



The

Criterion

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St. Thomas Aquinas honored as national 'Green Ribbon School,' page 15.

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Newly ordained Fathers Daniel Bedel, left, Benjamin Syberg, Timothy Wyciskalla and David Marcotte join Archbishop Joseph W. Tobin and several priests behind them in praying part of the eucharistic prayer during a June 7 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. Earlier during the liturgy, Archbishop Tobin ordained the four men to the priesthood. (Photo by Sean Gallagher)

Four men are ordained priests during June 7 liturgy at cathedral

By Sean Gallagher

Moments before he was to ordain four men to the priesthood on June 7 at SS. Peter and Paul Cathedral in Indianapolis, Archbishop Joseph W. Tobin reflected on the mysterious relationship of seeing and believing.

Listening to his homily that day were transitional deacons Daniel Bedel, David Marcotte, Benjamin Syberg and Timothy Wyciskalla—and the nearly 1,000 people who came to the cathedral to witness the joyous ordination.

“Our faith is not simply the ability to assent or say, ‘Yes,’ to a number of propositions,” Archbishop Tobin said. “It’s

also a way of seeing, of seeing life and life’s mysteries in a different way.

See more ordination photos, pages 8-9, related story, page 16.

“What we see

also depends on what we believe.”

Hundreds of sets of eyes at the ordination took in the many centuries-old rituals that deeply appeal to the senses. The eyes of the men being ordained, their relatives, a priest who guided the men through four years of priestly formation and a priest who is a brother of one of the men were all impressed by different aspects of the rite.

Each of these people reflected on what they saw—and in one case didn’t see—in the moments after the liturgy.

At the start of the rite of ordination, each of the deacons was called by name. Sitting among their family in the front row of seats in the cathedral, they stood up and said, “Present.”

That small act was an emotional one for Mike Wyciskalla, father of Father Timothy Wyciskalla.

“It was his first step in becoming a priest,” said Mike Wyciskalla, a member of

See ORDINATION, page 10



Above, Joseph Hicks receives communion from Father David Marcotte during the June 7 ordination Mass. (Photo by Natalie Hoefler)

Left, as transitional deacons David Marcotte, Timothy Wyciskalla, Benjamin Syberg and Daniel Bedel lay prostrate in prayer, Archbishop Joseph W. Tobin prays the closing prayer of the Litany of the Saints during the June 7 ordination Mass. (Photo by Natalie Hoefler)

Pope Francis tells presidents of Israel and Palestine only God can bring peace to Holy Land

VATICAN CITY (CNS)—Praying for peace in the Holy Land alongside leaders of long-antagonistic nations, Pope Francis called on God to act where human efforts had failed, to end what he described as violence inspired by the devil.

“More than once we have been on the verge of peace, but the evil one, employing a variety of means, has succeeded in blocking it,” the pope said on June 8 at an evening ceremony in the Vatican Gardens. “That is why we are here, because we know and we believe that we need the help of God.”

See related editorial, page 4.

The pope addressed his remarks to Israeli President Shimon Peres and Palestinian President Mahmoud Abbas during an “invocation for peace” in the Holy Land, to which he had invited them during his visit to the region two weeks earlier.

“I was young, now I am old. I experienced war, I tasted peace,” Peres said in an English portion of his statement. “Never will I forget the bereaved families, parents and children, who paid the cost of war. And all my life I shall never stop to act for peace for the generations to come. Let’s all of us join hands and

See HOLY LAND, page 16



Israeli President Shimon Peres and Palestinian President Mahmoud Abbas shake hands as Pope Francis looks on during an invocation for peace in the Vatican Gardens on June 8. (CNS photo/Paul Haring)

Official Appointments

Effective July 2, 2014

Priest retirements

Rev. James R. Bonke, defender of the bond, Metropolitan Tribunal and part-time associate pastor of Christ the King Parish in Indianapolis, granted permission to retire.

Very Rev. Gerald J. Kirkhoff, pastor of Good Shepherd Parish in Indianapolis, Vicar for Advocacy to Priests and Director of the Mission Office, granted permission to retire as pastor of Good Shepherd Parish.

Rev. Stanley J. Herber, administrator of St. Gabriel Parish in Connersville and St. Bridget of Ireland Parish in Liberty, and priest moderator for St. Anne Parish in New Castle and St. Rose of Lima Parish in Knightstown, granted permission to retire.

Rev. David J. Lawler, associate pastor of St. Christopher Parish in Indianapolis, granted permission to retire.

Rev. D. Michael Welch, pastor of St. Christopher Parish in Indianapolis, granted permission to retire.

Ordinandi appointments

Rev. Daniel Bedel, ordained to the priesthood on June 7, 2014, appointed associate pastor of St. Christopher Parish in Indianapolis and chaplain coordinator of Cardinal Ritter Jr./Sr. High School in Indianapolis, including enlisting help of other West Deanery clergy to assist.

Rev. David Marcotte, ordained to the priesthood on June 7, 2014, appointed associate pastor of SS. Francis and Clare of Assisi Parish in Greenwood and Catholic chaplain at the University of Indianapolis.

Rev. Benjamin Syberg, ordained to the priesthood on June 7, 2014, appointed associate pastor of St. Barnabas Parish in Indianapolis.

Rev. Timothy Wyciskalla, ordained to the priesthood on June 7, 2014, appointed associate pastor of St. Malachy Parish in Brownsburg.

Other priest appointments

Rev. Dustin Boehm, associate pastor of St. Monica Parish in Indianapolis and chaplain coordinator at Cardinal Ritter Jr./Sr. High School in Indianapolis, including enlisting help of other West Deanery clergy, appointed administrator of St. Gabriel Parish in Connersville and St. Bridget of Ireland Parish in Liberty.

Rev. Martin Rodriguez, returning from graduate studies at the Pontifical North American College in Rome, appointed associate pastor of St. Monica

Parish in Indianapolis.

Rev. Paul M. Shikany, pastor of St. Matthew the Apostle Parish in Indianapolis, chaplain coordinator of Bishop Chatard High School in Indianapolis, including enlisting help of other North Deanery clergy to assist, and part-time vice vicar judicial, Metropolitan Tribunal, appointed pastor of St. Christopher Parish in Indianapolis and continuing as part-time vice vicar judicial, Metropolitan Tribunal.

Rev. J. Nicholas Dant, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis and archdiocesan judge, Metropolitan Tribunal, appointed pastor of St. Matthew the Apostle Parish in Indianapolis and continuing as archdiocesan judge, Metropolitan Tribunal.

Rev. John Kamwendo, associate pastor of St. Pius X Parish in Indianapolis, appointed chaplain coordinator of Bishop Chatard High School in Indianapolis, including enlisting help of other North Deanery clergy to assist, and continuing as associate pastor of St. Pius X Parish.

Rev. Noah J. Casey, rector of SS. Peter and Paul Cathedral in Indianapolis, spiritual director for the archdiocesan Deacon Formation Program, and chaplain coordinator of Father Thomas Scecina Memorial High School in Indianapolis, including enlisting the help of the other East Deanery clergy to assist, appointed pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, and continuing as spiritual director for the archdiocesan Deacon Formation Program and chaplain coordinator of Father Thomas Scecina Memorial High School, including enlisting the help of the other East Deanery clergy to assist.

Rev. Patrick J. Beidelman, executive director for the Secretariat for Spiritual Life and Worship, appointed pastor-rector of SS. Peter and Paul Cathedral in Indianapolis, and continuing as executive director for the secretariat for Spiritual Life and Worship.

Rev. Darvin E. Winters, Jr., pastor of St. Paul the Apostle in Greencastle, Catholic chaplain at DePauw University in Greencastle, the Putnamville Correctional Facility, and the Indiana Air National Guard, granted permission to serve as full-time Catholic chaplain in the U.S. Air Force.

Rev. John J. Hollowell, pastor of Annunciation Parish in Brazil and sacramental minister at Sacred Heart of Jesus Parish in Terre Haute, appointed pastor of St. Paul the Apostle Parish in Greencastle, Catholic chaplain at DePauw University in Greencastle and the Putnamville Correctional Facility, while continuing as pastor of Annunciation Parish in Brazil.

Rev. Michael C. Fritsch, pastor of Sacred Heart Parish in Clinton and St. Joseph Parish in Rockville, appointed

pastor of Mary, Queen of Peace Parish in Danville.

Rev. Varghese Maliakkal, a priest of the Archdiocese of Imphal, India, and administrator of St. Michael the Archangel Parish in Indianapolis, appointed administrator of Sacred Heart Parish in Clinton, St. Joseph Parish in Rockville, and Catholic chaplain at the Federal Correctional Institute in Terre Haute.

Rev. Michael Hoyt, associate pastor of St. Malachy Parish in Brownsburg, appointed administrator of St. Michael the Archangel Parish in Indianapolis.

Rev. Thomas Merrill, O.F.M. Conventual, a member of the Province of Our Lady of Consolation at Mount St. Francis, Indiana, appointed pastor of St. Mary Parish in New Albany.

Rev. Henry F. Tully, administrator of St. Mary Parish in New Albany, appointed pastor of St. Michael Parish in Charlestown and St. Francis Xavier Parish in Henryville.

Rev. Steven Schafflein, pastor of St. Michael Parish in Charlestown and St. Francis Xavier Parish in Henryville, appointed pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburg.

Rev. Joseph B. Moriarty, vice-rector of Bishop Simon Bruté College Seminary in Indianapolis and associate director of spiritual formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, appointed to weekend sacramental assistance at Holy Trinity Parish in Edinburg and continuing as vice-rector of Bishop Simon Bruté College Seminary and associate director of spiritual formation at Saint Meinrad Seminary and School of Theology.

Rev. John Beitans, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburg, to residence at Good Shepherd rectory in Indianapolis and providing sacramental assistance at Good Shepherd Parish.

Rev. William M. Williams, pastor of Most Holy Name of Jesus Parish in Beech Grove, appointed pastor of Good Shepherd Parish in Indianapolis and continuing as pastor of Most Holy Name of Jesus Parish.

Rev. Kenneth E. Taylor, pastor of Church of the Holy Angels Parish in Indianapolis, appointed pastor of St. Rita Parish in Indianapolis and continuing as pastor of Church of the Holy Angels Parish.

Rev. Eusebius C. Mbidoaka, a priest of the Diocese of Orlu, Nigeria, and administrator of St. Rita Parish in Indianapolis, completing seven years of ministry in the Archdiocese of Indianapolis and remaining in residence at Saint Rita rectory until Aug. 31, 2014.

Rev. Christopher Wadelton, administrator of St. Philip Neri and Church of the Holy Cross parishes in Indianapolis, appointed pastor of St. Philip Neri and Church of the Holy Cross parishes.

Reverend William G. Marks, pastor of St. Simon the Apostle Parish in Indianapolis, reappointed to a second six-year term.

Rev. Jeremy Gries, pastor of St. Mary (Immaculate Conception) Parish in Rushville and dean of the Connersville Deanery, appointed priest moderator of St. Anne Parish in New Castle and St. Rose of Lima Parish in Knightstown and continuing as pastor of St. Mary (Immaculate Conception) Parish in Rushville and dean of the Connersville Deanery.

Rev. Robert Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis and sacramental assistance at St. Anthony and Holy Trinity parishes in Indianapolis, continuing as rector of Bishop Simon Bruté College Seminary and assisting with sacramental ministry at Marian University in Indianapolis.

Permanent deacons

Deacon David Henn, Our Lady of the Greenwood Parish and Kindred Hospital Indianapolis South, both in Greenwood, assigned to serve at St. Jude Parish in Indianapolis and the archdiocesan Office of Worship to provide assistance with episcopal liturgies.

Effective July 31, 2014

Deacon Robert Decker, parish life coordinator at St. Peter Parish in Franklin County, retiring as parish life coordinator and assigned to All Saints Parish in Dearborn County with ministry of charity to the homebound and ill.

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

Pope encourages priests, bishops to keep their love for Jesus alive

VATICAN CITY (CNS)—Celebrating an early morning Mass with a congregation made up of priests and bishops, Pope Francis said they regularly need to ask themselves if they love Jesus as much as when they first encountered him, and whether ministry, not administration, is still their priority.

“This is the question I ask myself, my brother bishops and priests: ‘How is your love today?’ This is what Jesus asks” in the Gospel of John (Jn 21:15-19), the pope said on June 6 at Mass in the chapel of his residence.

“Am I in love like I was the first day? Or have work and worries led me to concentrate on other things and forget love a bit?” the pope asked, according to a summary in *L’Osservatore Romano*, the Vatican newspaper. †



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Archbishop Tobin to lead pilgrimage to Holy Land

By Natalie Hoefler

For all of the global traveling Archbishop Joseph W. Tobin did in his 18 years of leadership positions in Rome with the Redemptorist congregation, there is one particularly relevant place he has not been.



Archbishop Joseph W. Tobin

"I believe that I have visited 70 countries, but never had the opportunity to make a pilgrimage to the Holy Land," he said. "When members of the archdiocese asked me to consider leading such a pilgrimage in 2015, I thought it over and concluded that the time had come."

"The time" is now set. Archbishop Tobin will lead a 12-day pilgrimage to the Holy Land on Feb. 4-15, 2015.

The pilgrimage to this region, the birthplace of the Christian faith, includes Mass each day and stops at sites in many towns and cities noted in the Bible, including Jaffa, Haifa, Capernaum, Nazareth, Bethlehem, Caesarea, Cana, Jericho, Emmaus, Jerusalem and others.

"All the time that you're in the Holy Land, you're aware that you're where Christ was," said John. F. Fink, editor emeritus of *The Criterion* and frequent pilgrim to the Holy Land.

"So whether you're there where he was born, where he was crucified, where he rose, you know that this is where it was.

"Everything that you read in the Gospels just comes alive. Not only the Gospels come alive, but the Old Testament, too."

This article highlights many—but not all—of the sites that pilgrims will have the opportunity to visit with the archbishop.

The journey begins after arriving in Tel Aviv, Israel, on Feb. 5. From the airport, pilgrims will head to Jaffa, an ancient seaport. The city is listed four times in the Old Testament and is the place where St. Peter resurrected the widow Tabitha.

After spending the night in the resort town of Netanya on the shore of the Mediterranean Sea, the group will depart for Tiberias, the capital of the region of Galilee. The journey includes a stop at Caesarea, a town prominent in the early Church where St. Peter preached and St. Paul was imprisoned for two years.

Pilgrims will then ascend Mount Carmel, mentioned nearly 30 times in the Old Testament and the site of the origin of the Carmelite religious order.

With Tiberias serving as home base for two days and three nights, pilgrims will visit numerous sites of biblical note.

Among the experiences planned is a boat ride on the Sea of Galilee, the body of water which figured so greatly in the lives of the Apostles both before and after becoming Christ's disciples. Pilgrims will visit a church along the shores of this inland sea commemorating Christ's call there to Peter to "feed my sheep," a founding moment for the papacy.

Pilgrims will also visit towns along the shores of the Sea of Galilee: Capernaum, the center of Christ's ministry for three years and the place where he called several of his disciples; Tabgha, where Christ multiplied the loaves and fishes; and the Mount of Beatitudes, where he delivered the Sermon on the Mount.

Pilgrims will travel to Cana, site of Jesus' first public miracle in which he changed water to wine at a wedding feast. Appropriately, couples will have the opportunity here to renew their marriage vows.



Above, a boat makes its way across the Sea of Galilee. Those who join the archdiocesan pilgrimage to the Holy Land in February of 2015 will take an excursion in a boat on the Sea of Galilee. (Photo by Carolyn Noone)

Left, pilgrims stand outside the Church of the Holy Sepulcher in Jerusalem's Old City on March 28. Archbishop Joseph W. Tobin will celebrate Mass here during a February pilgrimage to the Holy Land. (CNS photo/Debbie Hill)

In Nazareth, the boyhood home of Jesus, pilgrims will visit the Church of the Annunciation, which commemorates the site where Mary said "yes" to the archangel Gabriel.

"[This is] the site where the Incarnation happened," Fink noted. "[At the site of the Annunciation] it says, 'here the Word was made flesh.' I think Nazareth does it to make sure you think, 'here is where [the Incarnation] happened, not in Bethlehem where he was born.'"

The pilgrimage includes a visit not far from Nazareth to Mount Tabor. On Mount Tabor, in the presence of the Apostles Peter, James and John, Christ was transfigured to reveal his divine glory and to make manifest the connection between the Old and New Testaments through the presence of Moses and Elijah.

As they make their way toward Jerusalem, which will serve as home base for more than half of the pilgrimage, pilgrims will have the opportunity to renew their baptismal vows at the traditional baptism site at the Jordan River, and then visit Jericho, which is more than 3,000 years old.

In this ancient city, known to have existed as far back as 1250 B.C., Joshua brought down the city walls with blasts of trumpets as described in the Old Testament book of Joshua. Christ himself journeyed through the town on his way to Jerusalem.

Pilgrims will visit the home of Martha, Mary and Lazarus and the tomb of Lazarus in Bethany, where Christ raised Lazarus from the dead.

No trip to the Holy Land is complete without taking a dip in the Dead Sea, so salt-laden that swimmers can float on its surface with no effort. Pilgrims will have this opportunity before settling in Jerusalem for the remainder of the pilgrimage.

Jerusalem abounds with holy sites where Christ carried out his mission of salvation.

From visiting the Upper Room where Christ instituted the Eucharist during the Last Supper, to praying in the Garden of Gethsemane where he sweat drops of blood, to walking the Via Dolorosa—the "way of sorrow" along which he bore the cross to Calvary—pilgrims will have the opportunity to trace Christ's Passion.

That journey ends on Mount Calvary at the Church of the Holy Sepulcher, which houses the rock upon which stood the cross of Christ, and is built over the tomb of his burial and Resurrection.

"Just the emotion you feel when you're at the spot where Christ died for us can be very emotional," said Fink of the church.

In the Old City of Jerusalem, pilgrims will also visit

several sites that Christ himself would have seen, including the Western Wall—all that remains of the ancient Jewish Temple that was destroyed by the Romans in 70 A.D.—and two pools where Christ performed miracles.

With Jerusalem still as home base, pilgrims will visit Ein Karem, the town where Mary proclaimed the "Magnificat" as she visited her cousin Elizabeth.

Pilgrims will also visit Bethlehem, where God deemed to have his Son born into the world. In Bethlehem, pilgrims will visit the Church of the Nativity, built by the order of Emperor Constantine in the fourth century over the traditional site of Christ's birth.

On the last full day of the pilgrimage, Archbishop Tobin will celebrate an early morning Mass at the Church of the Holy Sepulcher. The remainder of the day is unscheduled, allowing pilgrims time for personal prayer, reflecting on their journey and exploring the Old City of Jerusalem.

"For most of my life I have been fascinated by the meaning of the 'Word made flesh,'" said Archbishop Tobin. "God took flesh—became one of us—at a specific moment in human history and really walked this Earth in a particular land. I believe that tracing those footsteps will help me be a more committed disciple of Jesus and a better shepherd for his people.

"I also recall the wonderful experience of the pallium pilgrimage last year, and the real bond of faith-filled friendship that was created among all of us who took part," he added. "I am confident that the days in the Holy Land will unite my fellow pilgrims in a similar way."

The cost per person is \$3,260 for double occupancy, or \$3,995 for single occupancy, plus airline taxes and fuel surcharge (currently about \$700, but final cost will be determined at ticketing).

The cost includes roundtrip economy class airfare from Indianapolis to Tel Aviv, accommodations for 10 nights, hotel taxes and service charges, breakfast and dinner daily, sightseeing with a licensed Catholic guide, entrance fees, land transportation, gratuities and portage of one piece of luggage at airports and hotels.

Lunch, drinks, hotel extras and other personal expenses are not included.

(For more information, contact archdiocesan director of special events Carolyn Noone at 317-236-1428, 800-382-9836 ext. 1428, or by e-mail at cnoone@archindy.org. To make reservations, contact Tekton Ministries at 317-574-4191, 866-905-3787 or pilgrimage@tektonministries.org.) †

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Editorial



Israeli President Shimon Peres, Pope Francis, Ecumenical Patriarch Bartholomew of Constantinople and Palestinian President Mahmoud Abbas attend an invocation for peace in the Vatican Gardens on June 8.

(CNS photo/Paul Haring)

The pope's 'invocation for peace'

It was a significant achievement, even if the "invocation for peace" doesn't bring peace between the Israelis and the Palestinians. And who could have brought it about better than Pope Francis?

While he was in the Holy Land, the pope had a sudden inspiration to invite President Shimon Peres of Israel and President Mahmoud Abbas of Palestine to the Vatican to pray for peace. They both quickly accepted and, on June 8, each of the three men took turns praying for peace. Then, accompanied by the Orthodox Ecumenical Patriarch Bartholomew of Constantinople, they exchanged the kiss of peace and planted an olive tree in the Vatican Gardens.

The Vatican has been careful to emphasize from the time the event was scheduled that it was a religious, rather than a political, occasion. Of course it was. But it was also an occasion for the sides to meet and talk about peace instead of the obstacles to that peace.

Perhaps it was providential that Pope Francis invited Peres and Abbas to this event because both have been striving for peace for decades, in contrast to others in Israel and Palestine who have not. The Holy Father might not have achieved the same thing with others.

Peres, in fact, won the Nobel Peace Prize in 1994, along with Yitzhak Rabin and Yasser Arafat, for peace talks that produced the Oslo Accords. During his long career (he was first elected to the Knesset in 1959), he has done his part to find peace. His book *The New Middle East*, published in 1993, describes how prosperous the Middle East could be if peace could be achieved with the Arab states.

Abbas was among the first members of Fatah to call for talks with moderate Israelis, in 1977, to try to find peace. In 1993, he signed the peace accord with Israel on behalf of the Palestine Liberation Organization.

Both Peres and Abbas have a good record when it comes to trying to find peace, although Peres' record is considerably better. However, while viewing the "invocation for peace" at the Vatican, the question that seemed obvious was, "Are we dealing with the right men?"

Peres is 90 years old, the eldest head of state in the world. And he plans to step down as president of Israel yet this month. Besides, the role of president of Israel is ceremonial. The prime minister, Benjamin Netanyahu, is the political boss.

Abbas is 79 and probably won't be able, or willing, to continue as president of Palestine much longer. He has been hampered from achieving peace with Israel because Fatah's chief rival, Hamas, has controlled Gaza since 2007, and it's clear that Hamas is not willing to recognize Israel. The United States has designated Hamas as a terrorist organization.

Only recently, in April, Abbas announced a reconciliation agreement between Fatah and Hamas that created a new Palestine unity government. He said that the government would be under his command and policy, adding, "I recognize Israel, and it would recognize Israel. I reject violence and terrorism."

Nevertheless, Israel's Netanyahu quickly ruled out talks with the unity government. In fact, in retaliation for the formation of such a government, Israel approved the construction of nearly 1,500 new homes in Jewish settlements that the world considers to be in Palestinian territory. Uri Ariel, Israel's housing minister, called such construction "a fitting Zionist response to the formation of a Palestinian terror government."

This, then, was the status of relations between Israel and Palestine when Pope Francis invited the presidents to meet together, and with him, to pray for peace, each in his own way. We have to admit that we would be more optimistic about the future if the two men who met with the pope to pray had been Netanyahu and Rami Hamdallah, the prime ministers of Israel and Palestine.

Netanyahu is well known, but Hamdallah is the 55-year-old president of Al-Najah University of Nablus, a university with nearly 20,000 students. He enjoys great respect with the public as well as with Palestinian officials.

Let us join our prayers with those four men who prayed at the Vatican for peace in the world, and especially between the Israelis and the Palestinians.

—John F. Fink

Be Our Guest/Tom Grenchik

The freedom to serve

How are you celebrating the Fourth of July? The bishops of the United States have called all the faithful to celebrate the Fortnight for Freedom from June 21 to



July 4. This year's theme, "Freedom to Serve," will celebrate and focus on the freedom of both Catholic individuals and institutions to serve the poor and vulnerable in accord with the Church's teaching.

This two-week period is a time when our liturgical calendar celebrates a series of great martyrs who remained faithful in the face of persecution by political power, including St. Thomas More and St. John Fisher, St. John the Baptist, SS. Peter and Paul, and the first martyrs of the Church of Rome.

In the last two years, approximately 80 percent of Catholic dioceses participated in the Fortnight for Freedom. This has included a great variety of events promoting religious freedom across the country, including interfaith prayer services, special Masses and holy hours, rallies, televised town hall meetings, conferences and other public events where speakers highlighted the various threats to religious liberty, especially the U.S. Department of Health and Human Services' (HHS) mandate and efforts to redefine marriage in law.

This year, the Fortnight for Freedom is significant for several reasons:

- First, the U.S. Supreme Court is expected to rule in late June on the Hobby Lobby and Conestoga Wood Specialties cases. In these cases, two families, one Evangelical and one Mennonite, are challenging the HHS mandate that would require them to include life-terminating drugs and devices in their family owned companies' health

insurance plans.

- Second, we are seeing increasing threats to the religious freedom of those who accept and believe that marriage is between one man and one woman. In the last few months, several courts have struck down state marriage amendments, and appeals of these decisions are ongoing.

- Third, the success of this Fortnight is vital to establishing and maintaining a new movement for religious freedom in response to the growing range of religious freedom issues in so many areas of law, such as immigration, adoption and disaster relief, both here and abroad.

Archbishop William E. Lori of Baltimore will open the Fortnight with a special Mass at 5:30 p.m. on June 21 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore. Cardinal Donald Wuerl of Washington will close the Fortnight with a special Mass at noon on July 4 at the Basilica of the National Shrine of the Immaculate Conception in Washington. Archbishop Joseph Kurtz of Louisville, president of the U.S. Conference of Catholic Bishops, will be the homilist at the July 4 Mass. Both Masses will be televised on EWTN.

Through prayer, education and public action during the Fortnight for Freedom's "Freedom to Serve" campaign, we will promote the importance of preserving the essential right of religious freedom, both now and in the future, for Catholics and for those of all faiths. Please join with thousands of the faithful who will answer the bishops' call to prayer by visiting Fortnight4Freedom.org, and to find out how you and your parish can participate in the Fortnight.

(Tom Grenchik is executive director of the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. Go to www.usccb.org/prolife to learn more about the bishops' pro-life activities.) †

Letter to the Editor

We need to respect opposing views to solve immigration issue, reader says

In his reflection in the June 6th edition of *The Criterion*, editor emeritus John F. Fink provided one view of how to proceed with immigration reform.

He argued that, for business and justice reasons, immigration reform should be passed by Congress this year, and he supports the bill passed by the U.S. Senate.

He stated essentially that more low-skill workers are needed by American businesses that have a hard time getting U.S. citizens to perform low-paying jobs. Also, he said that we are obliged by the Church to welcome people fleeing more difficult circumstances.

On the face of it, such an argument certainly sounds reasonable economically and compassionate on the human level.

When looked at more closely, it is not that simple. When there is a greater influx of people willing to accept lower wages for work, the overall average wage decreases.

Businesses may be able to get their "cheap labor," but those citizens in our society currently barely getting by with the jobs they have will find their wages lowered due to the greater supply of labor.

This would force people who are currently self-sufficient into dependency on the government. The economic analysis of the Senate plan was done by the non-partisan Congressional Budget Office.

From this perspective, it starts to look less reasonable and certainly not compassionate to our fellow citizens struggling to hang on.

Americans are the most generous people in the world. Most of us are

descendants of immigrants. It is in our national fabric to welcome those seeking refuge and a better way of life. But we need to do so in an economically sustainable way.

The immigration debate is a difficult one because it has become politicized with each "side" claiming the monopoly on compassion and/or wisdom.

Most people agree that there needs to be a solution to the problem; they just disagree as to what that is.

It does not help to characterize those who oppose a certain solution as "xenophobic" as Fink does.

Just because someone holds a different opinion from ours does not warrant demonizing or stereotyping them. That is happening far too frequently in the country already.

If we are going to solve the immigration issue responsibly, we need to respect opposing views as to how to do it.

Dr. Stephen O'Neil
Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Trinity Sunday celebrates the mystery of God's inner life

A week following Pentecost, the Church invites us to celebrate the mystery of the Most Holy Trinity. There is an important relationship between these two solemn feasts.

Pentecost recalls the Lord's gift of the Holy Spirit to his disciples, and with this outpouring of God's breath, the Church is born.

Trinity Sunday celebrates the mystery of God's inner life. What we do not understand by reason alone, we accept with the eyes of faith.

The *Catechism of the Catholic Church* teaches that with the sending of the Holy Spirit, the mystery of God's inner life was finally and fully revealed (#232-237). What was hinted at in the design of creation, and in the words of the Old Testament prophets, is now made manifest. God is One in Three (Father, Son and Holy Spirit).

This great truth, which is the central teaching of Christian life and faith, remains a mystery. We gain access to this marvelous teaching by opening our minds and hearts to the gifts of the Spirit.

To better understand the Trinity, we must first gain some understanding

of who the Holy Spirit is and how he "proceeds from" the Father and the Son.

Have you ever found yourself unable to catch your breath—either because you stayed under water too long, ran further than you intended or climbed too high too fast? It's a frightening experience.

We take for granted the air we breathe 24 hours each day, day in and day out over the course of an entire lifetime. "Breath" is the invisible, but absolutely essential, ingredient in sustaining our physical well-being. When we say someone "breathed his last," we mean that he or she has died.

The Holy Spirit is the breath of God. By analogy, we can say that he is the invisible, but absolutely essential, ingredient in sustaining our *spiritual* well-being. But that would only be half of the story.

The Holy Spirit sustains all of God's creation—both material and spiritual. No one has ever seen the Holy Spirit except in the images that we find in sacred Scripture (a dove, wind, fire, water, holy oils and more). Like the breath that sustains us physically, the Holy Spirit inspires us human beings to recognize who we are as children of

God and who we are called to become as disciples of Jesus Christ.

There is an important relationship between prayer and the Holy Spirit. St. Paul tells us that when we pray we shouldn't worry about what to say (Rom 8:26; Gal 4:6). The Holy Spirit speaks for us in prayer—even when our own words are inarticulate or routine or even half-hearted. The Holy Spirit helps us pray, worship, express heartfelt thanks and implore God's mercy and assistance as we face the challenges of living and loving well each day.

Catholic theology, while acknowledging the undefinable mystery that is the Blessed Trinity, describes the Holy Spirit as the eternal Love that proceeds from the Father and his Son, the Divine Word. This Love is powerful. It creates from nothing. It sanctifies (makes holy) what is secular or profane. And, above all, it prompts all those who have received the gift of baptism to respond to God's call in their lives with the same generosity and self-renunciation that Jesus showed when he gave his life as a ransom for many.

But equally important, the Holy Spirit plays an indispensable role in the lives

of each one of us. He encourages, motivates and supports us in our prayer. Through all the sacraments, beginning with our baptism, the Holy Spirit sustains us in daily Christian living—in discerning God's will, in making moral choices and in performing works of genuine charity and self-sacrifice.

In "The Joy of the Gospel," Pope Francis tells us that the Holy Spirit was given to us by Christ to teach us how to live as missionary disciples and "spirit-filled evangelizers." Because the Holy Spirit is the eternal Love that proceeds from the Father and the Son, he has the power to change us if we let him.

By the grace of the Holy Spirit, we can come to know God the Father. We can open our hearts to a personal encounter with God the Son. And we can live for others, as Jesus did, by the power of the Holy Spirit.

This Trinity Sunday, let's thank God for making himself known to us through the mystery of his inner life. Let's pray together that the grace of the Holy Spirit will allow us to become spirit-filled evangelizers who proclaim by our words and our actions the boundless love and mercy of the Triune God. †

El Domingo de la Santísima Trinidad celebra el misterio de la vida íntima de Dios

Una semana después de Pentecostés la Iglesia nos invita celebrar el misterio de la Santísima Trinidad. Estas dos solemnidades guardan una importante relación.

Pentecostés conmemora el obsequio del Espíritu Santo de Dios para los discípulos y es gracias a esa efusión del aliento de Dios que nace la Iglesia.

El Domingo de la Santísima Trinidad celebra el misterio de la vida íntima de Dios. Aquello que no entendemos únicamente mediante la razón lo aceptamos con los ojos de la fe.

El *Catecismo de la Iglesia Católica* nos enseña que el misterio de la vida íntima de Dios por fin quedó totalmente develado al enviar al Espíritu Santo (#232-237). Aquello que se intuía en el diseño de la creación y en la palabra de los profetas del Antiguo Testamento, ahora se ha puesto de manifiesto. Dios es un ser trinitario (Padre, Hijo y Espíritu Santo).

Esta gran verdad que constituye la enseñanza fundamental de la vida de la fe cristiana sigue siendo un misterio. Accedemos a esta maravillosa enseñanza al abrir nuestras mentes y nuestros corazones a los dones del Espíritu.

Para comprender mejor la Trinidad, primero debemos comprender quién es el Espíritu Santo y cómo "procede" del Padre y del Hijo.

¿Alguna vez se ha encontrado en una situación en la que le faltó el aliento, ya

sea porque estuvo mucho tiempo debajo del agua, porque corrió más de lo que tenía previsto o porque escaló muy rápido y muy alto? Es una experiencia aterradora.

No apreciamos el valor del aire que respiramos las 24 horas de cada día en el transcurso de toda una vida. El "aliento" es el ingrediente invisible pero completamente esencial para mantener nuestro bienestar físico. Cuando decimos que alguien "expiró" es porque esa persona ha fallecido. El término proviene del latín, combinación de la partícula *ex* que indica privación y *spirare*, en español, espirar, entre otras traducciones. Si buscamos esta última palabra en el diccionario de la *Real Academia Española*, observaremos que en su segunda acepción la define como "Dicho especialmente del Espíritu Santo: Infundir espíritu, animar, mover." De modo que la palabra expirar literalmente significa "quitar el espíritu."

El Espíritu Santo es el aliento de Dios. Por analogía podríamos decir que es el ingrediente invisible pero fundamental para mantener nuestro bienestar *espiritual*. Pero eso sería solamente una parte de la historia.

El Espíritu Santo mantiene toda la creación de Dios, tanto la material como la espiritual. Nadie ha visto jamás al Espíritu Santo, salvo en las imágenes que encontramos en las escrituras sagradas (una paloma, viento, fuego, agua, santos óleos y más). Al igual que el aliento

que nos sustenta físicamente, el Espíritu Santo inspira a los seres humanos a reconocer quiénes somos como hijos de Dios y qué estamos llamados a ser como discípulos de Jesucristo.

Existe una relación importante entre la oración y el Espíritu Santo. San Pablo nos dice que cuando oremos no debemos preocuparnos si no sabemos qué decir (Rom 8:26; Gal 4:6). El Espíritu Santo nos habla a través de la oración, incluso cuando nuestras propias palabras no sean elocuentes, las repetamos por hábito o las digamos de los dientes para afuera. El Espíritu Santo nos ayuda a orar, a alabar, a expresar nuestro sincero agradecimiento y a implorar la misericordia de Dios y su ayuda a medida que enfrentamos los desafíos de vivir y amar bien todos los días.

La teología católica, si bien reconoce el misterio insondable de la santísima Trinidad, describe al Espíritu Santo como el Amor eterno que procede del Padre y del Hijo, la Palabra Divina. Este Amor es poderoso. Se crea de la nada. Santifica lo que es laico o profano. Y, por encima de todo, motiva a quienes han recibido el don del bautismo a responder al llamado de Dios en sus vidas con la misma generosidad y autorrenuncia que demostró Jesús cuando entregó su vida para salvar a muchos.

Pero igualmente importante, el Espíritu Santo desempeña una función

indispensable en la vida de cada uno de nosotros. Nos anima, nos motiva y nos apoya en la oración. A través de todos los sacramentos, comenzando con el bautismo, el Espíritu Santo nos sustenta a diario en nuestra vida cristiana: para discernir la voluntad de Dios, para tomar decisiones morales y para realizar obras de genuina caridad y autosacrificio.

En "La alegría del Evangelio," el papa Francisco nos dice que Cristo nos entregó al Espíritu Santo para enseñarnos a vivir como discípulos misioneros y "evangelizadores con espíritu." Ya que el Espíritu Santo es el Amor eterno que procede del Padre y del Hijo, tiene el poder de transformarnos si se lo permitimos.

Por la gracia del Espíritu Santo podemos llegar a conocer a Dios Padre. Podemos abrir nuestros corazones al encuentro personal con Dios Hijo. Y por el poder del Espíritu Santo podemos vivir para los demás, como lo hizo Jesús.

En este Domingo de la santísima Trinidad, agradezcamos a Dios que se nos ha revelado a través del misterio de su vida íntima. Oremos juntos para que la gracia del Espíritu Santo nos permita convertirnos en evangelizadores con espíritu que proclamen mediante palabras y acciones el amor y la misericordia infinitos de la Trinidad de Dios. †

Traducido por: Daniela Guanipa

Events Calendar

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.

June 16
St. Mark the Evangelist School, 541 E. Edgewood Ave., Indianapolis. **Catholic Charities Indianapolis, caregiver support group meeting, "Emotion Regulation,"** Christine Turo-Shields, LCSW, presenter, 5:30-7 p.m. Information: 317-261-3378 or mwoodsworth@archindy.org.

June 18
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Memorial Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

June 19
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly**

Memorial Mass, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

June 19-21
St. Jude Parish, 5353 McFarland Road, Indianapolis. **"Summer Festival,"** Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., food, games, rides, entertainment. Information: 317-786-4371.

June 20
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Called to Raise the Bar," presenter Christian ministry artist Karen Glanders, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

June 20-21
Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **"Summer Social,"** 5 p.m.-midnight, food, music, games, entertainment. Information: 317-255-3666.

June 21
St. Mary Parish, 415 E.

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

June 22
St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish picnic**, fried chicken and roast beef dinners, games, 11 a.m.-6 p.m. Information: 812-623-2964.

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

June 24
Marian University, 3200 Cold Spring Road, Indianapolis. **Adult programs information meeting**, 10 a.m. Reservations: 317-955-6271 or marian.edu/MAP.

June 26
Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. **Catholic Charities**

Indianapolis, **caregiver support group meeting, "Emotion Regulation,"** Christine Turo-Shields, LCSW, presenter, 5:30-7 p.m. Information: 317-261-3378 or mwoodsworth@archindy.org.

New Albany Deanery, Clarksville. **Kentucky Kingdom outing for youths and families**, \$29 per person. Information: 812-945-2000 or sandy@nadyouth.org.

June 28
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

June 29
St. Catherine of Siena Parish, Decatur County, 1963 N. St. John St., St. Maurice. **Parish picnic**, 10 a.m. Mass, chicken and roast beef dinners, mock turtle soup, sandwiches, games, country store, 10:30 a.m.-3:30 p.m. Information: 812-663-4754. †

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.

June 24-26
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Midweek retreat, "St. Benedict on Humility,"** Benedictine Father Adrian Burke, presenter. Information: 812-357-6585 or ormzoeller@saintmeinrad.edu.

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

Benedict Inn is accepting Spiritual Direction Internship applications

The Spiritual Direction Internship at the Benedict Inn in Beech Grove is now accepting applications for the 2014-16 class, with courses beginning in September.

The Spiritual Direction Internship is a two-year program designed for a person who desires to enrich his or her spiritual life, to discern whether they have a call to become a spiritual director, and to

develop experientially the skills needed for spiritual direction.

The Internship is intended to meet the needs of the Catholic and ecumenical Christian communities in Indianapolis and the surrounding area.

Contact Benedictine Sister Julie Sewell for more information at 317-788-7581, ext. 4 or e-mail julie@benedictine.com. †

St. Pius X Class of 1964 begins call out for 50th reunion

The Class of 1964 at St. Pius X School in Indianapolis is planning its 50th anniversary reunion for late summer, and is eager to locate classmates and teachers from 1956-57 through 1963-64.

Please contact Ann Fox Vannice at afoxvannice@gmail.com or call 317-903-9373. †

Providence Associate deadline is June 30

The Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods invite all women and men of faith to apply to join them in their mission of love, mercy and justice in service among God's people.

Applications are now being accepted for the Providence Associate relationship. The application deadline for the coming year is June 30. There is no cost to become an associate.

Providence Associates are women and men age 18 and older of diverse faith traditions who seek a formal relationship with the Sisters of Providence, a congregation of Roman Catholic religious sisters committed to breaking

boundaries and creating hope.

Accepted applicants spend a year in formation, meeting regularly one-on-one with a Sister of Providence or another Providence Associate. Together they learn and share about Providence spirituality and the shared wisdom and customs of the sisters.

There are currently 191 Providence Associates and several in formation to become associates.

Contact Debbie Dillow, assistant director of Providence Associates, at 317-994-6821 or e-mail ddillow@spsmw.org for an application. To learn more, log on to www.ProvidenceAssociates.org. †

Tame the Terrain mud/obstacle race set for June 21 in Jennings County

On June 21, St. Ann, St. Joseph and St. Mary parishes in Jennings County are hosting the second running of the mud/obstacle race titled "T3-Tame the Terrain" at Muscatatuck County Park on Indiana Highway 7, about 14 miles east of the US 50 East exit off of I-65 South in Jennings County.

The event raises funds for the parishes' Youth and Young Adult Ministry programs, including attendance at conferences at the regional, national and international level.

The race will include more than 20 obstacles such as a fire pit, barbed wire crawl, mud pits, crossing streams and rock walls—all while trekking over

3.5 miles of wooded terrain.

New this year is the Tamers-in-Training heats—mini race courses designed for participants from ages 4 to 12.

This family-friendly event includes music, food and drinks available for participants and spectators.

Registration is \$60 for adults and \$20 for children.

Additional information and online registration are available by logging on to www.tametheterrain.com.

For additional questions, contact the office for the three parishes at 812-346-3604 or e-mail info@tametheterrain.com. †



Butterfly Garden

The third-, fourth- and fifth-grade students and teachers at St. Louis Catholic School in Batesville collaborated with the Batesville Parks Department and 5 Oaks Garden Center in Batesville to develop a butterfly garden in Brum Woods, an 80-acre complex of woods, hiking and biking trails in Batesville. In this May photo, K-4 resource teacher Karen Kretschmann, left, and retired K-8 teacher Joan Stephens, kneeling, assist students from the school in planting butterfly-attracting vegetation. The garden is now complete, and the staff and students plan to raise butterflies this fall in their classrooms to be set free in the garden. (Submitted photo)

Parishes to sponsor six Corpus Christi processions

On the weekend of June 21-22, the Church will celebrate the Solemnity of the Most Holy Body and Blood of Christ, which is also known by its traditional Latin name of Corpus Christi.

The following Corpus Christi processions—in advance of the feast and on the day of the feast—at parishes in the archdiocese have been reported to *The Criterion*.

June 19

• **St. Vincent de Paul Parish and St. Mary Parish in Mitchell, at St. Vincent de Paul Parish, 1723 “T” St., Bedford**—Procession following 6 p.m. Mass. Information: 812-275-6539 or parish@svsbedford.org.

• **St. Ann, St. Joseph and St. Mary Parishes in Jennings County, at St. Joseph Church, 1875 S. County Road 700 W, North Vernon**—Votive Mass and eucharistic procession (weather permitting), 7:30 p.m., ice cream social following Mass.

Information: 812-346-3604.

June 22

• **Holy Family Parish, Main Street, Oldenburg**—Procession following 10 a.m. Mass. Information: 812-934-3013.

• **Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis**—Procession at 1:30 p.m., following 11:30 a.m. Mass in the Extraordinary Form, includes stops at three outdoor altars for Benediction. Information: 317-636-4478.

• **St. Anthony Parish and Holy Trinity Parish, Indianapolis**—Procession through neighborhoods following 8:30 a.m. Mass at St. Anthony Church, 337 N. Warman Ave., concluding at Holy Trinity Church, at the corner of N. Holmes and St. Clair Sts. for 11:30 a.m. Mass. Information: 317-636-4828.

• **St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis**—Procession following 11:30 a.m. Mass. Information: 317-259-4373. †



Deacon Robert Decker carries the Blessed Sacrament during a rosary procession for the Feast of the Assumption at the former St. Mary-of-the-Rock Parish in Franklin County on Aug. 15, 2013. (File photo by Natalie Hoefler)

Injunction stops enforcement of HHS mandate for Catholic benefits group

BALTIMORE (CNS)—A federal district court in Oklahoma issued an injunction on June 4 preventing several Catholic entities from being forced to comply with the federal Department of Health and Human Services’ (HHS) contraceptive, abortifacient and sterilization mandate.

Of the nine Catholic entities granted relief by the court’s action, four are based in Baltimore, three in Oklahoma, one in North Carolina and one in Kansas.

The class-action suit was filed in March to protect the plaintiffs’ free exercise of religion by exempting them from the HHS mandate that would require them to provide coverage for free contraceptives, abortion-inducing drugs and devices, sterilization and related counseling.

“The administration has already effectively granted exemptions from the mandate to various employers whose plans cover more than 130 million employees. We’re simply seeking the same exemption for Catholic employers who have religious objections to the unjust requirements of the mandate,” said a June 5 statement from Archbishop Paul S. Coakley of Oklahoma City, vice president of one of the plaintiffs, the Catholic Benefits Association (CBA).

The association, formed last October, has 450 Catholic employer members and 2,000 parish members. Among the members are eight archdioceses, 15 dioceses, religious orders, local Catholic Charities affiliates, colleges, nursing homes, cemeteries, retreat centers and medical facilities.

“We formed the Catholic Benefits Association to support Catholic employers in providing quality, cost-competitive, morally compliant health care benefits for their employees. Yesterday’s decision makes this a reality,” said a June 5 statement from Archbishop William E. Lori of Baltimore, himself a plaintiff in the case.

“This ruling is especially gratifying because this lawsuit, alone among the HHS contraceptive mandate cases, includes three groups of Catholic employers—‘houses of worship’ that are, by regulation, exempt; nonexempt ministries like colleges, Catholic Charities, and health care institutions; and Catholic-owned for profit businesses,” Martin Nussbaum, the Catholic Benefits Association’s general counsel, said in a June 5 statement.

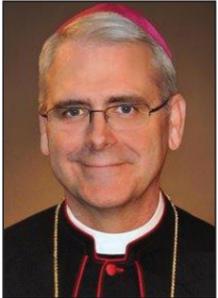
Other plaintiffs in the case are the Catholic Insurance Company, the Archdiocese of Oklahoma City, Catholic Charities of the Archdiocese of Oklahoma

City, All Saints Catholic School in Oklahoma, the Archdiocese of Baltimore, the Cathedral Foundation in Baltimore, Villa St. Francis Catholic Care Center in Kansas City, Kan., and Good Will Publishers in North Carolina.

In issuing the injunction, the court said: “Because the CBA’s members are so uniform in their beliefs—particularly their beliefs that contraceptives are objectionable—the court finds that the CBA can properly present its members’ claims in this case such that the participation of the individual members of the CBA is not required.”

“The Catholic employers involved directly and indirectly in the Catholic Benefits Association lawsuit care deeply about the health and well-being of their employees,” Archbishop Coakley said. “We are grateful for the ruling, but continue to pray that our leaders recognize that Catholics, whether bishops or businessmen, cannot in good conscience provide insurance that covers drugs and procedures that undermine the dignity of the human person and the sanctity of human life.”

“Religious freedom entails more than the right to worship, and any contrary legislation must be opposed.” The Catholic Benefits Association defends its members’ First Amendment religious liberty regarding such health insurance coverage. The Catholic Insurance Company is a wholly owned subsidiary of the association, providing health insurance in keeping with Catholic principles. †



Archbishop Paul S. Coakley



Archbishop William E. Lori

HOLY ROSARY CHURCH PRESENTS THE ETHNIC EVENT OF THE SUMMER

30th

ITALIAN STREET FESTIVAL

JUNE 13th & 14th • Friday & Saturday
5:00 PM to 11:00 PM

***** Free Admission *****

LIVE MUSIC & DANCING • AMUSEMENT RIDES

Fried Ravioli

Spaghetti

Antipasta Salad

Beer, Peroni

Fettuccine

Tortellini

Soft Drinks & Bottled Water

INDIANAPOLIS

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FREE PARKING IN THE ELI LILLY LOTS ON EAST & NEW JERSEY STREETS

Meatball Subs

Bread Sticks

Pizza

Cannolis

Meatballs on a Stick

Italian Desserts

Pasta Italian Sausage Italian Wines

Traditional Religious Procession lead by the Italian Heritage Society of Indiana at 6:45 PM.
Followed by a Mass held in Holy Rosary Church at 7:00 PM.

Enjoy Bocce Games and Demonstrations!

***** New for 2014 *****

Like us on at ItalianStreetFestival or Follow us on #IndyItalianFest2014

IN ST. MAURICE, IN DECATUR COUNTY

ST. Catherine of Siena CHURCH Festival

SUNDAY, JUNE 29, 2014

All you can eat in the air conditioned dining hall

Chicken and Roast Beef Dinner

Serving 10:30 am – 3:30 pm
Adults \$9.00 and children 12 and under \$ 4.00
Carry out \$9.00 (not all you can eat) 10:30-1:00

Raffles, Country Store, Kids & Adult Games, Bingo and family fun for all!!

Beer Garden

Mock Turtle Soup & sandwiches all day

~~~~~

Everyone Welcome!!! Our Mass is at 10 am

From I-74 East take the St. Maurice Exit onto 850 E, go North for 5 miles to St. Maurice, turn left at the feed mill.

License Number # 133706

# A DAY OF GREAT JOY

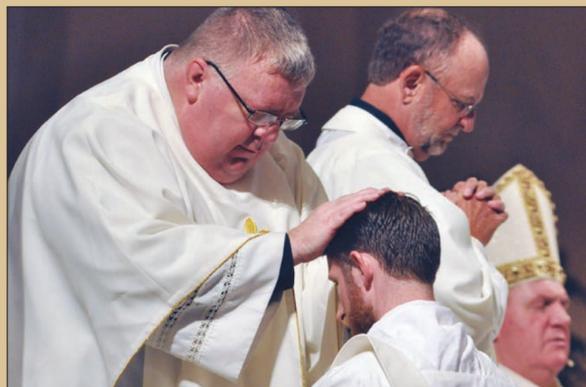
## Four men dedicate their lives to Christ as priests



Archbishop Joseph W. Tobin ritually lays hands on transitional Deacon Timothy Wyciskalla during the June 7 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefler)



Transitional Deacon Timothy Wyciskalla, right, stands beside his parents, Linda and Mike Wyciskalla, and his sister, Cassie Cassiero, at the start of the June 7 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)



Father Robert Robeson ritually lays hands on transitional Deacon Daniel Bedel during the June 7 ordination Mass. As rector of Bishop Simon Bruté College Seminary in Indianapolis, Father Robeson oversaw the first four years of priestly formation of Deacon Bedel and the other three men ordained to the priesthood. (Photo by Sean Gallagher)



Newly ordained Father Daniel Bedel blesses members of the Franciscan Sisters of the Immaculate Heart of Mary, an order of sisters based in India that ministers in the Archdiocese of Indianapolis, on June 7 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (Photo by Natalie Hoefler)



Newly ordained Fathers Daniel Bedel, left, Timothy Wyciskalla, Benjamin Syberg and David Marcotte pose with Archbishop Joseph W. Tobin on June 7 in the rectory of SS. Peter and Paul Cathedral in Indianapolis after Archbishop Tobin ordained them to the priesthood. (Photo by Sean Gallagher)



Archbishop Joseph W. Tobin greets Marcella Doyle, grandmother of then transitional Deacon Timothy Wyciskalla, as he processes into SS. Peter and Paul Cathedral at the start of the June 7 ordination Mass. According to family members, Doyle, who recently turned 99, had always said that she wanted to live until she saw her grandson ordained a priest. (Submitted photo)



Newly ordained Fathers Daniel Bedel, left, Timothy Wyciskalla, Benjamin Syberg and David Marcotte give a blessing to Archbishop Joseph W. Tobin on June 7 in the rectory of SS. Peter and Paul Cathedral. (Submitted photo by Father Eric Augenstein)



Susan Burris, office manager of Bishop Simon Bruté College Seminary in Indianapolis, proclaims the second reading at the June 7 ordination Mass. All four men ordained priests at the Mass were graduates of Bishop Bruté. (Photo by Natalie Hoefler)



Transitional Deacon Benjamin Syberg, left, stands next to his parents, Kathy and Keith Syberg, and his sisters, Carrie and Emilie Syberg, at the start of the June 7 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)



Archbishop Joseph W. Tobin ritually places his hands over those of Father Benjamin Syberg after having traced the sign of the cross with chrism oil on the new priest's hands. Assisting the archbishop are seminarian Anthony Hollowell, left, and Father Syberg's brother, transitional Deacon Andrew Syberg, who is scheduled to be ordained a priest in 2015. (Photo by Natalie Hoefler)



Newly ordained Father David Marcotte ritually receives a chalice and paten from Archbishop Joseph W. Tobin during the June 7 ordination Mass at SS. Peter and Paul Cathedral. Assisting the archbishop is seminarian Anthony Hollowell, right. (Photo by Sean Gallagher)



Father Douglas Marcotte, left, smiles after placing priestly vestments on his brother, newly ordained Father David Marcotte. Msgr. William Stumpf, right, assisted Father Douglas Marcotte with the ritual. (Photo by Natalie Hoefler)



Above, transitional deacons Daniel Bedel, left, Benjamin Syberg, Timothy Wyciskalla and David Marcotte kneel in prayer while Fathers Glenn O'Connor, left, Gerry Kirkhoff, Rick Nagel and John McCaslin ritually lay hands on them. (Photo by Natalie Hoefler)

Left, Archbishop Joseph W. Tobin and scores of priests process into a filled SS. Peter and Paul Cathedral in Indianapolis on June 7 at the start of the ordination Mass. (Photo by Sean Gallagher)

# ORDINATION

continued from page 1

St. Barnabas Parish in Indianapolis. “Now he’s starting a new life, a new calling. At that point, it kind of took over.”

A few minutes later, the deacons laid prostrate on the floor of the cathedral, symbolizing placing themselves totally in the hands of God for the life and ministry they are about to take up. At the same time, the litany of the saints was chanted.

“I felt the power of the whole Church in heaven and on Earth praying for me, supporting me,” said Father Wyciskalla. “At that moment, you really sort of realize that you’re not in this alone. Christ has called us, but he’s also given us the support we need.”

A little later came a key moment in the rite of ordination—Archbishop Tobin prayerfully laying his hands upon the heads of the deacons.

“That’s when everything zeroed in and became focused,” Father Bedel said. “What happened just clicked. After that, I couldn’t stop smiling. I realized what had just happened. After that, all the nervousness went away. It was just me enjoying the gift of the vocation that God gave me.”

Moments later, more than 80 priests present at the ordination each laid hands on the four transitional deacons, whose heads were bowed in prayer during the ritual.

“I couldn’t see the face of each of the priests who came and laid their hands on me,” said Father Wyciskalla. “It was almost like an anonymous cloud of witnesses. All the priests you were joining were there. You also had the feeling of joining all the ones who have gone before us.”

After the priests laid hands on the men

about to join them in the presbyterate of the archdiocese, they stood behind Archbishop Tobin, who then raised his hands and prayed a prayer of consecration over the deacons.

The laying on of hands and the prayer of consecration are the essential acts in the rite of ordination. After both are complete, the deacons become priests.

“When they finished the laying on of hands, right before the prayer of consecration, I could see them,” said Father Syberg of the priests standing behind Archbishop Tobin. “I saw the smiles and the peace on their faces. That was just a tremendous peace [for me] as well. It’s going to be OK. This is our family now.”

After the prayer of consecration, the new priests had their priestly vestments placed on them and their hands anointed with chrism oil. They also ritually received a paten and chalice, symbols of the life and ministry they have just begun.

Then came a poignant moment for the new priests and many who filled the cathedral—Archbishop Tobin and all the priests sharing a sign of peace with the new priests, often taking the form of a robust bear hug.

This was an unforgettable moment for Father Douglas Marcotte, ordained a priest last year, and his brother, newly ordained Father David Marcotte.

“It was very special for him to be there and to exchange the sign of peace with him in that way,” said Father David Marcotte. “It was a moment that I had been looking forward to for a long time.”

“It was humbling that he’s joined us as a fellow priest,” said Father Douglas Marcotte. “It’s a whole new bond that we have now. We talk about being brother priests. And now to have my brother be a brother priest just

adds a dimension to our relationship that wasn’t there previously.”

Just a few feet away, Irene Marcotte watched her two sons exchange the sign of peace.

“It was so heartwarming to see the two of them at this stage in their life sharing a common bond together as priests,” said Marcotte, a member of St. Michael Parish in Greenfield.

Keith Syberg, father of Father Syberg and a member of Our Lady of the Greenwood Parish in Greenwood, has attended several ordinations over the years, but said that seeing his own son ordained “magnified” the rituals that he had previously witnessed. That was especially true for the sign of peace.

“Being as close as we were, you could even hear or see what they were saying. They would say, ‘Welcome, brother,’ or ‘Welcome to the priesthood,’” Keith Syberg said. “There really was a finality in a good way to it when they spoke that way. They were welcoming him into the brotherhood.”

That newly formed brotherhood was expressed moments later when the new priests left the front row of chairs of the cathedral where they had been sitting with family members and sat beside priests gathered behind the altar.

That simple action spoke volumes for Mary Bedel, mother of Father Bedel and a member of St. Catherine of Siena Parish in Decatur County.

“When he went back to sit with the rest of the priests, it was like, ‘He’s one of them, now,’” said Mary Bedel with emotion and pride.

Pride also filled the heart of Father Robert Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis, who oversaw the first four years of the priestly formation of the new priests.

“It was just amazing,” said Father Robeson. “The whole time, I was thinking back to when they first came to college and the way that they developed as leaders over time.”

“But what hit me the most was after the sign of peace and they came back and sat with the rest of the presbyterate. It was like, ‘Wow. They’re going to the right place.’”

Although the new priests became part of a new family made up of their brother priests, Archbishop Tobin exhorted them in his homily to remain close always to the Catholics of central and southern Indiana whom they have been ordained to serve.

“My brothers, you will be able to speak to the hearts of your people if you know their joys and their sorrows, their anxiety and their hope,” said Archbishop Tobin. “You must never let the burden of administration or the pursuit of your own interests deafen you to the cry of our brothers and sisters who, like you, search for God and hunger for God’s word.”

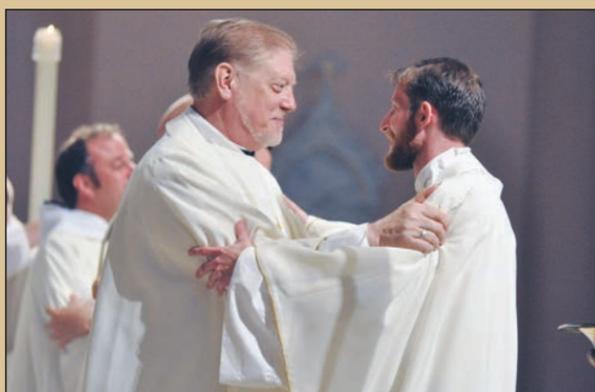
He concluded his homily by inviting the nearly 1,000 Catholics attending the ordination to pray for the men he was about to ordain to the priesthood.

“Let us ask our Lord to fill our brothers today, to fill Dave, Tim, Ben and Danny, with the joy of his message so that they may serve his truth and his love with joyful zeal all the days of their life,” Archbishop Tobin said. “To God, who is the source of all gifts, be glory now and forever. Amen.”

(To view a video of the June 7 ordination Mass, log on to [www.archindy.org/streaming](http://www.archindy.org/streaming). To view a photo gallery from the ordination, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com). To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to [www.HearGodsCall.com](http://www.HearGodsCall.com).) †



Father Benjamin Syberg smiles after Msgr. Mark Svarczkopf, left, helps place priestly vestments on the newly ordained priest for the first time. (Submitted photo by Kory Marks, Roncalli High School)



Father Rick Ginther, left, pastor of St. Patrick and St. Margaret Mary parishes in Terre Haute and dean of the Terre Haute Deanery, exchanges a sign of peace with newly ordained Father Daniel Bedel. (Photo by Sean Gallagher)



Bill and Irene Marcotte, parents of newly ordained Father David Marcotte and members of St. Michael Parish in Greenfield, hold hands during the ordination Mass. (Photo by Natalie Hoefler)

## Darkness in the life of faith can lead us closer to God

By Daniel S. Mulhall

Light is one of the most pervasive and important symbols in Judaism and Christianity. The first book of the Bible, Genesis, describes the first act of God in creating the universe with these words: “‘Let there be light,’ and there was light. God saw that the light was good” (Gn 1:3-4).

Then God separated the light from the darkness, and all of creation follows from that moment. In the New Testament, we find this statement: “God is light, and in him there is no darkness at all” (1 Jn 1:5). Jesus calls himself the “light of the world” or a “light” three times in the Gospel of St. John.

Light, which is an expression of energy, is essential to life. Sunlight warms the Earth, and encourages plants to create oxygen through photosynthesis. Light makes sight possible. Light also serves as a metaphor that connotes understanding. When we say that “the light went on,” we mean that we went from ignorance to comprehension, from darkness into light.

Recognizing the importance of light to life, however, should not diminish the value of darkness. Just as we need light to grow, we need darkness in order to rest. Our bodies, including our minds, cannot run continuously. They need down time.

At night when we sleep, our bodies have a chance to recuperate, to clean toxins from our muscles and clutter from our brains, so that when we awake at dawn we are refreshed and ready to face the new day.

Interestingly, our brains never stop working, even when the rest of the body sleeps. Instead, while the body sleeps, the brain uses that relative down time to think through complex issues, helping us to resolve problems.

Barbara Brown Taylor, author of the book *Learning to Walk in the Dark*, recognizes the importance of darkness to human wellness and wholeness. In a recent radio interview, Taylor noted that humans everywhere fear the dark, whether that darkness comes about because of night or because of emotional or psychological doubt.

She stated that we must learn to embrace the darkness in order to overcome it, recognizing the gift that darkness can be for us. She said, “Darkness is anything that scares me. The absence of God is in there, dementia, and the loss of anyone near and dear to me.”

Taylor realized she needed darkness as much as she needed light during one of her darkest periods. It was in that darkness that she came to feel God’s presence in a special way. She came to understand that there was a spiritual richness in darkness. She realized that darkness did not mean the absence of God.

In re-reading the first creation story in Genesis, she saw that there was no suggestion that darkness is bad or evil in the creation of light, even though God said that the light was good. This was her first major step toward a nascent spirituality of darkness.



A woman holds a candle in the dark at the start of the Easter Vigil at the Shrine of the Sacred Heart in Washington. Throughout the Catholic mystical tradition, darkness has been a setting in which to grow closer to God. (CNS photo/Nancy Wiechec)

Looking into the works from the Catholic mystical tradition, she came to realize that the authors of those works used the language of darkness to express their relationship with God. The most prominent of those was the Spanish Carmelite, St. John of the Cross, who wrote the poem “Dark Night of the Soul” in 1578, and a commentary on the poem using the same name, published in 1584.

For St. John, the dark night of the soul expresses the struggle we have in separating ourselves from the things of this world in order to find union with Christ. Taylor argues that this dark night does not indicate a separation from or absence of God in our lives.

Rather, as sleep rejuvenates the body and mind, being able to simply “dwell in darkness, content to be with God” does the same for our spirit, our souls.

During that darkness, we are not actively searching for anything. We are simply being in the presence of God. From that darkness, like seeds which sprout only after being buried in the Earth, we return as new people in faith.

What might it take to develop a spirituality of darkness?

The first step, it seems, is to change our understanding, as Taylor suggests, recognizing that darkness is a necessary and essential part of our physical and spiritual lives. A key part of that change is to see darkness as a time of healing and nurturing, not a time of fear and trepidation, of loneliness and loss.

A second step requires us to see that God is actively present in the dark. This starts with accepting the fundamental Christian belief that God is everywhere. There is nowhere in all of creation where God is not present. Just as our eyes adjust in darkness to see, so our souls open wide in darkness to see God present there.

A third step is learning to pray in darkness. This prayer necessarily involves less doing and more receiving. It is less dependent upon my acting and more dependent on letting God be God, and just drinking it all in.

(Daniel S. Mulhall is a lifelong catechist of adults. He lives in Laurel, Md.) †

## Both light and darkness are powerful Christian symbols of faith

By Rhina Guidos

While many passages in the Bible steer us clearly to move toward the light, meaning God, we shouldn’t necessarily deduce that darkness is bad.

Darkness can be a place for change, a place for contemplation, a place where, torn to our core, but also devoid of distractions, we learn to regroup, to figure out



A sculpture of St. John of the Cross is seen at the National Gallery of Art in Washington. The 16th-century Spanish Carmelite reflected in his mystical writings on the importance of darkness in drawing close to God. (CNS photo/Peter Lockley)

what’s important, to appreciate, learn, understand and move toward the light.

Using Bible passages, many Christians like to point to the positive attributes of the “children of light” who were “once darkness” as we read in Ephesians 5:8. In the Gospel of John, we read that “light shines in the darkness, and the darkness has not overcome it” (Jn 1:5).

But we also have to understand that without darkness, we can’t fully grasp the meaning of light.

Some Easter Vigil liturgies provide a moment in which the congregation waits in the dark until the newly baptized begin to share, symbolically using candles, the light of Christ that they have received with the rest of the believing community.

Before the sharing of the light begins, however, the darkness provides a solemn moment, one in which, blinded to our neighbors and all the other distractions around us, we hang on to God.

Some contemplative religious communities replicate this moment. After a moment of reading as a community, they’ll turn off the light to let those gathered meditate with the Eucharist is the center facing the community. The darkness, then, is a helpful and central character. It takes away distractions and steers our attention directly to God.

Darkness can come in many forms. It can come

physically, as in having no light available whatsoever. It can come in the solace of old age, sickness, or in a feeling of isolation, of being shunned. Psalm 88 captures exactly these feelings, but also offers that “my only friend is darkness” (Ps 88:19). Sometimes in that darkness is also the place where we find God.

For some, however, this darkness may also refer to an absence of God, a doubt in the belief in God or to a crisis that is hard and seemingly impossible to surmount. Even saints have gone through these moments. In modern days, Blessed Teresa of Calcutta is said to have faced the heaviness of this moment, but was hardly the first or last.

St. John of the Cross, a 16th-century Spanish Carmelite, coined the term “dark night of the soul” in its spiritual meaning, describing the crisis of doubt he underwent. But it was also a testament that darkness eventually leaves and light returns.

He expressed the anguish in his “Dark Night of the Soul” poem, which has described the spiritual condition that others have faced. But he ends with the ultimate gift this darkness brought, which was a closer union to God.

“I remained, lost in oblivion; My face I reclined on the Beloved. All ceased and I abandoned myself, leaving my cares forgotten among the lilies.”

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

From the Editor Emeritus/John F. Fink

## Old Testament: Stories from the Book of Judges

*(Twenty-third in a series of columns)*

The ending of the Book of Joshua, which we discussed last week, gave the impression



that the Israelites conquered Canaan when they defeated 31 kings. The Book of Judges quickly corrects that impression. The Israelites not only

didn't destroy the Philistines, Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, they lived among them, intermarried with them and served their gods.

This angered God, the book says. Since they were not true to their covenant with God, God punished them by sending oppressors. When they repented and turned back to the true God, he sent a deliverer, known at the time as a judge, to rescue them. The judge secured peace during his or her lifetime, but then the people returned to idolatry. The cycle continued over and over.

The Israelite "judges" were really military leaders who, through their heroic deeds, rescued the people from persecution.

Twelve of them appeared at various times, six "minor" judges who were apparently actually judicial officials, and six "major" judges, famous for their military exploits.

The Book of Judges tells their basically unrelated stories. The stories illustrate the Israelite theology that sin brings punishment, and repentance brings deliverance. But some of the stories also include crude humor and guile on the part of the judges.

Othniel is the first judge mentioned. We're told that the people sinned enough that God allowed them to fall into the power of Cushan-rishathaim, king of Aram, for eight years. The people repented, Othniel defeated Cushan-rishathaim, and there was peace for 40 years.

Then the Israelites offended God again and he allowed Eglon, king of Moab, to defeat Israel and rule them for 18 years. This time it was Ehud who came to the rescue. He managed to get a private audience with King Eglon, during which he killed him by thrusting a foot-long dagger into his belly. Eglon was so fat that the hilt went in, too, and disappeared in the fat.

Ehud left, but Eglon's attendants didn't

find the king until later because they thought he was just taking a long time in the bathroom—"easing himself in the cool chamber" (Jgs 3:24). Ehud made his escape, and the Israelites attacked the Moabites, slaying 10,000 of them. The country had rest for 80 years.

The next time the Israelites offended the Lord, he allowed them to fall into the hands of the Canaanite king Jabin, who oppressed the Israelites for 20 years. This time it was women who came to the rescue.

Deborah was both a judge and a prophet. She organized the Israelites to defeat a Canaanite army commanded by Sisera, who was killed by another woman, Jael, to the humiliation of the Israelite commander, Barak. Sisera escaped when the Israelites defeated his army and made it to Jael's tent. While he slept, she drove a tent peg through his temple.

In the canticle of Deborah, sung after the victory, she referred to Jael as "blessed among women" (Jgs 5:24). The Gospel of Luke uses that expression when Elizabeth greets Mary at the Visitation (Lk 1:42).

More judges next week. †

Cornucopia/Cynthia Dewes

## This is a celebration of fathers, the really genuine kind

Despite the apparent trends in our culture lately, real fathers are not mere



sperm donors. Nor are they sitcom idiots or domineering tyrants a la horror movies. They do not flit from flower to flower, as it were, spreading their pollen indiscriminately

and leaving the consequences to others to deal with. Rather, they look forward to raising kids with their beloved spouse.

That's because real fathers, the genuine kind, are lovers. They love their girlfriends enough to commit to them, to marry them and plan their future around them. If they are really in love enough to marry, they're not deterred by debt or an income too small to buy a house, a second car, a boat, or whatever. Instead, they look forward to facing current problems and working toward future success with the loving support of their spouse.

They also love the idea of having children, followed by the realization that parental love includes responsibilities. Some of these are to provide material and emotional support to their kids, as well as discipline. They know they must set a good

example because from them their sons will learn to be good men, and their daughters will learn how to relate to men with love and respect. As a result, their children will know how to function correctly as spouses and parents.

Such fathers also know how to love their parents and other relatives, their friends and neighbors and colleagues. They can "be there" for others without becoming either controlling or a doormat. In positions of authority and professional dealings, their fatherly gifts will serve them well. Real dads will prove to be real assets as teachers, managers, doctors, foremen, mentors, or in whatever job they hold.

Naturally, most men will not intellectualize their relationships with women in this way. But they will act out of the right motives using care to choose their partner well. The initial demands of passion are always present, of course, but they shouldn't dominate or get in the way of commitment. Real fathers know that instinctively.

As I've said many times before, I think that if one has a real father here on Earth, it's natural for him or her to think of God the heavenly father with trusting love. Just as we can expect our good dad to protect us, teach us and love us unconditionally, so we can

believe that God will do the same. That doesn't mean we will achieve wealth or fame or political advantage or some other relatively romantic goal. It does mean we'll face life and all its joys and problems with confidence and hope.

Real fathers sometimes go even beyond their own families to share their loving support with others. We think of someone like George Washington, "the father of our country," or fathers of useful inventions like Thomas Edison or Eli Whitney or Alexander Graham Bell. We can point to the other kind of fathers, too, like Stalin the dictator, or the Nazi killer, Josef Goebbels. But even they probably began with worthy intentions which turned bad because of human sin.

And that's the thing about real fathers. They persevere in pursuit of good things. Things like happy relationships, children to be proud of, work well done. They love, therefore they're the real article. Those are the fathers we celebrate on Father's Day, whether they are here with us in person or in spirit. God bless them.

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

Living Well/Maureen Pratt

## Brushing up on the art of conversation in today's world

You're at a social gathering. You meet someone new. And then what? Do you plunge right into conversation or do you stand there, hesitant, tongue-tied, feeling awkward?



Not long ago, you might have asked the other person what

he or she did for a living. But with many workers unemployed or underemployed, this can be a sensitive issue.

Food used to be a favorite topic for finding common ground, but you don't know whether you're talking with someone who has dietary issues.

You might admire something the person is wearing, a piece of jewelry, for example, or a hairstyle. But you probably want to shy away from making any comment that might be misconstrued as too personal.

Religion and politics? These are time-honored topics to stay away from. These days, even casual talk about the weather can turn into a heated—no pun intended—argument about climate change. Indeed, the loudest and most prominent voices these days seem to be those of anger, dissent and discord, taking one side

or another.

Cutting through the vociferous verbiage, how are we ever supposed to get to know one another and live in harmony if the simple act of making conversation is so rife with pitfalls and potholes? Is there any safe ground?

And when it comes to sharing our faith, how do we communicate Christ when he is so often viewed by society as contentious?

There are no easy answers, but there are small ways to test and smooth the waters. Conveying a feeling of openness and welcome, being genuinely pleased to make someone's acquaintance is a small but significant start.

If the situation seems awkward, verbally expressing this feeling can be a humbling yet effective way to break the ice. Admitting that it's hard to know what to talk about with a complete stranger lets the stranger know you'd like to have a conversation.

If you listen carefully to the other person, it might help you "read" areas that are touchy, and it allows you to steer the conversation away from topics that might cause tension. Revealing something personal (but not too personal) can be a good way to gently open up chatter.

Sometimes, our mood or the circumstances around our conversation can bring on strain. It has happened to me, much to my regret. But I find that if I keep in mind that I'm talking with a person, I can often temper my temper, even on the most difficult of days.

Today, I called a newsroom to ask information about a story I'm working on. The person who answered the phone was very nice, and at the end of our conversation, I asked his name. He hesitated, then said, "I don't think mentioning my name to [the contact] will help."

I explained that I asked his name because I like to be more personable over the phone, that we live in an impersonal and often rude world. He "melted" a bit, admitting that "when everyone's acting rude, you sometimes get caught up in it."

Yes, indeed. We might get caught up in the heat of the moment or caught up in the tangle of what words we should say. But by letting our guard down a little and making a conversation, we might banish inane banter and let in more of Christ's light.

*(Maureen Pratt writes for Catholic News Service.) †*

Twenty Something/

Christina Capecchi

## How the son of a president proved himself

Being the son of an American president comes with as many pressures as it does privileges, especially when you're his first boy and you bear his name.

Theodore Roosevelt, Jr., felt that his dad, President Teddy Roosevelt, demanded more of him than of his three younger brothers.



The boyhood levity expressed in his broad Howdy-Doody smile, tanned skin and light eyes was never fully unhinged from the weight of expectation.

One day when Ted Jr. was about 9, his dad gave him a rifle. When he asked if it was real, his father loaded it and shot a bullet into the ceiling.

It wasn't long before the family faced the glare of the national spotlight. Teddy Roosevelt began his presidency the day after Ted Jr.'s 14th birthday.

Ted wasn't the academic type, but he attended his dad's alma mater, Harvard, and plodded along. After college, Ted worked in the steel and carpet business and then became a branch manager of an investment bank. He was making good money and, it seemed, a name for himself, yet he was badgered by questions of legacy and leadership, thoughts of the renegade who walked softly and carried a big stick.

When World War I began, Ted felt compelled to leave his job and volunteer for service. He fought in several major battles, and reached the rank of lieutenant colonel. The war refined the young father of three, filling him with newfound purpose.

Back home, Ted enjoyed considerable political success until World War II beckoned and the 53-year-old returned to active duty. He was soon promoted, and eventually became known as a general who often visited the front lines.

When D-Day neared, Ted was not assigned to the front lines, which he argued several times and then formally petitioned, writing: "I believe I can contribute materially ... by going in with the assault companies. Furthermore, I personally know both officers and men of these advance units and believe that it will steady them to know that I am with them."

At 56, Ted became the oldest man in the Normandy invasion. He was the only general on D-Day to land by sea with the first wave of troops. He was also the only man to serve with his son on D-Day.

Ted was one of the first soldiers off his landing craft at Utah Beach early on that first Thursday in June. He skillfully redirected the men when he realized they had landed more than a mile south of their target, maneuvering the beach with a cane and a pistol. He didn't appear deterred by his arthritis and heart troubles when he declared, "We'll start the war from right here!"

As June pressed on, Ted guided his troops and kept them calm, reciting poetry and sharing stories about his father. He died of a heart attack five weeks after D-Day, shortly after being captured by Germans.

I think of his story this month, as we mark D-Day's 70th anniversary. I imagine the Hail Marys chanted as 20-year-old men neared Normandy, feeling the spray of the English Channel. They responded to the terror in their hearts with prayer.

"I am not a religious man," Lieutenant Colonel Robert Lee Wolverton told his battalion hours before the D-Day parachute dropped them behind enemy lines. "But I am going to ask you to pray with me for the success of the mission before us. And while we pray, let us get on our knees and not look down but up with faces raised to the sky so that we can see God and ask his blessing in what we are about to do."

Seven decades later, we salute these men. At the heart of their bravery was belief. We honor their memory, and we look up.

*(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †*

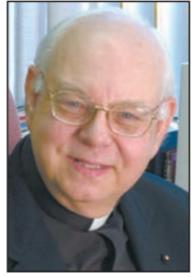
Feast of the Most Holy Trinity/Msgr. Owen F. Campion

# Sunday Readings

Sunday, June 15, 2014

- Exodus 34:4b-6, 8-9
- 2 Corinthians 13:11-13
- John 3:16-18

This weekend, the Church celebrates the Feast of the Most Holy Trinity. The first reading is from the Book of Exodus. In modern versions of the Bible, Exodus is second in the sequence of Old Testament books.



As its name suggests, in general it recalls the journey of the Hebrews through the Sinai Peninsula toward the land God had promised them after their escape from Egypt. The message of Exodus is emphatic. The Hebrews' escape succeeded only because God provided guidance for them, and they followed this guidance.

Otherwise, they would have been at the mercy of the elements and the harsh realities of the sterile and forbidding desert. They would have been easy prey for the pursuing Egyptian army.

Also essential to the story is the fact of the communication between God and Moses, the great prophet who, in God's name, led the Hebrews in their flight from Egyptian slavery. In this story, Moses climbed a high mountain, Mount Sinai. Mountaintops were often seen as earthly places closer to God. Jerusalem's temple was built on a mountain, for example.

Moses admitted to God the people's unfaithfulness and sin, yet he implored the merciful God to accept them.

St. Paul's Second Epistle to the Corinthians is the source of the second reading.

Calling the Christians of Corinth to piety was a particular challenge for Paul, since Corinth justifiably was known throughout the Mediterranean world of the first century as being a virtual cesspool of vice and licentiousness. A rich commercial center on the route between East and West, it also was the site of greed and exceeding competition.

The great Apostle urged the Christian Corinthians to rely on Jesus and the

strength given through and in Jesus of the Holy Spirit.

For its third reading, the Church on this feast gives us a selection from St. John's Gospel. It is a story of Jesus instructing Nicodemus, an important figure in Jewish life in Jerusalem.

Jesus explains that the Messiah is from God, and the Messiah is of God. Thus, the Messiah's words are not just the comments of another human being. Rather, they are from God. The Son is one with the Father. To hear the Son is to hear the Father.

Jesus also tells Nicodemus that the Father sent the Son into the world of space and time to be with humanity, to redeem humanity in an act of divine love.

Finally, Jesus insists that the mission of the Son is not to condemn the world, but to give everlasting life to the just and the truly humble. Anyone who accepts the Son wins eternal life.

## Reflection

All three readings unite in their common message about the love of God. Moses faces God fully aware of the Hebrews' disloyalty to God. Moses relies upon God's love, shown in mercy and fidelity despite the people's sins.

Paul reassures the Corinthian Christians that they can withstand any pressure put forward by the pagan culture around them if they commit themselves completely to God. His love will strengthen them.

Jesus the Lord tells Nicodemus that the Son of God is in the world as Messiah and God's gift because of God's endless and perfect love.

With these emphases upon God's love, the Church this weekend celebrates the Feast of the Most Holy Trinity. The Lord Jesus revealed the Trinity. While prefigurations and suggestions of the Trinity occur in the Old Testament, knowledge of the Trinity comes from the New Testament.

Humans did not deduce the Trinity. Through and by Jesus, God revealed the Trinity. This revelation by God was a sign of his unlimited love for humanity. He gives us this revelation so that we might return this all-consuming love with the help of his grace. †

## Daily Readings

### Monday, June 16

1 Kings 21:1-16  
Psalm 5:2-3b, 4b-7  
Matthew 5:38-42

### Tuesday, June 17

1 Kings 21:17-29  
Psalm 51:3-6b, 11, 16  
Matthew 5:43-48

### Wednesday, June 18

2 Kings 2:1, 6-14  
Psalm 31:20-21, 24  
Matthew 6:1-6, 16-18

### Thursday, June 19

St. Romuald, abbot  
Sirach 48:1-14  
Psalm 97:1-7  
Matthew 6:7-15

### Friday, June 20

2 Kings 11:1-4, 9-18, 20  
Psalm 132:11-14  
Matthew 6:19-23

### Saturday, June 21

St. Aloysius Gonzaga, religious  
2 Chronicles 24:17-25  
Psalm 89:4-5, 29-34  
Matthew 6:24-34

### Sunday, June 22

The Most Holy Body and Blood of Christ (Corpus Christi)  
Deuteronomy 8:2-3, 14b-16a  
Psalm 147:12-15, 19-20  
1 Corinthians 10:16-17  
John 6:51-58

## Question Corner/Fr. Kenneth Doyle

### Pastors can dispense parishioners from the obligation to attend Sunday Mass

Every summer, my husband and I go on a cruise. Only one cruise line (Holland America) continues to have a priest on board to say Mass. When we travel on other cruise lines, frequently we have missed Sunday Mass because there was no priest on board and we could not get to a Catholic church



if we happened to be in port. Is missing Mass in such circumstances a mortal sin? (Millersville, Maryland)

Most moral theologians, I am certain, would say that you have incurred no sin. If no priest was available, you simply had no opportunity to participate in a Sunday Mass and so the obligation does not apply.

I am aware that there might be rigorists who would say that you were not compelled to go on the trip in the first place, or that you were bound to choose the one cruise line which did have Mass aboard or that you could have selected a shorter cruise that did not conflict with a day of obligation.

But those people, I believe, are being stricter than God. Recreation and relaxation are legitimate physical and mental needs, as well as gifts from God. God is reasonable, and I don't think one cruise annually without Mass is an abuse of a privilege.

But here is what I would suggest as the safest solution, and it's one that is envisioned by one of the Church's official teaching documents. The *Catechism of the Catholic Church* says that Catholics "are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason [for example, illness, the care of infants] or dispensed by their own pastor" (#2181). And the *Code of Canon Law* allows a pastor, in individual cases, to dispense from the Mass obligation "for a just cause" (#1245). Note that the code says "for a just cause" rather than for a "grave" or "serious" cause.

As a pastor, I would consider a once-a-year cruise to be a "just cause." The same provision of the code allows a pastor, when granting a dispensation, to assign some other "pious work." It could be, for example, reflecting on the Scriptural readings for that day's Mass, praying the rosary or, after you have returned home, attending a Mass on a day when you are not obliged.

So my recommendation is to consult your pastor next time for such a dispensation. That way, you will be fulfilling the letter of the law as well as its spirit.

Please help settle a discussion I have been having with some friends. The question is whether a priest can celebrate Mass (and, necessarily, take Communion) while in a state of mortal sin, if the Mass is already scheduled and people are waiting for it to begin. First, can he do so if confession is easily available to him?

Next, if confession is not easily available, can he just try to make a perfect act of contrition and go ahead with the Mass? (Houma, Louisiana)

If the priest in question has the opportunity to confess his sins before celebrating Mass, of course he is obliged to do so. (A priest is bound by the same requirement as other Catholics: to be in the state of grace in order to receive the Eucharist worthily.)

But what if there is no opportunity to confess before a Mass for which the priest is scheduled? The Church's *Code of Canon Law* speaks to that situation directly: "A person who is conscious of grave sin is not to celebrate Mass or receive the body of the Lord without previous sacramental confession unless there is a grave reason and there is no opportunity to confess. In this case, the person is to remember the obligation to make an act of perfect contrition which includes the resolution of confessing as soon as possible" (#916).

If a congregation is expecting a Mass and there is no practical opportunity to recruit a substitute celebrant, for the good of souls the priest may profess his sorrow privately to the Lord ("perfect contrition" is based on the love of God rather than the fear of punishment), celebrate the Mass and go to confession later.

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

## My Journey to God

### Stand Firm

By Gina Langferman

Stand like a tree  
Growing by a stream  
Just hold your ground  
God is all around

Stand like a house  
Built upon a rock  
No storms can harm  
Nor strong winds shock

Build a strong foundation  
Rooted in prayer  
When troubles do come  
Your faith will be there

A witness to others  
Your faith will be  
A light on a lampstand  
That many can see



(Gina Langferman is a member of St. Barnabas Parish in Indianapolis. A young woman holds a candle during a Marian prayer service led by Pope Francis in St. Peter's Square at the Vatican on May 31, 2013.) (CNS photo/Paul Haring)

### Readers may submit prose or poetry for faith column

The *Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God."

The *Criterion*, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to [critterion@archindy.org](mailto:critterion@archindy.org). †

# 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.

**BANICH, Anna (Logay), 91,** Holy Trinity, Indianapolis, May 19. Wife of Joseph Banich. Mother of Jo Ann and Joseph Banich Jr. Grandmother of two.

**DAEGER, Mary Ann (Graybiel), 84,** SS. Francis and Clare of Assisi, Greenwood, May 27. Mother of Laura Allen, Paula Baker, Pamela Brand, Michael and Ronald Daeger. Grandmother of 22. Great-grandmother of 24.

**DOOLEY, Thelma, 88,** St. Jude, Indianapolis, May 23. Sister of Harold Durham.

**DUITZ, William Andrew, 38,** Our Lady of Perpetual Help, New Albany, May 26. Husband of Kathryn (Raleigh) Duitz. Son of Sue Duitz. Brother of Elizabeth Gery.

**HARRIS, Dorothy, 92,** Holy Spirit, Indianapolis, May 28. Mother of Bill, Ken and Michael Harris. Grandmother of three. Great-grandmother of eight. Great-great-grandmother of one.

**HODAPP, Ralph J., 80,** St. Mary, Greensburg, June 1. Husband of Bonnie (Werner) Hodapp. Father of Susan and David Hodapp. Brother of Alvina Kress. Grandfather of two.

**HOMAN, Marten, 85,** St. Mary, Mitchell, April 14. Father of Sharon Cook, Elizabeth Esboldt, David and Rev. Martin Homan. Brother of Cobe Halverson and Jeanette Henke. Grandfather of eight. Great-grandfather of two.

**JAHNKE, Gerald Joseph, 73,** St. Jude, Indianapolis, May 29. Husband of Carol (Martin) Jahnke. Father of Diann Asher, David, Kent and Mark Jahnke. Brother of Marcia Page. Grandfather of 18. Great-grandfather of two.

**JULIUS, Martha P., 73,** St. Rita, Indianapolis, May 29. Mother of Chris Hayden, Teresa and Darrell Durham. Grandmother of 10.

**KEIRAN, Debbie, 60,** St. Paul, Sellersburg, May 11. Wife of Brian Keiran. Mother of Leigh Clifford, Michelle Mullins and Rachael Stacey. Daughter of Doris Hickerson. Sister of Donna Hickerson and Anita Pettit.



# Remembering the fallen

U.S. World War II veteran Bob Thomas, 88, of Connecticut, who served with the 87th Division, known as the "Golden Acorn," visits the American War cemetery in Colleville-sur-Mer, France on June 3. World leaders attended ceremonies in Normandy on June 6, marking the 70th anniversary of the Allied beach landings on D-Day. (CNS photo/Regis Duvignau, Reuters)

Grandmother of six. Great-grandmother of two.

**KELLY, Kent Francis, 50,** St. Roch, Indianapolis, May 30. Father of Christopher Holt. Son of Roger and Barbara Kelly. Brother of Kristie Clark.

**LOBDELL, Carmen Luisa (DeLaCruz), 89,** SS. Francis and Clare of Assisi, Greenwood, May 28. Mother of Donna Lobdell-Monroe, Lawrence, Ted, Thomas and Timothy Lobdell. Sister of Grace DeLaCruz. Grandmother of six. Great-grandmother of 10. Great-great-grandmother of one.

**MARKSBERRY, John Leonard, 77,** St. Mary Immaculate Conception, Aurora, May 22. Husband of Helen Marksberry. Father of Victoria Green and Kurt Marksberry. Grandfather of four.

**MAZE, Angelina, 94,** St. Mary, Richmond, May 26. Sister of Charles Porfidio.

**MICHAW, Benjamin Stanley, 90,** St. Patrick, Terre Haute, April 3. Father of Susan Grammer, James Patrick Michaels, Kate and Tim Michaw.

**MORRIS, Thomas E., Sr., 80,** Good Shepherd, Indianapolis, May 31. Husband of Norma Morris. Father of Nicki Brewer, Sharon Mead, Yvonne Rogers-Scott, Karen Thorpe, Thomas Morris Jr., Donna and Raymond Alte.

**RAGUSA, Anthony, 77,** St. Paul, Sellersburg, May 17. Husband of Vicki Ragusa. Father of Rose Pontillo, Tina Rogers, Lisa Stoner and John Ragusa. Brother of Nettie Falivene, Alfred and Joe Ragusa. Grandfather of six. Great-grandfather of one.

**SCHMIDT, Patrick C., 61,** St. Mary, Mitchell, April 24. Husband of Susie Schmidt. Father of Lucas Burton and Kelly Schmidt. Son of Bill and Anna Schmidt. Brother of Danny and Greg Schmidt. Grandfather of one.

**SENSBACK, Donald J., 60,** Holy Spirit, Indianapolis, May 22. Husband of Karen Sensback. Father of Jami Graham, Brian and Robin Sensback. Grandfather of three.

**TIBBS, Robert Kelley, Sr., 56,** St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 9. Father of Robert Kelley Tibbs Jr. Stepfather of Devon Bartlett. Brother of Mary Hopson and Barbara McCurry. Grandfather of one.

**TIMMONS, Ryan Robert, 26,** St. Jude, Indianapolis, May 24. Son of Robert and Wanda Timmons. Brother of Jessica Spears and Anna Timmons. Grandson of Fayanne Williams-Huston.

**TOSCHLOG, Charlotte, 98,** St. Andrew, Richmond, May 25. Mother of Carolyn Vining. Grandmother of two. Great-grandmother of one. †

# Providence Sister Elizabeth Grannan ministered in Catholic schools and hospitals in Indiana and Maryland

Providence Sister Elizabeth Grannan, formerly known as Sister Ellen Ann Grannan, died on May 30, 2014, at Mother Theodore Hall at the motherhouse campus of the Sisters of Providence of Saint Mary-of-the-Woods. She was 81.

The Mass of Christian Burial was celebrated on June 6 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Elizabeth Jane Grannan was born on March 30, 1933, in Washington, Ind. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1952, and professed final vows on Aug. 15, 1959.

Sister Elizabeth earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Indiana University in Bloomington.

During 62 years as a Sister of Providence, Sister Elizabeth ministered for 21 years in education in schools in Illinois, Indiana and Maryland. In the archdiocese, she taught at the former Sacred Heart School in Terre Haute from 1966-68.

Sister Elizabeth later received training to minister as a hospital chaplain, a ministry that she carried out in several health care facilities in Indiana and Maryland. In the archdiocese, she served as a chaplain and in social services at the former St. Francis Hospital in Beech Grove from 1987-88 and at the Beech Grove Health Care Center from 1988-89.

Sister Elizabeth retired in 2006 and remained in South Bend, Ind., where she volunteered as a nursing home visitor and grief counselor. She returned to the motherhouse in 2013 to devote herself entirely to prayer.

Sister Elizabeth is survived by several nieces and nephews.

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



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# St. Thomas Aquinas honored as national 'Green Ribbon School'

By John Shaughnessy

As Sharon Horvath walks through the school garden marked with bird feeders and plants that provide food for butterflies, the science teacher feels a natural pride that St. Thomas Aquinas School in Indianapolis has been named a 2014 "Green Ribbon School" by the U.S. Department of Education—the only Catholic school in Indiana to earn that environmentally-friendly recognition.

Yet as much as she is proud, Horvath also views St. Thomas' environmental success story as a faith-based model that could readily be used by other Catholic schools in the archdiocese and across the country.

"We see it as an affirmation of the work we are doing here, and an encouragement to other schools to do what we do," says Horvath, who is also the environmental education coordinator at the school that is home to 214 students from kindergarten through eighth grade. "They're things that most of the students can participate in—recycling, composting, walking to school, helping in the garden.

"What makes us different is that we frame it from social justice and care for creation. It's not just saving money. It's part of our faith. We're called to take care of what we've been given."

The parish school strives toward that goal with an approach that is as varied and colorful as the plants and flowers in the school garden that has been designed as a habitat for birds and butterflies.

Part of the approach includes planting 27 milkweed plants that will serve as larvae food for monarch butterflies.

It also includes efforts to cut down on parents driving their children to school by encouraging students to walk or bike to school as part of the Safe Routes to School program.

"It's affectionately known as 'the walking school bus,'" says Cara Swinefurth, the school's principal. "We run five to six routes every day. We have parent volunteers who sign up for each day, and they walk with the kids along those routes."

Horvath shares another benefit of the program: "There's a lot of data that connects creativity and walking. It gets the blood flowing."

In keeping with the parish's Creation Care ministry, St. Thomas Aquinas School has also worked to reduce its environmental impact by installing new windows, low-flow toilets and sustainable flooring.

Recycling and composting have also been conscious choices, helping to divert about 30 percent of the school's solid waste from landfills.

"It's all about choices and how they impact other people—how we treat each other, how we treat the environment," Swinefurth says. "We're all connected."

Those connections are also stressed in the school's focus on the health of its students and staff. While teachers are



Several members of the Earth Council at St. Thomas Aquinas School in Indianapolis pose for a photo in a garden at the school, which was named a 2014 "Green Ribbon School" by the U.S. Department of Education. Reese Sochacki, left, Maisie McMahon, Maggie Gonzalez and Hank Fleetwood helped plant flowers in the garden. (Photo by John Shaughnessy)

*"We're trying to provide opportunities for children that develop their whole person,"*

*—Cara Swinefurth, principal at St. Thomas Aquinas School in Indianapolis*

encouraged to use pedometers to track their steps and their fitness, students stay active through recess, sports, physical education classes and less traditional activities including karate and flamenco dancing.

"We're trying to provide opportunities for children that develop their whole person," Swinefurth says.

St. Thomas Aquinas School is one of four Catholic schools in the country to receive the 2014 Green Ribbon award. It's the second honor that the school has received

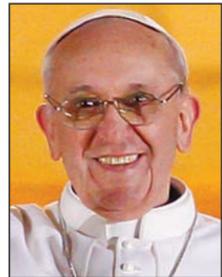
from the U.S. Department of Education. In 2005, the school earned status as a Blue Ribbon School of Excellence for its academics.

Beyond the Green Ribbon award, Horvath views the school's and the parish's focus on the environment as the true reason to celebrate.

"I see it as an awareness of the world we live in, and just appreciating what's before you and around you," she says. "If you appreciate it, you want to take care of it." †

## Pope Francis: Half-hearted Catholics have one foot out the door, aren't really Catholics at all

VATICAN CITY (CNS)—Those who insist others pray and believe exactly like they do, those who have alternatives to every Church teaching and benefactors who use the Church as a cover for business connections may call themselves Catholics, but they have one foot out the door, Pope Francis said.



Pope Francis

"Many people say they belong to the Church," but in reality have "only one foot inside," the pope said on June 5 at the morning Mass in the chapel of his residence.

"For these people, the Church is not home," but is a place they use as a rental property, he said, according to Vatican Radio.

Pope Francis reflected on the day's Gospel reading from John,

and Jesus' prayer that there would be unity, not divisions and conflict, among his disciples (Jn 17:20-26). There are three groups of people who call themselves Catholic, but are not really, the pope said. Apologizing for making up words, he labeled the three groups: "uniformists," "alternativists" and "businessists."

The first group, he said, believe that everyone in the Church should be just like them. "They are rigid! They do not have that freedom the Holy Spirit gives," and they confuse what Jesus preached with their "own doctrine of uniformity."

"Jesus never wanted the Church to be so rigid," Pope Francis said. Such people "call themselves Catholics, but their rigid attitude distances them from the Church."

The second group, those with alternative teachings and doctrines, "has a partial belonging to the Church. These, too, have one foot outside the Church," he said. "They rent

the Church," not recognizing that its teaching is based on the preaching of Jesus and the apostolic tradition.

Members of the third group "call themselves Christians, but don't enter into the heart of the Church," using the Church "for personal profit," the pope said. "We have all seen them in parish or diocesan communities and religious congregations; they are some of the benefactors of the Church.

"They strut around proud of being benefactors, but in the end, under the table, make their deals," he said.

Pope Francis said the Church is made up of people with a variety of differences and gifts, and if one wants to belong to it, he or she must be motivated by love and enter with "your whole heart."

Being open to the Spirit, who fosters harmony in diversity, he said, brings "docility," which is "the virtue that saves us" from entering the Church half-heartedly. †

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# Newly ordained priest says prayer partner is 'like second mother'

By Natalie Hoefler

Shortly after Maryellen Scott entered the St. Augustine Home for the Aged eight years ago, she was given a slip of paper with the name and address of a young man who had started attending



Maryellen Scott

Bishop Simon Bruté College Seminary in Indianapolis.

She was asked if she would like to pray for him.

Eight years, thousands of prayers, many letters and several visits later, Scott was a special guest at the June 7 ordination of "her seminarian," Father Daniel Bedel.

"I was so excited, I was awake at 4 a.m.," she said about the day of the ordination, which took place at SS. Peter and Paul Cathedral in Indianapolis.

"She showed up at my door at 7:30 [a.m.]," two-and-a-half hours before the ordination, said St. Augustine Home resident Mary Ann Phelan, who took Scott to the ordination. "There I stood in my pajamas

when they brought her down, dressed and ready to go!"

Scott just laughed. "I couldn't be more excited if he were my own [son]," she admitted.

The eight-year relationship started with a letter.

"In the first letter, I introduced myself," Scott recalled.

Father Bedel, 26, remembered receiving the letter.

"I responded because I thought that was the nice thing to do," he said. "I got a response back, and it just kept up over the years."

Occasionally they spoke on the phone, said Scott, who is 72. But she continued to write letters encouraging him.

"I wrote just day-to-day things. He wrote about what was going on in the seminary. Sometimes he would come back from a break and somebody would have left [the seminary]. He said that was very difficult," she recalled.

Father Bedel said Scott's support was "huge."

"I wouldn't have been able to make it without all the prayers I've gotten over the years," he said. "And with Maryellen, it was just something you could bank on. It

was continuous prayer.

"And from that, a friendship has developed, and now I know about her and her family."

Now that the seminarian has been ordained, that friendship will not end.

"I'm glad he's going to be near us at St. Augustine's," she said of Father Bedel's assignment as associate pastor at St. Christopher Parish on Indianapolis' west side. St. Augustine Home, operated by the Little Sisters of the Poor, is on the northwest side of the city.

"He's hoping to come to St. Augustine Home to say one of his first Masses," said Scott.

During the interview with *The Criterion*, the two were already discussing dinner at the Texas Roadhouse restaurant just north of the home.

Before giving Scott a priestly blessing, Father Bedel shared his thoughts on the woman he has come to know during the last eight years.

"She's been a big part of my life, kind of like a second mother, almost," he said.

According to Scott, whose son died when he was 25, the familial feeling is mutual.

"I feel like he's my own. I really do." †



Newly ordained Father Daniel Bedel blesses Maryellen Scott, a resident of St. Augustine Home for the Aged in Indianapolis, during a reception held at the Archbishop Edward T. O'Meara Catholic Center after the priesthood ordination on June 7 at SS. Peter and Paul Cathedral in Indianapolis. Scott began praying for and corresponding with then-seminarian Bedel eight years ago when he started at Bishop Simon Bruté College Seminary in Indianapolis. (Photo by Natalie Hoefler)

## HOLY LAND

continued from page 1

make it happen."

According to an official translation of Abbas' prepared Arabic text, the Palestinian president said: "We want peace for us and for our neighbors. We seek prosperity and peace of mind for ourselves and for others alike."

The event, at which Christians, Muslims and Jews prayed in each other's presence, was almost certainly the first of its kind at the Vatican, according to Jesuit Father Federico Lombardi, director of the Holy See Press Office.

The starting time of 7 p.m. had been chosen in part to avoid the midday heat, yet temperatures were still in the mid 80s less than an hour earlier, when Peres arrived by car at the Vatican guesthouse, where the pope lives. Abbas arrived at 6:30 p.m., and 15 minutes later the two presidents embraced in the presence of the pope.

"Nice to see you," Peres and Abbas told each other in English.

Joining the group was Ecumenical Patriarch Bartholomew of Constantinople, whom Father Lombardi had described as one of the event's "four protagonists," and Franciscan Father Pierbattista Pizzaballa, custos of the Holy Land and the principal

coordinator of the event.

The five men rode together in a white minivan the short distance to the site of the ceremony, a triangular swath of lawn walled off by tall hedges along two sides. The setting had been chosen, according to Father Lombardi, because of its "neutral" appearance, lacking in religious imagery.

Pope Francis and the two presidents sat at the corner of the triangle where the two hedges met.

Along the hedge to their left sat what the Vatican described as "political" members of the Israeli and Palestinian delegations, including both nations' ambassadors to the Holy See; Christian religious leaders, including Patriarch Bartholomew, Greek Orthodox Patriarch Theophilos III of Jerusalem and Palestinian Lutheran Bishop Monib Younan; and musicians who performed between prayers during the ceremony.

Along the other hedge sat various Muslim, Jewish and Druze religious figures, including Rabbi Abraham Skorka and Omar Abboud, longtime friends of the pope from Buenos Aires and leaders

respectively in their city's Jewish and Muslim communities, who accompanied Pope Francis during his visit to the Holy Land.

Members of the Palestinian and Israeli delegations and guests of Pope Francis read a selection of Jewish, Christian and Muslim prayers, in order of their religions' historical precedence. Each set of prayers praised God for creation, begged forgiveness of sins and asked for peace in the Holy Land.

Patriarch Bartholomew read in English from the Book of Isaiah: "The wolf and the lamb shall feed together; the lion shall eat straw like the ox; but the serpent—its food shall be dust" (Is 65:25).

At the end of the ceremony, which lasted about an hour and 45 minutes, the pope, patriarch and the two presidents kissed each other on both cheeks, then took up shovels and added dirt to the base of a newly planted olive tree. They then spent about 15 minutes speaking privately inside the nearby Casina Pio IV, a 16th-century villa which now houses several pontifical academies. †

## 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

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