



The

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It's All Good

Columnist Patti Lamb reflects on the importance of focusing on the unique gifts that God has given us, page 16.

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A new life of hope



A refugee from Iraq, Basim Najeeb, left, has not only made a new life in Indianapolis with the help of Catholic Charities Indianapolis, he also helps new refugees through his work with the archdiocese's Refugee Resettlement Program. Here, he talks with Teresa Jones, match grant coordinator for the Refugee Resettlement Program.

Catholic Charities Indianapolis program helps refugee on journey to fulfilling dream

By John Shaughnessy

He can still see the two gunmen rushing toward the room, their faces covered with masks.

He can still picture their weapons as they tried to burst inside, opening fire on him and the seven others there.

He still remembers how he "played dead," and how he prayed that he would see his wife and his children again.

Basim Najeeb also recalls hearing the

gunmen leave, and discovering that he had been shot in the stomach and his right thigh.

Fortunately, no one died during that attack which happened as Najeeb, a lawyer, represented a client during a meeting at a real estate office in Iraq. Yet, Najeeb suddenly realized that life in his homeland had become too dangerous. He knew that he needed to flee from that country with his family.

"The two were covered by masks, however I knew from their talking they

were Iraqi militia," Najeeb says. "I don't know why they were doing it. I don't know if they came to kill me, the real estate people or everyone. I did not do anything wrong. I did not hurt any people. I was not guilty of anything. And it wasn't just like that for me, it was like that for many people. It's still happening now. It doesn't stop."

Seven years have passed since the attack, but darkness still shadows the

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Bill has hurdles to pass, but plans begin for immigrant legalization

ARLINGTON, Va. (CNS)—

Comprehensive immigration reform legislation barely cleared its first hurdle in Congress in May with the approval of the Senate Judiciary Committee, but the Catholic



Legal Immigration Network Inc., known as CLINIC, is already gearing

up to help a potential pool of 11 million people apply for legalization.

At a May 21-24 annual conference sponsored by CLINIC, a subtext of excitement for what might lay ahead hung over the gathering of hundreds of attorneys and legal services workers. Amid workshops on technical legal topics such as adjustment of status, types of special visas and affidavits of support, a recurring theme for speakers and participants was how to get ready for comprehensive immigration reform.

Alejandro Mayorkas, director of U.S. Citizenship and Immigration Services, the federal agency that would oversee any process of legalization for undocumented immigrants, said at a plenary session that his staff is already working on preparations, such as how to reach potential applicants—booths in libraries? Workshops in churches? Vans leased to drive to rural areas?

On the CLINIC end, the Center for Applied Research in the Apostolate (CARA) at Georgetown University has been commissioned to estimate of the number of people in each diocese who lack legal immigration status, said Don Kerwin, a CLINIC board member who also is a former director of CLINIC and currently is director of the New York-based Center for Migration Studies.

In the plenary session of CLINIC's annual convening, Kerwin said the CARA study is intended to help dioceses determine what resources may be needed to help immigrants participate in a legalization process that is a key part of the Senate bill, S. 744.

Kerwin said the study could be a useful tool for immigration legal services agencies to seek funding to begin preparations, for

See IMMIGRATION, page 8

Pope focuses on need for peace, gift of Eucharist

VATICAN CITY (CNS)—The horror of war, the valor of peacemaking and the gift of the Eucharist were on Pope Francis' mind on June 2, the day Italy celebrates its establishment as a republic and the day most dioceses around the world celebrated the feast of the Body and Blood of Christ.

Pope Francis began the day presiding at a Mass in the chapel of his residence, the Domus Sanctae Marthae, with the families of 24 Italian military personnel killed during peacekeeping missions in the past five years and with 13 members of the military injured during those missions, mostly in Afghanistan.

Later, while reciting the Angelus at noon with visitors gathered in St. Peter's Square, Pope Francis appealed again for peace in Syria, which has been embroiled in violent civil war for more than two years as rebels try to oust President Bashar Assad.

Defenseless civilians, "who aspire for peace in justice and understanding," have been struck particularly hard by "the conflict that has enflamed Syria for more than two years," the pope said.

"This tormented situation of war brings

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Pope Francis leads Benediction following eucharistic adoration in St. Peter's Basilica at the Vatican on June 2. Catholics gathered at the same time for eucharistic adoration in cathedrals and parishes around the world for the first Vatican-organized global holy hour.

Official Appointments

Effective immediately

Rev. Aaron J. Pfaff, administrator of St. Joseph Parish in Shelbyville, incardinated into the Archdiocese of Indianapolis from the Diocese of Manchester, N.H., and appointed pastor of St. Joseph Parish in Shelbyville.

Effective July 3, 2013

Rev. John Kamwendo, ordained to the priesthood on May 18, 2013, appointed associate pastor of St. Pius X Parish in Indianapolis and assisting with sacramental needs at Bishop Chatard High School in Indianapolis.

Rev. Douglas W. Marcotte, ordained to the priesthood on May 18, 2013, appointed associate pastor of St. Bartholomew Parish in Columbus and offering sacramental ministry to Franklin College in Franklin.

Rev. Martin Rodriguez, ordained to the priesthood on May 18, 2013, returned to Pontifical North American College in Rome to complete graduate studies.

Rev. Larry P. Crawford, pastor of St. Gabriel the Archangel Parish in Indianapolis, granted permission to retire from active ministry.

Rev. John L. Fink, pastor of St. Michael Parish in Bradford, St. Bernard Parish in Frenchtown, and administrator of St. Joseph Parish in Crawford County, granted permission to retire from active ministry.

Rev. Geoffrey H. Godecker, chaplain, Center for Faith and Vocation, Butler University in Indianapolis, granted permission to retire from active ministry.

Rev. Paul E. Landwerlen, administrator of St. Vincent de Paul Parish in Shelby County, granted permission to retire from active ministry.

Rev. Msgr. Paul F. Richart, pastor of St. Paul Parish in Sellersburg, granted permission to retire from active ministry.

Rev. Guy Mansini, O.S.B., pastor of St. Isidore the Farmer Parish in Perry County, returning to Saint Meinrad Archabbey in St. Meinrad.

Rev. Sengole Thomas, administrator of St. Michael Parish in Cannelton and St. Pius V Parish in Troy, appointed administrator of St. Isidore the Farmer Parish in Perry County and continuing as administrator of St. Michael Parish in Cannelton and St. Pius V Parish in Troy.

Rev. Timothy Sweeney, O.S.B., a monk of Saint Meinrad Archabbey in St. Meinrad, appointed sacramental minister at St. Isidore the Farmer Parish in Perry County for a period of one year.

Rev. Thomas E. Clegg, pastor of Most Sacred Heart of Jesus Parish and St. Augustine Parish, both in Jeffersonville, appointed pastor of St. Paul Parish in Sellersburg, and St. Joseph Parish in Clark County.

Rev. Anto Peterraj, associate pastor of SS. Francis and Clare of Assisi Parish in Greenwood, appointed administrator of Most Sacred Heart of Jesus Parish and St. Augustine Parish, both in Jeffersonville.

Rev. Robert St. Martin, O.F.M. Conventual, pastor of St. Joseph Parish in Clark County, appointed pastor of St. Mary Parish in Lanesville.

Rev. Juan José Valdes, administrator of St. Mary Parish in Lanesville, with ministry to the Hispanic Catholic Community in the New Albany Deanery, appointed associate pastor of Holy Spirit Parish in Indianapolis.

Rev. Christopher Wadelton, associate pastor of Holy Spirit Parish in Indianapolis, appointed administrator of St. Philip Neri Parish and Holy Cross Parish, both in Indianapolis.

Rev. Jeremiah Lynch, S. J., a member of the Chicago Province of the Society of Jesus and in residence at the Brebeuf Jesuit Community in Indianapolis, appointed associate pastor of St. Monica Parish in Indianapolis.

Rev. Dustin Boehm, associate pastor of St. Monica Parish in Indianapolis, granted permission to begin a three-month Spanish immersion program in the Archdiocese of Guadalajara, Mexico, and continuing as associate pastor of St. Monica Parish in Indianapolis.

Rev. Lawrence Janezic, O.F.M., pastor of Sacred Heart of Jesus Parish in Indianapolis, appointed pastor of St. Patrick Parish and continuing as pastor of Sacred Heart of Jesus Parish, both in Indianapolis.

Rev. Carlton J. Beever, pastor of St. Philip Neri Parish and administrator of Holy Cross Parish, both in Indianapolis, appointed pastor of St. Mary Parish in Indianapolis.

Rev. Michael E. O'Mara, pastor of St. Mary Parish in Indianapolis, appointed pastor of St. Gabriel the Archangel Parish in Indianapolis, and assisting with sacramental ministry at Marian University in Indianapolis.

Rev. Joseph Villa, pastor of Sacred Heart Parish in Clinton and St. Joseph Parish in Rockville, appointed pastor of St. Michael Parish in Bradford, St. Bernard Parish in Frenchtown, and administrator of St. Joseph Parish in Crawford County.

Very Rev. Michael C. Fritsch, pastor of St. John the Apostle Parish in Bloomington and dean of the Bloomington Deanery, appointed pastor of Sacred Heart Parish in Clinton and St. Joseph Parish in Rockville.

Rev. Daniel J. Mahan, executive director of the Marian University Center for Catholic Stewardship in Indianapolis, appointed pastor of St. John the Apostle Parish in Bloomington and St. Jude the Apostle Parish in Spencer.

Rev. C. Ryan McCarthy, administrator pro-tem of St. Thomas the Apostle Parish in Fortville, appointed pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, with sacramental ministry to include celebration of the extraordinary form of the Mass and chaplain of the St. Joseph of Arimathea Society of the Anglican Ordinariate of the Chair of Saint Peter.

Rev. Aaron J. Pfaff, pastor of St. Joseph Parish in Shelbyville, appointed administrator pro-tem and sacramental minister of St. Vincent de Paul Parish in Shelby County and continuing as pastor of St. Joseph Parish in Shelbyville.

Rev. George Joseph Nangachiveettil, pastor of St. John the Evangelist Parish in Enochsburg, St. Anne Parish in Hamburg, and St. Maurice Parish in Decatur County, appointed pastor of St. Thomas the Apostle Parish in Fortville.

Rev. William L. Ehalt, pastor of St. Jude the Apostle Parish in Spencer, appointed pastor of St. John the Evangelist Parish in Enochsburg, St. Anne Parish in Hamburg, and St. Maurice Parish in Decatur County.

Rev. Joseph B. Moriarty, director of spiritual formation for Saint Meinrad Seminary and School of Theology in St. Meinrad and sacramental minister at Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, appointed vice-rector of Bishop Simon Bruté College Seminary in Indianapolis and

weekend sacramental ministry at SS. Francis and Clare Parish in Greenwood.

Rev. Peter A. Marshall, administrator of Our Lady of the Most Holy Rosary Parish in Indianapolis, chaplain of the St. Joseph of Arimathea Society of the Anglican Ordinariate of the Chair of Saint Peter, and associate director of spiritual formation for Saint Meinrad Seminary and School of Theology in St. Meinrad, appointed director of spiritual formation for Saint Meinrad Seminary and School of Theology and weekend sacramental minister at Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli.

Sister Christine Ernstes, O.S.F., parish life coordinator at Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County, reappointed parish life coordinator at Immaculate Conception Parish in Millhousen, and St. Denis Parish in Jennings County, for a three-year term.

Rev. Shaun P. Whittington, pastor of St. John the Baptist Parish in Osgood, St. Mary Magdalen Parish in New Marion, and administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County, granted permission to complete graduate studies at the University of Saint Mary of the Lake, Mundelein Seminary in Mundelein, Ill.

Deacon Michael Gardner, Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, and ministry at Madison State Hospital in Madison, appointed part-time parish life coordinator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County.

Very Rev. John A. Meyer, pastor of St. Mary Parish in Greensburg and dean of the Batesville Deanery, appointed priest moderator for the parishes of Immaculate Conception in Millhousen, St. Denis in Jennings County, St. John the Baptist in Osgood and St. Mary Magdalen in New Marion, and continuing as pastor of St. Mary Parish in Greensburg and dean of the Batesville Deanery.

Rev. Sean Danda, administrator of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, appointed pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove.

Rev. John J. Hollowell, administrator of Annunciation Parish in Brazil and sacramental minister at Sacred Heart of Jesus Parish in Terre Haute, appointed pastor of Annunciation Parish and continuing as sacramental minister at Sacred Heart of Jesus Parish in Terre Haute.

Rev. John McCaslin, pastor of St. Anthony Parish in Indianapolis, administrator of Holy Trinity Parish in Indianapolis and chaplain for the Indianapolis Fire Department, appointed to a second term as pastor of St. Anthony Parish and continuing as administrator of Holy Trinity Parish and chaplain for the Indianapolis Fire Department.

Rev. Robert Sims, pastor of Immaculate Heart of Mary Parish in Indianapolis, appointed to a second term as pastor of Immaculate Heart of Mary Parish.

Very Rev. Wilfred E. Day, pastor of St. John the Baptist Parish in Starlight, and dean of the New Albany Deanery, and eligible for retirement, reappointed pastor of St. John the Baptist Parish in Starlight, and remaining dean of the New Albany Deanery for a period of one year.

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Eucharist nourishes, sustains and should transform people, pope says

ROME (CNS)—In the Eucharist, Jesus makes himself the food that nourishes and sustains Catholics, even when the road gets rough, Pope Francis said before leading a Corpus Christi procession through the streets of Rome.

Mass and participation in Corpus Christi processions are times for Catholics to reflect on how they follow Jesus and, particularly, what the Eucharist means to them, the pope said at Mass on May 30 to celebrate the feast of the Body and Blood of Christ.

The pope encouraged Catholics to ask themselves: Is the Eucharist a “moment of true communion with the Lord, but also with my many brothers and sisters who share at this same altar?” and “Adoring Christ truly present in the Eucharist, do I allow myself to be transformed by him?”

The pope celebrated the Mass outside the Basilica of St. John Lateran, then—on foot—joined a candlelight Corpus Christi procession from St. John’s to the Basilica of St. Mary Major, just over a mile away.

The monstrance with the Blessed Sacrament was carried on the truck that Blessed John Paul II began using in 1994 when he could no longer walk the full mile. Pope Benedict XVI participated in the procession each year, riding in the truck, kneeling before the Eucharist.

“Jesus speaks in the silence of the mystery of the Eucharist and reminds us each time that following him means going out of ourselves and making our lives not something we ‘possess,’ but a gift to him and to others,” Pope Francis said in his homily at Mass.

Focusing his homily on the Gospel of Luke’s account of the multiplication of the loaves and fishes, the pope said gathering around Jesus, listening to his word and being nourished by him transforms the multitude of anonymous individuals into a community of faith where people share who they are and what they have.

The same dynamic should be at work today when Catholics gather at Mass to listen to the Gospel and be nourished by the body and blood of Jesus, he said.

“The Eucharist is the sacrament of the communion that takes us out of our individualism so that together we live our discipleship, our faith in him,” Pope Francis said.

The pope said he is “always struck” by the disciples asking Jesus to send the crowd away to find food and lodging and Jesus telling him, “Give them some food yourselves” (Lk 9:13).

“In the face of the crowd’s needs, this is the disciples’ solution: Everyone takes care of himself; dismiss the crowd,” the pope said. “Many times, we Christians have that same temptation; we don’t take on the needs of others, but dismiss them with a compassionate ‘May God help you’ or a



Above, Pope Francis celebrates Mass marking the feast of Corpus Christi outside the Basilica of St. John Lateran in Rome on May 30.

Left, the annual Corpus Christi procession makes its way down a street in Rome on May 30. Pope Francis walked in the candlelight procession accompanying the Blessed Sacrament from the Basilica of St. John Lateran to the Basilica of St. Mary Major.

not-so-compassionate ‘Good luck.’”

Jesus’ solution, though, was to ask God’s blessing on the little food available, then to have the disciples share it with the crowd, he said.

“It is a moment of profound communion: the crowd quenched by the word of the Lord is now nourished by his bread of life, and all had their fill.”

What Jesus encouraged the disciples to do was an act of “solidarity,” he said, which is nothing other than “placing at God’s disposal what little we have, our humble abilities, because only in sharing and in giving will our lives be fruitful.”

In the Eucharist, the pope said, Catholics experience

the “solidarity of God,” a solidarity that can never be exhausted and should never stop causing awe.

“Once again this evening, Jesus gives himself to us in the Eucharist, shares our journey and, in fact, makes himself the food that sustains our lives, even when the road gets rough and obstacles slow our steps,” Pope Francis said.

At the same time, he said, in receiving the Eucharist faithfully “the Lord leads us to follow his path—that of service, sharing and giving; and that little that we have, the little that we are, if shared, becomes a treasure because the power of God, who is love, descends to our poverty and transforms it.” †

POPE

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tragic consequences with it—death, destruction, enormous economic and environmental damage, as well as the plague of kidnapping,” the pope said. Since February, the victims of kidnapping have included two Orthodox bishops, an Armenian Catholic and a Greek Orthodox priest. They have not been heard from since.

“I want to assure the persons kidnapped and their families of my prayers and solidarity, and I appeal to the humanity of the kidnapers to free their victims,” the pope said.

Pope Francis told the crowd gathered in St. Peter’s Square that earlier in the day he had celebrated Mass with the injured soldiers and the families of those “fallen in missions of peace, trying to promote reconciliation and peace in countries where much blood is being shed in wars that are always madness.

“All is lost with war,” he said. “All is to be gained with peace.”

During his homily at the Mass, attended also by the head of Italy’s military ordinarate and by Catholic military chaplains, Pope Francis told the injured and the family members of the dead. “Our God is the God of the great and the God of the small. Our God is personal,” listening to each person and loving them.

“Turn to us, O Lord, and have mercy on us because we are sad, we are distressed,” he prayed in the homily. “See our misery and our pain and forgive all sins because behind every war there always are sins—the sin of idolatry, the sin of exploiting others on the altar of power, sacrificing them.

“The madness that is war,” he said, is “the suicide of humanity because it kills the heart, it kills precisely that which is the message of the Lord: It kills love.”

The day ended with a holy hour—60 minutes of eucharistic adoration marked by long periods of silence; traditional eucharistic hymns; brief Bible readings; and prayerful meditations on the Eucharist written by Popes Pius XII, John XXIII, Paul VI, John Paul II and

Benedict XVI.

The celebration—the Vatican’s first attempt at a worldwide hour of eucharistic adoration with Catholics around the world gathering in cathedrals and parishes in almost every time zone—ended with Benediction.

Pope Francis did not give a homily or make other remarks during the prayer service in St. Peter’s Basilica. But earlier in the day, during his Angelus address, he said the feast of the Body and Blood of Christ was an occasion “to be converted to faith in Providence,” and God’s ability to provide what people need, as well as being an occasion “to learn to share the little we are and have, and to never close ourselves off from others.” †

U.S. bishops’ second annual Fortnight for Freedom is June 21-July 4

WASHINGTON (CNS)—The U.S. bishops’ second annual Fortnight for Freedom—a period of prayer and action to raise awareness of challenges to religious liberty, both nationally and internationally—is planned for June 21 to July 4.

The observance kicks off with Archbishop William E. Lori of Baltimore

celebrating an evening Mass on June 21 at the Basilica of the National Shrine of the Assumption of the Virgin Mary in Baltimore. It will conclude with a noon Mass on July 4 to be celebrated by Cardinal Donald W. Wuerl of Washington at the Basilica of the National Shrine of the Immaculate Conception in the nation’s capital.

The website www.Fortnight4Freedom.org has details of fortnight events and suggested activities for parishes and families, as well as fact sheets, educational resources and suggested prayers for the observance.

The site includes a study guide on the Second Vatican Council’s Declaration on Religious Freedom, “*Dignitatis Humanae*,” and quotes about religious freedom from the nation’s Founding Fathers and the writings of Blessed John Paul II and Pope Benedict XVI.

Archbishop Lori, chairman of the U.S. Conference of Catholic Bishops’ Ad Hoc Committee for Religious Liberty, noted the fortnight occurs just weeks before Aug. 1, the date final rules take effect for implementing the federal health care mandate, requiring most employers to provide abortifacient, sterilization and contraceptive coverage for employees.

The Catholic Church and other faith groups object to the requirement “coercing us to violate our deeply held beliefs,” the

archbishop said in a statement.

During the fortnight, the Supreme Court’s decisions on the definition of marriage “will likely be handed down as well,” he added, referring to rulings the court is expected to issue in late June on two same-sex marriage cases. One is a challenge to the constitutionality of California’s Proposition 8, a voter-approved initiative banning same-sex marriage, and the other is a challenge to the federal Defense of Marriage Act.

“Those decisions could have a profound impact on religious freedom for generations to come,” Archbishop Lori said. †



‘Those decisions could have a profound impact on religious freedom for generations to come.’

—Archbishop William E. Lori,
chairman of the U.S. Conference of
Catholic Bishops’ Ad Hoc Committee for
Religious Liberty



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Editorial



Pope Francis greets the crowd after celebrating Mass on the feast of Pentecost in St. Peter's Square at the Vatican on May 19. Ordinary Time resumed on May 20, and continues until the first Sunday of Advent, which falls on Dec. 1 this year.

Ordinary Time is a season of grace

Time is a gift of the Holy Spirit. It is the involvement of eternal grace in evanescent history. Time is integral to God's creation. What God made, and determined to be good, includes the movement of history. Time had a beginning—eons ago—and it will have an end when the Lord returns on the Last Day.

This is not the secular understanding of time. Modernity views time as timeless. Science cannot postulate a beginning. Nor can it imagine an end.

Sure, we humans could destroy the world as we know it, or cosmic forces beyond anyone's control could severely alter the shape of the universe as we now experience it. But an end of time? What could that possibly mean? Our science and understanding are way too limited to conceive of an end of time.

The biblical tradition breaks with many ancient mythologies, and modern theories, in its view that time was created intentionally by God. It has a meaning and a purpose even if we don't always understand it. Christians believe that time has a beginning (centered on the creation of the world), a middle (the life, death and Resurrection of Jesus) and an end (the Lord's return in glory).

Why is this important?

Basically, we have two options. We can embrace the passing of time—the movement through history with all its ups and downs, progressions and declines, horrors and joys—as part of God's plan.

Or we can view history as mindless, directionless movement toward an infinite unknown.

Of course, we cannot know the future. And the ravages of history have taught us that we dare not make the fatal mistake of thinking that what lies ahead will “automatically” be better than what we have already experienced in the past.

But we Christians are people of hope. We believe that time is God's gift to us, and that the Holy Spirit works unceasingly to influence the course of time and to bring us all to its fullness, the Last Judgment.

The workings of the Holy Spirit are always hard to grasp, and time is something we don't normally think about. We live our lives as they come—one day at a time, occasionally looking backward or forward, but mainly living in the moment.

Ordinarily, we don't think of time as having any special meaning. It simply passes by, like a river that carries us along to an uncertain destination.

To help us grasp the meaning of time, the Church organizes each liturgical year as a series of reflections on the mystery of salvation. Festive moments such as Easter, Christmas, Pentecost and other solemnities celebrate the high points of life in Christ. Seasons of waiting (Advent) and repentance (Lent) remind us that we have not yet reached the end of our pilgrim journey.

Ordinary Time refers to the period of the Catholic Church's liturgical year that falls outside of the major seasons. Because of the connotations of the term “ordinary” in English, many people think Ordinary Time refers to the parts of the Church year that are unimportant. But nothing could be further from the truth.

Ordinary Time is called “ordinary” because the weeks are numbered. The Latin word *ordinalis*, which refers to numbers in a series, stems from the Latin word *ordo*, from which we get the English word *order*. Thus, Ordinary Time is in fact the ordered life of the Church—the period in which we live our lives neither in feasting (as in the Christmas and Easter seasons) or in more severe penance (as in Advent and Lent), but in watchfulness and expectation of the Second Coming of Christ.

Are we good stewards of the precious gift of time? Do we know how to embrace time and cherish it? Do we take time for granted or do we nourish it and share it generously with others?

The older we get, the more we see how we have abused or neglected this precious gift. It is not possible to go back in time and relive precious moments that “got away from us.” Our only options are to desperately (unsuccessfully) forget what we've lost, or to remember hopefully both the good and the bad and to move forward, confident in God's mercy.

Ordinary Time is a season of grace, an opportunity to thank God for all his gifts, including time itself. Let's not try to forget the past or ignore the future. Let's live with sacred Scripture—from the Book of Genesis (the beginning of time) to the Book of Revelation (the apocalyptic end of time).

And let's praise God for allowing us to make the wonderful journey through this life in time to our heavenly home.

—Daniel Conway

Be Our Guest/David Page

Valedictorian tells classmates to seek success by continuing to seek God

(Editor's note: David Page, class valedictorian, delivered the valedictory address at Roncalli High School's graduation ceremony on May 25 at the Indianapolis school.)

Over the course of this past senior year, we have all engaged in one of the most important processes of any young adult's life: finding ourselves.

Be it through sports, academics, theater, art, music, or a myriad of other passions, we have all attempted to identify what defines us as us.

So, who are we? One three. We are Roncalli's Class of 2013.

We are a class composed of state finalist wrestlers, of a grand champion show choir, and of a state-caliber spell bowl team. We are a class of incredibly diverse, talented individuals.

In the years ahead, we will all utilize those talents differently to definitively establish who we are in the world. I have no doubt in my mind that I have, sitting in front of me, future CEO's, doctors, lawyers, artists, athletes, and maybe even a professional racecar driver.

However, what we make of ourselves, what we define ourselves as, by the world's standard, does not bother me at all. Therefore, I am not going to challenge you to be successful in a worldly sense. No, this is my challenge to each of you: in establishing who you want to be, do not lose sight of who you always have been, a child of God.

What we become in life means absolutely nothing without God. He didn't create us to pursue fame and fortune until the day we die. He didn't create us so to be “successful” in the world.

Rather, from countless conversations with my parents, personal reflection and especially senior retreat, I know why God created us.

You see, God is perfect love. He is so loving, so caring, and so purely good that he chose to create a being to share that love with. We are those beings.

God created us to feel his love and be that love to the world, but we turned away from him. I'm asking you to turn back.

I'm asking you to make our world the warm, welcoming place it was meant to be. I'm asking you to be love, to be a reflection of God, to each and every person you meet for the rest of your life. In my mind, that's a much greater challenge than “succeeding” in the world.

Now, I know asking you to show God to all people is pretty vague. After all, what does it really mean to be a reflection of God to someone? Let me expound on that with a passage from 1 Corinthians, keeping in my mind that love is God and God is love.

“Love is patient, love is kind. It does not envy; it does not boast. It is not proud. It is not rude; it is not self-seeking; it is not easily angered. It keeps no record of wrongs. Love does not delight in evil, but rejoices with the truth. It always protects, always trusts, always hopes. It always perseveres. Love never fails” (1 Cor 13:4-8). God never fails.

This passage provides a set of guidelines that I encourage you to adhere to as each of you continue to develop into adults in our society. Be patient with others and show them genuine care. Do not let jealousy consume you or arrogance puff out your chest.

Develop selfless respect and a cool temper when dealing with even the most bothersome of people. This one is especially hard for me, but do not hold grudges. Do not draw your joy

from reveling in the shortcomings of other human beings, but celebrate their accomplishments with them.

Protect the outcast, trust in people and build toward a brighter tomorrow. Do all these things with God and you will not fail.

Maintaining a relationship with God and incorporating him into our lives will not be easy. A couple months from now, most of us will leave the idealistic bubble of Catholic education and community that we have been living in for the past 18 years. Outside of this protective environment, you will meet many more people with beliefs opposed to your own.

I implore you to stand strong in your convictions. It will take dedication to your faith, to prayer, and to love as defined by 1 Corinthians, but I promise a life centered on God will be worthwhile.

My parents have proven that statement true to me time and time again. Throughout my life, they have done exactly what I am asking you to do; they have lived lives dedicated to God by being love to everyone they meet.

My dad respects all people and will help anyone that comes to him in a bind. He's frequently told me that as long as he helps as many people possible with the gifts he's been given, God will always provide for him and he has.

My mom is the most selflessly loving person any of you will ever know. Constantly, she puts others before herself, placing their happiness above her own. In return, God gives her an incredible strength to persevere through her troubles.

I love both of them more than I could possibly express, and can't thank them enough for giving me the opportunity to go to Roncalli. They have been my reflections of God, and I am extremely grateful for that.

I'd like to leave you with a quote my mother shared with me as a freshman. She recognized me struggling with isolation and loneliness, two emotions you may very well experience at times if you choose to embrace the challenge I've laid before you and live for God.

The quote, which has become a personal mantra of mine, is from my favorite poem, “The Road Not Taken,” by Robert Frost. Frost writes, “Two roads diverged in a wood, and I—I took the one less traveled by, and that has made all the difference.”

In our current world, many people scoff at the idea of being an altruistic, loving person. Do not listen to them.

Rather, choose the road to God, the road less traveled by, and that will make all the difference.

(David Page is the son of David and Santina Page of St. Roch Parish in Indianapolis.) †

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” (*Communio et Progressio*, 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.

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

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

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

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

Pope John XXIII's life shows faith leads to interior peace, pope says

VATICAN CITY (CNS)—The life of Blessed John XXIII is a lesson in how obedience and trust in God lead to an interior peace that is naturally recognized by and shared with others, Pope Francis said.

Joining a pilgrimage of 3,000 people from the late pope's home diocese—Bergamo, Italy—Pope Francis prayed at the tomb of Blessed John in St. Peter's Basilica at the Vatican on June 3, the 50th anniversary of his death.

Bishop Francesco Beschi of Bergamo told Pope Francis that he reminds many people of Blessed John, especially with his gestures and his "evangelical liberty." Pope Francis replied that those characteristics come from the Lord and added that he could comment further, but would do so with the bishop privately.

Turning serious, Pope Francis told the pilgrims: "The whole world recognized Pope John as a pastor and father. A pastor because he was a father."

Blessed John was and still is referred to by many as "the good pope," Pope Francis said. "How wonderful it is to find a priest who is really good, filled with goodness."

The pope, a Jesuit, said he wasn't trying to give the founder of his order special publicity, but Blessed John's reputation for goodness "reminds me of something St. Ignatius of Loyola would tell the Jesuits about the qualities a superior had to have. He would list this and that—a long list of qualities—but in the end, he would say if he doesn't have those qualities, at least he must have much goodness, be a father, a priest with goodness."

The 76-year-old Pope Francis told members of the pilgrimage, "Those like me, who are of a certain age, remember well the emotion" surrounding the last days of Pope John's life in 1963. "St. Peter's Square became an open-air shrine, day and night welcoming faithful of every age and social condition in trepidation and prayer for the pope's health," he said.

Blessed John was "an effective weaver of relationships and a valid promoter of unity, inside and outside the Church community," the pope said. He was "open to dialogue with Christians of other churches, with exponents of the Jewish and Muslim worlds and with many other people of

good will."

The pope told the Bergamo pilgrims that from reading Blessed John's *Journal of a Soul*, it is clear that his peacefulness was the result of a spiritual journey marked by discipline, by recognizing and taming selfish desires and by an obedience that allowed the Holy Spirit to work through his superiors.

For Blessed John, obedience meant "undertaking in the Church the service his superiors asked of him, without seeking anything for himself, without holding back anything asked of him, even when that meant leaving his homeland, facing a world he didn't know and spending years in places where there were very few Catholics," the pope said.

The notion of spiritual discipline is one that needs to be rediscovered, Pope Francis said. "If we learn to let ourselves be led by the Holy Spirit, if we learn to mortify our selfishness to make room for the love of the Lord and his will, then we will find peace, then we will know how to be peacemakers and spread peace around us."

Pope Francis said Pope John's decision to convoke the Second



Pope Francis prays at the tomb of Blessed John XXIII in St. Peter's Basilica at the Vatican on June 3, the 50th anniversary of his death. Pilgrims from the late pope's home diocese of Bergamo attended a Mass to mark the anniversary.

Vatican Council, which opened in October 1962, was the result of a "prophetic intuition" based on his "love for the tradition of the Church and his awareness of its need for constant updating."

The council and Pope John's "offering his life for its good outcome," he said, are "a shining light for the journey ahead of us."

Pope Francis told the Bergamo pilgrims that they were right to be proud of the pope who came from their region. "Preserve his spirit,

deepen your study of his life and writings, but, especially, imitate his holiness," he said.

Blessed John XXIII was born Angelo Roncalli in Sotto il Monte on Nov. 25, 1881. He was ordained a priest for the Diocese of Bergamo in 1904. Between 1925 and 1944, he served as a Vatican diplomat in Bulgaria, Turkey and Greece. After his service in the diplomatic corps, he was named archbishop of Venice in 1953. †

Tornado victims receiving 'overwhelming' outpouring of prayer and support

OKLAHOMA CITY (CNS)—As communities across central Oklahoma continued to recover from the "powerful and deadly tornadoes" of May 19 and 20, they have experienced an "overwhelming" outpouring of "prayer, love and support from across our great state and from around the nation," said Oklahoma City's archbishop.

"It is bringing comfort to those who have lost loved ones, suffered injuries and whose homes, businesses and properties have been damaged or destroyed," Archbishop Paul S. Coakley said.

He made the comments in his column, "Put Out Into the Deep," in the online issue of the *Sooner Catholic*, the

archdiocesan newspaper.

On May 31, the western suburbs of Oklahoma City were hit by an EF3 tornado area. Thirteen people were killed, including two children.

Gov. Mary Fallin, who toured the damage in El Reno, about 30 miles from the city, said the death toll could rise. The Associated Press reported that a search was on for missing residents. The dead included three storm chasers who were doing tornado research, according to the Storm Prediction Center in Norman.

Eleven days earlier, the suburb of Moore bore the brunt of an EF5 tornado. It hit mid-afternoon on May 20, killing 24 people, 10 of whom were children, including seven from an elementary school that was destroyed. More than 200 others were injured in that storm. About 350 families lost their homes.

Among efforts to help victims of the deadliest storm system to hit the area since 2011, the Catholic community established a disaster response center at All Saints School in Norman. By June 3, several recovery centers were opened by state and federal agencies, including the Federal Management Agency.

In his column, Archbishop Coakley said that response efforts were "still fluid and adapting to changing needs and circumstances."

But in the days since the worst tornadoes, "emergency responders, relief workers, counselors, chaplains, friends, neighbors and strangers" have come together "to bring comfort and sustain hope where hope has been shaken," Archbishop Coakley said. "And Jesus still weeps. God is with us."

The Catholic community "stands shoulder to shoulder

with religious, government and volunteer organizations and agencies" to assist in the recovery, he continued.

Archbishop Coakley praised Catholic organizations such as Catholic Charities USA, the Knights of Columbus and the Society of St. Vincent de Paul for "reaching out and providing support in the various areas affected by these devastating storms."

In a letter to all the U.S. bishops, Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, requested they urge their pastors to take up a special collection over the coming weeks to assist in recovery efforts from the tragic storms in Oklahoma and from other natural disasters that the Catholic Church and the country "may suffer this year.

"I request that we broaden this appeal in anticipation of more domestic disasters possibly awaiting us this year."

He said the funds collected in "this one-time special appeal for the 2013 storms and disasters" will be used to support the efforts of the USCCB and Catholic Charities USA, the official domestic relief agency of the U.S. Catholic Church, "as they respond to immediate emergency needs for such necessities as water, food, shelter, and medical care, as well as to the long term need to rebuild after widespread destruction, and to the pastoral and reconstruction needs of the Church."

(Catholic Charities USA is accepting donations for tornado relief in Oklahoma. Log on to www.CatholicCharitiesUSA.org and click on "Help Tornado Victims." You may also call 800-919-9338 or mail a check to: Catholic Charities USA, P.O. Box 17066, Baltimore, MD, 21297-1066.) †



Volunteers remove debris from a hilltop on May 27 in a neighborhood heavily damaged by the May 20 tornado in Moore, Okla. Archbishop Paul S. Coakley of Oklahoma City said that, through the kindness "of neighbors and strangers," the hard-hit community is recovering.

What was in the news on June 7, 1963? Pope John XXIII, the man who called the Second Vatican Council, dies, is mourned by world and Church leaders

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 7, 1963, issue of *The Criterion*:



- World mourns Pope John XXIII
- 'A cause to mourn': Religious, civic leaders extoll Pope John's work

From Archbishop Paul C. Schulte of Indianapolis: "We feel that we are voicing the sentiment of five hundred million Catholics throughout the whole world when we say that in the death of Pope John XXIII, we have lost one of the greatest spiritual leaders that has ever graced the long line of pontiffs. Although his pontificate was relatively short, he has had a tremendous impact upon the modern world. His guidance and pronouncements have been a source of assurance, and at times a great joy to light our way in these days so filled with doubt and confusion. ... The world at large has occasion to mourn his passing for no one in our time has exerted a

greater influence for good than Pope John XXIII. Even non-Catholics have been deeply impressed by his ever gracious and kindly reception and his deep appreciation of their common problems."

- Three deaneries set Corpus Christi rites
- Permission is granted for Sunday evening Mass
- "Archbishop Schulte has granted permission for the celebration of an evening Mass on Sundays in the churches of the archdiocese 'whenever any pastor judges that it will be to the spiritual advantage of a large number of his parishioners.' ... Heretofore evening Masses could be celebrated only on First Fridays, once a week during Lent and on special occasions."
- Pope's last prayer was unity appeal
- 'In petto' cardinals not named
- Pope's death poses questions about future of the council
- Pope's village in mourning
- The pope of unity
- A capsule record of pope's illness
- President says pope left 'legacy'
- To Jews, Pope John was 'Joseph, your brother'
- Ordination class of 1938 schedules joint twenty-fifth jubilee Mass
- Editorial: The pope

- Corporal punishment in schools opposed
- Council statement on freedom urged
- Emulate Pope John, graduates are told
- A searching question about family planning
- Raps archaic methods in teaching Thomism
- Adoration attendance awards to be given
- Bolivian student takes to Hoosier hospitality
- Evening funeral Mass privilege is extended
- Asks U.S. aid for schools
- Personal warmth, simplicity 'hallmarks' of Pope John
- A man of surprises: Late pontiff shattered many ancient traditions
- From peasant family: 'Pope of common people' apropos of John XXIII
- Significant dates in life of Pope John XXIII
- Pictorial highlights in the life of his Holiness Pope John XXIII
- 'Sergeant Roncalli': Saw war's horrors as soldier, chaplain
- Served as nuncio: Pope John had a wide knowledge of France

(Read all of these stories from our June 7, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

Events Calendar

June 7-9
St. Louis School, 17 St. Louis Place, **Batesville**. Rummage sale, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m. with half-price sale noon-4 p.m., Sun. 8:30 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

June 8
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Slovenian National Home, picnic grounds, 1340 Yates Lane, Avon. **Country jamboree, dinner and dance**, 3-11 p.m., \$5 per person, 16 and under free with adult admission, \$15 with dinner, children's meals \$3. Information: 317-632-0619.

St. Vincent de Paul Parish, Shamrock Center (school gym), 1723 I St., Bedford. **The Process of Canonization of Saints**, presentation by Msgr. Frederick Easton, 6 p.m., following 5 p.m. Mass. Light dinner served by CCLC Senior Club. Information: 812-275-6539.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, **Floyd County**. "3rd Annual

KnobsFest 2013," music, booths, quilts, homestyle fried chicken and ham dinners, noon-8 p.m., live band 9 p.m.-midnight. Information: 812-923-3011.

June 9
Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. "Sunday with Sinatra," dinner and silent auction, noon, \$25 per person. Information: 812-466-1231.

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

June 10
New Albany, Fourth St. and Riverfront Plaza, Louisville. **New Albany Deanery Catholic Youth Ministries, "Belle of Louisville Cruise,"** 6th-8th grade students, 6:30-10 p.m., \$20 per person. Information: 812-945-2000 or sandy@nadyouth.org.

June 11
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild guest day luncheon**, noon. Information: 317-865-0910 or cjtoshoe@comcast.net.

June 13-15
St. Anthony Parish, 337 N. Warman Ave., **Indianapolis**.

"Summer Festival," food, trash-to-treasures sale, games, 4 p.m.-close. Information: 317-636-4828.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. Parish festival, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. 5 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

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

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

June 14
St. Charles Borromeo Parish, 2222 E. Third St., **Bloomington**. St. Vincent de Paul Society and St. John Conference, hog roast, 4:30-8:30 p.m., food, music, silent auction. Information: 812-336-6846.

June 14-15
Holy Angels Parish, 740 W. 28th St., **Indianapolis**. "Music Festival," music, games, food, children's activities, raffle. Fri. 5-10 p.m., Sat. 3-10 p.m.

Information: 317-926-3324.
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Annual Italian Street Festival, Bocce Ball tournament, food, music, 5-11 p.m., Italian religious procession Sat. 6:45 p.m., Mass 7 p.m. Register online for Bocce Ball tournament, www.italianheritage.org or call 317-767-7686. Grandmothers register for a chance to appear on "Cooking with Nonna" taping Sat. 7 p.m., e-mail indyitalianfest@gmail.com to register. Information: 317-636-4478.

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Yard sale, 8 a.m.-8 p.m. Information: 317-356-5867.

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

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

June 15
Our Lady of the Greenwood,

335 S. Meridian St., Greenwood. **Marriage enrichment, "Celebrate Marriage!"** 10 a.m.-5 p.m., Mass, 5:30 p.m., renewal of wedding vows during Mass, \$15 per couple includes lunch, registration deadline June 8. Childcare available from 9 a.m.-5:15 p.m., spaces are limited. Information: 317-888-2861 or olgmarriage@ministry@gmail.com.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father John McCaslin, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

June 16
Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

June 17
Hillcrest Golf and Country Club, 850 N. Walnut St., Batesville. **Oldenburg Academy, 22nd Annual Pro-Am Golf Classic**, registration, 10:30 a.m.,

tee time, noon, \$200 per person. Information: 812-933-0737 or lamping@oldenburgacademy.org.

June 20-22
St. Jude Parish, 5353 McFarland Road, **Indianapolis**. "Summer Festival," Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., Thurs. Father Carlton's dinner, Fri. Iaria's Italian food, Sat. fried chicken dinner, food, games, rides. Information: 317-786-4371.

June 21-22
Christ the King Parish, 1827 Kessler Blvd., E. Drive, **Indianapolis**. "Summer Social," Fri.-Sat. 5 p.m.-midnight, food, music, games, entertainment. Information: 317-255-3666.

June 22
St. Mary Parish, 415 E. Eighth St., **New Albany**. "29th Annual Street Dance," Sat. 7 p.m.-1 a.m. Sunday, games, music, dance Sat. night with \$5 cover charge. Information: 812-944-0417.

Michaela Farm, Hwy. 229, Oldenburg. **Sisters of St. Francis, Natural Farming**, dinner, entertainment, \$50 per person, reservations due June 10. Information: 812-933-6460 or ssiefert@oldenburgosf.com. †

Retreats and Programs

June 11
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Come Away and Rest Awhile: Silent Self-Guided Day of Reflection**, 8 a.m.-4 p.m., \$30 per person. Information: www.archindy.org/fatima.

June 14-16
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Weekend retreat, Embraced by God's Healing Love: Following Jesus Christ Out of Weariness, Lack of Forgiveness, Guilt or Shame and into New Life Here and Now**, Jay Landry, presenter. Information:

www.archindy.org/fatima.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Padre Pio: A Godly Man of Compassion**, Benedictine Father Noël Mueller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

June 15
St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Women's Day retreat, "A Great Cloud of Witnesses,"** 9:30 a.m.-6:30 p.m., \$15 per person, \$10 students. Information: 317-446-4248 or elizabethannejamison@gmail.com. †

Artists needed for SS. Francis and Clare's annual Art in the Park

Artists are needed for SS. Francis and Clare Parish's Art in the Park, which takes place during the parish's fall festival in September. The fourth annual Art in the Park, from noon to 7 p.m. on Sept. 28, will feature local artists displaying and selling their works, a local winery offering wine tastings, and live music performed

by local musicians. Artists have the opportunity to participate in this event by submitting an application and \$30 registration fee. For more information, please visit the SS. Francis and Clare website at www.francisandclare.org or contact Rory Small at rorysmall@yahoo.com or 317-530-5066. †

'Hearts on Fire' young adult retreat set for June 29-30 at Fatima Retreat House

The archdiocesan Office of Young Adult and College Campus Ministry will offer a retreat titled "Hearts on Fire" for young adults, ages 18-35, at Our Lady of Fatima Retreat House, 5353 E. 56th St. in Indianapolis, from 6:30 p.m. on June 29 to 6 p.m. on June 30. The retreat will be led by the Apostleship of Prayer, a Jesuit ministry dedicated to encouraging Christians to make a daily offering of themselves to the Lord for the coming of God's Kingdom, and to pray for the Holy Father's monthly intentions. A team of young Jesuit speakers will lead retreat participants through a day

of prayer, faith formation and spiritual renewal. They will provide insights on how the deepest desires of one's heart leads to the heart of Jesus Christ. The retreat also includes adoration, Mass, confession, social time, food and more. A \$20 donation is suggested. Retreat participants may pay when registering for the "Hearts on Fire" retreat. To register for the retreat, log on to www.apostleshipofprayer.org/heartsfire/. For more information, log on to www.indycatholic.org or contact Katie Sahn at ksahn@archindy.org. †

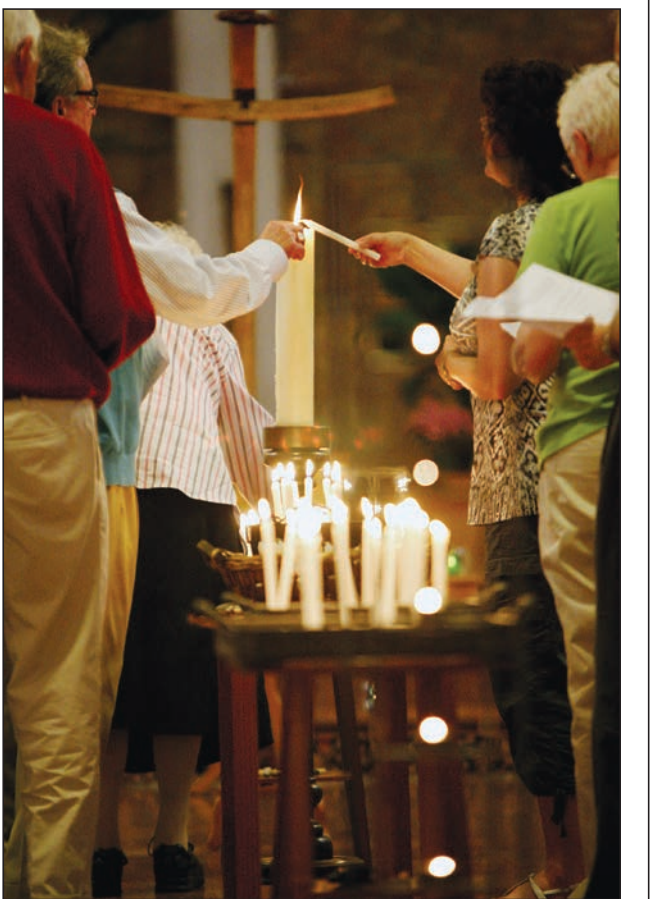
VIPs



Paul and Bonnie (Johnson) Suding, members of St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 8. The couple was married on June 8, 1963, at St. Mark the Evangelist Church in Indianapolis. They are the parents of four children, Andrea Hittel, Marianne Alspach, Maureen Schemmel and John Suding. They have 15 grandchildren. The Sudings will renew their wedding vows at the 5 p.m. Mass at St. Barnabas Church on June 8. †

Sisters of Providence offer monthly Taizé prayer service during remainder of 2013

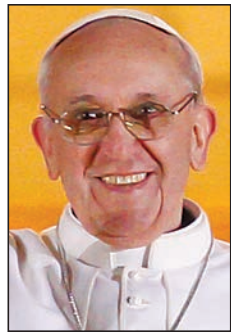
As residents of Terre Haute and west central Indiana celebrate the "2013 Year of the River," the Sisters of Providence are offering a Taizé prayer service on the second Tuesday of each month throughout the year. The next prayer service will take place in the Church of the Immaculate Conception at St. Mary-of-the-Woods at 7 p.m. on June 11. The theme of this month's prayer gathering is "Flowing River," focusing on the beauties of the river. Song, silence and Scripture are key elements of Taizé prayer. The prayer services are open to all, with no fees or registration required. For more information, contact Sister Paula at 812-535-2926 or e-mail her at pdamiano@spsmw.org, or go to www.SistersofProvidence.org. †



Participants light candles during a Taizé prayer service on April 9 at the Church of the Immaculate Conception at St. Mary-of-the-Woods.

Pope ends Marian month meeting children with cancer, praying rosary

VATICAN CITY (CNS)—“Children are the ones Jesus loves most,” Pope Francis told a group of young cancer patients and their parents at the Vatican on May 31.



Pope Francis

The pope had invited the 22 children, who are being treated at the pediatric oncology ward of Rome’s Gemelli Hospital, after they went on a pilgrimage to the Shrine of Our Lady of Lourdes in France and sent Pope Francis drawings of the shrine’s famous grotto because he had never been there.

A young girl, Michelle Nugnes, spoke to the pope on behalf of her peers, telling him it was so nice to see him in person rather than on television, explaining the drawings and assuring him, “We promise to continue praying for you and we ask you to pray for all the sick children at Gemelli and throughout the world.”

“Bless all our moms and dads so they always will have a beautiful smile like yours,” she added.

Before blessing and greeting each of the children, Pope Francis told them a blessing is “God’s embrace.”

He asked the children if they knew what Jesus did when he saw a child crying. “Jesus stopped. Why? Because children are the ones Jesus loves most. That’s how Jesus is.”

“Jesus loves us very much. All of us,” the pope said. “He is close to us and walks with us through life—when we are sad and when we have problems.”

The children brought small gifts to the pope. An 8-year-old boy, identified only as Giovanni, asked the pope if he had a sweet

tooth. The pope responded, “Very much. I like sweets. Chocolate,” although he noted that one could get a stomachache from eating too much.

Giovanni told him, “I’m glad you have a sweet tooth because I brought you sweets from Sardinia.” The pope thanked him and suggested they share them with all the children.

The encounter ended with the singing of “Ave Maria” before Pope Francis went out to St. Peter’s Square to join tens of thousands of people for the recitation of the rosary at the end of May, a month especially dedicated to Mary.

Traditionally, the May 31 rosary at the Vatican has involved a procession of Vatican employees and residents, praying and walking to the replica of the Lourdes grotto in the Vatican gardens. Popes John Paul II and Benedict XVI would join the crowd at the grotto at the end of the procession.

This year, the Catholic public was encouraged to come to St. Peter’s Square for the recitation of the Marian prayer. Pope Francis had been scheduled to arrive only at the end to address participants, but instead was present from the beginning of the service.

Meditating on the Gospel story of Mary’s visitation to her cousin Elizabeth, Pope Francis said “listening, decision, action” mark Mary’s life, and also “indicate a path for us when asking the Lord for something.”

When the angel tells Mary that her cousin is pregnant, Mary doesn’t simply hear, she “listens,” which means she pays attention, accepts what is being said and is open to what God is asking of her, the pope said. “It’s not the distracted way we sometimes are before the Lord or others—hearing the words, but not really listening.”

Mary ponders the words of the angel, but only for a short time before she



Candles and a rosary are held up during a Marian prayer service led by Pope Francis in St. Peter’s Square at the Vatican on May 31. The pope prayed the rosary with the faithful at the conclusion of the Marian month of May.

makes the decision to go visit Elizabeth, Pope Francis said. People can learn from Mary because “we often tend to put off making decisions, let others decide for us, preferring to be swept along by events or following the fashion of the moment. Sometimes we know what we should do, but we don’t have the courage or it seems too difficult because it would mean going against the current.”

Even when people listen and know what they should do, he said, they don’t act “in haste” as Mary did to help people who need understanding, charity or “the most precious thing we have: Jesus and his Gospel.” †

Right, a young woman holds a candle during a Marian prayer service led by Pope Francis in St. Peter’s Square at the Vatican on May 31.



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Followed by a Mass held in Holy Rosary Church at 7:00.

Team Bocce Tournament featuring cash prizes, sponsored by the Italian Heritage Society of Indiana, and a special appearance by the Food Network’s Italian Chef Rosella Rago.

Attention Indianapolis Grandmothers! Register for a chance to cook alongside Rosella by either submitting name and phone number to Cooking with Nonna c/o Holy Rosary Catholic Church 520 Stevens Street Indianapolis IN 46203 or send an email to indyitalianfest@gmail.com (Entrants must be 18 years of age, and be willing to appear with Rago and show taping Saturday June 15th at 7pm). Deadline for entries is Friday June 7th.

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REFUGEE

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face of the 39-year-old father of three as he recalls that terror. The shadow only changes to a smile when he talks about the journey of hope that his life has become—thanks in great part to the Refugee Resettlement Program of Catholic Charities Indianapolis.

In search of a better life

The journey of hope that has led Najeeb and his family to Indianapolis began in 2007—a year marked by tragedy for his extended family.

“In addition to my situation, the reason I left was that the militia killed my cousin in 2007,” Najeeb says.

In that same year, he and his family fled to Syria, where they lived for two years as refugees with the help of the United Nations. Near the end of that time in Syria, a U.N. official called Najeeb to tell him that his request for resettlement had been transferred to the United States. An interview with the U.S. Department of Homeland Security led to the approval for his family to come to Indiana, where a distant relative of Najeeb lives.

“We left Syria on March 9, 2009,” says Najeeb, who has been married for 16 years to his wife, Asmahan. “We arrived to New York the same day. We came to Indiana on March 10. We came as Catholic Charities refugees.”

The Refugee Resettlement Program of Catholic Charities Indianapolis provided an apartment, food and furniture for Najeeb’s family. They also helped them to open bank accounts, fill out forms for insurance, and understand the culture of the city and country that was their new home.

Najeeb also had his own plan—and a dream.

“I always tell people, ‘Don’t rely on other people to do your work. You have to do it,’” Najeeb says. “From the first day I came here, I was looking to study, to get a degree. First, I love to study. Second, you

have to get a degree to get a good job in the United States.”

The path to a moment of great joy

Najeeb’s long-term plan included earning a degree that would allow him to be a lawyer again, a career he was able to pursue with a bachelor’s degree in Iraq. Yet before he earned a law degree, Najeeb realized he had to take smaller steps, including learning the language and getting a job.

He came to America with “a little English,” and his language proficiency improved as he took English as Second Language classes at the Indianapolis Marion County Public Library. He used that improved ability to study for the test to get a driver’s license.

“I took the first test without a translator. I didn’t pass,” Najeeb says. He smiles before noting, “The second time I passed, in July of 2009.”

He also found work.

“In the apartment complex where we used to live, I met an electrician from Iraq,” he says. “I used to help him in the complex. I became a good electrician.”

He also had a part-time job with Catholic Charities Indianapolis, helping new refugees in their transition to life in Indianapolis.

While he worked, he started taking classes at Indiana Vocational Technical College in Indianapolis. After a year of college, he had earned all A’s. In 2011, he began studying at Indiana University Purdue University Indianapolis. In 2012, he continued his studies as he switched to a full-time job with the Refugee Resettlement Program.

All the hard work led to a moment of great joy in May when he earned a master of law degree. He shared that success with family and friends, including fellow refugees and colleagues at Catholic Charities Indianapolis.

“Even with a heavy course load and an accelerated pace, he was able to masterfully balance his school obligations with those of



Basim Najeeb poses for a photo with Greg Zoeller, the attorney general of Indiana. Zoeller was one of Najeeb’s professors as the refugee from Iraq earned his master of law degree from Indiana University Purdue University Indianapolis in May.

his job and his family,” says Russ Fackrell, Najeeb’s supervisor at Catholic Charities Indianapolis. “I have seldom seen such a great accomplishment among the groups we serve. He should be proud. All of us in the Refugee Resettlement Program are.”

‘There is hope for the future’

Najeeb continues to make plans for the future for him, his wife and their children: Maryam, 14, Ahmed, 12, and Jomana, 2. The couple is expecting the birth of their fourth child in October.

One possibility for Najeeb involves taking the bar exam in New York. Unlike Indiana, New York is one of the states where a lawyer who has a law degree from a foreign country and a master of law degree from an American college is eligible to take the proficiency test for practicing law. Najeeb is also considering enrolling in law school in Indiana in 2014.

“I want to work as a lawyer again,” says Najeeb, who continues to provide the *pro bono* legal help that he started while getting his master of law degree. “For me, it’s helping people.”

In the meantime, he continues to serve other refugees as a transportation specialist for Catholic Charities Indianapolis. He drives them to and from work while also steering them through the intricacies of everyday American life. And when they hit an occasional roadblock, he goes the extra mile to help them around it.

He talks about helping to resolve a

rental payment situation for a refugee from Sudan who has disabilities.

He also mentions his care for an elderly woman from Iraq who doesn’t speak English. He visits her in the nursing home where she lives and translates for her with the staff of the facility.

“When I came here, I needed help,” says Najeeb, who is Muslim. “I feel thankful for the people at Catholic Charities. And I am proud to work with them.”

The feeling is mutual.

“Basim is one of the most resilient, positive and determined people I have ever met,” says Gabrielle Neal, director of the Refugee Resettlement Program. “He came here four years ago, knowing no English and leaving behind family, a career and home. He came to protect his wife, his children and himself.”

Najeeb remembers the fear, but now he lives with hope.

“That day, I thought maybe I died,” he says. “But I’m still alive. I always say I’m lucky. My life is better here. It’s safer. There is hope for the future.”

(Najeeb and three other refugees will share their stories during the 3rd Annual World Refugee Day Dinner at 6 p.m. on June 20 at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. The event will also feature ethnic food, music and dancing. Tickets are \$25 or \$150 for a table of eight. For more information, log on to www.catholiccharitiesindpls.org.) †



‘Basim is one of the most resilient, positive and determined people I have ever met. He came here four years ago, knowing no English and leaving behind family, a career and home. He came to protect his wife, his children and himself.’

—Gabrielle Neal, director of the Refugee Resettlement Program

IMMIGRATION

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starters. Around the room, attorneys and staff members of agencies raised questions about access, such as whether the application process would use an electronic database system compatible with what they already use, and whether people who prefer to apply using only a paper process would be able to do so.

In response to questions from the audience, Mayorkas said his agency is using the ongoing processing of applications for Deferred Action for Childhood Immigrants, or DACA, as a template for a bigger immigration reform.



Two Guatemalan immigrants embrace after becoming U.S. citizens in 1996 during a naturalization ceremony held at a Catholic church in Hyattsville, Md. Catholic Legal Immigration Network Inc., known as CLINIC, was created 25 years ago to support Catholic agencies helping millions of people legalize their status following the 1986 passage of the Immigration Reform and Control Act.

DACA is an administration program under which certain undocumented immigrants who arrived in the U.S. before their 16th birthday and who meet criteria including for education and clean background checks may apply for deferral of deportation. Approval includes a work permit and ability to obtain a Social Security card. About 500,000 people have applied for the status since it was created in August. Of those, just under 300,000 have been approved and about 2,000 have been denied.

Mayorkas said the fast timetable under which DACA was implemented—it was announced last June and his agency began accepting applications in August—was “a test of our capacity to implement something very quickly. This was on a much smaller scale but much faster.”

As many as 1.7 million people are estimated to be potential applicants for DACA, over a multiyear period. The Senate bill’s legalization provisions, as currently worded, would be open to immigrants who arrived in the United States before 2012, out of an undocumented population estimated at 11 million. The bill would give federal agencies a year after it is signed into law to implement it.

“We need a year,” Mayorkas said. “If you watch the regulatory process, one year is the speed of lightning.”

Other questions his agency is considering include “should we be leasing facilities or leasing vans to drive to rural areas? Should we be setting up booths in libraries and grocery stores?”

An existing program which brings Citizenship and Immigration Services staff to rural areas in vans has been quite successful, Mayorkas said, and he expects something similar will be in place for legalization.

S. 744 is expected to come to the Senate floor for amendments, debate and vote perhaps as soon as this month. A House bill is being written by a bipartisan panel of eight members, but its details have not been released.



‘We need a year. If you watch the regulatory process, one year is the speed of lightning.’

—Alejandro Mayorkas, director of U.S. Citizenship and Immigration Services

A second plenary session discussed the details of S. 744, and touched on steps that can be taken now to prepare for potential passage.

Michelle Sardone of the CLINIC staff said a key point to emphasize among communities of immigrants is that there is no reform law yet, although some attorneys seem to be advertising that they will help people get legalized under the new law.

Sardone said social service agencies and even parishes can take some steps now, including—plan for community education about the bill; appoint a coordinator; reach out to potential sources of funding for new services; form partnerships with other community groups so as to complement rather than unnecessarily duplicate services being offered, and start recruiting volunteers.

And a useful approach for many of those steps, Sardone said, is to tell stories of immigrants and how they came to be in their situations.

“Remind the community that this is about real people,” she said. †

Nobel Peace Prize nominee speaks at Marian University

By Natalie Hoefler

On a grassy field in South Sudan, boys from various tribes hustle after a ball in a friendly game of soccer.

Less than 10 years ago, this scene would have been unimaginable. The boys would have been sworn enemies, potentially killing each other for crossing a tribal boundary.

One man changed all that—in addition to helping end a 22-year civil war.

He was nominated for a Nobel Peace Prize, and in March received the United Nation's most prestigious humanitarian award.

That man is Bishop Paride Taban, a Sudanese prelate with a vision of a Sudan where people of different tribes, ethnicities and faiths could live in peace.

The 77-year-old retired bishop spoke of his efforts as a peace advocate as part of Marian University's Richard G. Lugar Franciscan Center for Global Studies Speaker Series at the Marian University Theater in Indianapolis on April 17.

He was joined by John Ashworth, the Kroc-Catholic Relief Services Fellow at the Kroc Institute for International Peace Studies at the University of Notre Dame and an advisor to the Sudan Catholic Bishops' Conference.

Bishop Taban spoke of his life as a priest and bishop through two civil wars in Sudan, his efforts to mediate peace, and the realization of his dream to create an "oasis of peace"—a village where people live together regardless of tribe, ethnicity or faith.

Years of war

For most of Bishop Taban's ordained life, Sudan has been at war with itself.

Some cite 1955 as the start of Sudan's first civil war between the north and the south. Others mark 1962 as the beginning, two years before Paride Taban was ordained.

"From '62 to '72, I was with the people the whole time. Many were killed, and many fled. In my area, there were only three priests left after the government expelled all the missionaries, thinking the Church would collapse," Bishop Taban told the audience at Marian. "But we kept getting stronger."

The war ended in 1972, but the peace did not last long. The second civil war between the northern and southern regions began in 1983.

Again, Bishop Taban—who was ordained a bishop by Pope John Paul II in 1980—stayed with the people of his war-torn country.

"Many Church leaders, myself included, stayed with the people, living in caves, sleeping in tents, using bomb shelters," he recounted.

Bishop Taban founded the New Sudan Council of Churches (NSCC), an organization comprised of representatives from the Catholic, Episcopal, Presbyterian, African Inland, Sudan Pentecostal and Sudan Interior Churches. The group sought to facilitate peace negotiations among the warring factions.

"I came with Church leaders to America five or six times during this period. We went all over the world lobbying—to New Zealand, Germany, all over—working together as one body for our community," the bishop said.

He was imprisoned once by the Khartoum government and once by forces of the liberation movement.

"We suffered, but our work in [the prison] was to forgive, to say like Jesus, 'Father, forgive them, for they don't know what they do,' [Lk 23:34]" Bishop Taban said. "I think that was the spirit of the Church in Sudan—and when I say Sudan, I mean all of the original country."

War ends, a dream begins

With the help of Bishop Taban and other peace advocates, a peace agreement was reached in 2005—after 22 years of fighting had taken an estimated 2 million lives and displaced more than 4 million people.

A referendum was held, and in 2011 Sudan became two nations—the Republic of Sudan to the north, often referred to as North Sudan, and the Republic of South Sudan to the south, often referred to as South Sudan.

With the signing of the peace agreement in 2005, Bishop Taban had time to pursue his dream of establishing a place in South Sudan where people of all faiths and tribes could come to live and work side by side in peace.

"During these years of war, I saw that our people of South Sudan were pitted one against another. Because there are so many groups—tribes, ethnic groups, south and north—the [Khartoum] government used this. They called all the black people 'slave.' So they adopted a saying in Arabic, 'Kill a slave through a slave,'" he explained. "So to see that such a thing doesn't happen, I founded this village."

Bishop Taban said the idea came to him when he was travelled to Israel.

"During the [second] war, I was exhausted. I went to Israel to rest and pray for my country and gain my strength back. I found a small village where Palestinians and Israelis, Christians, Muslims and Jews lived



Marian University student and global studies minor retired Kelly Hoehn speaks with Bishop Paride Taban of South Sudan at a reception following the retired bishop's lecture as part of Marian University's Richard G. Lugar Franciscan Center for Global Studies Speaker Series at Marian University in Indianapolis on April 17.

together as a cooperative village. I said, 'Wow! Let the war end, and I will found a village like this.' "

"An oasis of peace"

When Bishop Taban saw the war drawing to a close in 2004, he petitioned the Vatican for early retirement. It was granted to him later that year. Bishop Taban was free to start building his dream, a place he named Holy Trinity Peace Village.

The village—which he calls "an oasis of peace"—is located in a remote area of southeastern South Sudan near the border with Ethiopia.

The area near the village includes four tribes and other communities. For decades, the livestock-raising tribes—especially youths with too much time on their hands—participated in cattle raiding. Such actions led to killing among the tribes.

"We brought leaders of villages from different places, and we taught them how to keep security in their area. ... Before, they could not travel three kilometers beyond their borders for fear they would be killed," said Bishop Taban. "But now that has ended. The chiefs are working together. [If there is] any stealing of cattle, the community police gather all the cattle, the thieves are punished and the cattle are returned. This has become an example in South Sudan."

He started a demonstration farm, where the local tribes who had been raiding cattle

were trained how to grow fast-maturing crops and shown better farming methods. By introducing improved agricultural techniques, Bishop Taban was able to promote food production, helping the primarily livestock-raising tribes shift into agro-pastoralist communities. And with more work for the youth to do in the fields, the cattle raiding ceased.

According to Bishop Taban, more than 3,000 people live in or near the village, which now boasts a school and a medical clinic.

For his efforts at creating peace in this region, the United Nations bestowed upon Bishop Taban this year's Sergio Vieira de Mello Peace Prize, the organization's most prestigious humanitarian award.

In an interview with *The Criterion* after his talk, Bishop Taban asked members of the Archdiocese of Indianapolis to pray for the success of the village and especially for true peace to spread throughout South and North Sudan.

"They should visit us so they can see what we do," he said. "We need to build a bridge with archdioceses and parishes so we can share in full our experience, our suffering and our faith."

"We have a lot to give to each other."

(For more information on Holy Trinity Peace Village, log on to www.kuronvillage.net, or e-mail Bishop Paride Taban at BishopTabanParide@yahoo.com.) †

Indianapolis native observes South Sudan after 2011 independence

By Natalie Hoefler

Comboni Missionary Father Michael Barton has spent the better part of the last 35 years serving as a priest, teacher and parish builder in what is now known as South Sudan.

And for most of that time, the region has been entrenched in civil war.

An Indianapolis native, Father Barton first ministered there from 1978-87, witnessing the beginning of Sudan's second civil war in 1983. After serving for five years in Michigan, Father Barton returned to South Sudan in 1993, where he has lived ever since. The country was



Sudanese Father Alfred Loro Caesar, left, and Comboni Father Michael Barton pose outside the Archbishop Edward T. O'Meara Catholic Center in Indianapolis in this 2007 file photo.

still at war when he returned, and remained so until 2005.

During that time, Father Barton, who grew up as a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, has made a few extended trips back to the U.S. His most recent stay in Indianapolis began on May 20, and will last possibly through December when he will return to South Sudan.

Father Barton recently spoke of his time in South Sudan during the second civil war, and the state of the region after the war ended.

"It was very difficult to know what was going on during [the war]. We couldn't go to areas controlled by the government. We couldn't go to [the southern capital of] Juba. We were in a very isolated area," said Father Barton.

He recalled the joy witnessed after the 2005 peace agreement was signed.

"It was a great time, a time of great freedom," he recalled. "People could go to the capital, they could get an education."

And life has become even better for the people of South Sudan since the nation voted for independence in 2011, said Father Barton.

"South Sudan is much better off now as an independent state than it was when it was with Sudan. Markets have improved dramatically. During the war, all you could get was salt and tobacco. Now, you can get clothes and Coke, sugar, rice and building materials," Father Barton said.

"We no longer have to rely on Kenya and Uganda.

"Now, if [South Sudan] could ship its oil out and be able to fight the problems of corruption in the

government, it would be even better."

The decades of civil war—going as far back as 1955 or 1962 depending upon the source—took its toll on the Church in South Sudan.

"The whole Church has had a great history of difficulty and suffering, especially since the 1964 expulsion of missionaries," he explained. "All schools closed. There were no priests then, just a few people in charge."

"When [the] war ended in '72, these young priests would come back with such hope and determination and desire, but when you touch reality, it was very different. There was no one to help them know how to raise a parish."

Nevertheless, said Father Barton, "The Church is looked up to and has had a great effect on South Sudan. It has a great influence."

"But it needs help financially. The Union of Superior Generals in Rome is trying to get all of the different congregations to work together to send money and people to organize schools for nurses, educators and spirituality," he said. "There are abandoned missions and churches, priests living in huts, churches full of bats because all this time these places have not been restored or redeveloped."

Father Barton encouraged Catholics of the Archdiocese of Indianapolis to pray for the situation.

"Pray for the priests to persevere in their vocation. A great number have left the priesthood" because, as Father Barton has learned in his decades of service in South Sudan, "it is very difficult to work there." †

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Archbishop thanks Miter Society members for their support

By Leslie Lynch

Special to The Criterion

LANESVILLE—While Miter Society members in southern Indiana braved a spring rainstorm to attend Mass and a reception at St. Mary Parish in Lanesville on May 22, Archbishop Joseph W. Tobin poured out his appreciation for their generosity and the commitment of Catholics across the archdiocese.

The event was part of the archbishop's follow up to the "United Catholic Appeal: Christ Our Hope" annual appeal offered in thanksgiving to Catholics across central and southern Indiana who contribute \$1,500 or more to support Catholic Charities, Catholic education and faith formation, vocations and care for retired priests.

Several priests concelebrated the liturgy with the archbishop.

In his homily, Archbishop Tobin spoke about learning to see what God wants us to see. The sin of the rich that Jesus decries, he said, is not cruelty to the poor. Rather, it is the failure to see the poor around us.

Our sacrificial giving through the United Catholic Appeal, then, "is not so much a good deed as being willing to let God sharpen your eyesight," the archbishop noted.

Like the disciples who misunderstood Jesus repeatedly in St. Mark's Gospel, our life with God is never a finished business, Archbishop Tobin said. He encouraged frequent reception of the sacraments because they are the way God increases our faith and trains us to see with his eyes.

During his remarks at the reception, Archbishop Tobin spoke of his deepening understanding of St. Paul's practice of opening and closing his letters with expressions of gratitude for the faithful.

Having traveled more than 50,000 miles since his installation as shepherd of the archdiocese on Dec. 3, 2012, Archbishop Tobin finds his own faith bolstered by meeting parishioners from all corners of the archdiocese.

He mentioned the loving response of people who gathered around the orphaned children of two families in Greensburg to the aid that Henryville residents—victims of tornadoes in 2012—have already sent to victims of recent tornadoes in Oklahoma.

Archbishop Tobin also shared how he has been touched by high school graduates speaking naturally and openly about their faith and the values they will take with them into life.

He praised how Catholic Charities in the Tell City Deanery provided home repairs and improvements for people in need.

All these examples demonstrate a vibrant and active commitment to the mission of the Church, Archbishop Tobin said.

The archdiocese also faces challenges, he noted.

Through "Connected in the Spirit," representatives from parishes are meeting or will meet to evaluate the strengths and weaknesses of each parish, and determine how to most effectively carry out the Church's mission in a changing world. Archbishop Tobin will make decisions regarding mergers and closures based on recommendations that come "from the bottom up," he said.

He also talked about how the five bishops in Indiana met in April at the University of Notre Dame in northern Indiana to discuss how to better coordinate responses to poverty throughout the state. He said he plans to write a pastoral letter to address the question.

The archbishop also plans to pen a letter to encourage participation among Catholics in the archdiocese during the Fortnight for Freedom, a period of prayer and action focused from June 21 to July 4. This effort, which is a follow up of the first Fortnight for Freedom last year, is in response to the many current challenges to religious liberty in this country.

Adult faith formation—whether at seminaries, universities or in parishes—is also a high priority for the archdiocese, he said.

Archbishop Tobin stressed the importance of providing quality education and making it accessible and relevant for today's busy families. One response is the use of San Damiano Scholars, a program of solid theological and pastoral formation at Marian University in Indianapolis, which is preparing catechists to step into parishes and other ministries.

The archbishop's words of encouragement and commitment struck a chord with Barbara Amy, a member of Most Sacred Heart of Jesus Parish in Jeffersonville, who attended the Mass and reception.

"Archbishop Tobin is really down to earth. He's saying the right things," Amy said. "Everybody just has so much work to do."

Archbishop Tobin shared his straightforward definition of the best way to approach that work: "What I do, with what I have, when I believe in God."



Father Juan Jose Valdes, left, administrator of St. Mary Parish in Lanesville, Archbishop Joseph W. Tobin, and Deacon Rick Cooper of St. Mary Parish in Lanesville pose for a photo after the Miter Society Mass on May 22 at St. Mary Church in Lanesville.

For disciples of Jesus, time, talent and treasure are gifts that bear conditions lovingly imposed by faith, the archbishop noted. As people more clearly see through the eyes of God, they direct those gifts more freely to the service of those in need, he added.

The archbishop applauded the members of the Miter Society for their commitment and generosity.

"I am proud to be your archbishop, and grateful that you are partners with us in the mission of Christ in this archdiocese."

(For more information on the "United Catholic Appeal: Christ Our Hope" and the Miter Society, or to contribute to the appeal, log on to www.archindy.org/ChristOurHope. For questions, contact Jolinda Moore, director of stewardship and development, at 317-236-1462 or 800-382-9836, ext. 1462.) †

Vatican's U.N. observer stresses need to eradicate world hunger

UNITED NATIONS (CNS)—Finding a solution to the "ongoing scandal" of worldwide hunger should be a top priority, said the Vatican's representative to the United Nations.

Addressing a U.N. General Assembly meeting on sustainable development goals on May 23, Archbishop Francis A. Chullikatt, permanent observer of the Holy See to the United Nations, called it "a shame that so many of the poor people in the world continue to find themselves helpless victims of chronic hunger."

He urged the U.N. to find "sustainable models of food security and nutrition" to end hunger for nearly 1 billion people worldwide, particularly when the international community can "produce sufficient food for every

human being."

He also described world hunger and malnutrition as "all the more egregious when we grasp the reality that malnutrition remains the world's biggest health risk—claiming more victims each year than HIV/AIDS, malaria and tuberculosis combined."

The archbishop called the lack of access to adequate food and nutrition "a moral and humanitarian crisis exacerbated by manmade policies and practices," such as failing to provide access to markets for producers in developing countries, diverting food resources from consumption to energy production, waste of food resources and armed conflicts.

"In face of the world's hungry, the grotesque spectacle

of foodstuffs being forcibly destroyed in order to preserve higher market prices for producers, primarily in developed countries, constitutes a reprehensible practice which prioritizes economic profit over the needs of those starving," Archbishop Chullikatt said.

He said ending hunger—which can be addressed today—is not the same as providing better health care, which often depends on "looking toward technologies or cures yet to come or not currently available."

"Hunger is one of the world's most solvable problems," he added, pointing out that "per capita food production has steadily risen and total world food production now exceeds what is needed to give every person sufficient food and nutrition." †



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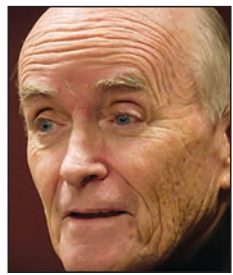



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Father Greeley, sociologist and best-selling author, dies at 85

CHICAGO (CNS)—Father Andrew Greeley, a Chicago archdiocesan priest and well-known novelist, journalist and sociologist, died on May 29 at his home in Chicago's John Hancock Center. He was 85 years old.

Father Greeley was perhaps most widely recognized for the more than 60 novels he wrote, some considered scandalous with their portraits of hypocritical and sinful clerics. But he also wrote more than 70 works of nonfiction, often on the sociology of religion, including 2004's *Priests: A Calling in Crisis*.



Fr. Andrew Greeley

The title notwithstanding, the research he presented in that book found that priests are among the happiest men in the United States—a conclusion that mirrored his own experience.

"Andy loved being a priest, and he spoke very positively about the priesthood," said Father Greg Sakowicz, who was pastor of St. Mary of the Woods Parish in Chicago for many of the years that Father Greeley filled in at weekend Masses there.

"His Masses were very personal. He would name the altar servers and have the people applaud for them," the priest told the *Catholic New World*, Chicago's archdiocesan newspaper. "Families with young children loved his Masses because they almost had a backyard picnic flavor to them, it was so personal and warm."

On the other hand, Father Sakowicz said, people who prefer their liturgy to have more structure did not enjoy them so much, but that was all right with Father Greeley.

"You either loved him, or you just shook your head,"

Father Sakowicz said, repeating a line often said—and acknowledged by Father Greeley—that he never had a thought that went unpublished.

Chicago Cardinal Francis E. George described Father Greeley as "an often-controversial priest, with deep convictions and a ready wit."

"He dedicated his life to research, writing and speaking," the cardinal said in a statement. "In his last years, the words he could still respond to were prayers, especially the Eucharist. We should keep him in our prayers now."

Born in Oak Park, Andrew Moran Greeley attended St. Angela School on the west side of Chicago, was ordained a priest for the Archdiocese of Chicago in 1954 and served as assistant pastor for Christ the King from 1954-63, while pursuing postgraduate studies in sociology at the University of Chicago.

In later years, he taught sociology both at the University of Chicago and the University of Arizona in Tucson. Father Greeley spent part of most winters in Tucson and often gave public talks.

He maintained a relationship with the National Opinion Research Center at the University of Chicago from 1982 until he stopped working following a 2008 accident in which his coat caught on the door of a taxicab in Rosemont, leading to a fall that caused a traumatic brain injury. While he returned home after a long hospitalization and rehabilitation, and enjoyed visitors, he no longer appeared in public.

His final book, *Chicago Catholics and the Struggles Within Their Church*, was published in 2010.

Father John Cusick, director of Young Adult Ministries of the Archdiocese of Chicago, was a family friend of the priest-sociologist ever since he was assigned to Mary Seat of

Wisdom Parish in Park Ridge after being ordained in 1970.

It was intimidating at first, the priest admitted. "He was larger than life," Father Cusick said. "You're talking about somebody who had a tremendous effect on the American Catholic Church. He was a religious sociologist, he researched Catholic education. He researched Catholicism in America in way that nobody else did with so much intensity."

Father Greeley was released from archdiocesan duties to pursue his academic interests in 1965, and he remained a priest in good standing. He published his first novel, *The Magic Cup*, in 1975, although his most popular books may have been *The Cardinal Sins* (1981) and *Thy Brother's Wife* (1982). In later years, many speculated that his priest/bishop detective Blackie Ryan was a stand-in for Father Greeley himself. Father Greeley denied that, but acknowledged that the "little bishop" was his "spokesman."

In a 2003 interview with the *Catholic New World*, Father Greeley spoke of the importance of story to the religious imagination, saying he tried with his novels to do what the stained-glass artists of Medieval and Renaissance Europe did with their windows—to spark the imagination and lead it to faith.

For him, religion—like life itself—was a story at its roots: the story of the Creator, who loves the world so much he gave himself up for it.

He once said that in his novels he attempted to convey the way the love and grace of God operate in the world and the Church.

In 1986, Father Greeley established a \$1 million Catholic Inner-City School Fund, providing scholarships and financial support to schools in the Chicago archdiocese with student populations that are more than 50 percent minority. †

Saying children suffer the most, Vatican reiterates call to end Syrian violence

GENEVA (CNS)—The Vatican has reiterated its call for negotiations to end the violence in Syria, saying that children are suffering the most.

"Silencing the guns is the priority," Archbishop Silvano Tomasi, the Vatican's permanent observer to United Nations agencies in Geneva, told the Human Rights Council on May 29 during a debate on Syria.

This means people must reject "personal revenge," and the "inordinate ambitions of dominance by any group," Archbishop Tomasi said.

Syrian rebels are demanding the resignation of

Syrian President Bashar Assad. Both sides have been accused of atrocities.

Calling the violence in Syria "the terrain of the violation of all human rights," Archbishop Tomasi said the tragedy risks intensifying regional and global conflicts.

He also cited statistics from the more than two years of conflict: Tens of thousands killed; 1.5 million Syrians have fled to other countries; more than 4 million people have lost their homes.

"The way forward is not by a military intensification of the armed conflict but by dialogue and reconciliation,"

the archbishop said, noting that the Vatican has continually insisted that only peaceful negotiations with all parties can return the situation to normal.

Archbishop Tomasi also said that children in refugee camps and in conflict areas "suffer the most of the consequences of violence and call for generous solidarity on the part of the international community. Only in this way can they and their families hope again for a normal existence."

He also said unaccompanied minors needed particular attention so they do not become victims of trafficking and other forms of exploitation. †

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Competing on game show is 'good witness' of joy of giving life to Christ

WASHINGTON (CNS)—“The right earlobe, right thumb and right big toe,” answered Sister Peter Joseph.

The crowd cheered as host Jeff Foxworthy affirmed her answer to the question of what parts of the body God instructed Moses to anoint.

Sister Peter Joseph, along with Sister Mary Suso and Sister Evangeline—from the Ann Arbor, Mich., community of the Dominican Sisters of Mary, Mother of the Eucharist—competed in the cable TV show “The American Bible Challenge.”

The Game Show Network’s most successful show to date, now in its second season, has three teams of three participate in games and trivia to win money for their favorite charity.

“It’s a great show,” Sister Peter Joseph told Catholic News Service in a telephone interview. While she hopes it encourages people to go read the Bible, “at the very least they’re learning something from the questions, and it’s a very positive game show, which is something exciting nowadays.”

Sister Maria Suso explained, “It’s lighthearted, and through it people realize the things they don’t know about the Bible. There’s so much beauty and humor in the details of the text.”

The three sisters made it to the finale of the show on May 23, but were bested there by the Wagner Warriors, a team of three brothers from Oklahoma.

Still, the sisters won a total of \$55,000 for their charity, \$10,000 of which they received by being voted the show’s fan favorite. The money won will go into a fund to provide for the medical expenses of the aging sisters in their religious community. As one of the youngest and fastest-growing communities in the country, the elder Dominican sisters are especially busy with facilitating the entrance of these newcomers, so these

three were excited to be able to provide for them for a change.

“They aren’t focused on themselves,” said Sister Maria Suso. “They’re busy with fundraising and building new housing. The older sisters are really pouring themselves out for us.”

The three competing sisters are representative of a community where the average age is 28. All are young and relatively new to the community. Sisters Evangeline and Peter Joseph are novices, and Sister Maria Suso is a temporary professed member. In several more years, the sisters will be able to profess final vows.

The team of three assembled after their mother superior learned about the show.

“Mother Mary Assumpta asked any Bible experts to come forward,” said Sister Maria Suso. Though she wasn’t originally thrilled about the possibility of the publicity and limelight, she felt obligated by her vow of obedience to let Mother Mary Assumpta know of her prowess.

Out of those who were biblically knowledgeable, three were chosen.

Though the sisters’ life of prayer and study of religious texts predisposed them to knowledge of Bible trivia, “we studied a lot,” said Sister Peter Joseph. Each sister took a third of the Bible, and then shared the notes on each section between them.

“The studying definitely paid off because some of the questions were pretty challenging,” Sister Maria Suso remarked.

Underneath all the facts and trivia, the sisters and other contestants on the show exhibited that a love for the word of God drives them.

For Sister Maria Suso, the call to her vocation began with regular prayer and reading of the Bible. “At age 14, I was very unhappy though I had a good life. Through some conversations, I realized it was a spiritual problem. I fell in love with God through reading the Scriptures.”



Sisters Evangeline, left, Peter Joseph and Maria Suso participate in “The American Bible Challenge.” The three Dominican Sisters of Mary, Mother of the Eucharist made it into the final round of the Bible trivia program on cable TV’s Game Show Network. Even though they didn’t win, they still took home more than \$55,000 which they’ll use to support aging members of their Ann Arbor, Mich., order.

“It was really fun,” commented Sister Peter Joseph of their experience on the show, and on it being taped in Hollywood before a studio audience. “I don’t think anyone in there had seen a religious sister before, especially not one in real habit.”

In fact, some people learned about their way of life the hard way, especially their

vow of poverty.

“One man joked that I needed to pay him for my coffee, but I had to tell him I don’t have any money on me ... ever,” Sister Peter Joseph said with a laugh.

She is optimistic about the impression they gave to the viewers and those they met. “I hope that it was a good witness of the joy of giving yourself to Christ.” †

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July 19, 2013, issue of *The Criterion*

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Parishes need multi-pronged strategy to attract, keep members

By Mary Eileen Andreasen

How does a parish change an inactive Catholic into an active one? How is a heart reached, touched and transformed? The Church's primary mission is to evangelize, especially to those on the fringe.

Last year, Jesuit Father William Byron wrote about doing "exit interviews" of the faithful who have stopped attending Sunday Mass and left the Church. Though many have left, we need to keep in mind that there are other Catholics also contemplating whether to stay or go.

The importance of Sunday Mass and weekday activities to connect with the faithful become crucial in transmitting the message of who we are as Christians and answer an important question: What's expected of us as followers of Christ? Is it just to go to Mass on Sunday?

Our obligations as Catholics are some of the best reasons for staying. They are rules of the road to help us navigate through the difficult times in life, and to help us love and care for one another, as Jesus did. And the homily is vitally important in attracting and keeping parishioners who hunger for this spiritual food and seek a place where they can learn and practice our message of love. The audience may be captive, but these days, it's hungry and often well-educated.

People are looking for a homilist who is engaging, and they will travel across town to find one. Catholics seek to be inspired. The homily should be smart, applicable, memorable, motivating and short. Outside of the words of institution in the eucharistic prayer, it should be the most important thing said, and the most important thing heard all week.

One of the responses for leaving the Church given to Father Byron and to another researcher when they asked people why they no longer practiced their faith, was that they were looking for spiritual guidance, not for longer sermons.

Father Byron and Charles Zech of Villanova University conducted a study of former parishioners of the Trenton, N.J., Diocese, where those surveyed revealed some of the general problems parishioners see. Looking at some of these reasons given for leaving may also yield solutions.

Catholics will vote with their feet (by leaving) and their pocketbooks (by not tithing) if homilies are consistently disappointing. Priests and deacons should always be trying to improve their preaching, and may benefit from a team of laypeople willing to provide an honest critique. Nothing is gained when the faithful sit through a dreadful homily.

Father Byron also has written about establishing a "third place" at the parish. He explains that besides the workplace and home, people also look for a third place to congregate and connect with others. Some find this third place, he said, in a cultural or recreational community center—a gym or even a barbershop.

Weekday activities at the parish can help establish this third place, and provide opportunities to transmit the Christian message through educationally enriching



In this file photo, Father Sean Gann, pastor of St. Joseph Parish in Kings Park, N.Y., delivers the homily during a Sunday morning Mass at his parish. Engaging homilies are an important means for parishes to attract and keep their members.

programs. Want excellence in adult faith formation? Want Father Robert Barron to come to your parish? Easy.

There is no end to the excellent Catholic programs on DVD that can be bought, shown and shared. Watching an outstanding program and having a discussion afterward is quality adult faith formation. There are amazing Catholic resources everywhere. Your diocese might even have a lending library full of resources.

Beyond serious catechesis, don't forget potluck dinners, parish excursions to a local shrine, or a praise and worship concert. These are opportunities where the faithful can learn or be inspired about our role as Christians.

Think of parish enrichment as a smorgasbord. That means a parish needs a variety of groups. They could include a rosary group, a social justice committee, a quilting circle, the Knights of Columbus, a hospital visitation ministry and a youth group.

Take advantage of technology by helping your parish construct a website that can feature colorful, easy-to-read, user-friendly content with Mass times, a parish calendar and a welcome message from the pastor. It also can include podcasts of homilies. Prospective parishioners may visit the website before they physically visit the parish.

On Ash Wednesday, our parish website got 500 hits, presumably from people simply looking for Mass times. These events, which people may attend once a year, provide opportunities to highlight what a parish can offer.

A Facebook page for the parish is easy (and free) to start. Inspiring quotes, parish news, Scripture reflections and theological articles keep the faithful engaged. Collect e-mail addresses of parishioners to form distribution lists so you can notify parishioners of important events.

During Lent, we filmed a YouTube video to promote our Lenten parish mission. It was uploaded to our parish Facebook page, our website and the link was included in a mass e-mail. Consequently, our attendance was beyond expectation. If you think you can't master technology, engage the youth group or another group to help.

Ask yourself, "Is our parish a friendly place?"

If the people of your parish are hospitable, strangers will feel appreciated and stay. A personal encounter with a friendly Catholic can lead to a personal encounter with Jesus. Isn't that what the Gospel is about?

(Mary Eileen Andreasen is the director of adult faith formation for St. Wenceslaus Parish in Omaha, Neb.) †

Worship of God must be tied to loving service of our neighbors

By Fr. Lawrence E. Mick

If people in your neighborhood were asked to identify the Christian households on your street, they might try to do so by thinking of who goes to church on Sunday. That's usually the most obvious way to tell those who



In this file photo, Cardinal Francis E. George of Chicago receives a gift from Stewart Marshall following Mass with men detained in Cook County Jail's maximum security section in Chicago on Christmas Day in 2007.

claim to be believers.

The Bible, of course, encourages us to worship God. The Ten Commandments include one that calls us to "keep holy the Lord's Day," and the Old Testament contains many details of proper worship. And at the Last Supper, Jesus told us to "do this in memory of me" (Lk 22:19).

Yet if we look at what the Bible teaches us about God's expectations of how we are to live, most of it does not focus on what we do in temple or church. It is impossible to summarize the Bible in a short article, but we might focus on two passages as helpful reminders of the broad perspective the Bible offers us.

In the Old Testament, a brief but rich line comes from the prophet Micah: "You have been told, O man, what is good, and what the Lord requires of you: Only to do justice and to love goodness, and to walk humbly with your God" (Mi 6:8).

Several other translations of that verse use the word "mercy" in place of "goodness," which may help us understand it more deeply. Justice, mercy and humility are challenges for each of us in our daily relationships with those around us.

If we work for justice and treat others justly, if we are merciful to those in need and if we act with humility toward all, then we can be assured that we are living in goodness.

In the New Testament, a key passage comes in Matthew 25, Jesus' description of the day of judgment. The passage is familiar, but it remains challenging:

"For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me. ... Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me" (Mt 25:35-36, 40).

This, Jesus suggests, will be the basis for judgment. And there is no mention here of going to church, saying prayers or any other religious observances.

This does not mean that worship and prayer and other religious practices are useless, but it reminds us that one of their primary purposes is to motivate us and sustain us in living out our faith in daily life.

They are not ends in themselves, but must be linked to how we live the Gospel. It is true, of course, that there is no greater act than to worship God. But flowing out from that worship must be our loving behavior toward our neighbor. It is that service that we bring to the liturgy and unite with Christ's sacrificial love.

How will they know that we are his disciples? By our love for one another.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Year of Faith: The pope is not infallible

Did that headline catch your attention? It was meant to, of course, because many Catholics think that the Catholic Church does teach that the pope is infallible. For some, this has been a stumbling block for ecumenism. However, the actual teaching is more nuanced. “Infallibility” is a double-negative word meaning “the inability to err.” It’s not the same as “being correct” because someone could be correct without being necessarily correct. Infallibility for humans is possible only with divine assistance.



The Catholic Church believes that Jesus promised divine assistance to Peter and the other Apostles when he said, “Thou art Peter and upon this rock I will build my Church. . . . I will give you the keys to the kingdom of heaven. Whatever you bind on Earth shall be bound in heaven; and whatever you loose on Earth shall be loosed in heaven” (Mt 16: 18-19).

The infallibility of the pope was debated in 1870 during the First Vatican Council.

Some of the bishops, led by Archbishop Henry Edward Manning of England, thought that the pope was personally infallible, that he could not err. Others, led by Lord Acton and John Henry Newman (neither of whom were at the council), thought that the pope could make doctrinal decisions binding on the whole Church only when he acted in agreement with the other bishops.

After lengthy discussion, a compromise was reached and the debate focused on the infallibility of the pope’s doctrinal decisions rather than on the infallibility of the pope himself.

Finally, the council decreed that the pope teaches infallibly under three conditions: when he exercises his office as pastor of all Christians (known as *ex cathedra* or “from the chair” of St. Peter), when he teaches on matters of faith or morals, and when he indicates that the doctrine must be held by the universal Church.

This is a subtle distinction between the infallibility of the pope himself and the infallibility of what he teaches, but it was considered an important distinction. Plus, not everything the pope teaches is

infallible, but only what he teaches under those three conditions. When Pope Benedict XVI wrote his best-selling books *Jesus of Nazareth*, he made it clear that people were free to disagree with his analyses and conclusions. He was not attempting to teach infallibly.

The Second Vatican Council, in 1964, elaborated on the doctrine of infallibility. It stated that infallibility resides not only in the pope but also in the body of bishops “when that body exercises supreme teaching authority with the successor of Peter.”

The bishops’ infallible teaching authority has been exercised in 21 councils through the centuries. Doctrines concerning faith and morals defined by councils, after they have been promulgated by the pope, are considered to be infallible. That’s how most doctrines have been defined.

Popes rarely speak *ex cathedra*. Usually, in talks, letters, books, and other ways, they state authentic teachings of the Catholic Church in line with Scripture, tradition, and the living experience of the Church. However, Catholics should submit their wills and minds to the pope’s teaching authority whether or not he is speaking infallibly. †

Faith, Hope and Charity/

David Siler

Leading the way in reducing poverty

As previously reported in *The Criterion*, all five Indiana bishops and about 100 Catholic leaders from health care, education, social services and business gathered on April 26 at the Center for Social Concerns on the campus of the University of Notre Dame in northern Indiana.



The purpose of this first-ever gathering of its kind was to take a good, hard and honest look at the state of poverty in Indiana and its impact on our citizens, how the Catholic Church is responding and how we could even more effectively respond in the future.

Although the topic itself is rather bleak, the enthusiasm to improve our service to the poor and to lead the way in innovative solutions is strong.

Among the group gathered, there was general agreement that even within our own Catholic institutions, we can improve our effectiveness and impact by collaborating more and sharing among ourselves what we are already doing. We agreed that we need to learn from one another what works best in moving people permanently out of poverty, oftentimes generational poverty.

What was made clear about what works best in reducing or eliminating poverty was highlighted by looking at what Catholic Charities does in refugee resettlement and disaster relief—both highly successful programs.

The common practice in these programs is what in social services is termed “case management.” This is simply the assignment of a highly trained individual who works closely with an individual or a family to provide customized care and linkages to services. Case management works because it recognizes that the issues that individuals and families face are varied and complex and there are no “one-size-fits-all” solutions.

An important insight that the strategy of case management can provide is that it can fairly easily be adapted to volunteerism.

Although case managers are often trained professionals, much of the benefit of having an individual—or family for that matter—assigned to work with an individual or family is the hope that can be instilled by having an advocate who is working alongside the “client” who often times has little to no access to the connections made by a mentor.

A very successful example of a volunteer driven mentoring program is called Circles Out of Poverty, whose web address is www.MoveTheMountain.org. The Circles program believes that “responsibility for both poverty and prosperity rests not only in the hands of individuals, but also with societies, institutions, and communities.” This, and many similar models, allows for all of us—the faithful of God—to become actively engaged in working with the poor and leading the way out.

A follow-up step that the poverty summit planning committee would like to take is to gather Catholic business professionals with the purpose of bringing to bear their entrepreneurial and wealth-creation skills on the elimination of poverty.

One way to look at poverty is to consider its root causes and address those root causes, while another way is to look at the root causes of the creation of assets or wealth.

Business leaders are experts in this regard as well as experts in changing course midstream when something is not working. Poverty reduction has a history of doing the same things over and over again with the same dismal results.

Stay tuned for more good news as our state leads the way in reducing poverty!

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

It’s All Good/Patti Lamb

Focus on the unique gifts that God has given you

Last weekend, I found some time and resolve to tackle an overdue task. I finally cleaned out the catch-all room of our home.



For quite a while, I’d been avoiding stacks of papers and other misplaced items that I kept promising I’d get around to filing and returning to their proper places.

Underneath a jacket needing a zipper repair, I found a random Scrabble tile and a paper from my son Henry’s second grade back-to-school night. Although the paper contained only one sentence, I saved it as a reminder to myself of a valuable lesson.

Other than Henry’s name and the date, he had written: “I learned that there are seven continents.”

This paper was sitting at Henry’s desk when I went to meet his teacher last August. I sat in his little chair while his teacher presented the second grade curriculum and classroom rules.

She went on to tell us that our sons and daughters had written about what they learned from that day’s geography lesson.

I looked down at my son’s paper and beamed with pride. He even spelled

“continents” correctly! Second grade was off to a remarkable start. I smiled at the parent sitting next to me. Then I noticed his daughter’s paper. It was completely full.

Not only had his daughter learned that there are seven continents, but she had named them all—and with remarkable penmanship, I might add. I’m pretty sure I also saw the word “equator” in her composition. I looked back at the paper in front of me and suddenly felt inadequate.

I came home that night and recounted the story to my husband, who reminded me not to play the comparison game. He said that there will always be somebody with more and somebody with less. He picked up a missionary appeal we had received that day in the mail, and read a few sentences about children experiencing extreme poverty and malnourishment.

My perspective meter quickly shifted, and I remembered how abundantly blessed that I am. I’m human, though, and I repeatedly fall into the comparison trap.

At back-to-school night, I should have been thanking God for a son who is healthy enough to attend school. I should have been praising God that Henry is blessed with the opportunity to receive an education. I would have been content if I had counted my own blessings instead of someone else’s.

Looking Around/Fr. William Byron, S.J.

Confronting cruelty in children in today’s online world

Character development and the cultivation of empathy are key components in any strategy to confront cruelty in children.



The topic of bullying has been in the headlines on and off for many years. A fine book by Emily Bazelon, *Sticks and Stones: Defeating the Culture of Bullying and Rediscovering the*

Power of Character and Empathy, caught the attention of prominent reviewers, and provides a balanced picture for the consideration of parents and educators who are understandably concerned.

Social media has made this issue a larger one in recent years. Elders who are inept on the Internet and unaware of what the young are up to out there in cyberspace are at a loss in the presence of the bullying problem. They see it in relatively rare—and often misinterpreted—instances of suicide associated with bullying.

But as Bazelon makes clear, if it is not persistent—repeated incidents over time—and malicious, it is not

really bullying.

What is bullying? It is verbal or physical aggression, repeated over time that involves a power differential. The repetition and power imbalance are key elements. Meanness and malicious intent figure into the equation leading puzzled observers to ask: How do presumably nice children get that way?

This opens the door to an examination of parental neglect, value-free education, celebration of exploitation and violence in the entertainment media, and whatever it is that contributes to a healthy sense of self in a developing child.

Bazelon, who is a journalist and a lawyer, interviewed for this book many young people, who are part of the problem, and both parents and educators who are trying to confront it. By their own admission, some of the young are “Facebook thugs,” who say things online that they would never utter in ordinary interaction with others.

Why do they do this? They are usually girls—shy and meek in person, but harsh and threatening online. They are surely insecure. They affirm themselves by belittling others. The challenge, of

course, is to gently guide them to the path of legitimate achievement—academic, artistic, athletic—as a way of developing positive self-esteem as well as stronger character.

The practice of empathy can help this development. Creative ways of engaging the young include responsibility for elder care, animal care, child care, cultivation of gardens, preservation of the natural environment, encouragement of good sportsmanship. None of this just happens. It has to be guided at home and in school; it has to be fostered by after-school and vacation-time activity.

Those who pick up Bazelon’s book will need a generous supply of staying power to make it through all of the first three parts into “Part IV: What’s Next?” And they will be rewarded at the end by a splendid list of “Resources for Readers” who want to become better informed and then do something about the problem.

(Jesuit Father William J. Byron is university professor of business and society at St. Joseph’s University in Philadelphia. E-mail him at wbyron@sju.edu.) †

Tenth Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, June 9, 2013

- 1 Kings 17:17-24
- Galatians 1:11-19
- Luke 7:11-17

The first reading on the Tenth Sunday in Ordinary Time comes from the First Book of Kings. As would be assumed,



this book, and its companion, 2 Kings, are Old Testament writings about the kings of Israel. The kings certainly are mentioned, but these books are not political histories. In a way, the kings are not the principal figures.

Very prominent in these books are prophets because the books are religious texts. Their purpose is to make the presence of God better known to the Hebrew people.

In this weekend's reading, the prophet Elijah visits a home. He meets a woman, the mistress of the house, whose son has been very sick and now has stopped breathing. The mother is desperate. Elijah prays over the young man, and the young man recovers. He lives.

This miracle confirms that Elijah indeed is a man of God, who speaks God's word.

The second reading is from St. Paul's Epistle to the Galatians. The Galatians lived in an area now in Turkey. They were converts from paganism. They were not Jews. As time passed, however, Christians of Jewish origins arrived, and they demanded that the Galatians follow the rituals and practices of Judaism.

Paul writes to establish that once he was second to no one in the most intense Jewish fervor. Since being called by Christ, however, he preaches a Gospel that is the Lord's gift to everyone, irrespective of nationality or ethnicity.

For the Gospel reading this weekend, the Church presents, from St. Luke's Gospel, the story of Jesus at Nain. There he encounters a grieving widow whose only son had died. Immediately the scene is set, although few in the modern culture would grasp the impact.

Given the customs of the day, the woman had good cause for grief and anxiety, not simply the usual sense of loss at the passing of a loved one. She was a widow. The dead man had been her only son. With his death, she lost all security.

The reading states that Jesus was "moved with pity for her" (Lk 7:13). As the story unfolds, Jesus touches the corpse. Again, this hardly bothers people alive today. In the time of Jesus, however, such a gesture defied Jewish laws of purity.

The event revealed basic facts about Jesus. All the ritual laws, such as touching the dead, were open to the Lord's amendment or definition. These laws came not from a prophet, such as Moses, but from God. Jesus is God. He has authority over the law.

Secondly, the outreach of Jesus to the grieving woman, without any appeal from her, illustrates the overwhelming love of God for us, especially in our need.

Reflection

Sustaining life, and even restoring life after death, are the strong features of the readings from First Kings and from Luke. More than anything else, death represents the ultimate helplessness of mortals. No human being escapes death in the long run. Death is so final, as many who grieve after a loss will be quick to say.

In First Kings, and in Luke, God comes as the supreme authority over death. Acting through the prophet, in the first reading, God restores life. In the Gospel reading from St. Luke, God, in Jesus, again restores life.

It is a study in the power of God. It is awesome to behold. Consoling, these readings reveal the love of God for humans, for us. In each instance, a grieving mother is in the story. In ancient times, women were very vulnerable. Secondly, as mothers, the pain of losing a child was acute.

With great love, God restores these sons to life. God extended divine love to these women very visibly and tangibly. He gave earthly life. For all who love God, eternal life awaits. †

Daily Readings

Monday, June 10

2 Corinthians 1:1-7
Psalm 34:2-9
Matthew 5:1-12

Tuesday, June 11

St. Barnabas, Apostle
Acts 11:21b-26; 13:1-3
Psalm 98:1-6
Matthew 5:13-16

Wednesday, June 12

2 Corinthians 3:4-11
Psalm 99:5-9
Matthew 5:17-19

Thursday, June 13

St. Anthony of Padua, priest,
doctor of the Church
2 Corinthians 3:15-4:1, 3-6
Psalm 85:9ab-14
Matthew 5:20-26

Friday, June 14

2 Corinthians 4:7-15
Psalm 116:10-11, 15-18
Matthew 5:27-32

Saturday, June 15

2 Corinthians 5:14-21
Psalm 103:1-4, 8-9, 11-12
Matthew 5:33-37

Sunday, June 16

Eleventh Sunday in
Ordinary Time
2 Samuel 12:7-10, 13
Psalm 32:1-2, 5, 7, 11
Galatians 2:16, 19-21
Luke 7:36-8:3
or Luke 7:36-50

Question Corner/Fr. Kenneth Doyle

Mixed marriages require Church permission in order to be valid

QI have two upcoming marriages in my family. I've been wondering how they are each viewed in the eyes of the Church,



and I'm hoping that you can help. First, my nephew—a baptized Catholic, but currently not attending church—is marrying a Methodist. Because his family has had trouble with their parish priest, who has not been welcoming to them, they are going to be married by a minister in a Methodist church.

If my nephew wants to continue practicing the Catholic faith and goes to confession, can he still receive holy Communion at Mass after he's married in the Methodist church? (I told his grandmother that he could.) Also, could a priest be at the wedding to bless it, and if he is, would it then be recognized by the Catholic Church?

Next, my niece is marrying a Baptist. They are getting married in a Catholic church with a priest presiding, but they are not having a Mass. Can I assume that this is still considered a valid sacrament of marriage? (City of origin withheld)

AYou raise a host of issues, and since a fair amount of confusion reigns among Catholics regarding interfaith weddings, let me try to answer your questions one by one and as plainly as possible.

First, what you told your nephew's grandmother is incorrect. If he were to go ahead and get married in a non-Catholic ceremony without Church approval, his marriage would be invalid.

Though still a Catholic, he would have separated himself from the full communion of the Church and should not receive the Eucharist. His going to confession would not "cure" that situation because he would still be living outside the Church's teachings on marriage.

The solution, though, is easier than you think. If the wedding has not yet taken place, they can be married in a Methodist church (with or without a Catholic priest present) and have it recognized by the Catholic Church—provided that neither the bride nor groom has been validly married previously and that they meet in advance with a priest, and provide him with the information he will need to seek diocesan permission for the wedding.

The Catholic party (your nephew) will need to promise that he will be faithful to

his Catholic faith and that he will do all that he can, within the context of the marriage, to see that any children are baptized and raised as Catholics. It will be recommended that he seek the sacrament of penance before the wedding, particularly since he has been away from the regular practice of the faith.

It would not be unusual for such a wedding to take place in a Methodist church, especially when that is the faith community of the bride. If a Catholic priest can also be present at the ceremony to say a prayer of blessing, all the better. This usually makes the Catholic family feel more comfortable, but it is not required for validity.

If, by the time you read this, the wedding has already taken place without Catholic approval, there is still a solution. The couple should meet with a Catholic priest of their choosing to provide the necessary information, and the priest—having obtained diocesan permission—will do what is called technically a "convalidation," i.e., the couple will repeat their vows in the presence of the priest, who will bless their marriage, which will then be recognized as valid by the Catholic Church.

Your nephew will then be in the full communion of the Church and free to share completely in its sacramental life. Your niece's situation is simpler. Clearly, they will be validly married according to the Church. A Mass is not required for the sacrament of marriage.

When two Catholics marry, ordinarily they do so within the context of the Mass, since the Eucharist is the supreme act of worship and the couple is seeking the fullness of God's blessings.

With a mixed marriage—such as a wedding between a Catholic and a Protestant—the couple is free to have a Mass if they so desire. More frequently, though, they opt for a wedding ceremony apart from the Eucharist, i.e., with prayers, Scriptural readings, a homily, petitions, the exchange of vows and blessings.

I believe that a wedding ceremony ought to highlight what unites the couple rather than what divides them. (It's awkward when half the church is unfamiliar with the ritual and unable to receive Communion.) What I often do in this situation is offer to celebrate Mass for the Catholic family (and anyone else who might wish to attend) at a different point in the weekend.

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

My Journey to God



CNS photo/Gregory A. Shemitz, Long Island Catholic

God's time, our time

By Sandy Bierly

All of my time,
Past, present, and future,
Rolled into one,
Is God's time, our time.

He has a special plan
For me to know,
Love, and serve Him
In His time, our time.

Building relationships,
Knowing God's presence,
Seeing His goodness
In all men through time.

In prayer I seek Him,
In my weakest moments,
God calls and I find Him,
In His time, our time.

As time stands still,
This present moment
I choose to worship Him.
It is God's time, our time.

I've come to adore Him,
Giving thanks and praise,
In the silence of my heart,
It is God's time, our time.

Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Father Brian Barr presides at eucharistic adoration and benediction during a prayer service for vocations at Immaculate Conception Seminary in Huntington, N.Y., in 2012.

Rest in peace

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

BALDWIN, Bryce R., 86, Holy Spirit, Indianapolis, May 17. Husband of JoAn Baldwin. Father of Deborah Baldwin, Bonnie Payton and Susan Torzewski. Grandfather of six. Great-grandfather of seven.

BONOMO, Jacob, 87, Annunciation, Brazil, May 20. Father of Daniel Bonomo. Grandfather of one. Great-grandfather of one.

CORTESE, Joseph H., Dr., 77, St. Roch, Indianapolis, May 18. Husband of Donna (Steed) Cortese. Father of Lisa Allie and Steve Cortese. Brother of Dr. Thomas Cortese Jr. Grandfather of four.

DOLCE, Joseph Vincent, 92, St. Barnabas, Indianapolis, May 25. Husband of Mary (Balistreri) Dolce. Father of Mary Catherine Kukulka, Prudence Williams and Sam Dolce. Grandfather of four. Great-grandfather of eight.

FLEECE, William T., 67, St. Augustine, Jeffersonville, May 2. Husband of Lynne Fleece. Father of Pamela Meyer and Jeffrey Fleece. Brother of Patty Berger, Sandy Fallner and Karen Flynn. Grandfather of two.

GOLD, Bill, 87, Most Holy Name of Jesus, Beech Grove, May 28. Father of Carol and Janet Taylor. Grandfather of five. Great-grandfather of four.

GOLDMAN, Martenia, 95, Holy Cross, St. Croix, April 20. Mother of Theresa Klooppel, Sandy Tockett, Tilly Woodring, Mary, Paula and Vicki Goldman. Grandmother of seven. Great-grandmother of four.

HERRMAN, Mildred, 89, Holy Family, Richmond, May 20. Wife of Paul Herrman. Mother of Jeanne Brown, Patricia Cornett, Jim and Thom Herrman. Grandmother of five. Great-grandmother of six.

HUBERT, Leona, 81, St. Augustine, Leopold, May 18. Mother of Mary Tanner, Cletus, John and Paul Hubert. Grandmother of 14. Great-grandmother of 10.

KELMEL, Edwin B., 94, St. Joseph Parish, Clark County, May 21. Husband of Mary Lou Kelmel. Father of Elizabeth Corcoran, Julie Mader, Janette Sparks, Kathy White and Joseph Kelmel. Grandfather of 12. Great-grandfather of nine.

LEIST, Mary Jane, 85, Holy Family, New Albany, May 19. Mother of Nancy Battles, Linda Gibson and Barbara Leist. Grandmother of four.

LYNCH, Dorothy Jean, 74, St. Jude, Indianapolis, May 28. Wife of Robert Lynch. Mother of Jeannie Massing and Marty Lynch. Grandmother of six. Great-grandmother of five.

MILLER, Arthur C., Jr., 92, St. Louis, Batesville, May 28. Father of Mellonne Gillman, Deborah Schaefer, Dena, Kip and Mac Miller. Brother of Bruce and Earl Miller. Grandfather of 14. Great-grandfather of 17.

OESTERLING, Tony, 90, St. Maurice, Napoleon, May 16. Father of Mary White, James and Mark Oesterling. Brother of Thelma Bedel. Grandfather of seven. Great-grandfather of four.

RAYMOND, Marjorie K., 96, St. Anthony of Padua, Clarksville, May 9. Mother of Melinda, Stephen and William Raymond. Grandmother of two. Great-grandmother of three.

ROBBINS, Mary Agnes, 91, St. Gabriel, Connersville, May 15. Mother of David, Ronald and Stephen Robbins. Grandmother of six. Great-grandmother of nine.

SCHEPPELMAN, Dorothy L., 90, St. Anthony of Padua, Clarksville, May 12. Mother of Jeane and Mary McRae. Sister of Evelyn Smith, Charles and Ed Brenke. Grandmother of four. Great-grandmother of five.

SCHRODER, Bernard, 75, St. Anthony of Padua, Clarksville, May 15. Husband of Lynda Schroder. Father of Lill Kelly, Renee Richardson and Kevin Schroder. Brother of Angela Hayes, Jim and Mark Schroder. Grandfather of four.

TEIVES, Timothy Bailey, 60, Our Lady of Perpetual Help, New Albany, May 21. Husband of Cheri Teives. Father of Whitney Esarey, Bri Gilbert, Josh Williams, Brittney and Matthew Teives. Brother of Dan and Pat Teives. Grandfather of four. †



Corpus Christi procession

Girls throw flower petals before the Blessed Sacrament during a Corpus Christi procession in Gora Kalwaria, Poland on May 30. A eucharistic procession is a traditional feature of the celebration of the feast of the Body and Blood of Christ.

Pope Francis: What have you done to make the Church holy, welcoming?

VATICAN CITY (CNS)—All Catholics must ask themselves what they personally have done lately to build up the holiness of the Church and ensure people feel welcomed and loved in it, Pope Francis said.

“Some people today say, ‘Christ, yes; the Church, no,’ like they say, ‘I believe in God, but not in priests,’” the pope said. Such a position does not make sense because “it is the Church that brings us Christ and brings us to God. The Church is the great family of God’s children.”

During his weekly general audience on May 29, an audience that began with the pope getting drenched by a cloudburst as he rode through St. Peter’s Square in an open popemobile, Pope Francis announced he would begin a series of audience talks about the Church.

“The Church is the great family of children of God,” he said. “Certainly it has human aspects from the members who comprise it, pastors and faithful. They have defects, imperfections, sins. Even the pope has them—and he has many—but what is beautiful is that when we become aware that we are sinners, we find the mercy of God. God always forgives. Don’t forget this. God always forgives.”



Pope Francis

“Sin is an offense against God, but it’s also an opportunity,” he told the estimated 90,000 people gathered in the square and the avenue beyond. “Humiliation can lead one to see there is something beautiful awaiting you—the mercy of God. Think about this.”

God’s plan, the pope said, is to unite all humanity into one family where everyone recognizes he or she is a child of God and loved by him. “The Church is born from God’s desire to call all people into communion with him,” and “to participate in his divine life.”

During the Year of Faith, he said, Catholics should pray that their parishes and the entire Church would increasingly be a family that lives and shares God’s love and mercy.

Noting that many people today complain about the Church, Pope Francis urged Catholics to ask themselves

several questions: “How much do I love the Church? Do I pray for it? Do I feel part of the Church family? What do I do to make the Church a community where everyone feels welcomed and understood, everyone feels the mercy and love of God who renews life?”

In his morning Mass homilies in the days leading up to the audience, the pope had been speaking about the Church’s identity and the attitude that Catholics should have toward those who come to their parishes and the attitude Catholics should have toward the world.

Celebrating Mass with Vatican employees in the Domus Sanctae Marthae where he lives, Pope Francis spoke on May 29 of the danger, even the temptation, for the Church and its members of forgetting that salvation comes from the cross of Christ.

“The triumphalism of the Church stops the Church,” he said. It becomes a Church that journeys only halfway to its goal of salvation because people become satisfied with everything being “well-organized—all the offices, everything in its place, everything beautiful, efficient.”

Martyrdom is part of the life and journey of the Church, he said, as he urged those at Mass to pray for “a humble Church.”

During his morning homily on May 25, the pope spoke about the importance of priests, parish workers and parishioners being open and welcoming to those who come to the parish asking for something. He used several examples, including that of a couple who goes to a parish to arrange their wedding, but before being congratulated, are told how much it will cost and asked for their baptismal certificates.

Too many times, the pope said, “we are faith-checkers instead of facilitators of the people’s faith.” Pope Francis also used the example of an unmarried mother who goes to a parish asking that her baby be baptized only to hear, “No, you aren’t married.”

“This young woman had the courage” to carry her baby to term and not have an abortion, he said, and “what does she find? A closed door. And this happens to a lot of people. This is not good pastoral zeal. This pushes people away from the Lord.”

“Jesus instituted seven sacraments and we, with this kind of attitude, institute an eighth: the sacrament of pastoral control,” he said, using the term in Italian for the customs control at an international airport. †

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Jay has been in retreat and pastoral ministry throughout the Midwest for sixteen years. He received his Masters of Divinity from the University of Notre Dame in 1997 and is currently working toward his doctorate in biblical studies there.

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'Principal for a Day' impressed with students, what they accomplish

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Michael G. Paton, a partner with Barnes & Thornburg law firm in Indianapolis, became involved with supporting the academies' students through his interest in the Educational CHOICE Charitable Trust.

After Paton learned more about the Mother Theodore Catholic Academies, he suggested launching a two-hour "Principal for a Day" program to bring awareness of the schools and engage leadership contributions.

Paton recently experienced being principal for a day at Holy Cross Central School. He had breakfast with the students, made the morning announcements, visited classrooms and was given a tour of the school by two seventh-graders.

"I had two major takeaways from being principal for a day. I was tremendously impressed with the children," he said. "They were respectful, polite and well-organized. I saw older children helping younger ones without prompting. The students had such a great level of maturity for their ages."

"I also saw great technology and financial needs. The staff and students make do with so little," he continued. "We need to bring more light to this great need, but also appreciate the good works that are being accomplished with so little."

Paton's awareness of the needs at the academies



Attorney Michael Paton is surrounded by students as he serves as "Principal for a Day" at Holy Cross Central School in Indianapolis.

and of its students has increased tremendously. He also has a better understanding of the schools' strengths and everyday challenges.

Paton's contagious enthusiasm for the academies and its school children will inspire others to shed light on the needs and the accomplishments of the students and teachers who work so diligently to succeed. He has since accepted the role of development committee chair for the Mother Theodore Catholic Academies.

(If you would like to make a gift for a student scholarship through Educational CHOICE Charitable Trust or make a direct contribution to the Mother Theodore Catholic Academies, please contact Rosemary O'Brien at 800-382-9836, ext. 1568 or 317-236-1568. You can also e-mail her at robrien@archindy.org. To donate now or learn more, please visit our website at www.archindy.org/mca.) †

APPOINTMENTS

continued from page 2

Very Rev. James R. Wilmoth, pastor of St. Roch Parish in Indianapolis, dean of the Indianapolis South Deanery, coordinator of chaplain services for Roncalli High School in Indianapolis and eligible for retirement, reappointed pastor of St. Roch Parish in Indianapolis, remaining dean of the Indianapolis South Deanery and coordinator of chaplain services for Roncalli High School in Indianapolis for a period of one year.

Rev. Stanley J. Herber, pastor of St. Gabriel Parish in Connersville, administrator of St. Bridget of Ireland Parish in Liberty, and priest moderator for St. Anne Parish in New Castle and St. Rose of Lima Parish in Knightstown, who upon reaching the age of 75 by canon law may no longer serve as pastor, appointed administrator of St. Gabriel Parish in Connersville and continuing as administrator of St. Bridget of Ireland Parish in Liberty, and continuing as priest moderator for St. Anne Parish in New Castle and St. Rose of Lima Parish in Knightstown.

Effective Sept. 4, 2013

Rev. Joseph L. Newton, returning from obtaining a licentiate in canon law at The Catholic University of America in Washington, assigned to the Metropolitan Tribunal as adjunct vicar judicial and weekend sacramental minister at St. John the Baptist Parish in Osgood and St. Mary Magdalen Parish in New Marion, effective on Sept. 4, 2013.

Effective Oct. 1, 2013

Sister Joan Miller, O.S.F., a member of the Congregation of the Sisters of the Third Order of St. Francis, Oldenburg, appointed parish life coordinator of St. Vincent de Paul Parish in Shelby County.

Very Rev. John A. Meyer, pastor of St. Mary Parish in Greensburg, dean of the Batesville Deanery, and priest moderator for the parishes of Immaculate Conception in Millhouses, St. Denis in Jennings County, St. John the Baptist in Osgood, and St. Mary Magdalen in New Marion, appointed priest moderator of St. Vincent de Paul Parish in Shelby County and continuing as pastor of St. Mary Parish in Greensburg, dean of the Batesville Deanery and priest moderator for the parishes of Immaculate Conception in Millhouses, St. Denis in Jennings County, St. John the Baptist in Osgood, and St. Mary Magdalen in New Marion.

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

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