



The

Criterion

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United in faith

Decatur County parish comes together as one at outdoor Mass, page 15.



Newly ordained Fathers Andrew Syberg, left, Michael Keucher and Adam Ahern join Archbishop Joseph W. Tobin and concelebrating priests in praying the eucharistic prayer during a June 6 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. Earlier during the liturgy, Archbishop Tobin ordained the three men to the priesthood. (Photo by Mike Krokos)

Three men are ordained priests for archdiocese during June 6 liturgy

By Natalie Hoefler

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

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

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

Archbishop Joseph W. Tobin addressed the three men who sat before him and the

See related editorial, page 4, more ordination photos, pages 8-9.

congregation filling the seats behind them.

“It seems to me that three considerations

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

The archbishop described the call to the priesthood first as personal.

“My brothers, this call that came to you a long time ago, in the stirring of your hearts, today is heard through the divine call of the Church,” he said. “I think this should give you confidence. The Church has judged your vocation an authentic response to the God who loved us first.”

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

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

The archbishop addressed the men for

See **ORDINATION**, page 2



Above, during a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on June 6, newly ordained Father Adam Ahern blesses Cathy and Russel Niese, members of St. Nicholas Parish in Ripley County. (Photo by Natalie Hoefler)



Right, Father Benjamin Syberg ritually lays hands on his brother, transitional Deacon Andrew Syberg, during the ordination liturgy at SS. Peter and Paul Cathedral in Indianapolis on June 6. (Photo by Natalie Hoefler)

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

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

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

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

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

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

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

See **ENCYCLICAL**, page 10



A volunteer picks up trash at Freedom Island, a marshland considered to be a sanctuary for birds, fish and mangroves in a coastal area of Las Pinas City, near Manila, Philippines, on April 22. Few papal encyclicals have been as eagerly awaited as Pope Francis' upcoming statement on the environment.

(CNS photo/Romeo Ranoco, Reuters)

ORDINATION

continued from page 1

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

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

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

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

“The anointing of the hands was what did it for me,” said Father Ahern, 34, of the moment he realized he was a priest. “Right after the chrism on the palms, I looked over at [Father] Mike [Keucher] and was like, ‘Hey, we’re priests now!’”

Father Keucher had the same reaction. “When all the oils were on my hands. I thought, ‘These hands are now set aside, and they’re going to be bringing Jesus to the world to altars as has been happening for 2,000 years.’” he said. “And now he’s here to use my hands.”

Father Syberg realized he was a priest during the eucharistic prayer of the Mass.

“The institution narrative is when it struck me,” he said. “‘This is my body. This is my blood.’ At every ordination, something different hits me. That was it for this one.”

Other rituals also held meaning for the new priests.

Father Keucher, 29, said his most memorable moment was lying prostrate before the altar during the Litany of the Saints.

“I just lost it when my confirmation patron saint, Philip Neri, was named,” he said. “He’s been with me every second of the way, and he was there in a very powerful way today.”

All three men expressed an overflowing sense of joy and gratitude.

“I’m just so weight-of-the-world-off-your-shoulders-relieved, just so happy—it’s just so amazing and incredible,” Father Ahern gushed after the Mass with an ear-to-ear grin. “It’s strange to be called ‘Father,’ but it sounds really, really good!”

Father Keucher found it “humbling” to be called “Father.”

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

Overcome with gratitude, Father Syberg, 32, simply said, “I never thought my heart would be so big.”

Sharing in his joy was his brother,

Father Benjamin Syberg, who was ordained last year.

“God loves us so much and wants our peace and joy,” said Father Benjamin. “Seeing that in [my brother] brings joy and peace to me. He’s going to be—and he is—an incredible man and a special priest.”

Seeing Father Benjamin lay his hands on his brother was a “special moment” for their parents, Keith and Kathleen Syberg.

Having a son ordained just one year ago, the Sybergs know that their relationship with a priest-son “is a changed relationship—he belongs to so many more people,” said Keith.

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

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

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

Before the closing hymn, Archbishop Tobin thanked the parents of Fathers Ahern, Keucher and Syberg “for the atmosphere of your homes that allowed your sons not only the sensitivity to listen to God’s call, but the freedom to answer.”

The archbishop’s thanks extended far beyond the homes in which the new priests were raised.

He recalled a former superior general of the Jesuits citing “well-heated churches” for an increase in vocations from countries in the southern hemisphere.

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

“I would like to thank the Archdiocese of Indianapolis for your openness to the Holy Spirit.

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

Those words touched Father Keucher, who said he is “a product of that fire.

“I’ve seen that fire all over the [archdiocese],” he said. “There is a fire. I can see it, and I feel it very strongly, having been in it.

“I hope to do the best I can as a priest to keep it going, to fan the flames and make it grow all the bigger.”

(To view a photo gallery from the ordination, log on to www.CriterionOnline.com. To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †



Fathers Jonathan Meyer, left, Kenneth Taylor and John Beitans ritually lay hands on transitional Deacons Adam Ahern, left, Michael Keucher and Andrew Syberg during the June 6 ordination Mass. (Photo by Mike Krokos)



Archbishop Joseph W. Tobin and dozens of priests process into SS. Peter and Paul Cathedral in Indianapolis on June 6 at the start of the ordination Mass. (Photo by Mike Krokos)



Above, in the narthex of SS. Peter and Paul Cathedral in Indianapolis, newly ordained Father Andrew Syberg offers the Eucharist to a lay Catholic during the ordination Mass on June 6. (Photo by Natalie Hoefer)



Right, having just removed excess chrism oil from his hands during the ordination Mass on June 6, newly ordained Father Adam Ahern is all smiles as, he said, he recognized that he was truly a priest. (Photo by Natalie Hoefer)

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Spirit of Pentecost alive at combined Mass for St. Rita, Holy Angels

By Victoria Arthur

Special to The Criterion

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

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

But on this day, Bardo was witnessing the building of something altogether different. This was the first combined Sunday Mass for two parishes—St. Rita and Holy Angels—one year after Archbishop Joseph W. Tobin announced that they would be “linked parishes,” sharing one pastor. That move was among the decisions resulting from the “Connected in the Spirit” planning process for the four Indianapolis deaneries in the archdiocese, which examined ways in which the Church could best serve its communities in changing times.

Fittingly, this Mass was held on May 24, Pentecost Sunday—the day commemorating the descent of the Holy Spirit upon the Apostles and the foundation of the Church itself.

“In the beginning of Connected in the Spirit, we were so apart,” said Bardo, who serves as St. Rita Parish’s director of religious education and youth director.

“There was the nervousness of how we were going to work together and be one community. Today shed light that we can do things together. If we can pray together and lift our voices together, then we can do everything else, whether it’s community service or a fundraiser—or anything.

“We don’t need to be scared anymore,” she continued. “We don’t need to be hesitant in wanting to work together and to support our pastor as one.”

The liturgy, a two-hour celebration punctuated by soaring vocals, dramatic dance performances and original poetry, was carefully planned by members of both parishes. What wasn’t orchestrated was the spontaneous applause and affirmations that rang out during the Mass.

“It just came together,” Bardo said. “You see the smiles; you see the laughter. You could see the Spirit moving today, and that’s what it’s all about.”

‘The power to overcome anything’

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

At the time of his birth in 1951, the area was transitioning to a mostly African-American population, and Holy Angels School—an important part of the future priest’s formation—reflected that change. He never could

have anticipated that he would one day return to Holy Angels as a pastor, but nearly 10 years ago that became a reality. Then, last summer, he became pastor of St. Rita Parish as well.

These days, he does “a lot of running back and forth” between Holy Angels, St. Rita and Marian University in Indianapolis, where the Holy Angels congregation currently meets for Mass. The original Holy



Fr. Kenneth Taylor

Angels Church, built in 1903 at what is now 28th Street and Dr. Martin Luther King Jr. Street, was demolished in August of 2012 because the structure was deemed unsafe. Plans are underway for a new church to be built on the same site, co-located with the school, which remains open.

He admits that the sudden doubling of his workload has been a huge challenge. But from the beginning of the Connected in the Spirit process, Father Taylor had strongly advocated for both parishes—the two predominantly African-American faith communities in the archdiocese—to remain open.

“Both of these churches are an important and visible presence for their neighborhoods and for the black community,” said Father Taylor, who serves as president of the National Black Catholic Clergy Caucus.

“We want to let the community know that the Catholic Church is here, and that the Catholic Church cares. And in the process, we want people to see the Spirit within us and want to become part of our spiritual journey.”

During the Pentecost Mass, Father Taylor urged his parishioners to emulate the first disciples, whose “focus went outward” to preaching Christ’s message of salvation once they received the gifts of the Holy Spirit. At the same time, he acknowledged that his parishioners are asking many of the same questions that those disciples faced.

“If we could put ourselves back in that house on the first Pentecost, we would be in the midst of people who were filled with doubts and with questions and with uncertainty,” he said. “They didn’t know what would happen. We have our own questions about the future of our faith communities.

“But even today, the Church is motivated and guided by the Holy Spirit. We need to let the Holy Spirit work in us and through us so our faith communities will flourish and grow in spite of the obstacles that we face—because the Holy Spirit has the power to overcome anything.”

Phyllis Carr, who helped greet members of both parishes at the door that day, was heartened by that message.

“This was a great day for the healing and the coming together, and the showing of love for each other and our pastor,” said Carr, an active member of St. Rita Parish for more than 50 years. “And he [Father Taylor] has quite a challenge being the pastor of two churches, with all the dynamics.”

Carr said that she, like many others, had felt a tremendous sense of relief when it became clear following the Connected in the Spirit process that St. Rita would remain open. The parish, founded in 1919 as the parish for black Catholics in Indianapolis, has been an enduring presence in the Martindale-Brightwood neighborhood for nearly a century.

“I was glad. ... I was excited ... and I thank God for it,” she said, her voice breaking. “That was my constant prayer—that St. Rita would not close, because we are the mother Church of black Catholics in this city, and it would be awful for a lot of people if we closed.”

Carr had overcome plenty of obstacles to join St. Rita in the first place. She was raised in the congregation of nearby Bethel A.M.E. (African Methodist Episcopal) Church, the city’s oldest African-American congregation, known for its work with the Underground Railroad in the 19th century. As a child, she and a Catholic friend from her neighborhood would occasionally visit each other’s churches. Carr felt a tug, and when the pull became stronger she worked up the courage to tell her parents that she wanted to become Catholic. They told her she could—when she turned 18.

Upon reaching adulthood, Carr made her leap of faith. Although it is unusual for non-Catholic blacks to seek to be received in to the full communion of the Church, Father Taylor and others are hopeful that their numbers



Brenda Hall, left, a member of Holy Angels Parish in Indianapolis, shares some of her poetry with fellow parishioners Jerry Monette and Anne Scott Murrell. Hall recited one of her poems during the Connected in the Spirit Pentecost Mass held on May 24 at St. Rita Church in Indianapolis. “We must let the Holy Spirit set us free,” one verse begins. “Let the Holy Spirit be what it be.” (Photo by Victoria Arthur)



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

will grow.

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

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

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

“It was symbolic, and it was foundational,” Monette said. “This experience will propel our combined efforts as linked parishes going forward.”

The ultimate aim, he said, is for the parishes to serve as “a beacon of hope” in the neighborhoods they serve.

(Victoria Arthur is a freelance writer and a member of St. Malachy Parish in Brownsburg.) †

Mass for newly initiated Catholics is June 14 at SS. Peter and Paul Cathedral in Indianapolis

Archbishop Joseph W. Tobin is inviting all who were received into the full communion of the Church this year to join him in the celebration of a “Mass for the Newly Initiated” at 2 p.m. on June 14 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

All of the newly baptized neophytes, as well as those received into the full communion of the Church, are encouraged to attend.

A reception will immediately follow the Mass across the street in Assembly Hall at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Parking for the liturgy and reception will be available in the Catholic Center parking lot. †

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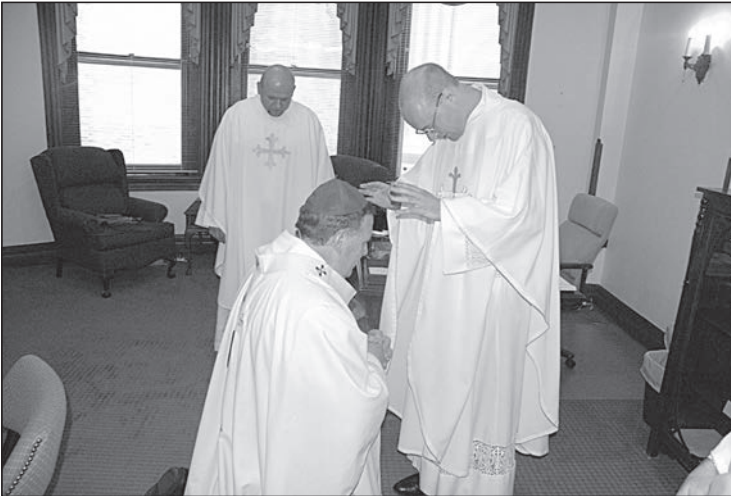
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Editorial



Newly ordained Father Michael Keucher gives a blessing to Archbishop Joseph W. Tobin on June 6 in the rectory of SS. Peter and Paul Cathedral in Indianapolis. Also pictured is newly ordained Father Andrew Syberg. (Photo by Mike Krokos)

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

Need confirmation that the Holy Spirit is alive and working throughout the Church in central and southern Indiana?

Archbishop Joseph W. Tobin offered several examples during his closing remarks at the June 6 ordination liturgy at SS. Peter and Paul Cathedral in Indianapolis for Fathers Adam Ahern, Michael Keucher and Andrew Syberg.

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

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

It is also burning within the 1,100 neophytes and new Catholics who were initiated or received into the full communion of the Church during the celebration of the Easter mysteries at churches throughout the archdiocese. Those individuals are invited to a special Mass at 2 p.m. this Sunday, June 14, at SS. Peter and Paul Cathedral in Indianapolis. (See related story, page 3.)

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

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

all sorts of vocations. I thank God for the Archdiocese of Indianapolis.”

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

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

—Mike Krokos

Generosity of local Church evident—again—through special collections

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

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

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

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

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

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

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

—Mike Krokos

Be Our Guest/Tom Grenchik

Stories of hope in the midst of illness

Following the story of last year’s tragic suicide of a young and terminally ill cancer patient, it seemed like all the media could talk about was the courage of controlling your death by taking your own life. Encouraging suicide did not stop with the media.



Many state legislatures began a mad scramble to legalize assisted suicide as quickly as possible.

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

What gets lost in all this fear of death is the recognition of the opportunity for grace. We can depend on and grow closer to our loved ones, restore relationships, and experience spiritual, emotional or even physical healings.

The story of Jeanette Hall, featured in a brief video is one encouraging example: www.bit.ly/JeanettesStory. In 2000, when told she had less than a year to live, she asked her cancer doctor for the pills to commit suicide.

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

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

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

Maggie Karner, a 51-year-old mother

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

Maggie has much left to give to her family and society, and rejects the notion that a doctor can put a timetable on anyone’s life. She embraces the remaining time she has with her family, while teaching them the beauty of caring for her with love and compassion.

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

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

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

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

(Tom Grenchik is executive director of the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. Visit their web page at www.usccb.org/prolife.) †

Letter to the Editor

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

We were pleased to find your reprint of the Catholic News Service article, “Nebraska bishops welcome override of

veto of bill ending death penalty,” on page 7 in the June 5 issue of *The Criterion*.

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

Joseph Parker
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 the letters that will be published and to edit letters from readers as necessary based on space

limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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. †



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

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

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

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

The heart of Jesus is a double symbol. The physical organ, the human heart, is essential to life. Without it, the body would be deprived of oxygen and the nutrients that are necessary to sustain life.

But the heart is also a symbol of our emotional life and, most especially, the love that is essential to sustain our humanity. Devotion to the Sacred Heart speaks to both Christ's humanity and his unconditional love for us, his sisters and brothers.

Many of us grew up with the familiar

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

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

In these, the Lord promises that he will: 1) grant all graces necessary to our state of life; 2) establish peace in our homes; 3) comfort us in all our afflictions; 4) be our secure refuge in life and, above all, in death; 5) bestow abundant blessings on all our undertakings; 6) be the source and infinite ocean of mercy for all sinners; 7) lukewarm souls will become fervent; 8) fervent souls will rise

quickly to high perfection; 9) every place where a picture of the Sacred Heart is placed will be blessed; 10) priests will receive the gift of touching the most hardened hearts; 11) those who promote this devotion will have their names written in the heart of Jesus never to be blotted out; and 12) the grace of final penitence will be given to those who receive holy Communion on the first Friday of nine consecutive months.

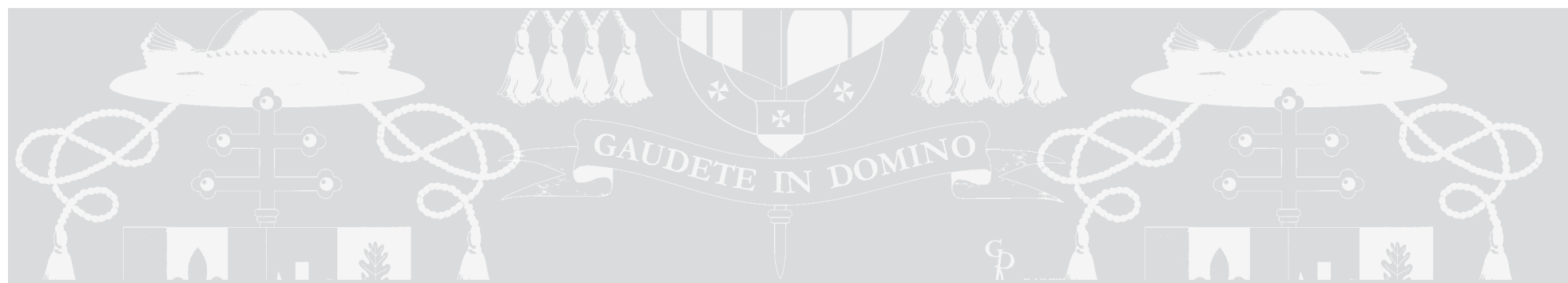
Pope Francis, in his apostolic exhortation, "*Evangelii Gaudium*" ("The Joy of the Gospel"), calls attention to the importance of popular spirituality in the evangelical and missionary work of the Church.

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

intended to bring him closer to us, and to place his loving mercy at the heart of our family homes.

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

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



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

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

El corazón de Jesús encierra una doble simbología. El órgano físico, el corazón humano, es esencial para la vida. Sin él, todo el cuerpo estaría privado de oxígeno y de los nutrientes necesarios para subsistir.

Pero el corazón también es el símbolo de nuestra vida emocional y, muy especialmente, del amor que es fundamental para la existencia de nuestra naturaleza humana. La devoción al Sagrado Corazón alude tanto a la humanidad de Cristo como a su amor incondicional por nosotros, sus hermanos.

Muchos de nosotros crecimos rodeados de la imagen familiar del

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

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

A través de esta devoción el Señor promete que: 1) concederá todas las gracias necesarias para nuestro estado; 2) pondrá paz en nuestros hogares; 3) nos consolará en nuestras aflicciones; 4) será un refugio seguro en nuestras vidas y, por encima de todo, en la muerte; 5) derramará abundantes bendiciones en todo lo que emprendamos; 6) será una fuente y un mar infinito de misericordia para todos los pecadores; 7) las almas tibias se volverán fervorosas; 8) las almas fervorosas se elevarán

rápidamente a la perfección; 9) cada lugar donde se coloque una imagen del Sagrado Corazón será bendito; 10) los sacerdotes recibirán el don de tocar incluso los corazones más endurecidos; 11) los nombres de quienes fomenten esta devoción quedarán escritos en el corazón de Jesús y jamás serán borrados; y 12) quienes reciban la sagrada comunión el primer viernes de nueve meses consecutivos recibirán la gracia de la penitencia final.

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

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

en el corazón de nuestros hogares familiares.

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

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

Traducido por: Daniela Guanipa

Events Calendar

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

June 12-13

Holy Angels Parish, 740 W. 28th St., Indianapolis. **Music Festival**, Fri. 5-10 p.m., Sat. 3-10 p.m., live music, food, vendors, children's area, raffle. Information: 317-926-3324 or www.holyangelsindy.org.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Annual Italian Street Festival**, 5-11 p.m., food, music. Information: 317-636-4478.

June 13

Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Feast of the Sacred Heart celebration Mass**, 5 p.m., 75-year parishioners will be honored, dinner following Mass, 1125 S. Meridian St., doors open, 6 p.m., seating limited. Reservations: 317-638-5551.

Michaela Farm, Sisters of St. Francis, Oldenburg. **"Natural Farming,"** 4 p.m., farm tours, silent auction, dinner, \$50 per person, must be 21 years of age, reservations due June 1. Information: 812-933-6460 or ssiefert@oldenburgosf.com.

St. Mary-of-the-Knobs Parish, 5719 Saint Marys Road, Floyds Knobs. **5th Annual KnobsFest**, noon-midnight, music, booths, quilts, homestyle fried chicken dinner noon-6 p.m., dance 9 p.m.-midnight. Information: 812-923-3011.

June 14

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

Northside Knights of Columbus, 2100 E. 71st St., Indianapolis. **Charity breakfast benefiting Catholic Radio Indy**, 8:30 a.m.-12:30 p.m. Information: 317-870-8400.

St. Benedict Church, 111 S. Ninth St., Terre Haute. **Concert**

and historical anecdotes, German and time-period music as part of the parish's 150th celebration, free, 3 p.m.

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

Christ Church Episcopal Cathedral, 125 Monument Circle, Indianapolis. **Notre Dame Children's Choir concert**, 4:30 p.m., no charge.

Our Lady of Mount Carmel Parish, Parish Hall, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **"A Summer of Joy and Life,"** O'Connor House, Kris Bussick, presenter, noon, lunch and program, no charge. Information: 317-846-3475 or olmeparish@olmcl.org.

June 16-August 4

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Life in the Spirit Seminar**, eight Tuesdays, 7 p.m. Information: 317-366-4854.

June 17

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters

of Providence, Saint Mary-of-the-Woods. **"Educational Summer Series: Alpaca Training and Handling,"** session three of four, ages 10 and above, 6-7:30 p.m., \$15 per session or \$50 for the series. Information: 812-535-2952 or ProvCenter.org.

June 18

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

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, O'Shaughnessy dining room, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Birthing Providence: The Universe is Pregnant with God,"** 9 a.m.-5:30 p.m., \$95 per person includes lunch, registration deadline, Feb. 15. Information: 812-535-2952 or ProvCenter.org.

June 18-20

St. Anthony Parish, 337 N. Warman Ave., Indianapolis. **Crossroads of the Americas**

Festival, Thurs. 7 p.m., euchre tournament; Fri. 7 p.m., dance; Sat. 10 a.m.-8 p.m., rides, food, music. Information: 317-636-4828.

June 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "It's Just a Job: Working on What Really Matters," Rosemily Geyer, President, Geyer Fire Protection, LLC, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

June 19-20

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

June 20

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Mining the Dark for Healing Gold" workshop**, Norbert Krapf and Liza Hyatt,

presenters, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Registration: 812-933-6437.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants**, Mass and Divine Mercy Chaplet at 8:30 a.m., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

June 20

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parish Picnic**, noon-11 p.m., food, games, children's playland, quilts, cash raffle, chicken dinner 2-8 p.m., dance 9 p.m. Information: 812-282-2290, ext. 16. †

Retreats and Programs

July 3-5

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Monastic Practices,"** Benedictine Brother William Sprauer, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 9-12

Saint Mary-of-the-Woods, Providence Owens Hall, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Women's Woodscape Retreat,"** registration deadline July 2. Information: 812-535-2952 or provctr@spsmw.org.

July 10-12

Saint Meinrad Archabbey Guest House and

Retreat Center, 200 Hill Drive, St. Meinrad. **"The Cry of the Earth,"** Benedictine Father Noël Mueller, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 13-17

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** Benedictine Father Columba Kelly, presenter, \$425 single, \$680 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

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

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

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

Children going into grades 5-8 can take part in the camp's "Cantate" group, which will meet from 2-4 p.m., Monday through Friday, on July 20-31.

Children entering grades 2-4 can take part in the camp's "Poco Voce" group,

which will meet from 12:30-1:30 p.m., on July 27-31.

The camp is open to children from across Indianapolis. Each day at the camp will begin with prayer, and spiritual works of music will be included in the repertoire that the children will learn. A concert of both groups will take place at 4 p.m. on July 31.

Registration cost for the "Cantate" group is \$100 and \$50 for the "Poco Voce" group. The deadline for registration is July 13.

To register or for more information, send an e-mail to choircampinfo@gmail.com. †

Black Catholic Ministry offering youth summit on June 26-27

The archdiocesan Black Catholic Ministry, in conjunction with Bowman Francis Ministry, is hosting a Sankofa Youth Summit for children and youths ages 10-20 on June 26-27 at St. Monica Parish, 6131 N. Michigan Road, in Indianapolis.

The concept of "Sankofa" is derived from West Africa, and it teaches people that they must go back to their roots in order to move forward.

The first day of the summit, which runs from 6-9 p.m. on June 26, includes a free youth talent show.

The gathering will also run from 8 a.m. to 4 p.m. on June 27, and Mass

will be celebrated at 3 p.m. Parents and the community are invited to attend the liturgy.

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

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

To register or for more information, contact Franciscan Sister Jannette Pruitt, archdiocesan coordinator for Black Catholic Ministry, at 800-382-9836, ext. 1474, 317-236-1474, or e-mail her at jpruitt@archindy.org. †



Ordination at Saint Meinrad

Benedictine Deacon Luke Waugh ritually places his hands in the hands of Archbishop Joseph W. Tobin during a June 7 Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad during which the monk was ordained a priest. Father Luke, 50, was born in Weston, W.V., and worked in information technology before entering Saint Meinrad Archabbey in St. Meinrad in 2009. He professed solemn vows in 2014, and currently serves as director of enrollment for Saint Meinrad Seminary and School of Theology in St. Meinrad and assistant to the director of the monastery's oblate program. (Photo courtesy of Saint Meinrad Archabbey)



First Communion

First Communion was held on April 18 at St. Boniface Church in Fulda and on April 19 at St. Meinrad Church in St. Meinrad. Pictured in St. Meinrad Church are the first Communicants from both parishes. They are, front row, from left, Brock Ficker, Molly Scherzer, Addison Vaal and Alex Graman. Middle row: Maison Ficker, Benjamin Ebert, Wyatt Sitzman and Chaz Dunn. Back row: Karen Mangum, Benedictine Father Anthony Vinson, administrator of both parishes, and Karen Scherzer. (Submitted photo)

Retiring educators leave legacies of family, faith and values



(Editor's note: Every year, the archdiocese is served by talented, dedicated teachers who share their lives and their faith with their students. As another school year ends, The Criterion features three teachers who are retiring after long careers of service to students, families and the archdiocese.)

By John Shaughnessy

Susan Richardson wishes that everyone could experience the same great blessing she has received in her life.

"What I would wish for everyone is to do what they love to do, in a place that they love, for as long as they want to do it," she says. "That's been my blessing."

For all 43 years of her teaching career in the archdiocese, Richardson taught at Holy Spirit School in Indianapolis.

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

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

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

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

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

Her legacy will endure far beyond financial assistance. She has always tried to give her students even more special gifts.

"The academics are important, but the most important thing is that children feel loved and respected, and they know that they have accomplished good things—to be of service to others, to grow in their faith, to see their place in the Church," says Richardson, who taught language arts in the sixth-, seventh- and eighth grades.

"I hope the children I've taught remember fondly their time with me,

and that I respected them and gave them roots to grow—spiritually, academically and socially."

'Living your faith'

Joan Livingston was on the verge of tears as a longtime friend paid tribute to her on the last day of the school year at St. Joseph School in Shelbyville.

The emotion swelled inside Livingston who has dedicated 40 years of her life at the school—14 years as a teacher and the past 26 as principal. Yet the potential for tears passed when it was suggested that Livingston lead the children one more time in her signature cheer as a principal—loudly spelling out the school's nickname, "Lions."

When the raucous rendition ended, everyone was smiling. And the smiles continued for Livingston as she later reflected on the roots of her dedication to Catholic education.

"My parents were very faithful Catholics, and they struggled to make it possible to give me a Catholic education," she says. "I could pray, I could go to Mass. I could do all those things connected to my faith."

As an educator, she has always tried to teach and show students the importance of "living your faith."

"My hope for them is that they would learn more about their faith and be more dedicated to it. I wanted them to be that person who tries to do the right thing all the time. You can't always do the right thing, but you can try."

Her favorite memories include the times the kindergarten students led the singing at the Friday school Masses.

"That always made me smile. It makes your heart just swell because they take such pride in it."

She also is touched that a section of the school's recently renovated library is dedicated to her, recognizing her efforts to promote reading by the students.

"Mrs. Livingston's Loft" features books, pillows and photos of her through the years.

All the years and memories combine to create a lasting impression on her.

"I consider this my second home."

A feeling of family

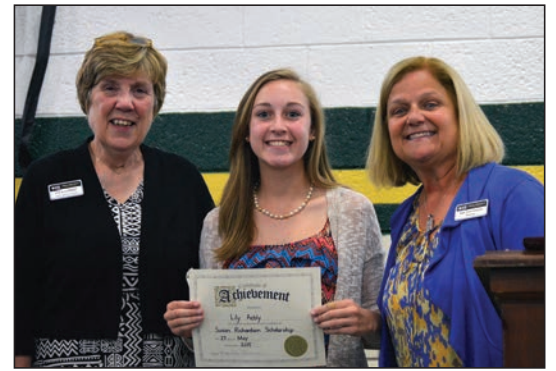
For Joan Berkopes, three lessons about life, faith and education stand out from her 40 years as a Catholic school teacher in the archdiocese:

- "I have learned that the best way to teach religion is to set an example in your own life every day."

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



Joan Berkopes



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

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

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

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

| Years | Name | School | City |
|-------|------------------|--|--------------|
| 44 | Nancy Bemis | Roncalli High School | Indianapolis |
| 43 | Sue Richardson | Holy Spirit School | Indianapolis |
| 41 | Mary Jaffe | St. Barnabas School | Indianapolis |
| 41 | Joan Livingston | St. Joseph School | Shelbyville |
| 40 | Joan Berkopes | St. Mark the Evangelist School | Indianapolis |
| 40 | Ann Whitworth | St. Anthony of Padua School | Clarksville |
| 39 | Janet Marlin | St. Anthony of Padua School | Clarksville |
| 38 | Theresa Slipher | St. Michael School | Greenfield |
| 37 | Robert Clayborn | St. Mark the Evangelist School | Indianapolis |
| 37 | Kathleen Helbing | Roncalli High School | Indianapolis |
| 36 | Bill Chambers | St. Philip Neri School | Indianapolis |
| 35 | Dale Dunham | Our Lady of Providence Jr./Sr. High School | Indianapolis |

- "Your students are not just students. They and their families become part of your family."

Berkopes always tried to create that sense of family during her longtime tenure as a third-grade teacher at St. Mark the Evangelist School in Indianapolis. For her, it became a feeling of family that extended beyond her classroom.

"I have learned from and been influenced by many great priests, administrators and other teachers," says Berkopes, who also taught early in her career at St. Barnabas School in Indianapolis. "It has afforded me the opportunity to learn and to grow in my own faith. Teaching in Catholic school is

truly a vocation."

That vocation has led to so many special moments that they could fill a book, she says.

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

"Those are the memories that make leaving teaching so hard." †



St. Anthony of Padua

PICNIC

 Saturday, June 20th
12 noon to 11:00 pm

316 N. Sherwood Avenue ~ Clarksville, Indiana

Air-Conditioned **Chicken Dinner** from 2:00 to 8:00 pm

Air-Conditioned **Bingo** in the Social Hall

Outside **Beer Garden** with **Gambling** Open at 4:00 pm

Capital Prizes and Mini-Raffles Drawings at 11:00 pm

Food Court • Soft Drinks • Ice Cream • Snow Cones

Midway Games and Booths • Children's Playland

Midway Games Close at 9:00 pm when the **Dancing** begins

Capital Prizes ~ Grand Prize \$5000, 2nd \$1000, and 3rd \$500

HDTV ~ iPad ~ Good Cheer Wagon ~ Quilts

Preferred Meats of Sellersburg \$300 Gift Certificate

Our annual parish picnic will be a one-day spectacular event this year!

Indiana Gaming Commission Festival License Number 137104

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Crossroads of the Americas Festival
June 20, 2015

•Live music, including **Direct Contact** featuring **Pavel Polanco-Safadit**

•Rides

•Traditional Fair Foods and Ethnic Foods

•New Car Raffle and Cash Raffle

•Miss Saint Anthony Pageant

12-3pm at Max Bahr Park
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Information: (317) 543-7697

•Kick-off dance with Latin dance lessons on June 19, 2015 at 7pm (21 and older)

A DAY OF JOY AND GRATITUDE

New priests dedicate their lives to Christ



Transitional Deacons Adam Ahern, bottom, Michael Keucher and Andrew Syberg lay prostrate before the altar while Archbishop Joseph W. Tobin, nearly 80 priests and a congregation of about 800 people pray the Litany of Saints during the ordination Mass on June 6 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefler)



Newly ordained Father Adam Ahern ritually receives a chalice and paten from Archbishop Joseph W. Tobin during the June 6 ordination Mass at SS. Peter and Paul Cathedral. Assisting the archbishop is seminarian Michael Dedek. Also pictured is transitional Deacon James Brockmeier. (Photo by Natalie Hoefler)



Archbishop Joseph W. Tobin anoints the hands of Father Michael Keucher with sacred chrism oil during the June 6 ordination Mass. Assisting him are transitional Deacon Doug Hunter, left, transitional Deacon James Brockmeier, and seminarian Michael Dedek. (Photo by Natalie Hoefler)



Transitional Deacon Andrew Syberg pledges obedience to Archbishop Joseph W. Tobin and his successors while ritually placing his hands in the hands of the archbishop during the ordination Mass on June 6. Assisting are seminarian Michael Dedek, center, and transitional Deacon James Brockmeier. (Photo by Natalie Hoefler)



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



Newly ordained Fathers Andrew Syberg, left, Michael Keucher and Adam Ahern stand before the altar after being clothed in their priestly vestments during the ordination Mass on June 6. (Photo by Natalie Hoefler)



Transitional Deacon Adam Ahern smiles as Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, ritually lays his hands in prayer upon him during the ordination Mass at SS. Peter and Paul Cathedral on June 6. (Photo by Natalie Hoefler)



Transitional Deacon Andrew Syberg stands beside his mother, Kathleen, at SS. Peter and Paul Cathedral during the Mass for his ordination to the priesthood on June 6. (Photo by Natalie Hoefler)



Father Michael Keucher smiles after receiving his priestly vestments from Father Michael Fritsch. Msgr. William F. Stumpf assisted with the ritual. (Photo by Mike Krokos)



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



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

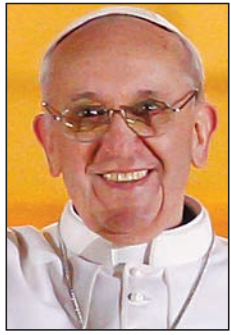


Diane and Steve Keucher, the parents of Father Michael Keucher, sing the closing hymn at the end of the ordination Mass on June 6. The Keuchers are members of St. Charles Borromeo Parish in Bloomington. (Photo by Mike Krokos)



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

Vatican ready to announce decision, guidelines on Medjugorje, pope says



Pope Francis

ABOARD THE PAPAL FLIGHT FROM SARAJEVO, BOSNIA-HERZEGOVINA (CNS)—Pope Francis said the Vatican was ready to make an announcement concerning the alleged Marian apparitions in Medjugorje, Bosnia-Herzegovina.

The Congregation for the Doctrine of the Faith met recently to discuss the issue, and “we’ve reached the point of making a decision and then they will say,” he told journalists on the flight back to Rome on June 6.

The expected announcement will include “just some guidelines [the congregation] will give to the bishops” he said in response to a reporter’s question.

An international commission of cardinals, bishops, theologians and other experts, working under the auspices of the doctrinal congregation, was set up in 2010 to investigate the claims of six young people who said Mary had appeared to them daily beginning in 1981. The apparitions purportedly continue, and thousands travel to the small town each month to meet the alleged seers and to pray.

After a few years, the commission completed its study in which the members “did a beautiful job, a beautiful job,” Pope Francis said at the end of his one-day visit to Sarajevo.

For years the local bishop, Bishop Ratko Peric of Mostar-Duvno, has said he believes nothing supernatural is happening in Medjugorje.

While the Vatican has said dioceses should not organize official pilgrimages to Medjugorje, it has said Catholics are free to visit the town and pray there, and that the Diocese of Mostar-Duvno and the Franciscans should organize pastoral care for them.

Pope Benedict XVI had reaffirmed that the Church never requires the faithful to believe in apparitions, not even those recognized by the Church. †

ENCYCLICAL

continued from page 1

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

The document “will emphasize that the option for stewardship of the environment goes hand in hand with the option for the poor,” said Carmelite Father Eduardo Agosta Scarel, a climate scientist who teaches at the Pontifical Catholic University of Argentina and the National University of La Plata in Buenos Aires.

“I think the pope wants us to become aware of this,” said Father Agosta, who was involved in preparatory consultations about the encyclical. “He is aiming at a change of heart. What will save us is not technology or science. What will save us is the ethical transformation of our society.”

The pontiff probably foreshadowed the

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

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

“What the pope brings to this debate is the moral dimension,” said Anthony Annett, climate change and sustainable development adviser to the Earth Institute at Columbia University and to the nonprofit Religions for Peace. “His unique way of looking at the problem, which is deeply rooted in Catholic social teaching, resonates with people all across the world.”

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

A month after it is published, global

representatives will meet at a conference on financing for development in Addis Ababa, Ethiopia.

In September, the pope will address the United Nations at a session that is likely to see the approval of a new set of global development objectives, the Sustainable Development Goals, which include environmental criteria.

And in December, negotiators and world leaders will converge on Paris to finish hammering out a treaty aimed at reducing the emission of greenhouse gases that contribute to global warming.

Some politicians have already questioned the pope’s credentials for wading into the issue of climate change, but that is only one of several environmental problems the pope is likely to address, said David Kane, a Maryknoll lay missionary in Joao Pessoa, Brazil, who works with Maryknoll’s Faith-Economics-Ecology Program.

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

goods that we buy and use for a few months and then throw out, and also throwaway people,” he said.

Kane hopes the encyclical will help people understand that overusing resources, from forests to fish to water, results in scarcity that can both increase and be exacerbated by climate change. He expects Pope Francis will remind people of the responsibility of caring for God’s creation.

“Whether you think climate change is a problem or not, you cannot deny that running out of fish, oil, water and other resources is a really big problem. The solution is a radical change in our concept of what makes a person happy. We need to move away from the idea that the more things we have, the happier we’ll be,” Kane said.

Archbishop Barreto expects some controversy once people read the document because resisting the “throwaway culture” by being satisfied with less means “putting money at the service of people, instead of people serving money.” †

What was in the news on June 11, 1965? More vernacular approved for the Mass, and Supreme Court rules on birth control law

By Brandon A. Evans

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

Here are some of the items found in the June 11, 1965, issue of *The Criterion*:

- **More vernacular approved for liturgy by Pope Paul**
“VATICAN CITY—Permission to have the preface of the Mass in the vernacular instead of Latin is now being granted for countries whose bishops’ conferences request it.”
- **Laity votes to operate See’s schools**
- **Anti-birth control law: High Court nullifies Connecticut statute**
“WASHINGTON—The U.S. Supreme Court has ruled that Connecticut’s law against birth control is an unconstitutional invasion of the privacy of married couples. The high court struck down the 86-year-old statute by a 7-2 margin on the last day of its 1964-65 term [June 7]. ... The birth control statute itself, unique

with Connecticut, made use of contraceptives by anybody, including married persons, a crime.”

• **Hartford, NCWC leaders hail decision of court**
“The archbishop of Hartford, Conn., and the director of the Family Life Bureau, National Catholic Welfare Conference, have welcomed the U.S. Supreme Court’s ruling striking down Connecticut’s anti-birth law as a good legal decision. ... Archbishop [Henry J.] O’Brien said ‘Catholics in common with our fellow citizens recognize this decision of the court as a valid interpretation of constitutional law.’ ‘However,’ the archbishop added, ‘I must emphasize that this is a juridical opinion and in no way involves the morality of the question. Artificial contraception remains immoral by the law of God.’ Msgr. [John C.] Knott described the court’s ruling as ‘overdue’ and expressed hope that it would ‘remove a source of interfaith friction and bitterness.’ He said the law forbidding the use of contraception had become ‘an unfortunate bone of contention between Catholics and Protestants in Connecticut.’”

- **Pope visits Eucharistic celebration**
- **Congolese rebels murder 31 European missionaries**
- **Funeral held for convent superior in Indianapolis**
- **Speak up on morals, pontiff urges women**
- **Italian Capuchins are indicted for smuggling tobacco**
- **110 adults complete Richmond CCD course**
- **Pope Paul blesses U.S. astronauts**
- **Cardinal Ritter: Asks for ‘faithful discipleship’**



Read all of these stories from our June 11, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

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

Special to *The Criterion*

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

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

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

The seminar will first be held from 8:30-11:45 a.m. on June 25 at the Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

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

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

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

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

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

Faith *Alive!*

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Women have handed on the faith throughout Church history

By Daniel S. Mulhall

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

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

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

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

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

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

This does not in any way de-emphasize the role of men as models of faith. In fact, the research reveals that when fathers are actively involved in praying and sharing faith with their

children, their children are more likely to have faith than if only the mother is involved.

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

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

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

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

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

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



Lorette Kassis watches her daughter Lories, 10, light candles near a painting of St. Nicholas in a church named after the saint in Beit Jalla, West Bank. Women have played a critical role in handing on the faith to the next generation throughout the history of the Church. (CNS photo/Debbie Hill)

to Mary Magdalene, who became what is known as the "Apostle to the Apostles" when she ran back to the Apostles and reported what she had experienced.

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

Think of all the women who have been revered as saints during the last 2,000 years. St. Catherine

of Siena was declared a doctor of the Church because, by her dedication and commitment to the faith, she brought healing to a splintered Church.

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

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

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

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

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

By Marcellino D'Ambrosio

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



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

Did Jesus, too, regard these people with disdain? In the Gospel of Matthew, we hear of a Canaanite woman who seeks Jesus' help to heal her daughter. She cries out, "Have pity on me, Lord, Son of David!" (Mt 15:22)

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

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

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

Jesus could no longer resist: "O woman, great is your faith! Let it be done for you as you wish" (Mt 15:28). And immediately, her daughter was healed.

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

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

to the man standing before her.

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

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

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

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

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

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

From the Editor Emeritus/John F. Fink

Early Church: Constantine brings it out of the catacombs

(Tenth column in a series)

Things changed drastically for the Catholic Church during the fourth century.



When the century began, the Roman Emperor Diocletian was persecuting the Church. When it ended, the Catholic Church was the religion of the Roman upper class and most Roman citizens were Christians.

This was due mainly to Emperor Constantine, whose mother Helena was a Christian. Something happened to Constantine on Oct. 28, 312, at the Milvian Bridge that spanned the Tiber River south of Rome. He was about to attack a rival for the throne, Maxentius, and accounts written shortly afterward told about a vision that Constantine had of a cross of light in the heavens bearing the inscription, "In this sign conquer."

Constantine wanted to conquer, so he went into battle with banners carrying a cross. He defeated Maxentius and then, in

324, defeated Licinius to become the sole ruler of the Roman Empire. He promptly declared religious freedom in the East as he earlier had done for the West in 313. He also moved the capital of the empire to Byzantium (modern Istanbul), changing its name to Constantinople.

Constantine did a lot for Christianity, but he was hardly what we'd call a model Christian. Indeed, he didn't become a Christian until he was on his deathbed in 337. Before that, he ordered the deaths of his father-in-law, three brothers-in-law, a son and his wife.

Living in Constantinople, he turned his attention to the Holy Land, which had been ravaged by his predecessor-emperors. Jerusalem had been destroyed first by Titus in 70 and then by Hadrian in 135, and renamed Aelia Capitolina. Constantine intended to change that.

Under the supervision of his mother, a magnificent basilica was built over the site of Jesus' crucifixion and resurrection. The site wasn't hard to find; Hadrian had built a temple to Jupiter over it. The grandiose church was more magnificent than the Church of the Holy Sepulchre today. It was destroyed by the

Persians in 614.

Helena also built the Church of the Nativity over the site of Jesus' birth. Hadrian had also built a temple over it. That church survives today. The Persians didn't destroy it because one of the mosaics in it shows the Magi at Jesus' birth wearing ancient Persian robes similar to those worn by the conquering Muslims.

Helena built a third basilica at the top of the Mount of Olives, but it, too, was destroyed by the Persians, as well as many other churches in the Holy Land that trace their origin to the time of Constantine.

He also built the first great basilicas in Rome, including St. John Lateran, the cathedral of the Diocese of Rome, and the first St. Peter's and St. Paul's, built over their burial sites. The first St. Peter's was opened on Nov. 18, 326, with the main altar directly over the first pope's tomb. It would survive for 1,100 years.

Constantine can be credited with bringing Christianity out of the catacombs. He can also receive credit for saving the Church from destruction from heresy. I'll write about that next week. †

Cornucopia/Cynthia Dewes

Epitaph for someone who was always faithful to family and friends

It seems that as we grow older our social life shrinks down to doctor visits and attending funerals. Either may be happy or sad, but they're both inevitable.



Funerals of older folks are sometimes sad because there are few mourners. Many of their peers have preceded them on the journey home. So the church holds only their children if they have

any, and a few kindly parishioners.

Then, there are those who seem to attract more attention. Our friend Bob was such a man, and not because he was a warm and fuzzy person. He was more like a force of nature which might inspire you, or overwhelm you, depending upon how you reacted.

Although he was a medium-sized man, he had a loud, resounding voice and a commanding presence. For years, he was choirmaster at our parish and his wife was the organist, and every Christmas Eve they sang "Jesu Bambino" beautifully together at Midnight Mass.

Bob was president of the parish council among many other things, and had a finger in every parish pie. He had good

ideas and was well organized, the kind of person parishioners like because he did so much that he relieved them of having to volunteer. He loved to argue, especially with our pastor at one time, Father Al Ajamie, with whom he had a love-hate relationship. I'll bet the two of them are up in heaven right now arguing about lay involvement or liturgical emphasis or finances or whatever.

Some people took offense at Bob's aggressive manner, and decided he was insensitive or plain ornery. He may have been ornery now and then, but he wasn't insensitive. He heard criticism and really tried to accommodate it in his way. Some of us knew this because we knew how he treated his family and friends.

Bob obviously loved his wife of 71 years, calling her by pet names and doing whatever he could to help her in raising their six kids. He served throughout World War II in the Marine Corps, and enjoyed a long career as a master sheet metal worker. He was one of those people who can build or fix anything. He even built the house his family lived in mainly by hand, and helped maintain his children's and in-laws' houses as well.

He helped his widowed mother-in-law over many years, and when his spinster sister-in-law developed dementia he

was kind and patient with her, allowing her to live in her home long after it was convenient. Bob's wife Joanne would roll her eyes at her sister in final exasperation, but Bob would take more time to soothe her anxiety.

Bob's funeral was a real celebration of life, attended by his wife, his six children and their spouses, all 18 of his grandchildren and many "greats" and friends. Not bad for a 93-year-old, I'd say. Previous and current pastors from the parish he served so long and well concelebrated the Mass and contributed generous remarks. The grandchildren processed to the altar carrying favorite items from Bob's long life: his beloved little statue of St. Francis, an ice cream scoop from his nightly treat, a bottle of Scotch to which he attributed his healthy life, and so on.

St. Monica Parish is the large and vibrant parish it is now partly because of the tireless early contributions made by founding parishioners Bob and Joanne and others like them. Bob was faithful to his family and friends, his Church and his country. *Semper Fi, Bob. Semper Fi.*

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

Bruised, Hurting and Dirty/George Kane

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

My friends and fellow missionaries Rus, Ben and Gabe are what some



people would call "specialists" when it comes to reaching at-risk people. One day, they felt moved in prayer to visit Devon, a young leader with a circle of friends who live, as they call it, "on the streets."

As they knocked, the voices inside dropped.

"Who is it!?"

"It's the missionaries!"

The door cracked open, and Devon peered out. "Oh, man, come on in guys." The room was filled with smoke, and seven men in their late 20s with varying levels of tattoo work, piercings and pant heights.

"What's the word?" asked Devon, who knew that the missionaries always brought a message from God when they visited. Rus pulled out a Bible and rubbed it between his hands. "The word today

was to read a Gospel story, and I'm gonna let God choose it." He flipped open to a random page, Matthew 15, and began reading.

Then they hit verse 11, where Jesus says, "What enters the mouth does not make a man unclean, what defiles one is what comes out of his mouth" (Mt 15:11). They talked about that verse for a while until Devon, apparently feeling some conviction, said, "Man, the only reason so many people smoke weed is because we're so bored."

"Come do mission work with us! I promise it won't be boring," said Rus. But Devon quickly changed the subject, saying, "Let's pray."

One of Devon's friends, Gavin, had an aching tooth and looked miserable.

"You down to pray for healing?" asked Rus. "We've been seeing God heal."

Gavin was down.

"Y'all can join, too," said Rus, laying his hands on Gavin's shoulders. Surprisingly, every guy in the room joined in.

Rus asked Gavin how bad the pain was on a scale of one to 10, and Gavin said,

"It's a nine." Rus led a simple prayer: "In the name of Jesus, pain, go away."

Silence.

"It's like an eight now," Gavin reported, somewhat hesitantly.

"Are you sure?" asked Rus, "I mean, you can be honest, maybe it's a 10! God doesn't do fake healings."

"Naw man, it's definitely better," said Gavin, now with more confidence.

"Great! Let's pray again!" said Rus, surprising Devon and his friends. It's been our experience as missionaries that sometimes we need to pray with people multiple times for healing before it takes complete effect, like Jesus did with the blind man in Mark 8.

Rus prayed another simple prayer. Another pause.

Gavin stretched his mouth open and closed, looking confused. "It's ... it's a three," he said quietly, not looking up.

"Praise God!" said Rus. "Let's pray again!" This time, only Ben and Gabe joined him. When they finished, it was deathly silent in the room.

Twenty Something/

Christina Capecchi

Slowing down and tuning in

"The only essential equipment for seeing birds is a pair of eyes. Good ears are a help too."



The first edition of *Birds: A Guide To The Most Familiar American Birds* smells like an old missal and reads like a manual for living well—birding as a hobby, a lifestyle and a meditation.

Its introduction is written in the voice of a sensible grandma, and the best lines in the 1949 Simon and Schuster book are the ones that got edited out from the 1987 edition released by Golden Press: "Don't be in a hurry to buy [field] glasses." "Practice is essential. Go looking for birds as often as you can." "Dashing through the woods will get you nothing but shortness of breath."

There is none of the panicky, pandering language used today by aging clubs in search of the next generation. No, this little cloth book lets you come to it. And what tremendous rewards await if you do.

For the retail price of \$1, it delivered 118 paintings, maps, measurements and the most lovingly gathered details. The book celebrates every centimeter: yellow-crowned, gray-cheeked, black-chinned, ruby-throated, rose-breasted, white-rumped. It conjures all their songs: "a low-pitched croak," a "hoarse 'quock,'" "harsh, rattling call," "a deep, penetrating hoot," an "unforgettable drumming sound."

Birds is not much bigger than an iPhone 6 Plus and feels like its antidote: a faded ticket to a bygone era, an invitation to simpler living through the tools we were born with, "a pair of eyes" and "good ears."

Rachael Butek, a 23-year-old from Colfax, Wis., sees it that way. She doesn't look like your stereotypical birder of the silver-headed variety, but she can identify 100 birds by their song.

Birding has changed the way she sees the world and deepened her Catholic faith, attuning her to the intricacy of God's creation. "People underestimate the importance of beauty in our lives," she told me. "It's not practical, per se, but it is vital."

In her mind, most of us have blinders on, oblivious to the flights of fancy in our very own backyards. "More young people should be birders," she says. "They're all buried in their phones."

Rachael has filled 10 journals with penciled-in notes, and has witnessed an array of memorable moments: courting kinglets, dueling orioles, sipping hummingbirds, a stretching crow. Her favorite bird, she likes to say, is whichever one she's currently watching.

This summer Rachael is working as a wildlife technician for the Department of Natural Resources, and surveying the Chippewa County Forest through dozens of "point counts": parking herself in a specific point for eight minutes, tallying the birds there and then moving on.

She filled out her application for the internship during eucharistic adoration at St. John the Baptist Church in nearby Cooks Valley. She has the 7-to-8 Tuesday morning slot. "Having that hour of peace and solitude with Christ is very helpful to review my week, give thanks to God and get perspective," Rachael said.

God's call in her life may not ring out as clearly as a Song Sparrow, but she's allowing for the silence to hear its faintest hums.

Like Rachael, the most vibrant young Catholics I know embrace elements of the old as they rely on the new. Their Instagram feeds show comic books and vinyl records, knitting needles and calligraphy, gardens, libraries, things that take time. They are compelled to insert the vintage amid the modern, stimulated

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

Sunday Readings

Sunday, June 14, 2015

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

The first reading for this weekend's liturgy is from the Book of Ezekiel,



which is regarded as one of the great Hebrew prophets. Not interested in themselves, but only in imparting the revelation of God, the prophets rarely left any biographical details about themselves. This does

not mean, however, that utter mystery surrounds them all.

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

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

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

In his writings, he bemoaned the unfaithfulness of the kings of Judah and their people, not God's seeming infidelity. In this reading, he insists that God will restore the people to security. God is faithful. People must be faithful as well to him.

St. Paul's Second Epistle to the Corinthians is the source of the second reading. In the background is an obvious interest in earthly death and its consequences. By the time Paul wrote and

preached, Christians already were being held in suspicion by the culture and, even more ominously, by the political authority.

The Apostle urges the Corinthian Christians to see heaven as "home," and to prepare for an end of earthly existence when they will have to answer before the judgment throne of Christ.

For the last reading, the Church presents a parable from St. Mark's Gospel. It is the familiar story of the mustard seed. The Lord likens the kingdom to the growth of a plant to be a mighty bush. The implication for us is that we build our place in the kingdom if we follow Jesus.

This story confronts us with our own potential and responsibility as disciples. The growth of the mustard seed from the moment of being planted, to budding, to full maturity is inevitable. It is God's will and God's plan, unfolding in nature. Belonging to God and planted by him, it will become the greatest of all plants.

In our humanity, we are small and limited. Still, God wills us to be great and mighty in our holiness, to grow into the strength and majesty of the fully developed bush. This is God's will and plan. We must decide, however, to make of ourselves the rich produce that God will gather in the great harvest at the Last Judgment.

Reflection

The Church in these readings brings us face to face with that event common to all things living—death. Humans fear death, strongly inclined to put nothing above the instinct to survive.

Never denying death or belittling the will to survive, the Church, as the teacher of genuine truth, places in context life, death and survival. This is the setting for these readings.

Earthly life is not the be all and end all, whether we want it to be or not. Life shall endure after physical death.

What will this mean? It is a question to be answered personally, deep from within each heart. It may mean everlasting life. The choice belongs individually to each of us. Do we live our earthly days with God? †

Daily Readings

Monday, June 15

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

Tuesday, June 16

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

Wednesday, June 17

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

Thursday, June 18

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

Friday, June 19

St. Romuald, abbot
2 Corinthians 11:18, 21-30
Psalm 34:2-7
Matthew 6:19-23

Saturday, June 20

2 Corinthians 12:1-10
Psalm 34:8-13
Matthew 6:24-34

Sunday, June 21

Twelfth Sunday in Ordinary Time
Job 38:1, 8-11
Psalm 107:23-26, 28-31
2 Corinthians 5:14-17
Mark 4:35-41

Question Corner/Fr. Kenneth Doyle

Being in a valid marriage allows married Catholics to receive Communion

Q My husband and I have been members of our parish for 20 years, and for



the last six of those years I have been an extraordinary minister of holy Communion (EMHC). Recently, there was an announcement in our parish newsletter that, in order to be an EMHC, you needed to have been baptized,

received first Communion, been confirmed and married in the Catholic Church. We have done them all, with the exception of being married in the Catholic Church. (When I volunteered to become an EMHC six years ago, that requirement was never mentioned.)

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

A It is, in fact, a standard requirement for extraordinary ministers of holy Communion that they be Catholics in full communion with the Church—including, if married, having been married in a ceremony recognized as valid by the Catholic Church. The Archdiocese of Hartford, Conn., for example, publishes on its website the necessary qualifications for EMHCs—including, among others, "be practicing Catholics, distinguished in their Christian life, faith and morals," having "received the sacraments of baptism, confirmation and Eucharist," and "if married, the marriage must be a valid Catholic marriage."

That final qualification, being in a valid Catholic marriage, is also required for reception of the Eucharist, the *Catechism of the Catholic Church* says in #1650.

You are to be credited for your honesty in bringing the situation to the attention of your parish. I admire also your evident desire to be able to receive the Eucharist once again. The path to that may be an easy one, and much depends on the reason why you were not married in a Catholic-approved ceremony.

If neither you nor your husband was ever married previously, the solution is simple: You need only present yourselves to a priest, do a simple bit of paperwork, receive the sacrament of reconciliation and arrange to have your marriage blessed by the Church ("convalidated" is the canonical

term) by repeating your vows in front of a priest.

If there were previous marriages on either side, again you should see a priest to discuss whether there might be grounds for having a Church tribunal investigate the possibility of issuing a declaration of nullity (commonly known as an annulment) regarding such marriages. Whatever effort you make in this regard is surely worth it if it permits you once more to receive Christ in holy Communion.

Q My father is in the process of getting a civil separation from my mother. To say the least, the relationship is anything but civil. I will spare you the details, but it's as though I am trapped in the middle of a storm with no safe shelter. The separation process is now almost finished, so it's too late to reverse course. But seeing the family crumble around me is beyond painful. Is there anything I can do to change the negativity of this situation? (Virginia)

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

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

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

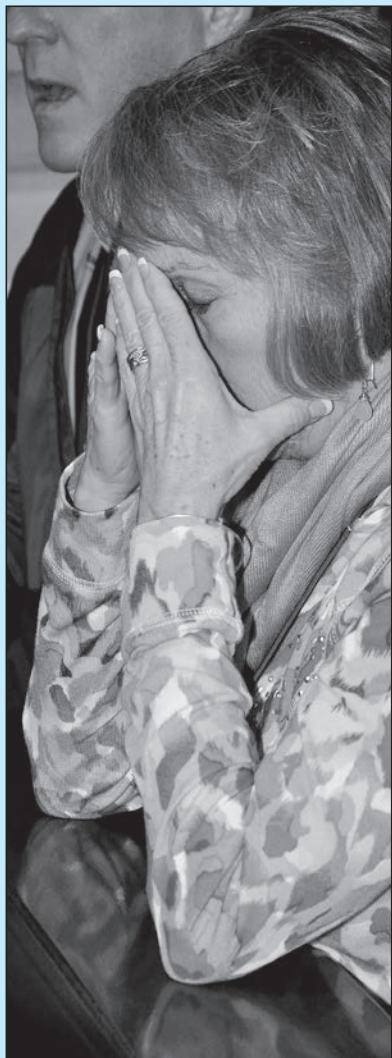
My Journey to God

After Communion

By Rita Navarra

Jesus—You have come to me
With all my heart I long for Thee.
Most firmly I believe in You
Most trustfully I hope in You
Most ardently I love You—
So stay, dear Jesus, stay with me!
Increase my desire for you—
And all things heavenly.
Strengthen my faith that I may share it.
Firm up my hope, that I may be witness to it.
And show me how to love!
Help me bring your love today
To everyone who comes my way!

(Rita Navarra is a member of St. Mary Parish in Greensburg. Joni Greulich of St. Simon the Apostle Parish in Indianapolis prays after receiving Communion in St. Joseph Church in Nazareth, Israel, on Feb. 8 during the archdiocesan pilgrimage to the Holy Land.) (Photo by Natalie Hofer)



Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to nhofer@archindy.org. †

Rest in peace

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

BIGGS, Carolyn K. (Smith), 66, St. Mary-of-the-Knobs, Floyd County, May 31. Wife of Jim Biggs. Mother of Jennifer Netter and Derek Biggs. Daughter of Robert Smith. Sister of Ruth Ann Deuser and Cheryl Goodin. Grandmother of three.

BISCHOFF, Francis A., 90, St. Michael, Brookville, May 26. Husband of Doris Bischoff. Father of Beverly Fohl, Julia Johnson, Diana Thomas, Becky Trammel, Gary, Gerald, Glen and Joe Bischoff. Brother of Wilfred Bischoff. Grandfather of 15. Great-grandfather of seven.

BOYLE, Betty (Bagnuolo), 88, St. Lawrence, Indianapolis, May 28. Wife of Donald Boyle. Mother of Amy, Cari, Judy, Kate, Liz, Bill, Don, John, Pat and Steve Boyle.

CARTER, Tressa, 88, St. Vincent de Paul, Bedford, May 27. Mother of Greg Carter. Grandmother of one.

DARNELL, Alan D., 68, St. Pius X, Indianapolis, May 30. Husband of Patricia Darnell. Father of Elle, Elizabeth, Emily and Scott Darnell. Brother of James Darnell. Grandfather of three.

EWING, James Robert, 92, St. Mary, Rushville, June 1.

GARVER, Teresa A., 68, Sacred Heart, Clinton, May 22. Wife of Don Garver. Mother of Toni Austin, Vickie Mackey, Sharon Smith, Rita Studdard, Butch and Joe Garver. Grandmother of 17. Great-grandmother of nine.

GRANATO, Judith Ann, 76, St. Vincent de Paul, Bedford, May 18. Sister of Dana Dippel and Richard Hodges.

GUNTER, Alice P., 94, St. Luke the Evangelist, Indianapolis,

May 17. Mother of Kathleen, James and John Gunter. Grandmother of three. Great-grandmother of six.

HOLLAND, Rose E. (Hutson), 70, Sacred Heart, Clinton, May 21. Wife of Gary Holland. Mother of Peggy Bridwell, Debi Mack, Carl Jr. and Clay Firestone and Mark Hutson. Grandmother of 10. Great-grandmother of seven.

KAMMER, Patricia, 80, All Saints, Dearborn County, May 26. Wife of Fred Kammer. Mother of Mary Beth Tasco, Teresa, Gary and Ken Kammer. Grandmother of nine. Great-grandmother of one.

KLOECK, James Hilary, 69, St. Meinrad, St. Meinrad, May 19. Brother of Betty Knust, Edwina and Theresa Wahl, Benedictine Sister Vera Kloeck and Tom Kloeck.

LAKER, Larry, 68, St. Mary, Rushville, May 28. Brother of Donald and Wilbur Laker.

MOORE, Dr. Donald C., 78, St. Luke the Evangelist, Indianapolis, May 14. Husband of Marjie Moore. Father of Anne O'Neill, Bryan, David, Donnie, Todd and Vint Moore. Grandfather of eight.

MULLER, Dr. Paul F., 100, St. Luke the Evangelist, Indianapolis, May 23. Father of Maryanne Krugman, Joanne Kuebler, Susan, James, John, Robert and Paul Muller. Grandfather of 16. Great-grandfather of seven.

MYERS, Janet M., 90, Immaculate Heart of Mary, Indianapolis, May 30. Sister of Daniel Myers. Aunt of several.

OBERMEYER, Jerome J., 78, Holy Family, Oldenburg, May 28. Husband of Barbara Obermeyer. Father of Kimberly Dodson, Joan Powell and Lisa Willer. Brother of Edward, Gilbert, Richard, Robert and Ronald Obermeyer. Grandfather of seven. Great-grandfather of five.

RICHARDSON, Ruth Marie (Pfleger), 93, St. Roch, Indianapolis, June 1. Mother of Patty Eck, Mary Jo Fox, Sue Steeb, Bill, Hank and Jim Richardson. Sister of Joann Walker. Grandmother of 13. Great-grandmother of 12.



Closing Mary's month

Religious sisters raise candles during a May 31 prayer service in the Vatican Gardens to conclude the Marian month of May. (CNS photo/Paul Haring)

ROELL, Anthony, 66, Sacred Heart of Jesus, Indianapolis, May 25. Brother of Andrea and Alan Roell.

RUCKELSHAUS, John C., 85, Immaculate Heart of Mary, Indianapolis, May 22. Husband of Patricia (Carter) Ruckelshaus. Father of Lucinda Conley, Jacqueline Sergi and John Ruckelshaus III. Brother of Marion Bitzer and William Ruckelshaus. Grandfather of seven. Great-grandfather of two.

STANFIELD, Sylvia M., 92, St. Michael the Archangel, Indianapolis, May 19. Mother of Frank and Randolph Stanfield.

WOODWARD, Thomas George, 69, St. Vincent de Paul, Bedford, May 22. Husband of Susan Woodward. Father of Michelle West and Jason Woodward. Son of Burl and Lena Woodward. Brother of Teresa Cate, Beverly Davis, David and John Woodward. Grandfather of three. †

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

Providence Sister Dorothy Hucksoll died on May 25 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 89.

The Mass of Christian Burial was celebrated on June 1 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Dorothy May Hucksoll was born on Sept. 16, 1925, in Chicago.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1944, and professed final vows on Jan. 23, 1952.

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

During her 70 years as a member of the Sisters of Providence, Sister Dorothy ministered in education for 40 years in schools in Illinois, Indiana and North Carolina. After retiring from teaching in 1988, she assisted in Providence Health Care at the motherhouse and ministered

for seven years to a sister who had suffered brain damage in an accident.

Sister Dorothy also ministered to inmates convicted on death row at the United States Penitentiary in Terre Haute and the Indiana State Prison in Michigan City, Ind. In 2013, she dedicated herself entirely to prayer.

In the archdiocese, Sister Dorothy served at the former St. Catherine of Siena School in Indianapolis from 1950-56, Holy Family School in New Albany from 1956-58, and St. Charles Borromeo School in Bloomington from 1969-70 and 1971-72. She also served as a health care assistant at the motherhouse from 1988-2001.

Sister Dorothy is survived by a sister, Joan Doyle of Hillside, Ill., and several nieces and nephews.

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

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Decatur County parish comes together as one at outdoor Mass

By Sean Gallagher

ENOCHSBURG—May 31 was an unusually chilly day for being so close to the beginning of summer.

In rural Decatur County, dark clouds covered the sky and a brisk breeze led many residents of the area to don windbreakers.

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

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

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

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

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

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

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

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

The unity among the faith communities has been fostered by having lecturers and extraordinary ministers of holy Communion serve in both churches.

It's also been nurtured in St. Catherine's religious education program, in which nearly 200 children



Sam Nobbe holds his son Hunter during the May 31 Mass. Sam and Hunter are members of St. Catherine of Siena Parish in Decatur County.

and youths are enrolled.

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

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

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

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

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

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

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



Father William Ehalt elevates the Eucharist during a May 31 Mass on the St. John the Evangelist campus of St. Catherine of Siena Parish in Decatur County. More than 300 members of the Batesville Deanery faith community took part in the Mass. Father Ehalt is St. Catherine's pastor. (Photos by Sean Gallagher)



Father William Ehalt, pastor of St. Catherine of Siena Parish in Decatur County, receives offertory gifts during the May 31 Mass from Alex Crowe, left, Lane Geis and Neal Nobbe, all graduating high school seniors and members of the Batesville Deanery faith community.

parish campuses.

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

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

"I think we'll be doing more of that in the future," said Muckerheide.

As St. Catherine of Siena grows stronger as a unified parish and in its outreach, Gehrich thinks it will attract the attention of the broader community.

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

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‘Victory’ app aimed at helping young people suffering addiction to porn

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

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

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

“One of the reasons this app is so helpful is that it enables people to view freedom from porn, not as a destination, but as a daily choice. This app enables us to daily track our progress and reflect upon our victories. ‘Look at that, I had five days in a

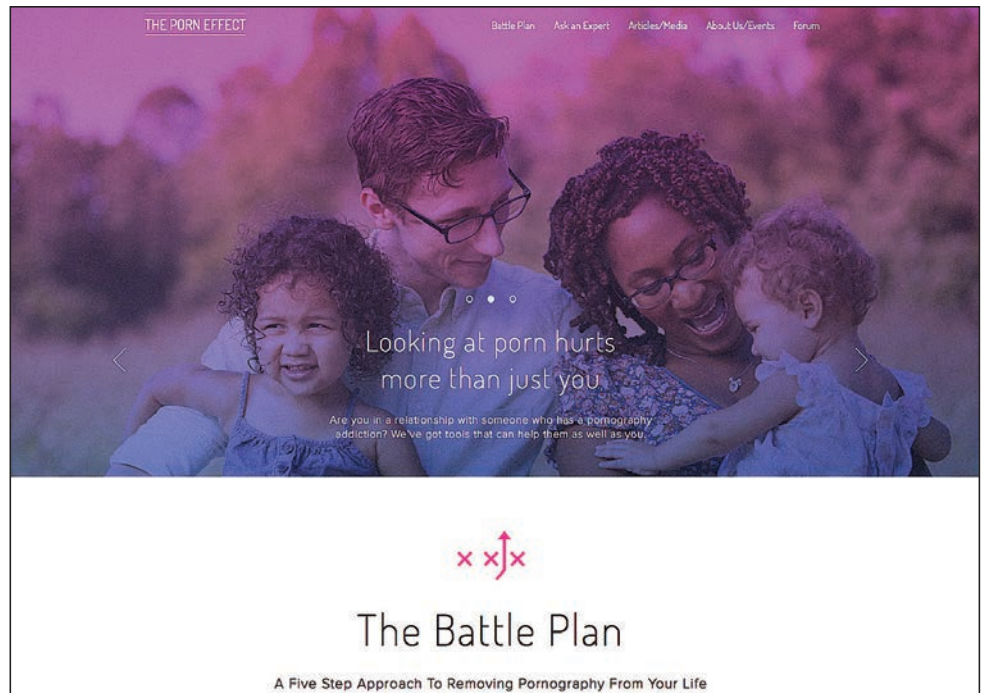
row that I was victorious,’” Fradd said. After the setback is logged on the calendar, the app assists you in pinpointing what the trigger was so you are more prepared to log a white day the next time that trigger occurs. Users can choose from various “trigger” options—boredom, loneliness, anger, stress or tiredness. According to Fradd, this helps a person to gain self-knowledge.

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

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

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

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



This screen grab was taken from www.theporneffect.com. Matt Fradd, a popular Catholic speaker who says he has dedicated his life to fighting pornography, teamed up with Mark Hart and LifeTeen to develop an app designed to help young people overcome attraction to porn. (CNS)

There also is a donation page set up to increase funding for the app, and it is donate.lifeteen.com/thevictoryapp. A donor matches every donation through that link.

“We just want to create the best resource possible,” Fradd explained about the donation page.

Fradd said he and his partners, Hart and LifeTeen, have high hopes for Victory—to bring the addictive and destructive nature of pornography to light, and to provide

supportive and private assistance to liberate young people who have a porn addiction.

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

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

KANE

continued from page 12

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

Alleluia!
Ben and Gabe whooped and hollered, and Rus shouted, “God must love you a lot, Gavin!”
“Man, I guess so,” said Gavin, still flexing and poking his jaw, looking as

stupefied as the rest of the room.
As Rus led his team out the door, he excitedly pointed at every guy in the room, exclaiming in staccato singsong, “God—has—a—all—on—all—y’all’s—lives!”
Thank you, Lord, for your healing!

(George Kane is a graduate of Indiana University Purdue University Indianapolis and a former member of St. John the Evangelist Parish in Indianapolis. You can read more of his columns at georgekane.wordpress.com.) †

Our Lady of Fatima Retreat House

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~Silent Directed Retreats~

“Be Still ... and Know that I am God”
—Psalm 46:10

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

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

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Registration fees for July 2015 Retreat :

- **July 26-28, 2015:** 3-day option is \$200.00 per person and includes 2 night’s stay in a private room, five meals, and two meetings with a spiritual director.
- **July 26-29, 2015:** 4-day option is \$270.00 per person and includes 3 night’s stay in a private room, seven meals, and three meetings with a spiritual director.
- **July 26-30, 2015:** 5-day option is \$335.00 per person and includes 4 night’s stay in a private room, ten meals and four meetings with a spiritual director.
- **July 26-31, 2015:** 6-day option is \$395.00 per person and includes 5 night’s stay in a private room, thirteen meals and five meetings with a spiritual director.

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



Scan the QR code to view the full calendar of events and more information.



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CAPECCHI

continued from page 12

by the contrasts, drawn to the tactile in a touch-screen world.
We can claim the oldest Christian

faith, the one with the most patina, the first edition. We inscribe our name in its book, the ultimate field guide.

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

ST. Catherine of Siena

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CHURCH Festival

SUNDAY, JUNE 28, 2015

All you can eat in the air conditioned dining hall

Chicken and Roast Beef Dinner

Serving 10:30 am – 3:30 pm
Adults \$10.00 and children 12 and under \$4.00
Carry out \$10.00 (not all you can eat) 10:30-1:00

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Beer Garden

Mock Turtle Soup & sandwiches all day

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From I-74 take the St. Maurice/New Point Exit go north on 850 E. for 3 miles to the town St. Maurice.

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