



**The**

# Criterion

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## Twenty Something

Columnist Christina Capecchi reflects on the sacred act of naming our children, page 12.

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## 'God had a purpose for my life'



Deacon Jerry Byrd lies prostrate in prayer during the praying of the Litany of the Saints just prior to being ordained a priest on June 2 at SS. Peter and Paul Cathedral in Indianapolis. Also kneeling in prayer are Father Patrick Beidelman, left, archdiocesan director of liturgy; Bishop Christopher J. Coyne, apostolic administrator; and priests who minister at parishes in central and southern Indiana.

## Deacon Jerry Byrd ordained to the priesthood

By Sean Gallagher

"Before I formed you in the womb I knew you, before you were born I dedicated you" (Jer 1:5).

Rose Byrd and her son, transitional Deacon Jerry Byrd, reached out and held each other's hand when they heard these words proclaimed during the first reading of the June 2 Mass at SS. Peter and Paul Cathedral in Indianapolis during which he was ordained to the priesthood.

The words had deep meaning for the mother and son. They recalled a courageous choice for life and of God's plan for Jerry when his life hung in the balance while still in his mother's womb.

When Rose was pregnant with her son 31 years ago, doctors told her that he had Down syndrome and would be very sickly when he was born. They recommended that she have an abortion, a choice that she refused to make.

"Jerry and I both knew that [the priesthood] was God's plan for him, that he was chosen, too," said Rose Byrd. "I have no doubt, no question in my mind, that he's where the Lord put him and where the Lord's going to use him."

God's plan for Deacon Byrd was even more amazing considering that he was raised in a family that belonged to a Baptist congregation in southeastern Indiana.

It was only after he had a powerful experience of Christ's presence in the Eucharist in 1998 when he was 17 that he became aware of God calling him into the full communion of the Church.

Now, 14 years after that life-changing Mass, Father Jerry Byrd took part for the first time in consecrating the bread and wine, and turning them into the Body and Blood of Christ.

"It really proves to me that God had a purpose for my life," he said.

"The beauty of that is overwhelming," Father Byrd added. "It's overwhelming to think that it's been 14 years and, yet, here I am just beginning. Who knows what the future holds?"

See BYRD, page 7



Father Jerry Byrd, left, gives a blessing to Bishop Christopher J. Coyne, apostolic administrator, at the end of the June 2 Mass at SS. Peter and Paul Cathedral in Indianapolis during which Father Byrd was ordained to the priesthood.

## Electrical fire damages St. Christopher Church

By Mary Ann Garber

Fire, smoke and water damaged St. Christopher Church in Indianapolis on June 2 after a small bulb in a chandelier overheated and exploded, causing the ceiling light to melt and fall then ignite hymnals and pews.

No one was hurt in the fire because the church was empty except for a woman cleaning another area of the building.

Eric Atkins, director of management services for the archdiocese, said a crew from Moore Restoration Inc. began cleaning up the damage in the church's worship space and lower level rooms shortly after Speedway and Wayne Township firefighters extinguished the 11 a.m. blaze last Saturday.

No estimate of the damage is available yet, Atkins said, but the archdiocese will work with the parish to restore the 12-year-old brick church at 5301 W. 16th St. as quickly as possible.

More than 600 gallons of water were extracted from the church by the restoration crew after the fire.

St. Christopher parishioners were stunned by news

See FIRE, page 2



Eric Atkins, director of management services for the archdiocese, inspects the light bulb and chandelier that caused a fire on June 2 at St. Christopher Church in Indianapolis. No estimate of the fire, smoke and water damage is available yet. Restoration work began shortly after firefighters extinguished the blaze.



# FIRE

continued from page 1

of the fire, especially those people who were members when lightning struck the roof of the then brand new church during a 6 p.m. Mass on July 8, 2001, and caused extensive damage that closed the building for three and a half months.

For the second time in 11 years, parishioners are worshipping in the former church, which was converted to a gymnasium for St. Christopher School.

Father Michael Welch, pastor of the Indianapolis West Deanery parish since 1983, said after the noon Mass on June 3 that, "We've gone through this once before. ... We just came back better and stronger. We're a community that really prays together and sticks together. We're sad once again, but we will be OK."

St. Christopher parishioners are celebrating the historic

75th anniversary of the parish this year, and busy preparing for their huge "Summer Festival" on July 19-21. Four weddings scheduled in coming weeks have to be moved to other churches.

"Most of the damage is from smoke and water," Father Welch said. "The water came down behind the walls. ... I don't know how many weeks we will have on the renovation. ... The festival could be scaled down a little."

Both Father Welch and Father David Lawler, associate pastor, are thankful that the electrical fire happened when the church was empty.

At 11 a.m. on June 1, Father Welch said, the church was filled with students for the end-of-year school Mass and awards program.

"Then 24 hours later, we had the fire," he said. "I ask that people keep the community in prayer. It's a difficult thing to go through two fires in 11 years' time in a beautiful new church."

St. Christopher Parish's

tabernacle, Blessed Sacrament Chapel, sacristy and unique collection of religious art were not damaged, Father Welch said. "The Eucharist has been removed from the church, and the artwork is all intact."

Atkins said the fire burned three pews and melted vinyl tiles on the floor.

"Once the fire got hot enough, it set off the alarm and the sprinklers overhead," he said.

"... The Speedway fire station is across the street, and the firefighters extinguished the fire quickly. ... The majority of the water fell down into the nursery, some meeting rooms and corridors on the lower level.

"We are working diligently to get the church back up and operational as soon as possible," Atkins said. "It's just one of those bizarre things. We don't know why the bulb exploded.

"We isolated the chandelier, and are going to have it evaluated to determine if there is a problem with the chandelier or a problem



Photo by Mary Ann Garber

Father Michael Welch, pastor, celebrates the noon Mass on June 3 with St. Christopher parishioners in the former church, which now serves as the gymnasium for St. Christopher School. Parish staff members and parishioners worked for hours to move the worship space from the fire-damaged church to the gymnasium in time for weekend Masses.

with the bulb or maybe a combination of both that may have caused the fire," he said. "We are in the process of determining how much

smoke residue was discharged into the building, and trying to understand how much smoke mitigation work will need to occur to clean up the church." †

## LCWR board responds to Vatican order for reform of organization

WASHINGTON (CNS)—The national board of the Leadership Conference of Women Religious (LCWR) on June 1 said it feels the assessment that led to a Vatican order to reform the organization "was based on unsubstantiated accusations and the result of a flawed process that lacked transparency."

The LCWR board called the sanctions "disproportionate to the concerns raised," and said they "could compromise" the organization's ability "to fulfill their mission."

"The report has furthermore caused scandal and pain throughout the Church community and created greater polarization," the LCWR said in a statement released the morning after the board concluded a special meeting in Washington on May 29-31 held to respond to an eight-page doctrinal assessment issued to LCWR by the Vatican's Congregation for the Doctrine of the Faith.

Citing "serious doctrinal problems which affect many in consecrated life," the doctrinal congregation on April 18 announced a major reform of LCWR to ensure its fidelity to Catholic teaching in areas including abortion, euthanasia, women's ordination and homosexuality.

In response to the LCWR statement, Archbishop J. Peter Sartain of Seattle, appointed by the Vatican to oversee the reform, said both he and the Vatican Congregation for the Doctrine of the Faith "are wholeheartedly committed to dealing with the important issues raised by the doctrinal assessment and the LCWR board in an atmosphere of openness, honesty, integrity and fidelity to the Church's faith."

"I look forward to our next meeting in Rome in June as we continue to collaborate in promoting the important work of the LCWR for consecrated life in the United States," he said.

The LCWR board said the organization's president, Franciscan Sister Pat Farrell, and its executive director, St. Joseph Sister Janet Mock, will return to Rome on June 12 to meet U.S. Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith, and Archbishop Sartain "to raise and discuss the board's concerns."

The Vatican on April 18 appointed Archbishop Sartain to provide "review, guidance and approval, where necessary, of the work" of LCWR, a Maryland-based umbrella group that claims about 1,500 leaders of U.S. women's communities as members, and represents

about 80 percent of the country's 57,000 women religious.

His appointment came the same day the congregation announced a major reform. The congregation issued an eight-page "doctrinal assessment" that cited "serious doctrinal problems which affect many in consecrated life." The problems, it said, were revealed in an assessment originally ordered in April 2008.

In an interview with Catholic News Service, Sister Pat did not discuss specifics of the board's reaction to the Vatican's assessment, saying it was "a conversation we want to have first with the Vatican."

She said that when she and Sister Janet go to Rome they will continue the conversation they had when the eight-page document was first released to them, presenting their views after "prayerful reflection."

Sister Pat said the LCWR leadership had not given interviews about the document since its release more than a month ago because they did "not want to react in the moment."

"It was important not to respond immediately," she said, "so that whatever we would say would come from our best selves." She also noted

that the LCWR leadership "couldn't respond with any substance individually" because the group is a collaborative organization that speaks with one voice.

"Until we could meet as a group, we weren't in a position to respond," she added.

Sister Pat said the mood at the three-day board meeting was "pretty serious," and reflected a range of emotions.

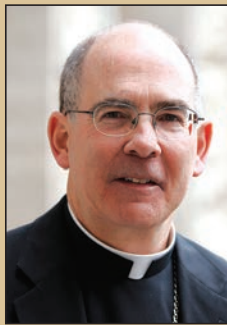
"There was a lot of sadness," she said, "but it was a comfort for all of us to be together, and process some of our candid responses and feelings with one another."

Regarding future discussion of the Vatican report, she said, "I think, first of all, we have to move slowly, prayerfully and reflectively on this."

She said that as the process unfolds the LCWR leadership will have conversations with its members at the regional



Sr. Pat Farrell, O.S.F.



Archbishop J. Peter Sartain

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# Pope opens possibility of U.S. visit, says faith builds strong families

MILAN (CNS)—As Pope Benedict XVI closed the World Meeting of Families in Italy's capital of finance and fashion, he opened the possibility of his heading to the United States when he named the Archdiocese of Philadelphia the next venue of the world gathering.

"God willing," he said that he would attend in 2015 as he greeted Archbishop Charles J. Chaput of Philadelphia, and "the Catholics of that great city," saying he looked forward to meeting U.S. Catholics and other families from around the world there.

The surprise announcement came as the 85-year-old pope wrapped up the May 30-June 3 world meeting, which gathers every three years to celebrate and help families live out their Christian values.

About 1 million people from 153 countries braved dawn wake-up calls, shouldered supply-laden backpacks and prodded along sleepy kids to descend on Milan's Bresso Park on June 3 to take part in the event's closing Mass.

In his homily, the pope called for Church unity, emphasized marriage as between a man and a woman, urged parents to keep the transcendent alive in a world that adores the high-tech over high ideals, and urged children to respect and love their family.

Because the five-day meeting's theme was how to balance work demands, family needs and religious celebration, the pope unbraided economic theories that advocate that the best policies, markets and work ethics are those that push the most product and reap the most profit.

"The one-sided logic of sheer utility and maximum profit are not conducive to harmonious development, to the good of the family or to building of a more just society, because it brings in its wake ferocious competition, strong inequalities, degradation of the environment, the race for consumer goods and family tensions," he said.

Such a "utilitarian mentality" takes a toll on the family and social relationships, "reducing them to a fragile convergence of individual interests and undermining the solidity of the social fabric," he added.

The pope spent nearly three full days at a variety of events—meeting local citizens, religious, government and business leaders and Catholic young people and families from around the world.

He also was treated to a concert of Ludwig van Beethoven's Symphony No. 9 at Milan's famed La Scala opera house.

Despite the jubilant and festive air among participants, the pope and archdiocesan leaders peppered their speeches with reminders of the thousands of people rendered homeless or destitute by a recent series of earthquakes in northern Italy.

The pope called for concrete aid to those in need, assuring victims of his prayers.

The archdiocese announced that a half-billion euro had been collected during the papal visit, and would be given in the pope's name to those hardest hit. The pope's own charity recently donated a large sum, and the pope met personally with a couple who lost their home and were living in tents.

Pope Benedict also hosted a lunch for 100 poor families—about 300 people—who live in Milan, but come from a variety of countries.

God, who suffered with humanity and for humanity, made people capable of sharing the suffering of others and of turning that pain into love, he said at La Scala on June 1.

He urged faith communities and secular governments at events on June 1-2 to work together for the common good by having people of faith live their values in all areas of life.

The Church offers its teaching and input as a service to society, he said, as he urged governments to be just and guarantee liberty, based on natural law, for everyone, "beginning with the right to life of which its deliberate suppression can never be allowed."

Inside Milan's monumental Gothic cathedral on June 2, the pope met women and men religious, priests, seminarians and bishops for a prayer service in the Ambrosian rite. A religious vocation and one's personal well-being are not at odds, the pope said, but go hand-in-hand since being a good priest or sister and a happy person both find its source in drawing closer to Christ.

Later that day in Milan's San Siro soccer stadium, the pope told some 80,000 boys and girls who were or would be recently confirmed that they, too, can be saints as they let the Holy Spirit guide them to use their talents for the good of the community.

"You are called to great things," he said, telling them to keep their aims high. He told them to study and work hard, obey their parents, help others and be selfless "because egoism is the enemy of joy."

At an evening vigil marked by testimonies from families all over the world and international music by well-known



Pope Benedict XVI greets a family as he leads an evening service during the World Meeting of Families in Milan on June 2. At left are Cardinal Angelo Scola of Milan and Cardinal Ennio Antonelli, president of the Pontifical Council for the Family.

artists, the pope shared the joys and sufferings of the world's families.

Five couples and families went up on stage one group at a time to ask the pope a personal question or appeal for advice.

The first, a 7-year-old girl from Vietnam, sat by the pope's feet, wanting to know what it was like growing up in his home.

Aware of the content of each question beforehand, the pope spoke off-the-cuff, saying even though Germany at the time was suffering from a dictatorship and war, his childhood was "unforgettable" and joyful as their home was always filled with music, faith, love and long walks in the woods.

"To tell you the truth, if I could imagine what it will be like in heaven, I always imagine the time of my youth, of my childhood," he said.

When a Greek family told the pope about their dire economic situation back home and asked how they could go forward in hope, the pope said words could never convey his sadness for people hit hard by the global economic crisis and the sadness over feeling unable to help.

He criticized the current political state of affairs, saying all political parties had to become more responsible and stop promising things they couldn't deliver.

Candidates need to see that the votes people invest in them are not votes for the leaders, but are a call for them to fight and

be responsible for the good of all people, he said.

He said one idea for people to help right away was for more financially stable parishes and families to adopt a struggling family or parish akin to the twin cities' initiative.

A Brazilian couple who work with divorced and separated Catholics asked how they could give the people they talk to hope.

The pope acknowledged the huge sense of loss and alienation divorced Catholics who remarry feel when they can no longer receive the sacraments. While preventing a marriage from breaking up is ideal through counseling and accompaniment, parishes could help divorcees still feel part of the community, experiencing the word of God and getting ongoing spiritual guidance, he said.

While they cannot receive the sacrament of the Eucharist, they can experience a spiritual form of communion by being united in the body of Christ as Church, he said.

The pope ate lunch together with several families after the June 3 Mass. They included Allen and Janell Tuncap and their five children from Charleston, S.C.; the Green family, including their seminarian son, Jack, from the Diocese of Parramatta, Australia; and families from Baghdad, Iraq; Kinshasa, Congo; Mexico City; Spain and Milan. †

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## Editorial

# Stewards of religious liberty

My guess is that most Catholics in the United States don't know what to make of the quarrel between the leaders of our Church and the Obama administration.

Especially since this is taking place during an election year that involves an ever-escalating course of accusations and counter-accusations by representatives of different political parties and interest groups within those parties.

Cardinal Timothy M. Dolan is president of the U.S. Conference of Catholic Bishops, and he doesn't mince words.

Speaking as the head of one of 43 Catholic organizations that have filed lawsuits that seek to overturn the Obama administration's infamous abortifacient, contraceptive and sterilization mandate, Cardinal Dolan said, "We have tried negotiation with the administration and legislation with Congress—and will keep at it—and there's still no fix. Time is running out, and our precious ministries and fundamental rights hang in the balance so we have to resort to the courts now."

*The New York Times* calls the lawsuits "an attack on access to contraception based on bogus claims of religious freedom." In two fierce editorials, *The Times* dismissed out of hand the Church's right to defend its religious freedom. The lawsuits are called "bogus" and "a dramatic stunt, full of indignation, but built on air."

As has now become common in the news media, attention is drawn to the number of American women, including many Catholics, who use artificial contraceptives. The issue of religious liberty is set aside as "built on air" while the fundamental constitutional issues are not even discussed.

The strategy, which has worked in the past, appears to be: Accuse the Church of being anti-women and of imposing its morality on others, and people will line up against the bishops with their rigid morality and dogmatic teaching.

It's important that we not let those who would belittle or marginalize religion succeed. Too much is at stake here.

The lawsuits filed by a representative number of Catholic organizations throughout the United States argue that it is unconstitutional for the Obama administration to mandate that the Church provide services to its employees which violate the tenets of its faith—such as contraception, sterilization and abortifacients—or otherwise pay heavy financial penalties.

*The Times* article blasted the Church, claiming, "The First Amendment is not a license for religious entities to impose their dogma on society through the law."

Ironically, the situation is exactly the reverse. It is the Obama administration that seeks to impose its secular agenda on religious organizations.

And the so-called exemption



A bald eagle and U.S. flag are seen in an illustration for religious liberty that was created by photographer Lisa Johnston of the *St. Louis Review*.

supposedly granted to religious institutions is so narrowly defined that only the most introverted and self-serving organizations can qualify.

The lawsuits filed by 43 Catholic groups, including the University of Notre Dame, seek to prevent the government from defining who qualifies as a religious organization. Cardinal Dolan called the move "a compelling display of the unity of the Church in defense of religious liberty."

Freedom is a precious gift that can never be taken for granted. As Pope Benedict XVI has said, freedom is never won once and for all. Every generation has to win the battle for human freedom all over again in the circumstances of every place and time.

We Americans have received the legacy of religious freedom from our ancestors, who established this nation as a bastion of religious liberty. We have often failed to live up to these ideals, but we have never abandoned them as fundamental principles. Too many wars have been fought, and too much blood has been spilled, in defense of Americans' right to practice their religious principles without government interference.

That makes us all stewards of the gift of freedom. And we are called to nurture, defend and share generously with others what we have received from our fathers and mothers in faith.

No matter how many of us disagree with, or fail to observe, the precepts of our faith, we are all called to defend them against those who would take away our right to live according to our beliefs.

Holy Cross Father John Jenkins, president of Notre Dame, said it best. If we allow one government agency to define who we are and what our legitimate religious practices can be, what's to stop other government agencies from using the same tactics to impose on us equally or even more reprehensible actions in the name of political expediency or the common good?

To be good stewards of the gift of religious liberty, we must speak out against the current administration's abuse of religious liberty.

Let's not let this issue get lost in the political rhetoric of an extremely partisan election year. Too much is at stake.

—Daniel Conway

## Making a Difference/Tony Magliano

# In all things, love must prevail

The richness of the ritual, the lovely music, a challenging homily and the enthusiastic prayerfulness of the assembly provided a wonderful experience of Catholic Christian community.



The recent installation of Archbishop William E. Lori as the shepherd of the

Archdiocese of Baltimore was for me a taste of Catholic unity—but only a fleeting taste.

In sad contrast, there is so much hurt, alienation, distrust, pride, anger and apathy among so many Catholics.

I felt an even stronger sense of our wounded Catholic community after receiving numerous responses from a recent column that I wrote highlighting the need of our suffering world for a prophetic Catholic Church.

Numerous readers expressed strong sentiments that certain bishops had failed to protect children from a small minority of sexually abusive clerics, and they indicated their sense that most of the hierarchy often displays an insensitive use of its power.

Therefore, they wrote that the Catholic Church is in no position to be prophetic.

Well, yes and no.

We imperfect human beings are called by the Perfect to become saints. It is an ongoing process of conversion.

However, in all of our weaknesses, we must do our best to speak and act as the Lord's disciples on behalf of our hurting world. But the holier we become, the more effective our witness will be.

An essential aspect of holiness is a willingness to show genuine respect to everyone—regardless of status.

The bishops, as successors of the 12 Apostles, deserve our respect. We need to seriously consider their insights as we strive to form our consciences in harmony with the Gospel.

For their part, the bishops have a duty to respect the laity. Vatican II clearly teaches that through baptism and confirmation, the Lord has given the laity an essential share in the saving mission of the Church.

But it is important to realize that there are certain things that the bishops simply cannot do, and are, therefore, not being disrespectful toward the desires of some among the laity.

A controversial example is same-sex "marriage." It may be politically correct, but it is not morally correct. Sacred Scripture, sacred tradition and natural law strongly teach that homosexual activity is not part of God's plan.

But what the bishops can also do—and this applies to the laity as well—is to prophetically and tirelessly address, in the words of Pope Paul VI, the sufferings of people struggling "to overcome everything which condemns them to remain on the margin of life—famine, chronic disease, illiteracy, poverty, injustices in international relations, and especially in commercial exchanges, situations of economic and cultural neo-colonialism sometimes as cruel as the old political colonialism.

"The Church . . . has the duty to proclaim the liberation of millions of human beings . . . the duty of assisting the birth of this liberation, of giving witness to it, of ensuring that it is complete" ("On Evangelization in the Modern World," #30).

But this essential duty will not be fulfilled as long as so much disrespect and unkindness remains unhealed in the Church.

In the midst of our hurts, disagreements and confusion, we would be wise to consider these words of good Pope John XXIII: "The common saying, expressed in various ways and attributed to various authors, must be recalled with approval—in essentials, unity; in doubtful matters, liberty; in all things, charity."

(Tony Magliano is an internationally syndicated social justice and peace columnist. Send an e-mail to him at [tmag@zoominternet.net](mailto:tmag@zoominternet.net).) †

## Letter to the Editor

# Marian University produces great students, athletes and future leaders

In the May 18 issue of *The Criterion*, I saw a wonderful article with the headline "Seminarian is a member of Cleric Cup championship team" written by reporter Sean Gallagher, a member of the Marian College Class of 1993.

I also noticed that the seminarian featured in the article was Martin Rodriguez, a member of the Marian College Class of 2008 and graduate of the Bishop Simon Bruté College Seminary, both in Indianapolis.

The article about Rodriguez was very well-written, and I am happy to see another Marian University graduate succeeding in whatever he or she chooses to do. It gives me hope that I will do the same.

Even more, as a Catholic and soccer player, it is wonderful to hear of Rodriguez's success on and off the soccer field.

Beneath the article about Rodriguez, I was pleased to see an advertisement for Marian University that mentions the Bishop Simon Bruté College Seminary.

It makes me proud to know that Marian University prepares great athletes, great students and great future leaders for our Church.

Colleen Diemer  
 Indianapolis  
 Marian University  
 Class of 2014

## 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

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# Dinner to highlight World Refugee Day celebration on June 20

By John Shaughnessy

It will be a day of emotion, filled with laughter, smiles and tears.

It will be a day of pride and celebration—for the struggles that have been overcome, the dreams that have been followed, and the hope that always guides the refugees who fled political and religious persecution to make a new home in the United States.

And the stories will flow on June 20 when World Refugee Day is celebrated during a special dinner hosted by the Refugee and Immigrant Services of Catholic Charities Indianapolis—an event at Cathedral High School in Indianapolis that will feature the food, culture and spirit of the refugees who have made central Indiana their new home.

The emotions and the stories of the refugee experience are always just a breath away for Sajjad Mohammed Jawad, who was named the Refugee of the Year at last year's event.

He laughs when he mentions one of the differences in his two young sons between the time their family arrived in the United States from Iraq in 2010 and now.

"The difference in language is always a barrier for refugees," he says. "When we arrived in the United States, my wife and two kids couldn't speak English. Now when I talk in the English language, both of my sons are laughing at me when I talk. They are correcting my pronunciation."

His eyes light up when he recalls the months that he volunteered to drive other refugees to appointments and stores.

"A lot of the refugees want to give me money," he says. "I tell them, 'If I wanted

to do that, I would put up a sign that says taxi.' I tell people if you need help, God will send someone to help you."

And tears roll down his face as he remembers last year's World Refugee Day Dinner when he was surprised with the Refugee of the Year honor.

"The best thing I noticed was that my wife and my two kids were clapping," recalls Mohammed Jawad, who now works full time helping refugees for Catholic Charities Indianapolis. "When I was looking at my children's small hands, I was happy."

Those emotions often overflow during the World Refugee Day Dinner, says Gabrielle Neal, director of the archdiocese's Refugee Resettlement Program.

"It celebrates the journeys of the refugees, from their struggles to their triumphs," Neal says. "So we honor them by sharing in their culture, their dress, their stories and their journeys."

The dinner will also feature ethnic food, an auction and the screening of *Crossing Salween*, a movie that shares the story of a girl trying to escape from the Burmese Army after they killed her father, took away her mother and burned her family's home.

The event coincides with the United Nations observation of World Refugee Day, which recognizes the 10 million refugees in the world, Neal notes.

"Hundreds of refugees are brought to Indianapolis every year because they cannot return to their home country, and they do not enjoy basic rights in the country where they sought refuge," she says.



As World Refugee Day nears on June 20, Gabrielle Neal, director of the archdiocese's Refugee Resettlement Program, talks with Sajjad Mohammed Jawad, the 2011 Refugee of the Year who now works for Catholic Charities Indianapolis helping refugees adjust to life in central Indiana.

"Catholic Charities Indianapolis helps these refugees integrate quickly into our community by providing them with the tools of self-reliance—housing, clothing, education, medical attention, job placement, employment skills, English language skills and community orientation."

Mohammed Jawad is part of that team, using his ability to speak four languages—English, Arabic, Persian and Kurdish—to help refugees from Iran and Afghanistan.

"The rewards I get are in the eyes of the refugees," he says.

He believes that the United States

provides so many opportunities for refugees, and that refugees offer special gifts for their new country, too.

"America is the sweetest grape in the world," he says. "I have the honor to live in the sweetest grape of the world. And the refugees are enriching the blood of America. It's important to have this variety."

(Tickets for the World Refugee Day Dinner, which begins at 6 p.m., are \$35 a person or \$250 for a table of eight. For tickets, call 317-236-1528 or 800-382-9836, ext. 1528, or log on to [www.catholiccharitiesindpls.org](http://www.catholiccharitiesindpls.org).) †

## Federal court overturns Defense of Marriage Act; appeal presumed

BOSTON (CNS)—With a ruling that acknowledged the final decision will be up to the Supreme Court, a federal appeals court declared the Defense of Marriage Act unconstitutional on May 31.

The 1st U.S. Circuit Court of Appeals overturned the provision of the 1996 federal law, known as DOMA, that defines marriage as "a legal union between one man and one woman as husband and wife."

The U.S. Conference of Catholic Bishops and the Massachusetts Catholic Conference, which had urged the court to uphold the law, jointly issued a press release

on June 1 calling the ruling disappointing.

"The federal appeals court in Boston did a grave injustice yesterday by striking down that part of the Defense of Marriage Act that reasonably recognizes the reality that marriage is the union of one man and one woman," said the statement from Bishop Salvatore J. Cordileone of Oakland, Calif., chairman of the bishops' Subcommittee for the Promotion and Defense of Marriage. "DOMA is part of our nation's long-established body of law rooted in the true meaning of marriage."

Brian Brown, president of the

National Organization for Marriage, which opposes the redefinition of marriage, accused the judges of inventing the legal path to the ruling.

"Liberal federal judges in Massachusetts and California have resorted to making up legal standards in order to justify redefining marriage," said a statement from Brown. "They realize the legal precedent doesn't allow them to redefine marriage so they are making up new standards to justify imposing their values on the rest of the nation."

Judge Michael Boudin, who wrote the opinion, was appointed to the 1st Circuit by President George H. W. Bush. The other two judges who joined the opinion were Judge Sandra Lynch, appointed by President Bill Clinton, and Judge Juan Torruella, appointed by President Ronald Reagan.

The panel cited previous Supreme Court rulings that struck down laws determined to be discriminatory against a class of people as being among the keys to their ruling. They also stayed their ruling pending review by the Supreme Court.

The case was brought against the federal government by a group of same-sex married couples and several widowed spouses, all from Massachusetts. They seek access to federal benefits, such as Social Security, that would be available to heterosexual married couples, but are blocked under DOMA.

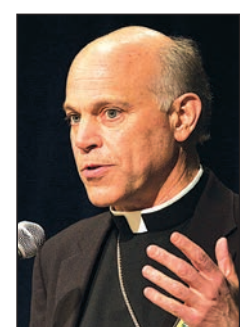
The law was passed soon after Hawaii's Supreme Court held that it might violate the state constitution to deny marriage to same-sex couples. Amid concern that states would soon begin to allow same-sex marriages, Congress passed and President Bill Clinton signed the 230-word law, which the appeals court described as "one of the shortest major enactments in recent history."

Since then, 30 states have passed constitutional prohibitions on same-sex marriage while six states and the District of Columbia have passed laws permitting it. Another dozen states, including Hawaii, have laws recognizing civil unions between people of the same sex.

The 1st Circuit was reviewing only the provision of DOMA that defines "marriage" and "spouse," not its provision guaranteeing that no state or territory is required to

recognize a marriage recognized by another state or territory.

The court said the case was difficult



Bishop Salvatore J. Cordileone

"because it couples issues of equal protection and federalism with the need to assess the rationale for a congressional statute."

That rationale is "open to interpretation," the judges said, adding, "We have done our best to discern the

direction of these precedents, but only the Supreme Court can finally decide this unique case."

In summarizing some of its conclusions, the court noted, "Many Americans believe that marriage is the union of a man and a woman, and most Americans live in states where that is the law today."

"One virtue of federalism is that it permits this diversity of governance based on local choice, but this applies as well to the states that have chosen to legalize same-sex marriage. Under current Supreme Court authority, Congress' denial of federal benefits to same-sex couples lawfully married in Massachusetts has not been adequately supported by any permissible federal interest."

The ruling noted that under DOMA, federal funding to Massachusetts could be revoked for programs tied to the law's definition of marriage, such as Medicare and Medicaid or burial in a veterans' cemetery as a spouse.

In his statement, Bishop Cordileone also said marriage of a man and a woman "is the cornerstone of society," and a "foundation of a just society, as it protects the most vulnerable segment of the population, children."

"Every child longs for and deserves a mother and a father, and marriage is the only institution that ensures that children grow up knowing and being known by their mother and father," he said. "The public good demands that this truth of marriage be respected in law and society, not rejected." †

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# Events Calendar

## June 7-10

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, games, children's games, food. Information: 317-888-2861.

## June 8

St. Charles Borromeo Parish, 222 E. Third St., Bloomington. **St. Vincent de Paul Society and St. John Conference, hog roast**, 4:30-8:30 p.m., food, music, silent auction. Information: 812-825-0634.

Holy Angels Parish, 740 W. 28th St., Indianapolis. **"Music Festival,"** music, games, Fri. 5-10 p.m., Sat. 3-10 p.m. Information: 317-926-3324.

## June 8-9

St. Anthony Parish, 337 N. Warman Ave., Indianapolis. **"Summer Festival,"** food, rides, games, 5:30 p.m.-close. Information: 317-636-4828.

## June 8-10

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

## June 9

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

Slovanian National Home, picnic grounds, 1340 Yates Lane, Avon. **Balinac tournament and country jamboree dance**, 9 a.m.-9 p.m., \$5 per person, \$15 per person with dinner. Information: 317-292-3505.

## June 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

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

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

## June 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, guest day picnic**, noon. Information: 317-885-5098.

## June 13

Slippery Noodle Inn, 372 S. Meridian St., Indianapolis. **Theology on Tap**, young adults ages 21-35, program, 7 p.m. Information: [mfaley@archindy.org](mailto:mfaley@archindy.org).

St. Vincent de Paul Parish, 1723 I St., Bedford. **Catholic Answers Study, "What the Church Teaches about Eucharistic Adoration,"** Kevin Lents, presenter, 7 p.m.

Information: 812-275-6539 or [parish@svsbedford.org](mailto:parish@svsbedford.org).

## June 14

La Rosita Grill and Bar, 336 Pearl St., New Albany. **Theology on Tap, "Catholic by the Numbers-4 Marks of the Church,"** 6 p.m., no charge. Information: 812-945-2000 or [marlene@nadyouth.org](mailto:marlene@nadyouth.org).

## June 14-16

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Parish festival**, 4 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

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

## June 15

Heartland Crossing Golf Links, 6701 S. Heartland Blvd., Camby. **Catholic Radio and Catholic Business Exchange Golf Outing**, Mass, 6:30 a.m., breakfast, Anthony Castonzo,

presenter, shotgun start, 8:30 a.m., \$125 per person, includes breakfast and lunch, reservation deadline June 11. Register at [www.catholicradioindy.org](http://www.catholicradioindy.org).

## June 15-16

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. **Yard sale**, 8 a.m.-5 p.m. Information: 317-356-5867.

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

Johnson County Fairgrounds, 250 Fairground St., Franklin. **St. Rose of Lima Parish, "St. Rose Festival,"** rides, games, dinners, Fri. 5-11 p.m., Sat. 1-11 p.m. Information: 317-738-3929.

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

Information: 812-282-2290.

## June 15-17

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, food, music, rides, Fri. 5:30 p.m.-midnight, Sat. 4 p.m.-midnight, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

## June 16

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

## June 17

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws). †

## Retreats and Programs

### June 8-10

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Forgiven and Forgiving,"** Benedictine Brother Zachary Wilberding, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### June 11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Pain Management Vitality Sculpting-Healthy Mind Set,"** session five of five, 6:30-9 p.m., \$25 per person. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### June 15-21

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Image as a Window to the Spiritual-An Artist's Six-Day, Hands-on Workshop and Retreat,"** Benedictine Brother Martin Erspamer and Passionist Brother Michael Moran, presenters. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### June 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pray All Ways,"** day of reflection, Father James Farrell, presenter, \$38 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### June 18-19

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Finding God in the Garden,"** 10th annual garden retreat, 9 a.m.-4 p.m., \$45 per person each session includes breakfast and lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### June 24-30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Monastic Retreat-Let Us Set Out on This Way with the Gospel for Our Guide,"** Benedictine Abbot Jerome Kodell, presenter, 6:30-9 p.m., \$425 per person. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org). †

## Our Lady of Grace Monastery welcomes new novice

Benedictine Sister Susan Elizabeth Rakers entered the novitiate of Our Lady of Grace Monastery in Beech Grove on June 2.

Before becoming a postulant with the Sisters of St. Benedict last year, she was a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese.



Sr. Susan Elizabeth Rakers, O.S.B.

She began discerning her call to monastic life after attending a Triduum Retreat at the sisters' Benedict Inn Retreat and Conference Center in Beech Grove.

As a novice, she takes the title of sister and immerses herself even more

into the monastic lifestyle of the community. Her year of formation will center on studying the *Rule* of St. Benedict, Scripture, federation and community documents.

A native of Belleville, Ill., Sister Susan Elizabeth earned a bachelor's degree in computer science at Southern Illinois University in 1989.

She later earned a master's degree in business administration at Lake Forest School of Management in Lake Forest, Ill.

Prior to becoming a postulant at Our Lady of Grace Monastery, Sister Susan Elizabeth volunteered in youth ministry at her parish. She also served the poor at the Lord's Pantry and Anna's House in Indianapolis.

For more information about the Sisters of St. Benedict of Our Lady of Grace Monastery, log on to [www.benedictine.com](http://www.benedictine.com). †



## First graduating class

Members of the first eighth-grade graduating class of SS. Francis and Clare School in Greenwood pose in the parish's church after the graduation Mass on May 30. From left in the front row are graduates Bethany Rodriguez, Sarah Cavender, Emma Balzer, Joseph Taylor, Jessica Wells, Erica Szczechowski, Annie Richardson, Kelsey Smock and Madison Kristel. In the back row, from left, are Rob Richardson, school president; Betty Popp, principal; Father Vincent Lampert, pastor; Father Anto Peterraj, associate pastor; and Deacon Stephen Hodges. SS. Francis and Clare School opened in 2006 with 34 students. This year, the Indianapolis South Deanery elementary school has an enrollment of 364 students.



## Ozanam breakfast

Sheila Gilbert, president of the National Council of the Society of St. Vincent de Paul, poses on May 2 with former Indianapolis mayor Bart Peterson during the second annual Ozanam Breakfast sponsored by the Indianapolis council of the society at its Pratt-Quigley Center in Indianapolis. Gilbert and Peterson were speakers during the event. Gilbert is a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, and is the first woman and Hoosier to be elected president of the society's national council. The annual breakfast is named after Blessed Frederick Ozanam, who founded the Society of St. Vincent de Paul in 1833.





Father Eric Johnson, archdiocesan vocations director, ritually lays hands on Deacon Jerry Byrd during his June 2 priestly ordination Mass at SS. Peter and Paul Cathedral in Indianapolis.

# BYRD

continued from page 1

The immediate future for Father Byrd will be as associate pastor of St. Barnabas Parish and Catholic chaplain of the University of Indianapolis, both in Indianapolis. He will begin those ministry assignments on July 3.

At the beginning of his homily, Bishop Christopher J. Coyne, apostolic administrator, thanked Father Byrd's family for forming him in the Christian faith even though they are not in the full communion of the Catholic Church.

"While his path has taken him to our communion," Bishop Coyne said, "it is that path that he first walked with you as a family in the way that you nurtured him and cared for him and raised him in the faith of Jesus Christ, our Lord and Savior, that has brought him today to service to God's people in a different communion, but in a union of faith that flows from the love of God and the love of Christ."

When Father Byrd stood at the altar during the eucharistic prayer, the power of the change that had just taken place in his life a few minutes earlier when Bishop Coyne ordained him a priest was still sinking in.

"I heard all of the priests whispering the words and I thought, 'I'm not a deacon anymore. I can do this now,'" Father Byrd said. "So then I started whispering the words as well."

When concelebrating priests whisper certain parts of the eucharistic prayer, they hold out a hand toward the altar.

"I was careful with my hands," Father Byrd said. "And at first, my hand was twitching a little bit. I was a little nervous. But then I guess grace kicked in, and I just moved forward."

The journey that Father Byrd took to stand at the altar in the cathedral on June 2 involved many people in his life. One was his sister, Sandy Fox of Bright, who sat

next to Rose Byrd in the first row of seats in the cathedral.

"The journey for him has been amazing," Fox said. "I've seen him grow so much through the process. And I just couldn't be any more proud of him. I was moved to tears every step of the way."

Father Eric Johnson was just beginning his ministry as archdiocesan vocations director in 2005 when Jerry Byrd came to him inquiring about the priesthood.

"It's been a wonderful experience to walk with him from beginning to end," Father Johnson said. "It seems like just a little while ago that we were just talking about the beginnings of discernment and questions that he had about the priesthood."

Father Shaun Whittington also accompanied Father Byrd on his journey to the priesthood from its earliest stages. During the ordination, he helped his friend put on his priestly vestments for the first time.

"It's been a journey inward in some respects to know yourself more fully and to have that deepening conversion of heart," said Father Whittington, who is pastor of St. Charles Borromeo Parish in Milan, St. John the Baptist Parish in Osgood, St. Mary Magdalen Parish in New Marion and St. Pius Parish in Ripley County.

"But then it's a journey outward," he said. "It isn't about a conversion merely for oneself. It's a conversion to give for the sake of the Church."

Father Byrd is looking forward to joining Father Whittington and the rest of the priests of the archdiocese in their ministry "to be a good and holy priest, and to encourage other young men to be good and holy priests."

(For more photos from the ordination of Father Jerry Byrd, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com). For more information about a vocation to the priesthood in the archdiocese, log on to [www.HearGodsCall.com](http://www.HearGodsCall.com).) †

Photo by Sean Gallagher



Newly ordained Father Jerry Byrd concelebrates the eucharistic liturgy with Bishop Christopher J. Coyne, apostolic administrator, on June 2 at SS. Peter and Paul Cathedral in Indianapolis.

Photo by Mary Ann Garner



Concelebrating priests of the Archdiocese of Indianapolis stand for prayers during the ordination liturgy for Father Jerry Byrd on June 2 at SS. Peter and Paul Cathedral in Indianapolis.

Photo by Mary Ann Garner



Above, Elizabeth Stange, a member of St. Lawrence Parish in Lawrenceburg, proclaims the first reading during the ordination liturgy for Father Jerry Byrd on June 2 at SS. Peter and Paul Cathedral in Indianapolis. She is a friend of Father Byrd.

Photo by Sean Gallagher



Photo by Mary Ann Garner



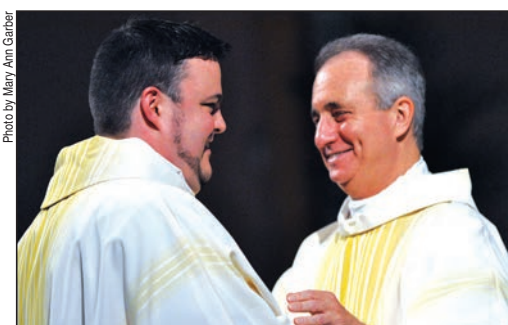
Father Jerry Byrd gives the Eucharist to his aunt, Therese Byrd of St. Clement Parish in Cincinnati, Ohio, during his ordination Mass on June 2 at SS. Peter and Paul Cathedral in Indianapolis. "I have eight boys so I'm hoping that one of them will become a priest someday," she said after the liturgy. "It's just amazing to know somebody that is related to you and is a priest. I'm Catholic and my husband isn't, and here they have a priest coming out of their family. I think it's wonderful."

Photo by Sean Gallagher



Deacon Jerry Byrd smiles while his friends, family and other members of the congregation spontaneously applaud for him during the June 2 Mass at SS. Peter and Paul Cathedral in Indianapolis during which Deacon Byrd was ordained to the priesthood.

Photo by Mary Ann Garner



Father Michael Fritsch, pastor of St. John the Apostle Parish in Bloomington, congratulates newly ordained Father Jerry Byrd during the June 2 liturgy at the cathedral.



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 Sarah Veronica Welsh, Saint Edward's University  
 Jasmine Nikol Whitaker, University of Dayton  
 Colleen Summers Whiting, DePauw University  
 Evan Robert Wilbrandt, Undecided  
 Devon Alexander Williams, Indiana University at Bloomington  
 Jonathon Michael Williams, University of Indianapolis  
 Lauren Elizabeth Williams, Purdue University  
 Tyler David Willis, University of Indianapolis  
 Eileen Marie Wilson, Indiana University at Bloomington  
 Hannah Elizabeth Wilson, Indiana University at Bloomington  
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# Faith *Alive!*

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## Take steps to integrate work and faith in daily life

By Daniel S. Mulhall

People in ministry have the good fortune—or the misfortune, depending on one’s perspective—to work in jobs where their faith and work are intertwined. Every day, the lives of religion teachers, pastoral ministers and hospital chaplains—laity, priests and religious—are immersed in living out their faith.

For the last 33 years, I’ve had the good fortune to have worked in jobs where my faith and work have been intertwined. From teaching high school religion to working in catechetical ministry, to writing religion textbooks and doing training sessions for Catholic school teachers, every day of my professional life has been immersed in living out my faith.

Sometimes I wonder if this work has made me a more or less faith-filled person.

Not everyone has the opportunity to work in a job that allows them to think about or live out their faith. Most employers frown on employees openly talking about their faith or sharing their faith with other workers. Some employers forbid the wearing or displaying of religious symbols on the job site.

Such workplace rules don’t necessarily mean that the employer is against faith or religion. Often, these rules are in place to make sure that differences in faith perspectives don’t interfere with productivity.

I recently talked to other Catholics about this topic. One man from Villa Hills, Ky., is retired. He did not want to give his name, but said he wished that he had been able to strike a better balance.

“I’m not sure I balanced faith and work very well,” he said. “My attitude was, ‘Render to Caesar the things that are Caesar’s and to God the things that are God’s’ (Mt 22:21, Mk 12:17). I believed that you were to work when you were at work and limit interruptions from

anything else, although that wasn’t always easy to do. Now, if by faith you mean our beliefs in how God wants us to live, there should be no compromise in how we live our lives just because we are at work. I was lucky in that I wasn’t asked to compromise my beliefs in my work life.”

Perhaps that is the most that we can hope for—that the work we do doesn’t force us to compromise our beliefs and values. Hopefully, few of us will ever be faced with making a workplace decision that would be a major violation of our faith. But how many times each day are we asked to compromise a basic belief or principle, to bend the rules, to skirt the edges?

What would we do if we found ourselves in a situation where we were asked to lie or cheat for our employer?

What would we do if we knew a product we were asked to make or sell was defective and could cause harm to others or to the environment?

Would we have the courage to say no, to walk away from our jobs, our source of income and health

insurance, and for many people the one thing in their lives that gives them meaning and purpose?

We think we would do the right thing and walk away. But none of us know how we would respond. It is easy to be faithful when there is little temptation. It is a lot more difficult when we are actually faced with that choice.

The only way we can learn to make decisions during difficult situations is by making them. That’s why soldiers drill so much and participate in so many war games and maneuvers—so they will be able to act without fear or hesitation when faced with a crisis.

The same is true for learning to make moral decisions. We have to practice making them on a daily basis, starting with simple decisions and questions of ourselves, such as “Do I always

*‘... integration implies that everything we do in our work should reflect what we believe.’*



Deacon Rich Seveska, left, talks with trucker Bernie Czebatul in a booth at a diner in Foristell, Mo. Deacon Seveska ministers at the truck stop in Foristell, spending the evening by saying hello to truck drivers, identifying himself as a chaplain and asking basic questions.

contribute to the coffee fund when I have a cup?” or “Did I take my turn in cleaning up the break room?” and then move to the more difficult ones that may affect our livelihood.

We can’t expect to make good decisions in difficult situations unless we have practiced making the small ones.

Sue Von Handorf of Covington, Ky., offers a perspective that is helpful. She says that the question shouldn’t be about balancing faith and work, but about the integration of faith into one’s work.

Balancing suggests that we can find a way to live our faith and work separately, keeping them as independent parts of our lives, while integration implies that everything we do in our work should reflect what we believe.

What can we do to integrate our faith into our work so that our work lives reflect our faith?

What would it be like if we began each day with prayer?

If you work on a computer, you may

want to subscribe to a service that provides a daily Scripture reading by e-mail or as an MP3 download.

One such service is provided by the U.S. Conference of Catholic Bishops at [www.usccb.org/bible/readings-audio.cfm](http://www.usccb.org/bible/readings-audio.cfm). Similar services are available with the click of a button.

Another way to integrate our faith into our work is to practice each day what Ignatian spirituality refers to as the “Daily Examen.” At the end of your work day, take a moment to prayerfully reflect on the events of your day. How was your faith tested during the day? Where was it ignored? Where did you make a decision or act in a certain way because of your faith?

It’s only by intentionally and honestly thinking about these issues that we can improve the ways in which we integrate our faith into our work.

(Daniel S. Mulhall is a catechist and writer in Laurel, Md.) †

## Works of mercy can be carried out in various career fields

By Allan F. Wright

In today’s secularist climate, discussing faith at work can sound the professional death knell.

But Catholics have long held that we can and should express our faith at work by living out the corporal and spiritual works of mercy, which fit hand in hand with loving God and neighbor.

The world, thankfully, has many careers directly related to the works of mercy without being accused of proselytizing in the workplace.



A police officer plays a trumpet during the annual Blue Mass at St. Patrick Church in Washington in 2009. Health care, law enforcement and communications are a few of the career fields that lend themselves to living out one’s faith at work.

Some of these careers are in the medical field, assisting with the healing of the body. While doctors, nurses and physician assistants come to mind, there are hundreds of similar careers, including radiologists, diagnostic technicians, dietitians, organic chemists and respiratory therapists that assist in healing the body. Jesus’ concern for the physical body places these careers alongside the healing ministry of Christ.

Following the health care industry as the fastest growing sector for college graduates are careers in technology and communications.

At first glance, these careers may seem to have little to do with faith, yet Blessed John Paul II said, “The Gospel lives in conversation with culture, and if the Church holds back from the culture, the Gospel itself falls silent. Therefore, we must be fearless in crossing the threshold of the communication and information revolution now taking place.”

Careers in these fields are vital for the transmission of the Christian faith and promotion of the common good, and have opportunities to perform works of mercy.

The next suggestion may be unexpected.

Though lawyers get a bad rap in the Gospels, and in society, the importance of defending the innocent and pursuing justice is biblically based and close to God’s heart. The New Testament uses the verb “*parakaleo*” as a title for the Holy Spirit. This Greek term was commonly used in a courtroom or juridical context. It means “to call to one’s side.” What a beautiful expression of faith for the attorney—being called to another person’s side to

seek justice.

Other interesting career choices are law enforcement and rescue work. These workers often are first responders on the scene when human life and safety are at risk.

The fortitude, prudence and compassion that people in these careers can exhibit when tending to those in accidents and situations where people are vulnerable provide opportunities to express faith in the recognition of the dignity of every person—an essential Catholic belief.

Law enforcement enables instruction of the ignorant, admonishing those who do wrong and comforting those who suffer, which is at the very heart of the spiritual works of mercy.

These are a few examples. But it’s important to find significance in any honest work performed.

The Second Vatican Council’s “Decree on the Apostolate of the Laity” noted that “the Christian laity exercise their apostolate both in the Church and in the world, in both the spiritual and the temporal orders” (#5).

Some careers naturally lend themselves to the “spiritual and temporal” and the works of mercy. But at the end of the day, we realize that it’s the love and care in which we perform our labor that makes all the difference.

(Allan F. Wright is academic dean for evangelization for the Diocese of Paterson, N.J. His most recent book, *The Bible’s Best Love Stories*, is published by Franciscan Media.) †



From the Editor Emeritus/John F. Fink

## Biblical readings: The Book of Joshua

Next week, the 10th week in Ordinary Time, the Office of Readings



selects excerpts from the Book of Joshua. But first, on Sunday, it dips into Chapter 46 of the Book of Sirach for a hymn of praise for Joshua.

The Book of Joshua picks up the story of the Israelites after the death of Moses. Its purpose is to show that God was faithful to his covenant with his people when he gave the Israelites the land that he promised them.

Although it is Joshua who leads the people across the Jordan River and in battles with the people who were occupying the land of Canaan, the book tries to make it clear that it was really God who enabled the Israelites to conquer the Promised Land.

The miracles occur from the time the Israelites begin to cross the Jordan, the waters parting just as they did 40 years earlier in the Red Sea. The fall of Jericho, when its walls came tumbling down, the

ambush of Ai and the defeat of five Amorite kings are all done miraculously.

By the end of the book, the Israelites possess Canaan and God's promise has been fulfilled.

So did it really happen precisely like that? In all likelihood not. As we will see next week, the Book of Judges demonstrates that the Israelites did not possess all of Canaan. But besides that, other events are not historical.

Archeologists tell us, for example, that both Jericho and Ai were already likely in ruins when Joshua lived. People who visit Jericho today are disappointed to learn that nobody has been able to discover those walls that collapsed when the Israelites blew their horns.

So how did the Israelites come into the Promised Land? Scholars have studied that question for a long time. There's no doubt that some cities were conquered through military activity, but archaeologists can't definitively identify the conquerors.

Many scholars believe that settlement by Israelites in Canaan was done peacefully, the semi-nomadic tribes first infiltrating the countryside and eventually moving into the

cities. Their evidence for this belief comes from the fact that many cities show no evidence of violent destruction.

There is also a theory that there was a peasants' revolt, with the victorious lower classes identifying themselves with the Israelites. Official correspondence between Egypt and Canaanite city-states show that there was considerable turmoil in Canaan at that time.

Chapters 13 through 22 of the Book of Joshua describe the distribution of the land among the Israelite tribes, but the Office of Readings doesn't include those chapters. It skips to Chapter 24, when Joshua gathered all the tribes together at Shechem, where he lived.

He recounted all that God had done for them from the time of Abraham up to that day, and he urged the people to renew their covenant with the Lord. He told them to "put away the strange gods that are among you and turn your hearts to the Lord, the God of Israel" (Jos 24:23).

The people agreed. "So Joshua made a covenant with the people that day and made statutes and ordinances for them at Shechem" (Jos 24:25). †

Cornucopia/Cynthia Dewes

## Is Anyone out there, somewhere over the rainbow, way up high?

There seems to be a movement afoot these days to deny the existence of God—or at least the possibility of a divine presence.



Of course, there have always been doubters, atheists, agnostics and well-intentioned people with limited imaginations. But sadly, the trend toward unbelief seems to be growing.

On Easter Sunday, we watched a segment of CBS's "Sunday Morning" TV program about a scientific expert who recently examined the Shroud of Turin to establish its authenticity or lack thereof. He concluded that the shroud is indeed the burial cloth of the historical Jesus because it fits the criteria for the age, chemistry and materials of the time when Jesus died.

OK. So far, so good. Then the expert ruined our satisfaction with his findings by going a step beyond his scientific expertise to speculate about the shroud's meaning. He announced that Mary Magdalene did not find an empty burial cloth, meaning that Christ had miraculously disappeared. Rather, she mistook the stained folds of the shroud covering a shrinking dead body for an empty

pile of cloth.

Now, that explanation seems a lot more contrived to me than believing that Christ could rise from the dead! It's one more example of how hard it is *not* to believe. In addition, if we read the Scriptures from which this story is taken, we find not only the discovery of the empty shroud, but also angels announcing the Resurrection, and several later appearances by the risen Christ!

The expert failed to take all that into account. It makes me wonder why such people try so hard to objectify what is essentially subjective. The only reason I can come up with is that it's because some of us can understand reality only with our physical senses. Literalists need to prove everything by sight, sound, touch, etc., or from evidence presented by other literalists.

But I think that the realities that exist supernaturally are so hard for such folks to accept that they dismiss them. If they can't prove from their own experience that God exists, then God doesn't exist to them. It seems to me the very fact that they are concerned with abstract questions like this is because all of us, doubters or not, share a sense of incompleteness of a kind of longing for verification. Philosophers and theologians have been trying to address such big issues since time began.

Dedicated unbelievers seem determined to reject the gift of faith. They include Friedrich Nietzsche, the 19th-century German thinker, who wrote: "We are the assassins of God. ... We are at war against the Christian ideal, against the doctrine that makes beatitudes and salvation the aim of life."

Really? Does anyone actually want to do away with virtues and hope, the very things which are the results of the beatitudes and the desire for salvation? Not if they want to share the qualities that make life worth living, they don't.

If we think about the alternatives to faith in God, we're left with the idea that (wo)man is the ultimate authority in his or her own life, and that there is no Other who supports them in life, or from whom they can seek comfort. They're on their own.

Here again, the question is, do we really want to be responsible for everything, including the results of human error, and the vagaries of human and physical nature? I don't think so.

But then, I guess I'm just a simple-minded believer.

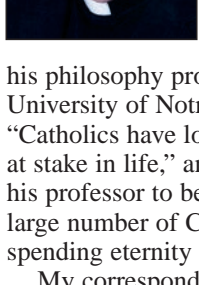
(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

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

## Taking another look at the Sunday Mass obligation

Over the past year or so, I have been studying the decline in Sunday Mass attendance in the Catholic community.

An old friend who knew what I was up to recently sent me a letter indicating that he had read an article I wrote based on "exit interviews" with nonchurchgoing Catholics in the Diocese of Trenton, N.J.



My friend mentioned that one of his philosophy professors years ago at the University of Notre Dame used to say that "Catholics have lost the sense of what is at stake in life," and my friend interpreted his professor to be saying that "maybe a large number of Catholics may not be spending eternity in God's presence."

My correspondent then added, "Father, as you surely know, fire and brimstone might not only not be effective, but can become counterproductive. Yet, what is at stake for souls must be conveyed with urgency."

He was obviously thinking of the Sunday Mass obligation and the heavy

penalty that he, as a catechized Catholic, had been taught was attached to willful omission of that obligation. It was a capital crime, a mortal sin. Hence, the need today to consider "with urgency" what is at stake.

In responding to my friend, I reminded him that when we were boys we often heard the cowboys in the Saturday afternoon movies say "much obliged" when they wanted to express their gratitude. It was a way of saying "thank you" in the old American vernacular. We mimicked the cowhands later at supper by saying, "Much obliged, ma'am" when our mothers put the mashed potatoes on the table.

In searching now for a persuasive nonthreatening way to explain how the Church—which, by the way, opposes capital punishment—wants us to understand the Sunday obligation, it might be good to recall the old American vernacular.

"Much obliged" is an expression of gratitude. And what the Church expects of its members on Sunday—resurrection day, the first day of the week—is a formal liturgical expression of thanks. Eucharist means thanks-doing, thanks-saying,

thanksgiving.

We give thanks for the gift of our salvation through the death, resurrection and ascension of Jesus. Not to meet this obligation—not to offer praise and thanks—is to be an ingrate.

Moreover, we do this in community, not as isolated individuals, because that is how we have been ransomed, that is how we have been saved—in community. And finally, we do it in the eucharistic community because the Eucharist, a thanksgiving ritual, forms us into the one body of Christ.

Who wants to be seen as an ingrate in the eyes of the Lord? Some who are no longer going to Mass on Sundays may be willing to admit that they are sinners. Nobody's perfect. But ingrates? There is a question that deserves a bit of thought.

As the weekend approaches, ask yourself: Am I an ingrate? Or do I really consider myself to be much obliged? If so, get to Mass on Sunday and express your gratitude.

(Jesuit Father William J. Byron is university professor of Church and society at St. Joseph's University in Philadelphia. E-mail him at [wbyron@sju.edu](mailto:wbyron@sju.edu).) †

Twenty Something/

Christina Capecchi

## From Mary to Mia: The sacred act of naming children

The Social Security Administration recently released 2011's most popular baby names that they gathered from applications for Social Security numbers, and there's been a shake-up in the female ranks. Sophia knocked



off Isabella for the No. 1 spot. Jacob, meanwhile, held strong, maintaining his top standing among boys for the 13th consecutive year.

This news goes largely unnoticed, but I find it a fascinating cultural statement. And I love how precise the results

are—that something so personal and sprawling can be roundly quantified.

Mary, the most common name chosen in the past 100 years, given to more than 3.6 million babies during that period, has fallen to No. 112, outranked by Morgan (No. 75), Mackenzie (No. 68), Mia (No. 9) and Madison (No. 8).

The 2011 list contains a spate of ethereal names—Nevaeh (No. 35), heaven spelled backward; Serenity (No. 66); Trinity (No. 77); Destiny (No. 91); and Genesis (No. 82), which sprang out of Old Testament obscurity. Spiritual themes are less popular for boys, where parents get more traditional.

Saint names have not disappeared, with classics like Christopher (No. 21), Joseph (No. 22) and Thomas (No. 63) winning hearts alongside the spicier alternatives of Sebastian (No. 68), Dominic (No. 76) and Xavier (No. 77).

One of the most persistent trends of 2011 is babies whose names were dusted off from their great-grandmothers' era. Witness Grace (No. 16), Vivian (No. 154) and Alice (No. 142) alongside William (No. 3) and Henry (No. 57). I expect a lot more Lucys, which cracked the double digits in 2010, a status it last enjoyed in 1924.

Some of their Roaring '20s counterparts have slunk into oblivion, like Mildred and Myrtle, Gladys and Gertrude. But these names are not exempt from a comeback, no matter how they may sound to the modern ear. My money's on the toothy ones like Thelma, Ethel and Edith, which appears to have turned a corner. She has been on a steady decline since 1919, when she was No. 29, but Edith is robust, making a two-year climb from No. 842 to No. 771. Celebrities are helping make the old new. Last month, Bruce Willis named his daughter Mabel, and Katherine Heigl's new girl is Adalaide.

Whether you fall in the trendy or the rare, it is supremely satisfying to be called by name—to hear it spoken, to see it written. The body responds.

And there is no quicker way to create distance than to get a name wrong. I routinely field Christiana and Christine, which sound worlds apart from Christina.

My thoughts have evolved as I read the bestseller *One Thousand Gifts* written by Ann Voskamp, the 38-year-old wife of a Canadian hog farmer and homeschooling mother of six. The book's premise—to cultivate gratitude by counting the blessings in daily life—has awakened housewives and executives, bridging bloggers and believers.

I uncapped my yellow highlighter when I arrived at this passage. "Naming is Edenic. ... When I name moments—string out laundry and name-pray, 'Thank you, Lord, for bed sheets in billowing winds...'—I am Adam and I discover my meaning and God's, and to name is to learn the language of paradise."

An 84-year-old Trappist monk that I met this month brought the concept to life, asking me, "Now, do you know your trees?" Scotch pine, he explained, have short needles in clusters of two. Red pine have long needles in clusters of two. White pine have long clusters of five.

Those simple numbers and names—red, white, two, five—are a toddler's building blocks and, yes, just as surely, the language of paradise.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at [www.ReadChristina.com](http://www.ReadChristina.com).) †



## Feast of the Most Holy Body and Blood of Christ, *Corpus Christi*

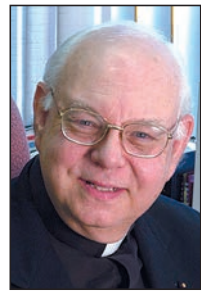
Msgr. Owen F. Campion

# The Sunday Readings

Sunday, June 10, 2012

- Exodus 24:3-8
- Hebrews 9:11-15
- Mark 14:12-16, 22-26

The Book of Exodus is the source of this first reading for the feast of the Most Holy Body and Blood of Christ, or *Corpus Christi*, the feast on which the Church concentrates its attention upon the Holy Eucharist.



This reading describes an early ritual sacrifice among the Hebrews as

ordered by Moses.

The victims in this sacrifice were young bulls, which represent creation because they are part of creation. They were strong animals, and could be led to perform many useful tasks that are difficult for humans with less physical strength. They were not threatening as they were not predators. They ate vegetation so providing them with feed was not a difficult undertaking unless it was a time of drought or other natural disaster.

Bulls were needed to reproduce the herd. So offering such animals to God not only recognized God as the Creator, but also offered a possession of some value to the glory of God.

Interesting in this ritual was that the blood of the sacrificed bulls was sprinkled on the people. By today's standards, it is not an appealing thought. The symbolism was that the blood of the bulls was made holy because of the sacrifice itself. Anything touched by this holy blood in turn became holy.

For the second reading, the Church provides the Epistle to the Hebrews.

Many of the first Christians were converts from Judaism and ethnically were Jews.

In this reading, Jesus is described as the high priest. In this role, the Lord supplants the high priests of old. Also, Jesus is the victim of the new and perfect sacrifice. His blood, shed on Calvary and freely offered to God as satisfaction for human sin, makes Christians holy.

St. Mark's Gospel supplies us with the last reading.

It recalls Passover, the most important of ancient Jewish feasts, and still a major Jewish religious feast today. The feast commemorates the rescue by God of the Hebrew people from Egyptian slavery.

The reading recalls the Last Supper. This supper, which is so beloved among Christians, was itself a Passover meal. The Gospels tell us about this aspect of the supper, not in the sense that it coincided with Passover or that it just happened to be Passover, but that this Last Supper actually brought to fruition and perfection God's rescue of humanity from misery and eternal death. It was the supreme Passover.

Jesus offers bread and wine, which is miraculously transformed into his own Body and Blood by his own divine power, as food for the Apostles. Such a gesture would not have been as unusual at the time of Jesus as it might appear to be today.

The Jews would have known ritual sacrifice very well. The meat provided by the flesh of the sacrificed victims was offered to believers. By consuming this meat, made holy by the sacrifice itself, believers were drawn closer to God. Indeed, they bonded with him.

Body, of course, meant a person. Jewish philosophy had no sense of "body" and "soul," or at least no truly developed sense, as this distinction was Greek. Blood was the very matter of life. If a person suffered a hemorrhage then the person died. If the person's circulation stopped as a result of cardiac arrest, for example, the person died.

It is easy to see why the ancient Jews saw life itself in blood—and especially in living blood.

### Reflection

The Church calls us today to celebrate its most marvelous of treasure—the Holy Eucharist.

In these readings, the Church proclaims Jesus as Lord and Savior. He was the perfect and sublime high priest, accomplishing salvation for us all by the voluntary sacrifice of himself on Calvary in the Crucifixion.

He is the true leader, the new Moses, who leads humanity away from the slavery of sin and death. With Jesus, we experience our own Passover. He leads us from the slavery and misery of our sins. No sinner is free. No sinner is at peace. No sinner possesses eternal life.

Sin starves us of life. It renders us weak and even helpless. Jesus nourishes us, offering us the very Body and Blood of Christ.

In the Holy Eucharist, in Communion, we bring into our very selves, literally, the eternal, risen body of Christ. We live and are strong. For the precious gift of the Eucharist, we give thanks to God. †

Surely, he knows that's taboo! I'll call his attention to this!

What? He says he can give me water and that I will never thirst again! Wow! That would be grand not to have to sneak out here and get water anymore.

What? He tells me to go get my husband? What for? I've had so many, I can't keep track!

He must be a seer or something! I must hear more! I must go home and tell everyone about this man. He is most unusual.

What? You now believe he is the Messiah because you've heard him, too!

By Sister Norma Gettelfinger, O.S.B.

## My Journey to God

### Meditation with the Samaritan Woman

I came to the well at noon when no one else would be there in the heat of the day.

What is this Jew doing here in such heat?

What? Is he speaking to me, a woman? A Samaritan? In public, even if there is no one else around?

What? He is asking me for a drink. Surely, he knows I'm a Samaritan.

(Benedictine Sister Norma Gettelfinger is a member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.)

## Daily Readings

Monday, June 11  
St. Barnabas, Apostle  
Acts 11:21b-26; 13:1-3  
Psalm 98:1-6  
Matthew 5:1-12

Tuesday, June 12  
1 Kings 17:7-16  
Psalm 4:2-5, 7-8  
Matthew 5:13-16

Wednesday, June 13  
St. Anthony of Padua, priest and doctor  
1 Kings 18:20-39  
Psalm 16:1-2, 4-5, 8, 11  
Matthew 5:17-19

Thursday, June 14  
1 Kings 18:41-46  
Psalm 65:10-13  
Matthew 5:20-26

Friday, June 15  
The Most Sacred Heart of Jesus  
Hosea 11:1, 3-4, 8c-9  
(Response) Isaiah 12:2-6  
Ephesians 3:8-12, 14-19  
John 19:31-37

Saturday, June 16  
The Immaculate Heart of the Blessed Virgin Mary  
1 Kings 19:19-21  
Psalm 16:1b-2a, 5, 7-10  
Luke 2:41-51

Sunday, June 17  
Eleventh Sunday in Ordinary Time  
Ezekiel 17:22-24  
Psalm 92:2-3, 13-16  
2 Corinthians 5:6-10  
Mark 4:26-34

### Question Corner/Fr. Kenneth Doyle

## Divorce and remarriage can affect eligibility to receive holy Communion

**Q** If a Catholic gets married by a priest, later gets divorced then gets married by a judge, can that person still receive the holy Eucharist?



**A** The short answer is "no," but there is so much more to it than that.

First, to explain the rule: The Church is a communion of persons

linked by a shared set of religious beliefs and practices.

Reception of the sacraments, particularly the Eucharist, is an indication that an individual accepts the beliefs of the Church and the guidelines of its teaching.

One of those guidelines is that a Catholic is to marry in a Catholic ceremony or, at least, with the permission of the Church.

Assuming, as seems to be indicated, that the person in question has not obtained an annulment from the first marriage, that marriage is still considered by the Church as valid. As such, the second marriage would not be recognized by the Church.

I don't think this rule should be seen as the Church's presuming to render a judgment on the state of a person's soul before God—for only God can safely do that.

It should be seen simply as an indication that the Church, like any organization of human beings, has rules that govern membership and regulate behavior.

I would suggest that you continue to attend Mass regularly.

Too often, people in a situation like this conclude that Mass attendance is pointless since they have rendered themselves ineligible for full participation through holy Communion.

That is unfortunate because usually the person still shares in the core beliefs of the Church, and would derive spiritual benefits and helpful guidance by continuing to attend Mass.

I would also urge that you sit down with a priest of your choosing and discuss the circumstances of the first marriage and the reasons for its breakup.

It could well be that, even if that marriage lasted several years, there might be grounds for the Church to consider an annulment—serious immaturity, for example, or emotional instability on the part of one marriage partner or both going back to the time of the marriage.

It seems obvious that reception of the Eucharist is important to you so it would certainly be worth the effort to open

that possibility.

It should also be noted that too often Catholics who are separated or divorced, but have never remarried refrain from taking Communion because they feel that they have "broken a big rule" and are therefore ineligible to receive the Eucharist.

The truth is this: The Church believes that, in fidelity to the teaching of Jesus, marriage is forever, and that spouses should always enter a marriage with this understanding and do their best to make the marriage last.

However, there are some situations—domestic abuse is a clear-cut one, but there are also others—where, for the good of everyone involved, separation is advisable.

When the rift is irreparable, divorce is often a necessary consequence so that legal obligations—such as alimony, child custody or child support—can be clarified and assigned.

Sometimes this sad result happens even though the marriage partners have done everything reasonably possible to make the marriage work.

Divorce itself, without remarriage, does not always disqualify a Catholic from the sacraments.

The best advice in any situation like this is for the people involved to seek the guidance of a priest so that they can assess fairly their own personal responsibility for the marital breakup then seek the grace of confession, if necessary, and be assured that they continue to be welcome in the Church and are eligible to participate fully.

(Questions for Father Kenneth Doyle may be sent to [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) or 40 Hopewell St., Albany, NY 12208.) †

### 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, Indianapolis, IN 46202-2367 or e-mail to [criterion@archindy.org](mailto:criterion@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.

**BOSWELL, Rosemary T.**, 85, St. Gabriel the Archangel, Indianapolis, May 24. Mother of Patricia Crawford, Maureen Morefield, Beverly Price, Mary, Charles, James, Michael and Richard Boswell Jr. Sister of Maureen Flanagan. Grandmother of 14. Great-grandmother of 12.

**DOHERTY, Elizabeth**, 86, St. Mary, Richmond, May 18. Mother of Therese Miller, Mary Ellen Perez, Hank, Mike and Patrick Doherty. Sister of three. Grandmother of several.

**HOOTEN, Margaret Ann**, 89, St. Louis, Batesville, May 21. Mother of Peggy Engelke, Carolyn Griffin, Debbie Kramer, Patti Wuestefeld, John, Larry and Ronald Hooten. Sister of Elverna Comer and Gloria Ferkenhoff. Grandmother of 15. Great-grandmother of 16. Great-great-grandmother of two.

**JAMES, Bernard**, 81, St. Roch, Indianapolis, May 7. Father of Rebecca Jaffe, Teresa King, Carol McKinney and Michael James. Grandfather of five. Great-grandfather of three.

**KONECHNIK, Dolores**, 82, Holy Trinity, Indianapolis, May 5. Mother of Linda Dalton, Nancy Kronoshek and Frank Konechnik. Grandmother of six. Great-grandmother of 14.

**KRININGER, Kevin A.**, 54, Holy Family, New Albany, May 23. Father of Jessica Stenger, Dawn and Dalton Krininger. Son of Jack and Janet (Dallmann) Krininger. Brother of Kelly Diedrich, Keith, Kerry and Kirk Krininger. Grandfather of five.

**LEISNER, Shawn M.**, 59, St. Isidore the Farmer, Bristow, May 22. Husband of Betty Jean Leisner. Father of Heather Leisner-Herr and Courtney Leisner. Son of Olivia Leisner. Brother of Jan Douglass, Carmen Kreider, Pam Marshall and Marty Leisner. Grandfather of three.

**NAVILLE, Mary Grace (Puckett)**, 80, St. Mary, Navilleton, May 28. Wife of Eugene Naville. Mother of Donna Campbell, Connie Crites, Jackie Lattis, Cathy Koetter, Theresa Lehring, Debbie Roberts, Joyce, Raymond, Ron and Ted Naville. Grandmother of 26. Great-grandmother of 18.

**OLIVER, Helen M. (Marketich)**, 86, Nativity of Our Lord Jesus Christ, Indianapolis, May 14. Wife of Herbert Oliver. Mother of Kristina Wilcher and Norman Oliver. Sister of Patty Boyd, Charlotte Pitzer, Edwin, Eugene, Rudy and Stanley Marketich. Grandmother of four.

**QUINLIVAN, Stephen**, 57, St. Mary, Richmond, May 17. Husband of Karen Quinlivan. Son of Kathleen and James

Quinlivan Jr. Brother of John and Timothy Quinlivan.

**SCHAFFER, Agnes A.**, 84, Sacred Heart of Jesus, Indianapolis, May 19. Mother of Jean Ezell, Barbara Young, Charles, James, John and Thomas Schafer. Sister of Ann Gibson. Grandmother of 16. Great-grandmother of 15.

**SCHICK, William Louis**, 83, St. Charles Borromeo, Bloomington, May 15. Father of Anne Rogers, Ray and Tony Schick.

**SHOWALTER, Barbara (Drook)**, 64, Holy Family, Richmond, May 7. Wife of Ronald Showalter. Mother of Amy Aughe and Lori Curts. Sister of Dana Bradshaw, Carol Newberry, Phyllis Sneed, Jim and Mike Drook. Grandmother of four. Great-grandmother of one.

**STEPHENS, Nina B.**, 72, St. Rita, Indianapolis, May 4. Mother of Stephanie Woodruff, Cortland and Darren Stephens.

**STOUT, Gertrude**, 98, St. Andrew, Richmond, May 18. Mother of William MacAdams.

**WEISENBACH, Megan Ann**, 12, St. Jude, Indianapolis, May 25. Daughter of Tom and Theresa (Redmond) Weisenbach. Sister of Abbey and Kayla Weisenbach. Granddaughter of Jack and Rita Jolley and Paul and Carol Redmond.

**WEISS, Leo**, 85, St. Andrew, Richmond, May 14. Father of Lea Crabtree, Christopher, Eric and Frederick Weiss. Brother of Janet Carnes. Grandfather of three. Step-grandfather of three. Step-great-grandfather of four.

**WILKERSON, Tangalia S.**, 53, SS. Peter and Paul Cathedral, Indianapolis, May 19. Aunt of several. †

## Remembering fallen soldiers

A member of the U.S. Army Old Guard places a flag at one of the more than 220,000 graves of fallen U.S. military service members buried at Arlington National Cemetery in Virginia on May 24 in preparation for the annual observance of Memorial Day that was held on May 28. The national day of remembrance honors members of the U.S. armed forces who died in service to their country.



## Providence Sister Frances Alma McManus ministered as a teacher and principal

Providence Sister Frances Alma McManus died on May 16 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 101.

The Mass of Christian Burial was celebrated on May 19 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Mary Agnes McManus was born on Feb. 23, 1911, in Quincy, Ill.

She entered the congregation of the Sisters of Providence on June 7, 1928, and professed her first vows on Feb. 24, 1931, and final vows on Jan. 23, 1936.

Sister Frances Alma earned a bachelor's degree in English at Saint Mary-of-the-Woods College, a master's degree in Latin at Indiana University in Bloomington, and a master's degree in education and secondary administration at Indiana State University in Terre Haute.

During 83 years as a Sister of Providence, she ministered in education for 47 years at Catholic schools in Indiana, Illinois, New Hampshire, Massachusetts and Washington, D.C.

For 18 of those years, Sister Frances Alma served as a Catholic school principal.

Under her leadership, Mother Theodore Guérin High School in River Grove, Ill., opened in 1962.

In the archdiocese, Sister Frances Alma ministered at the former Holy Trinity School in New Albany from 1932-35, the former St. Agnes Academy in Indianapolis from 1945-48 and the former Ladywood Academy in Indianapolis from 1961-62.

After retiring from education, Sister Frances Alma served as director of the Guérin High School Alumnae from 1978-88.

Sister Frances Alma ministered at the Guérin Convent in Chicago until 1993 when she returned to the motherhouse.

In 1996, she dedicated herself to the ministry of prayer full-time with the senior sisters.

Surviving are several nieces and nephews. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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# What was in the news on June 8, 1962? Vernacular seen as topic of Second Vatican Council, and a special candle for the session from the pope

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 8, 1962, issue of *The Criterion*:



- Parochial school bus rides banned by state High Court
- 'Shared-time' working in Minnesota schools

- Peace Corps head lashes out at colleges
- Warm response noted to fund drive appeal
- Vernacular seen as topic of Council

“CHICAGO—The prefect of the Sacred Congregation of Rites predicted here that the October ecumenical council will consider whether vernacular should be used in parts of the Mass. ... The cardinal, a member of the central preparatory commission for the Second Vatican

Council, expressed his belief that there may be a majority of delegates who may favor the use of modern languages in portions of the Mass.”

- No Russ to attend Council
- Evansville bishop hits grade dropping
- Benedictine investiture: Clothing a Bride of Christ
- Weigh 1,100 pounds: New doors being made for St. Peter's Basilica
- Appeals for Latin America volunteers
- Lay teacher ratio will be enforced
- Seeking social justice in Dominican Republic
- Asks end to 'suspicion' of the laity
- Plan office to aid American bishops attending Council
- Former Moscow chaplain sees new religion crackdown
- Pope lauds youth's maturity
- 'Glacier Priest' dies at age of 73
- Pope presents 'council candle'

“BASEL, Switzerland—A 'council candle' was presented

here on behalf of His Holiness, Pope John XXIII, to St. Clare's Church by the Apostolic Nuncio to Switzerland, Archbishop Alfredo Pacini. 'Council candles'—20 in all—are being sent to the 12 cities where the Church's first 20 ecumenical councils were held. Basel was host to the 17th council in the 15th century. The candles will be lighted on the opening day of the Second Vatican Council, October 11, and on subsequent days of special significance while the council is in session. The candles will emphasize the bond which unites these great Church assemblies over a space of 17 centuries.”

- Three faiths represented: Canadian scholars hold 'unity' meeting
- Social tenets of pontiff are lauded by Goldberg
- Christian unity seen vital in nuclear age
- Paper raps intolerance of Spanish

(Read all of these stories from our June 8, 1962, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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Currently seeking a full-time computer teacher. This licensed Gen Ed teacher will instruct K-8 students in basic computer skills. This position requires ability to instruct on internet usage, online research, electronic communication, and Web 2.0 applications. Ability to collaborate with teachers to promote curriculum integration is essential.

#### FULL-TIME ADMINISTRATIVE ASSISTANT

Currently seeking a full-time, experienced Administrative Assistant responsible for online reporting, Web 2.0 applications creation and management of online communications, event planning and budget creation. Excellent time management and communication skills with the ability to proof and revise documents and familiarity with Web 2.0 applications are required. Flexibility in the workplace is key.

#### FULL-TIME SPANISH TEACHER

Our Lady of Mt. Carmel School is currently seeking a licensed full-time Spanish teacher for grades 1-8 who has an outstanding grasp of the Spanish language and Latino cultures. The Spanish teacher must be able to teach a wide range of ages and abilities and have excellent behavior management skills.

### Employment

#### COORDINATOR RELIGIOUS EDUCATION—CHILDREN'S MINISTRY

St. Bartholomew Roman Catholic Parish in Columbus, Indiana is currently accepting applications for the Coordinator of Religious Education—Children's Ministry. This is a full time position in a parish of over 1600 families.

This person will be responsible for the administration and catechesis of all children's faith formation from preschool through grade six. This position requires a Sunday presence and flexible working hours including evenings and weekends. The CRE must be able to work on the Pastoral Team as a staff member and will supervise volunteer parishioners. The ideal candidate must be a practicing Roman Catholic who is recommended by his or her current parish priest or supervisor.

At least a bachelor's degree is required and some catechetical experience is preferred. In addition, a candidate needs to be certified or eligible to be certified as a Parish Administrator of Religious Education.

Send resumé and cover letter by June 8, 2012 to [CREsearchcommittee\\_stb@yahoo.com](mailto:CREsearchcommittee_stb@yahoo.com) or send to Search Committee c/o Mike Shelton, St. Bartholomew Parish, 1306 27th St., Columbus, IN 47201



#### EXECUTIVE DIRECTOR Development

Bishop Chatard High School is seeking to fill the position of Executive Director of Development. The Executive Director of Development for Bishop Chatard High School is directly responsible to the President for the development and maintenance of the ongoing, comprehensive program of fund raising and the coordination of the efforts of the offices of Alumni Affairs, Communications and Marketing, Enrollment Management and Special Events. These efforts are designed to promote understanding, acceptance and support among the various publics (alumni, parents, alumni parents, prospective students, parishes, businesses, foundations and friends) for the mission of Bishop Chatard High School. The ideal candidate for this position must possess a strong commitment to his or her Catholic faith and the mission of Bishop Chatard High School. A background in fund raising and communications and marketing is preferred.

A position description may be found on the school website at [BishopChatard.org/aboutUs/Employment](http://BishopChatard.org/aboutUs/Employment). All resumés should be sent to Margaret Ruffing at [mruffing@BishopChatard.org](mailto:mruffing@BishopChatard.org). The deadline for submission of an application is June 15, 2012.



#### Director Religious Education — St. Pius X — Indianapolis



St. Pius X Parish on the north side of Indianapolis seeks a visionary person of faith who will contribute to the ongoing development of the parish as a creative, evangelizing/ catechizing community. Candidates should possess a Master's degree in Theology or a related field, strong communication, organizational, and leadership skills. Prior experience with ministry to ethnic and cultural minorities, in particular, refugees a plus.

For more information about responsibilities of the position and prerequisites for candidates please see our parish website

[www.spxparish.org](http://www.spxparish.org)

Please send resumés to:

**St. Pius X Parish**  
Attn: Ken Ogorek  
1400 North Meridian Street  
Indianapolis, IN 46202-2367





**Permanent Deacons**  
Archdiocese of Indianapolis

# Meet our future deacons

On June 23, the second class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 16 men from across central

and southern Indiana who will be ordained. This week's issue of *The Criterion* continues a series of profiles of these men that will be published in the weeks leading up to that important day.

## Frank Roberts



Age: 72  
Wife: Joyce  
Home Parish: St. Andrew Parish in the Richmond Catholic Community  
Occupation: Retired

**Who are the important role models in your life of faith?**

The many priests and sisters who taught and guided me through my formative years at St. Andrew School. The monks of Saint Meinrad in the time that I spent there in the minor seminary as a youth. Father Todd Riebe, my pastor for the last 17 years, who has encouraged me and been so very supportive of my efforts, a man I truly consider to be a saint. My wonderful wife—she gives so much and asks for so little.

**What are your favorite Scripture verses, saints, prayers and devotions?**

My favorite Scripture verse is Luke 24:13-25. My favorite saint is St. Paul. Among my favorite prayers are the Liturgy of the Hours and the rosary. And I value meeting Jesus face to face in the sacrifice of the Mass and in Benediction.

**Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?**

As I am retired, I don't have a formal workplace any longer so my ministry is

mostly to the folks in assisted living and nursing home facilities that we visit regularly. I hope to broaden my involvement in the ministry of charity, word and liturgy in my home parishes in Richmond and in St. Bridget of Ireland Parish in Liberty, where I am assigned for my training.

**Why do you feel that God is calling you to become a deacon?**

I don't know why. I just know that there was, and continues to be, an unrelenting urge in my soul to pursue this calling. I know that God has a plan for me. I just don't fully know what it is. But I do know that he will make it very clear and very soon.

**How will being ordained a deacon have an impact on your life and family?**

There is no doubt that there will be a major impact on our home life. There will be times when our schedules will have to be adjusted to meet the needs of this calling. My wife and I accept that fact, and we will try our very best to meet the demands of the ministry. †

## Michael Slinger



Age: 63  
Wife: Paula  
Home Parish: Holy Spirit Parish in Indianapolis  
Occupation: Engineer

**Who are the important role models in your life of faith?**

Some are saints like St. Augustine and St. Damien of Molokai. Others include the late Father Larry Volker, who endured severe health issues, battled his human limitations, and still dedicated himself to serving the poor and promoting social justice. And the many Holy Spirit parishioners who unselfishly give large portions of their time, talent and treasure to the Church.

**What are your favorite Scripture verses, saints, prayers and devotions?**

My favorite Scripture verses are John 13:3-17 and Luke 24:13-25. Among my favorite saints are St. Vincent de Paul and St. Peter. My favorite prayers are the *Anima Christi* and the Lord's Prayer. My favorite devotions are the Way of the Cross and the rosary.

**Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?**

My ministry in the workplace has been informal. Sometimes it is listening and letting people know that I pray for them or their loved

ones. Sometimes I share information about the Church or Catholic beliefs in response to their questions or offer a faith-based viewpoint in a discussion. In the future, I expect I will continue to do much the same.

**Why do you feel that God is calling you to become a deacon?**

When I considered the reasons that I should not pursue becoming a deacon, I heard God saying, "I don't care about those things. The problems from the past are in the past. The present problems will be managed. The future is mine to give you." I am certain that he has a plan for me that will unfold as my life continues.

**How will being ordained a deacon have an impact on your life and family?**

Throughout the formation process, our marriage has been strengthened, and I expect the grace responsible for that will continue to increase after ordination. There will likely be times that ministerial obligations will interfere with family gatherings, but these will just as likely be offset by ministerial opportunities within the family. †

## Vatican newspaper's new monthly insert puts focus on women

VATICAN CITY (CNS)—The Vatican newspaper, *L'Osservatore Romano*, has launched a monthly insert dedicated to women, aiming to bring greater attention to their important but sometimes neglected role in the Church.

The glossy four-page color supplement, which debuted on May 31 to mark the end of the month dedicated to Mary, is called "Women, church, world," and will run the last Thursday

of every month.

The idea was proposed by female journalists at the Vatican paper as a way to "widen the coverage of the newspaper of the Holy See" by including more articles on women and the Church, the newspaper said.

The front page will be dedicated to religious or laywomen who play a critical role in the Church, yet

whose contribution "is still hidden," the paper said.

In particular, *L'Osservatore* editors said that highlighting the work of about 740,000 women religious around the world—compared with only 460,000 priests and men religious—"will also help amend prejudices and preconceived notions about the Catholic Church and its attitude toward women." †

†

# NEW PRIESTS AND LAY LEADERS ARE NOT GOING TO MIRACULOUSLY APPEAR.

JOIN US AND FIND OUT WHAT WE'RE DOING TO PREPARE NEW LEADERSHIP.

MARIAN UNIVERSITY  
Indianapolis



At Marian University, we wanted to do more than talk and wring our hands about the issue of dwindling leadership in the Church. So we took action. We created the "Rebuild My Church" program to prepare ordained and lay leaders. Then we collaborated with the Archdiocese of Indianapolis and opened the Bishop Simon Bruté College Seminary to prepare college seminarians for major seminary. We also teach Franciscan values such as responsible stewardship to every student who attends our university so they will continue to give back to their churches and communities throughout their lives. It's time to stop talking and to commit to the *power of doing*. Visit [marian.edu/actnow](http://marian.edu/actnow) and learn more about our plans for the future and our upcoming 75th Anniversary Gala.

[marian.edu/actnow](http://marian.edu/actnow)