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Criterion

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Class of 2014 grads reflect on their Catholic education, page 12.

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Pope blames 'culture of comfort' for intentionally childless marriages

VATICAN CITY (CNS)—Pope Francis blamed a “culture of well-being” and comfort for convincing married couples that a carefree life of world travel and summer homes is better than having children.

He said married couples should look at how Jesus loves his Church to learn

how to be faithful, perseverant and fruitful in their vocation.

About 15 married couples celebrating their 25th, 50th or 60th anniversaries joined the pope on June 2 for his early morning Mass in the Domus Sanctae Marthae, where he lives.



Pope Francis

In his homily, Pope Francis said fidelity, perseverance and fruitfulness were the three characteristics of God’s love for his Church and should be the same three pillars of a Christian marriage.

Just as the Church is fruitful by generating new children in Christ through baptism, marriage should be open to new life, the pope said in his homily, according to a report by Vatican Radio.

“In a marriage, this fruitfulness can sometimes be put to the test, when children don’t come or when they are ill,” he said.

Couples who deal with infertility or loss can still look to Jesus, and “draw the strength of fruitfulness that Jesus has with his Church.”

However, “there are things that Jesus doesn’t like,” he said, such as married couples “who don’t want children, who want to be without fruitfulness.”

The pope blamed “this culture of well-being” for convincing married men and women to intentionally remain childless.

This culture of comfort, he said, “has convinced us that ‘it’s better to not have children! It’s better. That way you can see the world, be on vacation, you can have a fancy home in the country, you’ll be carefree.’”

People think it is better or easier “to have a puppy, two cats, and the love goes to the

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Got milk? Got faith!

Submitted photo/Kent Hughes



Drinking a glass of milk inspired Caroline Caito, a sixth-grade student at Immaculate Heart of Mary School in Indianapolis, to write a touching prayer that won a national contest. (Photo by John Shaughnessy)

Prayer that wins national contest pours from the heart of sixth-grade girl

By John Shaughnessy

When Caroline Caito opened the refrigerator to pour a glass of milk, the then-11-year-old girl wasn’t immediately thinking she had found the perfect inspiration to write a prayer that would touch people’s hearts and win a national contest.

Yet with each drink she took, the sixth-grade student at Immaculate Heart of Mary School in Indianapolis knew she had suddenly found the image for everything she wanted to say about the power of faith—and even the loss of it.

“I was in my bedroom, on my couch, thinking about looking for God in a time of need when I went down to the

kitchen to get a glass of milk, which is my favorite drink,” Caroline recalls. “I thought about the cup and the milk going down and down. I ran up to my room, got my notebook and started writing.”

When she finished, she had penned a prayer called “Full” that won first place among the nearly 3,000 entries from sixth-grade students across the country in a contest called “Try Prayer! It Works!”

Caroline wrote:

“I was full, Lord, when the church bells rung clearly in my ears, like diamonds falling upon the floor, an angel’s song. Pure though strained, Gentle though

passionate. That was when I was full ...

“I was half full, Lord, when no doctor, no glasses, no one ... could make me see

my loved one again. For they were gone, headed to your home. I was half full ...

“I was a quarter full when I heard the sirens singing and the slam of metal bars separating me from the world’s warmth. Now a quarter full ...

“Now I am empty, Lord. Hope gone. The world thrown against me, scowls numerous. I have lost all faith. Deepen my faith and strengthen my beliefs. Lord, I believe. Help my unbelief. Make me full of faith again.”

Holding on to faith in God

Putting the parts of the prayer together poured from Caroline, who also writes music.

See CAROLINE, page 8

Fruit of Bishop Simon Bruté College Seminary seen in June 7 ordination of four graduates

By Sean Gallagher

Nearly 10 years ago, Bishop Simon Bruté College Seminary was founded when there were just two seminarians from the Archdiocese of Indianapolis in formation for the priesthood at Marian University in Indianapolis, where the seminary was first located and where its seminarians still take classes.

A decade later, Bishop Bruté has its own campus, a former Carmelite monastery a mile south of Marian. It also finished the 2013-14 academic year with 46 seminarians from 10 dioceses and archdioceses.

And the fruit of the 10 years of priestly formation that has happened at the archdiocesan-sponsored college seminary will be on full display on June 7 at SS. Peter and Paul Cathedral in Indianapolis when Archbishop Joseph W. Tobin ordains four graduates of Bishop Bruté to the priesthood—transitional deacons Daniel Bedel, David Marcotte, Benjamin Syberg and Timothy Wyciskalla.

Archbishop Emeritus Daniel M. Buechlein, who established Bishop Bruté 10 years ago, keeps up with its progress from afar in his residence at the infirmary of Saint Meinrad Archabbey in St. Meinrad.

“It’s hard for me to be objective about it,” said Archbishop Buechlein in an interview with *The Criterion*. “I’m delighted. It’s really taken off.”

See BRUTÉ, page 20



Transitional deacons Daniel Bedel, left, David Marcotte, Tim Wyciskalla and Benjamin Syberg pose on March 27 outside the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad. All four deacons, scheduled to be ordained priests on June 7 at SS. Peter and Paul Cathedral in Indianapolis, are graduates of Bishop Simon Bruté College Seminary in Indianapolis. (Photo by Sean Gallagher)

Mass on Capitol Hill sends bishops off to lobby on immigration



Miami Archbishop Thomas G. Wenski and Bishop Oscar Cantu of Las Cruces, N.M., greet people on May 29 after celebrating the "Mission for Migrants" Mass at St. Peter's Catholic Church on Capitol Hill in Washington. Later that day the bishops had a series of meetings scheduled with members of Congress, including House Speaker John Boehner, R-Ohio, to encourage the House to vote on comprehensive immigration reform legislation. (CNS photo/Bob Roller)

WASHINGTON (CNS)—As a half-dozen bishops celebrated Mass at a church on Capitol Hill before beginning a day of lobbying members of Congress on immigration reform, the event itself gave a sense of the many layers of effort they were undertaking.

Songs were led by a multicultural choir in a half-dozen languages. The preaching was in English. The congregation consisted largely of people who work for organizations involved in advocacy for immigration reform and included three high-level White House staff members. And the majority of reporters at a news

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conference afterward were from religious or Spanish-language media.

The bishops were scheduled to meet with House members from their home districts, among others, and to conclude their day with House Speaker John Boehner, R-Ohio.

Boehner has said he would not bring an immigration reform bill passed a year ago by the Senate onto the House floor unless it had the support of a majority of Republicans. Advocates believe there are enough Republican supporters of the bill for it to pass, along with the votes of nearly all House Democrats, although there is not the majority Boehner seeks within the Republican caucus on its own.

In his homily, Miami Archbishop Thomas G. Wenski compared the current immigration law to the British taxation that led patriots to toss tea into Boston Harbor; to the civil disobedience of Rosa Parks, who broke the law that required her to give up her bus seat to a white man; and to Jesus' response to those who accused him of breaking Jewish law by healing people on the Sabbath. "The Sabbath was made for man, not man for the Sabbath" (Mk 2:27).

"When laws fail to advance the common good, they can and should be changed," Archbishop Wenski said.

"Outdated laws, ill adapted to the increasing interdependence of our world and the globalization of labor, are bad laws," he said. But, he warned, substitutes for bad laws are no improvement if they fail to take into account both human dignity and national interest.

Archbishop Wenski further compared the immigration situation to that in Victor Hugo's 19th-century novel *Les Misérables*, which tells, the archbishop said, "how pride and neglect of mercy

represented in the bitterly zealous legalism of Inspector Javert ultimately destroys him. Today, modern-day Javerts, on radio and TV talk shows, fan flames of resentment against supposed law breakers, equating them with terrorists intent on hurting us."

He continued: "However, these people only ask for the opportunity to become legal and have a chance for citizenship—to come out of the shadows where they live in fear of a knock on their door in the dead of night or an immigration raid to their work place."

The Mass at St. Peter Church, a couple of blocks away from the Capitol, was concelebrated by six bishops and another half-dozen priests. Most of the bishops had participated in a Mass at the Mexican border in April, held in support of immigration reform, in memory of migrants who have died, and in solidarity with families torn apart by deportations and immigration policies.

At a news conference after the Mass, Bishop Gerald F. Kicanas of Tucson, Arizona, talked about the kind of lesson the bishops learned from their visit to the border and what they would communicate to the members of Congress they were to meet.

In addition to the Mass at the border fence in Nogales, in Bishop Kicanas' diocese, while they were in Arizona the bishops walked through the desert along a route used by migrants. They also met with the Border Patrol, served dinner at a soup kitchen for people who've been deported, met with deported women in a shelter in Mexico and toured the office of the Pima County medical examiner who tries to identify bodies found in the desert.

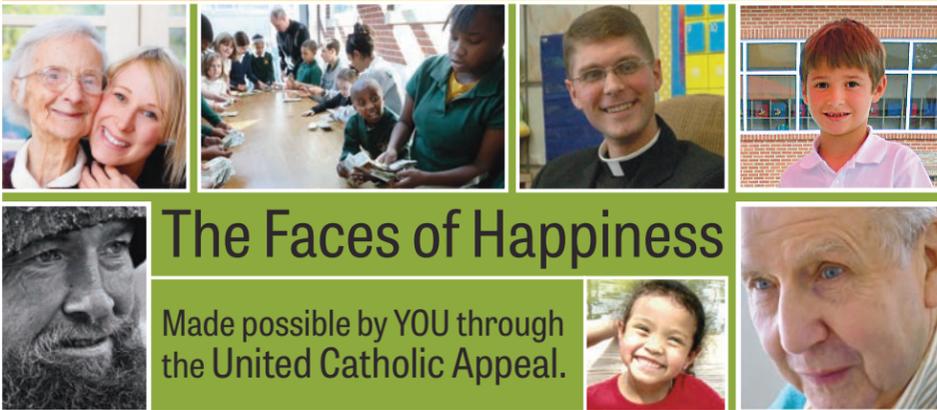
"When someone meets a migrant and hears his story, listens to his struggles, it has a powerful effect on changing one's thinking," Bishop Kicanas said.

At St. Peter Church, one question put to the bishops was, "Is it immoral to disagree with you?" The reporter suggested a different position on immigration reform was "a matter of prudential judgment."

The morality of the bishops' approach to immigration comes from the Gospel, Archbishop Wenski said. "I was a stranger and you welcomed me" (Mt 25:35), he quoted Jesus saying. "The prudential part comes in how we act on that."

Bishop Kicanas said the approach taken with people who disagree is key. "It's important not to demagogue people who are fearful or angry" about immigrants. "It's important to be with them, and to help them see the Gospel message." †

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



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Pope Francis' prayer intentions for June



(Editor's note: With this issue, we begin including Pope Francis' monthly prayer intentions.)

Pope Francis' universal prayer intention for June is: "That the unemployed may receive support and find the work they need to live in dignity."

His intention for evangelization is: "That Europe may rediscover its Christian roots through the witness of believers." †

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Pentecost marks 'life-changing power of God's presence,' cardinal says

WASHINGTON (CNS)—The Church's celebration of Pentecost highlights the "life-changing power of God's presence" that believers receive through the Holy Spirit, said Washington Cardinal Donald W. Wuerl.

Although the feast, celebrated on June 8, doesn't look as it did in the Apostles' time—with the roar of wind and tongues of fire—the cardinal said it serves as a reminder of the outpouring of God's spirit long ago and continuously.

"The Holy Spirit comes regularly," and is "active in the Church today," he said.

In a May 27 interview with Catholic News Service, the cardinal discussed the seven gifts of the Holy Spirit—wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord—which have been the focus of recent audience talks by Pope Francis.

The cardinal said these gifts, outlined by the Old Testament prophet Isaiah, are "manifestations of the presence of God's spirit in our lives."

Simply put, he said they are meant to "help us through each day ... to draw closer to the Lord."

"As the Church prepares to celebrate Pentecost, we recognize that we have these gifts," he added.

He described the gift of wisdom as "seeing things through the eyes of God."

"Wisdom is usually associated with the elderly—with the seniors—people who have lived through life and experienced not only facts but how they come together and relate us to God."

Knowledge, he said, is "being able with our mind to grasp and hold what God says to us through revelation in the word of God."

He noted that believers hear the word of God not just with their ears but their hearts.

"That's why prayer is such an important part of the Christian experience of the Holy Spirit," he said, noting the significance of

spending quiet time prayerfully reading Scripture and "letting God's spirit fill us with the meaning of those words."

He said counsel, another gift, helps believers "find our way through situations."

"It is the quiet voice of the Spirit speaking to us to say: 'This is what you should be doing; this is the better way to act; this is the right way.'"

In his May 7 general audience talk, Pope Francis similarly noted that counsel comes through prayer.

"We have to give room to the Holy Spirit so that he can counsel us. And giving him room means praying, praying that he come and always help us.

"Prayer is very important," he added, and "never forget to pray, never!"

The pope stressed that prayer can take place anywhere because "nobody can tell when we are praying on the bus, on the road. We pray in silence, with the heart."

He also urged the crowd not to just recite prayers they know from childhood, but to use their own words to ask for specific direction and guidance.

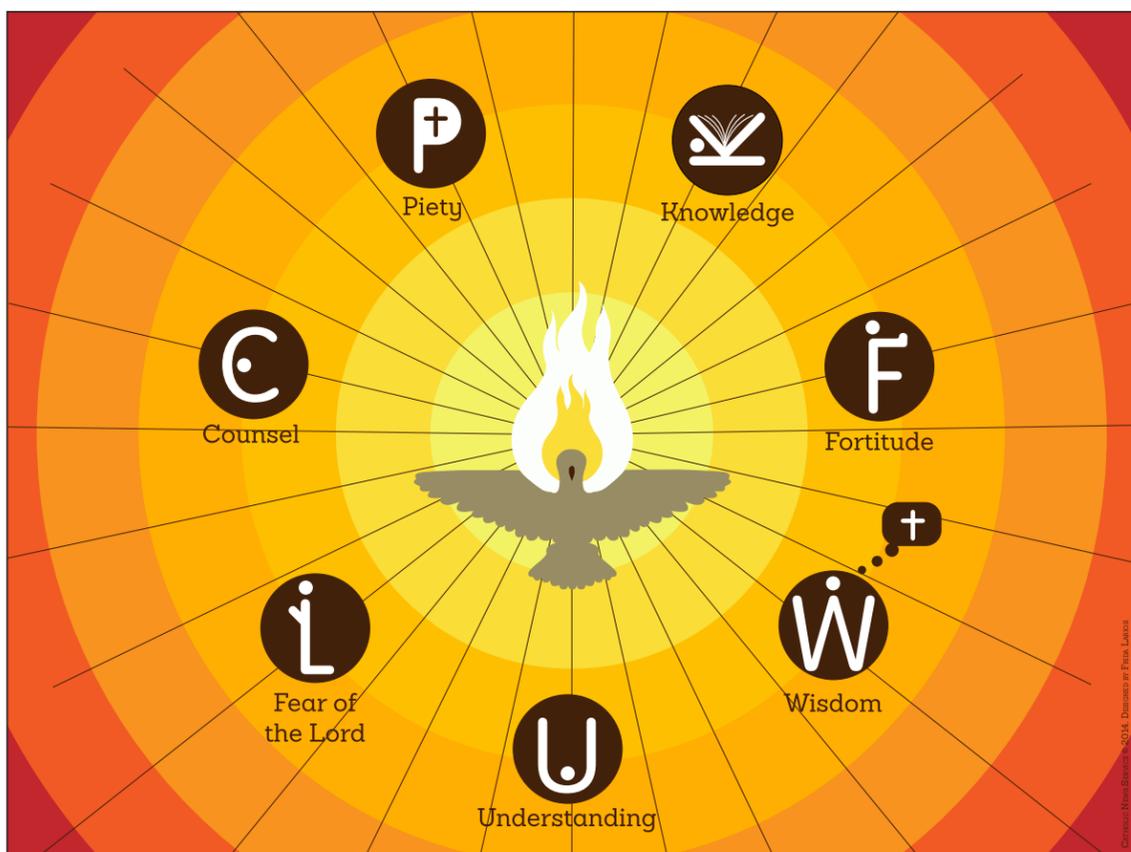
Cardinal Wuerl said he tells young people at confirmation: "The Church is going to give you everything you'll ever need to make your way through life staying close to God. You have to use the gifts."

And this message is not just for youths.

The cardinal pointed out that the Church today is in a "moment of a new Pentecost."

"We need to present our faith in a way that's fresh and new; that's what new Pentecost is all about."

He said the local and universal Church is tapping into gifts of the Holy Spirit through special gatherings or synods. For the past two years, the Archdiocese of Washington has been preparing



At Pentecost, which is on June 8 this year, the Catholic Church celebrates the seven gifts of the Holy Spirit, which have been described as "manifestations of the presence of God's spirit" in the lives of believers. (CNS graphic/Frida Larios)



'We need to present our faith in a way that's fresh and new; that's what new Pentecost is all about.'

—Cardinal Donald W. Wuerl

for a synod which is concluding this Pentecost. The synod has been evaluating where various ministries have been successful and where more work is needed as the archdiocese celebrates its 75th anniversary.

He said the local synod, much

like the Oct. 5-19 extraordinary meeting of the Synod of Bishops on the family at the Vatican, has involved a process of prayer, reflection and listening.

He said the impetus behind the archdiocesan synod process has been to determine "if we really

are being the best Church we are supposed to be."

The synod on the family, similarly, is a way for the Church to understand how people are living the faith which in turn, he said, should "bring about a new commitment to live it." †

Sponsor says aim of bill on 'wrongful birth' suits to protect disabled

WASHINGTON (CNS)—U.S. Rep. Steven Palazzo, R-Miss., has introduced the Every Child Is a Blessing Act to combat "wrongful birth" lawsuits and prevent discrimination against children born with disabilities.

Wrongful birth cases are based on the grounds that parents would have aborted their child if they knew that he or she would be born with a disability.

As a Catholic and a staunch pro-life supporter, Palazzo said that after "coming across this disturbing trend of lawsuits, I created this bill in order to prevent discrimination and protect life."

"I am doing what I can to stop wrongful birth lawsuits and shield children with disabilities from ever hearing that they should have never been born," he told Catholic News Service.

While the bill would prevent discrimination against disabled children in judicial proceedings and prohibit recovery of damages in wrongful birth and life lawsuits, Palazzo explained that it would not interfere

with traditional malpractice cases nor prevent cases from being brought against physicians who willfully misrepresent or withhold information from patients on other grounds.

A "wrongful birth" suit is filed in the name of the parents. A "wrongful life" suit is filed in the name of the child.

Besides raising concerns about discrimination of those born with disabilities, such lawsuits place costly burdens on the judicial system, according to Palazzo.

After wrongful birth lawsuits in 2007 and 2008 drew media attention because of the large sums awarded to plaintiffs—\$23 million and \$8.22 million, respectively—the number of suits have increased.

In 2013, a couple in Washington state won \$50 million after the court concluded that LabCorp and the family's medical center mishandled a genetic test revealing the child's mental and physical disabilities. More recently, an Illinois woman sued her doctor after discovering that she was pregnant after undergoing tubal ligation and giving birth to

a daughter with sickle-cell disease.

"This bill is really meant to save millions of dollars by prohibiting wrongful birth cases in both state and federal courts," Palazzo told CNS. "Even though parents claim they didn't know their child would be born with a disability, it does not mean they can sue and waste both the time and the money of America's court system."

Along with disability rights advocacy groups, pro-life organizations have endorsed Palazzo's measure, including National Right to Life and AUL Action, the legislative arm of Americans United for Life.

"The concept that a violent prenatal death by abortion is preferable to life with a disability is incompatible with, and corrosive to, fundamental disability-rights principles," Douglas Johnson, legislative director of National Right to Life, said in a May 12 letter to Palazzo.

In a May 23 statement, the president and CEO of Americans United for Life, Charmaine Yoest, noted that "more than 90 percent of unborn children diagnosed with Down syndrome are aborted.

...This chilling slide toward eugenics—specifically the elimination of persons with certain hereditary characteristics—is deeply troubling."

The bill has been co-sponsored by 36 House members, including one Democrat.

"I believe what makes America great are the Judeo-Christian principles that promote the value of the unborn and support the dignity of all human beings," said Palazzo, who was optimistic the bill would pass. "I am fighting for our children and our traditional family life, and I hope for good things." †



'I believe what makes America great are the Judeo-Christian principles that promote the value of the unborn and support the dignity of all human beings. I am fighting for our children and our traditional family life, and I hope for good things.'

—U.S. Rep. Steven Palazzo

POPE

continued from page 1

two cats and the puppy. Isn't this true or not? Have you seen this?" he asked the people in the congregation.

"And in the end, this marriage will end in old age in solitude, with the bitterness of bad solitude."

The pope said Jesus is always faithful to his Church—"his bride: beautiful, holy, sinner, but he loves her just the same."

Jesus is always faithful, even to those who sin and deny him, and "this fidelity is like a light" that shines on marriage, showing what "the faithfulness of love" looks like, he said.

In addition to always being faithful, love also must be "untiring in its perseverance," he said.

Just as Jesus forgives his Church, spouses must ask each other for forgiveness so that "matrimonial love can go on," he said. "Perseverance in love" must endure, in good times and bad, "when there are problems, problems with the kids, money problems, problems here and there."

"Love perseveres," he said. "It keeps going, always seeking to resolve things in order to save the family." †



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Editorial

Stewards of freedom, servants of God

Something especially powerful is expressed in the famous saying of St. Thomas More, "I die the king's faithful servant, but God's first."

Most of us know the story of St. Thomas' martyrdom. He was executed because he opposed King Henry VIII's decision to divorce his wife and, in the process, declare himself head of the Church in England. Thomas More opposed this double divorce, and paid dearly for it.

The memory of this one man's act of civil disobedience is recalled at this time of year—along with the witness of other great religious figures who remained faithful in the face of persecution by political power—because the Church in the United States is once again observing "The Fortnight for Freedom" from June 21 to July 4.

The Fortnight for Freedom, which this year focuses on the freedom to serve the poor and vulnerable in accord with human dignity and the Church's teaching, should be an opportunity to pray, learn and speak out. It should be a time when we grow in our awareness of the stewardship responsibility we have for the gift of freedom.

We believe that every human person has been endowed by the Creator God with an inalienable right to freedom. No government or external power has the right to restrict or remove the basic human right to freedom of thought, religious belief or expression. The limits placed on us by the authorities that govern our society are intended to preserve and defend our God-given freedom, not to impair or abolish it.

As in the days of England's Henry VIII, political forces here at home and throughout the world have attempted to sweep aside, or effectively ignore, the religious dimension of human freedom.

For many, personal freedom is no longer rooted in religious convictions or in an objective criteria for moral conduct. Too often today, freedom is seen as the right to do as we please regardless of the consequences.

Even more, freedom is recognized as the right to "go with the flow," to do whatever everyone else is doing, and to embrace what Pope Emeritus Benedict XVI called the "dictatorship of relativism."

Pope Francis has challenged this view—not by using the Church's moral teaching as a club to drive people away, but by giving strong personal witness to the virtues of humility, charity and the freedom to serve (rather than be served).

"Real power is found in service," the Holy Father says. "It's with this path that the Church moves forward. For the Christian, getting ahead, progress, means humbling oneself. If we do not learn this Christian rule, we will never, ever, be able to understand Jesus' true message on power."

Through the ages, religious leaders and civil authorities have both abused their power, forgetting that the possession of authority exists for the sake of human freedom. As Pope Francis says, "When exercised



Baltimore Archbishop William E. Lori speaks about the connection between religious liberty and care for the poor during a Nov. 29, 2013, presentation at Our Lady of Perpetual Help Church in New Albany. The U.S. bishops' third annual Fortnight for Freedom, to be observed from June 21 to July 4, will be a time for Catholics across the country to pray, learn about and take action to preserve religious liberty in America.

(File photo by Sean Gallagher)

correctly, authority implies creating a space to grow. ... It does not mean to order and impose; it means to serve."

Jesus clearly taught his disciples to be stewards of the gift of freedom, to use it wisely as a form of humble service, and to return this precious gift to God with increase by building up human society and making it better.

This year's observance of the Fortnight for Freedom features an open letter signed by Archbishop William E. Lori of Baltimore, chairman of the U.S. Conference of Catholic Bishops' Ad Hoc Committee for Religious Liberty, Russell D. Moore, president of the Southern Baptists Convention's Ethics and Religious Liberty Commission, and more than 100 prominent national religious leaders and scholars. This open letter, "Standing Together for Religious Freedom," calls on the Obama administration and Congress to respect conscience rights and religious freedom.

While the particular focus of concern remains the government mandate that compels employers to cover contraception, sterilization and drugs that cause abortion in their health plans, the signers make it clear that freedom of religion goes beyond the freedom of worship—as essential as this is—and extends to each person's freedom to live his or her religious principles as ordinary citizens and as employers and workers.

Responsible stewardship requires that we nurture, protect and care for the gifts God has given us. As stewards of the gift of freedom, we are challenged to live simply and with integrity and to prize humble service more than "doing whatever we please" or "following the crowd."

During this Fortnight for Freedom, let's pray for the grace of Christ who humbled himself taking the form of a servant so that each and every one of us might be free to serve others as he did. Let's remember to be faithful servants of our nation and society—but God's first.

—Daniel Conway

Reflection/John F. Fink

Immigration reform is essential for both business and justice reasons

Please bear with me as I set the scene for this reflection. I'll eventually get to the point.



With my wife, Connie, I was part of the pilgrimage, led by Msgr. Bill Stumpf, that began in Rome with the canonizations of Sts. John XIII and John Paul II. Afterward, we spent a day in

Assisi, made famous by Sts. Francis and Clare. Then we boarded a cruise ship for 12 days that took us, among other places, to the shrine of Our Lady of Fatima, the Cathedral of St. James at Compostela, and the D-Day landing beaches of Normandy.

Of course, we also enjoyed the amenities of modern cruise ships, ours being the *Eurodam*, part of the Holland America line. The ship had room for 2,104 passengers plus 800 crew members, including, of course, all the workers in its restaurants.

It happens that many of those workers, including our waiters but excluding our wine steward, were from Indonesia. The wine stewards, and all the bartenders and waitresses in the lounges, were from the Philippines. The reason for this is that many Indonesians are Muslims who aren't supposed to have any connection to alcohol.

However, the point is that Holland America hired Indonesians and Filipinos for these jobs because they can't get Americans or Europeans to take them. The workers sign on to work 11 hours a day, seven days a week, for 10 months a year. Young people from Western countries don't want to do that, but our waiter, from Bali and the father of four children, was in his sixth year as an employee of Holland America ships.

I thought about this when I saw a story that American businesses are urging immigration reform in this country because they can't get Americans to fill low-skill jobs. A report by the Partnership

for a New American Economy and the U.S. Chamber of Commerce says that the supply of low-skill jobs remained steady between 1990 and 2010, but the number of U.S. workers willing to fill them has dropped about 1 percent each year.

Therefore, business leaders say, it's essential to the U.S. economy to change our immigration rules. Randel K. Johnson, a senior vice president for the U.S. Chamber of Commerce, said, "Immigration reform would create a means to bring in more workers to carry the load created by demographic realities."

Yes, that's one reason for the need for immigration reform. But it seems a bit selfish. Wouldn't a better reason be that it's essential to bring justice to immigrants who might have entered the United States illegally, but who were almost forced to do so because of economic conditions in their former country?

That's what Jeb Bush, former governor of Florida, believes. On April 6, he said that those who entered the country illegally "because they had no other means to work" to provide food for their children "broke the law, but it's not a felony. It's an act of love."

The Catholic Church agrees. The *Catechism of the Catholic Church* says, "The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of security and the means of livelihood which he cannot find in his country of origin" (#2241).

Children brought here at an early age, and who are now adults, certainly should be given a path to citizenship so they can contribute to our society as well as to their families.

It's not too late for Congress to pass an immigration reform bill this year. The Senate passed such a bill, but the process is stuck in the House of Representatives where some members seem to be captivated by the xenophobic views of their constituents.

Our representatives need some prodding.

(John F. Fink is editor emeritus of The Criterion.) †

Be Our Guest/Daniel Elsener

Marian University: A seat of wisdom, from the heart of the Church

The official motto of Marian University is "*Sedes Sapientiae*" ("Seat of Wisdom"). This image of the Blessed Virgin Mary,



who provided the lap on which Jesus (the Truth) sat and learned, inspires everything we do at Marian.

Mary is considered wise because her deep faith allowed her to accept God's will

for her without fully understanding it. She is also called wise because she continually reflected on her experiences—"pondering in her heart" both the joys and sorrows she experienced during her lifetime (Lk 20:19).

At Marian University, we believe that the human heart is the seat of all wisdom. Wisdom integrates faith, reason and human experience. It allows us to make mature decisions and to act responsibly (even courageously) as women and men whose hearts are shaped by what we know, experience and believe about God, ourselves and the world we live in.

Especially today, we believe that leaders need to be wise. Smart, by itself, is not enough. Practical experience, all by itself, cannot guide leaders who often must make critical choices "in uncharted territory." Even a strong faith cannot sustain

leaders if what they profess to believe is separated from reason, science and the pursuit of truth.

Leaders have to know, experience and believe. They must have hearts that transcend emotional or sentimental feelings in order to achieve true wisdom. They must be able to examine carefully, reflect deeply and judge wisely—from the heart—in order to lead others boldly and selflessly.

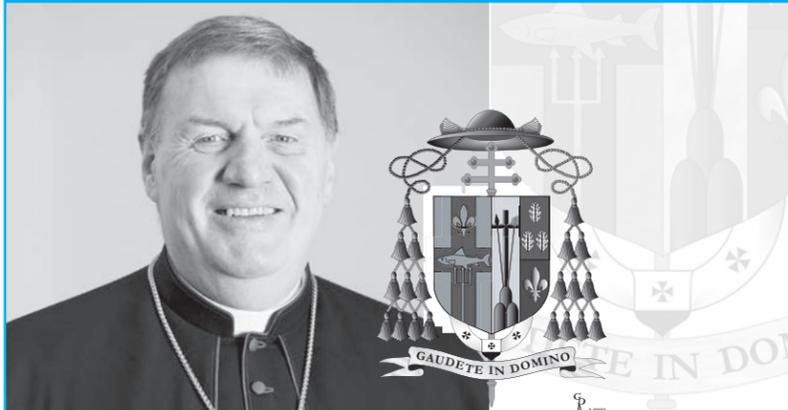
Marian University's bold vision is "to provide an education that profoundly transforms lives, society and the world." The university's Franciscan sponsorship values, which we received from our founders, the Sisters of St. Francis of Oldenburg, are informed by prayer. They include: the dignity of the individual, peace and justice, reconciliation and responsible stewardship.

In a meeting earlier this year, Pope Francis discussed the missionary dimension of Christian discipleship, which he believes should be reflected in a special way in Catholic universities because, "by their very nature they are committed to demonstrating the harmony of faith and reason and the relevance of the Christian message for a full and authentically human life."

"Essential in this regard," the Holy Father said, "is the uncompromising witness of Catholic universities to the Church's moral teaching, and the defense

See ELSENER, page 7

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Come, Holy Spirit, bring us joys that never end

The Solemnity of Pentecost completes our celebration of the joy of Easter. In the images contained in the marvelous Sequence of Pentecost, “*Veni, Sancte Spiritus*,” we call on the third person of the Blessed Trinity to come into our hearts, bringing light for our darkness, comfort for our distress, healing for our soul’s sickness, warmth for our frozen hearts, and joys that will never end.

Why would we ask the Holy Spirit for the gift of unending joy? We know that our lives are filled with sorrow and disappointment. We know that even after receiving God’s saving grace and being reconciled to him in the sacrament of penance, we will sin again. We know that all those whom we love, and we ourselves, will one day suffer and die. What’s the point of asking for joy that will not end?

Our faith is weak, isn’t it? Just six weeks ago, we celebrated the great miracle of our salvation and the true source of all human hope and joy. We believe that the Lord is risen, that he has conquered sin and death, and that we are truly free.

We believe this, and yet we have our doubts. We hope in him, and yet

we give in to sadness and despair. This is precisely why Christ sent us his Holy Spirit—to give us courage in our weakness, to sustain us in our fidelity to his Word, and, yes, to fill our hearts with joys that never end!

Recall what Pope Benedict XVI once said in an Easter message “*Urbi et Orbi*” (to the city and the world): “Easter does not work magic. Just as the Israelites found the desert awaiting them on the far side of the Red Sea, so the Church after the Resurrection always finds history filled with joy and hope, grief and anguish.”

Joy and hope do not eliminate our grief and anguish. They transform them—making them like the Lord’s Passion and death: a participation in the painful pilgrimage of human suffering to the abundant joy of eternal life.

This is why Easter is the season of hope. Our hope is not idealism, a form of “wishful thinking.” Our hope is not political or ideological. It is Christian realism, grounded in the person of Jesus Christ and in the story of his life, death and resurrection.

Christian hope is not an illusion. As the Letter to the Hebrews assures us,

“We have [hope] as a sure and steadfast anchor of the soul” (Heb 6:19). We are truly anchored regardless of the storms we encounter every day. For Christians, life’s difficulties are not eliminated. They are endured with confidence and transformed by the joyful hope of the Risen Christ.

That’s why we dare to ask for joys that never end. We know that we need the help of God’s grace to face the pain and the weariness of daily life. We know that we need the Spirit’s sevenfold gifts (wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord) to sustain us in life’s journey. We know that, as Pope Benedict reminded us, “the Church after the Resurrection always finds history filled with joy and hope, grief and anguish.”

That was certainly true for the disciples of Jesus. Many faced bitter persecution and death as they carried out the Lord’s great commission to go out to the whole world as missionaries and to preach the Gospel and heal the sick in his name. They experienced no end of suffering and disappointment, but they served the Lord joyfully because they were empowered by the Holy Spirit

and they were burning with the fire of God’s love.

When the dark days come—in our personal lives and in our common life as disciples—we invoke the Holy Spirit in prayerful song:

Come, Holy Spirit, come!
And from your celestial home
Shed a ray of light divine!
... Heal our wounds, our
strength renew;
On our dryness pour your dew;
Wash the stains of guilt away;
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray...
Give them your salvation, Lord;
Give them joys that never end. Amen.
Alleluia!

We long for joy that never ends. As Pope Francis tells us, this joy is available to us if we can step out of our comfort zones and become missionary disciples who give ourselves wholeheartedly to proclaiming the Good News.

So, let us pray: Holy Spirit of God, come, pour your dew on our dryness. Melt our frozen hearts and guide us when we go astray. Give us endless joy. Amen. Alleluia! †

Ven, Espíritu Santo, y cólmanos de alegría eterna

La solemnidad de Pentecostés completa nuestra celebración de la alegría de la Pascua. En las imágenes que se encuentran en la maravillosa Secuencia de Pentecostés, “*Veni, Sancte Spiritus*,” invocamos a la tercera persona de la Santísima Trinidad para que acuda a nuestros corazones e inunde de luz nuestra oscuridad, consuele nuestra angustia, cure las enfermedades de nuestras almas, caliente nuestros corazones helados y nos llene de alegría eterna.

¿Por qué le pediríamos al Espíritu Santo el don de la alegría eterna? Sabemos que nuestras vidas están llenas de dolor y desesperanza. Sabemos que incluso después de recibir la gracia salvadora de Dios y de habernos reconciliado con Él en el sacramento de la penitencia, pecaremos nuevamente. Sabemos que todos aquellos a quienes amamos y nosotros mismos, estamos destinados a sufrir y morir algún día. ¿Qué sentido tiene entonces pedir por la alegría eterna?

Nuestra fe es débil, ¿no es cierto? Hace tan solo seis semanas celebramos el asombroso milagro de nuestra salvación y la fuente verdadera de toda la alegría y de la esperanza humana. Creemos que el Señor ha resucitado, que ha conquistado el pecado y la muerte y que somos verdaderamente libres.

Creemos esto y, sin embargo, tenemos

nuestras dudas. Confiamos en Él y, sin embargo, sucumbimos a la tristeza y a la desesperación. Esta es precisamente la razón por la que Cristo nos envió al Espíritu Santo: para infundirnos valor en nuestra debilidad, para ayudarnos a mantenernos fieles a su palabra y, por supuesto, para llenar nuestros corazones con alegría eterna.

Recordemos lo que dijo el papa Benedicto XVI una vez en un mensaje de Pascua “*Urbi et Orbi*” (para la ciudad y para el mundo): “La Pascua no consiste en magia alguna. De la misma manera que el pueblo hebreo se encontró con el desierto, más allá del Mar Rojo, así también la Iglesia, después de la Resurrección, se encuentra con los gozos y esperanzas, los dolores y angustias de la historia.”

La alegría y la esperanza no eliminan nuestro dolor y nuestras angustias; las transforman y las convierten en algo similar a la Pasión y muerte del Señor: una participación en la dolorosa peregrinación del sufrimiento humano hacia la alegría plena de la vida eterna.

Es por esto que la Pascua es la temporada de la esperanza. Nuestra esperanza no es un ideal, una forma de “hacerse ilusiones”; no es una cuestión política ni ideológica. Es el realismo cristiano enclavado en la persona de Jesucristo y en la historia de su vida, muerte y resurrección.

La esperanza cristiana no es una ilusión. Tal como nos asegura la Carta a los Hebreos, “tenemos como firme y segura ancla del alma una esperanza que penetra hasta detrás de la cortina del santuario” (Heb 6:19). En verdad estamos anclados contra las tormentas que se presentan todos los días. Las dificultades de la vida no desaparecen para los cristianos. Las soportamos con confianza y se transforman mediante la esperanza alegre en Cristo Resucitado.

Es por ello que nos atrevemos a pedir por una alegría eterna. Sabemos que necesitamos la ayuda de la gracia de Dios para enfrentar el dolor y el agotamiento de la vida cotidiana. Sabemos que necesitamos los siete dones del Espíritu (sabiduría, inteligencia, consejo, fortaleza, ciencia, piedad y temor de Dios) para que nos apunten en la travesía de la vida. Sabemos que, tal como nos recordó el papa Benedicto, “Iglesia, después de la Resurrección, se encuentra con los gozos y esperanzas, los dolores y angustias de la historia.”

Esto fue especialmente cierto para los discípulos de Jesús. Muchos tuvieron que enfrentar crudas persecuciones y muertes mientras cumplían con la enorme comisión del Señor de ir por el mundo como misioneros para predicar el Evangelio y curar a los enfermos en su nombre. No estuvieron exentos de

sufrimiento y desesperanza, pero sirvieron al Señor con alegría por la facultad que les había conferido el espíritu Santo y porque en sus corazones ardía el amor de Dios.

Cuando llegan los días oscuros, tanto en nuestras vidas personales como en nuestra vida conjunta como discípulos, invocamos al Espíritu Santo en un himno de oración:

Ven, Espíritu Santo
y envía desde el cielo
un rayo de tu luz (...)
Lava lo que está manchado,
riega lo que es árido,
cura lo que está enfermo.
Doblega lo que es rígido,
calienta lo que es frío,
dirige lo que está extraviado.
(...) Dales el precio de la salvación,
dales el eterno gozo. Amén.
¡Aleluya!

Anhelamos la alegría eterna. Como nos dice el papa Francisco, encontraremos esta alegría si podemos salirnos de nuestra comodidad y convertirnos en discípulos misioneros que se entregan de todo corazón a proclamar la Buena Nueva.

Así que, oremos: Santo Espíritu de Dios, ven y riega lo que es árido, calienta nuestros corazones helados y guíanos cuando nos extraviemos. Danos alegría eterna. Amén. ¡Aleluya! †

Traducido por: Daniela Guanipa

Events Calendar

June 6

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

June 6-7

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

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

June 6-8

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

June 7

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

June 8

St. Malachy Church, 9833 E. County Road 750 N., Brownsburg. **Mass in French**, 5 p.m., confession, 4-4:45 p.m. Information: 317-536-5998 or ccfindy3@gmail.com.

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

June 10

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

Ave Maria Guild, guest day luncheon, noon. Information: 317-888-7625 or vlgmimi@aol.com.

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

June 11

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

June 12

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Holy hour of adoration and healing service**, 7 p.m. Information: 812-623-2964 or servantsofgod@etczone.com.

June 12-14

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

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

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

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

June 13

St. Augustine Home, chapel, 2345 W. 86th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

June 13-14

Holy Angels Parish, 740 W. 28th St., Indianapolis. **"Music**

Festival," music, games, food, children's activities, raffle. Fri. 5-11 p.m., Sat. 3-11 p.m. Information: 317-926-3324.

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

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

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

June 14

Slovenian National Home, picnic grounds, 1340 Yates Lane, Avon. **Hog Fest**, 1-10 p.m., \$5 admission, \$10 with dinner, children 16 and under no charge with parent entry, food, music. Information: 317-632-0619 or sloveniannationalhomeindy.org.

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

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

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

Providence Food Pantry to conduct fundraiser

Providence Food Pantry, a ministry of the Sisters of Providence of Saint Mary-of-the-Woods, is hosting a fundraiser at the Young Men's Club, 9 E. Paris Ave. in West Terre Haute, from 11:30 a.m.-2 p.m. on June 7.

Money raised from the event will help fund a new walk-in refrigeration unit at the Providence Food Pantry, 701 W. National Ave., in West Terre Haute.

"We need to replace 16 household-size refrigerators and freezers that are both worn out and inefficient," said Sister Joseph Fillenwarth, director of Providence Food Pantry. "We want to replace them with a commercial-size walk-in cooler and a walk-in freezer.

"Some weeks, we have to turn down food from the Catholic Charities Food Bank because we don't have the space in our current refrigeration units," she said.

A chicken and noodle dinner will be offered for \$5. In addition, a live auction for planters, coffee pots, dishes, juicers, book stands, gift certificates to restaurants and other businesses and more will take place at 1:30 p.m.

Donations of new and useful items for the auction are still being accepted, in addition to monetary donations.

To donate items for the auction or for more information, call Sister Joseph at 812-535-2544 or e-mail her at jfillenwarth@spsmw.org. †



Knobsfest 2014

The Piecemaker's Quilting Group at St. Mary of the Knobs Parish in Floyd County pose with the quilt they made that will be raffled off during the 4th annual Knobsfest at St. Mary-of-the-Knobs Parish, 3033 Martin Road in Floyds Knobs, on June 14. The festival runs from noon-midnight. Posing with the quilt are Marietta Gesenhues, left, Judy Krueer, Vivian Lung, Regina Philpot, Martha Fessel, Ruth Deitsch, Mary Frances Buckman and Mary Silva. Not shown: Vonda Hardin and Vivian Bishop. For more information on Knobsfest 2014, visit www.yourSMK.org. (Submitted photo)

Retreats and Programs

June 20

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

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

VIPs



William and Ellen (Wathen) Gale, members of Our Lady of the Greenwood Parish in Greenwood, celebrated their 60th wedding anniversary on May 29.

The couple was married on May 29, 1954, at Assumption Church in Indianapolis.

They are the parents of six children, Brenda Clark, Jennifer Flodder, Debra Yates, Steven and William Gale and the late Karen Gale. The couple has 18 grandchildren and 19 great-grandchildren.

A reception was held in their honor on May 4. †



Al and Mary (Guzman) Hernandez, members of St. Gabriel Parish in Indianapolis, will celebrate their 60th wedding anniversary on June 13.

The couple was married on June 13, 1954, at Our Lady of Guadalupe Church in Chicago, Ill.

They are the parents of seven children, Linda, Vicky, Alfie, Henry, Jim, Joe and Roy Hernandez. The couple has 19 grandchildren.

The Hernandezes will renew their vows on June 15 at St. Gabriel Church. †

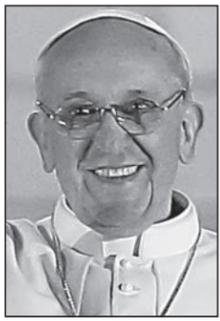


Concert fundraiser

Members of the Holy Angels Parish Gospel Choir sing at Marian University in Indianapolis on May 4 during a concert to raise funds for the archdiocesan Father Boniface Hardin Black Catholic Theology and Spirituality Program, developed and sponsored by the archdiocesan Office of Intercultural Ministry. (Submitted photo)

Pope, at charismatic rally, invites participants to Vatican in 2017

ROME (CNS)—Meeting more than 50,000 Catholic charismatics in Rome’s Olympic Stadium, Pope Francis admitted he was not always comfortable with the way they prayed, but he knelt onstage as they prayed for him and over him by singing and speaking in tongues.



Pope Francis

“In the early years of the charismatic renewal in Buenos Aires, I did not have much love for charismatics,” the pope said on June 1. “I said of them: They seem like a samba school.”

Little by little, though, he came to see how much good the movement was doing for Catholics and for the Church, he told a gathering organized by the International Catholic Charismatic

Renewal Services and the Catholic Fraternity of Charismatic Covenant Communities and Fellowships.

Pope Francis invited the crowd, which included charismatics from 55 countries, to come to St. Peter’s Square for Pentecost in 2017 to celebrate the 50th anniversary of the movement. The Catholic charismatic movement traces its origins to a retreat held

in 1967 with students and staff from Duquesne University in Pittsburgh.

“I expect all of you, charismatics from around the world, to celebrate your great jubilee with the pope at Pentecost 2017 in St. Peter’s Square,” the pope said.

The celebration in Rome’s Olympic Stadium began with the song, “Vive Jesus, El Señor,” (“Jesus, the Lord, Lives”) a Spanish-language song which Pope Francis—who claims he is tone deaf—joined in singing with his hands open like many in the crowd. The pope said he likes the song, which charismatics in Argentina also sing.

“When I celebrated the holy Mass with the charismatic renewal in the Buenos Aires cathedral, after the consecration and after a few seconds of adoration in tongues, we sang this song with such joy and strength,” he said.

At another point, when the crowd prayed that the Holy Spirit would fill Pope Francis, he knelt on the bare floor of the stage, while they sang with their hands raised toward him. After the song, many in the crowd kept their hands raised as they prayed in tongues, speaking in unfamiliar languages.

Responding to a married couple, who spoke about the renewal’s positive impact on their family life, Pope Francis said the family is the “domestic Church,” the

place where Jesus’ presence grows in the love of spouses and in the lives of their children. “This is why the enemy attacks the family so hard; the devil doesn’t like it, and tries to destroy it.

“May the Lord bless families and strengthen them during this crisis when the devil wants to destroy them,” the pope prayed.

In a speech, Pope Francis told the charismatics that their movement was begun by the Holy Spirit as “a current of grace in the Church and for the Church.”

He pleaded with charismatic groups not to try to organize everything or create a bureaucracy that attempts to tame the Holy Spirit.

The temptation “to become ‘controllers’ of the grace of God” is a danger, the pope said. Group leaders, sometimes without even meaning to, become “administrators of grace,” deciding who should exercise which gifts of the Holy Spirit. “Don’t do this anymore,” Pope Francis said. “Be dispensers of God’s grace, not controllers. Don’t be the Holy Spirit’s customs agents.”

From the beginning, he said, charismatics were known for their love of and familiarity with the Scriptures. The pope asked those who lost the habit of carrying their Bible with them everywhere to “return to this first love, always have the word of God in your pocket or purse.” †

ELSENER

continued from page 4

of her freedom, precisely in and through her institutions, to uphold that teaching as authoritatively proclaimed by the magisterium of her pastors.”

At Marian University, we take these words to heart. In fact, we just completed a yearlong process initiated by our board of trustees to articulate our vision for the future. There is strong consensus among board members, faculty, staff, students and their families, alumni, donors, community leaders and friends that Marian should continue, and strengthen, our identity as a Franciscan Catholic liberal arts university distinguished in its ability to “educate and form transformative leaders for service to

the world.”

Pope Emeritus Benedict XVI once said that the preservation of a university’s Catholic identity “entails much more than the teaching of religion or the mere presence of a chaplaincy on campus.” We wholeheartedly agree. One of the unique features of a Catholic university is the ability to integrate “who we are and what we believe” into all aspects of campus life.

At Marian University, we celebrate our Catholic identity, and we invite everyone who becomes part of our university community—regardless of their religious, ethnic, racial, social or economic backgrounds—to grow in their understanding and appreciation of what it means to be truly wise in mind and heart.

As a sign of our commitment to continue, and strengthen, the Catholic

identity established by our founders, I am pleased to announce the appointment of Daniel Conway to the newly established position of senior vice president for mission, identity and planning. He is a nationally known leader in the Catholic community who has served the Church with distinction in the key areas of planning, communications, stewardship and development.

For many years, he has served as an editorial writer for *The Criterion* and other Catholic newspapers. Dan’s organizational abilities combined with his knowledge of (and love for) the Catholic Church will help guide Marian University as we plan for the future, and work to strengthen all aspects of our service to parishes, schools and Catholic institutions in Indiana and beyond.

In the spirit of St. John Paul II’s

apostolic exhortation, “*Ex Corde Ecclesiae*” (“From the Heart of the Church”), Marian University seeks to continue, and grow, its ability to provide leaders for the Church and for society who are women and men of wisdom and integrity.

To be successful, we rely on the intercession of our patrons, the Blessed Virgin Mary, Seat of Wisdom, and Saints Francis and Clare of Assisi. We also give thanks for our collaboration with Archbishop Joseph W. Tobin and the pastors, Catholic school leaders, and agency directors of the Archdiocese of Indianapolis. May we do God’s will always!

(Daniel Elsenner is president of Marian University in Indianapolis.) †



Our Lady of Fatima Retreat House

5353 E. 56th Street • Indianapolis, IN 46226 • (317) 545-7681 • Fax (317) 545-0095 • www.archindy.org/fatima

What’s in a Name: St. Francis of Assisi and the 21st Century

Presented by: **Sr. Olga Wittekind, OSF** and
Br. Bob Baxter, OFM Conv
June 16th • 9 am- 4 pm

This day of reflection will explore themes from the life of St. Francis that point the way for living a dynamic, faith-filled life. Sr. Olga & Br. Bob will reflect on Pope Francis’s embodiment of Franciscan Values & the Franciscan Charism.

- **Brother Bob Baxter, OFM Conv** is the Director of Mount St. Francis Center for Spirituality in Mt. St. Francis, Indiana and is a spiritual director and retreat director.
- **Sr. Olga Wittekind, OSF** is the Director of Oldenburg Franciscan Center in Oldenburg, Indiana and is a Jungian psychologist, spiritual director, and retreat director. Both are Franciscans living the Franciscan charism!

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

If you have not had the opportunity to attend a retreat with either of these very gifted people, please consider joining us. They are wonderful examples for each of us in living out their Christian values through the Franciscan way of life. And they both have a terrific sense of humor! We hope to see you June 16th.

To register or find out more about these programs, visit us at:
www.archindy.org/fatima



Scan the QR code to view the full calendar of events and more information.



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Like us on Facebook

Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition
July 18, 2014, issue of *The Criterion*

If you are planning your wedding between June 30, 2014 and Feb. 1, 2015, we invite you to submit the information for an announcement on the form below.

Pictures

You may send a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple’s names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

E-mailed photos

Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

Deadline

All announcements and photos must be received by 10 a.m. on Wednesday, June 25, 2014. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Wednesday, June 5, 2014, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last) Daytime Phone

Mailing Address City State Zip Code

Name of Bride’s Parents (first, last)

City State

Name of Bridegroom (first, middle, last)

Name of Bridegroom’s Parents (first, last)

City State

Wedding Date Church City State

Photo Enclosed No Picture Signature of person furnishing information Relationship Daytime Phone

Pope's Holy Land trip raises hopes, questions

VATICAN CITY (CNS)—Given the Holy Land's long and complex history of military, religious and cultural conflict, the run-up to Pope Francis' May 24-26 pilgrimage was inevitably marked by fears it would be marred by controversy—or worse.

Now that the pope's second international trip is over, so are those fears. The suspense is not, however. With a number of surprising gestures and remarks over three busy days, the pope left Catholics and others around the world wondering what comes next on a range of important questions.

The pope and the peace process

Pope Francis made headlines on the second day of his trip by inviting Palestinian President Mahmoud Abbas and Israeli President Shimon Peres to join him at the Vatican to pray together for peace.

Most observers have set low expectations for the event, scheduled for June 8, in part because Peres' position is largely ceremonial and, in any case, his term is set to expire in July.

Pope Francis would no doubt say pessimists underrate the power of prayer. He could point to his efforts last fall against U.S. President Barack Obama's plans to use military force in Syria, which culminated in an unprecedented prayer vigil for peace that drew some 100,000 to St. Peter's Square. The U.S., of course, did not strike Syria after all.

Practical results aside, Pope Francis' bold initiatives have earned him the role of pre-eminent voice for peace in the Middle East. That distinction could have more than symbolic importance for local attitudes toward the region's fast-diminishing Christian minorities.

During his trip, the pope told Abbas and Peres that Christians contribute to the "common good" in their countries and deserve to be treated as "full citizens."

No speech could make that point more eloquently than news photos of Jewish and Muslim political leaders praying for peace, side by side in the Vatican.

Ecumenism

The original reason for Pope Francis' Holy Land trip was a meeting with Ecumenical Patriarch Bartholomew to mark the 50th anniversary of a historic encounter between their predecessors. The earlier meeting led the Catholic and Orthodox Churches to lift mutual excommunications imposed in 1054 and opened the modern period of ecumenical dialogue.

Not surprisingly, this year's event did not yield any comparable breakthroughs, but there were hints of progress to come.

The pope told reporters on the flight back to Rome that he and Patriarch Bartholomew discussed possible collaborative efforts to protect the environment. They also talked about prospects for resolving differences



Above, Pope Francis kisses the hand of a man during a ceremony in the Hall of Remembrance at the Yad Vashem Holocaust memorial in Jerusalem on May 26. The pope honored the 6 million Jews who perished at the hands of the Nazis during the Holocaust. (CNS photo/Abir Sultan, EPA)



Left, Pope Francis walks with Ecumenical Patriarch Bartholomew of Constantinople at Jerusalem's Church of the Holy Sepulcher on May 25, the 50th anniversary of the meeting between Pope Paul VI and Patriarch Athenagoras. (CNS photo/ Abir Sultan, EPA)

in how the Churches set the date of Easter every year.

Pope Francis, with his characteristic frankness, called the latter a "ridiculous" problem. Yet reconciling the timing of Christianity's most sacred feast could have a big impact on ordinary Catholics and Orthodox, leading many to view full communion between the Churches as a more realistic goal. (Catholic and Orthodox leaders in the Holy Land have already begun that process by agreeing that, beginning next year, they will celebrate Easter on the same date.)

Vatican reform

During an inflight news conference on the way back to Rome, the pope was

asked about reports that Cardinal Tarcisio Bertone, a former Vatican secretary of state, mishandled 15 million euros in funds held by the Institute for the Works of Religion, commonly known as the Vatican bank.

Without naming the cardinal, the pope said the matter was "being studied, it's not clear. Maybe it could be true, but at this moment it's not definitive."

The results of the investigation, if it finds the cardinal at fault, would have implications beyond the case itself. Few actions by the pope could do as much to show his seriousness about reforming the Vatican bureaucracy as publicly disciplining or rebuking the man who, until just last October, served as the

Vatican's No. 2 official, after the pope.

Priestly celibacy

The pope told reporters the door is open to allowing more married priests in the Catholic Church, in the Latin Rite as well as the Eastern Catholic Churches, where the practice is already established.

"Celibacy is not a dogma of faith," he said, which should not have surprised anyone familiar with the Church's discipline. But he added pointedly: "Not being a dogma of faith, the door is always open."

Given how controversial this issue already is in parts of the Catholic world, the pope's comment is likely to prompt only more discussion. †

CAROLINE

continued from page 1

"I started with the church bells to show they're going to church every Sunday, and they have plenty of faith," says Caroline, now 12. "In the second paragraph, it's almost saying that maybe a relative has passed away, and they're thinking, 'How

could you do this, God? How could you let this happen?"

"In the third paragraph, they hear sirens. They've gotten in some trouble with the law. The metal bars have slammed. The image of God is dwindling away.

"In the final paragraph, the feeling is, 'I'm empty now. I have nothing to hold onto.' So it's asking God to fill me

with faith once again. It's about prayer, and holding on to faith in God and trust in God."

The images and the themes of Caroline's prayer didn't surprise her teacher.

"She has an old soul," says Teresa Cooper, Caroline's sixth-grade teacher. "She feels and thinks and knows God on a plane that all of us would like to reach. She has a self-awareness, but nothing that makes others jealous. She is so kind and considerate in everything she does."

Caroline's mother, Kerry, also uses the phrase "old soul" to describe the fourth of her seven children with her husband, Matthew.

"She writes numerous things beyond her years," Kerry says. "She's someone who definitely walks to her own beat. And she's such a sweet child."

A nudge from God

Beyond winning a national contest, Caroline's prayer has had an impact at home.

"This has been great for our family," her mother says. "We'll focus on prayer more now. This is a nudge from God for our family."

Writing "Full" reflects the importance that prayer and faith have in her own life, Caroline says.

"Prayer is a huge thing in my life. God forgives everything a person could do. Without prayer, I couldn't relate to God. I continue to pray at school, at home and church to have that special relationship with God. I trust God a lot."

As part of winning the national contest sponsored by Family Rosary, Caroline received \$100. She plans to donate the money to The Thirst Project, an organization that raises funds to build freshwater wells in developing countries.

"It's so mothers and children don't have to walk for five miles in the scorching sun to get water," she says. "I really don't need anything for myself right now."

Caroline shared another thought, a prayer in itself.

"God has really blessed me." †

'In the final paragraph, the feeling is, "I'm empty now. I have nothing to hold onto." So it's asking God to fill me with faith once again. It's about prayer, and holding on to faith in God and trust in God.'

—Caroline Caito



New grave for babies miscarried offers “way to bring closure”

By Natalie Hoefler

The slightly overcast skies seemed to reflect the somber scene as the two families gathered around the grave on May 20.

Following a burial rite for infants, the remains of each family’s loved one were buried in separate, small receptacles.

After the service, the families introduced themselves to each other—a friendly gesture, since their miscarried children will share a common grave.

Theodore Sixtus Egan and Frankie Roller are the first two children in a single grave at Our Lady of Peace Cemetery in Indianapolis that will eventually hold 16 more babies lost to miscarriage prior to 20 weeks gestation.

The common grave came about through recent events involving two families, a priest and a cemetery director.

‘To bury and honor these children’

Around Easter, Father C. Ryan McCarthy received two separate phone calls, each from a sorrowing and concerned mother who had just experienced an early-term miscarriage at home.

They wanted to know how to reverently bury the remains of the babies they lost.

“If we wanted to do the full burial with a vault or crypt, it was going to be very expensive for a couple centimeters long of a little body,” said Caris Roller of Our Lady of the Most Holy Rosary Parish in Indianapolis, who miscarried at six weeks.

“I called [our pastor] Father McCarthy and said we need to do something for these babies.”

Father McCarthy has had such requests in the past when he was pastor of parishes that had their own cemeteries.

“But I’ve never had to deal with it in Indianapolis proper where I didn’t have a cemetery that I was the administrator of,” he said.

Father McCarthy made some phone calls and discovered that the state of Indiana does not consider a baby miscarried prior to 20 weeks to be “legal remains.”

“After 20 weeks, you have to get a death certificate and go through those formalities,” he said. “Ironically, that makes it easier [in cases of miscarriage prior to 20 weeks], because the Catholic Church can do whatever we want, essentially, to bury and honor these children without having to worry about the state regulations.”

Father McCarthy called Tim Elson, executive director of the archdiocesan Catholic Cemeteries Association, about the possibility of having a gravesite set aside on the consecrated grounds of a Catholic cemetery for such circumstances.

“Tim was very positive and supportive,” he said. “He thought it was a good idea. I talked about the idea, and he did all the work after that.”

Elson designated a plot in the infant section of Our Lady of Peace Cemetery on the north side of Indianapolis. The grave can hold up to 18 small containers, each large enough to hold the individual remains of a child miscarried under 20 weeks.

“That allows us to use one grave for



Above, flowers laid by a child rest atop a board and carpet covering a freshly dug grave for children miscarried under 20 weeks. The new grave was created at Our Lady of Peace Cemetery on the north side of Indianapolis.

(Photos by Natalie Hoefler)

Left, Father C. Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, says a rite of burial for infants at Our Lady of Peace Cemetery in Indianapolis for two babies miscarried at six and nine weeks. A new common grave there allows for individual burial of such children to honor their lives and bring closure to grieving families.

several [children], but still do something respectful and reverent to provide the family with closure,” Elson said. “A priest [or deacon] can come out and they can do an individual burial for each child. It’s a healing step and obviously a benefit for the family.”

The plot will have a marker listing each child buried in the grave. When one grave is full, a new one will be started.

The only cost involved, said Elson, will be the cost of engraving the child’s information on the marker.

‘How Catholics honor end of life’

“We’re so grateful,” said Roller after the service. “Look how pro-life this whole process has been. It is just not a pro-life statement that these babies [miscarried under 20 weeks] are not considered by the state to be human remains.”

Her husband, Rob, agreed.

“It’s a statement about when life begins,” he said. “These are human lives from the moment of conception, and we honor them in burial in the same way we would with any child who came through the womb, or any adult who lived to old age.”

Tim and Rose Egan, who lost their child at nine weeks, also appreciated the opportunity to recognize the short life of their baby with a Christian burial.

The Egans, members of St. Matthew the Apostle Parish in Indianapolis, turned to

Father McCarthy, Tim’s close friend since grade school, when they lost their baby.

“When we were talking to Father McCarthy, he mentioned this idea. We thought that’s something that we would really be interested in. That’s how as Catholics we honor the end of life. We felt like for Teddy, that’s how we wanted to honor the end of his life.”

Although it was too early to determine their baby’s gender, Rose said she and Tim were “pretty sure” they were going to have another boy.

“In our hearts, he was a boy, but maybe we’ll find out differently when we get to heaven,” Rose said.

The Rollers also named their unborn child.

“We named the baby Frankie because we don’t know if it was a boy or a girl,” said Caris. “So Frankie would be for St. Francis or St. Frances.”

‘A way to bring closure’

Caris and Rose have both had miscarriages before, but in a hospital rather than at home.

St. Francis Hospital on Indianapolis’ south side and St. Vincent Hospital on the city’s north side both have free cremation and burial services available for babies miscarried prior to 20 weeks, whether the miscarriage occurs in the hospital or at home.

Each hospital’s program involves

cremating the remains, delivered in the hospital or brought to the hospital if the miscarriage took place at home. The ashes are placed in one receptacle that has a designated grave with a general marker—at Our Lady of Peace Cemetery on the north side for St. Vincent Hospital, and at Calvary Cemetery on the south side for St. Francis Hospital. Both cemeteries are operated by the Catholic Cemeteries Association.

St. Vincent holds one burial service annually at the north side gravesite. According to Kathy Carroll, clinical coordinator for St. Vincent Hospital’s Center for Perinatal Loss, the service is held close to All Saints Day on a Saturday, so that families from out of town can participate.

According to Joni Cutshaw, bereavement coordinator for Memories to Hold at St. Francis Hospital, two burial services are held annually at Calvary Cemetery, once on the Feast of the Ascension and again on All Saints Day. This year’s second service will be held at the cemetery at 2 p.m. on Nov. 1.

The difference between the hospital programs and this new service, said Elson, is that the new service allows for individual burial in separate containers at any time of the year, and the inclusion of each baby’s name on the grave’s marker.

The service is only offered at the north side cemetery but is open to anyone, said Elson.

“Our Lady of Peace has the best setting for it,” he explained. “It’s more private and quaint.”

For Tim, this service is “a way to bring closure for that event of experiencing the joy of finding out you’re pregnant, and then the disappointment” of losing the baby.

“I know, and my children and my husband know, we had a life growing inside of me from the day we conceived until we miscarried,” said Tim’s wife, Rose.

“I think this is a really powerful and strong pro-life statement for families who miscarry a baby at home.” †



‘That allows us to use one grave for several [children], but still do something respectful and reverent to provide the family with closure. A priest [or deacon] can come out and they can do an individual burial for each child. It’s a healing step and obviously a benefit for the family.’

—Tim Elson, executive director of the archdiocesan Catholic Cemeteries Association

Burial options for children miscarried prior to 20 weeks

Here are different options for burying the remains of children miscarried—at home or in a hospital—prior to 20 weeks gestation.

Our Lady of Peace Cemetery, Indianapolis:

- **Type:** Individual containers of remains buried in common grave
- **When:** Burial service upon request
- **Cost:** Only fee involved is for engraving the baby’s information on a shared marker
- **Contact:** Call your parish priest or Our Lady of Peace Cemetery at 317-581-2640.

St. Francis Hospital, Indianapolis:

- **Type:** Cremation, all remains in common receptacle in one grave
- **When:** Burial service twice a year at Calvary Cemetery, 435 W. Troy Ave. in Indianapolis, on Ascension Thursday and All Saints Day
- **Cost:** Free
- **Contact:** Your doctor or nurse at the hospital can provide information, or contact Joni Cutshaw, bereavement coordinator for Memories to Hold, at St. Francis Hospital, at 317-528-5199

St. Vincent Hospital, Indianapolis:

- **Type:** Cremation, all remains in common receptacle in one grave
- **When:** Burial service once a year at Our Lady of Peace Cemetery, 9001 Haverstick Road in Indianapolis, on a Saturday close to All Saints Day
- **Cost:** Free
- **Contact:** Your doctor or nurse at the hospital can provide information, or contact Kathy Carroll, clinical coordinator for St. Vincent Hospital’s Center for Perinatal Loss, 317-415-7494

For other hospitals, contact your doctor or nurse to see what options are available. †

Congratulations, Cathedral High School Class of 2014

You earned more than \$29.4 million in scholarships and awards!



Owen Michael Adams, Indiana University at Bloomington
 Sydney Elizabeth Adams, Indiana University at Bloomington
 Sebastian Aguirre Pedraza, Purdue University
 Kirstin Danyelle Alexander, DePauw University
 Deanna Elizabeth Anderson, Earlham College
 Matthew Robert Babb, Indiana University at Bloomington
 Andrew Martin Bailey, DePauw University
 Justin Tyler Baker, Undecided
 Robert Benjamin Baker, Indiana University at Bloomington
 Collin Andrew Barthel, University of Chicago
 Frank Patrick Baukert, Ivy Tech State College
 Harrison Charles Beckerich, Purdue University
 Joseph James Beckman, Indiana State University
 Laura Ellen Bem, University of Indianapolis
 Joseph Pete Berg, Vincennes University
 Karli Kierstin Bernal, Purdue University
 Wesley Duane Bernard, Rutgers University
 Ian Clayton Berry, University of Missouri Columbia
 Benjamin Eli Bielski, Purdue University
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 Alexander Michael Boos, Yale University
 Isobel Emily Bowles, Butler University
 Anthony Brasco, Indiana University at Bloomington
 Sierra ChaseLynn Bratcher, Indiana University at Bloomington
 Nicolas Gaynor Bratton, Purdue University
 Brittany Marie Broecker, Xavier University
 Taylor Elizabeth Browning, Hanover College
 Grace Audrey Buchanan, Georgetown College
 Garrett Riley Buechler, Saint Louis University
 Lincoln Todd Burkhardt Jr., Indiana University at Bloomington
 Olivia Elaine Burris, Indiana University at Bloomington
 Raja Malik Burt, Olivet Nazarene University
 Kathleen Ann Byers, DePauw University
 Caroline Anne Caress, Indiana University at Bloomington
 Carlos Arias Carpizo, Indiana University at Bloomington
 Benjamin Lawrence Carter, Indiana University at Bloomington
 Olivia Cathryn Cavanaugh, Ball State University
 Grant Alan Clyne, The Citadel, the Military College of South Carolina
 Johanna Else Cole, Indiana University at Bloomington

Kourtney Nicole Coleman, Indiana University at Bloomington
 Austin David Compton, Indiana University at Bloomington
 Anthony Daniel Constantino, Indiana University at Bloomington
 Vincent Daniel Corsaro, Rutgers University
 Keenan Mackenzie Cox, Indiana University at Bloomington
 Margaret Grace Cripe, Saint Mary's College
 Jia Lynae Cross, Indiana University at Bloomington
 Madison Louisa Marie DaBreo, Indiana University at Bloomington
 Oliver daCosta, Indiana University at Bloomington
 Emily Anne Darnell, Ohio University
 Henry Lee Davis II, Ball State University
 Ashton William Degyansky, Columbia College Chicago
 Lewis Demyan, Indiana University at Bloomington
 Alexander Michael Dennen, Indiana University at Bloomington
 Andrew Payton Derringer, DePauw University
 Aidan Joseph DeSanto, Case Western Reserve University
 John Charles Devine, Xavier University
 Katie Ann Dezelan, Indiana University at Bloomington
 Alex Joseph Dittmer, Indiana University at Bloomington
 Megan Holt Dolan, Indiana University at Bloomington
 Breck Erin Douglas, Xavier University
 Hannah Mae Downs, Purdue University
 Connor Joseph Dykhuizen, Indiana University at Bloomington
 John Christian Eckhart Jr., Indiana University at Bloomington
 Henry Thomas Edwards, Undecided
 Aryn Marie Eitzroth, IUPUI
 Lauren Elizabeth Engelman, Indiana State University
 Chandler Tron Estep, Tabor Academy
 James Austin Evans, Xavier University
 Paityn Lizabeth Evans, Indiana University at Bloomington
 Allison Jane Farrell, Purdue University
 Octavia Ladontae Farris, Ball State University
 Haley Nicole Ferguson, Miami University
 Erin Marie Fillenwarth, The Citadel, the Military College of South Carolina
 Christopher Sean FitzGerald, Indiana University at Bloomington
 Matthew James Flood, University of Dayton
 Emma Kathryn Flynn, DePauw University
 Brandon Mathew Fogel, Miami University
 Nicholas Shane Foley, Wittenberg University

Anna Kathrin Ford, Purdue University
 Daisy Nichole Ford, University of Colorado-Boulder
 Jeramie Elliot Frazier, Wabash College
 Joshua Stephen Fry, University of South Carolina
 Joseph Daniel Fulnecky, Purdue University
 Jonathan Mitchel Garey, Ivy Tech State College
 Meghan Nicole Garriott, University of Dayton
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 James Adam George, University of Miami
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 Emma Claire Gill, Indiana University at Bloomington
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 Jack Briggs Gomez, DePauw University
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 Courtney Kristine Graham, DePauw University
 Maya Christine Graves, Indiana University at Bloomington
 Matthew Robert Gregory, University of Notre Dame
 Grace Miller Gresham, Saint Olaf College
 Emily Anne Griggs, Wittenberg University
 Emily Grace Gutrich, Indiana University at Bloomington
 Shawn Michael Hall, Indiana University at Bloomington
 Nicholas Cinque Hanahan, University of Notre Dame
 D'Andre Marquis Hartwell, Wittenberg University
 Derrick Lamonte Harvey, Indiana State University
 Jack Andrew George Hayden, Millikin University
 Carly Renee Hedlund, Xavier University
 Andrea Joann Hise, Indiana University at Bloomington
 Lauren Elizabeth Hoaglin, University of Kentucky
 Matthew Anthony Hoffmire, University of Dayton
 Dorian Matthew Lamon Holmes, Ball State University
 Alexa Lynn Hornak, University of Dayton
 Jeffrey Michael Houghton, Ivy Tech State College
 Andrew Patrick Hussey, Indiana University at Bloomington
 Jordan Victoria Jacob, IUPUI
 Josh Jacobs, Michigan State University
 Andrew Joseph James, Indiana University at Bloomington

Delaney Elizabeth Jansen, Indiana University at Bloomington
 Andrew Marcellus Jennings, Indiana University at Bloomington
 Sidharth Thomas John, IUPUI
 Danyon de'ette Johnson, Alabama A&M University
 Lukas Clifford Johnson, Indiana University at Bloomington
 Julia Caroline Kahn, Indiana University at Bloomington
 Taylor Christina Karras, Purdue University
 Ian Kea, Suffolk University
 Chandler Edward Garton Kehoe, IUPUI
 Quinten Patrick Keller, Indiana State University
 Maura Elizabeth Kelly, Ball State University
 Kathleen Anne Kennedy, Indiana University at Bloomington
 Matthew Joseph Kervan, Ivy Tech State College
 Maureen Elizabeth Kesterson-Yates, Webster University
 Sydney Elise Klecka, Ivy Tech State College
 Carson Edward Klein, Ferris State University
 Olivia Catherine Kluger, United States Naval Academy
 Kelsey Ann Kopf, Saint Mary's College
 Mary Kuhn, University of South Alabama
 Jane Elisabeth Kukolla, University of Indianapolis
 Kevin Paul Kyle II, Indiana University at Bloomington
 Karli Suzanne LaGrotte, University of Indianapolis
 Colleen Marie Lane, Xavier University
 Allison Jeanine Lansing, Purdue University
 Brant Read Larson, Indiana University at Bloomington
 Sarah Marie Lavelle, Ivy Tech State College
 Emma Marie Leising, Miami University
 Maurice Andreous Reeves, Indiana University at Bloomington
 Kyle Loechel, Indiana University at Bloomington
 Madison Nicole Logan, Purdue University
 Devin Peter Ludes Braeger IV, Colorado State University
 Shannon Marie Lueking, Saint Mary-of-the-Woods College
 Christian Charles Luling, Lipscomb University
 Tyler James Lyons, Syracuse University
 Oliver James MacKie, Purdue University
 John-Thomas Malone, Miami University
 Jenna Marie Masterson, Purdue University
 Jacob Andrew Mattingly, Indiana University at Bloomington
 Katherine French Maxwell, Saint Louis University
 Jacob William McCarty, Indiana University at Bloomington

Sarah Marie McClure, Saint Mary's College
 Ava Elizabeth McGoff, Indiana University at Bloomington
 Terry Leon McLaurin, The Ohio State University
 Oliver Timothy McNulty, Indiana University at Bloomington
 Ben McWilliams, Wofford College
 Michael Karl Melbards, Butler University
 Caroline Rita Melloh, University of Dayton
 Fanmeng Angela Meng, Gap Year
 Kristin Nicole Meta, Indiana University at Bloomington
 Sarah Ann Meuleman, Saint Mary's College
 Evan Daniel Miller, DePauw University
 Grant Thomas Miller, IUPUI
 Herbert Clay Miller III, Ball State University
 Kevin Joseph Mills, University of Kentucky
 Isaac Jules Montalvo, Wittenberg University
 Claire Lucille Mooney, Loyola University Chicago
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 Claire Catherine Moore, University of Pittsburgh
 William Thomas McCallum Moores, IUPUI
 Nicholas Roberts Morrison, Ball State University
 Jack Franklin Mourouzis, Dartmouth College
 Kasey Anne Mulligan, University of Dayton
 Brigid Grace Murphy, Indiana University at Bloomington
 Claire Elizabeth Murphy, Indiana University at Bloomington
 Joseph Arnold Musto, DePauw University
 Eric Michael Nash, Undecided
 Sierra Caton Nawrot, Indiana University at Bloomington
 Elizabeth Ann Nicholls, Purdue University
 Julia Ann Niemczura, University of South Carolina
 Mary Claire Noble, Purdue University
 Allison Maeve O'Hara, IUPUI
 Liam Patrick O'Hara, Indiana University at Bloomington
 Lily Kate O'Neil, The University of Alabama
 Aidan Robert O'Neill, Walsh University
 Sofia Maria Ocampo-Morales, Ave Maria University
 Olivia Neely Odle, Miami University
 James William Officer IV, Indiana State University
 Alexandra Victoria Offutt, Marian University
 Sophia Elaine Oskins, Ball State University
 Chandler Connery Page, Ball State University
 Thomas Field Parshall, Indiana University at Bloomington
 Grace Ellen Parsons, Purdue University
 Dillon Joseph Paul, American University
 Dylan Anthony Bryan Payne, Indiana University at Bloomington
 Alex Peña, Marquette University
 Whitney Danielle Perry, Ball State University
 Payton Rae Peters, The University of Arizona
 Sydney Nicole Pfeifer, Ball State University
 Kristen Marie Pivowski, Purdue University
 Megan Lucille Pliske, Indiana University at Bloomington
 Andrew Harrison Pluckebaum, Ivy Tech State College
 Nicole Lynn Porten, Indiana University at Bloomington
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 Abigail MacKenzie Price, Ball State University
 Theodore Charles Kim Price, Wittenberg University
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 Cara Marie Ratterman, Auburn University
 Maurice Andreous Reeves, Indiana University at Bloomington
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 Melissa Marie Robins, Purdue University
 Abigail Marie Rocap, Indiana University at Bloomington
 Paige Rene Roszkowski, Indiana University at Bloomington
 Mitchell Thomas Rougraff, University of Indianapolis
 Lauren Elizabeth Roy, Miami University
 Christopher James Rudicel, Purdue University
 Benjamin Isaac Sasin, Purdue University
 William Zachary Saum, United States Military Academy
 Andrew Robert Scarlott, Xavier University

Nicholas Martin Schepers, University of Southern Indiana
 Brendan Michael Schliebecker, Ivy Tech State College
 Claire Evans Schmitt, Purdue University
 Amy Claire Schrader, Ball State University
 Susan Lynn Schrader, Ball State University
 Samantha Lynne Schwer, Xavier University
 Edward Joseph Schwering, Syracuse University
 Brian Christopher Selvage, Undecided
 Madison Danielle Shake, Chicago College of Performing Arts at Roosevelt
 Jade DeAndrea Shelton, Undecided
 John Christopher Sheridan, University of Wisconsin, Madison
 John Harrison Shipley, Purdue University
 Thomas Andrew Sieber, Purdue University
 Katherine Marie Spiech, Indiana University at Bloomington
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 William Michael Thrasher, Vincennes University
 Maxwell Kenneth Tigges, Indiana University at Bloomington
 David Herman Tilly, Purdue University
 Jordan Elizabeth Toby, Purdue University
 Alexander Paul Todderud, Colorado State University
 Samantha Kay Toth, Saint Louis University
 Rachel Meredith Trotter, University of Mississippi
 Zane Joseph Turi, IUPUI
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 Elizabeth Grace Wyman, Ball State University
 Olivia Colleen Zerr, Indiana University at Bloomington

Class of 2014 grads reflect on their Catholic education

By Briana Stewart

High school seniors across the archdiocese are taking a monumental life step during this graduation season.

While many are ready to move on, many are just beginning the process of letting go.

Wondering how Catholic education has had an impact on this year's graduates, *The Criterion* asked five seniors from different Catholic high schools to reflect on their time as a student and reminisce on the ways that their respective schools have changed their lives.

Here are their stories.

Helping develop a faith in God

As she looks back on her four years at Father Michael Shawe Memorial Jr./Sr. High School in Madison, Taylor Grote believes that Catholic high schools impact their students with more than just a substantial education. They also provide a way to connect with God.

"There are definitely a lot of advantages of having a Catholic education," says Taylor, the daughter of Dominic and Patti Grote. "I have learned a lot of discipline and responsibility here [at Shawe] that I know I would not have learned anywhere else.

"Receiving a Catholic education has also helped me expand my faith in God and truly understand what he wants from me and for me. This will help me with all the tough challenges that lie in my future. And it will help me reach my number one goal in life, which is to become a successful woman engineer and raise a great family."

Taylor will attend Purdue University in West Lafayette, Ind., and major in mechanical engineering technology.

'A solid foundation'

Mitch Etchason appreciates how



Taylor Grote



Mitch Etchason



Olivia Page



Kaylee Cox



Conner Johnson

his experience at Bishop Chatard High School in Indianapolis has given him the confidence to live his faith.

"Having a Catholic education has helped me to resist temptations that I encountered in high school because it gave me a solid foundation to resist peer pressure," says Mitch, the son of Edmond and Lisa Etchason.

Bishop Chatard helped him to continue to follow the right path by providing a variety of clubs and activities for all students.

"I have participated in cross country, Model United Nations, Trobotics, National Honor Society, Summa Cum Laude degree program, Comedy Sportz, and theatre," Mitch says. "My time on the stage through theater and Comedy Sportz has given me confidence. And all of these activities have made me the man I am today."

Mitch will continue his education at Indiana University in Bloomington, where he plans to major in international studies.

A favorite memory

Olivia Page doesn't hesitate when she shares the one thing she will miss most at Father Thomas Scecina Memorial High School in Indianapolis.

"The thing I will miss most about Scecina is the family

environment that you receive here," says Olivia, the daughter of Hal and Sandy Page. "Everyone has your back no matter if they are your friends or they barely know you. I will carry that attitude with me at DePauw University. I will always attempt to be a friend to anyone who needs it."

Olivia has already experienced this special type of friendship at Scecina during her time as a member of the varsity swimming team, one of her many extra-curricular activities at the school.

"My favorite memory at Scecina is singing in the locker room with the swim team. It felt like we were closer than friends and more like sisters," says Olivia, who also ran track and cross country while participating in student council, National Honor Society and the Promise to Keep peer mentoring chastity program.

Olivia plans to study English and creative writing at DePauw University in Greencastle.

'They saved me from my sadness'

As co-valedictorian and a three-sport athlete, Kaylee Cox has made the most of her four years at Seton Catholic High School in Richmond. Yet what stands out the most to her is how the Seton "family" made her understand the importance of God in her life.

"During my freshman and sophomore years, my family fell upon some hard times; I had missed a lot of school due to illness and being in the hospital," says Kaylee, the daughter of Brian and Suzanne Cox. "I began to question my faith.

"When I got back [to school], I was welcomed with huge cards that my class had made me. Seton and the people there helped me, constantly reminding me of the love God has for all of us, and that he never gives us more than we can handle. They [Seton] picked me up when I was down. They honestly saved me from my sadness during that scary time. I will continue to grow in my faith every day

because of Seton."

Kaylee will attend Indiana University East in Richmond where she plans to study biology.

'A universal community of faith'

When Conner Johnson recalls his favorite memory at Our Lady of Providence Jr./Sr. High School in Clarksville, it's one that is both painful and inspiring.

"One of my favorite memories at Providence followed one of my least," says Conner, the son of Michael and Lisa Johnson. "A fellow student's father passed away suddenly one evening. The whole Providence community was struck hard.

"That next morning before school, only about 10 hours after the incident, the chapel was so full of students and faculty members that many people were standing in the hallway. We had gathered together before school to pray for our fellow classmate and his family."

That moment revealed the power of faith when it is lived and shared, Conner says.

"That is what it means to be Catholic, to be a universal community of faith. I've never seen so much love in one room overcome so much sadness and grief. I saw God present that day in the face of every student that came early to show respect and pray for that family.

"I will never forget that love and sense of community. Providence has allowed me to grow as an individual and a child of God, and has given me all the tools to be successful as a vibrant Christian spreading the word of God."

Conner will continue his education at the University of Louisville where he plans to study biology pre-medicine with an emphasis on genetics.

(Briana Stewart, an intern for The Criterion, is a senior at Cardinal Ritter Jr./Sr. High School in Indianapolis. She will attend Indiana University in Bloomington in the fall.) †



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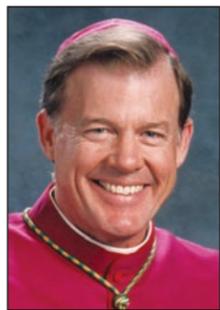
Above, Bishop Christopher J. Coyne is all smiles at the 98th running of the Indianapolis 500 on May 25 at the Indianapolis Motor Speedway. Bishop Coyne, vicar general, delivered the invocation before the start of the race. (Photos by Charles Schisla)

Right, Father Glenn O'Connor, pastor of St. Susanna Parish in Plainfield, works on a set of tires behind the scenes at the Indianapolis 500 on May 25. Father O'Connor began working on racecar pit crews at the 500 in 1975.



Utah bishop advises students: Keep sense of humor, don't forget to pray

SALT LAKE CITY (CNS)—In a wide-ranging conversation via teleconference with students at Utah's three Catholic high schools, Salt Lake City Bishop John C. Wester had three pieces of advice and a reminder for those graduating this year.



Bishop John C. Wester

"Keep your perspective, maintain your sense of humor and don't forget to pray," he told them. "God always is there for us; Jesus never abandons us."

The teleconference gave students at Juan Diego in Draper, Judge Memorial

in Salt Lake City and St. Joseph in Ogden the opportunity to ask Bishop Wester about issues such as how they could keep their faith while attending college.

The students also posed some personal questions to the bishop, such as how his family impacted his faith while he was growing up, and what was the craziest thing he had ever done.

It was the second teleconference that Bishop Wester has had this year with students at the Catholic high schools. These sessions are a chance for him to chat with the students, and they also strengthen the bonds among the three high schools, he said.

In response to a student's concern about attending Mass but not being able to put money in the collection basket, Bishop Wester said that

shouldn't be an issue.

"Remember that you're there to give glory and praise to God," he said, adding that rather than donating money, perhaps the students could volunteer in ways that would put their faith in action.

If their faith is shaken, "don't give up," the bishop advised, recommending continued prayer and study.

"Doubts with the faith and struggles are good things because that's going to make your faith stronger," he said. "Even if there are elements of the Church you can't agree with, don't ever give up your relationship with Jesus Christ. That is a living, real relationship."

Pope Francis' comments on gay rights and same-sex marriage don't reflect a change in Church doctrine on marriage, Bishop Wester said in response to another question, but "I think what Pope Francis is trying to teach us is ... God loves us all."

In an impromptu news conference on a papal flight last July the pope said: "If a person is gay, seeks God and has good will, who am I to judge? They should not be marginalized. They are our brothers."

If Bishop Wester were elected pope—"I don't have to worry about that," he said when the question was asked—he would choose the name Francis because of his own devotion to St. Francis of Assisi. He recommended that the students read

Saint Francis by Nikos Kazantzakis.

He also asked the students to pray for comprehensive immigration reform legislation because "regardless of your position [on immigration reform], I think all of us can agree that the system is broken, people are suffering and we need to pray for them; that we can find a solution that will help our immigrants and that will help our country."

In response to the personal questions, the bishop said his family had a "huge impact" on his faith while he was growing up because they attended Mass and prayed the rosary regularly. "I credit my folks for my vocation," he said.

"I've never done anything really crazy, like jumping out of a perfectly good airplane," he told the students. He thought that driving a cab would be a good experience during the summer of 1972, while he was in the seminary in San Francisco.

"It showed me a different side of life ... that you don't see in a seminary," he said. "It helped me to realize where people are really at, that none of us are perfect."

Another question was about what place that he has traveled to is his favorite. Personally, he loves Rome and New York City, he said, but "some of my refugee trips have ... helped me to grow more and helped me to see people's reality more." †



PROGRAM ANNOUNCEMENT/POLICY STATEMENT

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Natural family planners cautious about new fertility monitoring apps

WASHINGTON (CNS)—As new fertility monitoring apps such as Clue and Glow make news, specialists in natural family planning (NFP) caution that any technological application is only as good as the expertise behind it and the comfort level of its users.

“The caveat with any app is: Who designed it? Is it a real NFP educator?” said Theresa Notare, assistant director of natural family planning in the Secretariat of Laity, Marriage, Family Life and Youth at the U.S. Conference of Catholic Bishops. “Is there concrete, clear information folded into the app?”

Notare acknowledged that she does not have personal experience with new smartphone apps such as Glow, marketed by PayPal co-founder Max Levchin and aimed primarily at those trying to achieve pregnancy, and Clue, which helps women monitor various physical symptoms to avoid pregnancy or become pregnant.

John Kippley, president of Natural Family Planning International, based in Cincinnati, said apps can be “a waste of money” unless they educate couples about the science behind the measurements.

“But if they can get people oriented toward natural family planning, then they can be worthwhile,” he added.

Natural family planning involves the monitoring of certain physical signs and symptoms such as basal body temperature and cervical mucus to help a woman track the fertile and infertile phases of her menstrual cycle. It requires couples to abstain from sex during the woman’s fertile days if they are seeking to avoid pregnancy. It is the only method of avoiding pregnancy supported by the Catholic Church.

But Ida Tin, the developer of Clue, said her ultimate goal is “to replace the birth control pill, or at least give an alternative” to the use of hormonal birth control, which

the Church opposes.

Clue adds self-measurements of such categories as sex drive, mood, pain levels and skin problems to its algorithm that determines fertile days.

Although they may not be getting the national media coverage given to Glow and Clue, several fertility apps with ties to Catholic universities or to the Couple to Couple League, a natural family planning organization with Catholic roots, are on the market now or will be soon. These include:

- MUFertility, developed by the Marquette University College of Nursing Institute for Natural Family Planning and used in connection with the Clearblue Easy fertility monitor, which measures hormonal levels in the urine to determine fertility.

- iCycleBeads, which uses the “standard days method” of family planning and originated at the Institute for Reproductive Health at Georgetown University in Washington.

- CycleProGo, offered by the Couple to Couple League in Cincinnati, “allows couples to chart electronically, record symptoms, confirm their fertility status, and share charts with their teacher or friends,” the organization’s website says. Charts and data can be accessed from multiple devices, so husband and wife can both be involved in charting. CycleProGo can also be used to determine peak fertility as an aid to achieving pregnancy.

Among the other apps currently offered for sale or

for free are Woman Calendar, iChartMe, myNFP, MeFertil, NFP Manager:Sympto, FemiCycle, iOvulation, Nurtur, FemCal: Period and Ovulation Calendar, My Cycles and iFertility Log. Prices range up to about \$9.99, although many offer additional services or notifications for an additional fee.

Some work only with a specific form of natural family planning—Creighton, Billings or Marquette—while others, like myFertilityMD, work with all three methods.

Kippley, who helped found the Couple to Couple League in 1974 but split with the organization in 2003, said the danger in relying on an app for natural family planning is that it may overestimate the number of fertile days, requiring couples to abstain from sex for longer than necessary.

Only couples that understand the scientific basis behind the natural family planning method they are using will be fully successful in their efforts to avoid or achieve pregnancy, he added.

Notare said that as a couple first begins to use natural family planning, it is especially important that an NFP educator be available to answer their questions so such access should be built in to every app.

“It’s the way of the current generation of young adults” to want information available on their smartphones and laptops, she said, adding that a distance learning course in natural family planning is in the works.

Richard Fehring of



Smartphone applications such as Clue monitor fertility cycles, helping inform couples who practice natural family planning. Specialists in natural family planning caution that any technological application is only as good as the expertise behind it and the comfort level of its users. (CNS illustration/courtesy HelloClue)

Marquette University hopes that his MUFertility app will be on the market in June, and said it will offer more research-based science than the new apps do.

Some 6,000 women have been charting their menstrual cycles on the Marquette site for years, and “there is a lot of research behind our method,” he said. “Glow doesn’t have that kind of research behind it.” †



‘The caveat with any app is: Who designed it? Is it a real NFP educator? Is there concrete, clear information folded into the app?’

—Theresa Notare, assistant director of natural family planning in the Secretariat of Laity, Marriage, Family Life and Youth at the U.S. Conference of Catholic Bishops

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Parishes help God's people draw closer to Christ, each other

By David Gibson

My wife and I participate in the same parish community today that we joined 41 years ago. To be sure, 41 years is a long time. Not surprisingly, our parish is important to us. Our three children were baptized here. We celebrated all their weddings here, too.

One reason we value this community highly is because of the support received from others. A period of more than four decades encompasses many moments of wonderful celebration and some moments of real-life challenges. Supportive, trusting bonds with others in the community always served us well.

The life of a parish is important to so many Catholics for so many reasons. If you doubt that, just read the Sunday bulletin distributed by a parish of average size today and consider the astonishing range of events on its agenda for the week ahead.

These events pull together individuals, parents and families, groups with special shared interests and needs, and young adults, to mention just a few.

However, statistics suggest that a significant percentage of baptized Catholics do not consider parish life essential in their lives, at least for the time being. For a wide variety of reasons, they do not join a worshipping community most Sundays.

Some tell of not feeling welcome in a parish, others speak of not feeling understood by the Church. Yet others say they neither felt recognized nor respected in their parish; no one spoke to them.

As much as possible, people want to be known by name in places that are important for their lives. In a homily on the second Holy Thursday of his pontificate, Pope Francis pointed out that all the people of a parish—the sick, the poor, family members, the young—make up “the living Church” and have “a first name and a last name.”

Many people who experience a sense of belonging, welcome and support in their parish think of it as something like a home. That is as it should be, the newly canonized St. John Paul II suggested in his 1988 apostolic exhortation on the mission of the laity in the Church and the world. “The parish is not principally a structure, a territory or a building,” the pope wrote. Rather, it is God’s family and a welcoming home (“*Christifideles Laici*,” #26).

In a real home, though, no one remains anonymous. Families gather to celebrate their lives and enjoy time together, but home life also mandates family members to do what they can to pull each other out of loneliness, to hear each other and to recognize each other’s gifts. Parish life is like this.

A parish is a place where people assemble to celebrate faith, above all the Eucharist. It is a place, too, where they are mandated to welcome others, to do their part in making the parish a home by helping to lift others out of anonymity.

This mandate is not always easy to fulfill. Like so many



Eileen Schwingle, a member of St. Francis Xavier Cathedral Parish in Green Bay for 67 years, exchanges a sign of peace with a young man during a Mass at the cathedral. In a homily given on Holy Thursday, Pope Francis said that all people in a parish—young and old alike—make up “the living Church.” (CNS photo/Sam Lucero, *The Compass*)

other parishioners, I am not always certain how to welcome people I do not know or am seeing for the first time in our parish. But it sure helps to smile, say hello and ask, “How are you?” Perhaps a conversation will ensue, and the opportunity to learn each other’s names will arise.

This mandate in parish life is a big challenge. But lots of Catholics welcome the many challenges to grow that they encounter in parish life.

Perhaps a seminar or retreat group invites parishioners to grow spiritually. Perhaps they discover how enriching it can be to collaborate with others on projects serving teens in the parish, or preparing engaged couples for marriage, or finding new ways to make the poor a priority. In the parish, they discover how true it is that we grow by giving to others.

The parish is a eucharistic gathering place that marks every moment in the Church’s liturgical year, focusing the community’s attention on what is most important about life and faith.

The Eucharist invites the community together around Christ, its center. Then the worshipping community sends its members out into the world, saying, “Go and announce the

Gospel of the Lord.”

The roles of a community such as this extend from helping to renew hope among people who suffer to clarifying the presence and action of God in the daily lives of ordinary people—people who often feel they barely have time to think, let alone pray.

In this vein, Msgr. Philip Murnion once said that “we all need new and repeated experiences where we stand before God and discover anew who we really are.” This U.S. priest, whose expertise on contemporary parish life was consulted widely, died of cancer in 2003.

Parishes fulfill an important role, Msgr. Murnion thought, by “inviting people into new opportunities to experience the presence of God” in worship and work. A parish, he said, is “a place where one goes to be renewed in the vision,” and equipped with strategies for carrying out the mission of Christian life “in the worlds of family, work and community.”

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

The New Testament gives a clear blueprint for vibrant parish life

By Daniel S. Mulhall

When people think of the Church, their thoughts often turn first to a parish and not a diocese or the universal Church. It is in parishes where Christianity is lived on a daily basis or, as some pastors like to say, “where the rubber hits the road.”

From the earliest days of Christianity, followers of Jesus have gathered together on a weekly basis to read and discuss the sacred Scriptures and celebrate the Eucharist.



Volunteers serve food cooked by nuns and other volunteers in the Wednesday Soup Kitchen at St. Blase Parish in Argo Summit, Ill. The New Testament gives guidance for aspects of parish life, including serving people in need. (CNS photo/Karen Callaway, *Catholic New World*)

In the beginning, the membership of the Church was so small that believers could gather in someone’s home.

The first mention of such a small church is found in the Acts of the Apostles: “All who believed were together ... breaking bread in their homes” (Acts 2:46).

These “house churches” were the forerunners of today’s parishes. House churches were common until Christianity was made an official religion of the Roman Empire in 313, although long before that date separate church buildings came to be used across the Mediterranean world.

House churches still exist in small communities around the world.

All of St. Paul’s letters in the Bible were written to small communities of believers, most of whom he knew personally. These were usually house churches. Paul could write to them with such enthusiasm, and have no problem correcting people’s behavior and their understanding of Christianity in part because of the relationship he had with them.

In parishes, we get to know people well. We become friends.

House churches established the foundation upon which today’s parishes are built. In parishes, Christians continue to support each other and share their faith in Christian fellowship. The biblical record shows that in parishes, Christians are to:

- Devote themselves to the teaching of the Church, to prayer and to the breaking of bread (Acts 2:42).

- Engage each other in conversation so as to better understand the meaning of the Scriptures, which is the purpose of the homily (1 Cor 14:26 and Col 3:16).

- Greet people warmly, welcoming them into the Lord’s presence and making them feel at home (1 Cor 16:19, Rom 16:5, Col 4:15 and Phlm 1:2).

- Maintain a connection to the wider Church—parishes do not stand alone, they are part of a diocese, a broader local Church (Acts 15:36).

- Care for those in need and serve others—“The community of believers was of one heart and mind. ... There was no needy person among them” (Acts 4:32-35; 6:1-2).

- Participate in fraternal correction—my behavior is influenced by others (Acts 20:20).

- Experience the Lord’s presence, both in gathering with other Christians (“For where two or three are gathered in my name, there am I in the midst of them,” Mt 18:20), and in the sharing of the Lord’s body and blood (Lk 22:19-20, Mk 14:22-24, Mt 26:26-29 and 1 Cor 11:20-34).

Parishes today are vital communities of faith. There, believers continue to support each other in faith through prayer, study, fellowship, caring for others and breaking bread.

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

From the Editor Emeritus/John F. Fink

Old Testament: The Israelites conquer Canaan

(Twenty-second in a series of columns)

The miraculous conquest of the country of Canaan by the Israelites is told in Chapters 6-12 of the Book of



Joshua. When the conquest was finished, Chapter 12 lists 31 kings who were defeated and whose lands were supposedly apportioned to the tribes of Israel.

The conquest began with Jericho. Here God had the people march

around the city for six days, with seven priests blowing rams' horns. The Ark of the Covenant, signifying God's presence, was carried in the procession. On the seventh day, they marched around the city seven times. Then, when the priests blew their horns, the people shouted and the walls collapsed. The people stormed the city and slaughtered all living creatures, except for the harlot Rahab, who had saved the Israelites' spies, and her family.

I have led a number of pilgrimages

to the Holy Land. When we visit the modern day Jericho, the people invariably are disappointed to learn that there is no archaeological evidence of any walls that might have collapsed. Rather, archaeologists tell us that Jericho was in ruins at the time of Joshua.

After the defeat of Jericho, the Book of Joshua says that the Israelites tried to defeat the city of Ai, but could not do so at first because one of the Israelite soldiers, named Achan, had taken some of the loot from Jericho, which was forbidden. Once this was discovered, Achan was stoned to death. Then Chapter 8 tells about the defeat of Ai and the slaughter of its people.

By this time, according to the book, the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites decided it was time to form an alliance against Israel. The Gibeonites, though, deceived Joshua by going to him dressed in shabby clothing and claiming to be from a far-off land. Joshua agreed to spare them and made an alliance with them. When their deception was discovered, Joshua kept his agreement but made the Gibeonites vassals.

Then Adonizedek, king of Jerusalem, and four other kings, learning that the Gibeonites had made peace with Israel, attacked Gibeon. Joshua came to the Gibeonites' rescue and slaughtered many of the enemy. God himself hurled great stones from the sky, and "more died from these hailstones than the Israelites slew with the sword" (Jos 10:11). The five kings hid in a cave, but they were discovered and Joshua killed them.

The Israelites conquered southern Canaan, and then moved up to northern Canaan. Each time, God delivered the tribes into Joshua's hands and each time he killed their kings. "Thus Joshua captured the whole country, just as the Lord had foretold to Moses" (Jos 11:23).

Chapters 13 through 22 describe the distribution of the land among the Israelite tribes. Chapters 23 and 24 report that, many years later, Joshua gathered all the tribes together at Shechem, where he lived. He recounted all that God had done for them—from the time of Abraham up to that day—and he urged the people to renew their covenant with the Lord, which they did. He then died at age 110. †

It's All Good/Patti Lamb

Even when there's no fanfare, God is at work in us

The end of the school year came last week, and along with it came the annual talent show, a tradition at my



children's school. My daughter, Margaret, a kindergartener, particularly lamented the fact that she had no talent of note to share with her peers.

She gave a lengthy discourse about all the things she cannot do. She cannot play

the piano. She cannot do magic tricks. Oh! And she cannot juggle. That last one particularly irked her.

She suggested several audition acts, one of which involved wearing a superhero cape and demonstrating how she could wield a fly swatter. A few weeks ago, I literally applauded in the kitchen when she exhibited her ninja-like skills and finally got a pesky housefly we'd been after all day long.

I tried to explain to Margaret how we all tend to look to the world for validation. But if we continually turn to the world for acceptance and praise, we'll be repeatedly disappointed.

Her older brother, Henry, overheard our conversation and piped up with some 9-year-old wisdom of his own.

Henry asked Margaret if she remembered what their Aunt Dolores said to him when the kids paid her a visit at the retirement home.

Margaret couldn't remember. "She said that I give her the best hugs," Henry said.

"Now I can't stand up on the stage at the talent show and hug Aunt Dolores because probably no one would clap," he continued, "but being a good hugger is a talent that God gave me, and just because no one claps doesn't mean it's not a good talent."

Margaret just frowned and left the room, but I silently cheered inside. I was delighted that my son recognized that not all talents can be showcased on the stage.

Not all of us are called to be accomplished musicians or exceptional athletes. And not all of us will be brilliant mathematicians or have voices like angels. Some people will be blessed with such gifts, and their talents should certainly be celebrated. God is at work in them. But God is at work in the rest of us, too, even when there's no fanfare.

There's a Bible verse in First Kings where the Lord tells Elijah to stand on a mountain so that the Lord can make himself known to Elijah. A fierce wind came through which shattered rocks, but the wind wasn't God. "After the

earthquake came a fire, but the Lord was not in the fire. And after the fire came a gentle whisper" (1 Kgs 19:12).

God doesn't always come with blaring trumpets of a big band or elaborate pageantry of a parade. He often works in ways no one would even notice. Sometimes God comes in such subtle ways that we don't recognize him. Why would he expect something different from us?

I don't think we have to have to paint a masterpiece or compose a symphony to impress God.

Take heart, Margaret. Like Henry said, God is happy when we utilize gifts and talents that don't necessarily take center stage. God smiles whenever we do anything to make his love made known, even if that's just playing with the new kid at recess. *That's* a talent show.

When dispensing talents, God blessed some with terrific athletic or academic strengths. To others, he gave musical and artistic strengths. And to some, he gave strengths of the heart.

And though the world doesn't cheer when people act on those strengths to show love and charity to others, God does.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

When doing nothing has its benefits in our hectic lives

I've never felt so refreshed. Momentarily, I have lived my favorite Italian proverb, "*l'arte di non fare niente*,"



or "practicing the art of doing nothing."

My day started hectically: An assignment was due, meetings were scheduled, and I needed to prepare for a retreat I was conducting.

At noon, I took a lunch break with the intention of returning to my work as quickly as possible.

As I walked home from the restaurant on the mall near the U.S. Capitol in Washington the thought occurred, "Why not practice '*l'arte di non fare niente*,' sit on a bench, forget all activities, and set no time limits?"

Gillian Anderson, an American actress, once wrote, "I have a real problem with stillness, with just stopping and being quiet."

I concur! Guilt, urgency and restlessness conspired against me that day, giving me the judders. It was extremely difficult to stop with everything in me desiring to rush off.

Our accelerated age of hyperactivity has spawned countless books on ways to counter its damaging effects, making us wonder if this rushed, nonstop, torrid pace is one reason why so many celebrities die from drug overdoses. Were they searching for the peace of mind that stillness generates? Did they choose the wrong means for achieving it? And what might be the right means for accomplishing this desired stillness?

First, let's identify the culprits depriving us of stillness. For example, are we on the Internet or texting nonstop? Are we glued to the news, not knowing when to stop, or do we have a problem saying "no"? Have these practices become an addiction? If so, admit the addiction. Humble admission is, and always has been, the first step to recovery.

Second, take the offensive. Kristin

Armstrong, an Olympic gold medalist in cycling, points out, "When everything is moving and shifting, the only way to counteract chaos is stillness. When things feel extraordinary, strive for ordinary. When the surface is wavy, dive deeper for quieter waters."

In other words, concede that you have a predicament, bite the bullet and move on.

Third, to achieve stillness, give it a supernatural context. This is something that Blessed Teresa of Calcutta said well by stating, "We cannot find God in noise or agitation. In nature, we find silence—the trees, flowers and grass grow in silence. The stars, the moon and the sun move in silence. ... What is essential is not what we say but what God tells us and what he tells others through us. In silence, he listens to us; in silence, he speaks to our souls. In silence, we are granted the privilege of listening to his voice."

(Father Eugene Hemrick writes for Catholic News Service.) †

Fatih, Hope and Charity/

David Siler

CASA volunteers are angels among us

I constantly marvel at the commitment that people make in freely giving their time and talent to various causes.



Volunteerism is alive and well at Catholic Charities in many varied forms, but our CASA volunteers are truly special.

Court Appointed Special Advocates for Children (CASA)

are really angels that come alongside children who have become part of the legal system following a substantiated case of abuse or neglect.

It is a very sad and tragic reality in our country that every day 1,900 children will be victims of abuse or neglect, and four of them will die. Thank goodness that our country does not tolerate this kind of treatment toward our children and the legal system can—when necessary and appropriate—intervene and remove a child from his or her parents.

The system is by no means perfect, but we do at least recognize that some children need to be protected from those entrusted with their care.

When a child is removed from their home, very difficult decisions have to be made in the best interest of the young person for their immediate protection and their long-term well-being.

Our county judges entrusted with making these tough decisions much prefer to rely on the expertise and recommendations of CASA volunteers, who are assigned to these children to get to know them, their family, their circumstances and the resources that may be available for the child's living situation.

CASA volunteers have to expose themselves to the most awful, heart-wrenching and despicable of human behavior. They choose to intervene in situations that most of us would either prefer to run from or ignore. These volunteers remind me of people who run into a burning building.

You may have read in the May 9 issue of *The Criterion* about one of our CASA volunteers in Floyd County, LeeAnn Wiseheart (now isn't that a great name for a CASA volunteer?) She recently spoke at the St. Elizabeth Catholic Charities gala. Her attitude sums up how a CASA volunteer sees the world.

When asked why she does this work, she replied, "If I don't, who will?"

I wonder what the world would look like if more of us asked ourselves this question, and had the same compassionate response.

If you are willing to ask this most difficult question and answer, "Here I am Lord, send me," I'd encourage you to explore becoming a CASA volunteer. In nearly every county of our state, there are far more children who need a CASA representative than there are volunteers. The need is tremendous! Some very hurting children could really use you in their lives.

Our own St. Elizabeth Catholic Charities in southern Indiana is the CASA provider for Floyd and Washington counties, but every county has a provider and needs volunteers.

To learn more about our program in southern Indiana, visit www.stecharities.org/programs or the state website at www.childadvocatesnetwork.org.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Pentecost Sunday/Msgr. Owen F. Campion

Sunday Readings

Sunday, June 8, 2014

- Acts 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

This weekend, the Church celebrates the Solemnity of Pentecost, one of the most important feasts of the Church's liturgical year. It is richly biblical in its background, and it is profoundly educational both in its own message as well as in its place in the chronology of events commemorated these past weeks: Good Friday, Easter, and the Feast of the



Ascension being the most important. Once, Christians chiefly were of Jewish origin, and Christians therefore observed the Jewish holy days. This fact changed in the earliest days of Christian history. Missionaries such as St. Paul himself took the Gospel far and wide, winning converts from paganism. Then, as a result of rebelling against the Romans in 70 A.D., the Jews themselves almost were annihilated.

Consequently, Christians stopped celebrating the Jewish holy days. An exception is Pentecost, although the Christian observance centers upon the distinctly Christian character of the day.

Nevertheless, the Christian character heavily draws upon the Jewish context of the day. Over time, Pentecost became for Jews a celebration of Jewish identity, rejoicing in the collective role of the Chosen People.

For Christians, Pentecost commemorates the ultimate formation by God of the Church. The process reveals the divinity of Jesus, and the perfect union of the Holy Trinity not just in essence or being, but also in mission.

Important in this reading is the obvious community of the Apostles and of believers with them. Together, as one, they received the power of the Holy Spirit, promised and sent by Christ.

The Holy Spirit comes as God. The imagery is strong with Old Testament associations. The divine Spirit comes as fire, an image so often used for God in the Scriptures.

Strengthened by the Holy Spirit, the

Apostles have divine power itself. They are without fear. Fortified, too, are all the members of the community.

Forming the community were people from every place. Salvation is offered to all who love God.

First Corinthians furnishes the second reading. This reading clearly states that belief in Jesus as Lord belongs only to the humble and faithful. Without humility, without faith, humans are confused and seriously subject to their own limitations.

St. John's Gospel provides the last reading. It is a Resurrection narrative. The risen Lord appears before the Apostles, those whom he chose and commissioned in a special way. He is God, possessing the Holy Spirit, able to give the life and power of the Spirit. He gives this power to the Apostles, specifically vesting them with the most divine of powers, the power to forgive sins.

Reflection

The Church concludes its brilliant story of the sacrifice and then Resurrection of Jesus. Jesus is the Savior. It was to give all people a place with God, and eternal life in God, that God providentially offered the world salvation in Jesus.

Thus, the story of salvation has one central figure. This figure is Jesus the Lord. He lived a human life. God in every sense, Jesus was and continues to be human. It is the mystery and miracle of the Incarnation.

Jesus ascended to heaven. Jesus did not desert us, however. To continue salvation, Jesus called the Apostles. Specially taught, present when no one else was present, they had unique lessons, revelations, from the Lord.

Their task was to assist us in overcoming our human limitations and in understanding the Gospel.

The community of believers is not a happenstance of people standing side by side. In the Spirit, they share one source of life. Thus, Christians act in communion—ideally.

In 1943, Pope Pius XII masterfully told us in his encyclical "Mystici Corporis" ("Mystical Body") that the Church is the Mystical Body of Christ, no mere human institution. Holiness is not automatic, however, for its members. They must perfect themselves through the aid of God's grace to be in fact part of this Mystical Body. †

Daily Readings

Monday, June 9

St. Ephrem, deacon and doctor of the Church
1 Kings 17:1-6
Psalm 121:1b-8
Matthew 5:1-12

Tuesday, June 10

1 Kings 17:7-16
Psalm 4:2-5, 7b-8
Matthew 5:13-16

Wednesday, June 11

St. Barnabas, Apostle
Acts 11:21b-26; 13:1-3
Psalm 98:1-6
Matthew 5:17-19

Thursday, June 12

1 Kings 18:41-46
Psalm 65:10-13
Matthew 5:20-26

Friday, June 13

St. Anthony of Padua, priest and doctor of the Church
1 Kings 19:9a, 11-16
Psalm 27:7-9c, 13-14
Matthew 5:27-32

Saturday, June 14

1 Kings 19:19-21
Psalm 16:1-2a, 5, 7-10
Matthew 5:33-37

Sunday, June 15

The Most Holy Trinity
Exodus 34:4b-6, 8-9
(Response) Daniel 3:52-55
2 Corinthians 13:11-13
John 3:16-18

Question Corner/Fr. Kenneth Doyle

Legionaries of Christ continue after undergoing Vatican-sponsored reforms

Recently, some new priests were ordained for the Legionaries of Christ. I had thought that this order was being dissolved due to the scandals created by its founder, Father Marcial Maciel, who committed everything from fraud to pedophilia.

Why is the order continuing when its founder was a sociopath whose life was a lie to everyone? (May God have mercy on his soul.)

I have read that the order is in a process of "healing," but when the roots are rotten, what is there to save? Why can't we just close a painful chapter in the Church's history by simply relocating the order's good priests into other congregations or dioceses? (Virginia)

First, a bit of background. The Legionaries of Christ is a religious order of men, founded in Mexico in 1941 by Father Marcial Maciel Degollado. Only a few years ago, it numbered nearly 1,000 priests and 2,000 seminarians and was embraced by the Vatican for its success in attracting young men to the religious life.

Disaster struck, however, when investigations showed that its founder had, over the years, been guiltily of wide-ranging immorality, including (in the words of the order itself) "abuse of minor seminarians," "immoral acts with adult men and women," "arbitrary use of his authority and of material goods" and "indiscriminate consumption of addictive medicines."

In 2006, the Vatican disciplined Father Maciel, sentencing him to a "life reserved to prayer and penitence, renouncing all public ministry." Father Maciel died in 2008.

Following these reprehensible disclosures, the question you raise, "Why not disband?" was advanced by critics of the order, including by some former members. Instead, in 2010 Pope Benedict XVI installed a papal delegate and placed the order under a Vatican-supervised reform.

That process culminated in the election in early 2014 of the order's new general director, Father Eduardo

Robles Gil, who said that the mandated reform had filled the members with "hope, enthusiasm [and] optimism."

However, the awkwardness of the founder's moral disgrace is apparent in the new director's words. Following his recent election, Father Robles Gil explained that, although Father Maciel's writings are free from doctrinal error, they are no longer assigned to be read by the order's seminarians. And he admitted that, although canon law calls on religious orders to be faithful to their founder's spirit, Father Maciel can no longer serve as such a "reference point."

The *Confiteor* prayer, which we often recite at the beginning of Mass, contains these words: "Blessed Mary, ever-virgin."

Yet in *New American Bible* (translated especially for Catholics) we read in the Gospel of Matthew: "[Joseph] did as the angel of the Lord had commanded him and took his wife into his home. He had no relations with her until she bore a son, and he named him Jesus" (Mt 1:24-25).

Wouldn't this indicate that Joseph and Mary did have sexual relations after Jesus' birth, meaning that she was no longer a virgin? (Terre Haute, Indiana)

The perpetual virginity of Mary has been held by the Church since its earliest centuries. It was perhaps most strongly expressed by St. Augustine in 411, namely, that Mary was "a virgin conceiving, a virgin bearing, a virgin pregnant, a virgin bringing forth, a virgin perpetual."

As to the argument you raise from Matthew 1:24-25, you have imposed a modern meaning upon an ancient word. The use of the word "until" in biblical times (Matthew's Greek word was "heos") simply meant that some action did not happen up until a certain point.

It did not imply anything about what happened after the time indicated. A good example is a reference in the Second Book of Samuel, which is sometimes translated, "Michal the daughter of Saul had no children until the day of her death" (2 Sm 6:23). Are we to understand that she had children later?

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

My Journey to God

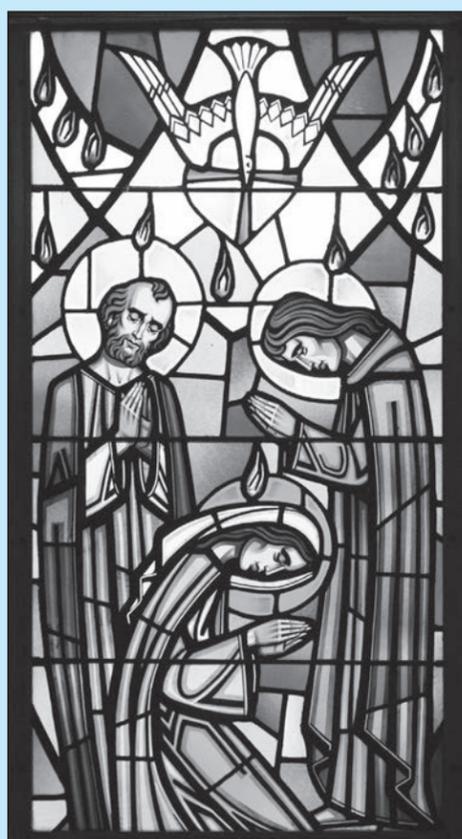
Come Holy Spirit

By Sandy Bierly

Come Holy Spirit, come!
Make your home in my soul,
Keep me from all harm,
From me, never depart.

Lead me and guide me.
From truth let me not stray,
Teach me how to love
Come, fill me with peace this day.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. A scene from Pentecost is depicted in a stained-glass window at St. Francis of Assisi Church in Greenlawn, N.Y.) (CNS photo/Gregory A. Shemitz, Long Island Catholic)



Rest in peace

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

BUSSING, Martha Jane (Wright), 89, St. Joseph, Universal, May 21. Mother of Jane Drake, Marlene and Gregory Bussing. Grandmother of four. Great-grandmother of five.

DANIELS, Rosemary, 70, St. Malachy, Brownsburg, May 19. Wife of Joseph Daniels. Mother of Andi Hedricks and Tony Daniels. Sister of Joanne Newfield. Grandmother of four.

DOEGER, Chris E., 50, St. Ann, Jennings County, April 5. Father of Jarrod and Kevin Doeger. Son of Phillip and Rosie (Firsich) Doeger. Brother of Laurie Blackburn and Brian Doeger.

EDWARDS, Ruth Cole (Eggermann), 92, St. Mark the Evangelist, Indianapolis, Nov. 23. Mother of Marte, Paula, Daniel, James and Michael Eggermann. Grandmother of eight.

FEDERSPIEL, Stephen Thomas, 67, St. Joseph, Corydon, May 8. Father of Beverly McKnight and Stephanie Smythe. Son of Andrew and Mildred (Miller) Federspiel Jr. Brother of David and Dru

Felderspiel. Grandfather of seven. Great-grandfather of one.

GRANT, Elsie Christine, 79, St. Augustine, Jeffersonville, May 18. Mother of Ann Kelley, Karen Pruitt, Mary Vaughn, James, John and Larry Grant. Sister of Cyril Bradley and John Clemons. Grandmother of 12. Great-grandmother of seven.

HARTMAN, Miriam C., 59, St. Nicholas, Ripley County, May 19. Sister of Rita Eckstein, Ellen Kirschner, Allen, Dan, Harold, Maurice, Michael and Robert Hartman.

JACKSON, Lois M., 85, Holy Spirit, Indianapolis, March 6.

KARG, William A., 88, St. Lawrence, Lawrenceburg, May 23. Husband of Shirley Karg.

KENNEDY, Mary Ellen, 90, St. Augustine, Jeffersonville, May 16. Mother of Lee Ann Kemmeling, Ellen Rogers, Mary Beth Sagebiel, Joe, Kevin and Phil Pangburn. Grandmother of seven. Great-grandmother of seven.

McDANIEL, Robert M., 76, Our Lady of Perpetual Help, New Albany, May 21. Father of Joey and Michael McDaniel. Grandfather of three.

MEYER, Ida Rose (Caito), 93, Our Lady of the Greenwood, Greenwood, May 25. Mother of Mary Agnes Gates, Joanne Jones, John and Michael Meyer. Sister of Frances Navarra, August and Thomas Caito. Grandmother of nine. Great-grandmother of two.



Bulldozer bishop

Bishop David L. Ricken of Green Bay, Wis., operates a bulldozer during a groundbreaking ceremony for St. Mary Catholic Middle School in Neenah, Wis. on May 27. The new school, located on the grounds of St. Mary High School, is slated to open in the fall of 2015. (CNS photo/Jeannette Merten, *The Compass*)

RAFFERTY, Charlotte, 87, St. Agnes, Nashville, Sept. 7. Mother of Jeannine McClellan and Don McSwain. Sister of Carrie Mae, Patricia Friddle and Edward Rafferty. Grandmother of 10. Great-grandmother of five.

RAINVILLE, Iris L., 74, St. Anthony, Indianapolis, May 11. Mother of Christine Spragg. Sister of David and James Oscar Rainville. Grandmother of two.

RYBICKI, Stanley Frank, 69, St. Lawrence, Lawrenceburg, May 20. Husband of Joyce Rybicki. Father of Dina Eubanks

and Michelle Stonesifer. Brother of Edward Rybicki. Grandfather of four.

SEEWER, Geraldine C., 78, Our Lady of Perpetual Help, New Albany, May 23. Mother of Cheryl Money, Donald and Douglas Seewer. Daughter of Catherine Banet. Sister of Darlene Coney, David, George, Ricky and Ronnie Banet. Grandmother of four.

SLABAUGH, Daniel N., 56, St. Mary, North Vernon, May 17. Husband of Claudia Slabaugh. Father of Christopher, Nicholas

and Timothy Slabaugh. Brother of Julie Schiefer and Jill Stone.

SPALDING, Joseph Harold, 88, Our Lady of Perpetual Help, New Albany, May 14. Husband of Helen Spalding. Brother of Rose Aronhime, Betty, James and Jerry Spalding. Grandfather of two. Great-grandfather of six. Great-great-grandfather of one.

STEICHEN, James B., Dr., 72, St. Luke the Evangelist, Indianapolis, May 22. Husband of Joan Steichen. Father of Brooke and James Steichen III.

TRUMP, Dorothy, 78, St. Augustine, Jeffersonville, May 24. Mother of Terry Richards and Eric Trump. Grandmother of three. Great-grandmother of one.

WATHEN, Dorothy, 96, St. Mary, New Albany, May 15. Mother of Juanita Blessitt, Wanda Vance, James III and Ronald Wathen. Grandmother of seven. Great-grandmother of eight. Great-great-grandmother of two.

WETTERING, Helen M., 85, St. Louis, Batesville, May 25. Wife of Leo Wettering. Sister of Mary Ann Siefert. †

'God loves you,' archbishop tells death-row inmates as he confirms them

SALEM, Ore. (CNS)—Portland Archbishop Alexander K. Sample confirmed one of Oregon's most infamous prisoners on May 28 in a heavily guarded private ceremony in the maximum security prison in Salem.



Archbishop Alexander K. Sample

In 2007, Gary Haugen was convicted and sentenced to death for murdering a fellow inmate while serving a life sentence for the murder of his former girlfriend's mother. In November 2011, Haugen gained notoriety for dropping his appeals and asking to be executed.

A second death-row prisoner, Jason Van Brumwell, who was an accomplice with Haugen in the prison killing, wants to die, too, arguing that pursuing appeals is pointless.

Haugen was scheduled to be put to death for his second murder in December 2011, but his execution was put on hold by Oregon Gov. John Kitzhaber, despite Haugen's pleas to end his life.

The Democratic governor has halted all executions for the duration of his time in office.

Oregon State Penitentiary—or OSP, as the high-walled, Belgian razor wire-topped prison fortress on the outskirts of the state capital is known—houses 2,100 inmates, nearly half of whom are behind bars for sex offender convictions.

Thirty-five men are confined to special housing, single-occupancy cells on death row. The last execution at the penitentiary occurred on May 16, 1997.

On the afternoon of May 28, a shackled Haugen entered the small room followed by three other Catholic death-row inmates plus guards. Haugen, who said his heart was pounding, went to the floor and lay face down before Archbishop Sample, saying, "I am not worthy to be here."

The prisoners—Haugen, Ricardo Serrano, Conan Hale and Jeff Tiner—were then closed in individual cages that



Gary Haugen

included only a small opening. There were no chairs or pews, so Haugen stood through the entire Mass with a peaceful, gentle expression on his face.

Though only a few feet from the archbishop, a sturdy crosshatch of iron kept them apart. Death-row inmates are forbidden to touch anyone, so it was unusual when the archbishop reached in to anoint the inmate's head gently.

Haugen was baptized earlier this year. Tiner, who has written letters to the editor to support Catholic causes, is Haugen's sponsor.

During his homily, Archbishop Sample told Haugen and the other men that Jesus experienced being a criminal. He reminded the men they are not alone.

"God died on that cross because he loves you," the archbishop said.

Archbishop Sample explained the holy oil used for confirmation. It is infused with sweet-smelling balsam. He told Haugen that now he is to be "the fragrance of Christ in this place."

The inmates received Communion kneeling as the archbishop reached through the small opening.

"I have seen confirmations all spring and there was nothing like this one," said Deacon Tom Gornick, who directs prison ministry in the Portland Archdiocese.

Confirmation is one of the seven sacraments Christ instituted. Catholic teaching says confirmation—which along with baptism and first Communion is a sacrament of initiation—seals the faithful with the gifts of the Holy Spirit, strengthening them in their Christian life.

The Catholic woman who heads the state's Department of Corrections was pleased with the confirmation.

Collette Peters said she hoped that the media-savvy Haugen just "may be on the cusp of saving his soul."

Peters, a member of a suburban Portland parish, has transformed life in prison for Oregon inmates through her reforms, introducing many innovative programs to guide prisoners for eventual re-entry into civilian life.

For his part, the archbishop is partnering with Peters so he can have better access to his parishioners who live behind bars and cannot get to Mass on weekends.

His next series of prison ministry visits will be to women's prisons.

Archbishop Sample was transformed himself as he passed through tight security screening and was escorted to the chapel by correctional officers, no longer called guards.

The 6-foot-2 churchman, a youthful-looking 53-year-old, has been actively involved in prison ministry since his days as a young priest in the Diocese of Marquette, Michigan, along Lake Superior in the Michigan's Upper Peninsula. †





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First communicants

Terre Haute's Sacred Heart of Jesus Parish's first Communion class poses after receiving the sacrament on April 27. Through selling baked goods and parish contributions, the group raised \$2,340 to donate to Heifer International. Through this organization, the children were able to supply a camel, heifer, water buffalo, llama, goat, sheep, pig, rabbits, honeybees, chicks, geese, ducks and trees to families in poverty-stricken countries. Posing in the photo from left to right are, front row: Kasey Stewart, Cora Roark and Keegan Croft. Middle row: Isabelle Blevins, Aubrey Ervin, Luna Rogers, Seth Rusin and Kelsey Croft. Back row: Justin Strole, catechist Veronica Rogers and Drew Theisz. (Submitted photo)



Library donation

St. Philip Neri Parish on Indianapolis' near eastside received a \$5,000 grant from The Kroger Company for their school's library. The money will be used to update technology and replace and purchase books. In this March photo in St. Philip Neri's gym, Kroger store manager Ed Siegrfried, left, and Kroger advertising liaison John Elliott present St. Philip Neri School librarian Anna Petty and principal Gary Asher with a ceremonial check for \$5,000. (Submitted photo)

Closing Marian month, pope says Mary is always ready to help



VATICAN CITY (CNS)—Standing before a replica at the Vatican of the grotto of Our Lady of Lourdes in France, Pope Francis told Vatican employees and other guests that Mary is a mother who never makes her children wait for a response to their prayers. “She is the virgin of readiness, Our Lady of Haste,” the pope said on May 31 at the end of a rosary procession and

Pope Francis leads a Marian prayer service at a replica of the grotto of Our Lady of Lourdes in the Vatican Gardens on May 31. The pope told Vatican employees and other guests that Mary is a mother who never makes her children wait for an answer to their prayers. (CNS photo/Paul Haring)

prayer service marking the feast of the Visitation and the end of May, a month traditionally devoted to Mary.

As darkness fell and those participating in the procession held candles in the Vatican Gardens, Pope Francis noted how in the Gospel of Luke's description of Mary visiting her cousin Elizabeth, it says Mary went “in haste.”

“She did not lose time; she went right away to serve,” the pope said.

Mary is always “ready to come to our aid when we pray to her, when we ask her help, her protection over us,” Pope Francis said. “In the many moments of life when we need the help of her protection, remember that she will not make us wait: she is Our Lady of Haste.” †

What was in the news on June 5, 1964? Retired priest for the archdiocese remembers tending to his flock on horseback

By Brandon A. Evans

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



Here are some of the items found in the June 5, 1964, issue of *The Criterion*:

• Don't let the facts obscure truth, Catholic press told

- Statements on pill hit by cardinal
- Retired priest, 91, once made his parish calls on horseback

“One of the oldest readers of *The Criterion* is a 91-year-old retired priest of the archdiocese who is spending his twilight years at St. Paul Hermitage, Beech Grove. ... [Father John H. Scheefers'] remarkable longevity is believed unmatched in the history of what is now the Archdiocese of Indianapolis. He has lived under eight popes and 17 presidents of the United States, beginning with U.S. Grant. ... Father Scheefers was ordained by Bishop Silas Chatard in the old St. Meinrad Abbey Church on June 8, 1897, which means that next Monday he will mark the 67th anniversary of his ordination. His was in the last class ordained for the

old Diocese of Vincennes. ... After a brief assignment as assistant pastor of Old St. Mary's, Indianapolis, he was appointed to St. Henry's Church, Henryville, in sparsely populated Clark County. ‘You were the pastor?’ we asked. ‘Pshaw,’ came the reply. ‘It would be more accurate to say I was the missionary.’ While his rectory was, indeed, at Henryville, his ‘parish and missions’ covered a four-county area of hundreds of square miles, much of it uncultivated wilderness. Commuting was by horseback. ‘I had a faithful horse named ‘Dick,’ ’ he explained. ‘That horse had a lot of stamina.’ ”

- To study in Peru: Joseph Stephens ... lad with a mission
- Expert clarifies views: The theology of parenthood
- No early ruling on pill seen from pope, council
- Second residence hall set for Latin School
- Terre Haute plans Corpus Christi rite
- Men will visit Episcopal church
- Laymen and the council: Change in fundamental thinking
- Don't push poor products, nun tells Madison Avenue
- Pittsburgh experiment: Unique Oratory serves thousands of students

- Cardinal protector title, rank dropped
- Cardinal declines to run
- Pope speaks on relation between Mary, Church
- St. Catherine's and St. Matthew kickball queens
- Pope lauds discipline in sports
- Lay catechists are likened to lay deacons
- CYO plans ‘self study’
- ‘From Russia with Love’ is pornographic trash
- From cop to Latin teacher
- Nun's role slated as topic on TV
- Sees new timeliness for Legion of Decency
- Foreign students seen lacking in direction
- ND sets institute for nun-superiors
- All U.S. birth control pills seen condemned
- Urges Catholics attend state graduate school
- Boston's shopping center chapel thriving
- Marian will offer 18 summer courses
- Five-year plan: Aussie Cardinal orders sweeping changes in Catholic school system
- Raps ‘confusion’: Answer critics fully, educators are told

(Read all of these stories from our June 5, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

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Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

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Education

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The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

For more information, please log on to www.archindy.org/layministry



BRUTÉ

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For his part, Archbishop Tobin is grateful for his predecessor's decision to found Bishop Bruté at a time when college seminaries were closing at a much higher rate than they were being founded.



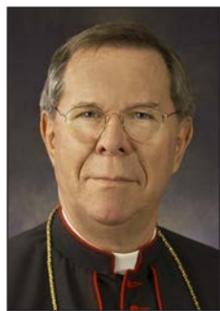
Archbishop Joseph W. Tobin

"This is part of the fruit of the vision of Archbishop Daniel," Archbishop Tobin said. "I frequently say that I grow more grateful to Archbishop Daniel every day. And I know that I'll be particularly grateful in ordaining those four men, simply because his vision made it possible for us to begin a very profound process of formation here in Indianapolis and then continuing at Saint Meinrad."

'A loving, fatherly heart'

Father Robert Robeson has been Bishop Bruté's rector from its beginning, and he continues to see the ongoing influence of Archbishop Buechlein on the seminary.

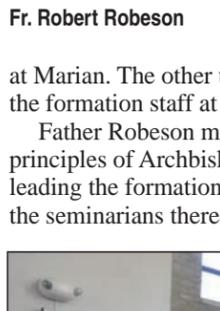
"At the heart of things, with Archbishop Buechlein, you always knew



Archbishop Emeritus Daniel M. Buechlein

[as a seminarian] that he loved you," said Father Robeson, who was ordained a priest by Archbishop Buechlein in 2003. "You always knew that he was there to support you and wanted to see you become a priest."

"That's really the whole mentality of our formation staff here at Bruté. Even though sometimes we have to challenge the guys out of love, they understand that they're loved. They trust the formation staff because they know we love them."



Fr. Robert Robeson

That love-driven formation occurs in four spheres as defined by the U.S. bishops' "Program for Priestly Formation"—intellectual, human, spiritual and pastoral formation.

The first of those spheres takes place at Marian. The other three are overseen by the formation staff at Bishop Bruté.

Father Robeson may be guided by the principles of Archbishop Buechlein in leading the formation process at Bruté. But the seminarians there over the past decade



Seminarians and other guests fill the chapel at Bishop Bruté College Seminary in Indianapolis on April 21, 2013, during a prayer service. During the liturgy, Archbishop Emeritus Daniel M. Buechlein was honored for his role in establishing the seminary in 2004. (File photo by Sean Gallagher)

have primarily experienced it through Father Robeson and give him much credit for the success of the seminary.

"I think, more than anything, we knew that Father Bob had our best interest at heart," said Deacon Bedel. "He did everything with a loving, fatherly heart."

"The success of Bruté is really because of Father Bob," said Deacon Wyciskalla. "I think Father Bob's leadership from the beginning is really why it is where it is right now."

Better than the 'good old days'

Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, is a former member of the formation staff at the Pontifical North American College in Rome and currently sits on Bishop Bruté's advisory board.

He chuckles when today's seminarians ask him about "the good old days" when he was going through priestly formation in the 1960s and early 1970s.

"I keep on saying that seminaries now are doing a better job than when I went," said Msgr. Svarczkopf with a laugh. "I really like what's going on at Bruté. The direction that Father Bob Robeson gives to the seminarians ... is just really excellent."

Benedictine Father Denis Robinson agrees. As the president-rector of Saint Meinrad Seminary and School of Theology in St. Meinrad, he has seen many dioceses send Bruté graduates on to their final four years of priestly formation at the southern Indiana seminary.

"What we've found with our Bruté men is that they're very well prepared," Father Denis said. "They're academically prepared. But they're also personally and socially prepared. They stand out. They become real leaders at Saint Meinrad."

The groundwork for this leadership is accomplished at Bruté through its focus on human formation, helping recent teenage boys develop into maturing young adults.

"The whole idea is not to try to conform them to a particular ideal of the priesthood," said Father Robeson. "We're trying to help guys to become holy in their own skin, through their own gifts and personality. It's the whole idea that grace builds on nature."

"The best way for these guys to become saints is by becoming the fullness of the person that God created them to be."

Looking back on his four years at Bishop Bruté on the eve of his priestly ordination, Deacon Bedel has a deep appreciation for this challenging mission that Father Robeson has led over the past decade.

"I really can't even imagine his job," said Deacon Bedel. "He's taking these high school boys, really, as they come into college and trying to train them to be men of God. That's an incredible task. But I feel that he's done a great job because he is a caring, fatherly figure that we all look up to."

Lasting, influential friendships

Although Father Robeson has been a constant at Bishop Bruté as it has changed



Jubilarians

Benedictine monks Father Cletus Miller, left, Archbishop Emeritus Daniel M. Buechlein, Father Benedict Meyer and Father Louis Mulcahy celebrate jubilees on May 25 at Saint Meinrad Archabbey in St. Meinrad. Father Cletus marked his 70-year jubilee of priesthood ordination and 75-year jubilee of monastic profession. Archbishop Buechlein, who served as shepherd of the Archdiocese of Indianapolis from 1992-2011, celebrated the 50-year anniversary of his priesthood ordination. Father Benedict marked his 60-year jubilee of priesthood ordination, and Father Louis celebrated his 25-year jubilee of priesthood ordination. (Submitted photo by Saint Meinrad Archabbey)

and grown, he says the fostering of a "deep sense of community" among the seminarians has been an unchanged goal from the start.

Archbishop Tobin sees the friendships that form among the seminarians at Bruté as growing in importance as they move forward into priestly ministry.

"In a Church of communion, where cooperation among the vocations and among the ministers themselves is increasingly more important, I think that the friendships that are begun at Simon Bruté are going to continue to enrich the presbyterate for years to come," Archbishop Tobin said.

The four transitional deacons to be ordained on June 7 have been in priestly formation together for eight years, the first four of which took place at Bishop Bruté.

"When we started, there were only 12 of us at Bishop Bruté," Deacon Bedel said. "You got to know guys pretty well. You were with them for everything."

Deacon Bedel said the friendships that began at the college seminary will be a means to overcome the challenges of priestly ministry in the years to come.

"My relationship with Ben, Dave and Tim is really close," Deacon Bedel said. "We know each other really well. Whatever lies in our future, we know that we'll be able to face it together like we have in the past. We've already faced some challenges and overcome them. We'll keep doing it."

'God bless this house very much'

Bishop Bruté has an effect on the seminarians enrolled there. But it also helps the Church in central and southern Indiana as a whole by encouraging vocational discernment in more young men, according to Father Eric Augenstein, archdiocesan vocations director.

"[The seminarians] are visible in our parishes, schools and archdiocesan events," Father Augenstein said. "We're able to see the seminarians more regularly in the archdiocese."

"That has had an increased role in promoting vocations because the more

young people see seminarians and young men who are open to the call of the priesthood around them, often they're more likely to consider that vocation for themselves."

This outreach in the broader archdiocese from Bishop Bruté is likely to be strong into the foreseeable future, said Father Robeson.

"We have a good, strong formation program," he said. "We're in a good place in regard to the facilities and the resources that we have to help the seminary grow. We're financially stable in a way that we weren't a few years ago."

Archbishop Tobin gives credit for the seminary's solid financial footing—and its very existence—to a host of Catholics across central and southern Indiana, from religious sisters like the Carmelites and the Sisters of St. Francis in Oldenburg to lay Catholics who support the seminary in various ways, including through their participation in "United Catholic Appeal: Christ Our Hope."

"This high-quality institution would not be possible without the generous cooperation of a lot of folks," Archbishop Tobin said. "In celebrating that, we celebrate not just the priests that are coming out, but a generous love among the disciples of Jesus in all sorts of vocations that make it possible."

When a new dormitory and dining room at Bishop Bruté were dedicated last fall, Archbishop Buechlein was on hand for the occasion, partly because the dining hall was being named after him.

At the time, he had a message for the seminarians, one that could well apply to the seminarians who walk through Bishop Bruté's doors for years to come.

"Fellows, you have good support. Don't disappoint. We need you," Archbishop Buechlein said. "God bless this house very much. He loves you, and I love you, and so do a lot of people. So be grateful tonight."

(For more information about Bishop Simon Bruté College Seminary in Indianapolis, log on to www.archindy.org/bsb.) †

Ordination to be live-streamed on archdiocesan website

The priestly ordination of transitional deacons Daniel Bedel, David Marcotte, Benjamin Syberg and Timothy Wyciskalla will be streamed live on the archdiocesan website this weekend.

You can watch the Mass live at

www.archindy.org/streaming beginning at 10 a.m. on June 7. The Mass should last about two hours.

At a later date, the video of the Mass will be archived and available to watch online using the same link. †