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.

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 St. Ann and St. Joseph parishes.

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
last week, three parishes will be merged into another. In the decisions I announced the parishes will cease with the merger, and cases, the independent identity of one of the parish is entirely joined to another. In these a new configuration in which an existing Catholic communities in the four deaneries of greater Indianapolis.

Amid the pain, I believe that it is important to recognize the signs of new life even 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 end to downsize a failing business. Rather, it is the will of God which leads us to even more faithful disciples of our Risen Lord. I ask all the parishes in the archdiocese 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, C.Ss.R.
Archbishop of Indianapolis
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 room from the altar, 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 walked to the front left pew, which holds the seat where he 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.”

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)

Time, prayer, positive examples guide deacon to priesthood
By Natalie Hoeyer
When Deacon David Marcotte was a freshman at Indiana University (IU) in Bloomington when his brother announced his decision to enter the seminary.

“Is this a good idea?” the question was asked both understood where each other stood. 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 when you 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 them to say I brought Christ to them and was his light to them,” he said.

“In 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 at St. Meinrad School of Theology and Seminary in St. Meinrad.

Deacon Marcotte’s ordination features profiles of Deacons Bedel and Marcotte. Last week, we featured Deacons Syberg and Wyczalka. To read their profiles, visit www.criteriononline.com.

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 Bedel and Marcotte 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)
Our Lady, Undooer 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 Undooer of Knots. The pope has spoken about his devotion to Mary under that 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 Perlas, Augsburg, Germany.

The painting shows Mary untying knots while standing on a green mountain top near a holy spring. Amusingly, this painting is near the mouth of a cave. This is a magnificent painting and a treasure. The painting was restored in 1999.

The first chapel to Our Lady Untier of Knots, though, was in Stroia, Austria, completed in 1889 as a response to a nuclear tragedy at Chernobyl.

In addition to Austria and Germany, the devotion is popular in Argentina and Brazil, especially after Cardinal Jorge Bergoglio, the future Pope Francis, helped spread devotion to the Blessed Virgin. Pope Francis and Cardinal Jorge Bergoglio, the future Pope Francis, CRS, who served as a U.S. Air Force chaplain during the Vietnam War, practice and qualify 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 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 1952 race in which Gordon Johncock bested Rick Mears by less than 2 years. Thirty-two years later, I watched this race—and my race—with my sons at the southern Decatur County home of my in-laws, who can tune into the Cincinnati ABC affiliate at that time. It was a live broadcast.

The finish to this year’s race was as exciting as the one in 1952. Rookie Justin Wilson finished 0.06 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.

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.

The Indy car 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 on the Indianapolis Motor Speedway is risky. In a corner, it’s doubly a sure recipe for a crash. And that’s what happened.

Carpenter and Hinchcliffe tangled wheels, spun and crashed into outside retaining wall. Carpenter was frustrated as he got out of his destroyed car, and he talked about it the next time he was interviewed.

What I was impressed by, however, was Hinchcliffe openly accepting the blame for the accident, showing the way out of the hole that is rather difficult to get out of.

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 others and seek forgiveness. We also acknowledge our faults to God, who forgives us our sins.

Catholics experience this forgiveness in a special way in the sacrament of reconciliation. I pray that my sons, as they progress in their faith journey, will experience forgiveness of the Lord, which he will never withhold from us when we seek to reconcile with him.

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 Undooer of Knots, began to spread in popularity thanks in part to Cardinal Jorge Bergoglio, the future Pope Francis. (CNS photo/Paul Haring)

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 St. Daniel Amos, who served as a U.S. Air Force official during the famed race, and practiced and qualified sessions leading up to it.

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We are challenged to be Spirit-filled evangelizers


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 to be...” (#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 sleeves. 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

L a exhortación apostólica del papa Francisco, Evangelii Gaudium (“El gozo de la Evangelización”), 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 muchos de nosotros. El Santo Padre nos dice que “esa 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” (#281).

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 “missionario,” 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 abstención 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 mi ser ni 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 aspasionadamente que él (como todos nosotros) está llamado a arder con el fuego del amor de Dios y a vivir el Evangelio con 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 faltaría 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, observaremos el ejemplo de la virgen María: “Con el Espíritu Santo, en medio del pueblo siempre está María. Ella reúne 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 llenos de fuego para recibir el Espíritu de vida en nuestros corazones en esta temporada de Pentecostés y siempre!”

Traducido por: Daniela Guanipa
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 and 8th grade youths of the New Albany Deanery. The event is sponsored by the deanery’s Youth Ministry program. 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. †

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

Franciscan Sister Olga Wittekine and Convnetural Franciscan Brother Bob Baxter will team up to lead a devotional retrnet titled, "What in a Name? St. Francis, Pope Francis and the Franciscan Charnsi," from 9 a.m. to 4 p.m. on June 16 at Our Lady of Fatima Retreat House, 5353 E. 67th St. in Indianapolis.

The 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 Mt. 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, and the mass program. For more information or reservations, call 317-545-7681; ext. 14 or e-mail ogwittekine@archindy.org. †

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

Theology on Tap Indianapolis will feature Catholic singer/songwriter Melanie Mangione at the Broad Ripple Tavern, 745 Broad Ripple Ave in Indianapolis, at 7 p.m on June 11. The evening music travels nationally offering inspiring performances.

The show airs Mondays and Fridays at 9 a.m. on 91.9 FM and 90.9 FM.

For more information or reservations, call 317-592-067 or log on to catholicradioindy.org. †

Ozanan Breakfast

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

During the event, Society president Pat Jerrell discussed the 50 conferences in 50 states in Washington D.C. area in 2013. He also shared the talking points for June as June 2-7—“Canonizations.”

Anna Krua speaks about her recent experiences while in Rome for the recent canonizations. 

June 9-14—“Soul Core.”

Debra Miller and Colleen Scarrano talk about a new program that combines exercise and praying the rosary.

www.ozanabreakfast.org

• June 16-21—L’Angelo Band. An interview with Stephen Rees of the L’Angelo 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 experiences in community. oldenburgfranciscans.org.

If you or a Catholic group you’re involved with are interested in sharing a interesting story to share on the 30-minute program, call 317-870-8400 and ask for MJ Kraster.

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

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 Kraster 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 9 a.m. on 91.9 FM and 90.9 FM.

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

If you or a Catholic group you’re involved with are interested in sharing a interesting story to share on the 30-minute program, call 317-870-8400 and ask for MJ Kraster.

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

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

ABROAD 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 confirmed 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 look after children 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 greenhouse.

CardinalSean 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, JesuitFather Federico Lombardi, told reporters the next day that the exact date for the meeting had not been set, but that it would be soon.

The pope is not known ever to have met with a group of sex abuse victims, something Pope Benedict did several times in various countries. The former Cologne, a sex abuse survivor from Ireland whom the pope named to the child protection commission, met him at the Vatican on May 9.

Pope Francis said the church cannot have privileged “daddy’s boys,” exempt from the rules and accountability, in cases of sexual 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.

The pope also was asked about reports that CardinalTarcisio Bertone, who as Vatican secretary of state was 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 used by the Italian financial police now underway in the Vatican under the new Secretariat for the Economy led by CardinalGeorge Pell. The bank raised 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 continued.”

The pope answered several questions from journalists aboard the flight from Israel to Rome on May 26. (CNS photo/Paul Haring)

POPE continued from page 1

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.

Special Attractions

Poor Jog Masque Amusement Rides Braided Bracelet Sunday Ride all Rides for Noon-5 p.m.

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

Item Family Dinners

Italian Dinner Thursday 5:00–7:30 pm
Fish Fry Friday 4:00–7:30 pm
Pork Chop Dinner Saturday 4:00–7:30 pm
Fried Chicken Sunday 10:00–3:00 pm

Children will eat half-price when accompanied by an adult.

Silent Auction

Orchard-Italian items Bidding closes Sunday at 6 p.m.

Food to Satisfy Every Taste

• Italian Favorites
• Elephant Ears
• Corn on the Cob
• Fried Pickled Beets
• Hamburgers, Hot dogs, and Brats

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: 2,000/0/Ticket or 3 Tickets for $5.00
draw will be Sunday at 7:00 pm

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.

Francis was asked about a 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 John Paul II 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 an “inherent moral legitimacy” between their Churches.

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

The Indiana plan, like that in Colorado, calls for a proposal whereby 25% of those voting on membership would be required for rejection. Pope Francis was asked whether a 35% negative vote. Present rules state that five ‘blackball’ are sufficient to reject a prospective member.

Catholic Church in Rome to move to Roman Circus

Pontiff explains new insertion in Divine Praises

Two Corpus Christi rallies planned

To present show is ‘bowling’ success

Prayer amendment rapped by editors

Stoline Chapel is scene of touching ceremony

Inauguration and the council: Disagreement with Calling stand

6 orders of nuns to cooperate in education center

Cardinal presents anti-bias formula

Church sees pulling Latin America reform

Caroline Kennedy entered in school

University lands 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 bishop-cathedral in Cuba

Rhythm use dependable, claims 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.)

Pope Francis wipes his eye before answering questions from journalists aboard the flight from Jerusalem to Rome on May 26. (CNS photo/Paul Haring)
MARCOTTE
continued from page 3

says Tom Bedel. “Four years later, I’m in the right place.” What I’ve been waiting for for eight years. To be a strong preacher, to use my writing—the poetry, the short stories, the novels—we have fan mail with all ages. He related teachings to the everyday lives of parishioners. He loves music. He loves reading. He has a strong faith. He has a love for people because of the different interests he has,” says his mother, Mary Bedel. “He is a man of prayer,” said Father Marcotte continued. “He honestly wants people to come to know Jesus, and because he has going to have a real thrust for souls.”

Father Marcotte will be the homilist at St. Michael Parish in Greenfield at 10:45 a.m. on June 8. “I’m incredibly excited for because I know how awesome priesthood is this side of [the seminary].”

“Embrace the possibility” Irene and Bill Bedel, the parents of the young religious, say they have had excitement as the ordination of their second daughter nears. “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 sons say 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 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. Volk sees him being ‘an extremely capabel priest.’”

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

“He will be smiling from heaven” when Deacon Marcotte is ordained, he said. “[Deacon Marcotte] is totally loyal to his vocation to the priesthood,” Msgr. Volk 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 continued from page 3

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. “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 dish washer at the town’s revered Fireside Inn—complement the deep faith he has and wants to share. “He will 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. “I’m a first and foremost, a holy priest, a man of prayer,” he says. “I hope I can implement the creative gifts I have— to draw people towards the writing and music to connect with young people. I’m really excited. There is a little bit of trepidation—but that is what we have 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 the first day, I 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 at St. Meinrad. “At [Bishop Bruté], I found 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 Inkings, 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 fan mail with it.”

He also wrote music, including the “Saint Meinrad Seminarian Anthem” that was played during the past two graduations. “Through those years, whatever we were doing was just 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. “I was the star of the summer of my life,” he says. “I got to do baptisms, a few weddings, and I was able to give homilies. Hopefully, that will still be the case 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 in my life right now.”

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 above me.”

For Deacon Bedel, the feeling is all around him—a feeling of embrace from the parish community that helped him to be there 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 hug at my first Mass.”

Most of all, he’s thankful for his vocation. “I’m 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.)
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 marking Jesus’ death and resurrection with a visit to Jerusalem, extending his message of love, forgiveness and peace.

Francis spent the morning between two sets of prayers, first with Muslims at the Western Wall, honoring the late Pope Paul VI, who visited the area in 1964, and second with Jews at the Church of the Holy Sepulcher.

“Walking with the stone of our suffering, the stone of the Cross that could roll it away, we go to the people of the other religions, to the other sons of Abraham,” said Francis in his message.

The pope’s message was accompanied by the text of the Our Father and the Lord’s Prayer, followed by the Lord’s Prayer.

The pope’s address included a reference to Jesus’ words in the 122nd Psalm, traditionally prayed by Jewish pilgrims who travel to Jerusalem.

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 “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 religions and faiths.”

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 of the wall and met at 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 COPC, Syria, Ethiopia, Mexico, Italy and Lutherans—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 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.

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/Paul Haring)

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

“Who convinced you that you were free? Not only did you trigger the cross, your own crucifixion, but you sacrificed yourself to them, you made yourself a God,” the pope said.

“We need to believe that, just as the stone before the tomb was cast aside, so, too, every obstacle to our full communion can be removed,” said the pope.

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

“Holy is the name of Israel,” the pope said, adding that 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 with his hand to his heart and held a moment of 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, told Catholic News Service that the pope told him: “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 a dozen survivors of the Nazi genocide, kissing their hands in honor.

“Holy is the name of Israel.”

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 free? Not only did you trigger the cross, your own crucifixion, but you sacrificed yourself to them, you made yourself a God.”

“Grant us the grace to be ashamed of what we men have done, of having despised and destroyed our own flesh which you formed from the Earth, to which you gave life in the person of our Redeemer,” the pope said.

Pope Francis’ next stop was a visit to the 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.

“Good how it is when pilgrims and residents enjoy free access to the holy places and can freely take part in religious celebrations,” the pope 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.
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 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 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 of residents, it is not mine to experience these feelings as they do. But I share their sorrow in spirit, and I grieve with them. I hold a vision of goodness and greatness at which Archbishop Tobin announced on May 21 at SS. Peter and Paul Cathedral in Indianapolis that her long-time 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 this 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.

“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 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
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.”

Whereas the information concerning the pastoral needs of the people of the Parish of Indianapolis, Indiana, and Ordinary of the Archdiocese of Indianapolis; 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 the unification 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

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 in the Archdiocesan newspaper, The Criterion.

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.

7. 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.

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.

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


data: This decree is to be posted to the website of the Archdiocese.

The 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

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

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, 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 in the Archdiocesan newspaper, The Criterion.

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.

7. 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.

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.

Most Reverend Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis
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 part of this process information concerning both the current condition of Holy Trinity 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 where the information concerning the condition of the parish and the pastoral needs of its people demonstrated that:

• Holy Trinity Parish has experienced a significant decline in the number of number of parishioners;
• the condition of some of the parish buildings has deteriorated significantly;
• the decline in membership and the deterioration of the buildings calls into question the viability of the parish;
• the merger of Holy Trinity Parish into St. Anthony Parish will foster a viable, vibrant Catholic presence in the area currently served by both parishes.

Whereas the planning commission proposed the merger, canonically known as an extinctive union, of Holy Trinity Parish into St. Anthony Parish; 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, although such a unification is sufficiently justified for the reasons in rem related above, it also allows 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 Holy Trinity Parish might best be addressed; and

Whereas the Presbyteral Council, after fully considering the issue, recommended by majority vote with one abstention that Holy Trinity Parish be merged into St. Anthony Parish; and

Whereas 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 ArchdiocesanPresbyteral Council, and having in mind my responsibility to best meet the spiritual needs of the people of Holy Trinity Parish of Indianapolis in specific and the spiritual needs of the four Indianapolis Deaneries and Archdiocese of Indianapolis generally, now hereby decree that:

1. Holy Trinity Parish of Indianapolis, Indiana is to be merged into St. Anthony Parish of Indianapolis, Indiana on November 30, 2014.

2. The public juridical person of Holy Trinity 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 Holy Trinity Parish and the unification of its people into St. Anthony Parish, the civil corporation of Holy Trinity Parish shall immediately transfer all assets and liabilities of the corporation, whether legal or equitable, to the civil corporation of St. Anthony Parish.

4. Upon the completion of the transfer of such assets and liabilities, the civil corporation of Holy Trinity 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 Holy Trinity Parish and the pastor of St. Anthony Parish.

6. The parishioners of Holy Trinity Parish and the parishioners of St. Anthony 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 the 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 decree that:

• since 2003, St. Bernadette Parish has experienced a significant decline in the number of parishioners;
• this trend was noticed as early as 2005, and continues unabated today, leading to the conclusion that the parish will not be viable in the future;
• while the parish was originally founded as a daughter parish of Our Lady of Lourdes Parish in order to alleviate overcrowding at Our Lady of Lourdes Parish School, the St. Bernadette Parish School itself closed due to declining enrollment in the 1980s;
• the parish church was intended to serve as a gymnasium for the parish school, while a new church was to be built, but because of the closure of the parish school no new church was ever built;
• the average weekend attendance of St. Bernadette Parish is 175 persons, while the average weekend attendance of Our Lady of Lourdes Parish is 345 persons, and Our Lady of Lourdes Parish church, which seats 700 persons, could readily accommodate all of the parishioners of the two currently existing parishes;
• the merger of the parishes would enhance the faith formation and Catholic education possibilities for the children of St. Bernadette Parish.

Whereas the planning commission proposed the merger, canonically known as an extinctive union, of Holy Trinity Parish into Our Lady of Lourdes Parish; 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, while such a unification is sufficiently justified for the reasons in rem related above, it also allows 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 St. Bernadette Parish might best be addressed; and

Whereas the Presbyteral Council, after fully considering the issue, recommended by unanimous vote that St. Bernadette Parish be merged into Our Lady of Lourdes Parish; 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 ArchdiocesanPresbyteral Council, and having in mind my responsibility to best meet the spiritual needs of the people of St. Bernadette Parish of Indianapolis in specific and the spiritual needs of the four Indianapolis Deaneries and Archdiocese of Indianapolis generally, now hereby decree that:

1. St. Bernadette Parish of Indianapolis, Indiana is to be merged into Our Lady of Lourdes Parish of Indianapolis, Indiana on November 30, 2014.

2. The public juridical person of St. Bernadette 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 St. Bernadette Parish and the unification of its people into Our Lady of Lourdes Parish, the civil corporation of St. Bernadette Parish shall immediately transfer all assets and liabilities of the corporation, whether legal or equitable, to the civil corporation of Our Lady of Lourdes Parish.

4. Upon the completion of the transfer of such assets and liabilities, the civil corporation of St. Bernadette Parish shall take such actions at civil law as are necessary to dissolve itself.

5. This decree is to be published to the pastor of St. Bernadette Parish and to the pastor of Our Lady of Lourdes Parish.

6. The parishioners of St. Bernadette Parish and the parishioners of Our Lady of Lourdes Parish are to be given notice as soon as is possible after 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 pastor.

7. This decree is to be published in the newspaper of Our Lady of Lourdes Parish, The Criterion.

8. This decree is to be posted to the website of Our Lady of Lourdes Parish.
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 Bernardette. 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 ha guioado 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 Bernardette, 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 y que se requiere que sean impresos en The Criterion que es el periódico de la Arquidiócesis de Indianápolis.

Conectados en el Espíritu: Decanatos de Indianápolis

Decretos

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 las de las necesidades pastorales de sus habitantes demostró que:

- la iglesia parroquial de Iglesia de la Santa Cruz necesita reparaciones estructurales importantes y la diócesis 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 Santa Cruz con la de San Felipe Neri; y
- considerando que la Comisión de planificación propuso dicha fusión, conocida canónica como una unión extinta, 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 extinta, 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 extinta 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 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 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 estatal 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.

Este decreto debe publicarse a los administradores de las parroquias Iglesia de la Santa Cruz y San Felipe Neri.

Los parroquianos de Iglesia de la Santa Cruz y los de San Felipe Neri deben recibir notificación de este decreto en cuanto lo reciben 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.

8. Este decreto debe publicarse en el sitio web de la Arquidiócesis.

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

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

El 21 de mayo del 2014, 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 deanatos de Indianápolis, es decir, los de 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:

1. La parroquia Santísima Trinidad, de Indianápolis, debe fusionarse con la de Santa Ana de Indianápolis, Indiana, el 30 de noviembre de 2014. La parroquia Santísima Trinidad ha experimentado una disminución importante en la cantidad de parroquianos; esta tendencia se observó inicialmente en 2005 y continúa sin cesar en día, lo que convierte a la conclusión de que la parroquia no será viable en el futuro; sin la parroquia fue fundada originalmente como filial de la parroquia Nuestra Señora de Lourdes, para atender a la población en la zona y a la diócesis de Indianápolis. La parroquia tuvo una disminución importante en la cantidad de parroquianos, con un promedio de asistencia durante el último año de 30 personas; las instalaciones de la iglesia parroquial están destinadas a servicios civiles y, por lo tanto, no pueden dar cabida con facilidad a los parroquianos de las dos parroquias existentes hoy en la parroquia. El decreto se publicará en el sitio web de la Arquidiócesis;

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

Reverendoísimo Joseph W. Tobin, C.S.R.
Arzobispo de Indianápolis

José Tobin, C.S.R., arzobispo de la Arquidiócesis de Indianápolis,

...
Woman’s story, teen’s work show spirit of Church

By John Shaughnessy

Nearly everyone who has ever been a couch savor 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, recollects 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.

“Some 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 Tindem, the CYO’s executive director.

“She is one of the greatest volunteers and servant leaders in our Catholic Church in the archdiocese,” Tindem 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, 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 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.”

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

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)
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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.
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 partnerships.

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 Catholic Bishops’ Conference of England and Wales, said in a submission from the bishops that such a move would strip 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 the civil partnership automatically ‘converted’ into a marriage,” said Archbishop Smith, chairman of the bishops’ Department for Christian Responsibility and Citizenship.

“To remove the legal rights of these same-sex couples, who do not wish to ‘marry,’ into a civil partnership would mean removing legal rights for such people in future,” he said.

The letter did not specify what existing clubs have the same mission, but said it was not a response to a request on a number of factors, including “uniqueness to campus.”
The Class of 2014 has received over $16 million dollars in scholarships and grants to date.

The senior class of 156 will be enrolling at a total of 40 different college/universities. One will be joining the Navy and one enrolling at the United States Air Force Academy.

The Class of 2014 completed over 7,500 Service Hours.

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.
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 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 God’s actions for the Hebrews that 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. 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 their 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 for you, a land parched and 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 we 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.

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 satisfied “(Mt 5:6).

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 filled 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” (#2566).

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 downcast. 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)
Old Testament: The Israelites cross into the Promised Land

Tribes of Israel that were living there. Joshua led 600,000 men plus women and children, led the Israelites, who had grown to 31 kings, but the book makes it clear that it was really God who won those victories, ultimately 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 the final conquest of the land of Canaan were far more complicated than is indicated in the version of the completed story 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 died, God instructed Joshua to prepare for the invasion of Canaan. First, Joshua sent two spies into Jericho where they were hidden in a house of a harlot named Rahab to spend the night. When the authorities learned that they were there, Rahab hid them in 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-grandmother of King David. Matthew’s Gospel includes Rahab (Jesus’ genealogy, Mt 1:5).

So the Israelites crossed the Jordan River, and the miracles began. When spies 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. Now taking control of Jericho, though, God ordered Joshua to have all the men circumcised. We learn for the first time that circumcision symbolized the bond during the desert after the departure from Egypt were circumcised” (Jos 3:5). Why not just have to do it? 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

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 how to react. A Jesuit priest named Father Frans van der Lugt was shot dead in Homs, Syria. I think it was the story itself that accompanied the stories of his murder that shocked me at the time. There he was, looking in good condition, thoughtful face framed by wire-rim spectacles. There he was, an untirested and a hand open in front of him, as if in fine Jesuit fashion is patient and gently exuding something to me.

He is surrounded by Middle Eastern people. Were they Christians or Muslims? It didn’t matter. Father Frans was a man engaged in 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 tucked it into my bulletin board. I pore over special things, like family photos, crucifixes, invitations, reminders to pray. Father Frans, thirty years after my first prayer, became for me a reminder to pray.

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

Homsy 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 Homy knew him well. He went on retreats with him where the Jesuit would spend an entire day listening to Father Frans. 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, knew exactly where they were, what they had done, what they would have to do. Only a true believer can do this. It’s a question I ask myself: Could I have stayed with him? Would I remain faithful to God?

The horrors of Syria are often on our newscasts, but sometimes they don’t call it exactly as it is. A Jesuit who suffers with people. A Jesuit believer can do this. It’s a question I ask myself: Would I have stayed with him? Would I remain faithful to God?

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 in the daily lives of the Syrian people.

(Elffie Caldara writes for Catholic News Service.)

Coming of Age

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 energy in the songs I heard by the students that they really loved what they were doing. I didn’t know any of the songs, so I watched the performers sing middle school songs: “I really 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, in slow motion, spotting cliques and former classmates.

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 "taller kids" or "nerds" or "friends" 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 as if he had been a world-renowned musician. I couldn’t tell from hundreds of feet away. The audience clapped just as hard as if he had been a world-renowned musician. I couldn’t tell from hundreds of feet away. The audience clapped just as hard as if he had been a world-renowned musician. I couldn’t tell from hundreds of feet away. The audience clapped just as hard as if he had been a world-renowned musician.

As I discovered at the concert, it doesn’t work like that. We can’t judge a person by their clothing, their appearance or anyone at all in this world. Instead, we grasp after more short-term benefits. What’s in it for me and now? God the Father is patient with us as we grow in learning to use 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.

Faith and Family

Lessons learned while mowing the lawn

My oldest son, Michael, 12, and I recently experienced a rite of passage. One Saturday, I started teaching him how to mow the lawn. It was a rite of passage for him because he is now responsible for the whole yard and the responsibilities around our home. I suppose on some level, Father Frans knew that he would most likely be killed for his faith. He reminds me of Jesus, who knew, as he turned toward Jerusalem on that final journey, that death awaited him.

It doesn’t work like that. We can’t judge a person by their clothing, their appearance or anyone at all in this world. Instead, we grasp after more short-term benefits. What’s in it for me and now? God the Father is patient with us as we grow in learning to use 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.

The sooner we can learn those lessons the better, as 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/Mgr. Owen E. Campion**

**Sunday Readings**

**Sunday, June 1, 2014**
- Acts 1:1-11
- Galatians 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 Ascension of the Lord. Other dioceses observe this day as the Seventh Sunday of Easter. The readings for this day will refer to the biblical readings for the Ascension of the Lord.

**The reading from the Acts of the Apostles, from the beginning of Acts.**

As Jesus continued to ascend to the sky, two angels told them that Jesus will ultimately return to them just as he left. For his 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 “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 is still 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.†

**Apostolic Pardon**

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

**Question Corner**

Fr. Kenneth Doyle

**A**

The effects of the sacrament of the anointing of the sick, as listed in the *Catechism of the Catholic Church* (#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 our 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. However, there is a sacrament called the anointing of the sick. I believe that should the person be already gained eternal joy, the Mass will at least benefit those who attend it and those who requested it.

Q

O

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 Baptist priest.

I am wondering whether my ex-husband applied to the Catholic Church for a declaration that his earlier marriage (to me) “didn’t count” and, if so, how I might find that out. I am also wondering whether, if I had done so, I could lose the freedom to remarry in the Catholic Church—or would I, also, have to apply for a similar declaration?

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

The most likely scenario is that, sometime following your divorce, your ex-husband petitioned the Catholic Church for a declaration that his earlier marriage (to me) “didn’t count” and, if so, how I might find that out. I am also wondering whether, if I had done so, I could lose the freedom to remarry in the Catholic Church—or would I, also, have to apply for a similar declaration?

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 sacramentially 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 request it 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. As to how you might find this out, you 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.

**Daily Readings**

**Monday, June 2**
- St. Marcellinus, martyr
- St. Peter, martyr
- Acts 19:1-8
- Psalm 68:2-5ad, 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 16:1-2, 5-7, 11 John 17:20-26

**Friday, June 6**
- St. Norbert, bishop
- Acts 25:1-12
- Psalm 103:1-3, 11-12, 19-20b John 21:15-19

**Saturday, June 7**
- Acts 18:19-30
- Psalm 11:4-5, 7 John 21:20-25

**Vigil Mass of Pentecost**
- Genesis 1:1-2
- or Exodus 19:3-8a, 16-20b or Ezekiel 37:1-14 or Joel 3:1-5 Psalm 104:1-2a, 24, 35c, 27, 28b, 29b 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

**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
Let God be omnipotent and eternal
Listen to his words with your heart
Loosen your tongue and praise God
Be still and come to know him
Sublimate your own will
Do not try to imitate God

**Let God be your sound foundation**

**Let God be your guide**

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

**Let God show you his hidden mastery**

Allow God to work his purpose out
Let God speak his Almighty Word
Lose yourself in the goodness of 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.
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, unless they are natives of the archdiocese or have other connections to it. Those are separate obituaries on this page.


BURCH, Jeffrey L., 59, St. Gabriel, Connersville, 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 Turley, Cheryl Korth and Raymond Busald Jr. Grandmother of six. GREAT-grandmother of nine.


DUCANES, Arnold. Deltota, Dr. 90, St. Mary, Greensburg, May 15. Husband of Maria Ducanes. Father of Marie Diadorio, Christopher, Dominic and Maria Ducanes. GREAT-grandfather of nine. GREAT-grandfather of ten.


GERDINK, Herbert R., 89, Sacred Heart of Jesus, Terre Haute, April 25. Father of Nancy Vrabic, Katherine and James Gregnis. GREAT-grandfather of three.


SCHELLER, Robert, 95, St. John of the Assumption, Jeffersonville, April 30. Father of Karla, Suzanne and Christopher Scheller. Brother of Antoinette Comor, Rita Huettl and Vincent Scheller.


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


WILLIAM, Marjorie, 86, St. Michael, Brookville, May 9. Mother of Caroline Luttman, Bruce and Don Kelley. GREAT-grandmother of four. GREAT-grandfather of four.

THE INNER DESIRE TO MAKE A DIFFERENCE.

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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)

Rest in peace

Kenya loves the pope

Providence Sister Ann Brenden Burgert taught in Catholic schools in Indiana and Illinois

Providence Sister Ann Brenden Burgert 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 in the motherhouse. Burial followed at the sisters’ cemetery.


Sister Ann Brenden 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 20 years in education in schools in Illinois and Indiana.


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.


Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint 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 acquainted 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 “madrecura,” the term of affection people in the trailer park call the three religious sisters who live among them.

Sister Margarita, Angela Cordero and Murieta Jansen—all Handmaids of the Sacred Heart of Jesus—bustle 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 enough 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’ community model 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 finds me. It restores me,” she said.

Called Oasis Catolico Santa Rafaela, the convent also serves as the religious home of the contemporary Mexican immigrant family. The sisters’ mission is ministering on behalf of the Handmaids of the Sacred Heart of Jesus. The sisters are volunteers on an alternative spring break of community service.

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Sister Margarita told The Georgia Bulletin, Atlanta’s archdiocesan newspaper, she believes it is important to “bring the Church to the people.”

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 white,” 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?”

By ministering to immigrants, religious sister’s goal is ‘healing hearts’
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Samuel James Burk
Alex Joseph Card
James Dean Matthew Casper
Emily Joyce Coffey
Bridget Ann Connor
Kishy Thomas Allen Cox
Dominic Joseph Dippel
Elliott Austin Denham
Andrew Joseph Dukett
Sarah Lee Elam
Zoe Olivia Elías
Revette Helena Ewing
Gary Wayne Fisher
Sydney Rue Franz
Shannon Marie Gavaghan
Gary Gee
Linsley Daniel Goddah

Elijah Joe Goodby
James Matthew Hadley II
Leo James Hugel
Carrie Louise Hale
Kevin Joseph Hannah
Jennifer Mae Hedrick
Martin Joseph Heel
Sarah Hernandez
Clare Sophia Impichtra
Samantha Grace Irvin
Michael Bradford Kennedy
Patrick Eurel Kenney
Joylen Lamonte Kimble
Dominique Lynn Lowman
Rach Louis Leffler
Kara Joseph Lening
Hannah Marie Lenne
Diana Mora Lemle
Mallory Elizabeth Manley
Riley Alyce Martin
Jordan Quinn-Steven Martin
David Richard McCarthy
Trevor McCormick
Ashley Deane McNeill
Joseph Michael Millan
Galen Alexander Monroe
Ryan Pelly Mass

Samuel Thomas Wilkins Myren
Kyleigh Elizabeth Nelson
Olivia Marie Page
Sydney Chanel Patton
Ying Zhen Qu
Zoe Harmony Ray
Abel N. Redding
Christian Dustin Huber Robertson
Kendra Ann Rodriguez
Michelle Elizabeth Rogers
Ramiro Adrian Salas
Adam John Schneide
Austin Charles Blackburn Shrum
Ryan Jerry Stilp
Nicolas Sloan
Samantha Charlotte Smith
Jared Luther Smith
Madeleene Dainie Struttman
Katie Kathern Stutes
Kevin Limax Thadde
Alexander Dean Israel
Adam Joseph Wodnick
Shengfan Wang
Megan Michelle Whitley
Celine Marie Williamsen
Jackson Thomas Yaggi
Zachary Ryan Yates

VALEDICTORIAN
Michael Bradford Kennedy
Our Lady of Lourdes Parish
Son of John and Maria Kennedy
GPA: 4.34
National Honor Society
Brain Game
Academic Super Bowl
Student Council
Track and Field

UNITED STATES NAVAL ACADEMY
“In a traditional sense, SCECINA has taught me very many things; however, they have also taught me how to be a better Catholic, student, and citizen.”
- Michael Kennedy ’14

SALUTATORIAN
Alex Joseph Card
St. Michael’s Greenfield Parish
Son of Christopher and Jan Marie Card
GPA: 4.31
National Honor Society
Student Council
Spring Musical
Tennis
Baseball

MARIAN UNIVERSITY
“My experience at SCECINA has challenged and encouraged me to grow and develop both in and out of the classroom as a student and Catholic.”
- Alex Card ’14