Deacon Andrew Syberg awaits ordination knowing he and God ‘are on the same page’

(EDITOR’S NOTE: At 10 a.m. on June 6, three men are scheduled to be ordained priests at SS. Peter and Paul Cathedral in Indianapolis: transitional deacons Michael Keucher, Adam Ahern and Andrew Syberg. This week, The Criterion features a profile of Deacon Syberg. Next week, we will feature Deacon Ahern. Deacon Michael Keucher was featured in the May 15 issue.)

By Natalie Hoefer

When Deacon Andrew “Andy” Syberg first told his younger brother Benjamin, who was then a seminarian at Saint Meinrad Seminary and School of Theology in St. Meinrad, that he had decided to pursue the priesthood, the younger brother wasn’t sure what to think.

“At first I thought he was joking,” said Father Benjamin Syberg, now associate pastor of St. Barnabas Parish in Indianapolis. “And then I got kind of mad at him. I said, ‘This is my life! Don’t mock it!’ ”

After all, the brothers had talked in the past about Andy becoming a priest, but had decided that was not God’s plan for him. Instead, Deacon Syberg earned a degree from Purdue University and went on to a supervising job with good prospects for moving up the ladder.

So what was it that led Deacon Syberg from a career track in management to his upcoming priestly ordination on June 6?

“Is this what God really wants?” According to his father, Keith Syberg, Deacon Syberg “always had a good faith.

“He was one of those guys in college who always went to Mass on Sunday, reminded others to go, and drug guys to church once in a while.”

But becoming a priest?

“That was not part of what we saw,” Keith admitted.

Deacon Syberg’s mother, Kathleen “Kathy” Syberg, noted that “there was a period late in high school when it might have crossed his mind, and it crossed my mind. But I kind of thought it was a phase.”

Deacon Syberg agreed he did consider

See SYBERG, page 10

Archbishop speaks of source of ‘freedom and joy’ during Mother’s Day Mass at Indiana Women’s Prison

By Natalie Hoefer

Alicia Brown was grateful for two things this past Mother’s Day: that she got to spend time with her 2-year-old son, and that Archbishop Joseph W. Tobin celebrated her Catholic community’s Mother’s Day Mass.

“That was the first I got to see my son in a long time,” she said. And the Mass “was very peaceful and uplifting. We don’t get a lot of love brought through the fence.”

The fence Brown referred to is the one topped by barbed wire that encompasses her

See PRISON, page 3
Pro-lifers hail passage of Pain-Capable Unborn Child Protection Act

WASHINGTON (CNS)—U.S. House passage on May 13 of a measure that would ban most abortions after 20 weeks is “long overdue and one of the most common sense laws—under consideration,” said the president and CEO of Americans United for Life.

“There is a war on women in abortion clinics today, where they are exposed to tremendous risks for profit from a secretive, taxpayer-funded, billion-dollar industry,” Charmaine Yoest said in a statement.

Yoest, with the National Right to Life Committee, said the measure would be “time to protect women from dangerous conditions and the unborn from a torturous death.”

“The Pain Capable Unborn Child Protection Act prohibits abortion after 20 weeks unless the life of the mother is in danger. The measure’s sponsors cited what they say is substantial medical and scientific evidence that unborn children can feel pain at 20 weeks gestation.

“It is fitting that the House of Representatives debated and passed a bill that would protect unborn children from late-term abortion as well as their mothers on the second anniversary of Dr. Kermit Gosnell’s conviction for killing a young woman and countless newborns in his clinic,” Yoest added.

Gosnell, now 74, was charged with snipping the spines of babies born alive during illegal late-term abortions. Pennsylvania law prohibits abortions after 24 weeks of gestation. He gave up his right to an appeal so he would not get the death penalty.

He was given two consecutive life sentences for the first-degree murder convictions. Gosnell received a third life sentence for the third murder conviction and another two and a half to five years in prison for involuntary manslaughter. Those sentences also are consecutive.

Gosnell also was convicted of hundreds of violations of Pennsylvania abortion regulations. On the House floor on May 13, Rep. Chris Smith, R-New Jersey, also spoke at length about the significance of lawmakers considering the pain-capable measure on the Gosnell anniversary.

He noted that “the news of Gosnell’s child slaughter was largely suppressed by the mainstream media” at the time, but said there are “Gosnells all over America, dismembering and decapitating pain-capable babies for profit.”

He gave a number of examples, including:

- Dr. LeRoy Carhart, who runs a late-term abortion clinic in Germantown, Maryland.
- Some euphemistically call this choice, but a growing number of Americans rightly regard it as violence against children,” said Smith, who is head of the Bipartisan Congressional Pro-Life Caucus.
- “And huge majorities—60 percent according to a November 2014 Quinipiac poll—want it stopped.”

“The Pain Capable Unborn Child Protection Act also requires, he said, “that a late abortion permitted under limited circumstances provide the ‘best opportunity for the unborn child to survive,’ and that ‘a second physician trained in neonatal resuscitation’ be ‘present and prepared to offer care to a child’ consistent with the Born-Alive Infants Protection Act of 2002.”

Father Frank Pavone, national director of Priests for Life, said in a statement he was proud to see “pro-life members of Congress stand up for the unborn.” This bill is a life-saving measure for thousands of children who can feel pain and would feel it severely if dismembered by abortion.

He added, “The pro-life movement is working to end all abortion, but until then, we have a moral imperative to save the lives we can save.”

Our retreatants always have fun, and they learn a great deal by praying with the seminarians, living with the seminarians and a few priests for a short period of time, and listening to the various talks on our Catholic faith and vocation that are part of the program.”

(For further information about Bishop Bruté Days contact Bishop Bruté Days, 2500 Cold Spring Road in Indianapolis, IN 46202-2367. Website: www.carmelindy.org. Phone: 317-236-4350)

Bishop Simon Bruté College Seminary
1400 N. Meridian St.
Indianapolis, IN 46202-2367

The Pain Capable Unborn Child Protection Act

The Pain Capable Unborn Child Protection Act (PCUPCA) was introduced in the US Congress in 2011 by Congresswoman Val Demings (D-Florida) and Congressman Trent Franks (R-Arizona). The Act proposes that if a baby is judged to be capable of feeling pain at 20 weeks gestation, then abortion would be prohibited.

The Act is supported by various pro-life organizations, including Priests for Life, the National Right to Life Committee, and the Susan B. Anthony List. It is opposed by abortion rights organizations, such as the National Abortion Federation and Planned Parenthood.

As of 2023, the Pain Capable Unborn Child Protection Act has not been enacted into law in the United States.
Benedictine Father Cyprian Davis was an authority on black Catholic history.

By Sean Gallagher

Benedictine Father Cyprian Davis, a monk of Saint Meinrad Archabbey in St. Meinrad, died on May 18 at Memorial Hospital in Jasper, Ind. He was 84.

The Mass of Christian Burial was celebrated on May 21 at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Burial was to follow at the Archabbey Cemetery.

Father Cyprian was a jubilarian of both monastic profession and ordination. He had lived as a monk for 63 years and as a priest for 59 years.

In the broader Church, Father Cyprian was perhaps best known as the foremost historian of black Catholics in the United States. In 1990, he published what is considered the definitive book on the topic, The History of Black Catholics in the United States.

Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis, and president of the National Black Catholic Clergy Caucus (NBCCC), was at a meeting of the NBCCC in Indianapolis, and president of the National Black Catholic Clergy Caucus (NBCCC), was at the beginning of May, when he learned of Father Cyprian’s death. Father Cyprian was a founding member of the NBCCC, and was instrumental in establishing it in 1968 in the wake of the riots that followed the assassination of Dr. Martin Luther King Jr.

“The fact that he could come here on Mother’s Day and bring his gifts to help give perspective to students,” Archabbot Justin said. “If they think the Church has troubles today, it was nothing compared to some of the periods in black Catholic history, which were very dark and very confused. That also, of course, is a sign of the hope that faith gives to the Church.”

Archabbot Justin’s appreciation of Father Cyprian’s witness goes back nearly 40 years to the time when he had Father Cyprian as a professor in seminary. And it extends to the present because Father Cyprian was the priest to whom he went to confession.

“He was a loving, caring individual for whoever was willing to learn,” said Deacon Hunter, who is also president of the National Black Catholic Seminarians Association. “He was always willing to explain it to everyone.”

Deacon Hunter said that he is looking forward to carrying Father Cyprian’s legacy forward in ordained ministry. “The work that we’ve learned about as [diverse black Catholics] and finding out who we are, as we come to work working together to achieve the greater glory of God by working together and supporting each other.”

“Father Cyprian remained, at heart, a humble monk and never really felt he had any ‘originals,’ said Archabbot Justin. “It’s what he loved. When he was here, he was very much a part of our community.”

He also noted that Father Cyprian, whom he described as a “great storyteller,” had a great influence on students who were introduced to black Catholic history, having taught at Saint Meinrad for nearly 50 years, starting in 1963.

“I think one of his great gifts was to help give perspective to students,” Archabbot Justin said. “If they think the Church has troubles today, it was nothing compared to some of the periods in black Catholic history, which were very dark and very confused. That also, of course, is a sign of the hope that faith gives to the Church.”

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He was often able to bring words of inspiration and support to the sacrament that I, think, were based upon his own faithful search for God in this community,” Archabbot Justin said.

Clarence John Davis was born in Washington, D.C., on Sept. 9, 1930. The son of a member of the Archdiocese of Washington was a youth, Father Cyprian received priestly formation at Saint Meinrad from 1956-65.

He was invested as a novice in Saint Meinrad in 1950, professed simple vows in 1951, and took his solemn vows on Aug. 1, 1954. He was ordained a priest on May 3, 1956. He taught at Saint Meinrad School of Theology in St. Meinrad, Ind. He was 84.

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Importance of the Holy Spirit

This Sunday, the Church celebrates the feast of Pentecost, often referred to as the birthday of the Church since it was on that day that the Holy Spirit descended upon the Apostles. Sometimes we modern Catholics forget just how important that event was, and continues to be.

Just before he ascended to heaven, Jesus told the Apostles, “You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the Earth” (Acts 1:8).

When this happened on the Jewish feast of Pentecost (50 days after Passover), the Apostles were transformed. They were no longer fearful men hiding from those who put Jesus to death, but courageous men and dynamic missionaries. This was the work of the Holy Spirit.

The Acts of the Apostles is sometimes called the Gospel of the Holy Spirit because it tells how the Church spread because of the actions of the Holy Spirit. We know that the Apostles had been unlearned men who didn’t quite “get it” while Jesus was among them, but after the Holy Spirit descended on them they could speak in tongues and be understood.

The Holy Spirit wasn’t only with the Apostles. He has remained with the Church for the 1,985 years since he first descended on the Apostles on the day after the resurrection. In fact, there have been many times when the Church needed the Holy Spirit because the Church is composed of human beings.

How else can you explain how the Church is still around almost 2,000 years after Christ founded it despite periods when its leaders were anything but holy? There were periods when the papacy was controlled by Roman families, German emperors or French kings. There have been 37 antipopes (men who claimed to be the rightful pope). Yet, the Church has survived all that.

The Holy Spirit remains with the Church today, even if we aren’t sure at times where he is leading us. We know that the secularism of modern Western society has decimated the Church in Europe and there are many fallen-away Catholics in the United States, while the Church is growing in other parts of the world.

We trust that the Holy Spirit will enlighten the magisterium to make whatever changes in the Church he wants. That’s what he has always done and will continue to do.

But the Holy Spirit isn’t just with the Church as a whole. It comes to each one of us, too, in the sacraments. Jesus Christ is no longer with us, but the Holy Spirit, whom he sent, is.

The United States Catholic Catechism for Adults says, “At our baptism, the Spirit works through the waters which take away original sin and actual sins and give us new life with the Trinite God. . . . When the Holy Spirit is conferred by the anointing with the chrism, by which the bishop seals us so that the Holy Spirit can strengthen us to pursue the mission of Christ to transform the world. At every Mass, the Holy Spirit changes the bread and wine into the Body and Blood of Christ by the ministry of the priest” (p. 103).

The Church also says, “The Holy Spirit is essentially Love. Love can change those we meet and change ourselves in each encounter. Because of the Holy Spirit our whole being, mind, heart, soul, and body can be permeated with Love” (p. 103).

We should make it a practice to call upon the Holy Spirit frequently to guide us in what we are doing: Holy Cross Father Theodore Hesburgh, the former president of the University of Notre Dame who died on Feb. 26, always said that he made the simple prayer, “Come, Holy Spirit,” as a petition for wisdom before he did something. We invite our readers to develop a greater devotion to the Holy Spirit. The United States Catholic Catechism for Adults sets out eight ways you can do so on page 106.

---John F. Fink

My heart was greatly moved by two features in the May 1 edition of The Criterion.

First Archbishop Joseph W. Tobin’s wedding column was thought provoking. To hear that it is easier to live one’s Christian faith in a Soviet gulag (concentration camp) in our “free society” was startling! But it was completely understandable. The column emphasizes that we have mistaken license for freedom. The author that Archbishop Tobin quotes had his freedom removed because of his Christian faith. And it focused his faith completely on God.

Is our “free society,” which is also affluent by world standards even in our poor, “our necessary things” distract us and take up most of our time?

These “necessary things” tempt us away from prayer and the spiritual life. Advertising for these “necessary things” is a constant distraction, and often a near occasion for temptation. Our stuff makes us forget of the fact that we have at the pleasure of God, and that our things (money, houses, cars, cell phones, computers, etc.) are not God.

We are a culture addicted to our things! When one is caught in addiction, it becomes a constant distraction that reduces freedom exponentially. We, who are rich in the eyes of the world, are then much less free than the man in the Red Gulag! What a paradox! Thank you, Archbishop Tobin, for your very insightful column.

The other piece that caught my attention and made me cheer a loud “yes!” was the “Faith, Hope and Charity” column by David Silver, executive director of the archdiocesan Secretariat for Catholic Education, Family and Youth.

How true and thought provoking was his perspective on the Religious Freedom Restoration Act (RFRA) when he began debate degenerates into name calling and other nastiness, it does not serve the dignity of either side. But our culture seems to have adopted this strategy across the board.

Recently reporting on the tragedy in Baltimore, this was so evident that the common street language could not even be blurted out quickly enough by reporters on the scene.

We are like the proverbial frog in the pot of slowly heated water. The water has been getting hotter, but we have not taken notice of it. Now that it is at the boiling point and we want out, there seems no place to jump to. “It’s too hot everywhere!” And the hot water is only intensified by the outrage of the leaders on both sides of any debate.

Both of these columns together in the same issue of The Criterion illustrate the point that Archbishop Tobin pointed out: undivided, freedom too easily becomes confused with license, the notion that we can do whatever we want without suffering any consequences. We mistake freedom for a sense of entitlement . . . Then we are not free, but rather we become enslaved!!

—Darlene Davis is a member of St. Michael Parish in Greenfield.

Cutting government assistance for those in poverty not a moral solution, readers say

In “Be Our Guest” column in the April 17 issue of The Criterion, Congressman Todd Rokita suggests that our approach to poverty in America is not working and that churches and other groups—government—should help people lift themselves out of poverty. But what if those groups can’t help—or can’t be trusted? Where will the 46 million Americans who live at or below the poverty line turn?

Rokita quotes President Franklin Delano Roosevelt as saying, “We can’t expect the government will take care of it.” But in that same speech, Roosevelt also said, “While it isn’t written in the Constitution, nevertheless, it is the inherent duty of the federal government to keep its citizens from starvation.”

The budget proposed by the Republicans in Congress strips millions of Americans of health insurance while making cuts to federal tuition grants for college students, Medicaid and food stamp programs for the poor, the State Children’s Health Insurance Program, housing, nutrition, job training, elderly services and Medicare.

In the April 17 issue of The Criterion, “The Republican [budget] is an absolute disaster for the working families of this country,” said Sen. Bernie Sanders, I-Vermont, the ranking minority member of the Senate Budget Committee.

People who work with those in poverty know that cutting social safety-net programs would not help the poor “to realize the dignity of work and earning one’s success,” as Rokita states.

Many of the poor are mentally or psychologically ill and will never “realize the dignity of work,” but the majority of the poor we come into contact with here in Bloomington desperately want the dignity of work and earning their own success. And until they find that job and success, those who would help them are not enough. Some social safety-net programs have increasingly been designed to reward and encourage—perhaps in many cases, requiring work.

Research has shown that for most safety-net programs, the majority of beneficiaries receive assistance for only a short period when their earnings drop for some reason, and then they bounce out again. Without help from these programs, they would not be able to bounce out.

Michael D. Tanner of the conservative Cato Institute stated that “over the last 50 years, the federal government spent more than $103 trillion on poverty.”

Total federal spending over the last 50 years—adjusted to current dollars using the White House’s historical budget tables—adds up to $103 trillion, which means anti-poverty spending of $16 trillion was a little under 12 percent of total federal spending in this 50-year period. Twelve percent to help our less fortunate brothers and sisters. We fail to see how cutting that 12 percent follows the Gospel of Jesus Christ.

—Linda and Hank Cooper are members of St. Paul Catholic Church in Bloomington.”

Letters Policy

Letters from readers are welcome and should be informative, well-written, relatively short, well expressed, concise, temperate in tone, courteous and respectful. All editors reserve the right to select and edit the letters based on space limitations, political 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.

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Rivers of living water flow from those who believe

“Now this is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning.”

—Winston Churchill

Winston Churchill’s famous saying about “the end of the beginning” was intended to inspire the British people during the Second World War. Churchill wanted to affirm the progress being made while, at the same time, reminding his fellow Britons that they still had a long way to go.

This same sentiment applies to the Solemnity of Pentecost, which we celebrate now after seven weeks of Easter joy. Christ has risen and ascended to the Father. This is not the end for his disciples. It’s not even the beginning of the end. But we might consider it the end of the beginning, the end of a great period of preparation that now culminates in the Apostles’ baptism of fire by the Holy Spirit.

Up to this moment, the disciples have truly been disciples (followers, learners). While Jesus gave them various assignments during the time of his public ministry, they did not initiate anything or act on their own. They were students of a master who was also their friend and even their servant as we saw when he washed their feet during the Last Supper. That was the beginning, their time of experiential learning or pastoral formation. That time is over now.

With the advent of the Holy Spirit, Peter and the Apostles are called to accept leadership roles, to take responsibility for continuing the mission and ministry of their Lord to the ends of the Earth and to the end of time. We might say that it is the end of the beginning and the inauguration or commencement of a whole new era in the history of the world. Pentecost initiates the time of the Holy Spirit and the birth of the Church.

The Church teaches that “by his coming, which never ceases, the Holy Spirit causes the world to enter into ‘the last days,’ the time of the Church, the Kingdom already inherited though not yet consummated” (Catechism of the Catholic Church, #732). This is our time, the time when we who wish to follow Jesus are called to lead and to serve: it is a time that requires courage and wisdom and all the gifts of the Holy Spirit.

Remember where the disciples were—and the state they were in—when “suddenly there came from the sky a noise like a strong driving wind” (Acts 2:2). They were huddled together in a room because they were afraid and didn’t know what else to do. “Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim” (Acts 2:3-4).

Until the Holy Spirit was given to them, the disciples were wimps. They were too scared to leave the house. They were too confused to take action, and too uncertain to know what to say or where to begin. The first Pentecost changed everything for them. It gave them the power to speak (in different tongues), and to act in ways that radically changed the course of world history. Pentecost was the end of the beginning for Christ’s disciples.

In the Gospel for the Vigil Mass of the Solemnity of Pentecost (Jn 7:37–39), Jesus says, “Let anyone who thirsts come to me and drink. As Scripture says: ‘Rivers of living water will flow from within him who believes in me’” (Jn 7:37–38). He said this in reference to the Holy Spirit. St. John tells us: Rivers of living water flow from one who has received the Spirit’s gifts. And this living water casts out fear and gives us the courage to proclaim the Gospel in our words and our actions to the ends of the Earth.

This Pentecost, let’s pray for the courage to receive the gifts of the Holy Spirit and to act as bold, faithful disciples of our Lord Jesus Christ. Let’s make our own the Church’s constant prayer: Come Holy Spirit, fill the hearts of your faithful And kindle in them the fire of your love. Send forth your Spirit, and they shall be created. And you shall renew the face of the Earth. O God, who by the light of the Holy Spirit, Did instruct the hearts of the faithful, Grant that by the same Holy Spirit we may be truly wise and产后 our consolations. Through Christ, our Lord. Amen.

Archbishop/Arzobispo Joseph W. Tobin

De los creyentes brotan ríos de agua viva

“Este no es el fin, no es ni siquiera el comienzo del fin. Pero quizás sea el fin del comienzo.”

—Winston Churchill

L a celebre frase de Winston Churchill sobre “el fin del comienzo” tenía como intención brindar a la célebre frase de Winston Churchill sobre “el fin del comienzo” tenía como intención brindar a la gente una sensación de seguridad y esperanza. Y eso es lo que esperábamos de la gente una sensación de seguridad y esperanza. Y eso es lo que esperábamos de la venida del Espíritu Santo. Con la venida del Espíritu Santo, los discípulos eran cobardes; estaban demasiado asustados para salir de la casa, demasiado confundidos para emprender acciones y demasiado

Pentecostés marca la era del Espíritu Santo y el nacimiento de la Iglesia. La Iglesia nos enseña que “Con su venida, que no cesa, el Espíritu Santo hace entrar al mundo en los ‘últimos tiempos,’ el tiempo de la Iglesia, el Reino ya heredado, pero todavía no consumado” (Catecismo de la Iglesia Católica, #732). Esta es nuestra época, el momento en el que aquéllos que deseamos seguir a Jesús estamos llamados a la tierra y a servir: es una época que exige valor y sabiduría, y la aplicación de todos los dones del Espíritu Santo.

Recordemos dónde se encontraban los discípulos y en qué condiciones, cuando “de repente, vino del cielo un ruido como el de una violenta ráfaga de viento” (Hch 2:2). Se amontonaron en un salón porque tenían miedo y no sabían qué hacer. Entonces “se les apareció entonces unas lenguas como de fuego que se repartieron y se posaron sobre cada uno de ellos. Todos fueron llenos del Espíritu Santo y comenzaron a hablar en diferentes lenguas, según el Espíritu les concedía expresarse” (Hch 2:3–4).

Hasta el momento en el que el Espíritu Santo descendió sobre ellos, los discípulos eran cobardes; estaban demasiado asustados para salir de la casa, demasiado confundidos para emprender acciones y demasiado

inseguros para saber qué decir o por dónde comenzar. El primer Pentecostés lo transformó todo: les concedió el poder para hablar (en diferentes lenguas) y para actuar de forma que cambiaron radicalmente el curso de la historia del mundo. Pentecostés fue el fin del comienzo para los discípulos de Cristo.

En el Evangelio de la Misa de Vigilia de la Solemnidad de Pentecostés (Jn 7:37–39), Jesús dice, “Si alguien tiene sed, que venga a mí y bebá de aquel que cree en mí, como dice la Escritura, brotarán ríos de agua viva” (Jn 7:37–39). San Juan nos dice que esto se dijo en relación con el Espíritu Santo. De aquel que ha recibido los dones del Espíritu Santo brotarán ríos de agua viva y esta disipa nuestros temores y nos infunde el valor para proclamar el evangelio mediante nuestras palabras y acciones hasta los confines de la Tierra.

En este Pentecostés, oremos para tener el valor de recibir los dones del Espíritu Santo y para actuar como discípulos decididos y fieles de nuestro Señor Jesucristo. Adelécheme del poder de sus dones y cristianos en ustedes y en todos sus discípulos. En este Pentecostés, oremos para tener el valor de recibir los dones del Espíritu Santo y para actuar como discípulos decididos y fieles de nuestro Señor Jesucristo. Adelécheme del poder de sus dones y cristianos en ustedes y en todos sus discípulos.
May 22  St. Mary Church, 617 Clay St., North Vernon. Youth group, Vacations Day. “Called to Holiness, Called to Love,” 5th graders, young adults. 6-30 p.m. Information: 812-346-8604 or lbhunter729@gmail.com

May 23  St. John the Evangelist Church, 126 W. Georgia St., Terre Haute. Mass, 11 a.m. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

May 29  Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. 2nd Spiritual Direction Internship Alumni Picnic, Benedictine Sister Julie Sewell and Annie Endis, facilitators, 6-30 8:30 p.m. Information: 317-788-7581 or www.benedictinn.org.


June 3  Archbishop O’Mara Catholic Center, 1400 N. Meridian St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0771.


June 7  Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday celebration of the Most Sacred Heart of Jesus, Mass, 9:45 a.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@archindy.org.

June 7-8  Saint Boniface Church, 15519 N. State Road 545, Fulda. Celebration of 150th anniversary of church building, festivities start 3 p.m. Central time June 7, end with Mass 4 p.m. Central time June 7, live music, food, beer garden, kids’ activities, corn hole tournament, raffle for 2015 Jeep Wrangler. Information: 317-832-0952 or ProxCenter.org.

June 8  Marian University Chapel, 3200 Cold Spring Road, Indianapolis. Lumen Dei Catholic Church Mass, and monthly meeting. 6:30-8:30 a.m. breakfast, $15 per person. Information: 317-475-3447 or hansen.deb@comcast.net.


June 11  Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Personal Retreat Day: Spend a Day with God, 9 a.m. – 4 p.m., $35 per person includes a room for the day and lunch, spiritual direction available. Information: 317-788-7581 or www.benedictinn.org.

June 11  (For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/events.)

June 14  St. Patrick Adoration Chapel, 1807 Poplar St. for prayers, 10 a.m. travel to “The Love of Our Children,” 5:45 p.m., exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 317-873-2757 or info@archindy.org.

June 15-16  St. Patrick Adoration Chapel, 1807 Poplar St. for prayers, 10 a.m. travel to “The Love of Our Children,” 5:45 p.m., exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 317-873-2757 or info@archindy.org.

June 16  North Vernon. Devotional Prayer Group, 6-7:30 p.m., $15 per session, ages 10 and above, $20 for four sessions, $35 for six sessions. Information: 317-475-1407 or JamesJHunt@gmail.com.

June 18  St. Patrick Adoration Chapel, 1807 Poplar St. for prayers, 10 a.m. travel to “The Love of Our Children,” 5:45 p.m., exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 317-873-2757 or info@archindy.org.

June 22  St. Mary Church, 617 Clay St., North Vernon. Youth group, Vocations Day. “Called to Holiness, Called to Love,” 5th graders, young adults. 6-30 p.m. Information: 812-346-8604 or lbhunter729@gmail.com.

June 23  St. John the Evangelist Church, 126 W. Georgia St., Terre Haute. Mass, 11 a.m. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.
Priest and rabbi hope film discussion leads to greater interfaith dialogue

By Sean Gallagher

Fifty years ago, the Catholic bishops participating in the Second Vatican Council approved “Nostra Aetate,” a declaration on the Church’s relation to non-Christian religions.

In the following half century, meetings between St. John Paul II, Pope Benedict XVI and Pope Francis and representatives of other faith traditions, especially Jewish leaders, have highlighted the effect this document has had on the Church.

A recent dialogue at the Indianapolis Jewish Film Festival demonstrated how discussions between Jews and Catholics on matters of faith can take place at the local level.

On April 30, an audience of approximately 70 people representing various Jewish and Christian traditions gathered at Christian Theological Seminary in Indianapolis to view the French movie, The Jewish Cardinal.

It tells the story of the late Cardinal Jean-Marie Lustiger, who served as archbishop of Paris from 1983-2005. Cardinal Lustiger, who was born in Paris in 1926 to Jewish parents of Polish origin, was baptized as a Catholic when he was 13.

During World War II, his mother was deported to the Auschwitz-Birkenau concentration camp and died there in 1943.

“Judaism was a way of life,” Rabbi Aaron Spiegel, resource consultant for St. John Paul. “It's a way for them to move beyond the difficult interfaith relations of the past and understanding why they occurred.”

The Jewish Cardinal viewed in Terre Haute was a way for them to move beyond the difficult interfaith relations of the past and understanding why they occurred.

“Right now is much more important than yesterday,” Rabbi Spiegel said. “Let’s move forward to today, making it work today and making it work for tomorrow.”

Father Ginther acknowledged in an interview with The Criterion that many Jews have difficulty with the way Cardinal Lustiger identified himself as a Jewish Catholic and that, therefore his role in the discussion was “to help the Jewish people in the audience see that, regardless of how we feel about Lustiger personally and the decisions he made, he did some amazing things.”

Included among those amazing things was the way in which Cardinal Lustiger helped St. John Paul be a leader in moving the Polish people to acknowledge the specifically Jewish nature of the atrocities that occurred at Auschwitz.

“Some of the folks who were there gained a greater insight into the fact that the Church really is making great efforts [at interfaith dialogue], that the Church itself struggles to deal with history,” said Father Ginther, who is also dean of the Terre Haute Deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.

Rabbi Spiegel acknowledged in an interview with The Criterion that many Jews have difficulty with the way Cardinal Lustiger identified himself as a Jewish Catholic and that, therefore his role in the discussion was “to help the Jewish people in the audience see that, regardless of how we feel about Lustiger personally and the decisions he made, he did some amazing things.”

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What was in the news on May 21, 1965?

Marian College expands, and archdioceses seek racial justice with buying plan

By Brandon A. Evans

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

Here are some of the items found in the May 21, 1965, issue of The Criterion:

• Marian College buys Park School property

“Marian College this week purchased the 20-acre Park School property adjacent to the college campus on Cold Spring Road. The title, located between the colleges north and south campuses, is expected to be used for needed expansion, including the erection of a proposed new library building. Negotiations on the transaction, spanning several years, were telescoped this week by the offer by two members of the prominent Lilly family to relocate Park School on a 35-acre tract at 71st Street and College Avenue. A gift of the property was made to Park School by Mr. and Mrs. Eli Lilly and Mr. and Mrs. Joseph K. Lilly. According to the terms of the agreement, Park School will also reserve space at its new location for the possible relocation of Tabor Hall School, which now occupies 43 acres immediately north of Marian College on Cold Spring Road. Should Tabor Hall wish to relocate, the Catholic college would be given the option to purchase its present campus.”

• High school graduates to top 1,600

“More than 1,600 boys and girls will be graduated from 13 Catholic high schools in the archdiocese during the coming few days. Archbishop [Paul C.] Schulte will confer diplomas at all except the Latin School.”

• St. Benedict’s milestone: Terre Haute parish to mark centennial

• Groundbreaking set for Home for Aged

Russomore is world’s largest monument

• Bucks bill to raise wages of farm workers

• Just how old is old?

• Blind girl to enter convent

• Sees crisis of authority

• Facing reason to open May 28th at Holy Trinity

• Greater mission effort needed today, pope says

• Plan to oppose bias by selective buying

“Two major archdioceses have launched formal campaigns to use the purchasing power of their institutions to advance job opportunities for Negroes and other minorities. Forty more dioceses in large metropolitan areas are expected to be operating similar programs by September, 1966, thus turning most of the business side of the U.S. Church into muscle to push racial justice forward.”

The 1.4-million-member Detroit archdiocese announced that all companies doing more than $50 million annually with a branch of the archdiocese will be required to advise a new Catholic office of their equal opportunity policies and practices. The 500,000-member St. Louis archdiocese disclosed that Cardinal Joseph E. Ritter has sent pastors a letter advising them of the beginning of the program.”
Indiana


Plainfield St. Louis School, 17 St. Louis Place, 812-336-6846.

Silent auction, adults $10 in advance or $12 at door.

Bloomington Information: 317-888-2861.


Plainfield Sat. 6-11 p.m., food, rides. Information: 317-629-5821.

St. Louis Parish, 13 St. Louis Place, Batesville Information: 812-934-6218.

St. Anthony Parish, 4625 N. Kenwood Ave., Indianapolis. Sausage Fest, Fri. 5-11 p.m., Sat. 5-11 p.m., food, music, games. Information: 317-356-2481.

Summer Festival, Thurs. 5-10 p.m., Fri. 5-11 p.m.

St. Simon the Apostle Parish, 8155 Oaklandon Road, St. Simon the Apostle Parish, 8155 Oaklandon Road, Flyer Fest, Fri. 5-11 p.m., Sat. 5-11 p.m., food, rides, music. Information: 317-354-5491 or www.simonaptonparish.com.

Brownwood, 10 a.m.-10 p.m. Information: 317-352-5304.

St. Ambrose Parish, food booth at Jackson county Fair on S. R. 280, Brownwood, 10 a.m.-10 p.m. Information: 317-522-5304.

St. Augustine Parish, 777 N. 11th St., Mitchell, Hog roast and garage sale, 9 a.m.-3 p.m. Information: 812-448-1570.

July 25 St. Thomas the Apostle Parish, 523 S. Merrill St., St. Augustine Parish, 18020 Lafayette St., St. John the Baptist Parish, Starlight, 8310 St. John Road, Greenwood, 5901 Olive Branch Road, Greenwood. Fall Festival, Fri. 5-11 p.m., Sat. noon-midnight, zip line, art in the park, entertainment. Information: 317-619-4067.

September 7 St. Peter Parish, 1207 East Road, Brownsville Labor Day Festival, Fri. 10 a.m.-11 p.m., Sat. 10 a.m.-11 p.m., family style food, chicken dinner and ham. Information: 812-652-2833.

Anthony Parish, 4731 E. Morris Church St., Morris Labor Day Festival, 10 a.m.-10 p.m., food, games, information: 812-934-6218.

St. Rose of Lima Parish, 1747 E. Chestnut St., Jeffersonville Harvest Dinner, 11 a.m.-1 p.m., chicken dinner, baked goods, quilt raffle. Information: 812-282-2877.

St. Monica Parish, 612 N. Perkins St., New Albany Fall Festival, 6:30 p.m.-2:30 p.m. Information: 812-574-7994.

Sat. 5k Walk/Run and 1 mile Family Run 9 a.m., Sun. 11 a.m.-5 p.m., St. Walburg, rides, music, silent auction, food, kickball tournament, Information: 812-346-3604.


St. Mary Parish, 415 S. Eighth St, New Albany Latin Feast, 6-11 p.m., food from Latin America, traditional Mexican music and dancing. Information: 812-944-0417.

September 12-13 St. Michael Parish, 145 St. Michael Blvd., Brownsville Fall Fest, Sat. 6-10 p.m., Sun. 11 a.m.-6 p.m., family style food, chicken dinner. Information: 765-647-5482.

June 18 St. Mary Parish, 2500 St. Mary’s Drive, Louisville Fall Festival, 10 a.m.-11 p.m., family style food, chicken dinner and ham. Information: 812-934-2553.

Anthony Parish, 4731 E. Morris Church St., Morris Latin Feast, 6-11 p.m., food, games, silent auction. Information: 812-934-2553.
SYBERG
continued from page 1
the priesthood briefly during his later years at Roncalli High School in Indianapolis.
“Vocations were pretty commonly discussed in our parish,” he said of Our Lady of the Greenwood Parish in Greenwood, where he grew up.
“Father [Jonathan] Meyer was the associate pastor, and was always very encouraging about guys to pursue a vocation to the priesthood.”
“But I wasn’t too serious about it,” he admitted.
He studied at Purdue University in West Lafayette, Ind., earning a degree in organizational leadership and supervision in 2005.
The college graduate took a job as a shipping and receiving supervisor at a scrap metal factory on the east side of Indianapolis.
“It was a good job, and I had a good future in the company,” Deacon Syberg said.
But the thought of the priesthood came back to him again after only about six months on the job.
“I began to think, ‘Is this what God really wants me to do with my life?’” he said.
“Then my first thought was to priesthood.
The progression from there was rapid.
“I talked to the priest in my home parish, then I talked to [the archdiocesan] vocations director, then four months later I was driving down the road to Saint Meinrad to be a seminarian,” he said.
His parents were only mildly surprised by his decision.
“My wife and I had gone on vacation,” Keith recalled.
“When we came back, Andy talked to us and said, ‘I just want to let you know I met with the vocation offices. We were fine with that, and happy about it. It didn’t shock us when it happened, but it was something we could have predicted.’
‘A bridge to bring people to Christ’
Deacon Syberg’s former associate pastor, Father Meyer, was thrilled with the news.
“I remember when he told me that he had finally made the decision [to enter the seminary],” said Father Meyer.
“I was to say the least ecstatic, not only for the Church but for Andy saying ‘yes’ to the Lord, that there’d be tremendous joy in his life and in the lives of those he serves.”
The priest had already seen this quality of joy in Syberg the summer before, when the young man helped with an archdiocesan youth program, the Homeland Mission Project, over which Father Meyer was director at the time.
“It was in that respect that I saw in Andy a true desire to serve,” he recalled.
“But I also saw the great affinity he had in his ability to work with young people, to be positive, engaging and encouraging, and seeing the zeal he had in his faith. That was a sign to me that God might be calling him.”
According to Deacon Syberg’s family, his ability to relate to others goes beyond working with youths.
“He worked with kids and loved that,” said Keith.
“He worked at a nursing home and loved that. He has a sense for people of all ages, and a connection with others that will be invaluable.”
Kathy agreed, describing her son as “the kind of person who walks in the room and the room lights up—you feel a rush of energy.”
Father Syberg said that description is accurate and authentic.
“Andy isn’t someone who puts on airs,” he said of his brother. “He’s real and relatable, funny, kind. He works well with others. He brings life to whatever he does.
“I don’t know anyone who doesn’t get along with my brother, yet he’s still just himself.”
Father Syberg also points out the advantage of such a personality in terms of the priesthood.
“As priests, our humanity is a bridge to bring people to Christ,” he said.
“Andy really wants to draw people close to himself so he can draw them close to Christ.”
According to Father Meyer, that desire flows from the deep love Deacon Syberg has for Christ, the sacraments and the Church.
“During his seminarian formation, I was going down [to Saint Meinrad] to see him [in his first year],” recalled Father Meyer.
“I went down into the chapel to do a holy hour at 6 or 7 a.m., and the only other person there was Andy.
“I said it was good to see him in the chapel, and he said, ‘There’s no better place to be.
“Andy has a tremendous desire to preach and teach,” Father Meyer continued. “He definitely wants to be a priest who leads people to worship the Lord.”
"A good place to be"
Deacon Syberg cites his parents and brother as sources for inspiration for his path to the priesthood.
“My parents were my first teachers of my faith,” said Deacon Syberg, the middle of seven children. “Growing up, it was always important to them, being at Mass, taking faith seriously.
“And my younger brother [Benjamin], who was ordained a priest last year, was a big part [in my decision], too.”
Father Syberg, five years younger than his soon-to-be-ordained brother, feels a big part in his decision, too.
“Andy really wants to draw people close to himself so he can draw them close to Christ.”
As for Father Syberg, he said he has “more joy for Andy’s ordination than my own, [as] I learn more and more what an incredible life we get to live as priests.”
“It’s amazing for me that my big brother is [about to be] my peer,” he said. “There’s only so many ways that someone outside the priesthood can understand what our life is like. We priests have a connection. But that (Andy and I) get to do that as brothers is a very rare and very great blessing.”
For a short while, there was a possibility that such a connection wouldn’t come to pass.
During his fourth year in the seminary, Deacon Syberg had doubts.
“I left [the seminary] for one year and was teaching [at Cardinal Ritter High School in Indianapolis],” he said. “I wasn’t sure if I was called to be a priest.
“But taking that time away for a year was actually pretty important. My path might have had a few extra steps, but it was right for me. It was the path that God put me on.”
As for his ordination draws near, Deacon Syberg said he “can’t wait.”
Those who know him are just as excited.
“It’s been a long journey,” said Kathy.
“But he’s where he needs to be. He’s happy and I’m happy.”
Kathy and Keith said they feel blessed to have two sons in the priesthood.
“IT’S A GLORIOUS DAY” said Keith.
“We were fine with that, and happy about it. It didn’t shock us when it happened, but it was something we could have predicted.”
Deacon Andrew Syberg

Deacon Andrew Syberg promotes the Gospel during the annual chrism Mass at SS. Peter and Paul Cathedral in Indianapolis on March 31. (Photo by Sean Gallagher)
Decision-making can be frightening. After all, big decisions can alter the course of people’s lives—for the better or for the worse. So it takes strength and even courage to make decisions on matters of consequence.

People shy away from making some decisions, even those that might impact their lives and those they care about most. I am thinking, for example, of the kinds of decisions that promise to set a sort of journey into motion, one that promises to lead a family, a community or a group of friends to a better place in their lives.

Of course, sometimes people need to make these kinds of decisions together.

One type of real-life journey starts with a decision to take steps to revivify a relationship that is suffering greatly from neglect, mistaken feelings or hurtful words and actions.

Another life-altering decision might lead to a profound career change. Perhaps this will mean leaving a secure position that is suffering greatly from neglect, mistaken feelings or hurtful words and actions.

A very difficult but life-altering decision starts with witnessing when a mother and father conclude that the time arrives to leave a secure position that is suffering greatly from neglect, mistaken feelings or hurtful words and actions.

What usually licks just beneath the surface when the time arrives to make a life-altering decision is the apprehension that instead of making things better it will make things worse. This is where courage, which is not the same as foolish boldness, comes into play. It is worth remembering that Christian tradition regards fortitude (another word for courage) as a gift of the Holy Spirit. So strength holds an authentic place in Christian spirituality. It is not uncommon to petition God for strength and courage.

What does it mean to put the gift of strength or courage, into action? In challenging situations that becomes a key question for Christian reflection, meditation, conversation and prayer.

After Jesus’ death and resurrection, his Apostles looked to the Holy Spirit as the source of the strength and courage needed to fulfill their mission. The Acts of the Apostles describes the first Christians being filled with the Spirit, and thus speaking "the word of God with boldness" (Acts 4:31), while also being "filled with joy" (Acts 13:52). The qualities of people who make “life-changing decisions” can include “a willingness to keep trying despite what most of us would call unbearably difficult circumstances,” Bishop Daniel E. Flores of Brownsville, Texas, suggested in a February speech. He described decisions that encompass risk and courage to form a family.

Harsh criticism of the decisions such people make is not rare. In Pope Francis’ thought, their decisions may be viewed “with a kind of” condescension and considered “reckless.”

Those the bishop had in mind were immigrants who made the decision to undertake a journey from Central America to the United States. He viewed these people in largely theological and spiritual terms, discussing “the reality” of their lives “from the perspective of the faith of the Church.” Bishop Flores told of meeting a 16-year-old Honduran boy in Central America who had attempted at least five times, unsuccessfully, to journey to the United States. The youth’s goals were simple: a life, a family and the joy of companionship.

“We should be amazed that a 16-year-old has the self-possession to take responsibility for his life, and try to cross the interior of Mexico in hopes of finding something better,” Bishop Flores commented. He said, “I know a lot of 16-year-olds who struggle to make a decision about whether to go to school in the morning.”

What needs to be acknowledged about immigrants is their quality of self-possession, the bishop proposed. Also remarkable, he suggested, are all those who pursue a difficult, painful journey without succumbing to “fatalism, paralysis or to dishonorable means.”

The decision these people make is not due only to the unbearable circumstances in which they live, said Bishop Flores. “They move on, not because they have a God who endows with free will and self-movement.” He added, “There is an unspeakably great dignity in this expression of self-possession.”

Pope Francis often mentions the courage needed to undertake life’s important journeys. “It takes courage to form a family,” he once told a gathering of young people. He advised on another occasion that “it is important to have the courage to ask for forgiveness when we are at fault in the family.”

Courage and strength are essential for anyone who wants to journey further into the Christian mystery and live it, the pope said in his Easter Vigil homily in St. Peter’s Basilica. Entering the mystery means “going beyond our own comfort zone,” and not being “afraid of reality,” he stressed.

For Pope Francis, entering the Christian mystery means “seeking a deeper meaning, an answer, and not an easy one, to the questions that challenge our faith, our fidelity and our very existence.”

The Holy Spirit helps the Church proclaim the Gospel in all cultures

By Daniel S. Muhilal

There are four accounts in Scripture that describe the Apostles after Jesus’ ascension.

• Matthew 28:19 recounts Jesus’ commission to the Apostles to go forth and make disciples of all nations.

• Mark 16:20 says that the Apostles went forth and fulfilled their mission. The qualities of people who make “life-changing decisions” can include “a willingness to keep trying despite what most of us would call unbearably difficult circumstances,” Bishop Daniel E. Flores of Brownsville, Texas, suggested in a February speech. He described decisions that encompass risk and courage.

• Luke 24:52-53 says the Apostles joyfully returned to Jerusalem after the ascension and praised God in the temple.

• The most detailed presentation is found in Acts 1 and 2, which describes the election of a new Apostle to replace Judas Iscariot and the effects of the coming of the Holy Spirit on Pentecost.

In each of these four passages, the followers of Jesus are seen as strong, courageous and determined messengers. They have no doubt that they were charged by Jesus to proclaim the Good News to the world.

Nowhere after the ascension is there any indication that they were afraid to appear in public, and we see that the coming of the Holy Spirit gave them the courage to take up Jesus’ mission. What Acts tells us is that when the tongues of fire came to rest on them, they became able to speak languages they did not know.

In reading the account in the Bible, it is important to understand the context as well as the words used.

Note that the context of the first part of the Apostles describes a great festival where “devout Jews from every nation under heaven” (Acts 2:5) were gathered in Jerusalem. This festival is Shavuot, which Jews still celebrate.

The original Christian Pentecost coincided with Shavuot.

Devout Jews from many countries would have gathered to offer the first fruits of their harvest in the temple. That a perfect opportunity to get the message of Jesus’ death and resurrection, the Good News of faith, out to a worldwide audience.

From this background, we can begin to understand and appreciate the bigger picture of Pentecost. The gift of the Holy Spirit, symbolized by the tongues of fire, was the ability to share this message so that others could understand it.

Pentecost, then, was the first true example of “enculturation,” which is the word the Church uses to describe its efforts to proclaim the Gospel everywhere in such a way that it can be heard and understood by a wide variety of listeners.

That is the story of Pentecost in Acts the Apostles were compelled to spread the Good News to everyone in every place.

For Christians, the coming of the Spirit marks the start of the Church’s efforts to proclaim the Gospel to everyone throughout the entire world, no matter what language they speak.

For Christians, Pentecost confirms the completion of what once was, and the beginning of all things new.

The question for Christians today is this: How do we proclaim the Gospel now so that people today will hear it, understand it and have their hearts set on fire by it?
Cynthia Dewes
From the Editor Emeritus/New Testament that we have today.
the Jewish traditions.
advice to Pope Francis.
meet several times a year in Rome to offer
advisers from around the world. They
assembly. Cardinal Rodriguez's presence
and reflect, but he also addressed the
Families in Philadelphia next September.
PICO International (People Improving
concern for the common good. Freedom
have freedoms in accordance with moral
that all people are valuable and should
toward what is good, what is best in the
our country, a sentiment which I share
not only because of the high notes. We
singing "The Star-Spangled Banner," and
and at civic events. We choke up while
of the American flag displayed at parades
Let's have something to celebrate on Memorial Day
This meeting was organized by
He was there primarily to listen
Cardinal Oscar Rodriguez Maradiaga,
subject as well. It's
patriotism?" which
For Jews, the
Luke's Gospel, written about the
Christians, and both Matthew and Luke
meant much to this community.
Church in the United States. A Samaritan
that failure in the contemporary Catholic
understanding of what Jesus meant to the
WE refer to Jesus' divinity, beginning with his prologue.
Eventually the Church had to decide
E-mail him at
Springs, Fla. She can be reached at
Consequences of God,
They twist the Constitution and the
it did not mean license, and all people were
as well as international finance, and they
and the Infancy Gospel of Thomas.
Church were called the Gospel of
with what was generally and consistently
apostolic teaching; a specific community
making that decision had three criteria: The
Jesus' divinity, beginning with his prologue.
California-based national network of
Catholic family possible.
California, El Salvador, Guatemala, Honduras
of our country, a sentiment which I share
because I find what people of all races think
Patronage is therefore a possible
not only because of the very Constitution they
own evil ends.
Declaration of Independence to assure
"Give me your poor, your tired, your
huddled masses" is lost on such people,
and they ignore the idea of America being a
great melting pot of God's children.
They twist the Constitution and the
Declaration of Independence to assure
freedom only to lead and subvert the
rule of law to their
in our country in order to assess that worth.
Our country was founded on principles that
people of all races are created free and they
have freedom in accordance with moral
concern for the common good. Freedom
Looked Around/Fr. William J. Byron, SJ.
Like good Samaritan, we must put our faith into action
Cardinal Oscar Rodriguez Maradiaga, archbishop of Tegucigalpa, Honduras, and past president of the Latin American bishops' council, was on the campus of St. Joseph's University in Philadelphia at the end of April to participate in a meeting of about 250 Catholic community organizers to experience the events for the upcoming World Meeting of Families in Philadelphia next September. He was there primarily to listen and reflect, but he also addressed the assembly. Cardinal Rodriguez's presence was particularly meaningful because of his close relationship with Pope Francis, and he brought the Holy Father's counsel of cardinal advisers from around the world. They meet several times a year in Rome to offer advice to Pope Francis.

Early Church: Christians began to write stories about Jesus
(Senate in a series of columns)
For almost 40 years after Jesus’ resurrection, Christianity existed as a way of life and teaching orally or from the letters of St. Paul. By this time, there were both Jewish and gentile converts to Christ. As the life of Jesus had to be articulated differently. For the important missionaries who had to do
it was to prove that Jesus was who he said he was to the Jewish tradition.
The Gospel of John, written between 90 and 100, is much different from the other three. It gives John and Luke to Jesus’ divinity, beginning with his prologue. It has long discussions, especially at the Last Supper, and it is filled with didactic sayings.
Early Church: Christians began to write stories about Jesus
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Pentecost Sunday/Msg. Owen F. Campion

Sunday Readings
Sunday, May 24, 2015

• Acts of the Apostles 2:1-11
• Psalms 133-6:7, 12-13
• John 20:19-23

In the Church’s liturgical year, only Easter and Christmas eclipse Pentecost. The importance and grandeur of these feasts of course derive from the events being commemorated. But the Church also records the lessons taught by the feasts and, through the readings for these feasts, instructs us in how to follow the Lord as faithful and worthy disciples.

Pentecost also is an ancient Jewish feast. The first Christians very often were of Jewish origins. The Apostles were Jews. So they observed the Jewish Pentecost. In the Jewish context, this feast celebrated the identity, unity and vocation of the Hebrew people. With the coming of the Holy Spirit and in the overall context of salvation in Christ Jesus, Pentecost took on a greater meaning for Christians, a meaning centered in Christianity.

Pentecost became a great Christian holy day, recalling the moment when God the Holy Spirit put new life in the Apostles and, through them, formed the reality of the Church as the bearer of salvation in Christ to future generations everywhere.

This first reading recalls the first Pentecost and its aftermath. Under the leadership of Peter, the Apostles were united. They were emboldened, never relenting in their mission of declaring Jesus as Lord and Savior. According to tradition, all but one of these Apostles died as a martyr. The only one who didn’t give his life for the Gospel was St. John, and he was severely persecuted.

An important lesson is in the fact that the Christians very clearly were a community gathered around the Apostles with Peter undeniably at their head. For the second reading, the Church presents a passage from First Corinthians. Absolute faith in Christ, as God and as Savior, is key. It is vital. Without grace, humans are confused and liable to even fatal missteps.

St. John’s Gospel is the source of the last reading, which is a resurrection narrative. The risen Lord appears before the Apostles. The reading is profoundly relevant for Catholics. As God, possessing the Holy Spirit, Jesus gives the Apostles the power to forgive sins, extraordinary because only God can forgive sins.

This reading makes abundantly clear the Lord’s conferral of divine authority and power upon the Apostles.

Reflection

For weeks, the Church has rejoiced in the resurrection, joyfully proclaiming that Jesus is not, was not, Lord. He lives! Throughout the Easter season, the Church in the readings at Mass has called us to realize what effect the resurrection had upon humanity. It has been a wondrously good effect.

Future generations, including our own, share in this effect. How? Christ lives again and encounters us, in and through the Church. While true conversion requires a completely free and uncompromised individual decision, Christians are bound together in the Church because they share their identity with Christ, their bond with Christ and their life in Christ. It is a gift and a challenge. Christians hear together the mission to bring God’s mercy and wisdom to the world. Christians, however zealous, cannot be ships passing each other silently in the night.

Rather, as Acts reveals, they are part of the community still gathered around the Apostles, under the leadership of Peter, still looking to the Apostles for guidance and direction.

The Church is the gathering of true believers, committed to making Christ known, to bringing themselves more closely to God by bringing others to God. Nothing is more Catholic, more traditional, than the recent popes’ call for evangelization by Catholics in all walks of life.

On this feast, the Church teaches a very contemporary lesson. Believers today compose an apostolic Church created by God to bring divine mercy to weary and wandering people, just as the first believers did 2,000 years ago.

Through the Church, through us, as it first happened in Jerusalem so long ago, Christ serves all, and offers hope to all today.

Think about it. We can refresh the world!

Daily Readings

Monday, May 25
St. Bede the Venerable, priest and doctor of the Church
St. Gregory VII, pope
St. Mary Magdalene de’Pazzi, virgin

Strach 17:20-24
Psalms 32:1-2, 5-7
Mark 10:17-21

Tuesday, May 26
St. Philip Neri, priest

Strach 31:1-22
Psalms 50:5-8, 14, 23
Mark 10:28-31

Wednesday, May 27
St. Augustine of Canterbury, bishop

Strach 36:1, 4-5a, 10-17
Psalms 79:8-9, 11, 13
Mark 10:32-45

Thursday, May 28

Strach 42:15-25
Psalms 33:2-9
Mark 10:46-52

Friday, May 29
Strach 44:1, 9-13
Psalms 149:16-6a, 9b
Mark 11:11-26

Saturday, May 30
Strach 51:12-20
Psalms 19:8-11
Mark 11:27-33

Sunday, May 31
The Most Holy Trinity
Deuteronomy 4:32-34, 39-40
Psalms 33:4-5, 6, 18-20, 22
Romans 8:14-17
Matthew 28:16-20

Question Corner
Fr. Kenneth Doyle

Smaller fonts may offer easier accessibility for worshippers in some churches

Q

At the entrance to our worship space, we have a free-standing baptismal font with a waterfall. Engraved around the top edge are the words, “I baptize you in the name of the Father and of the Son and of the Holy Spirit.” Since we dedicated this space some 10 years ago, we have been going to this font upon entering and leaving church and marking ourselves with the sign of the cross as a reminder of our baptism. (This, according to our liturgical architect, is what it was designed to be used for.)

Now, some parishioners have asked (and our pastor has agreed) that holy water fonts be attached to the wall (within two steps of the font). They say that it is inconvenient for people to walk far from the font and that children cannot reach the water in the font. Our pastor says that, henceforward, the baptismal font is to be used only for baptisms. I don’t understand the theology of this. When the font was built, we researched this extensively and came to understand that the baptismal font is the “womb and the tomb” of our faith, and we catechized parishioners on the importance of approaching the font whenever they were entering or leaving the church. Is there special significance for me and many of my fellow parishioners? (Virginia)

A

Fair number of churches now have a baptismal font, which flows continuously, reminding congregants of the “living waters” of baptism. Those arriving for worship do often bless themselves with this water, recalling their own baptism into Christ. Perhaps your pastor is simply placing the smaller fonts where worshippers (including both children and the elderly) can access them more easily.

(Questions may be sent to Father Kenneth Doyle at akadher dovle@gmail.com and 40 Hopewell St., Albany, N.Y. 12206.)

My Journey to God

Mary’s School of Love

By Sandy Bierly

On the cross on Calvary, A gift was given to all, A spiritual Mother to teach us, In her School of Love.

Mary full of grace and love, Formed Jesus in her womb, And wants to form us too, In her School of Love.

When we give our lives to Mary, She takes us to her Son, She’s a gift that keeps on giving, In her School of Love.

Mary points us to her Son, Taking us deeper into his heart, She invites us to fast and pray, In her School of Love.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. A statue of Mary with a crown of flowers and the Christ child is seen inside Jesus the Good Shepherd Church in Dunkirk, Md., on May 4. The month of May is devoted to Mary and is traditionally celebrated with a crowning and praying of the rosary.)

Columba

Circa 521 - 597
Feast – June 2

Columba was a priest and an exorcist in Rome’s Christian community. They were arrested and imprisoned during a persecution by Emperor Diocletian. In prison, they converted many people, including the jailer and his family. They were condemned to death and beheaded, supposedly in secret, in a nearby wood. But their executioner disclosed the deaths after his conversion. Pope St. Damasus I wrote an epitaph for their tomb, over which Emperor Constantine later built a church in which he buried his mother. This pope also helped spread devotion to the Sacred Heart and was himself especially by serving the sick during epidemics of disease. For 20 years, this Oratorian priest preached the basics of the faith and today specializes in secondary education. John, devout from childhood, helped establish communities of nuns to care for former prostitutes. He was canonized in 1925.

Marcellinus and Peter

Died circa 304
Feast – June 2

Marcellinus was a priest and Peter an exorcist in Rome’s Christian community. They were arrested and imprisoned during a persecution by Emperor Diocletian. In prison, they converted many people, including the jailer and his family. They were condemned to death and beheaded, supposedly in secret, in a nearby wood. But their executioner disclosed the deaths after his conversion. Pope St. Damasus I wrote an epitaph for their tomb, over which Emperor Constantine later built a church in which he buried his mother. This pope also reported that he learned the details of their martyrdom from the executioner himself. Marcellinus and Peter are among the saints named in the Roman Canon of the Mass.

CNS Saints

This abbet, one of Scotland’s patron saints, was born in Ireland. Also educated and ordained in Ireland, he spent 15 years preaching and founding monasteries, including Derry, Dunlavin and Kilclief. But clashes with King Diarmuid over a psalter copy and the rights of sanctuary resulted in a clan feud and battle in which 3,000 Crosiers died. Columbia, choosing exile as the safer option, left for Scotland with 12 kinsmen about 561 to found the island monastery of Iona. He evangelized the Picts and converted this space. Iona monks went on mission all over Europe and its monastic rule was the standard until the Rule of St. Benedict. Columbia, also called Columcille (for Columbia and cell), had enormous influence over Western monasticism.

CNS Saints

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Crosiers 1601-1680

August 19

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Rest in peace

Please submit in writing by mail or by fax to this office 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 not included here, unless they are natives of the archdiocese or have other connections to it; these are separate obituaries on this page.

BRUNS, Viola M., 90, St. Louis, Batesville, May 8. Cousin of one.


KELLY, James Patrick, 86, St. Anthony, Indianapolis, April 28. Uncle of several.

Rae Fevery, Sema, 93, St. Augustine, Jeffersonville. May 4. Son of John and Mary Carlson. Grandmother of five.


TOSCANO, Steven A., 57, St. Roch, Indianapolis, May 2. Son of Philip and Caroline Toscano. Father of Laura Rincher, Amy Rincher, Angela Schulz, Nancy and Mike Toscano. Uncle of several.

TOSCHLOG, Wilber, 87, St. Andrew, Richmond, May 1. Father of Randy Toscho. Grandfather of four.


Benedictine Father Aelred Cody, 83, was a leader in biblical scholarship for more than 50 years and was a monk for 62 years

Benedictine Father Aelred Cody, a monk of Saint Meinrad Archabbey in St. Meinrad, died on May 11 in the monastery. He was 83.

The Mass of Christian Burial was celebrated on May 13. Burial followed at the Archabbey Cemetery. Father Aelred was a jubilarian, having celebrated 62 years of monastic profession. He also was a jubilarian ofordination, having celebrated 58 years of life and ministry as a priest.

Joseph Francis Cody Jr. was born on Feb. 3, 1932, in Oklahoma City, Okla. After attending a Catholic grade school and high school in his hometown, Father Aelred briefly studied music at the University of Oklahoma in Oklahoma City.

He then transferred to the former Saint Meinrad College and was invested as a novice in Saint Meinrad Archabbey in 1950. He professed temporary vows on Aug. 1, 1952, and solemn vows in 1955. He was ordained a priest on May 3, 1957.

From 1955 to 1970, Father Aelred earned six college degrees: a bachelor’s degree in philosophy from Saint Meinrad College; a licentiate and doctorate in sacred theology from Ottawa University; a licentiate in sacred Scripture from the Pontifical Biblical Institute in Rome; a doctorate in sacred Scripture from the Pontifical Biblical Commission; and a degree from the Ecole Biblique et Archéologique Française in Jerusalem.

Involved in biblical scholarship for over half a century, Father Aelred authored an extensive list of publications, including books, essays, encyclopedias and reference works, articles and essays in a dozen-language books. He was a trusted member of the executive board of the Catholic Biblical Association of America. Father Aelred also served as an associate editor and later general editor of the Catholic Biblical Quarterly, a member of the consultative committee of Concilium and a member of the editorial board of Bible.

From 2003 to 2005, he served first as vice-president and then president of the Catholic Biblical Society of America. He was also a member of the Commission for the Study of the Old Testament and the Society of Biblical Literature.

In 1970, Father Aelred was appointed as counselor to the Holy See for the opening session of the Mixed Study Commission of the Roman Catholic Church and the World Alliance of Reformed Churches. In 1991, he was appointed by the United States Bishops’ Committee as a member of the Oriental Orthodox-Roman Catholic Consultation in the United States.

Father Aelred was a professor at the Pontifical Biblical Institute in Rome from 1968-78, and served at the same time and in leadership positions in the Swiss-American Congregation of Benedictine monasteries, of which Saint Meinrad is a member.

In 1978, he returned to Saint Meinrad and served as novice-junior master for 14 years. An accomplished organist, Father Aelred was a member of London’s Royal College of Music and Royal College of Organists.

He is survived by a brother, Robert Cody of Ames, Iowa. Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577.}

Franciscan Sister Marie Widmann taught in several schools and ministered in several parishes in central and southern Indiana

Franciscan Sister Marie Widmann died on April 29 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in St. Meinrad. She was 90.

From March 19 to 4 April 4, the sister celebrated on May 4 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters’ cemetery.

Marie Carol Widmann was born on Oct. 19, 1929, in Cincinnati.

She entered the Sisters of St. Francis on Sept. 12, 1947, and professed final vows on Aug. 12, 1953.

Sister Marie studied at Marian University in Indianapolis, Cardinal Stritch University in Milwaukee, Xavier University in Cincinnati and Notre Dame Seminary in New Orleans.

During 67 years of life and ministry as a Franciscan, Sister Marie served in Catholic schools and parishes in Indiana, Missouri, Ohio and Mexico.

In the archdiocese, she ministered in Indianapolis at the former Our Lady of the Most Holy Rosary School from 1950-52. Saint Monica School from 1963-69. the former St. Gabriel the Archangel School from 1969-72, the former St. Rita, St. Bridget and Holy Trinity schools from 1973-79 and Holy Cross Central School from 1985-90. Sister Marie also served in archdiocesan offices from 1972-73.

In some of her ministry assignments, Sister Marie also served in parish ministries. She retired to the motherhouse in 2006.

Surviving is her brother, John Werdman, of Cincinnati, and several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis.

P.O. Box 100, Indianapolis, IN 47368-0100. 

Centenarian missionary

Pope Francis grants Salesian Father Gaetano Nicasi, 100, during the pontiff’s general audience at St. Peter’s Square on the Vatican on May 13. The Italian priest is a missionary to China who, for decades, lived with and ministered to people with leprosy. (CNS photo/Paul Haring)
Faith is expressed in charity, unity, pope says at canonization Mass

VATICAN CITY (CNS)—Declaring four 19th-century women religious saints, Pope Francis said they are models for all Christians of how faith, nourished in prayer, is expressed concretely in acts of charity and the promotion of unity.

The new saints, proclaimed during a May 17 Mass in St. Peter’s Square, included two Palestinian—Sts. Marie-Alphonsine and Daniel Ghattas—and two Melkite—Sister Jeanne Emilie de Villeneuve and Mary of Jesus Crucified—hailing from the Holy Land.

Palestinian President Mahmoud Abbas was present at the Mass, as were Melkite Patriarch Gregoire III Laham and Latin Patriarch Fouad Twal of Jerusalem.

Abbas had a 40-minute private meeting with Pope Francis the day before the canonization Mass. The Vatican said the two expressed pleasure that their representatives had finalized the text of an agreement on “essential aspects of the life and the activity of the Catholic Church in Palestine, to be signed in the near future.”

They also spoke about the need for a resumption of direct talks in the Israeli-Palestinian peace process, the Vatican said. “Finally, with reference to the cause that the Holy Father is undertaking,” said the pope, “I hope Abbas would be that angel of peace.”

Pope Francis called Abbas a medallion depicting “the Angel of Peace,” and said he hoped the Abraham Accords would be a way toward the “armistice” of terrorism, the need for reconciliation and the promotion of dialogue and interreligious harmony.

Speaking about St. Mary of Jesus Crucified, the pope said, “Her love shines forth in the testimony of Sister Jeanne Emilie de Villeneuve, who consecrated her life to God and to the poor, the sick, the underprivileged, the imprisoned and the exploited, becoming for them and for a concrete sign of the Lord’s merciful love.”

St. Maria Cristina Brando, he said, “was completely given over to ardent love for the Lord. From prayer and her intimate encounter with the risen Jesus present in the Eucharist, she received strength to endure suffering and to give herself, as bread which is broken, to many people who had wandered far from God and yet hungered for authentic love.”

The witness of the four women, Pope Francis said, should prompt all Christians to examine the strength of their own witness to Christ. “How do I abide in him?” the pope said. “How do I dwell in his love? Am I capable of ‘sowing’ in my family, in my workplace and in my community, the seed of that unity which he has bestowed on us by giving us a share in the life of the Trinity?”

Faith is expressed in charity, unity, pope says at canonization Mass
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Brian Willet
Christopher William Wilson
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Valedictorian
Robert “Bo” Addison Leszczynski
Grade school and parish: St. Therese Little Flower
Son of Bobby and Beth Leszczynski

University of Dayton
Major: Biochemistry

“While at Scenica, I have grown in both my mind and spirit. The staff and the students have helped me to grow into a proud Catholic.”

- Bo Leszczynski ’15

Salutatorian
Caroline Elise Sausser
Grade school: Our Lady of Lourdes
Church: Northview Church of the Brethren
Daughter of Mark and Julanne Sausser

Miami University of Ohio
Major: Classical Studies

“My years at Scenica have shaped me into someone I can be proud of today, and I never would be who I am if not for my time there.”

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