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. 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.

“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 ORDINATION, page 16.

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 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.”

Pope Francis tells presidents of Israel and Palestine only God can bring peace to Holy Land
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 Presiding Bishop and Director of the Mission Office, granted permission to retire as pastor of Good Shepherd Parish.


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./St. High School in Indianapolis, including enlisting help of other East 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 Knightswood, and chaplain coordinator of Father Thomas Secenia Memorial High School in Indianapolis, including enlisting help of the other East Deanery clergy to assist.

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

Other priest appointments

Rev. Dustin Boehm, associate pastor of St. Monica Parish in Indianapolis and chaplain coordinator of Cardinal Ritter Jr./St. 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. Shikanoy, 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 vicar judicial, Metropolitan Tribunal, appointed chaplain coordinator of St. Christopher Parish in Indianapolis and continuing as part-time vicar judicial, Metropolitan Tribunal.

Rev. J. Nicholas Dant, pastor of Our Lady of Loreto 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 Kamvendo, 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, appointed spiritual director for the archdiocesan Deacon Formation Program, and chaplain coordinator of Father Thomas Secenia Memorial High School in Indianapolis, including enlisting the help of the other East Deanery clergy to assist, appointed pastor of Our Lady of Loreto and St. Bernadette parishes in Indianapolis, and continuing as spiritual director for the archdiocesan Deacon Formation Program and chaplain coordinator of Father Thomas Secenia Memorial High School, including enlisting the help of the other East Deanery clergy to assist.

Rev. Patrick J. Beidelsch, executive director for the Secretariat for Spiritual Life and Worship, appointed pastor-rector of St. Philip Neri and Church of theétaional 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 the Sacred Heart of Jesus Parish in Terre Haute, appointed pastor of St. Paul the Apostle Parish in Edinburgh and Dean of the East Deanery, granted permission to serve as full-time 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. Michael Hoyt, associate pastor of St. Malachy Parish in Brownsburg, appointed administrator of St. Michael the Archangel Parish in Indianapolis.

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 weekend sacramental assistance at Holy Trinity Parish in Edinburgh 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 Beilans, pastor of St. Rose of Lima Parish in Indianapolis, appointed pastor of St. Rose of Lima Parish in Frankin and Holy Trinity Parish in Indianapolis.

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 Angels Parish in Indianapolis, appointed pastor of St. Rita Parish in Indianapolis and continuing as pastor of Church of the Angels Parish.

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


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 Hemm, Our Lady of the Greenwood Parish and Kindred Hospital Indianapolis South, both in Greenwood, assigned to serve at St. Jude Parish in Indianapolis and assisting in 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.)
Archbishop Tobin to lead pilgrimage to Holy Land

By Natalie Hoofer

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.

“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.

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 in Christ’s discipleship.

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 swept drops of blood, walking the Via Dolorosa in 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. “It stood the cross of Christ, and is built over the tomb of his burial and Resurrection. ‘All the time that you’re in the Holy Land, you’re aware that you’re where Christ was,’” he said.

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.)
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 come together and talk about peace instead of the obstacles to that peace.

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 Yasir 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 1995, 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 Palestinian 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 Palestinian 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 Netanyahui 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. An 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 had prayed been Netanyahu and Rami Hamdallah, the prime ministers of Israel and Palestine. Netanyahui 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

Editorial

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 23 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 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 includes a great variety of events promoting religious freedom across the country, including interfaith prayer services, special Masses and holy hours, radio and television 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 Specialty cases. In these cases, two families, one Evangelical and one Mennonite, are challenging the HHS mandate that requires 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 same-sex marriage and other appeals of these decisions are ongoing.

• Third, the success of this Fortnight is vital to the maintenance and further movement for religious freedom in response to the growing range of religious freedom issues, including laws and regulations such as immigration, adoption and disaster relief, both here and abroad.

A special Mass at 10 a.m. on July 4 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 6:30 p.m. on June 21 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 proclaim the importance of preserving the essential right of religious freedom, both now and in the future, for Catholics and for all Americans. Please join thousands of the faithful who will answer the bishops’ call to prayer by visiting freedomfreedom.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/pledge to learn more about the bishops’ pro-life activities.)

Opinion

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 a thoughtful view on 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 sustainable way.

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 wanting to come legally for work, the overall average wage decreases.

Businesses may be able to get their “cheap labor,” but the citizens in our society currently barely getting by with the jobs they have will find their wages lowered due to the supplier surplus labor.

This would force people who are currently self-sufficient into dependency on the government. An analysis of the Senate plan was done by the non-partisan Congressional Budget Office. From this perspective, it is a step less reasonable and certain 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.

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 informative, 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, pastural sensibility and content. Letters must be signed, but for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, 1,800 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.
El Domingo de la Santísima Trinidad celebra el misterio de la vida íntima de Dios

Una semana después de Pentecostés, el día a través del trono del huevo celebra el misterio de la Santísima Trinidad. Estas dos solemnidades guardan una importancia decisiva.

Pentecostés comienza el obsequio del Espíritu Santo de Dios para los discípulos y es a través de esta esencia del aliento de vida 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 revelado al enviar al Espíritu Santo (nº232-237). 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, Espíritu Santo). En este Domingo recordamos que 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 Jesús, el Hijo de Dios.

Existen una relación importante entre la oración y el Espíritu Santo. San Pablo nos dice que cuando somos en el Espíritu, no nos preocupamos por 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 eloquentes, las repite por habito o las digamos de los dientes para aferir. El Espíritu Santo nos ayuda a arar, a alabar, a expresar nuestro sincero agradecimiento e implicar 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, y que nos guía y ayuda en nuestras decisiones morales y en nuestras obras de bien. También se llama “evangelizador de espíritu” y nos da el poder y el poder de transformarnos si lo permitimos.

Por la gracia del Espíritu Santo, podemos llegar a conocer a Dios Padre. Podemos abrir nuestros corazones al encuentro personal con Dios y amarnos a Dios, en el amor de Dios. Pero también, el Espíritu Santo nos guía y nos ayuda en nuestras decisiones morales y en nuestras obras de bien. También se llama “evangelizador de espíritu” y nos da el poder y el poder de transformarnos si lo permitimos.

Tradicado por: Daniela Guanipa
Events Calendar

June 13
St. Augustine Hoste, chapel, 2345 W. 66th St., Indianapolis. Charismatic Mass, music 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. “MusicFM” music, games, ice cream, 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. 6-6:45 p.m. Mass 7 p.m. Information: 317-636-4877.

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. Shenwood Ave., Indianapolis. Community-wide picnic, Fri. 5 p.m.-midnight, Sat. 2-11 p.m., food, booths, raffles, entertainment. Information: 312-282-2290.

June 14
Slovakian National Home, picnic grounds, 1340 Yoder Lane, Avon. Hog Fest, 1-10 p.m. Information: 317-632-0618 or slovenianhomeneighbors.org.

St. Mary-of-the-Knobs Parish, 3333 Martin Road, Fishley Knobs. “4th Annual KnobsFest,” music, booths, quilts, homestyle fried chicken dinner, noon-6 p.m. Information: 312-923-3011.

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

June 16
St. Mark the Evangelist Parish, 541 E. Edgewood Ave., Indianapolis. Catholic Charities Indianapolis, caregiver support group meeting, “Emotion Regulation,” Curriculum Portables, LCSW, presenter, 5-30 p.m. Information: 317-261-3778 or amehran@archindy.org.

June 18

June 19
St. Joseph Parish, 1375 S. Mckeeley Ave., Indianapolis. Third Thursday Adoration, intercessory prayer for women experiencing crisis pregnancy. 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-815-4270.


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, rides, entertainment. Information: 317-786-4371.

June 20

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. 510 cover charge. Information: 812-944-0417.

June 22

St. Joseph Parish, tri-parish picnic held at Harrison County Fairgrounds, 541 E. Maple Ave., Charlestown. 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. Reservation: 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 Tao-Tsours-Shields, LCSW, presenter, 5:30-7 p.m. Information: 317-261-3778 or marian@archindy.org.

New Albany Deaconry, Clarksville. Kentucky Kingdom outing for youths and families. $29 per person. Information: 812-945-2000 or sundy@adkyns.com.

June 28

June 29
St. Catherine of Siena Parish, Decatur County, 1965 N. St. John St., St. Maurice, Parish picnic, 10 a.m. Mass, chicken and roast beef dinners, merry-go-round, games, 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, 5335 E. 56th St., Indianapolis. Come Away and Rest Arvile: Silent Self-Guided Day of Reflection, 3 a.m.-6 p.m., $33 per person. Reservations: 317-545-7681, ext. 14 or snoset@archindy.org.

June 20-21

June 22
Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. Catholic Charities Indianapolis, caregiver support group meeting, “Emotion Regulation,” Christine Tao-Tsours-Shields, LCSW, presenter, 5:30-7 p.m. Information: 317-261-3778 or marian@archindy.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 theTamers-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 Beech Grove have completed a butterfly garden in fruim Woods, an 8-acre complex of woods, hiking and biking trails in Beech Grove. 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.

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 affoxvannice@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 building 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. They learn together 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 Osborn, assistant director of Providence Associates, at 317-994-6821 or e-mail dlepine@spusan.org for an application. To learn more, go to www.ProvidenceAssociates.org.

Benedict Inn is accepting Spiritual Direction Internship applications

The Spiritual Direction Internship at the Benedict Inn in Breech Grove is now accepting applications for the 2016-17 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.
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 4th St., Bedford—Procession following 6 p.m. Mass. Information: 812-275-6539 or parish@svbbedford.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.


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, and one is 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.

“The 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 collegiates, 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.

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HOLY ROSARY CHURCH PRESENTS THE ETHNIC EVENT OF THE SUMMER

ITALIAN STREET FESTIVAL

JUNE 13th & 14th • FRIDAY & SATURDAY • 5:00 PM TO 11:00 PM

FRIED RAVIOLI
SPAGHETTI
ANTIPASTA SALAD
BEER, PERONI
FETTUCCINE
TORTELLINI
SOFT DRINKS & BOTTLED WATER
PASTA
ITALIAN SAUSAGE
ITALIAN WINES
MEATBALL SUBS
BREADED STICKS
PIZZA
CANNOLIS
MEATBALLS ON A STICK

FREE ADMISSION
LIVE MUSIC & DANCING • AMUSEMENT RIDES

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.
A DAY OF GREAT JOY

Four men dedicate their lives to Christ as 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," said Archbishop Tobin. "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. To view a photo gallery from the ordination, log on to www.CriterionOnline.com. To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.)
Darkness in the life of faith can lead us closer to God

By Daniel S. Mulholl

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” (Gen 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: “This is the true light which comes into the world, that everyone who believes in Him may not perish but have eternal life” (John 1:9).

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.

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. Mulholl 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 able to simply “dwell in darkness, content to be with God” (Ps 69:19). 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 his spiritual meditation, 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 lilies.”

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

FaithAlive! 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.
From the Editor Emeritus/John F. Fink

Othniel defeated Cushan-rishathaim, and there was peace for 40 years.

There were 12 "judges" who were apparently the leaders of the community during this period. They are mentioned in the Book of Judges. The story of the judges is not a narrative of a single continuous war, but rather a series of geographical episodes that were unrelated stories. The stories illustrate the concept of "judges" as a method of government in a period when there was no king.

Perspectives

Twenty Something/Christina Capvecchi

How the son of a president proved himself

Being the son of an American president comes with added privileges, especially when you're his first boy and you bear his name.

Ted Roosevelt Jr., felt that his dad, President Theodore Roosevelt, demanded more of him than of his three younger brothers. His dad was an extrovert, expressing himself in his broad Howdy-Doody smile, his towering 6-foot-4 figure, and his voice was never fully uninflected from the weight of expectation.

One day when Ted Jr. was about 9, he had 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 face the glare of the national spotlight. Teddy Roosevelt began his presidency the day after Ted Jr.'s 14th birthday.

Ted couldn't be a Rhodes scholar type, but he attended his dad's alma mater, Harvard, and plodded along. After college, Ted worked in the steel and coal industries before becoming a branch manager of an investment bank. He was making good money, and it seemed, a name for himself in the business world.

When World War I began, Ted felt compelled to join his legion and volunteer for service, but he was too young to become a branch manager of an investment bank. He was making good money, and it seemed, a name for himself in the business world.

When D-Day neared, Ted was not assigned to the front lines, which he argued several times. "I think of his story this month, as we share the war and the dreams and fears of men.

Ted was the oldest man in the Normandy invasion. He was the only general to lead two divisional troops and reach the rank of lieutenant colonel. The war refined the young father of three, filling him with new purpose.

Back home, Ted enjoyed considerable political success until World War II began and the 35-year-old president was asked to take command of the military. He was soon promoted, and eventually became known as a general who often visited the troops.

The next time the Israelites offended the Lord, he allowed them to fall into the hands of the Canaanites, who oppressed the Israelites for 20 years. This time it was women who came to the rescue. Deborah was both a judge and a prophetess. She organized the Israelites to defect against Cushan-rishathaim, who was being led by Sisera, who was killed by another woman, Jael, to the humiliation of the Canaanite commander. So when Sisera fell, then the Israelites defeated his army and made it to Jael's tent. While she slept, she gave a tent peg through his helmet.

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.

Cynthia Dewes, a member of St. Paul the Apostle Parish in Greenwich, is a regular column on the "Perspectives."
Feast of the Most Holy Trinity/ Msgr. Owen F. Campion

Daily Readings

Saturday, June 14

Matthew 5:1-11
Psalm 138:1-2, 8-9

Sunday, June 15

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 6:1-16, 18

Thursday, June 19

Psalm 97:1-7
St. Romuald, abbot
Matthew 6:17-19

Question Corner
Fr. Kenneth Doyle

Pastors can dispense parishioners from the obligation to attend Sunday Mass

Q

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? (Millerstown, Maryland)

A

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 rigorous people who would say that you were not compelled to go on the trip in the first place, or that you should have planned your itinerary to choose the one cruise line which did have Mass aboard or that you could have selected a shorter cruise that did not include a stop in a port of call.

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 is one that is recommended in the Church's practical 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 dispensation 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 one-year cruise to be a “just cause.”

The Code of Canon Law lists the reasons for possible dispensation as “for a just cause.” The Church has the authority to dispense a pastor, when granting a dispensation, to assign some other “pious work.” It could be, for example, reading 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.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or moral questions 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 criterion@catholic.org

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

Sunday Readings

Sunday, June 15, 2014

• Exodus 3:4b-6, 8-9
• 1 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 as a site of greed and immorality. Paul rebukes 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.

My Journey to God/ Stand Firm

By Gina Langfater

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

Stand like a lighthouse
Just hold your ground

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

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

(© Gina Langfater 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)

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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.


TIBBS, Robert Kelley, Sr., 86, 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.


TOCHLOG, Charlotte, 99, St. Andrew, Richmond, May 25. Mother of Carolyn Vining. Grandmother of two. Great-grandmother of one. 1 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.
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.”

These connections are also a part of the school’s focus on the health of its students and staff. While teachers are 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 a 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.”

...
Newly ordained priest says prayer partner is ‘like second mother’

By Natalie Hoofer

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 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 ceremony, 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. We were 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 northeast 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.”

HOLY LAND

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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 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; and 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 CASino Pio IV, a 16th-century villa which now houses several pontifical academies.

Marriage

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.

Deadline

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

Deadline with photos: Wednesday, July 3, 2013, at 5:30 a.m.

Use this form to furnish information —

Name of Bridegroom (first, middle, last)

City   State

Name of Bride (first, middle, last)

City   State

Signature of person furnishing information      Relationship Daytime Phone

Deadline:

Marriage

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