" to end the Israeli-Palestinian conflict.

The pope also stressed the "universal and cultural significance" of Jerusalem, and its importance to Christians, Muslims and Jews.

"How good it is when pilgrims and residents enjoy free access to the holy places and can freely take part in religious celebrations," he said.

As in his speeches to Abbas and to the king of Jordan over the previous two days, Pope Francis also spoke up for the local Christian community, telling Peres its members wished to "contribute to the common good and the growth of peace," and thus deserved to be "full-fledged citizens" of Israel. †



Pope Francis embraces Argentine Rabbi Abraham Skorka after praying at the Western Wall in Jerusalem on May 26. Looking on is Omar Abboud, Muslim leader from Argentina. "We did it," Rabbi Skorka said he told the pope and Abboud. The pope's message contained the text of the Our Father and of the 122nd Psalm, traditionally prayed by Jewish pilgrims who travel to Jerusalem. (CNS photo/Paul Haring)

INDIANAPOLIS

continued from page 1

St. Rita parishes, both in Indianapolis. The remaining parishes in the four Indianapolis deaneries will be asked to establish partnerships according to parish groupings, also called cohorts, that were established through *Connected in the Spirit*.

In these partnerships, parishes will retain their own pastor or sacramental minister, but they may share some staff members and will collaborate in implementing shared programs.

Archbishop Tobin asked all partnered parishes to coordinate Mass schedules, support local Catholic schools and collaborate in new ways in promoting priestly and religious vocations.

Each parish partnership also has specific ministry recommendations.

For example, Immaculate Heart of Mary, St. Joan of Arc and St. Thomas Aquinas parishes will work to establish a joint youth and young adult ministry program, and “identify the best option for Catholic campus ministry at Butler University.”

Our Lady of the Greenwood and SS. Francis and Clare of Assisi parishes, both in Greenwood, will join forces in evangelization efforts and in meeting the growing need for Hispanic ministry in Greenwood.

Archbishop Tobin also announced that the members of Holy Angels Parish in Indianapolis should begin plans to build a new church. Its previous church was demolished in 2012 after decades of weather damage had severely weakened the wooden structure that was built in 1903.

“This decision reflects the commitment



Several priests and lay Catholics attend a May 21 press conference in SS. Peter and Paul Cathedral in Indianapolis regarding the *Connected in the Spirit* planning process. The priests seated in the front row are, from left, Fathers Nicholas Dant, Joseph Newton, Robert Gilday, Paul Shikany and Michael Welch. (Photo by Sean Gallagher)

of the Archdiocese to the black Catholics of Indianapolis,” Archbishop Tobin said, “as well as our determination to work with people of all faiths for the life, dignity and well-being of the citizens on the near west side of this city.”

Archbishop Tobin also stated that a commission will soon be created to “study the mission” of SS. Peter and Paul Cathedral and make recommendations regarding it.

In concluding his remarks, Archbishop Tobin noted the difficulty

of implementing the changes brought about through *Connected in the Spirit* and expressed hope for a bright future for the Church in central and southern Indiana.

“The coming months will bring changes that, to some degree, touch all the faithful of the four deaneries of metropolitan Indianapolis,” Archbishop Tobin said. “I recognize that there will be grief for the members of the three parishes that will close and sincerely regret the pain these decisions will cause.”

“While I personally know the anguish

that comes when having your home parish closed, since this happened to my own family, I am also certain that God is constantly working through us to advance the work of his Church, leading us through sorrow to new and more abundant life.”

(For more information about Archbishop Joseph W. Tobin’s decisions regarding the four Indianapolis deaneries that resulted from the *Connected in the Spirit* planning process, log on to www.archindy.org/connected.) †

Parishioners, pastors express sadness over decision to close parishes

By Sean Gallagher

Jan Erlenbaugh Gaddis has been a member of Holy Cross Parish on the near east side of Indianapolis for 36 years. For nearly half of that time, she has ministered in the faith community as a parish nurse and pastoral associate.

From the moment she visited the parish for the first time in 1978, “it felt like

home,” she said.

So it was a difficult moment for her when she heard Archbishop Joseph W. Tobin announce on May 21 at SS. Peter and Paul Cathedral in Indianapolis that her longtime parish home would close on Nov. 30.

“It’s still emotional,” said Erlenbaugh Gaddis.

But in her ministry at Holy Cross,

she knows that she will have to help her fellow parishioners cope with their emotions related to the loss of the faith community and its merger with nearby St. Philip Neri Parish.

“I feel called to be a presence of Christ for others and a calm presence,” Erlenbaugh Gaddis said. “We’ll have to acknowledge the grief and loss. We’ll have to mourn. We’ll work through that process.”

She is confident that her faith that has been nurtured in the parish over the past three and a half decades will help her through this difficult time. And that faith is tied to the parish’s name—Holy Cross.

“It doesn’t end at the cross,” Erlenbaugh Gaddis said. “There’s resurrection. There’s new life. I don’t know what that is [yet]. I hold a vision of goodness and greatness and blessings. I just don’t know the details right now. I know within myself personally that there is joy in the midst of sorrow.”

May 21 was also a difficult day for Father John McCaslin, who has led Holy Trinity Parish on the near west side of Indianapolis since 2008. It is another of the three Indianapolis parishes slated to be closed on Nov. 30.

“It’s your parish. You care for your parishioners,” he said. “We went through this process. It’s not an easy process. I know all along there’s been concern and worry and hurt—and great people coming forward. So many things. When you know that people you care about are going to be hurting, your heart is with them.”

Linda Lupear is a lifelong member of Holy Trinity Parish who participated in the *Connected in the Spirit* process. She said that she suspected long before the process began that the closure of her parish, founded in 1906 by immigrant Slovenian Catholics, could be a distinct possibility.

“I fully expected it,” said Lupear, 73. “For a number of years, the membership has been dwindling because people are dying off and younger people have moved out. There just aren’t enough people to make it a viable parish.”

While she understands the decision to merge her faith community with nearby St. Anthony Parish, Lupear is still concerned about the future of her parish’s beloved church.

“I know it will transfer to St. Anthony,” she said. “But if the finances are not there to maintain that building, then what happens? Nobody wants to see it fall into disrepair.”

Lucille Miller, a member of St. Bernadette Parish on the east side of Indianapolis for nearly 20 years, was similarly understanding about the decision to close her faith community and merge it with nearby Our Lady of Lourdes Parish.

“It was expected and accepted,” she said. “You hoped for a different result. But I think the Spirit is alive.”

Miller attended the press conference at which Archbishop Tobin announced his decisions. She appreciated how he explained that the need to reconfigure the organization of the archdiocese is tied to effectively carrying out the Church’s mission in changed social circumstances.

“I agreed with a lot of what the archbishop said,” Miller said. “I think the Church, in general, needs a different model to succeed in the 21st century. [But] there’s also a great deal of emotion connected to it.”

Father Nicholas Dant, pastor of both St. Bernadette and Our Lady of Lourdes, said he will seek to support the St. Bernadette parishioners in the months to come.

“We’ll try to put as positive a framework on it as we possibly can to get the parishes to cooperate with the decision that the archbishop has made,” he said. “There is certainly an element of sadness about it, though, that’s for sure.”

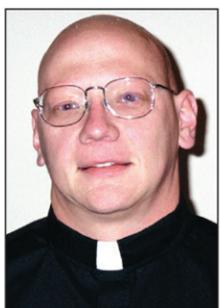
Father McCaslin certainly had some sadness in his heart when he learned that Holy Trinity would be closed. But after the May 21 press conference, he attended a Catholic Charities board of directors meeting and was asked “What’s the good news?”

“And I said, ‘Christ is risen,’” Father McCaslin recalled. “That was right afterward. That ultimately is the good news, the good news that we need to share.”

“In the midst of our own experiencing of whatever we feel and whatever loss we’re experiencing, that’s [still] the heart of who we are and what we’re about. We need to continue to bear the light and the Good News to the world.” †



Archbishop Joseph W. Tobin speaks with Jan Erlenbaugh Gaddis after a May 21 press conference in SS. Peter and Paul Cathedral in Indianapolis in which Archbishop Tobin announced decisions regarding the *Connected in the Spirit* planning process for the four metropolitan Indianapolis deaneries. Erlenbaugh Gaddis is a longtime member of Holy Cross Parish in Indianapolis, one of three parishes that Archbishop Tobin said would be closed as of Nov. 30. (Photo by Sean Gallagher)



‘It’s your parish. You care for your parishioners. We went through this process. It’s not an easy process. I know all along there’s been concern and worry and hurt—and great people coming forward. So many things. When you know that people you care about are going to be hurting, your heart is with them.’

—Father John McCaslin, administrator of Holy Trinity Parish in Indianapolis, which will close on Nov. 30



ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

Connected in the Spirit: Indianapolis Deaneries

On May 21, 2014, Archbishop Joseph W. Tobin announced changes in the four Indianapolis Deaneries that are resulting in the closing of three parishes—Holy Cross Parish, Holy Trinity Parish and St. Bernadette Parish, all in Indianapolis.

The decisions were the result of a 16-month involvement of the Indianapolis Deaneries' pastoral leaders and representatives of its lay members in the Connected in the Spirit planning process.

Archbishop Tobin said the goal of the process was to help parishes "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."

While Holy Cross Parish, Holy Trinity Parish and St. Bernadette Parish will close, other parishes will



be linked together in such a way that they will share a priest, other staff members and create joint programs, ministries and committees.

Finally, some parishes will create a

partnership. While they will retain their own pastor or sacramental minister, they will collaborate in implementing shared programs and other staff members.

As a result of the Indianapolis

Deaneries process, following are the decrees for parishes closing that are required to be printed in *The Criterion*, newspaper of the Archdiocese of Indianapolis.

Holy Cross Parish in Indianapolis

Decree

Whereas my predecessor, Archbishop Daniel Buechlein, OSB, had instituted a process to assess the pastoral needs of the parishes of the Archdiocese of Indianapolis; and

Whereas this process, known as Connected in the Spirit, was designed to consider the needs of the parishes according to deaneries; and

Whereas as it was deemed beneficial to consider the four Indianapolis deaneries, that is the North, West, South, and East deaneries, simultaneously since it was obvious that decisions concerning the parishes of any one of the deaneries would necessarily affect the parishes of the adjoining deaneries; and

Whereas as part of this process information concerning both the current condition of the Church of the Holy Cross Parish of Indianapolis, Indiana, and the pastoral needs of the people of the parish was made available to both the Archdiocesan Planning Commission and to myself as the Diocesan Bishop and Ordinary of the Archdiocese of Indianapolis; and

Whereas the information concerning the condition of the parish and the pastoral needs of its people demonstrated that:

- The Church of the Holy Cross Parish church is in need of significant structural repairs and there is no reserve funding available to pay for the necessary repairs;
- while there may be some potential for growth in membership in the parish, it is insufficient to generate funds sufficient to finance the necessary repairs on the church building;
- the sacramental records for the parish, while not complete, suggest that there is little if any growth in the numbers of

baptisms, adults entering the Church through the RCIA program, or weddings in the parish; and

- there is a need for and a potential for enhanced collaborative ministry in the parish should the Church of the Holy Cross Parish be merged with St. Philip Neri Parish; and

Whereas the planning commission proposed the merger, canonically known as an extinctive union, between the Church of the Holy Cross Parish and St. Philip Neri Parish, with the extinction of both parishes and the erection of a new parish to be comprised of the members of the Church of the Holy Cross and St. Philip Neri Parishes; and

Whereas the unification of the parishes would allow for stronger evangelization, faith formation, and vocations programs, as well as effective administration and stewardship of the resources of the unified parish; and

Whereas such an extinctive union with the extinction of the Church of the Holy Cross Parish is sufficiently justified for the reasons *in rem* related above, there do not exist sufficient reasons *in rem* to extinguish St. Philip Neri Parish; and

Whereas an extinctive union of the parishes would also allow for a pastorally necessary allocation of limited resources and personnel, particularly priests; and

Whereas I convened the Archdiocesan Management Council and presented to the Council the findings and recommendations of the Planning Commission; and

Whereas the Management Council recommended that the findings and recommendations of the Commission be accepted and implemented; and

Whereas I convened the Presbyteral Council of the Archdiocese and sought its counsel concerning the manner in which the pastoral needs of the people of the

Church of the Holy Cross Parish might best be addressed; and

Whereas the Presbyteral Council, after fully considering the issue, recommended by unanimous vote that the Church of the Holy Cross Parish be merged into St. Philip Neri Parish; and

Whereas, upon my own consideration of the facts and the recommendation of the Archdiocesan Presbyteral Council, I have reached the conclusion that the recommendations are sound and supported by the facts;

I, Joseph Tobin, C.Ss.R., Archbishop of the Archdiocese of Indianapolis, having considered the advice of the Archdiocesan Planning Commission, the Archdiocesan Management Council, and the Archdiocesan Presbyteral Council, and having in mind my responsibility to best meet the spiritual needs of the people of the Church of the Holy Cross Parish of Indianapolis in specific and the spiritual needs of the four Indianapolis Deaneries and Archdiocese of Indianapolis generally, now hereby decree that:

1. The Church of the Holy Cross Parish of Indianapolis, Indiana is to be merged into St. Philip Neri Parish of Indianapolis, Indiana on November 30, 2014.
2. The public juridical person of the Church of the Holy Cross Parish is to be extinguished on the same date, or, if the matter should be appealed, upon the resolution of any such appeal.
3. Upon the extinction of the public juridical person of the Church of the Holy Cross Parish and the unification of its people into St. Philip Neri Parish, the civil corporation of the Church of the Holy Cross Parish shall immediately transfer all assets and liabilities of the corporation, whether legal or equitable, to the civil corporation of St. Philip Neri Parish.
4. Upon the completion of the transfer of such assets and liabilities, the civil corporation of the Church of

the Holy Cross Parish shall take such actions at civil law as are necessary to dissolve itself.

5. This decree is to be published to the administrator of the Church of the Holy Cross Parish and to the administrator of St. Philip Neri Parish.
6. The parishioners of the Church of the Holy Cross Parish and the parishioners of St. Philip Neri Parish are to be given notice of this decree upon its receipt by the administrator of the parishes. Copies of this decree are to be made available for inspection at the offices of both parishes, and the parishioners shall be given notice as soon as is possible after its receipt by the administrator and pastor.
7. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
8. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the seal of this Archdiocese on this 21st day of May, 2014.

Joseph W. Tobin, C.Ss.R.

Most Reverend Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

Mickey Lentz
Annette "Mickey" Lentz
Chancellor

Holy Trinity Parish in Indianapolis

Decree

Whereas my predecessor, Archbishop Daniel Buechlein, OSB, had instituted a process to assess the pastoral needs of the parishes of the Archdiocese of Indianapolis; and

See TRINITY, page 12



ARQUIDIÓCESIS DE INDIANÁPOLIS

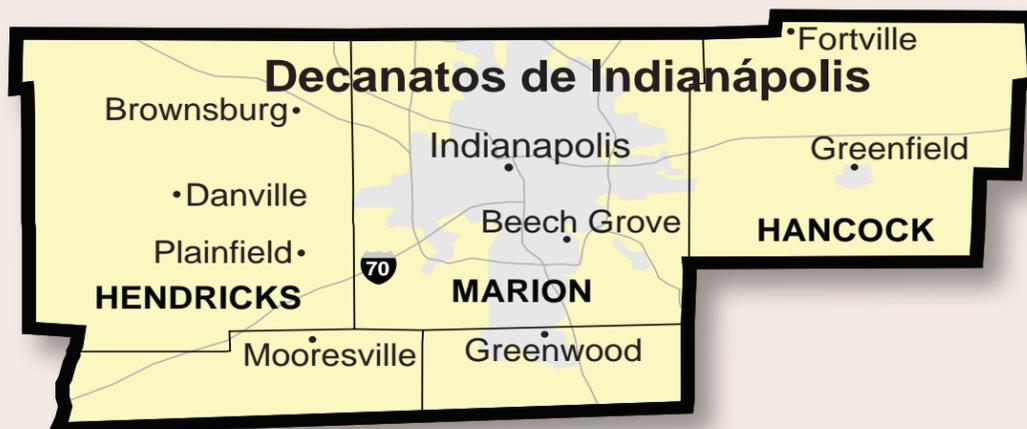
La Iglesia Católica en el Centro y Sur de Indiana

Conectados en el Espíritu: Decanatos de Indianápolis

El 21 de mayo del 2014, el Arzobispo Joseph W. Tobin anunció los cambios en los cuatro Decanatos de Indianápolis que se traducen en el cierre de tres parroquias –Parroquia de la Santa Cruz, parroquia de la Santísima Trinidad y la parroquia de Santa Bernardita

Estas decisiones han sido el resultado de un compromiso de 16 meses en el que tanto líderes pastorales como representantes laicos de los decanatos de Indianápolis participaron en el proceso de planeación de Conectados en el Espíritu.

El Arzobispo Tobin dijo que el objetivo de este proceso es ayudar a las parroquias a “discernir la dirección a la que el Espíritu Santo está guiando a la Iglesia del centro y sur de Indiana y a analizar como la Arquidiócesis de Indianápolis debe modificar sus estructuras con el fin de llevar a cabo su misión en el presente



y en el futuro.”

Mientras que se cerrarán las parroquias de la Santa Cruz, Santísima Trinidad y Santa Bernadette, otras parroquias se unirán de tal manera que compartirán un sacerdote, miembros del personal y crearán conjuntamente programas,

ministerios y comisiones.

Por último, algunas parroquias crearán una sociedad. En este caso, cada parroquia mantendrá su propio sacerdote o ministro sacramental, pero van a colaborar en la ejecución de programas compartidos y compartirán miembros del personal.

Como resultado del proceso de decanatos de Indianápolis, se presentan a continuación los decretos para las parroquias que se cerrarán ya que se requiere que sean impresos en *The Criterion* que es el periódico de la Arquidiócesis de Indianápolis.

la parroquia Iglesia de la Santa Cruz de Indianápolis

Decreto

Considerando que mi predecesor, el arzobispo Daniel Buechlein, OSB, había instituido un proceso para evaluar las necesidades pastorales de las parroquias de la Arquidiócesis de Indianápolis; y

considerando que este proceso, conocido como Conectados en el Espíritu (*Connected in the Spirit*), fue diseñado para evaluar las necesidades de las parroquias según los decanatos; y

considerando que se estimó provechoso tomar en cuenta los cuatro decanatos de Indianápolis, es decir, los decanatos del norte, del oeste, del sur y del este simultáneamente ya que resulta evidente que las decisiones concernientes a las parroquias que pertenecen a cualquiera de estos decanatos necesariamente afectan a las parroquias de los decanatos circundantes; y

considerando que como parte de este proceso se dio a conocer la información relativa a la situación actual de la parroquia Iglesia de la Santa Cruz de Indianápolis, Indiana, y las necesidades pastorales de los habitantes de dicha parroquia, tanto a la Comisión de planificación arquidiocesana (*Archdiocesan Planning Commission*) y a mi persona, como Obispo Diocesano y Ordinario de la Arquidiócesis de Indianápolis; y

considerando que la información concerniente a la situación de la parroquia y de las necesidades pastorales de sus habitantes demostró que:

- la iglesia parroquial de Iglesia de la Santa Cruz necesita reparaciones estructurales importantes y que no cuenta con fondos de reserva para pagar dichas reparaciones;
- pese a que existe la posibilidad de que aumente el número de parroquianos, dicho aumento no sería suficiente para generar los fondos necesarios para financiar las reparaciones del edificio de la iglesia;
- las actas sacramentales de la parroquia, si bien no están completas, indican que ha habido muy poco o ningún

aumento en la cantidad de bautismos, adultos que pasan a formar parte de la Iglesia a través del programa del Rito de Iniciación Cristiana para Adultos (RCIA) o bodas en la parroquia; y

- existe una necesidad y el potencial para crear un ministerio de colaboración ampliado en la parroquia, si se fusionara la parroquia Iglesia de la Santa Cruz con la de San Felipe Neri; y

considerando que la Comisión de planificación propuso dicha fusión, conocida canónicamente como una unión extintiva, entre la parroquia Iglesia de la Santa Cruz y la de San Felipe Neri, que supone la extinción de ambas parroquias y la creación de una nueva compuesta por los integrantes de las parroquias Iglesia de la Santa Cruz y San Felipe Neri; y

considerando que la unificación de las parroquias facilitará el fortalecimiento de la evangelización, la formación de fe y los programas vocacionales, así como la gestión y administración eficaz de los recursos de la parroquia unificada; y

considerando que, si bien la extinción de la parroquia Iglesia de la Santa Cruz, a través de la unión extintiva, está ampliamente justificada por los motivos relativos a la cuestión detallada anteriormente, no existen suficientes motivos relativos a la cuestión para extinguir la parroquia de San Felipe Neri; y

considerando que una unión extintiva de las parroquias también facilitará la distribución pastoralmente necesaria de los recursos limitados y del personal, especialmente los sacerdotes; y

considerando que convoqué al Consejo de administración arquidiocesana (*Archdiocesan Management Council*) y presenté ante dicho Consejo los hallazgos y las recomendaciones de la Comisión de planificación; y

considerando que el Consejo de administración recomendó que se aceptaran e implementaran los hallazgos y las recomendaciones de la Comisión; y

considerando que convoqué al consejo presbiteral de la Arquidiócesis y solicité su orientación en cuanto a la mejor forma

de abordar las necesidades pastorales de los habitantes de la parroquia Iglesia de la Santa Cruz; y

considerando que el consejo presbiteral, tras examinar a fondo la situación, recomendó por votación unánime que se fusionara la parroquia Iglesia de la Santa Cruz con la de San Felipe Neri; y

considerando que, tras ponderar por cuenta propia los hechos y las recomendaciones del consejo presbiteral de la Arquidiócesis, he llegado a la conclusión de que las recomendaciones son sensatas y se fundamentan en los hechos;

yo, Joseph Tobin, C.Ss.R., arzobispo de la Arquidiócesis de Indianápolis, tras considerar el asesoramiento de la Comisión de planificación arquidiocesana, el Consejo de administración arquidiocesana y el Consejo presbiteral de la Arquidiócesis, y tomando en cuenta mi responsabilidad de atender de la mejor forma posible las necesidades espirituales específicas de los habitantes de la parroquia Iglesia de la Santa Cruz de Indianápolis, y las necesidades espirituales de los cuatro decanatos de Indianápolis y de la Arquidiócesis de Indianápolis en general, por medio del presente decreto que:

1. La parroquia Iglesia de la Santa Cruz de Indianápolis, Indiana, se fusionará con la parroquia San Felipe Neri en Indianápolis, Indiana, el 30 de noviembre de 2014.
2. La persona jurídica pública de la parroquia Iglesia de la Santa Cruz se extinguirá en esa misma fecha o, si la cuestión se somete a apelación, en la fecha en que se resuelva dicha apelación.
3. Con la extinción de la persona jurídica pública de la parroquia Iglesia de la Santa Cruz y la unificación de sus integrantes con la parroquia San Felipe Neri, la corporación civil de la parroquia Iglesia de la Santa Cruz transferirá inmediatamente todos los activos y pasivos de la corporación, sean estos conforme a Derecho estricto o equidad, a la corporación civil de la parroquia San Felipe Neri.
4. Al finalizar la transferencia de los activos y pasivos, la corporación civil de la parroquia Iglesia de la Santa Cruz

emprenderá las acciones necesarias de conformidad con las leyes civiles para finiquitar su disolución.

5. Este decreto debe publicarse a los administradores de las parroquias Iglesia de la Santa Cruz y San Felipe Neri.
6. Los parroquianos de Iglesia de la Santa Cruz y los de San Felipe Neri deben recibir notificación de este decreto en cuanto lo reciban los administradores de las respectivas parroquias. Las copias de este decreto deben estar disponibles en las oficinas de ambas parroquias para su inspección. Tras recibir este decreto, el administrador y el pastor deben notificar a los parroquianos tan pronto como sea posible.
7. Este decreto debe publicarse en el periódico arquidiocesano, *The Criterion*.
8. Este decreto debe publicarse en el sitio web de la Arquidiócesis.

Otorgado de mi puño y letra, y con el sello de esta Arquidiócesis, en el día 21 del mes de mayo de 2014.

+ Joseph W. Tobin, C.Ss.R.

Reverendísimo Joseph W. Tobin, C.Ss.R.
Arzobispo de Indianápolis

Arnette "Mickey" Lentz
Canciller

la parroquia Santísima Trinidad de Indianápolis

Decreto

Considerando que mi predecesor, el arzobispo Daniel Buechlein, OSB, había instituido un proceso para evaluar las necesidades pastorales de las parroquias de la arquidiócesis de Indianápolis; y

considerando que este proceso, conocido como Conectados en el Espíritu (*Connected in the Spirit*), fue diseñado para evaluar las necesidades de las parroquias según los decanatos; y

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continuado de la página 13

considerando que se estimó provechoso tomar en cuenta los cuatro deanatos de Indianápolis, es decir, los deanatos del norte, del oeste, del sur y del este simultáneamente ya que resulta evidente que las decisiones concernientes a las parroquias que pertenecen a cualquiera de estos deanatos necesariamente afectan a las parroquias de los deanatos circundantes; y

considerando que como parte de este proceso se dio a conocer la información relativa a la situación actual de la parroquia Santísima Trinidad de Indianápolis, Indiana, y las necesidades pastorales de los habitantes de dicha parroquia, tanto a la Comisión de planificación arquidiocesana (*Archdiocesan Planning Commission*) y a mi persona, como Obispo Diocesano y Ordinario de la Arquidiócesis de Indianápolis; y

considerando que la información concerniente a la situación de la parroquia y de las necesidades pastorales de sus habitantes demostró que:

- la parroquia Santísima Trinidad ha experimentado una disminución importante en la cantidad de parroquianos;
- algunos de los edificios parroquiales están considerablemente deteriorados;
- la disminución de la cantidad de feligreses y el deterioro de los edificios llama a la reflexión sobre la viabilidad de la parroquia;
- la fusión de la parroquia Santísima Trinidad con la de San Antonio promoverá una presencia católica viva y viable en la zona que atienden actualmente ambas parroquias.

Considerando que la Comisión de planificación propuso la fusión, conocida canónicamente como unión extintiva, de la parroquia Santísima Trinidad con la de San Antonio; y

considerando que la unificación de las parroquias facilitará el fortalecimiento de la evangelización, la formación de fe y los programas vocacionales, así como la gestión y administración eficaz de los recursos de la parroquia unificada; y

considerando que, aunque dicha unión extintiva está ampliamente justificada por los motivos relativos a la cuestión detallada anteriormente, también facilitará la distribución pastoralmente necesaria de los recursos limitados y del personal, especialmente los sacerdotes; y

considerando que convoqué al Consejo de administración arquidiocesana (*Archdiocesan Management Council*) y presenté ante dicho Consejo los hallazgos y las recomendaciones de la Comisión de planificación; y

considerando que el Consejo de administración recomendó que se aceptaran e implementaran los hallazgos y las recomendaciones de la Comisión; y

considerando que convoqué al consejo presbiteral de la Arquidiócesis y solicité su orientación en cuanto a la mejor forma de abordar las necesidades pastorales de los habitantes de la parroquia Santísima Trinidad; y

considerando que el consejo presbiteral, tras examinar a fondo la situación, recomendó por votación mayoritaria, con una abstención, que se fusionara la parroquia Santísima Trinidad con la de San Antonio;

yo, Joseph Tobin, C.Ss.R., arzobispo de la Arquidiócesis de Indianápolis,

tras considerar el asesoramiento de la Comisión de planificación arquidiocesana, el Consejo de administración arquidiocesana y el Consejo presbiteral de la Arquidiócesis, y tomando en cuenta mi responsabilidad de atender de la mejor forma posible las necesidades espirituales específicas de los habitantes de la parroquia Santísima Trinidad de Indianápolis, y las necesidades espirituales de los cuatro deanatos de Indianápolis y de la Arquidiócesis de Indianápolis en general, por medio de la presente decreto que:

1. La parroquia Santísima Trinidad de Indianápolis, Indiana, debe fusionarse con la de San Antonio de Indianápolis, Indiana, el 30 de noviembre de 2014.
2. La persona jurídica pública de la parroquia Santísima Trinidad se extinguirá en esa misma fecha o, si la cuestión se somete apelación, en la fecha en que se resuelva dicha apelación.
3. Con la extinción de la persona jurídica pública de la parroquia Santísima Trinidad y la unificación de sus integrantes con la parroquia San Antonio, la corporación civil de la parroquia Santísima Trinidad transferirá inmediatamente todos los activos y pasivos de la corporación, sean estos conforme a Derecho estricto o equidad, a la corporación civil de la parroquia San Antonio.
4. Al finalizar la transferencia de los activos y pasivos, la corporación civil de la parroquia Santísima Trinidad emprenderá las acciones necesarias de conformidad con las leyes civiles para finiquitar su disolución.
5. Este decreto debe publicarse al administrador de la parroquia Santísima Trinidad y al pastor de la parroquia San Antonio.
6. Los parroquianos de Santísima Trinidad y los de San Antonio deben recibir notificación de este decreto en cuanto lo reciban los administradores de las respectivas parroquias. Las copias de este decreto deben estar disponibles en las oficinas de ambas parroquias para su inspección. Tras recibir este decreto, el administrador y el pastor deben notificar a los parroquianos tan pronto como sea posible.
7. Este decreto debe publicarse en el periódico arquidiocesano, *The Criterion*.
8. Este decreto debe publicarse en el sitio web de la Arquidiócesis.

Otorgado de mi puño y letra, y con el sello de esta Arquidiócesis, en el día 21 del mes de mayo de 2014.

+ Joseph W. Tobin, C.Ss.R.

Reverendísimo Joseph W. Tobin, C.Ss.R.
Arzobispo de Indianápolis

Annette "Mickey" Lentz
Canciller

la parroquia Santa Bernadette de Indianápolis

Decreto

Considerando que mi predecesor, el arzobispo Daniel Buechlein, OSB, había instituido un proceso para evaluar las necesidades pastorales de las parroquias de la Arquidiócesis de Indianápolis; y

considerando que este proceso, conocido como Conectados en el Espíritu (*Connected in the Spirit*), fue diseñado para evaluar las necesidades de las parroquias según los deanatos; y

considerando que se estimó provechoso tomar en cuenta los cuatro deanatos de Indianápolis, es decir, los deanatos del norte, del oeste, del sur y del este simultáneamente ya que resulta evidente que las decisiones concernientes a las parroquias que pertenecen a cualquiera de estos deanatos necesariamente afectan a las parroquias de los deanatos circundantes; y

considerando que como parte de este proceso se dio a conocer la información relativa a la situación actual de la parroquia Santa Bernadette de Indianápolis, Indiana, y las necesidades pastorales de los habitantes de dicha parroquia, tanto a la Comisión de planificación arquidiocesana (*Archdiocesan Planning Commission*) y a mi persona, como Obispo Diocesano y Ordinario de la Arquidiócesis de Indianápolis; y

considerando que la información concerniente a la situación de la parroquia y de las necesidades pastorales de sus habitantes demostró que:

- desde 2003 la parroquia Santa Bernadette ha experimentado una disminución importante en la cantidad de parroquianos;
- esta tendencia se observó inicialmente en 2005 y continúa sin cesar hoy en día, lo que conlleva a la conclusión de que la parroquia no será viable en el futuro;
- si bien la parroquia fue fundada originalmente como filial de la parroquia Nuestra Señora de Lourdes, para mitigar la sobrepoblación de la escuela parroquial de Nuestra Señora de Lourdes, la escuela parroquial de Santa Bernadette cerró debido a la disminución de las inscripciones durante los años 80;
- la iglesia parroquial estaba destinada a utilizarse como gimnasio de la escuela parroquial mientras se construía la nueva iglesia, pero debido al cierre de la escuela parroquial nunca se construyó una nueva iglesia;
- el promedio de asistencia a la iglesia de Santa Bernadette durante el fin de semana es de 175 personas, en tanto que el promedio de asistencia durante el fin de semana de la parroquia Nuestra Señora de Lourdes es de 345 personas. Las instalaciones de la iglesia parroquial de Nuestra Señora de Lourdes tienen capacidad para 700 personas y podrían dar cabida con facilidad a los parroquianos de las dos parroquias existentes hoy en día;
- la fusión de las dos parroquias mejoraría las posibilidades de formación de fe y educación católica para los niños de la parroquia Santa Bernadette.

Considerando que la Comisión de planificación propuso la fusión, conocida canónicamente como unión extintiva, de la parroquia Santa Bernadette con la de Nuestra Señora de Lourdes; y

considerando que la unificación de las parroquias facilitará el fortalecimiento de la evangelización, la formación de fe y los programas vocacionales, así como la gestión y administración eficaz de los recursos de la parroquia unificada; y

considerando que, aunque dicha unión extintiva está ampliamente justificada por los motivos relativos a la cuestión detallada anteriormente, también facilitará la distribución pastoralmente necesaria de los recursos limitados y del personal, especialmente los sacerdotes; y

considerando que convoqué al Consejo de administración arquidiocesana (*Archdiocesan Management Council*) y presenté ante dicho Consejo los hallazgos y las recomendaciones de la Comisión de planificación; y

considerando que el Consejo de administración recomendó que se

aceptaran e implementaran los hallazgos y las recomendaciones de la Comisión; y

considerando que convoqué al consejo presbiteral de la Arquidiócesis y solicité su orientación en cuanto a la mejor forma de abordar las necesidades pastorales de los habitantes de la parroquia Santa Bernadette; y

considerando que el consejo presbiteral, tras examinar a fondo la situación, recomendó por votación unánime que se fusionara la parroquia Santa Bernadette con la de Nuestra Señora de Lourdes;

yo, Joseph Tobin, C.Ss.R., arzobispo de la Arquidiócesis de Indianápolis, tras considerar el asesoramiento de la Comisión de planificación arquidiocesana, el Consejo de administración arquidiocesana y el Consejo presbiteral de la Arquidiócesis, y tomando en cuenta mi responsabilidad de atender de la mejor forma posible las necesidades espirituales específicas de los habitantes de la parroquia Santa Bernadette de Indianápolis, y las necesidades espirituales de los cuatro deanatos de Indianápolis y de la Arquidiócesis de Indianápolis en general, por medio del presente decreto que:

1. La parroquia Santa Bernadette de Indianápolis, Indiana, debe fusionarse con la de Nuestra Señora de Lourdes de Indianápolis, Indiana, el 30 de noviembre de 2014.
2. La persona jurídica pública de la parroquia Santa Bernadette se extinguirá en esa misma fecha o, si la cuestión se somete apelación, en la fecha en que se resuelva dicha apelación.
3. Con la extinción de la persona jurídica pública de la parroquia Santa Bernadette y la unificación de sus integrantes con la parroquia Nuestra Señora de Lourdes, la corporación civil de la parroquia Santa Bernadette transferirá inmediatamente todos los activos y pasivos de la corporación, sean estos conforme a Derecho estricto o equidad, a la corporación civil de la parroquia Nuestra Señora de Lourdes.
4. Al finalizar la transferencia de los activos y pasivos, la corporación civil de la parroquia Santa Bernadette emprenderá las acciones necesarias de conformidad con las leyes civiles para finiquitar su disolución.
5. Este decreto debe publicarse a los pastores de las parroquias Santa Bernadette y Nuestra Señora de Lourdes.
6. Los parroquianos de Santa Bernadette y los de Nuestra Señora de Lourdes deben recibir notificación de este decreto en cuanto lo reciban los administradores de las respectivas parroquias. Las copias de este decreto deben estar disponibles en las oficinas de ambas parroquias para su inspección. Tras recibir este decreto los pastores deben notificar a los parroquianos tan pronto como sea posible.
7. Este decreto debe publicarse en el periódico arquidiocesano, *The Criterion*.
8. Este decreto debe publicarse en el sitio web de la Arquidiócesis.

Otorgado de mi puño y letra, y con el sello de esta Arquidiócesis, en el día 21 del mes de mayo de 2014.

+ Joseph W. Tobin, C.Ss.R.

Reverendísimo Joseph W. Tobin, C.Ss.R.
Arzobispo de Indianápolis

Annette "Mickey" Lentz
Canciller

Woman's story, teen's work show spirit of Church

By John Shaughnessy

Nearly everyone who has ever been a coach savors those moments when a former player tells them how their teaching and caring has had a lasting impact on his or her life.

For Kathleen Miller, one of those special moments came when she was at a party.

"One of the girls I coached way back was getting married this past winter, and we ran into each other at a party," recalls Miller, who has coached kickball and other sports for 40 years at St. Luke the Evangelist Parish in Indianapolis.

"She said, 'Remember when you brought us into the chapel before our kickball games, and we said that one prayer, the *Memorare*, for the Blessed Mother? I still say that prayer.' I told her to say it before she got married. She said, 'Don't worry. I will.'

"For her to remember that was really special."

So was the feeling that Hannah Ardery had when she helped with the Kenya Carnival, a fundraising effort in Indianapolis to help make it possible for 100 children in Kenya to attend school.

"What I loved the most about being part of this organization was that it was run by people my age," says the 18-year-old Ardery, a member of St. Monica Parish in Indianapolis. "It was a youth-led organization helping other youths."

Ardery and the 60-year-old Miller come from different generations and have different interests. But they also share the gift of making a difference in the lives of others.

That bond led to both of them being among a giving group of adults and youths who were honored on May 6 during the Volunteer Awards Ceremony in Indianapolis that was sponsored by the archdiocese's Catholic Youth Organization (CYO) and Office of Youth Ministry.

Miller was one of seven individuals to be honored with the St. John Bosco Award—the CYO's highest honor—during the ceremony at SS. Peter and Paul Cathedral in Indianapolis.

The other honorees were Ken Blackwell of Christ the King Parish in Indianapolis, Patrick Soller of Our Lady of the Greenwood Parish in Greenwood, Kurt Smith of St. Christopher Parish in Indianapolis, Mark Liegibel of St. Jude Parish in Indianapolis, Dan Deak of St. Mark the Evangelist Parish in Indianapolis, and Nick Wehlage of St. Thomas Aquinas Parish in Indianapolis.

"It's very special," says Miller, whose connection to CYO dates back to her involvement as an officer for the organization when she was a student at Bishop Chatard High School in the late 1960s and early '70s. "When I was in high school, it was so exciting to see people receive this award. And when I was told I was getting the honor, I was so humbled. I didn't think I deserved it."

Miller couldn't be more deserving, says Ed Tinder, the CYO's executive director.

"She is one of the greatest volunteers and servant leaders in our Catholic Church in the archdiocese," Tinder said while paying tribute to Miller during the awards ceremony. "While it is undeniable that her passion is young people, she gives of her time, talents and treasure to many causes in our Church. The Catholic Church and schools have been her entire life."

Beyond four decades of coaching at St. Luke, Miller served for nine years on the CYO's board of directors. The mother of eight is also a member of the archdiocese's education committee and was a co-chair at St. Luke for one of the archdiocese's capital campaigns.

Miller is quick to credit her husband of 38 years, Tom, for all his support: "If it wasn't for all his help, I wouldn't



The 2014 St. John Bosco Award recipients pose for a photograph at SS. Peter and Paul Cathedral in Indianapolis with Bishop Christopher J. Coyne during the May 6 Volunteer Awards Ceremony sponsored by the archdiocese's Catholic Youth Organization and the Office of Youth Ministry. The recipients in the front row are, from left, Dan Deak, Kathleen Miller, Mark Liegibel and Kurt Smith. The recipients in the back row are, from left, Nick Wehlage, Patrick Soller and Ken Blackwell. (Submitted photo by Jennifer Peterson of Catholic Youth Organization)



"It is very important to me to do volunteer work because I love seeing the smiles and the sparkle in people's eyes. I love to be with people, to get to know their story and listen. It is one of my favorite things to do. I am going to do it for the rest of my life."

—Hannah Ardery, one of 26 youths to earn the archdiocese's Spirit of Youth Award

have been able to do all these things. He's just a special, special man."

Miller's approach to coaching is special, too.

"When you get them young and teach them how to get better and teach them to be good sports, that's what it's all about," says the grandmother of nine. "Don't get me wrong, I'm very competitive. I always wanted to win 'City,' but it's more about having fun.

"I just think it's neat to be able to do something to help children. They're going to become adults. If there's anything we can do for them or improve things for them, we should do them."

That approach has already become a constant in the life of Ardery, one of 26 youths to earn the Spirit of Youth Award during the ceremony.

A member of the Archdiocesan Youth Council, Ardery has also been extensively involved at St. Monica Parish as a cantor, an altar server and a member of the youth band during Masses. She has been on service trips to communities in the United States and Honduras while also serving as a leader in the parish's Life Teen youth group

and the Indianapolis Catholic Youth Conference.

"Hannah's faith is a vital part of her life," says Mary Jo Thomas-Day, director of religious education at St. Monica. "She loves her Catholic faith and 'walks the talk' by her service."

Ardery says her faith has grown through her volunteer efforts.

"When I was trying to build my faith, I would volunteer and get involved in organizations and various groups around my church to help it grow," says Ardery, a Carmel High School senior who will attend Marian University in Indianapolis. "My faith is very important to me, and I try to keep it strong because I know I will need it when I am at a stressful or low point in my life."

Her approach to serving others also reflects the attitude of many of the other Spirit of Youth Award recipients.

"It is very important to me to do volunteer work because I love seeing the smiles and the sparkle in people's eyes. I love to be with people, to get to know their story and listen. It is one of my favorite things to do. I am going to do it for the rest of my life." †

CYO recognition highlights work of both adults and young people

2014 St. John Bosco Award recipients

- **Christ the King Parish**—Ken Blackwell
- **Our Lady of Greenwood Parish, Greenwood**—Patrick Soller
- **St. Christopher Parish**—Kurt Smith
- **St. Jude Parish**—Mark Liegibel
- **St. Luke the Evangelist Parish**—Kathleen Miller
- **St. Mark the Evangelist Parish**—Dan Deak
- **St. Thomas Aquinas Parish**—Nick Wehlage

2014 Msgr. Albert Busald Award recipients

- **Christ the King Parish**—Joe Annee and Scott Calwell
- **Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese**—Ron Epperson
- **Holy Trinity Parish**—Frankie Medvescek
- **Immaculate Heart of Mary Parish**—Molly Noble
- **Our Lady of Greenwood Parish, Greenwood**—Julie Conjelko
- **Our Lady of Lourdes Parish**—Ross Maue
- **St. Barnabas Parish**—Christina LaRosa
- **St. Malachy Parish, Brownsburg**—Mark Vassilo and Pete Zoog
- **St. Mark the Evangelist Parish**—Bob Jones and Joe Kraeszig
- **St. Matthew the Apostle Parish**—Shawn Keating and Teresa Whitlock
- **St. Michael the Archangel Parish**—Tim Roberts
- **St. Pius X Parish**—Matt Nondorf and Scott Schrader
- **St. Thomas Aquinas Parish**—Nancy Gates
- **SS. Francis and Clare of Assisi, Greenwood**—Pat Cherry

2014 Spirit of Youth Award recipients

- **Christ the King Parish**—Sami Stansberry
- **Good Shepherd Parish**—Alejandro Caldera and Ted Ward
- **Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese**—Taylor Miller and Stephanie Miller
- **Holy Spirit Parish**—Benjamin Golab
- **St. Anthony Parish**—Maritza Covarrubias and Marina Lazo
- **St. Barnabas Parish**—Mary Carper and Thomas Myers
- **St. Jude Parish**—Logan Handy and Abbey Weisenbach
- **St. Luke Parish**—Ben McWilliams, William Meulbroek and Molly Welch
- **St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese**—Maddie Troy
- **St. Mark the Evangelist Parish**—Andrew Corcoran, Billy Cross and Josh Herkert
- **St. Monica Parish**—Hannah Ardery
- **St. Pius X Parish**—Kyle Doyle and Claire Manuszak
- **St. Roch Parish**—Madison Brehob and Bridget Hammans
- **SS. Francis and Clare of Assisi Parish, Greenwood**—Mason Pawlik and Annie Richardson †



Catholic Youth Organization
Archdiocese of Indianapolis
www.cyoarchindy.org



2014 Race for Vocations

Left, members of the 2014 Race for Vocations pose after completing the OneAmerica 500 Festival Mini-Marathon and the Finish Life 500 Festival 5K on May 3 in Indianapolis. The Race for Vocations, co-sponsored by the Archdiocese of Indianapolis, involves team members who wear shirts promoting vocations during the events. They also pray for vocations in their preparation for and during the events. (Submitted photos)

Below, Bishop Timothy L. Doherty of the Diocese of Lafayette celebrates a Mass for Vocations on May 2 at St. John the Evangelist Church in Indianapolis. It was attended by many of the approximately 300 members of this year's Race for Vocations team, which participated the following day in the OneAmerica 500 Festival Mini-Marathon and the Finish Life 500 Festival 5K.



Above, Joseph Stoverink, left, and Colby Elbert, right, participate in the OneAmerica 500 Festival Mini-Marathon on May 3 in Indianapolis as members of the Race for Vocations team. Both are seminarians for the Diocese of Springfield-Cape Girardeau, Mo., in formation for the priesthood at Saint Meinrad Seminary and School of Theology in St. Meinrad.



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Rulings on same-sex marriage called 'mistake,' 'travesty of justice'

PHILADELPHIA (CNS)—The 1996 Pennsylvania law that defined marriage as exclusively between one man and one woman is unconstitutional, a federal judge ruled on May 20, clearing the way for same-sex marriage in the state.

Reaction to the ruling in the Catholic community was swift and strong.

Archbishop Charles J. Chaput of Philadelphia in a statement called the decision by U.S. District Court Judge John E. Jones III to strike down Pennsylvania's Defense of Marriage Act "a mistake with long-term, negative consequences."

Gov. Tom Corbett said on May 21 he would not appeal Jones' ruling, saying a different outcome from a higher court was "extremely unlikely." As a Catholic, he said in a statement, "the traditional teaching of my faith has not wavered. I continue to maintain the belief that marriage is between one man and one woman."

Almost as soon as Jones' ruling was handed down, Pennsylvania officials began issuing marriage licenses to same-sex couples.

On May 19, a federal judge in Oregon struck down that state's constitutional marriage amendment defining marriage as between a man and a woman. The Oregon Catholic Conference called it "a travesty of justice that marriage, as the foundation of society, received no defense in the U.S. District Court."

Oregon officials prepared to issue marriage licenses to same-sex couples, after the U.S. 9th Circuit Court of Appeals rejected a bid by the National Organization for Marriage to stay the ruling.

With Oregon, same-sex marriage has been made or declared legal in 18 states. It also is legal in the District of Columbia. Other courts' decisions have been stayed, pending appeals. Those decisions apply to laws in Idaho, Utah, Oklahoma, Virginia, Texas and Michigan.

In Arkansas, the state Supreme Court on May 16 stayed a May 9 state court judge's ruling that struck down a state constitutional amendment that defined marriage as exclusively between one man and one woman. Several marriage licenses were issued in the intervening days.

In Indiana, Ohio, Kentucky and Tennessee, federal judges have ruled that out-of-state marriages must be recognized in those states.

The chairman of the U.S. Catholic bishops' Subcommittee for the Promotion and Defense of Marriage said "marriage deserves better, our democracy deserves

better, and our children deserve better" than what the federal judges in Oregon and Pennsylvania handed them in their rulings.

"We stand in solidarity with the Oregon and Pennsylvania Catholic conferences and all the people of both states. These court decisions are travesties of justice," San Francisco Archbishop Salvatore J. Cordileone said in a May 21 statement.

In Pennsylvania, Archbishop Chaput said state laws that defend traditional marriage "were enacted for sound reasons—namely to defend the rights of children and contribute to the well-being of the larger community."

"Marriage is more than a private arrangement between two people," he said. "It's a public commitment of love and fidelity, and it's ordered not just to companionship but to creating and rearing new life. This is why every child deserves a mother and a father in a loving marriage, and the child is the fruit of that love."

"All men and women are formed in the image of God and deserve our respect. But attempts to redefine the nature of marriage, no matter how well-intentioned," he said, "damage a cornerstone of our human interaction and ultimately work against human dignity itself."

The Pennsylvania Catholic Conference, the public policy arm of the state's Catholic bishops, said the judge's ruling "speaks to the confusion and misunderstanding among many today about the fundamental building block of society: the family. Every child has a basic right to

a mother and a father united in marriage as a family. Today's decision does not change that."

In its statement, the Catholic conference reiterated consistent Catholic teaching that all people are made in the image of God and that everyone has

inherent dignity, adding that no one should face discrimination.

"But human experience, considerable social data, as well as our religious convictions, lead us to see clearly that children thrive best in a stable family grounded on the marital union of one man and one woman," it said.

"Catholic opposition to same-sex marriage is not a statement about the worth of human beings who experience same-sex attraction, but a statement about the nature



'All men and women are formed in the image of God and deserve our respect. But attempts to redefine the nature of marriage, no matter how well-intentioned, damage a cornerstone of our human interaction and ultimately work against human dignity itself.'

—Archbishop Charles J. Chaput

of marriage itself."

The Catholic Church teaches that sex outside of marriage between one man and one woman is sinful.

In his 41-page opinion, Jones said Pennsylvania's laws that prohibit same-sex marriage and do not recognize the marriages of same-sex couples in other states violate the due process and equal protection clauses of the 14th Amendment to the U.S. Constitution "and are therefore unconstitutional."

In Oregon, Catholic leaders said they were grieved by U.S. District Court Judge Michael McShane's decision to strike down that state's law upholding traditional marriage and by Attorney General Ellen Rosenblum's refusal to defend that law.

Her decision was "an extreme dereliction of her sworn duty to uphold the law" and represent "the interests and the people of Oregon," said the Oregon Catholic Conference's statement. "It is a sad day for democracy when one federally appointed judge can overturn, without any representation, the express will of the people of Oregon."

"Despite the judge's ruling, authentic marriage remains what it has always and only been according to God's design: the loving union between one man and one woman for the mutual benefit of the two who have become one flesh and any children born of their union," the conference said.

It said it will continue "to uphold the true meaning of marriage and advocate for genuine marriages and families in Oregon," and urged "all people of good will to continue to reject the flawed notion that a pairing of two people of the same gender constitutes a marriage."

In other developments concerning marriage redefinition, the Michigan Catholic Conference on May 14 filed a friend-of-the court brief with the 6th U.S. Circuit Court of Appeals to defend

a 2004 voter-approved amendment to the Michigan constitution that defines marriage as the union of one man and one woman.

The state has appealed a lower court's ruling that found the Michigan Marriage Amendment unconstitutional.

"The Catholic Church holds strongly to her teachings that those with same-sex attraction should be treated with respect and sensitivity, and that marriage can only be recognized as the union of one man and one woman," said a statement from Paul A. Long, conference president and CEO.

"The legal briefs make clear that support for natural marriage does not impugn the dignity that must be afforded to all human persons, regardless of their orientation," he said.

Also filing a brief in support of the appeal was the U.S. Conference of Catholic Bishops, joined by the National Association of Evangelicals; the Church of Jesus Christ of Latter-Day Saints; the Ethics and Religious Liberty Commission of the Southern Baptist Convention; and the Lutheran Church—Missouri Synod.

In Indiana, a division of the University of Notre Dame's undergraduate student government denied recognition of a proposed campus group called Students for Child-Oriented Policy, aimed at advancing the Catholic Church's position on children and family and its support for traditional marriage.

In an April 30 letter to the prospective club president released online by supporters of the proposed club, Margaret Hnastusko, the university's director of student activities for programming, said the mission of the proposed club "closely mirrored that of other undergraduate student clubs on campus."

The letter did not specify what existing clubs have the same mission, but said recognition of a new campus club rests on a number of factors, including "uniqueness to campus." †



Archbishop Salvatore J. Cordileone

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inherent dignity, adding that no one should face discrimination.

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"Catholic opposition to same-sex marriage is not a statement about the worth of human beings who experience same-sex attraction, but a statement about the nature

Bishops: Some gay Catholics oppose making civil unions into marriage

MANCHESTER, England (CNS)—Gay and lesbian Catholics are opposed

to the automatic conversion of civil partnerships into same-sex marriages,

said the Catholic bishops of England and Wales.

Archbishop Peter Smith of Southwark told the British government that many gay Catholics held the view of the Church that marriage is lifelong, exclusive union between a man and a woman, and that they did not want their own partnerships to be redefined.

His comments came in response to the government's Civil Partnership Review, launched in January to consider whether last year's legalization of same-sex marriage in the United Kingdom has rendered obsolete a law granting legal recognition to same-sex unions.

The review invited submissions on the question of whether all civil partnerships made under the Civil Partnership Act 2004 should be abolished and converted wholesale into marriages recognized by the Marriage (Same Sex Couples) Act 2013.

But Archbishop Smith, vice president of the Bishops' Conference of England and Wales, said in a submission from the bishops that such a move would strip some gay Catholics of civil rights.

"There are those lesbian and gay Catholics who have entered into civil partnerships in order to secure important and necessary legal rights, but who do not wish either to become married in the eyes of the state, or to have their civil partnership automatically 'converted' into a marriage," said Archbishop Smith,

chairman of the bishops' Department for Christian Responsibility and Citizenship.



Archbishop Peter Smith

"To remove the legal right of these same-sex couples, who do not wish to 'marry,' to enter into a civil partnership would mean removing legal rights for such people in future," he said in the written submission.

"The removal of the option of the option for same-sex couples to enter into civil partnerships could cause great harm to those Catholics and others," he said.

Archbishop Smith said the bishops were therefore "opposed to any automatic conversion of civil partnerships into same-sex marriages."

"The two realities were established differently in law with distinct meanings," he continued. "Same-sex couples who entered into civil partnerships may not wish to have their relationship labelled in this way."

The review will also consider the possibilities of retaining civil partnerships in their present state, whether to extend them to include heterosexual couples and also whether to halt them for all couples, while continuing to recognize those that already exist. †

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The Class of 2014 has received over \$16 million dollars in scholarships and grants to date.

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95% participation in yearly retreat experiences.

110 members of the Class of 2014 participated in weekly all-school Liturgies, A Promise to Keep, Serve, Right to Life, Adoration Team and Theology of the Body.



BISHOP CHATARD HIGH SCHOOL

Water is a powerful spiritual symbol throughout the Bible

By Daniel S. Mulhall

Water is a necessary element for life. Without water, all life on Earth would wither and die.

Scientific evidence suggests that life on Earth began in the oceans and only millions of years later did that life migrate to dry land. The human body is made up mostly of water, and we need to drink water every day to keep from dehydrating and dying.

Water plays a major role in the Jewish (and thus, also Christian) story of faith. One of the most significant events in Jewish history was when God led the Hebrews through the Red Sea to escape from the Egyptians. Through God's actions, the Hebrews passed unharmed through the waters while the Egyptians who followed were destroyed.

Christians, in a sense, re-enact this event at baptism when we go under the water to die to sin in order to be reborn into new life as children of God.

Thirsting for water is a frequent biblical theme, appearing numerous times throughout the Bible. Sometimes this refers to a physical thirsting for water, but many other times the reference to thirst and the only water that can quench it describes the human longing for God.

Just as a parched person thirsts for water, the human spirit thirsts for God's grace. Only God can provide this necessity.

Thirst appears in the Bible in Exodus. As the Hebrews fled Egypt and traveled across the desert, they complained to Moses that God had rejected them, leaving them to die in an arid land with no water. "Why then did you bring us up out of Egypt? To have us die of thirst with our children and our livestock?" (Ex 17:3)

In Judges 15:18, Samson, after working hard to slay the enemies of the Hebrews, cries out for water so that he will not die of thirst. For the Hebrews in the desert, and for Samson, their thirst is a sign that God seems to have abandoned them, their longing for water a sign of their doubt in God's faithfulness.

In both cases, God miraculously provided saving water to quench this thirst. Stories such as these can be found throughout the Bible, which, in many ways, is a testament to both human lack of trust and the faithfulness of God.

The psalms are rich in imagery describing how longing for God is similar to thirsting for water. We hear the phrase, "My soul thirsts for God, the living God" (Ps 42:3), and in another Psalm we read, "For you my soul thirsts, in a land parched, lifeless, and without water" (Ps 63:2).

Unless one lives in an area with limited rainfall, these passages might have little meaning. Yet we've all been thirsty at one point or another, and can understand the desperation of something to drink when we've gone without water for a while.

When there is plenty of water and everything is lush and green, we think little of water. However, when water is limited, we learn its importance.



Children collect and drink water at a refugee camp outside of Goma in eastern Congo. Jesus, in Matthew 25, says that giving water to those who thirst is a way to show one's righteousness. (CNS photo/Peter Andrews, Reuters)

'Just as a parched person thirsts for water, the human spirit thirsts for God's grace.'

The image of a parched land is telling in a number of ways. First, plants will not grow in very dry soil. Second, the soil itself is at risk. Sometimes it cracks and won't absorb water, and at other times it breaks into small particles of dust and blows away. Both images describe effectively what happens to the human spirit without God.

Isaiah offers a wonderful image: "The afflicted and the needy seek water in vain, their tongues are parched with thirst. I, the Lord, will answer them; I, the God of Israel, will not forsake them. I will open up rivers on the bare heights, and fountains in the broad valleys; I will turn the wilderness into a marshland, and the dry ground into springs of water" (Is 41:17-18).

In the beatitudes, Jesus proclaims, "Blessed are they who hunger and thirst for righteousness, for they will be satisfied" (Mt 5:6).

In Matthew 25, Jesus announces that those who give drink to the thirsty give drink to him, and thus will be found righteous. Here we see the act of caring for those in need, especially of giving water to those who thirst. Giving this

type of water is considered a God-like act. When we do simple things for others, we do what God would do.

In the Gospel of St. John (4:13-15), Jesus proclaims himself the living water and those who drink of the kind of water he offers to the world will never thirst again. In another verse, Jesus repeats the message and says that "whoever believes in me will never thirst" (Jn 6:35).

The reference here is clear: Just as God provided water to the Hebrews in the desert, life-giving water now comes through Jesus, the Christ whom Isaiah foretold. It seems ironic, then, in John that Jesus says as he is dying, "I thirst" (Jn 19:28). The living water incarnate also must acknowledge his dependence upon the Father.

In today's world, it is all too easy to become spiritually parched and wait too long for water to quench our thirst. The Christian response to this is that water still flows abundantly for all who believe.

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

Believers must choose to drink the waters of eternal life that Jesus offers

By Rhina Guidos

Thirst is a two-way street in the Bible. One place where we see this clearly is in the story of the Samaritan woman at the well.

In John 4:13-14, we see the encounter in which Jesus begins a conversation with the surprised Samaritan. She is surprised because a Jew has asked her for a drink of water. Jesus surely was thirsty in the most literal sense of the word, given the distances and the heat of the desert he traveled. But he also was thirsty in a different way.

Many theologians have said that he was thirsty for the woman's faith. More broadly, he thirsted for the faith and subsequent salvation of others like her, wishing that they, too, could be fulfilled by what he offers.

"Everyone who drinks this water will be thirsty again," he tells her about the water from the well. "But whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life" (Jn 4:13-14).

Thirst, in this sense, is the longing that is a part of our faith in God and our journey toward our salvation. Jesus wants nothing more than to lead us there. Sometimes we experience this thirst when we want to see loved ones we haven't seen for some time. We want the best future possible for them, a future with us, perhaps.

The *Catechism of the Catholic Church* tells us that it is Jesus who generously began this exchange, which

he started with the woman at the well: "It is he who first seeks us and asks us for a drink. Jesus thirsts; his asking arises from the depths of God's desire for us. Whether we realize it or not, prayer is the encounter of God's thirst with ours. God thirsts that we may thirst for him" (#2560).

The water Jesus offers us quenches our souls. And once we drink, the hope is that we will continually return to it when we are thirsty and downtrodden. This water, this faith is one of the provisions we'll need during our journey in this life. It is the Holy Spirit. It is the faith that we have in our hearts.

In Isaiah, God says, "I will pour out water upon the thirsty ground, streams upon the dry land; I will pour out my spirit upon your offspring, my blessing upon your descendants" (Is 44:3).

We're the ones responsible for how little or how much we drink of it. We decide the level of our thirst. Jesus isn't forcing us to drink. But if we don't make the effort to swallow or even taste the water he offers, we can't blame others if we die because we've made a decision not to drink.

Jesus knows we thirst for the eternal and for God. But we can only satisfy our thirst if we drink from the fountain of the eternal life that he has given us access to in himself.

(Rhina Guidos is an editor at Catholic News Service.) †



A 2-year-old girl from Germany drinks water from a fountain just outside St. Peter's Square at the Vatican. Although Jesus offers the waters of eternal life to all who believe in him, they still have the choice to accept or reject that water. (CNS photo/Paul Haring)

From the Editor Emeritus/John F. Fink

Old Testament: The Israelites cross into the Promised Land

(Twenty-first in a series of columns)

After God first promised Abraham that he would be the father of a great nation, his descendants the Israelites finally entered the Promised Land in the Book of Joshua—roughly 700 years later.



Between those events, Abraham's grandson, Jacob, (called Israel) took his family to Egypt

where it stayed for 430 years. Moses led the Israelites, who had grown to 600,000 men plus women and children, out of Egypt and into the desert, and God formed a covenant with these people and laid down strict laws, but allowed them to stay in the desert for 40 years.

Now, according to the Book of Joshua, God gave the Israelites the land he promised them by conquering the tribes that were living there. Joshua led the people in the battles that defeated 31 kings, but the book makes it clear

that it was really God who won those victories, usually miraculously. He kept the promise he first made to Abraham 700 years earlier.

We are not reading a history book here. As *The Catholic Study Bible* says, "The events that led up to Israelite possession of the land of Canaan were far more complicated than is indicated in the version of the conquest found in the Book of Joshua." Furthermore, no archaeological evidence backs up the stories in this book.

Keeping this in mind, let's see what the Book of Joshua says:

After Moses' death, God instructed Joshua to prepare for the invasion of Canaan. First, Joshua sent two spies to Jericho where they went into the house of a harlot named Rahab to spend the night. When the authorities learned that they were there, Rahab hid them on the roof of the house, which had been built into the city wall. When it was dark, she let them down with a rope and the men got away.

They promised that they would save her and her family when the Israelites destroyed Jericho, and they did. Rahab

married Salmon of the tribe of Judah and became the great-great-grandmother of King David. Matthew's Gospel includes Rahab in Jesus' genealogy (Mt 1:5).

So the Israelites crossed the Jordan River, and the miracles began. When the priests carrying the Ark of the Covenant waded into the river, the waters parted just as they did 40 years earlier at the Red Sea. The whole community marched into Canaan on dry land and camped at Gilgal, just east of Jericho.

Before conquering Jericho, though, God ordered Joshua to have all the men circumcised. We learn for the first time that "none of those born in the desert during the journey after the departure from Egypt were circumcised" (Jos 5:5). Why wait until now to have it done? We're not told that.

We are told, though, that the Israelites celebrated the feast of Passover while they were camped at Gilgal. They ate of the produce of the land on the west side of the Jordan River, and the manna they had eaten for 40 years ceased.

Now they were ready for their military campaigns. †

For the Journey/Effie Caldarola

Remembering a Jesuit and his mission in Syria

In the midst of Lent, an event occurred that touched me very much, but



at the time I wasn't sure exactly why.

A Jesuit priest named Father Frans van der Lugt was shot dead in Homs, Syria. I think it was the picture that accompanied the stories of his murder that initially tugged

at me. There he is, looking good in a black leather jacket, fine bone structure on his handsome 75-year-old face, an intelligent, thoughtful face framed by wire-rim spectacles.

He has an arm outstretched and a hand open in front of him, as if in fine Jesuit fashion he is patiently and gently exploring some truth with someone.

He is surrounded by Middle Eastern people. Were they Christians or Muslims? I don't know, and as I learned more about him, I realized it did not matter. Father Frans was a man engaged in interreligious dialogue. He was a man with an open heart, a lover of humanity, and a lover of the Syrian people with whom he had spent his life

for nearly 50 years.

After the news reports, I immediately made a copy of his picture and tacked it to my bulletin board, where I put special things, like family photos, crucifixes, invitations, reminders to pray. Father Frans, this newest martyr, became for me a reminder to pray.

Then I began to learn more about him. It seems that a young Syrian Jesuit from the Middle East province, Father Tony Homsey, is studying at Creighton University in Omaha, Nebraska, where I live. Homsey is 28 and writes for *The Jesuit Post*, an edgy and youthful website.

Homsey is a graduate of the University of Aleppo in Syria. He loves photography and has posted a tribute, including photos, of Father Frans on *The Jesuit Post*.

Father Frans was Dutch, and Homsey knew him well. He went on retreats with him where the Jesuit would spend an entire night hearing confessions, then rise early for meditation. Father Frans ran Al-Ard, an oasis for the disabled, a retreat house, a house of peace, with a winery, just outside the city of Homs. He was devoted to the people of Syria, Muslim and Christian. He had

a willingness to stay in the dangerous and besieged city of Homs because he wanted to stand with the Syrians and their suffering.

I suppose on some level, Father Frans knew that he would most likely be killed for his devotion. He reminds me of Jesus, who knew, as he turned toward Jerusalem on that final journey, that death awaited him.

But with a quiet dignity, and without blaming others, Jesus, and Father Frans, met martyrdom with peace. Only a believer can do this. It's a question I ask myself: Could I have stayed? Would I remain faithful to God?

The horrors of Syria are often on our newscasts, but sometimes they don't make it from the head to the heart. The problem is so enormous, so complex, the solutions so hard to decipher. The end is so far out of sight.

The only thing that makes sense makes no sense at all to the pragmatist. Father Frans followed a crucified Christ on the way to Calvary, a Calvary lived out daily in the lives of the Syrian people.

(Effie Caldarola writes for Catholic News Service.) †

Coming of Age/Karen Osborne

When appearances lead us astray, listen to the music

The other day, I went to a choral concert at a local high school. I could tell by the passion and the effort put in by the students that they really loved what they were doing.



I didn't know any of the students, so as I watched the performers sing their hearts out, I

decided to test a theory I'd heard about in movie after movie and novel after novel, where the hero or heroine walks down the hall during their first day in school, often in slow motion, spotting cliques and groups as they go.

That theory is: Can we truly figure out what people are about by the way they look?

Ten minutes later, I still didn't see "theater kids" or "jocks" or "troublemakers." I couldn't tell who the class clown was, who was popular. I couldn't tell from hundreds of feet away. The audience clapped just as hard for one choir member as for another.

All that remained, in the end, was

the beautiful music and the wonderful musicians who were singing.

Nevertheless, our world keeps on telling us that we can, and we should, judge a person by their clothing, their car, where they live and what they do. We meet a football player and expect a dumb jock. We meet an Asian boy and expect him to be good at math. We meet a blond girl and expect someone obsessed with clothes instead of books. We expect the kid who got in trouble in middle school to keep on getting in trouble in high school,

As I discovered at the concert, it doesn't work like that. We can't hold others prisoners of our cultural expectations, of what they "should" be like based on how they look.

One of my favorite pictures on a website I regularly visit is of a beggar holding out a plastic foam cup. While the world tempts us to think that maybe the beggar is an addict or a criminal, and thus not worthy of our time or effort, the site tells the beggar's real story: He once had 40 acres and a huge house in California, but a car accident ruined that for him. He lost everything.

The real story? There but for the

grace of God go we. We can't judge a football player based on his jersey, a homeless person on his or her clothes, or anyone at all in this world.

In a world that judges others based on how they look, you have stories like my friend Charlie's. For years and years, our group of friends would spend time at each other's houses, but we'd never go to Charlie's. We didn't even know where she lived. When she finally invited us over, she told us why she'd been so reluctant to tell us: She lived in the poorest part of town, and she had been afraid we wouldn't be friends with her if we knew she lived there.

We told her that we'd be her friends no matter what.

It's tempting to judge others on exterior qualities such as looks, activities or money. That's what the world wants us to do.

As with so many things, we can't listen to the world if we want to do the right thing. We have to listen to the music.

(Karen Osborne writes for Catholic News Service.) †

Faith and Family/Sean Gallagher

Lessons learned while mowing the lawn

My oldest son Michael, 12, and I recently experienced a rite of passage.



On a recent Saturday, I started teaching him how to mow our lawn. It was a rite of passage for him because he is now taking on bigger responsibilities around our home.

And it was a rite of passage for me because

it was one of those moments when I did what I recall my father doing for me about 30 years ago.

In the early 1980s, my dad showed me how to start our lawn mower and taught me how to mow the lawn. He carefully showed me how to turn the mower around so that it would slightly overlap the area that I had just mowed. That way, I would do my best to avoid not mowing parts of the yard. Dad also emphasized to mow the yard slowly, which helped me to do my chore as best as I could.

Of course, Dad also taught me how to use the lawn mower safely, something that was especially important back then because the safety devices that are on mowers now weren't on our mower then.

I taught Michael all of these things and a few other tricks of the trade that I've picked up over the years. His patience with the learning process may have been spurred by my suggestion that he could make a profit by mowing some of our neighbors' lawns (after reimbursing me for gasoline and wear and tear on the mower).

It seems like we're more willing to learn when we know there's something in it for us. When I was Michael's age, one of my motivations in learning to mow the yard was to avoid doing a much shorter but nastier job—picking up crushed plums in the yard before it was mowed.

We had two plum trees in our front yard. For whatever reason, we never picked the plums but instead just let them fall off the trees. Then they'd get stepped on, and sit in the hot summer sun day after day. When my dad would get ready to mow the lawn, he'd have me pick up those ooey gooey plums.

After I learned how to use the mower, I offered to mow the lawn if Dad would pick up the plums. He agreed, and I started mowing the lawn. When I got around to the plum trees, the crushed plums were still sitting there. I stopped the mower, stuck my head in the door like Dad had done when I had failed to do the same chore, and good-naturedly called him to task. He, just as good-naturedly, came out with a smile on his face and a bucket in hand to carry out the unsavory job.

My dislike of picking up those nasty plums, which only took a matter of minutes, was so great that I freely accepted a task that took longer and made me much sweeter.

Dad had a higher goal in mind when he taught me to mow our lawn. Like me when I taught Michael, he wanted to help me become more responsible and contribute more to the good of our family life.

Throughout our lives and the long history of God's people, our heavenly Father has taken the same approach with us. He wants us to learn certain lessons in life that will contribute to our true and lasting happiness. When we're learning them, we may not recognize what that happiness really is. Instead, we grasp after more short-term benefits. What's in it for me here and now?

God the Father is patient with us as we keep our eyes on these lesser goals, so long as we really learn the true lesson eventually. It's quite possible for us, however, to be so focused on what we think is important that we totally miss the point of life's lessons.

The sooner we can learn those lessons the better, because we never know when our time to learn them will end. So learn those lessons now and trust that a happiness better than we can plan for ourselves will come with them. †

Solemnity of the Ascension of the Lord/Msgr. Owen F. Campion

Sunday Readings

Sunday, June 1, 2014

- Acts 1:1-11
- Ephesians 1:17-23
- Matthew 28:16-20

In many dioceses in the United States, including the Archdiocese of Indianapolis, this weekend is the liturgical celebration of the Solemnity of the Ascension of the Lord. Other dioceses observe this weekend as the Seventh Sunday of Easter.



These reflections will refer to the biblical readings for the Ascension of the Lord.

The first reading, from the Acts of the Apostles, is from the beginning of Acts. As with the Gospel of St. Luke, the author addresses Theophilus. The identity of Theophilus is unclear. Was Theophilus the actual name of the person to whom these New Testament books were addressed? Perhaps it was. Perhaps it was not. Theophilus also is a title, meaning "friend of God."

In any case, this initial form of address recalls that Luke's Gospel and the Acts of the Apostles are inseparably linked. Acts simply continues the story first presented in the Gospel. It is important to remember this.

As the New Testament was compiled into one set of Scriptures, and especially as the Church accepted St. John's Gospel as the authentic Word of God, the Gospel of John was inserted between Luke and Acts so as not to divide the four Gospels.

However, this process upset the perception of seeing Acts as the continuation of Luke.

Important in this reading is the identification given the Apostles, eleven in number since the betrayal and then suicide of Judas. Acts clearly states that the Lord chose the Apostles. His selection was not insignificant or casual. It was done with the power of the Holy Spirit.

They still need the wisdom of Jesus. They are confused about salvation and about the Savior. Will Jesus restore Israel to its old earthly might? Jesus clarifies what salvation means and then ascends to heaven, a cloud taking him from the

Apostles' sight.

As the Apostles continued to gaze at the sky, two angels tell them that Jesus will ultimately return to them just as he left.

For its second reading, the Church offers a passage from St. Paul's Epistle to the Ephesians.

This reading is a prayer that all Christians might find true wisdom in Christ, the only source of truth.

St. Matthew's Gospel provides the last reading. This reading too identifies the dignity of the Apostles. They are with Jesus. Seeing Jesus, gloriously alive after the Crucifixion, the Apostles believe. Doubts are gone.

The Lord then commissions them to go into the world, excepting no place or anyone, and to bring all into God's family by baptizing them in the name of the Father, Son, and Holy Spirit. This passage not only underscores the role of the Apostles, and of the task of the Apostles to continue to proclaim God's mercy, but it reveals the Holy Trinity.

Reflection

For weeks, the Church—with great joy and confidence—has proclaimed to us the reality of the Lord's victory over death in the Resurrection. It has led us through weeks of rejoicing in the Resurrection by revealing to us the response long ago of the first Christians to the fact that Jesus overcame death.

The link between St. Luke's Gospel and Acts is important. Salvation in Christ continued after the Ascension.

Jesus did not depart the Earth in any final sense in the Ascension. The further unfolding of the divine plan of salvation is seen. Jesus chose the Apostles so that they would continue to preach the Gospel and reconcile humans with God.

The Church has, throughout its history, proclaimed the message of the Lord. In and through the Church, the Lord acts.

We are able to encounter Jesus—just as the first Christians encountered him. God lives in Jesus. Jesus still is with us. He bonds with us in baptism. In baptism, we enter the Church and meet the Lord, forever alive, forever redeeming, forever healing, forever forgiving, forever strengthening, forever loving. †

Daily Readings

Monday, June 2

St. Marcellinus, martyr
St. Peter, martyr
Acts 19:1-8
Psalm 68:2-5acd, 6-7b
John 16:29-33

Tuesday, June 3

St. Charles Lwanga and companions, martyrs
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, June 4

Acts 20:28-38
Psalm 68:29-30, 33-36a, 35bc-36b
John 17:11b-19

Thursday, June 5

St. Boniface, bishop and martyr
Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, June 6

St. Norbert, bishop
Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20b
John 21:15-19

Saturday, June 7

Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 21:20-25

Vigil Mass of Pentecost

Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezekiel 37:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 35c, 27-28, 29bc-30
Romans 8:22-27
John 7:37-39

Sunday, June 8

Pentecost Sunday
Acts 2:1-11
Psalm 104:1, 24, 29-31, 34
1 Corinthians 12:3b-7, 12-13
John 20:19-23

Question Corner/Fr. Kenneth Doyle

Apostolic pardon can allow a dying person to enter immediately into heaven

Q Before my father died in a hospice, he had several times received the sacrament of the anointing of the sick. I thought that meant that his sins were forgiven, and that he would not have to suffer in purgatory. Nevertheless, my siblings insist on having annual Masses offered for him. Why should we pray for his soul if he had the sacrament for the sick? (Jessup, Maryland)



A The effects of the sacrament of the anointing of the sick, as listed in the *Catechism of the Catholic Church* in #1532 are as follows: uniting the sick person to the passion of Jesus; strength, peace and courage to endure the sufferings of illness or old age; the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of penance; the restoration of health, if that be conducive to the person's salvation; and preparation for passing over to eternal life.

Notice that this list does not include the remission of all punishment due to sin. However, there is a sacramental called the apostolic pardon, which is a blessing a priest may administer when someone is in danger of death, following the anointing and, if the person is able, the reception of holy Communion.

This blessing carries with it a plenary indulgence, and is worded as follows: "By the authority which the Apostolic See has given me, I grant you a full pardon and the remission of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit."

I believe that most theologians and spiritual guides would see this apostolic pardon as a prayer petitioning God to do what the words ask, rather than an order commanding the Lord to act in a certain way.

My feeling is that I can never be certain that a person has passed on in complete purity of spirit, with every stain of selfishness erased from the soul. For that reason, I view Masses for the deceased as always valuable.

Surely, should the person have already gained eternal joy, the Mass will at least benefit those who attend it and those who requested it.

Q I am divorced and, even though both my ex-husband and I are Catholic, we were not married the Catholic Church but by a justice of the peace. Recently, my

ex-husband remarried, and the ceremony was performed by a Catholic priest.

I am wondering whether my ex-husband applied to the Catholic Church for a determination that his earlier marriage (to me) "didn't count" and, if so, how I might find that out. I am also wondering whether, if he did so, this leaves me free to remarry in the Catholic Church—or would I, also, have to apply for a similar judgment?

I have asked several priests these questions and have received several different answers. Can you help me out? (Indianapolis)

A The most likely scenario is that, sometime following your divorce, your ex-husband petitioned the Catholic Church for a determination of what is called, technically, "lack of canonical form."

In ordinary circumstances, a Catholic must be married within a Catholic church and before a priest or deacon. A bishop may dispense from this requirement for a Catholic party entering a mixed marriage.

For a "lack of form" to be granted, it must be shown, by a recently issued Catholic baptismal certificate, that at least one of the spouses was bound to observe canonical form, and that no dispensation from that form was granted by a bishop prior to the wedding. Also, the petitioner also must show that the original non-Catholic ceremony was not validated later in by a Catholic ceremony.

Provided those requirements can be met, the "lack of form" process is fairly simple and results in a declaration that the marriage, as you put it, "didn't count" in the Catholic Church's eyes.

If your ex-husband did obtain such a decree, this would sacramentally invalidate the marriage for both parties, meaning that, should you want at some point to remarry in the Catholic Church, you would not need to reapply for that same determination.

As to how you might find this out, the petitioner (in this case, your husband) would have been advised by the diocesan marriage tribunal of a successful outcome to his petition, but you as the former spouse would not automatically have been notified. You do, however, have a right to that information, and you could obtain it simply by contacting the diocese where you think your husband might have brought the case.

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

My Journey to God

Let God Be God

By Thomas J. Rillo

Do not try to imitate God
Always let God be God
Sublimate your own will
Be still and come to know him
Listen to his words with your heart
The ear of your heart is best.

Let go and let God guide you
A journey taken to grow closer to him
Our God is a mighty God if you let him
Let God be omnipotent and eternal
For this is what he is and can be for you.

Let God show you his hidden majesty
Allow God to work his purpose out
Let God speak his almighty Word
Loosen your tongue and praise God
Rejoice before God your Creator
Listen to God through His prophets.

Magnify God who created the world
Let God be your sound foundation
Let God share with you His only begotten Son
Let God open the door to his heavenly house
Allow God to be always in your heart
Let God take you by the hand at heaven's gate.



Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. A woman prays during a Mass at St. Matthew's Cathedral in Washington. (CNS photo/Bob Roller)

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.

ASH, Robert J., 87, SS. Francis and Clare, Greenwood, May 12. Husband of Betty (Sedlak) Ash. Father of Nancy Ash-Shofner and Carol Ash. Brother of Mary Lou Behen. Grandfather of six. Great-grandfather of three.

BISCHOFF, Ernest, 87, St. Nicholas, Ripley County, May 8. Husband of Phyllis Bischoff. Father of Sheila Morrow, Judy Stenger and Thomas Bischoff. Brother of Francis and Wilfred Bischoff. Grandfather of eight. Great-grandfather of five.

BURCH, Jeffrey L., 59, St. Gabriel, Connorsville, May 9. Son of Virginia Burch. Brother of John Burch II.

BUSALD, Mary Louise, 88, St. Roch, Indianapolis, May 12. Mother of Michelle Crook, Karen Schrock, Mary Tunby, Cheryl, Kenneth and Raymond Busald Jr. Grandmother of six. Great-grandmother of six.

COLE, Ruth M., 97, Our Lady of Perpetual Help, New Albany, May 9. Sister of Martha Jane Burden.

DILLON, Raydon Thomas, 88, St. Luke the Evangelist, Indianapolis, May 12. Father of Donna Bennett, Patricia Knoff, Karen Roth and Valerie Dillon. Grandfather of 12.

DORAN, Carol Ann, 69, Our Lady of the Greenwood, Greenwood, May 3. Mother of Kathryn Keller and Paul Indelicato. Sister of Thomas Doran Jr. Grandmother of two.

DUCANES, Arnold Dellota, Dr., 90, St. Mary, Greensburg, May 15. Husband of Marita Ducanes. Father of Marie Diaddorio, Christopher, Dominic and J.D. Ducanes. Grandfather of nine. Great-grandfather of 10.

ECKSTEIN, Mark A., 43, St. Maurice, Napoleon, May 13. Husband of Julie (Simon) Eckstein. Father of Carmen and Jared Eckstein. Brother of Sharon Bowen, Joan McKaney, Brenda Moster, Gina Seaton, Linda, Andy and Ric Eckstein.

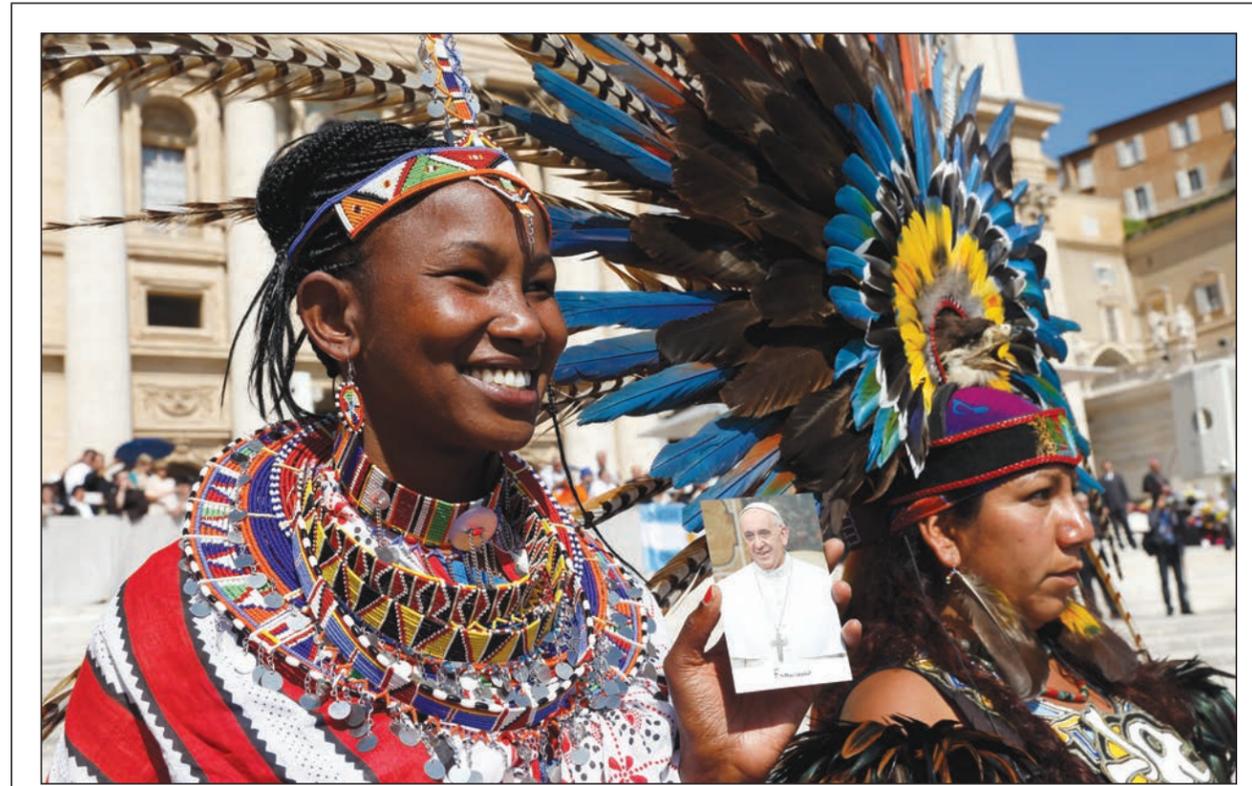
EWING, Helen T., 98, St. Mary, Rushville, May 14. Wife of James Ewing.

FELABOM, James Richard, 60, Immaculate Heart of Mary, Indianapolis, May 8. Husband of Julie (Joray) Felabom. Father of Molly and Luke Felabom. Brother of Jeanine Basquin, Joycy Eberly and Jane Ann Middelkauf. Stepbrother of Dixie Pfifer and Richie Felabom.

FREIBERGER, Leoda, 100, St. Mary, New Albany, May 8. Mother of JoAnn Wallace. Grandmother of four. Great-grandmother of six. Great-great-grandmother of six.

GARNER, Ann (Carron), 56, Holy Family, New Albany, May 15. Wife of Dr. William Garner III. Mother of Mary, Paul and William Garner IV. Sister of Michael and Richard Carron. Grandmother of one.

GERDINK, Herbert R., 89, Sacred Heart of Jesus, Terre Haute, April 25. Father



Kenya loves the pope

A woman from Kenya holds an image of Pope Francis as the pope arrives to lead his general audience in St. Peter's Square at the Vatican on May 21. (CNS photo/Paul Haring)

of Nancy Vrabic, Kathleen, James and Matthew Gerdink. Grandfather of three.

HEINZELMAN, Charles A., 65, Sacred Heart of Jesus, Indianapolis, May 6. Husband of Pat Heinzelman. Father of Lance Heinzelman. Son of Alberta Heinzelman. Brother of Jim Heinzelman.

HILLOCK-TODD, Maxine, 94, Our Lady of the Greenwood, Greenwood, April 17. Wife of Carl Thomas Todd Jr. Mother of Alisha Greco. Grandmother of six. Great-grandmother of eight.

KING, Jennifer Lee (Shotts), 39, Our Lady of the Greenwood, May 10. Daughter of Robert and Mary Shotts Jr. Sister of Vicki Vivaldi, Michael and Robert Shotts. Granddaughter of Betty Swift.

KUNKLER, Anna Mae, 88, St. Meinrad, St. Meinrad, May 6. Mother of Vivian Phillipps, Phyllis, John Jr. and Mike Kunkler. Sister of Mildred Bolte. Grandmother of seven. Great-grandmother of four.

LUX, Thomas F., 94, St. Lawrence, Indianapolis,

May 12. Husband of Mildred Lux. Father of Mary Linda Hays, Kathleen McKinney, Susan McMurray and Thomas Lux Jr. Grandfather of 12. Great-grandfather of 12.

MARTIN, Alise Elizabeth, 77, Our Lady of Perpetual Help, New Albany, May 11. Mother of Mary Heeke, Lee Martin, Gail Noble, Chuck and David Hunn. Grandmother of seven. Great-grandmother of eight.

McGUIRE, Joseph T., Jr., 87, St. Malachy, Brownsburg, May 13. Husband of Mary Louise (Case) McGuire. Father of Teresa Jarvis, Mary Lawson, Daniel, John and Joseph McGuire III. Brother of Dennis and Jerry McGuire. Grandfather of seven. Great-grandfather of one.

NELSON, Colleen Marie (Sullivan), 55, Christ the King, Indianapolis, May 13. Wife of Bill Nelson. Mother of Jennifer Riva, Samm and Joseph Nelson. Daughter of Carolyn Sullivan. Sister of Marianne Cappel, Suzanne Richards, Pam Wickham, John, Mike, Tim and

Tom Sullivan. Grandmother of two.

ORDO, Deborah, 61, Our Lady of the Greenwood, Greenwood, March 14. Wife of Rick Ordo. Mother of Crystal Young. Sister of Mary Ann Hall and Jeff McQuinn. Grandmother of two.

OVERMYER, Robert M., 94, St. Charles Borromeo, Milan, May 14. Father of Roberta Fischesser.

RESS, Dorothy, 84, St. Paul, Tell City, May 14. Mother of Jeane Clemens, Robin Hughes, Anne Wells, Ed and Mark Ress. Sister of Kate Fischer, Marie Foertsch and Jane Paulin. Grandmother of 13. Great-grandmother of seven.

RUMPEL, Herbert Melvin, 74, Most Sacred Heart of Jesus, Jeffersonville, May 11. Husband of Marcelle Rumpel. Father of Lynn Oliver and Sheri Sons. Brother of Wanda Dale. Grandfather of five.

SHELLER, Robert W., 95, St. Joan of Arc, Indianapolis, April 30. Father of Karla, Suzanne and Christopher Scheller. Brother of Antoinette

Connor, Rita Huettl and Vincent Scheller.

SHIMFESSEL, Patric W., 76, Prince of Peace, Madison, May 17. Husband of Martha Jane Shimfessel. Father of Merritt Guy, Andrew and Fred Shimfessel. Grandfather of three.

SNYDER, Raymond A., 80, St. Peter, Franklin County, May 12. Husband of Anna (Riehle) Snyder. Brother of John Snyder.

WAINSCOTT, Juna D., 70, St. Nicholas, Ripley County, May 16. Mother of Debbie Gregg, Julie Tekluve, Susanne and Jerome Warner. Sister of Linda Anderson, Erlene Barndt, Sherri McElfresh, Kim Mullins, Marita Spencer, Danny, David, Roger and Tony McElfresh. Grandmother of 18. Great-grandmother of three.

WILLIAM, Marjorie, 86, St. Michael, Brookville, May 18. Mother of Connie Luttman, Bruce and Don Kelley. Grandmother of four. Great-grandmother of four. †

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Providence Sister Ann Brendan Burget taught in Catholic schools in Indiana and Illinois

Providence Sister Ann Brendan Burget died on May 16, 2014, at Union Hospital in Terre Haute. She was 78.

The Mass of Christian Burial was celebrated on May 24 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Mary Caroline Burget was born on Oct. 15, 1935, in Terre Haute. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1953, and professed final vows on Aug. 15, 1961.

Sister Ann Brendan earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree Ball State University in Muncie, Ind.

During 60 years as a Sister of Providence, Sister Luke ministered for 29 years in education in schools in Illinois and Indiana.

In the archdiocese, Sister Ann Brendan taught at four schools in Indianapolis: Nativity School, from 1958-61; St. Jude School from 1961-65; the former St. Andrew School from 1965-67; and at Holy Cross Central School from 1974-87. She also taught at St. Patrick School in Terre Haute from 1967-74 and at Woods Day Care/Pre-School in St. Mary-of-the-Woods from 1987-2005.

She then cared for her mother in the last year of her life, and served at the Gift Shop at Providence Center on the grounds of the motherhouse of her order.

Sister Luke is survived by a sister, Sally Jones of Beaumont, Texas, and Conventual Franciscan Father Joel Burget, previously pastor of St. Benedict Parish in Terre Haute.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

By ministering to immigrants, religious sister's goal is 'healing hearts'

ATHENS, Ga. (CNS)—The couches, mattresses and chairs piled on top of each other created an island of furniture.

Volunteer college students scrambled around it as they painted the kitchen-living room combination in the mobile home with a fresh coat of white paint. A wet, mildew smell filled its four rooms.

They worked under the direction of Sister Margarita Martin. The group had just finished a lunch of peanut butter and jelly sandwiches and potato chips.

The home's new owner squeezed in around the pile filling her living room, eyes wide with joy.

"I don't have words to describe how I'm feeling," said Claudia Rosales, 39, wearing a red cloth coat. She had just gotten off her shift at a nearby poultry plant, so her dark hair was still damp after a shower. "It looks so different from yesterday," she said.

She chatted with the students from Villanova University, in Pennsylvania, who were volunteers on an alternative spring break of community service. Then she turned to the "madrecita," the term of affection people in the trailer park call the three religious sisters who live among them.

Sisters Margarita, Angela Cordero and Marietta Jansen—all Handmaids of the Sacred Heart of Jesus—hustle daily to serve their adopted community. Sister Margarita told *The Georgia Bulletin*, Atlanta's archdiocesan newspaper, she believes it is important to "bring the Church to the people."

The three sisters work with University of Georgia staff, host service-minded university students willing to help teach children, hand out smiles and sweets to youngsters after an after-school tutoring program they operate, and give rice and

beans to parents worried if they'll have food to feed their families.

Supporters praise the sisters' ministry for its impact on the community. Sister Margarita is a "good guardian" of the trust earned from the park residents, said a University of Georgia official.

The sisters' convent is a doublewide mobile home in the Pinewood Estates North park, several miles on the outskirts of Athens. Its roads are pitted with potholes. Among the scores of trailers, some look like they could fall in on themselves.

A benefactor purchased the trailer for the sisters for \$15,000. It has white siding, and a screened-in porch with plastic furniture.

On its front hangs a large painting of Our Lady of Guadalupe, the patroness of the Americas and a revered image for Mexicans. Visitors bless themselves with holy water near the front door.

The community daily prays for an hour in the small eucharistic chapel, tucked behind plastic accordion doors. Overlooking the chapel is a painting of St. Joseph, St. Mary and the infant Jesus on a road. The scene is painted as a contemporary Mexican immigrant family.

Sister Margarita's prayer is often simple. "They are your children. You take care of them," she will say to God. The daily prayer is vital to her.

"It sends me forth. It restores me," she said.

Called Oasis Catolico Santa Rafaela, the convent also serves as the religious heart of the mobile home community. There are processions and singing to celebrate the Our Lady of Guadalupe feast, observed on Dec. 12. Around Christmas, the Mexican tradition of *Las Posadas*, the re-enactment of the search for lodging by



Sister Margarita Martin, a Handmaid of the Sacred Heart of Jesus, greets the 3-year-old students arriving for an after-school program at Oasis Catolico Santa Rafaela in a mobile home community on the outskirts of Athens, Ga. Sister Margarita says her mission is ministering to immigrants "healing hearts." (CNS photo/Michael Alexander, *Georgia Bulletin*)

Mary and Joseph in Bethlehem, takes over nightly in the community.

The sisters moved to the area in 2002 from Atlanta and named the center for the founder of their religious order. They settled here because of the families in need. "We didn't come with a job description. We just came to be," said Sister Margarita, who is 73. Residents were wary at first because "I look very gringo," she said, with a smile.

Like other areas throughout Georgia, an influx of immigrants from Latin America in the 1990s and early 2000s came for a growing economy. The local agriculture and construction industries hired them, although not always with high wages.

Some 74 percent of families with children under age 5 in the park and its surrounding neighborhood are estimated to live below the poverty level, compared to 22 percent in Georgia as a whole. Unemployment hovers around 9 percent, above the state's level of 7.5 percent. Park residents are nearly all from Latin America, especially Mexico.

The reality doesn't surprise Sister Margarita, who stops an interview to answer the doorbell. After a little chitchat in Spanish, she takes out bags of rice and beans from a closet and hands

them over to the woman.

The residents here are the "people of God," she said.

"Immigrants' hearts are really broken." And the focus of her mission is "healing hearts," Sister Margarita said.

"You see it in those smiling faces" as people feel "welcomed, loved and appreciated," she said. "Healing hearts."

Her goal is "build bridges of understanding, love and appreciation between cultures and races and everything else" in Athens.

Oasis Catolico's center for after-school tutoring is housed in a collection of donated buildings. It runs with the help of nearly 250 volunteers. Most are University of Georgia students, who come weekly during the spring and fall semesters.

"We sometimes call her a force of nature," said Paul Matthews, assistant director of the university's Office of Service-Learning. "She has an amazing ability to get things done."

For Sister Margarita, her life's work comes down to seeing the person in front of her.

"We are brothers and sisters," she said. "How do you want to treat your siblings?" †



'We are brothers and sisters. How do you want to treat your siblings?'

—Handmaids of the Sacred Heart of Jesus Sister Margarita Martin on her work with the immigrant community in Georgia

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