Three men are ordained priests for archdiocese during June 6 liturgy

By Natalie Hoefer

The music swelled from the choir loft and filled the cathedral, a jubilant chorus of trumpets, French horns and timpani drums fit for a royal coronation.

But rather than royalty, the triumphal sound announced the ordination of three humble shepherds to the priesthood of Christ in the Archdiocese of Indianapolis.

Nearly 800 friends and family members—and 80 priests—filled SS. Peter and Paul Cathedral in Indianapolis on June 6 for the ordination of Fathers Adam Ahern, Michael Keucher and Andrew Syberg.

Archbishop Joseph W. Tobin addressed the three men who sat before him and the congregation filling the seats behind them.

“It seems to me that three considerations are especially important in understanding the office which our brothers are to assume today,” he said during his homily. “The ordained ministry should be an exercise in a personal, collegial and communal way.”

He went on to clarify the collegial aspect of the priesthood.

“There is a need for a college of ordained ministers, sharing in the combined task of nurturing the community,” he explained. “You will exercise your priestly service in union with your archbishop and your fellow presbyters of the archdiocese.”

The archbishop addressed the men for Three men are ordained priests for archdiocese during June 6 liturgy

Pope’s climate encyclical expected to send strong moral message about the environment

LIMA, Peru (CNS)—Pope Francis’ upcoming encyclical on ecology and climate is expected to send a strong moral message—a message that could make some readers uncomfortable, some observers say.

“The encyclical will address the issue of inequality in the distribution of resources, and topics such as the wasting of food and the irresponsible exploitation of nature and the consequences for people’s life and health,” Archbishop Pedro Barreto Jimeno of Huancayo, Peru, told Catholic News Service.

“Pope Francis has repeatedly stated that the environment is not only an economic or political issue, but is an anthropological and ethical matter,” he said. “How can you have wealth if it comes at the expense of the suffering and death of other people and the deterioration of the environment?”

The encyclical, to be published on June 18, is titled “Laudato Sii” (“Praised Be”), the first words of St. Francis’ “Canticle of the Creatures,” which is also known as “Canticle of Brother Sun.”

Although Archbishop Barreto was not involved in the drafting of the encyclical, he worked closely with then-Cardinal Jorge Bergoglio in 2007 on a document by the Latin American bishops’ council that included an unprecedented section on the environment.

The encyclical is not expected to be a theological treatise or a technical
ORDINATION

continued from page 1

the first time as “fellow presbyters,” and reminded them of his “weakness and need for you to help me exercise the priesthood that comes to us from the Church.”

The archbishop then reflected on the communal facet of the priesthood—the relationship between the priest and the community.

“The exercise of priestly ministry is rooted in the life of the community,” he told the men. “Even when you preside at the Eucharist, when you are most a priest, you remain part of the assembly of the priestly, holy and royal people of God whose care is entrusted to you.”

Archbishop Tobin’s words were followed by a series of symbolic rituals the three men participated in as part of the sacrament of holy orders: prostration before the altar during the Litany of the Saints; laying-on of hands; donning of priestly vestments; anointing of their hands with chrism oil; presentation of the chalice and paten; and the welcoming embrace by the archbishop and each of the priests in attendance.

“The anointing of the hands was what did it for me,” said Father Ahern. “I never thought my heart would be so big.”

Father Keucher had the same reaction. “When all the oils were on my hands, I thought, ‘These hands are now set aside, and I can see it, and I feel it very strongly, having that sense of joy and gratitude. ’”

Father Keucher found out that he was a priest when he was 34, of the moment he realized he was a priest. “Right after the chrism on the palms, I looked over at [Father] Mike [Keucher] and was like, ‘Hey, we’re priests now!’”

Father Keucher had the same reaction: “That’s not talking about the weather outside, but the openness to the Holy Spirit to set them on fire,” the archbishop explained. “And that fire produced all sorts of vocations to the diocesan priesthood, to the religious life, to committed marriage, to lay apostolates.

“I would like to thank the Archdiocese of Indianapolis for your openness to the Holy Spirit. I think of the 1,100 people who found their way into our Church at the Easter vigil this year. I think of the growing number of people who contributed to the United Catholic Appeal and made it possible, among other projects, for us to have a formation of deacons and priests. I think of all the good people in this archdiocese … people who are open to the grace of the Holy Spirit, and thus allowing the Church to produce all sorts of vocations. I thank God for the Archdiocese of Indianapolis.”

Those words touched Father Keucher, who said he is “a product of that fire. I’ve seen that fire all over the world as parishes, dioceses and nations. It’s strange to be called ‘Father,’ but it sounds really, really good!”

Father Keucher found out “humbling” to be called “Father.” “I am not worthy of the dignity of the priesthood, and yet God called me to it anyway,” he said. “To hear that validated by the way people are addressing me is awesome and reassuring.”

Sharing in his joy was his brother, Father Benjamin Syberg, who was ordained last year. “God loves us so much and wants our peace and joy,” said Father Benjamin. “Seeing that in [my brother] brings joy and peace to me. He’s going to be—and he is—an incredible man and a special priest. Seeing Father Benjamin lay his hands on his brother was a ‘special moment’ for their parents, Keith and Kathleen Syberg. Having a son ordained just one year ago, the Sybergs know that their relationship with a priest-son “is a changed relationship—he belongs to so many more people,” said Keith.

Father Ahern’s mother, Marian, said this new relationship “is not a sacrifice—it’s a gift.”

“Adam has a lot bigger family now,” she said. “He has a lot more children to take to heaven with him. ”

As with the sacrament of marriage, said Father Keucher, a “father” is “Father.” “The man leaves his home, and his wife and children come first. All we [parents] are is custodians and stewards of the kids, entrusted by God to raise them and send them out.”

Before the closing hymn, Archbishop Tobin thanked the parents of Fathers Ahern, Keucher and Syberg “for the atmosphere of welcome, the environment, the family, the love, the faith, the support and the prayer.”

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Tobin thanked the parents of Fathers Ahern, Keucher and Syberg for their contribution to the ordination Mass on June 6. (Photo by Natalie Hoefer)

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Fathers Jonathan Meye, left, Kenneth Taylor and John Bettans rally lay hands on transitional Deacons Adam Ahern, left, Michael Keucher and Andrew Syberg during the June 6 ordination Mass. (Photo by Mike Kockars)
Spirit of Pentecost alive at combined Mass for St. Rita, Holy Angels

By Victoria Arthur
Special to The Criterion

As the soulful Gospel choir called on the Holy Spirit and members of two parishes united in the same sacred space, Anita Bardo was in the front pew, taking in the moment.

For all of her 46 years, St. Rita Parish in Indianapolis has meant everything to her. This is where she was baptized, received her first holy Communion, was confirmed and went to school. This is where she was married and where her four children continue to receive their sacraments of initiation. Before she was born, members of her family helped to construct the beautiful church northeast of downtown Indianapolis, brick by brick.

But on this day, Bardo was witnessing the building of something altogether different. This was the first combined Sunday Mass for two parishes—St. Rita and Holy Angels—one year after Archbishop Joseph W. Tobin announced that they would be “linked parishes,” sharing one pastor.

That move was among the decisions resulting from the “Connected in the Spirit” planning process for the four Indianapolis parishes in the archdiocese, which examined ways in which the Church could best serve its members of her family helped to construct the beautiful church.

“Father Taylor and others are hopeful that their numbers will grow. In fact, developing engaging evangelization programs is one of the goals outlined for both St. Rita and Holy Angels parishes as a result of Connected in the Spirit. An eight-member implementation team—four members from each parish—is currently devising plans for meeting these objectives.

“We began as strangers,” team leader Jerry Monette said of the group. “But we’ve done a great job establishing great communication between the groups, and now we are working as a unified team. We plan to re-evaluate our evangelization mission and develop new methods to share the good news of the Gospel in our local communities.”

A member of Holy Angels since 1978 and past parish council member, Monette called the Pentecost Mass the “capstone” of the two faith communities’ new arrangement so far.

“It was symbolic,” he said. “This experience will propel our combined efforts as we move forward.”


during the Pentecost Mass.

Anita Bardo, right, a longtime member of St. Rita Parish in Indianapolis, stands in the front pew during the May 24 Pentecost Mass at St. Rita Church. (Photo by Victoria Arthur)

The power to overcome anything

Father Kenneth Taylor, better known as Father K.T., was raised in Holy Angels Parish, in a near-northside neighborhood once considered the “suburbs” of Indianapolis.

At the time of his birth in 1951, the area was transitioning to a mostly African-American population, and Holy Angels School—an important part of the future neighborhood—was closed.

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Fire of Spirit working throughout the Church in central and southern Indiana

Need confirmation that the Holy Spirit is alive and working throughout the Church in central and southern Indiana? Archbishop Joseph W. Tobin offered several examples during his closing remarks at the June 6 ordination Liturgy at SS. Peter and Paul Cathedral in Indianapolis for Fathers Adam Ahern, Michael Keucher and Andrew Syberg.

After thanking God for calling the men to ordained ministry and thanking their parents “for the atmosphere of your homes that allowed your sons not only the sensitivity to listen to God’s call, but the freedom to answer,” the archbishop reflected on how “well-heated churches” allow “the openness to the Holy Spirit to set them on fire.”

That fire is burning in the Archdiocese of Indianapolis. Archbishop Tobin noted, as seen not only by vocations to the priesthood, but also vocations to religious life, committed marriage and lay apostolates.

It is also burning within the 1,100 neophytes and new Catholics who were initiated or received into the full communion of the Church during the celebration of the Easter mysteries at churches throughout the archdiocese. Those individuals are invited to a special Mass at 7 p.m. this Sunday, June 14, at SS. Peter and Paul Cathedral in Indianapolis. (See related story, page 3.)

The flame is burning brightly and evident in the growing number of people who contributed to the United Catholic Appeal, and made it possible, among other things, for the archdiocese to offer formation of deacons and priests.

“I think of all the good people in this archdiocese, who by the way they live, by the honesty and transparency of their lives, by the welcome they give to Jesus Christ as their Lord and Savior, and their eyes turned outward looking for those who are on the fringes, the margins of our society and Church,” Archbishop Tobin noted. “This is a sign of people who are open to the grace of the Holy Spirit, and thus allowing the Church to produce all sorts of vocations. I thank God for the Archdiocese of Indianapolis.”

There is, indeed, a vibrant faith burning throughout the Church in central and southern Indiana.

May we continue to have “well-heated churches” where the Spirit bears more fruit not only for our faith family but for the universal Church, too.

—Mike Krokos

Generosity of local Church evident—again—through special collections

The generosity of the Church in central and southern Indiana continues to touch people beyond our geographic boundaries.

As of June 4, the archdiocesan Mission Office had received more than $118,000 from parish second collections and individual donations to assist those devastated by earthquakes in Nepal in late April and mid-May that left thousands of people dead and more than 1 million others homeless.

Father Gerald Kirkhoff, director of the archdiocesan Mission Office, said the local Church is still accepting donations.

Checks should be made payable to “Archdiocese of Indianapolis,” with “Earthquake Nepal” included on the memo line.

Donations may be mailed to the Archdiocese of Indianapolis—Mission Office, 1400 N. Meridian St., Indianapolis, IN 46202-2367.

This latest example of generosity by local Catholics reflects the way we reach out to our brothers and sisters in need both regionally and across the globe.

Whether it is an earthquake, hurricane, flood, typhoon or another unforeseen tragedy that strikes, in times of crisis and tragedy, the world always knows the Catholic Church will be there, responding as our faith demands, being our brothers and sisters’ keepers, and helping bring God’s love, generosity and compassion to a world sorely in need of it.

—Mike Krokos

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (comm.188(1)cc, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

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Following the story of last year’s tragic suicide of a young and terminally ill cancer patient, it seemed like all the media could talk about was how the Church was handling controlling your death by taking your own life. Encouraging suicide did not stop with the media. Many state legislatures began a mad scramble to legally assist suicide as quickly as possible.

As Americans, we fear unbearable pain and are desperate to relieve the possibility of becoming dependent and losing all control. And we fear these things so much that we can imagine that suicide can restore control with some sort of ideal, peaceful death. Rather than emphasizing quality care and appropriate pain relief, our culture is running toward death, in an effort to run away from pain.

What gets lost in all this fear of death is the recognition of the opportunity for grace. We can depend on and grow closer to our loved ones, restore relationships, and experience spiritual, emotional or even physical healings. The story of Jeanette Hall, featured in a brief video is one encouraging example: www.bit.ly/JeanettesStory. In 2000, when told she had less than a year to live, she asked her cancer doctor for the pills to commit suicide.

Instead, her doctor got to know her better and inspired her to consider treatment. With the help of a caring doctor, her tumor “melted away.”

Now, 15 years later, Jeanette says, “It’s great to be alive!” She is a firm believer that patients are certain to get better care when their doctors are not encouraging their suicides, or anyone else’s.

Not every story ends with a physical healing, but for those patients, the spiritually and emotionally healing presence of a loving family and a caring community can make all the difference in the world. Through the authentic compassion and support of family, friends and community, those who are nearing death can be reassured that every moment of their lives is worth living.

Maggie Kerner, a 51-year-old mother of three, who was diagnosed with a terminal illness, is a witness to the power of cherishing every moment one has left. She shares her inspiring story of hope and courage in a three-minute video, which can be viewed at www.bit.ly/MaggieStory.

Maggie has much left to give to her family and society, and rejects the notion that “courage” can be turned on anyone’s life. She embraces the remaining time she has with her family, which includes a new beauty sharing with her for love and compassion.

Another inspiring witness is Stephanie Packer, who is a young wife and mother of four. In 2012, she was told that she had three years left to live. Far from letting the terminal diagnosis define or defeat her, she has found new purpose in leading and participating in support groups for fellow patients facing the same disease. You can learn more about Stephanie’s experience, and watch a beautifully moving video about her and the response of her loving family at www.stephaniejoenex.org.

There are many other hopeful stories like those of Jeanette, Maggie and Stephanie, but you generally won’t find them in the popular media. These courageous women are all working hard to combat efforts to legalize assisted suicide both regionally and across the country, but they can’t do it alone. It’s up to us to share their stories with friends and families, classmates and co-workers.

We also each need to inform ourselves about the coming push for assisted suicide. To get started, visit the U.S. Catholic bishops’ webpage “To Live Each Day With Dignity” — www.bit.ly/RespectLifeOffice. There you can find fact sheets, articles, information about Church teaching, and prayer resources.

Most of all, let us pray for all those who may be victimized by this latest advance of the culture of death. And may our words and actions always convey the priceless worth of every human person, no matter their condition or circumstances. To find out what you can do to address the threat of assisted suicide locally, contact your diocesan respect life office: www.bit.ly/RespectLifeOffice.

(Tom Grenich is executive director of the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. To view video, please go to www.usccb.org/prolife.)

Letter to the Editor

Ending death penalty is a pro-life issue, reader says

We were pleased to find your reprint of the Catholic News Service article “Nebraska bishops welcome override of veto of bill ending death penalty,” on page 7 in the June 5 issue of The Criterion.

Many believe the issue is seriously undervalued, and an elephant in the room when we use the term “pro-life.”

John F. Fink

Indianapolis

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Be Our Guest

Tom Grenich

Stories of hope in the midst of illness

Newly ordained Father Michael Kechter gives a blessing to Archbishop Joseph W. Tobin on June 6 in the rectory of SS. Peter and Paul Cathedral in Indianapolis for Fathers Adam Ahern, Michael Keucher and Andrew Syberg. (Photo by Mike Krokos)

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Devotion to the Sacred Heart of Jesus, the source and infinite ocean of mercy

Every year on the Friday following the Solemnity of the Body and Blood of Christ (Corpus Christi), the Church calls our attention to the Sacred Heart of Jesus.

Devotion to the Sacred Heart holds a unique place in Catholic spirituality. It is a feast that celebrates the mystery of the Incarnation, the taking on of human flesh by God’s only Son. This feast also represents an encounter with the person of Jesus Christ, whose infinite love and mercy are shared with us in the gift of the Holy Eucharist, our reception of his body and blood poured out for us on the cross.

The heart of Jesus is a double symbol. The physical organ, the human heart, is essential to life. Without it, the body would be deprived of oxygen and the nutrients that are necessary to sustain life. But the heart is also a symbol of our emotional life and, most especially, the love that is essential to sustain our humanity. Devotion to the Sacred Heart speaks to both Christ’s humanity and his unconditional love for us, his sisters and brothers.

Many of us grew up with the familiar image of the Sacred Heart of Jesus in our homes either in pictures, statues, medals or “badges.” The presence of this image in a Catholic home was considered to be an acknowledgement of the sovereignty of Christ over the family. It was a sign that Christ holds the place of honor in the family home—just as he does in the tabernacle of the parish church which contains the Blessed Sacrament.

Devotion to the Sacred Heart of Jesus dates back many centuries, but its present form was inspired by the Lord’s reported appearances to St. Margaret Mary Alacoque in France beginning in 1673. With these apparitions, the Lord is said to have made 12 promises to those who observe this particular devotion.

In these, the Lord promises that he will: 1) grant all graces necessary to our state of life; 2) establish peace in our homes; 3) comfort us in all our afflictions; 4) be our secure refuge in life and, above all, in death; 5) bestow abundant blessings on all our undertakings; 6) be the source and infinite ocean of mercy for all sinners; 7) lukewarm souls will become fervent; 8) fervent souls will rise quickly to high perfection; 9) every place where a picture of the Sacred Heart is placed will be blessed; 10) priests will receive the gift of touching the most hardened hearts; 11) those who promote this devotion will have their names written in the heart of Jesus never to be blotted out; and 12) the grace of final penitence will be given to those who receive holy Communion on the first Friday of nine consecutive months.

Pope Francis, in his apostolic exhortation, “Evangelii Gaudium” (“The Joy of the Gospel”), calls attention to the importance of popular spirituality in the evangelical and missionary work of the Church.

Devotion to the Sacred Heart of Jesus is an important example of popular piety. By emphasizing both the physical and emotional dimension of Christ’s humanity, this devotion helps put us in touch with the man Jesus whose heart began to beat in his mother’s womb and who was known to weep bitter tears because of the suffering of others. Images of Jesus can make him seem distant from us. The image of the Sacred Heart is intended to bring him closer to us, and to place his loving mercy at the heart of our family homes.

In the liturgy for the Solemnity of the Most Sacred Heart of Jesus, which is celebrated this year on Friday, June 12, the Gospel reading calls our attention to the body of Jesus. Soldiers were sent to break the legs of the crucified to hasten their deaths. “But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side and immediately blood and water flowed out” (cf. Jn 19:31–37). The blood and water represent the conjuncting of Jesus’ divine and human natures, which are poured out for us daily in the Eucharist, and which certify that the promise of salvation made to us by Christ has already been fulfilled.

As we prepare for the Synod on the Family in October, and for the Year of Mercy that begins in Advent 2015, perhaps it would be helpful to all of us to spend some time contemplating “the infinite ocean of mercy” that is represented by the Sacred Heart of Jesus as the heart of family life.

La devoción al Sagrado Corazón de Jesús: el origen y la fuente infinita de misericordia

Todos los años, después de la solemnidad del Cuerpo y la Sangre de Cristo (Corpus Christi), la Iglesia dirige nuestra atención al Sagrado Corazón de Jesús, una devoción que ocupa un lugar muy especial en la espiritualidad católica. Se trata de una festividad que celebra el misterio de la Encarnación, cuando el único Hijo de Dios adoptó forma humana. Asimismo, esta festividad representa un encuentro con la persona de Jesucristo, cuyo infinito amor y misericordia compartimos en el obsequio de la sagrada eucaristía, al recibir su cuerpo y la sangre que derramó por nosotros en la cruz.

El corazón de Jesús encierra una doble simbología. El órgano físico, el corazón humano, es esencial para la vida. Sin él, todo el cuerpo estaría privado de oxígeno y de los nutrientes necesarios para subsistir. Pero el corazón también es el símbolo de nuestra vida emocional y, muy especialmente, del amor que es fundamental para la existencia de nuestra naturaleza humana. La devoción al Sagrado Corazón alude tanto a la dualidad de Cristo como a su amor incondicional por nosotros, sus hermanos.

Muchos de nosotros crecimos rodeados de la imagen familiar del Sagrado Corazón de Jesús en nuestros hogares, ya sea en cuadros, estatuas, medallas o estampas. La presencia de esta imagen en un hogar católico se consideraba un reconocimiento de la soberanía de Cristo sobre la familia; constituía una señal de que Cristo ocupaba un lugar de honor en el hogar de la familia, tal como sucede en el Sagrario de la iglesia parroquial que contiene el Santísimo Sacramento.

La devoción al Sagrado Corazón de Jesús se remonta a muchos siglos atrás, pero su forma actual se basa en las apariciones del Señor que retiró Santa Margarita María de Alacoque en Francia, desde 1673. En estas apariciones, se dice que el Señor les hizo 12 promesas a todos los que practicaran específicamente esta devoción.

A través de esta devoción el Señor promete que: 1) concederá todas las gracias necesarias para nuestro estado; 2) pondrá paz en nuestros hogares; 3) nos consolará en nuestras aflicciones; 4) será un refugio seguro en nuestras vidas y, por encima de todo, en la muerte; 5) detendrá innumerables bendiciones en todo lo que emprendamos; 6) será fuente y un mar infinito de misericordia para todos los pecadores; 7) las almas bajas se volverán fervorosas; 8) las almas fervorosas se elevarán rápidamente a la perfección; 9) cada habitante donde se coloque una imagen del Sagrado Corazón será bendito; 10) los sacerdotes recibirán el don de tocar innumerables corazones más endurecidos; 11) los hombres y mujeres fomenten esta devoción quedarán escrito en el corazón de Jesús y jamás serán borrados; y 12) quienes reciban la sagrada comunión el primer viernes de nueve meses consecutivos recibirán la gracia de la penitencia final.

El papa Francisco, en su exhortación apostólica titulada “Evangelii Gaudium” (La alegría del Evangelio), llama nuestra atención en cuanto a la importancia de la espiritualidad popular en la obra misionera y de evangelización de la Iglesia.

En el Evangelio se celebró el Sagrado Corazón de Jesús como un ejemplo muy importante de piedad popular. Al resaltar la dimensión física y emocional de la condición humana de Cristo, esta devoción nos ayuda a sintonizarnos con Jesús el hombre, cuyo corazón comenzó a latir en el seno de su madre y que sabemos que ha derramado amargas lágrimas por el sufrimiento de los demás. Quizás las imágenes de Jesús lo hagan parecer distante, pero la imagen del Sagrado Corazón tiene como finalidad acercarlo más a nosotros y colocar su divina misericordia con el corazón de nuestros hogares familiar y amoroso.

En la lírica de la Solemnidad del Santísimo Corazón de Jesús que celebramos todos los años el viernes 12 de junio, la lectura del Evangelio dirige nuestra atención al cuerpo de Jesús. Habían enviado a los soldados para que les rompieran las piernas a los crucificados a fin de acelerar su muerte. Pero cuando se acercaron a Jesús y vieron que ya estaba muerto, no le quebraron las piernas, sino que uno de los soldados le abrió el costado con una lanza, y al instante le brotó sangre y agua” (cf. Jn 19:31–37). El agua y la sangre representan la unión de la naturaleza divina y humana de Jesús, que se vierte todos los días en la eucaristía y que demuestra que ya se ha cumplido la promesa de salvación que nos hizo Cristo.

Mientras nos preparamos para el Sínodo de la Familia en octubre, y para el Año de la Misericordia que comienza en la época de Adviento de 2015, quizás nos resulte provechoso dedicar un tiempo para contemplar el “mar infinito de misericordia” que representa el Sagrado Corazón de Jesús como el corazón mismo de la vida familiar.”

Traducido por: Daniela Guanipa
Calendar of Events

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events

Retreats and Programs

July 3-5

July 13-17
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. “Bringing to Life the Word of God through Liturgy,” Benedictine Father Columbus Kelly, presenter. $245 single, $680 double. Information: 812-357-6855 or mons@stmeinrad.edu.

July 14

July 10-12

Choir camp for children to take place at St. Roch School in Indianapolis in July

Angie Schott and Meredith Riley, both graduates of Roncalli High School in Indianapolis, are sponsoring a choir camp for children entering grades 2-8 in St. Roch. The camp will take place at St. Roch School, 3603 S. Meridian St., in Indianapolis. Riley, also a graduate of Marian University in Indianapolis, is a music teacher at St. Roch.

Children going into grades 5-8 can take part in the camp’s “Cantate” group, which will meet from 2-4 p.m., Monday through Friday, on July 20-31. Children entering grades 2-4 can take part in the camp’s “Poco Voce” group, which will meet from 12:30-1:30 p.m., on July 27-31. The camp is open to children from across Indianapolis. Each day at the camp will begin with prayer, and spiritual works of music will be included in the repertoire that the children will learn. A concert of both groups will take place at 4 p.m. on July 31.

Registration cost for the “Cantate” group is $100 and $50 for the “Poco Voce” group. The deadline for registration is June 13. To register or for more information, send an e-mail to choircampndo@gmail.com.

Black Catholic Ministry offering youth summer on June 26-27

The archdiocesan Black Catholic Ministry, in conjunction with Bowman Francis Ministry, is hosting a Sankofa Youth Summit for children and youth ages 10-20 on June 26-27 at Mission Park, 6131 N. Michigan Road, in Indianapolis. The concept of “Sankofa” is derived from West African, and it teaches people that they must go back to their roots in order to move forward. First day of the summit, which runs from 6-9 p.m. on June 26, includes a free youth talent show.

The gathering also runs from 6 a.m. to 4 p.m. on June 27, and Mass will be celebrated at 3 p.m. Parents and the community are invited to attend the liturgy.

Dr. Gena H. Knight Davis, campus minister and alumni advisor at Holy Family Cristo Rey High School in Birmingham, Ala., will be the keynote speaker.

Registration is $10, which covers the workshops and food.

To register or for more information, contact Franciscan Sister Jeanette Pruitt, archdiocesan coordinator for Black Catholic Ministry, at 317-236-1674, 317-236-1674, or her e-mail at ginza@archindy.org.

First Communion

First Communion was held on April 18 at St. Boniface Church in Fulda and on April 19 at St. Meinrad Church in St. Meinrad. Pictured in St. Meinrad Church are the first communicants from both parishes. They are, from front, left, Brock Ficker, Molly Scherzer, Addison Vaal and Alex Graman. Middle row: Naisan Ficker, Benjamin Espet, Wyatt Sittem and Chaz Dunn. Back row: Karen Mangum, Benedictine Father Anthony Vinson, administrator of both parishes, and Karen Scherzer. (Submitted photo)
Retiring educators leave legacies of family, faith and values

By John Shaughnessy

Susan Richardson wishes that everyone could experience the same great blessing she has received in her life. “I would wish for everyone to do what they love to do, in a place that they love, for as long as they want to do it,” she says. “That’s been my blessing.”

For all 43 years of her teaching career in the archdiocese, Richardson taught at Holy Spirit School in Indianapolis. Still, by the time she retired at the end of the school year on June 3, Richardson had no doubts that she wasn’t the only one blessed by her long tenure. Holy Spirit’s principal, staff and students made it abundantly clear how much of an impact she has had on their school, even starting the Susan Richardson Heart of Teaching Award in her honor.

“A month ago, I had our teachers read an article, ‘What Makes An Effective Teacher?’” recalls Rita Parsons, the school principal. “Within 10 minutes, I had an e-mail from a new teacher saying, ‘This is Sue Richardson.’ She is patient, kind, a quiet leader.”

Those qualities are part of the criteria for the award, which will be given each year to a graduating eighth-grade student. The award also includes a $500 scholarship to be used for the student’s high school education.

The announcement of the award at the end of the school year surprised and thrilled Richardson, who was named a Teacher of the Year in 1997 by the National Catholic Educational Association.

“Just the permanence of that act—that my name is going to be remembered here, that one of our eighth-graders is going to be sent on to high school with a little bit of financial help—I couldn’t ask for anything better than that,” she says. “That’s the kind of legacy that any teacher would be grateful for.”

Her legacy will endure far beyond her own faith. Teaching in Catholic school is the opportunity to learn and to grow in my own faith. Teaching in Catholic school is truly a vocation.”

That vocation has led to so many special moments that they could fill a book, she says. “I think my most precious moments would be when a former student entering college came to visit and told me that her third-grade experience with me made her love to read, or a former student who is now a teacher came to me and said that I was the reason that she is a teacher today. I also hold dear the times when parents thanked me and told me how their child has loved my class.

“All the years and memories combine to create a lasting impression on her. “That’s been my blessing.”

Her favorite memories include the times the kindergarten students led the singing at the Friday school Masses. “That always made me smile. It makes your heart just swell because they take such pride in it.”

She also is touched that a section of the school’s recently renovated library is dedicated to her, recognizing her efforts to promote reading by the students. “Mrs. Livingston’s Loft” features books, pillows and photos of her through the years. All the years and memories combine to create a lasting impression on her. “I consider this my second home.”

For Joan Berkopes, three lessons about life, faith and education stand out from her 43 years as a Catholic school teacher in the archdiocese:

1. “Teaching never ends at three o’clock. I was once given a sign that read a good teacher is a teacher that instills in their students a love for learning. I believe that is so true in their love for God.”

2. “Your students are not just students. They and their families become part of your family.”

Berkopes always tried to create that sense of family during her long tenure as a third-grade teacher at St. Mark the Evangelist School in Indianapolis. For her, “living your faith” became the main message of Joan Livingston, during the presentation. (Submitted photos)

Above, to honor Susan Richardson, left, upon her retirement after 43 years of teaching at Holy Spirit School in Indianapolis, the school started the Heart of Teaching Award this year. Lily Asby, middle, is the first recipient of the award, which is presented to a graduating eighth-grade student from the school. Holy Spirit principal Rita Parsons joins in the smiles during the presentation. (Submitted photo)

Left, encouraging students to live their Catholic faith has always been the main message of Joan Livingston, who is retiring after 40 years as a teacher and a principal at St. Joseph School in Shelbyville. Here, she is shown greeting students as they arrive at school one morning.

Longtime educators retiring in 2015, and the number of years they have served

With the end of another school year, a number of dedicated teachers, administrators and staff members in Catholic schools across the archdiocese have just retired. Here is a list of this year’s retirees who have served at least 35 years, according to the archdiocese’s Office of Catholic Education.

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<td>40 Dale Dooms</td>
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A DAY OF JOY AND GRATITUDE

New priests dedicate their lives to Christ

Newly ordained Fathers Andrew Syberg, left, Adam Ahern and Michael Keucher pose with Archbishop Joseph W. Tobin on June 6 in the rectory of SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefer)

Transitional Deacon Andrew Syberg offers a blessing to Archbishop Joseph W. Tobin and his successors while being placed in the hands of the archbishop. (Photo by Natalie Hoefer)

Transitional Deacons Adam Ahern and Michael Keucher stand at the altar after being clothed in their priestly vestments during the ordination Mass on June 6. (Photo by Natalie Hoefer)

Transitional Deacon Adam Ahern stands at the altar after being clothed in his priestly vestments during the ordination Mass on June 6. (Photo by Natalie Hoefer)

Transitional Deacon Andrew Syberg prays a blessing over Father Martin Rodriguez, associate pastor of St. Monica Parish in Indianapolis. People and priests alike lined up for blessings from the newly ordained priests at a reception following the ordination Mass at SS. Peter and Paul Cathedral in Indianapolis on June 6. (Photo by Natalie Hoefer)

Elizabeth Escourra, associate director of vocations for the archdiocese, reads the second reading during the ordination Mass on June 6. (Photo by Mike Krokos)

Members of the diocesan choir and a brass quartet help lead the congregation in the singing of the opening hymn during the June 6 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Mike Krokos)

Diane and Steve Keucher, the parents of Father Michael Keucher, sing the closing hymn at the end of the ordination Mass on June 6. The Keuchers are members of St. Charles Borromeo Parish in Bloomington. (Photo by Mike Krokos)

Newly ordained Father Adam Ahern prays a blessing over Father Martin Rodriguez, associate pastor of St. Monica Parish in Indianapolis. (Photo by Mike Krokos)

Newly ordained Father Michael Keucher prays a blessing over Father Marthin Rodrigues, associate pastor of St. Monica Parish in Indianapolis. (Photo by Mike Krokos)
What was in the news on June 11, 1965?

By Brandon A. Evans

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

Here are some of the items found in the June 11, 1965, issue by logging on to our archives at www.archindy.org/criterion/index.html.

- Pope Francis
- Aboard the Papal Flight from Sarajevo, Bosnia-Herzegovina (CNS)—Pope Francis said that Vatican was ready to open an announcement concerning the alleged Marian apparitions in Medjugorje, Bosnia-Herzegovina.
- The Congregation for the Doctrine of the Faith met recently to discuss the issue, and “we’ve reached the point of making a decision and then they will say,” he told journalists on the flight back to Rome on June 6.
- The expected announcement will include “just some guidelines [the congregation] will give to the ‘bishops’ he said in response to a reporter’s question.

**ENCYClical continued from page 1**

The document about environmental issues, but a pastoral call to change the way people use the planet’s resources so they are sufficient not only for current needs, but for future generations, observers said.

The “what will save us is the ethical dimension,” said Anthony Kane, who works with Maryknoll’s Faith-Economics-Ecology Program.

“Some politicians have already questioned the pope’s credentials for wading into the issue of climate change, but that is only one of several environmental problems the pope is likely to address,” said David Kane, a Maryknoll lay missioner in Peru and Brazil, who works with Maryknoll’s Development Adviser to the Earth Institute.

The document “will emphasize that the Church’s plan inscribed in nature, protectors of one another and of the environment.”

The pontiff probably foreshadowed the encyclical during his first public Mass as pope on March 19, 2013. Father Agosta said. In his homily, the “he is be protectors of creation, protectors of God’s plan inscribed in nature, protectors of one another and of the environment.”

Although the document will be published in the wake of a seminar on climate change in April at the Vatican, it will not be tied to that issue and will probably focus on the relationship between people and their environment, Archbishop Barreto said.

What the pope brings to this debate is the moral dimension,” said Father Agosta. Father John Annett, climate change and sustainable development adviser to the Earth Institute at Columbia University and the World Council of Churches, said angels in the shape of my protection for the refugees. “Their unique way of looking at the problem, which is deeply rooted in Catholic social teaching, resonates with people all over the world.”

Annett called the timing of the encyclical “extremely significant.”

A month after it is published, global leaders will converge on Paris to finish hammering out a treaty aimed at reducing the emission of greenhouse gases that contribute to global warming.

The pope has spoken out in the past on the “throwaway culture, both of material and ideological.”

Annett called the timing of the encyclical “extremely significant.”

Read all of these stories from our June 11, 1965, issue by logging on to our archives at www.archindy.org/criterion/index.html.

**CCF offering free seminars for financial advisors on charitable planning on June 25 and 26**

Special to The Criterion

The archdiocese’s Catholic Community Foundation is offering a free continuing education seminar to professional financial advisors regarding “Charitable Planning on Change and Legacy.”

Attorney Phil Purcell will present the seminar which will provide three credit hours of continuing education, including two hours of ethics and one hour of estate planning.

The seminar will be offered at two locations in the archdiocese, according to Joanna Felix, director of planned giving for the Catholic Community Foundation.

The seminar will first be held from 8:30-11:45 a.m. on June 25 at the Edward J. Erwin Catholic Center, 1400 N. Meridian St., in Indianapolis.

A second session offering the same material will be held in southern Indiana from 8:30-11:45 a.m. on June 26 at the offices of Mountjoy Chilton & Medley LLP, 702 North Shore Drive, in Jeffersonville.

Registration on both days will begin at 8 a.m.

This meeting will be helpful to financial planners, investment advisors, insurance agents, accountants, attorneys, mortgage brokers and trust officers, according to Felix.

For registration or additional information, contact Mary Shepherd by e-mail at mshepherd@archindy.org or by phone at 317-236-1482 or 1-800-382-9836, ext. 1482.

Participants can also register online at www.archindy.org/ccf/register/index.html.

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Women have handed on the faith throughout Church history

By Daniel S. Mulhall

It’s not difficult to see. Walk into a religious education program in the U.S. today, and you’ll see that a large number of catechists are women. Some are the mothers of the children who are in the program, but others may not have children of their own or are empty nesters. Yet they have been seen as capable catechists for many years.

To hear of someone serving as a catechist for 20 to 40 years is not unusual. They stay for so long because they love to share their faith with others.

While the number of women involved in faith formation today seems high, women have always played a significant role in handing on the faith to children. Recent research helps us to understand why this is so.

Thanks to research conducted by the Pew Research Center’s Religion and Public Life Project and the National Study of Youth and Religion, we now have statistical data that highlight the important roles parents play in the faith formation of their children.

To wit, children are much more likely to have faith when their parents pray with them and for them on a regular basis, and they are even more likely to have faith when their parents share with them personal stories of faith.

Mothers, it seems, are far more likely to pray with their children and talk with them about faith than fathers. Why this happens has not been clearly determined. Perhaps it is because women historically have been tasked with nurturing, so if they modeled certain practices of faith, the rest of the clan followed.

This does not in any way de-emphasize the role of men as models of faith. In fact, the research reveals that when fathers are actively involved in praying and sharing faith with their children, their children are more likely to have faith than if only the mother is involved.

Another prominent role that women play in handing on the faith is that of faithful witnesses. The National Study of Youth and Religion notes a correlation between the number of faithful role models (witnesses) young people have in their lives and their likelihood of having faith.

Thus, the more adult witnesses young people have, the greater their chances are of having faith.

In her book, Almost Christian: What the Faith of Our Teenagers Is Telling the American Church, author Kenda Creasy Dean, a Methodist pastor and professor of youth, church and culture at Princeton Theological Seminary, notes the importance of role models when it comes to faith.

Dean says that we learn how to live our faith by watching how faithful adults live theirs. Just as we learn to speak a language by hearing and speaking it on a regular basis, we learn to live as people of faith by watching how others live and then imitate them. Eventually, we make the faith our own and live it our way, but it starts through imitation.

The Bible and Church history are filled with stories of women who are remembered because of the great witness they have given to their faith. In the Book of Ruth, we read about the importance of faithfulness when Ruth leaves her homeland so that she may stay near to her mother-in-law.

Ruth abandons all she had known in order to keep her promise. As her reward, she finds happiness and becomes an ancestor of the great King David.

In addition to Mary, the mother of Jesus, whom the Church names as his first disciple, other women played significant roles in spreading the faith in the first decades of the Church.

After his resurrection, Jesus first appears to Mary Magdalene, who became what is known as the “Apostle to the Apostles” when she ran back to the Apostles and reported what she had experienced.

In the Acts of the Apostles, we read of Tabitha (also known as Dorcas) who was “completely occupied with good deeds and almsgiving” (Acts 9:36).

Think of all the women who have been revered as saints during the last 2,000 years. St. Catherine of Siena was declared a doctor of the Church by the pope in 1970 because of her dedication and commitment to the faith, she brought healing to a splintered Church.

While we honor the saints for their unflinching witness, it is important that we don’t forget the millions of women who have given faithful witness to their faith over the centuries, whether as wives and mothers or committed to religious life.

The world would have been a much sadder and poorer place without them.

Women today continue to serve as models of faith. They hand on the faith to a new generation through prayer and witness, and giving their lives for their communities.

(Daniel S. Mulhall is a freelance writer and a catechist for adults. He lives in Laurel, Maryland.)

The faith of humble, yet daring women, moved Jesus to work wonders

By Marcellino D’Ambrosio

The Apostles thought she was a nuisance. They were in pagan country, home turf of the infamous Jezebel. The inhabitants of these parts were fondly referred to as “dogs” by their Jewish neighbors.

A woman prays in March 2013 at the Stone of Unction, or Stone of Anointing, representing where the body of Jesus was prepared for burial after the crucifixion, in the Church of the Holy Sepulchre in Jerusalem. Throughout the history of Christianity, many women have demonstrated that faith is more than a belief in something; it’s a belief in someone.

In the Gospel of Matthew, we hear of a Canaanite woman who seeks Jesus’ help to heal her daughter. She cries out, “Have pity on me, Lord, Son of David!” (Mt 15:22)

Jesus rebuffs her: “I was sent only to the lost sheep of the house of Israel” (Mt 15:22). She is undaunted, and, as if she did not hear him, cries out: “Lord, help me!” (Mt 15:25)

Then comes what appears to be a put-down. Jesus says: “It is not right to take the food of children and throw it to the dogs” (Mt 15:26). She could simply have walked off in a huff.

But instead she continues, responding with humility and wit: “Even the dogs eat the scraps that fall from the table before their masters” (Mt 15:27).

Jesus could no longer resist: “O woman, great is your faith! Let it be done for you as you wish” (Mt 15:28).

And immediately, her daughter was healed.

Many people think that faith is a belief in a set of factors: a belief that God exists, or that Jesus is the Messiah. This woman certainly has this. Though she is not a Jew, she calls Jesus “Son of David,” which means she believes that he is the anointed king of Israel foretold by the prophets.

Yet faith is more than a “belief” in something. Rather, it is the belief in someone. This someone is the one we entrust something of value to, even the core of who we are. Here, the woman entrusts the destiny of her daughter to the man standing before her.

Jesus often rebukes his disciples for having little faith. Their faith is little because they cower before obstacles. This woman’s faith is great because she disregards every obstacle.

He is the king of the Jews. She is a gentile. She asks. He is silent. She asks two more times. He says no. She doesn’t care. Though she is insistent, she is nonetheless humble. She does not arrogantly demand to be served first. She’ll settle for leftovers.

Jesus had come first for the people of Israel, then for the whole world. He was only in phase one of his mission. The time of the gentiles had not yet come. But the great faith of this woman induced him to change his timetable. It reminds me of another woman of faith who intervened when wedding guests had no more wine (John 2:11).

Jesus’ first response appeared to be a “no,” but the Canaanite woman’s determined perseverance turned it into a “yes” that launched his public ministry.

There is a line in the Gospels where Jesus says that faith can move mountains. Here we see women whose faith can move something even more formidable than mountains—their faith can move God himself!

(Marcellino D’Ambrosio writes from Texas. He is co-founder of Crossroads Producers, an apostolate of Catholic renewal and evangelization.)

Hearing the word, seeing God’s healing hands at work

My friends and fellow missionaries Ross, Ben and Gabbi Clack. Ross, Ben and Gabbi are both in the Peace Corps in Guatemala, and they work with two other people called “specialists” when it comes to reaching at-risk people. One day, they felt moved in their spirits to go into a home in the village of Devon, a young leader with a circle of friends, “Let’s pray,” as they call it, “on the streets.”

As they knelt, the voices inside dropped.

“Who is it?”

“It’s the missionaries!”

The door cracked open, and Devon peeked out. “Oh, man, come in guys.”

This was the first time that John, Devon, and seven men in their late 20s with varying levels of tattoo work, piercings and past haircuts.

“What’s the word?” asked Devon, who knew that the missionaries always brought a message from God when they visited. Rus pulled out a Bible and rubbed it between his hands. “The word today was to read a Gospel story, and I’m going to let God choose it randomly from a random page, Matthew 15, and began reading.

Then they hit verse 11, where Jesus says, “What enters the mouth does not make a man unclean, what defiles one is what comes out of the mouth.” (Mt 15:11).

They talked about this verse for a while until Devon, apparently feeling some conviction, said, “Let’s pray.”

“I'll call it, too,” said Rus, laying his hands on Gabbi’s shoulders. Surprisingly, everyone in the room joined in.

Rus asked Gabriel how bad the pain was on a scale of one to 10, and Gabriel said, “It’s nine.” Rus led a simple prayer: “In the name of Jesus, pain, go away.”

“Silence.”

“It’s like an eight now,” Gabriel said. “It’s practically gone now. emperor Constantine intended to change that.

He became more aggressive, and decided he was not one to be trifled with. His reign was to be one of fanaticism and intolerance.

The Church was no longer tolerated, and the Christians were迫害.

It was during this time that Constantine decided it was time to reach the Holy Land, just as Jesus had done before him, but to visit the site of Jesus’ crucifixion and resurrection.

This was a bold move, but it was also a strategic one. By visiting the Holy Land, Constantine hoped to solidify his position as a legitimate ruler and to gain the support of the Christian community.

He was successful in both of these goals, and the Christian community became more powerful and influential in the region.

The Christian Church continued to grow and prosper under the protection of Constantine, and the Church became more and more important in the life of the Roman Empire.

This was due in large part to the encouragement of Constantine’s mother, Helena, who was a Christian. She built a basilica in Jerusalem, which became the site of Jerusalem, and the Church became more and more important in the life of the Roman Empire.

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Eleventh Sunday in Ordinary Time

Sunday Readings

Sunday, June 14, 2015

• Ezekiel 17:22-24
• 2 Corinthians 5:6-10
• Mark 4:26-34

The first reading for this weekend’s liturgy is from the Book of Ezekiel, which is regarded as one of the greatest Hebrew prophets. Not interested in an autobiography, but only in imparting the revelation of God, the prophet rarely left any biographical details about himself. This does not mean, however, that utter mystery surrounds them all.

For example, it is clear that Ezekiel was active as a prophet during the Hebrews’ exile in Babylon. Apparently born in Judah, he was in Babylonia as one of the original exiles rather than being descended from an exile who had come earlier while he himself was born in Babylonia.

It is interesting to imagine the psychological state in which the exiles lived in Babylonia, and how their mental frame of mind affected the fervor of their religious belief and practice. Since they were humans as we are, despite all the difference between their time and our own, basic human feelings affected them as they would us.

Ezekiel encountered great faith, but he also most surely met despair, anger and disbelief in the power and fidelity of the One God of Israel. He also saw disgust and despair around him.

In his writings, he bemoaned the unfairness of the kings of Judah and their people, not God’s seeming inactivity. In this reading, he insists that they were humans as we are, despite all the difference between their time and our own, basic human feelings affected them as they would us.

For the last six of those years I have been an extraordinary minister of holy Communion (EMHC). Recently, there was an announcement in our parish newsletter that, in order to be an EMHC, you need to have been baptized, received first Communion, been confirmed and married in the Catholic Church. We have done them all, with the exception of being married in the Catholic Church. (When I volunteered to become an EMHC six years ago, that requirement was never mentioned.)

So I let the parish know that, because of this requirement, I now needed to remove myself from the schedule. I was told that in addition to not being married, my husband and I could no longer receive Communion. Please tell me whether there are any exceptions to this rule, and also what can be done so that we could once again receive Communion. (Nebraska)

My question highlights what parents sometimes underestimate with separation and divorce—namely, the pain that can burden the children, whatever their age. You can probably best help by staying close to both of your parents and by not taking sides (even though the responsibility for the separation may seem clearly unequal).

You might also consider seeking psychological and pastoral counseling to help you sort out your feelings, and perhaps suggest that your parents do the same. Most of all, you should pray (and I will, too) for God to be close to your family during these difficult days, easing the tension and softening the sorrow.

(My question was submitted by Kenneth Doyle, for possible publication in the “My Journey to God” column.)

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The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

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Wednesday, July 8

• Luke 7:1-10
• Psalm 133:1-3
• Matthew 5:1-10

Thursday, July 9

• Acts 10:1-11:18
• Psalm 89:5-9, 11-12
• Matthew 10:40-42

Friday, July 10

• Psalm 34:1-5
• Matthew 10:43-45

Saturday, July 11

• Mark 9:22-37
• Matthew 10:46-52

Sunday, July 12

• Matthew 10:38-42
• Hebrews 5:11-14
• Matthew 10:53-56

Daily Readings

Monday, June 15

2 Corinthians 6:1-10
Psalm 98:1, 2b, 3-4
Matthew 5:38-42

Tuesday, June 16

2 Corinthians 8:1-9
Psalm 146:2-5, 9a
Matthew 5:43-48

Wednesday, June 17

2 Corinthians 9:6-11
Psalm 112:1b-c, 4
Matthew 6:1-6, 16-18

Thursday, June 18

2 Corinthians 11:1-11
Psalm 111:1b-4, 7-8
Matthew 6:7-15

Question Corner

Fr. Kenneth Doyle

Being in a valid marriage allows married Catholics to receive Communion

Q My husband and I have been members of our parish for 20 years, and for the last six of those years I have been an extraordinary minister of holy Communion (EMHC). Recently, there was an announcement in our parish newsletter that, in order to be an EMHC, you need to have been baptized, received first Communion, been confirmed and married in the Catholic Church. We have done them all, with the exception of being married in the Catholic Church. (When I volunteered to become an EMHC six years ago, that requirement was never mentioned.)

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A It is, in fact, a standard requirement for extraordinary ministers of holy Communion that they be Catholics in full communion with the Church—including, if married, having been married in a ceremony recognized as valid by the Catholic Church. The Archdiocese of Hartford, Conn., for example, publishes on its website the necessary qualifications for having a Church tribunal investigate the possibility of issuing a declaration of nullity (commonly known as an annulment) regarding such marriages. Whatever effort you make in this regard is surely worth it if you permit yourself once more to receive Christ in holy Communion.

Q My father is in the process of finalizing a civil separation from my mother. To say the least, the relationship is anything but civil. I will spare you the details, but it’s as though I am trapped in the middle of a storm with no safe shelter.

The separation process is now almost finished, so it’s too late to reverse course. But seeing the family crumbling around me is beyond painful. Is there anything I can do to change the negativity of this situation? (Virginia)

A Your question highlights what parents sometimes underestimate with separation and divorce—namely, the pain that can burden the children, whatever their age. You can probably best help by staying close to both of your parents and by not taking sides (even though the responsibility for the separation may seem clearly unequal).

You might also consider seeking psychological and pastoral counseling to help you sort out your feelings, and perhaps suggest that your parents do the same. Most of all, you should pray (and I will, too) for God to be close to your family during these difficult days, easing the tension and softening the sorrow.

(Responses may be edited for length, style and clarity. The inquiries may be used for studies or discussions in religious education classes.)

Rita Navarra

After Communion

By Rita Navarra

Jesus—You have come to me
With all my heart I long for Thee.
Most firmly I believe in You
Most trustfully I hope in You
Most earnestly I love You
So stay, dear Jesus, stay with me!
Increase my desire for you—
And all things heaven.

Strength my faith that I may share it.

Firm up my hope, that I may be witness to it.
And show me how to love!

Help me bear what I love today

To everyone who comes my way!

My Journey to God

By Rita Navarra

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With all my heart I long for Thee.
Most firmly I believe in You
Most trustfully I hope in You
Most earnestly I love You
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Help me bear what I love today

To everyone who comes my way!

(‘My Journey to God’ is a monthly column sponsored by the Archdiocese of Indianapolis. If you have a question or experience you wish to share, please e-mail it to nhoefer@archindy.org.)

Rita Navarra is a member of St. Mary Parish in Greensburg, Ind., and author of “My Journey to God,” which is sponsored by the Archdiocese of Indianapolis. She welcomes your questions or comments. You can contact her at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.

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Providence Sister Dorothy Huckoll served in education, ministered to death-row inmates

Providence Sister Dorothy Huckoll died on May 25 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 89.
The Mass of Christian Burial was celebrated on June 1 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery.
Dorothy May Huckoll was born on Sept. 16, 1925, in Chicago.
She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1944, and professed final vows on Jan. 23, 1952.
Sister Dorothy earned a bachelor’s degree at Saint Mary-of-the-Woods College and a master’s degree at Indiana University.
During her 70 years as a member of the Sisters of Providence, Sister Dorothy ministered in education for 40 years in schools in Illinois, Indiana and North Carolina. After retiring from teaching in 1988, she assisted in Providence Health Care at the motherhouse and ministered for seven years to a sister who had suffered brain damage in an accident.
Sister Dorothy also ministered to inmates convicted on death row at the United States Penitentiary in Terre Haute and the Indiana State Prison in Michigan City, Ind. In 2013, she dedicated herself entirely to prayer.
Sister Dorothy is survived by a sister, Joan Doyle of Hillside, Ill., and 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.
Decatur County parish comes together as one at outdoor Mass

By Sean Gallagher

ENOCHSBURG—May 31 was an unusually chilly day for being so close to the beginning of summer. In rural Decatur County, dark clouds covered the sky and a brisk breeze led many residents of the area to don windbreakers.

The unreasonable weather didn’t keep more than 300 members of St. Catherine of Siena Parish from taking part in an outdoor Mass and luncheon on the faith community’s St. John the Evangelist campus.

It was the parish’s second annual outdoor Mass that brings together members of the former St. John the Evangelist and St. Maurice parishes, which were closed and merged together as St. Catherine of Siena Parish on Dec. 1, 2013.

In establishing the new parish, Archbishop Joseph W. Tobin also announced that worship would continue in the churches of both former parishes, subject to periodic review.

The decision to close both parishes and establish a new one was the result of a two-year involvement of the Bateville Deansry’s pastoral leaders and representatives of its lay members in the Connected in the Spirit planning process.

Jim Muckerheide was a longtime member of St. John Parish, and serves as chairperson of St. Catherine’s stewardship committee. He was glad to see so many of his fellow parishioners come together for the celebration.

“We wanted to have one Mass so we could all be together,” he said. “Neither of the churches would hold everybody, so this way everybody could come together for one Mass and the lunch to celebrate.”

Father William Ehalt, St. Catherine’s pastor, has seen members of the 306 households of both the former faith communities going to both campuses for Mass.

“The two campuses are only five miles apart,” he said. “Initially, people were a little bit reluctant to leave their normal place of worship. But now I see, more and more, that people from Enochsburg are going to Mass at St. Maurice, and people from St. Maurice are going to Enochsburg.”

The unity among the faith communities has been fostered by having lay leaders and extraordinary ministers of holy communion serve in both churches. Enochsburg’s pastor, has also been involved in St. Catherine’s religious education program, in which nearly 200 children and youths are enrolled.

“We have a mixture of teachers from both [campuses],” said Vicki Schwering, St. Catherine’s director of religious education. “We’re blended together really well. I’m really pleased with how it has all turned out.”

Dave Gehrich, St. Catherine’s coordinator of youth ministry, sees the youths of the Decatur County parish leading the way in bringing the two former parishes together as one.

Many of them, he said, are already fellow students at North Decatur High School.

“Going forward, the young people get it,” Gehrich said. “They’re already merged together and don’t see any dividing line.”

Although Gary Nobbe joined the former St. Maurice Parish in 1972, the establishing of the new St. Catherine of Siena Parish has helped him share in the perspective of the faith community’s youths.

“We’re a new parish,” Nobbe said. “We can do a lot of things. We can put St. Catherine on the map with some of the things that we’re doing.”

Some of the new things include reaching out to the broader Decatur County community by being present at its county fair, and sharing information about the Catholic faith with visitors to the parish picnic on both parish campuses.

“We’re following the archbishop’s emphasis on evangelization,” said Father Ehalt. “I think it’s very good for us Catholics to start thinking that way. We’ll have a little bit more of a presence in the local area.”

St. Catherine is also giving support to the Agape Center in Greensburg, an ecumenical effort to help people in need in Decatur County. It is located in an office building on the campus of St. Mary Parish in Greensburg.

“I think we’ll be doing more of that in the future,” said Muckerheide. As St. Catherine of Siena grows stronger as a unified parish and in its outreach, Gehrich thinks it will attract the attention of the broader community.

“Everybody has started to realize that, if we come together, we rival any parish around,” Gehrich said. “They see now that, together, we’re going to be a formidable parish that people will want to belong to. It’s really been nice to watch that come together.”

Father William Ehalt elevates the Eucharist during a May 31 Mass on the St. John the Evangelist campus of St. Catherine of Siena Parish in Decatur County. More than 300 members of the Bateville Deansry faith community took part in the Mass. Father Ehalt is St. Catherine’s pastor. (Photos by Sean Gallagher)
‘Victory’ app aimed at helping young people suffering addiction to porn

WASHINGTON (CNS)—Matt Fradd, a popular Catholic speaker who said he has dedicated his life to fighting pornography, teamed up with longtime youth minister Mark Hart, known as the “Bible Geek,” and LifeTeen to develop an app designed to assist young people to find victory in their battle against porn.

“I worked as an apologist at Catholic Answers for three years and I would travel the country and give many talks, and I couldn’t help but feel that while I was up there proclaiming the basic Gospel message to thousands of teenagers, a good number of these young men and women were looking at hardcore pornography.” Fradd explained in a phone interview with Catholic News Service.

The app, Victory, is based on a calendar system where the user can mark the days they were victorious over porn, or had a setback, using colors. White represents the days they were victorious, and gray represents the days with a setback. A date with a green square around it signifies a day the user wants to consider.

“One of the reasons this app is so helpful is that it enables people to view freedom from porn, not as a destination, but as a journey. This app enables us to view the freedom the user went to confession, the days they were victorious, and gray represents the days where they were victorious over porn, or had a setback.”

Matt Fradd

The primary purpose of a silent directed retreat is to foster an atmosphere in which retreatants may be led to a personal encounter with God. In meeting with a spiritual director once a day and through the use of scripture and other meditations, retreatants may be led to a personal encounter with God.

The app enables us to track our progress and reflect upon our victories. ‘Look at that, I had five days in a row that I was victorious.’” Fradd said.

After the setback is logged on the calendar, the app assists you in pinpointing what the trigger was so you are more prepared to log a white day the next time that trigger occurs. Users can choose from various ‘trigger’ options—boredom, loneliness, anger, stress or tiredness.

According to Fradd, this helps a person to gain self-knowledge.

The app includes a section for journaling, and there’s a prayer request button that will notify up to three “accountability partners,” as the program calls them, to pray for you. The app is private and requires a four-digit passcode to log in.

Rachel Penate, the assistant to the executive vice president of LifeTeen, said: “Not everyone struggles with pornography, or even the sin of lust, but everyone struggles with sin. It may require a bit of adaptation, but Victory can suffice as a tracking tool for anyone struggling with a particular sin.”

Being that Victory is geared toward Catholics, many have asked Fradd why it seems he is preaching to the choir, and his response is: “Because the choir is looking at porn.”

Victory was launched on May 28, and since then it has been downloaded more than 4,500 times, which is a testament to its popularity. The app is free, and the accompanying book included in the app costs $1.99. The price of the book goes straight back to the app, though, not only to update the current version, but to launch an android version later this summer.

There also is a donation page set up to increase funding for the app, and it is donate.lifeteen.com/bevictoryapp. A donor matches every donation through that link. “We just want to create the best resource possible,” Fradd explained about the donation page.

Fradd said he and his partners, Hart and LifeTeen, have high hopes for Victory—to bring the addictive and destructive nature of pornography to light, and to provide supportive and private assistance to liberate young people who have a porn addiction.

“The hope of this app,” said Penate, “is that it will spark real and honest conversations about porn—why it needs to happen from addiction; why it’s destructive; and to encourage teens that they are not alone in this fight. That it is OK to struggle.”

The developers hope it will be fruitful for the young Church.

Support for the young Church

KANE

continued from page 12

Gavin poked his jaw. Once. Twice. “Whoa. … It uh … it doesn’t hurt.”

“She’s got this act,” Ben and Gabe whooped and hollered, and Rus shouted, “God must love you a lot, Gavin!”

“Man, I guess so,” said Gavvin, still flexing and poking his jaw, looking as stupefied as the rest of the room.

As Rus led his team out the door, he excitedly pointed at every guy in the room, exclaiming in staccato singing, “God—has—a—all—on—all—y’all’s—all—lives!”

Thank you, Lord, for your healing!

CAPECCHI

continued from page 12

by the contrasts, drawn to the tactile in a touch screen world. We can claim the oldest Christian faith, the one with the most patina, the first edition. We inscribe our name in its book, the ultimate field guide.

(Christina Cappecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.)

~Silent Directed Retreats~

“We Be Still … and Know that I am God”

—Psalm 46:10

The primary purpose of a silent directed retreat is to foster an atmosphere in which retreatants may be led to a personal encounter with God. In meeting with a spiritual director once a day and through the use of scripture and their own story, retreatants are offered the opportunity to deepen their relationship with God and grow in an awareness of the Holy Spirit working in their life.

July 26 - 31, 2015

Join us for a 3, 4, 5 or 6-day Ignatian retreat where the focus of your time will be on deepening your relationship and dialogue with Jesus. Meet with a spiritual director once each day to guide you in your prayer during your stay.

You may also choose to create your own self-guided silent retreat by registering online for any combination of days or nights during this six day period. Registration is still open for silent self-guided days and nights.

Registration fees for July 2015 Retreat:

• July 26-28, 2015: 3-day option is $200.00 per person and includes 2 night’s stay in a private room, five meals, and two meetings with a spiritual director.

• July 26-29, 2015: 4-day option is $270.00 per person and includes 3 night’s stay in a private room, seven meals, and three meetings with a spiritual director.

• July 26-30, 2015: 3-day option is $335.00 per person and includes 4 night’s stay in a private room, ten meals and four meetings with a spiritual director.

• July 26-31, 2015: 6-day option is $395.00 per person and includes 5 night’s stay in a private room, thirteen meals and five meetings with a spiritual director.

To register, visit us at www.archindy.org/retina.