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Criterion

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From the Archives

See our new feature that debuts this week, page 16.

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U.S. bishops form new body to address nation's 'sin of racism'

WASHINGTON (CNS)—Saying there is an “urgent need” to address “the sin of racism” in the country and find solutions to it, the U.S. Conference of Catholic Bishops (USCCB) has established a new Ad Hoc Committee Against Racism and named one of the country’s African-American Catholic bishops to chair it.



Bishop George V. Murry

Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, initiated the committee on Aug. 23 “to focus on addressing the sin of racism in our society, and even in our Church, and the urgent need to come together as a society to find solutions.”

He appointed Bishop George V. Murry of Youngstown, Ohio, chairman of the USCCB’s Committee on Catholic Education, to chair the new ad hoc committee.

“Recent events have exposed the extent to which the sin of racism continues to afflict our nation,” Cardinal DiNardo said in a statement. “The establishment of this new ad hoc committee will be wholly dedicated to engaging the Church and our society to work together in unity to challenge the sin of racism, to listen to persons who are suffering under this sin, and to come together in the love of Christ to know one another as brothers and sisters.”

The naming of members to serve on the new body will be finalized in coming days, the USCCB said in an announcement. It added that the committee’s mandate “will be confirmed at the first meeting, expected very shortly.”

“I look forward to working with my brother bishops as well as communities across the United States to listen to the needs of individuals who have suffered under the sin of racism, and together find solutions to this epidemic of hate that has plagued our nation for far too long,” Bishop Murry said in a statement.

“Through Jesus’ example of love and
See RACISM, page 15

A reason to believe



The shared experience of facing a diagnosis of cancer has brought Kristen Battiato, left, and Cindy Wallander close during the past year. Here, they share a hug in a classroom at St. Joan of Arc School in Indianapolis, where Wallander teaches. (Photo by John Shaughnessy)

Teacher finds an angel and God’s purpose for her life as she faces cancer challenges

By John Shaughnessy

Cindy Wallander believes in her guardian angel. She’s also convinced that an image of her angel has routinely appeared in a section of her MRI scans, the tests her neurosurgeon does to make sure the brain cancer that first threatened Wallander’s life 12 years ago hasn’t returned. Most tellingly perhaps, the mother of four—who was also diagnosed with thyroid cancer a year ago—reveals the depth of her faith through this Bible verse that guides her life: “We all know that all things work for good for those who love God, who are called according to his purpose” (Rom 8:28). In the dozen years since her first diagnosis, Wallander has kept her focus on her faith, her four daughters and her husband, Gregg. And on this August day at St. Joan of Arc School in Indianapolis, she’s also rejoicing in two other realities that have helped to form what she believes is God’s purpose for her.

During this school day, she’s back in the classroom, helping to teach seventh- and eighth-grade students.

And after the school day ends, she gets a visit, a smile and a hug from 19-year-old Kristen Battiato, a young woman who was also diagnosed with thyroid cancer in the past year. Wallander has helped Battiato and her family through this ordeal.

“Not everybody has a happy ending. Not everybody gets survival,” Wallander says about her 12 years—and counting—of life after the initial diagnosis. “I’m lucky to be sitting here. Blessed.”

She lets that feeling sink in again before she adds, “I think God has a purpose for me. I think he has a purpose for everyone.”

Then Wallander begins the story of her path to her purpose. It’s a story about all the angels in her life, a story about the angel she strives to be in the lives of others.

See ANGEL, page 2

Catholic groups are mobilizing to help those affected in Hurricane Harvey’s aftermath in Texas, on Gulf Coast

WASHINGTON (CNS)—Catholic dioceses and charities are quickly organizing to help in the aftermath of a Category 4 hurricane that made landfall with heavy rains and winds of 130 miles per hour late on Aug. 25 into the Rockport, Texas, area, northeast of Corpus Christi. The National Weather Service said in a tweet on Aug. 27 that the rainfall expected after the hurricane and storm are over “are beyond anything experienced before.” The hurricane, named Harvey, is said to be the strongest one to hit the United States in more than a decade and perhaps the strongest one to make landfall in Texas.

Catholic Charities USA, as well as the Society of St. Vincent de Paul Disaster Services, announced early on Aug. 26 that they’re mobilizing to help an as-yet-unknown number of persons affected by the hurricane. The Texas

See HARVEY, page 8

Special collection planned in archdiocese, see page 8.



Texas National Guard soldiers assist citizens on Aug. 27 during rescue operations in flooded areas around Houston. (CNS photo/courtesy Texas Military Department via Reuters)

ANGEL

continued from page 1

'A heck of a mountain to climb'

In the summer of 2005, Wallander was repeatedly "getting into small accidents," leading her to her doctor and eventually to an MRI that revealed she had a tumor on the top right portion of her brain.

Surgery was scheduled immediately, the tumor was removed, and the initial diagnosis was that it was benign. Two months later, the surgeon called her again and informed her that other tests had revealed the tumor was malignant.

"I started with radiation the day after Thanksgiving and all through December when I turned 40," recalls Wallander who is now 52. "In January of 2006, I started six months of chemotherapy."

The treatments worked, and the routine, follow-up MRIs showed no signs of concern. But that changed in 2008 when her neurosurgeon, Dr. Carl Sartorius, looked at her latest scan.

"He said, 'I don't want you to worry, but we found something on your MRI, but we don't think it's a tumor,'" Wallander recalls.

"Six weeks later, it's still there. At that point, I said, 'I want to see it.' When I saw it, I told him, 'Are you kidding me?! It's my angel! How can you not see it?!' He said, 'Well, OK.' But he knows my faith, and I'm not imagining it. Now when he sees my scans, the first thing he always says to me is, 'Your scans are stable, and she's still there.'"

Sartorius laughs softly when he is told of Wallander's recollection of his initial reaction to her first perceived sighting of an angel on the MRI. He turns serious when he talks about her belief.

"I'm a person of faith," says Sartorius, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

"I believe in the concept of angels. I kind of see the angel. If she does, it's the very definition of faith. Faith is something for which you have no proof. She has a belief that it's there. I can see where she's coming from. I wouldn't mind seeing my angel, and knowing she's protecting me. Clearly she has a faith in something greater than us."

He also noted her focus and her love of family.

"She has been willing to deal with these bumps in her life, manage them and move forward. That's a heck of a mountain to climb," he says. "Her love and her strength are really the things that impress me."

'I'll do whatever you want me to do'

Wallander has had conversations with God all through her initial diagnosis of brain cancer, her radiation, her chemotherapy and her recovery.

"So many times, I felt God was telling me, 'Don't worry. I got this.' But it was hard on my little girls," she says. "I always try to see the purpose in things. I told God, 'I have four daughters. I'll be your hands and feet on Earth. I'll do whatever you want me to do.'"

Those conversations eventually led her to the doorstep of St. Joan of Arc School. Their family had moved to the parish in 2014 to be closer to Bishop Chatard High School, which their children have attended. Previously, they were members of St. Simon the Apostle Parish in Indianapolis, a community that Wallander credits with giving her and her family tremendous support since she was first diagnosed.

Stopping by St. Joan of Arc School one day, Wallander offered her services as a teacher. She began as a substitute before sharing a teaching position.

"God brought me to St. Joan of Arc," Wallander says. "I love the kids here so much. It's such a loving environment. I feel every day is a prayer for me because I work in a place where every single day we are the face of Jesus, and we talk about who we can love today. I thought, 'OK, God, this is where you want me to be.'"

Wallander takes a deep breath and adds, "Then I had a physical last summer."

The physical revealed a problem with her thyroid. Wallander was soon diagnosed with thyroid cancer. She had surgery in September of 2016, and radiation treatments followed in November. She also had more conversations with God.

"I said, 'I need these kids, and they need me. Please let me go back to them.' In January, I went back."

Once again, she tried to make sense of her cancer diagnosis. Once again, she wondered what purpose God had for her.

She found God's purpose in Kristen Battiatto.

'That was a sign of hope for me'

The Wallander and Battiatto families have had a long connection through the years. Cindy and Gregg are friends with Linda and Joe. Their children have attended St. Simon School and Bishop Chatard High School together.

Kristen Battiatto has also played lacrosse with two of the Wallander girls. Suddenly, the two families also shared the challenge and the heartbreak of cancer.



Art in the home of the Wallander family of St. Joan of Arc Parish in Indianapolis shows the faith that has guided them during Cindy Wallander's two bouts with cancer. The last frame of the sign also captures an image of one of Wallander's MRI scans, an image that she believes shows the outline of an angel. (Photo by John Shaughnessy)

When Wallander was diagnosed with thyroid cancer last year, Linda Battiatto reached out to her, sharing her support. Wallander returned the comfort in October when Kristen was diagnosed.

"It was scary, especially being so young," recalls Kristen, now 19, who was a freshman at Purdue University when she was diagnosed. "Cindy was a constant source of comfort for my mom, and she was always so positive. That was a big help for me. I knew she had come out of it even stronger, and that was a sign of hope for me."

"All her daughters texted me and told me they were praying for me. Cindy texted me. She was constantly giving me affirmation and letting me know everything would be OK."

That care and concern from the Wallanders reflected the outpouring that Battiatto also received from the "family" of Bishop Chatard High School, from which she had graduated in 2016. Her best friends, Kenzie Thompson and Cecelia Stonner, came with her when her biopsy was taken. Teachers and friends sent her letters of support.

"I felt a constant shower of love from the whole community," Battiatto says. "That was super cool to know they were rooting for me even months after my surgery. As of my last CT scan in January, everything looked good."

Battiatto also found a purpose in everything she has endured. She switched her major to nursing, hoping to make a difference in the lives of others. She has also found a deeper faith.

"After everything I went through, it made me look at my faith," Battiatto says. "It showed me how important faith is—and how God has a plan."

'The prayer has been answered'

The closeness between Battiatto and Wallander shows in the way they hug, and even in the way they laughingly compare their scars.

"Because I wasn't teaching at the time, I was able to research the cancer for myself, and then it could also benefit Kristen," says Wallander, who is also doing well. "I gave her lemon drops for the nausea during radiation. When I found out what you could eat, I'd buy two, knowing she was going through this."

"Kristen was so strong. She came over one night and I said, 'In a year, we'll look back on this, and we'll get through it.' And we did. The prayer has been answered. I know she'll be a blessing to other people."

The blessing for Wallander is that she is back in the classroom, teaching vocabulary to seventh- and eighth-grade students. The blessing is she's still savoring life with her husband and their daughters, Jena, Mary Margaret, Erin and Sara. They're all parts of the great gift of 12 years and counting.

"It goes beyond surviving and fighting," she says. "It goes to your faith. If we truly believe what we say we believe, there's so much happiness awaiting us. But I really don't want God to be finished with me. If it's something scary, I'll take it. I mean, everyone has suffering, everyone has problems. God has really taken care of me. I've had two big cancer scares, and I never felt he wasn't with me."

As she talks, Wallander is just a few feet from a work of art that her daughter Sara made for her. It spells the word, "BELIEVE," and ends with an image of the MRI scan in which Wallander sees her angel.

"There are so many things that God puts in your path that were meant just for you," she says. "I feel that way about my husband. I feel that way about my daughters. I feel that way about my Bible study group and my friends. And I feel that way about Kristen."

"I sort of feel blessed that this has happened to me. I want to do for others. I want my purpose to be serving in whatever capacity God wants me to serve." †



'I believe in the concept of angels. I kind of see the angel. If she does, it's the very definition of faith. Faith is something for which you have no proof. She has a belief that it's there. I can see where she's coming from. I wouldn't mind seeing my angel, and knowing she's protecting me. Clearly she has a faith in something greater than us.'

— Dr. Carl Sartorius, a neurosurgeon and member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese

Corrections

The date for the deacon inquiry session at St. Paul Catholic Center, 1413 E. 17th St., in Bloomington, was incorrect in the Aug. 25 issue of *The Criterion*.

The session will take place beginning at 2:30 p.m. on Feb. 11.

Also, Father Patrick Beidelman's title was incorrect in a reflection about the late Benedictine Father Timothy Sweeney in the same issue.

He is executive director of the archdiocesan Secretariat for Worship and Evangelization. †



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Oklahoma set for beatification of 'ordinary' native son

WASHINGTON (CNS)—Catholics in Oklahoma have been preparing for a long time for this moment. Many, like Archbishop Paul S. Coakley of Oklahoma City, had faith it would come, but there's still a sense of awe, to think that a farm boy, one of their own, is about to take a step toward sainthood.

On Sept. 23, Oklahomans will get a front row seat to the beatification of Father Stanley Rother, an ordinary man from an ordinary town, who died extraordinarily as a martyr in Guatemala while serving as a missionary. He knew well the dangers of the Guatemalan highlands, where government forces tortured and killed anyone suspected of dissent during the most politically tumultuous moments in the country's history.

However, Father Rother refused to abandon the community he so loved from 1968 until his 1981 assassination. Like many of the poor and persecuted he served, he died long before he had to at age 46, shot in the head in the parish rectory.

"People are justly proud of this native son, but one wouldn't expect something like this, such a recognition to be accorded to somebody from Okarche, Oklahoma," said Archbishop Coakley in a phone interview with Catholic News Service (CNS).

Okarche (pronounced oh-KAR-chee) is a small farming town with a lot of windmills, said Archbishop Coakley, and one that's increasingly receiving visitors and pilgrims wanting to learn more about the tranquil setting that was home to Father Rother. He left it behind because he wanted to serve the Church in a place where priests were needed and, in the late 1960s, priests were needed in the remote highlands of Guatemala, where the Oklahoma City Archdiocese had a mission in the town of Santiago Atitlan.

"We weren't talking about the peripheries 30, 35 years ago when Father Rother was killed, but certainly he had that missionary spirit," said Archbishop Coakley. "He had a heart for the people there. He recognized their dignity, he recognized that they were precious in the Lord's sight."

Some say Father Rother arrived "knowing 10 words in Spanish," but the agricultural skills he imported from Okarche and his kindness endeared him to the locals. Archbishop Coakley has visited Santiago Atitlan on a couple of occasions, once during a pilgrimage and also for an event honoring Father Rother.

"The devotion of the locals to *Padre Apla*, as they call him, is amazing," he said. "He's venerated and honored as the beloved shepherd who laid down his life for them. We were there for the very special day of the anniversary of his death so there was a large festive Mass, a colorful event, processions.

"For many, many years, his heart has been enshrined in the back of the church, where people approach reverently and pray ... evidence of their esteem for him, their appreciation for him. Their devotion to him is really everywhere."

Though his heart, physically and otherwise, was left in Guatemala, the rest of his remains returned to Okarche. For years, people stopped by to pray at his grave at the Holy Trinity Cemetery in the town, said Archbishop Coakley, even before he was declared a martyr by Pope Francis in late 2016. His remains have since been exhumed as part of the beatification process and moved to a chapel in Oklahoma City, where the ceremony declaring him Blessed Stanley Rother will take place.

Though Oklahoma is not a predominantly Catholic state, there's a lot of interest outside of Catholic circles, particularly with the upcoming beatification. Archbishop Coakley said he has tried to meet with local groups eager for information about the event, and recently gave a presentation to religious leaders of various faith traditions who wanted to know more about the priest and the significance of his beatification.

"Some of them undoubtedly plan to attend the beatification," he said. "It's touching people well beyond our Catholic community."

Two of Father Rother's siblings as well as a delegation from Guatemala will attend the ceremony at the Cox Convention Center. Guatemalans from Santiago Atitlan will participate in the liturgy, which will include the prayers of the faithful in their local dialect. A large banner that will be unveiled at the time of the beatification will display elements of Guatemalan culture, said Archbishop Coakley.

He said he wants Catholics to understand that a martyr and a holy person such as Father Rother can come from an ordinary beginning.

"There was nothing exceptional about him," said the archbishop about Father Rother. "But he was extraordinarily faithful to his calling, to his vocation, to grace. He's a witness to all of us that God chooses the humble, the lowly, as he always does, to accomplish great things for those who allow themselves to be used by God."

And God gave him the extraordinary gift of martyrdom because of Father Rother's fidelity and generosity, the archbishop said.

"Ultimately, if God calls a young man from Okarche, Oklahoma, to be a saint, to be beatified, to be a martyr, it reminds us that all of us, no matter our beginnings, our circumstances, are called to holiness as well," he said.

Because of Father Rother's sacrifice, Guatemala no longer needs help from Oklahoma, Archbishop Coakley said.

"In the aftermath of Father Rother's death, the Church's holy words proved to be true, that the blood of martyrs is the seed of Christians," said Archbishop Coakley. "The Church [in Santiago Atitlan] really began to flourish after Father Rother's death, and they've seen a number of vocations from the parish and, ultimately, the local diocese thanked us for our service there, but said that they could now staff the parish."

In addition to the beatification, the archdiocese also is in the midst of its first capital campaign, which includes raising \$55 million. Half will go toward a shrine honoring Father Rother.

"We have a master plan, an architect, we have a conceptual design. ... We're just beginning our fundraising for it," said Archbishop Coakley.

For now, the archdiocese is squarely focused on the September beatification, which has interest beyond Oklahoma, the archbishop said.

"He is being lifted up and being offered to the whole Church as a witness of holiness and fidelity to the Gospel, a witness to pastoral charity, to inspire all people," he said. "We need these kinds of heroes in light of the many challenges that priests have had to deal with the last 15 years or so. This is good news that we have a holy heroic priest being lifted up and honored to remind us that all of us are called to holiness." †



A woman holds a booklet with a picture of Father Stanley Rother, a priest of the Oklahoma City Archdiocese, during Mass in 2006 at a church in Santiago Atitlan, Guatemala. Father Rother will be beatified on Sept. 23 in Oklahoma. (CNS photo/Daniel LeClair, Reuters)

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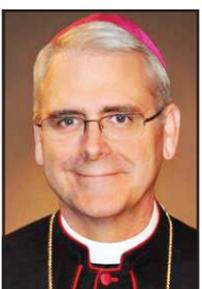
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'We weren't talking about the peripheries 30, 35 years ago when Father Rother was killed, but certainly he had that missionary spirit. He had a heart for the people there. He recognized their dignity, he recognized that they were precious in the Lord's sight.'

—Archbishop Paul S. Coakley
of Oklahoma City



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Editorial



The sin of racism

“Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father. Racism is the sin that says some human beings are inherently superior and others essentially inferior because of races.”

That’s a quotation from the pastoral letter on racism written by the U.S. bishops in 1979. Since that time, many improvements have been made in our society, and many African-Americans and people of other races and ethnicities have made progress.

Now, however, “Recent events have exposed the extent to which the sin of racism continues to afflict our nation,” said Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB).

To combat the sin of racism, Cardinal DiNardo announced on Aug. 23 the formation of a new Ad Hoc Committee Against Racism for the conference. We believe that we need such a committee; in fact, it is probably overdue.

We hope that the committee will focus not only on race, but on all discrimination because the bishops’ 1979 letter said, “Every form of discrimination against individuals and groups—whether because of race, ethnicity, religion, gender, economic status, or national or cultural origin—is a serious injustice which has severely weakened our social fabric, and deprived our country of the unique contributions of many of our citizens.”

Those white supremacists who marched in Charlottesville, Va., were chanting, “Jews will not replace us.” Such bigotry as that must also be condemned.

St. Paul taught us that we are all equals. “There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus” (Gal 3:28).

We must be honest, though, and admit that members of the Catholic Church have not always lived up to what St. Paul taught. Before Augustus Tolton, the first African-American priest, was ordained in 1886, he couldn’t find a seminary in the United States that would admit him.

He had to study in Rome. Many Catholic churches continued to be segregated until the Civil Rights Movement.

On April 18 of this year, Georgetown University felt it necessary to apologize to the descendants of 272 enslaved people owned by the Jesuits and sold in 1838 to shore up the finances of the first U.S. Catholic college. Other examples of discrimination of African-Americans by Catholics can also be found.

On the other hand, Archbishop Joseph E. Ritter desegregated Catholic schools in the Archdiocese of Indianapolis and later in the Archdiocese of St. Louis long before the U.S. Supreme Court made that the law of the land in its landmark 1954 *Brown v. Board of Education of Topeka* decision.

New Orleans Archbishop Francis J. Rummel also led the desegregation of churches and schools in his archdiocese, beginning in 1953. It was a bitter fight that eventually required the excommunication, in 1962, of three men who opposed the move, including Judge Leander Perez, who called on Catholics to withhold contributions to their parishes.

And Holy Cross Father Theodore M. Hesburgh, while president of the University of Notre Dame, led the fight against segregation as a member, and ultimately chairman, of the U.S. Civil Rights Commission for 15 years. A famous photo shows him with his arms locked with those of Dr. Martin Luther King Jr. at a civil rights rally in Soldier Field in Chicago while singing “We Shall Overcome” on June 21, 1964. A sculpture of the scene is in South Bend.

Our society is undoubtedly much different since the Civil Rights Act was signed in 1964. Segregated restrooms, hotels, restaurants and such no longer exist. But recent events show beyond a doubt that some people want an America just for white people like them.

Therefore, this is the perfect time for the bishops to form the Ad Hoc Committee against Racism. In the words of Cardinal DiNardo, it will “focus on addressing the sin of racism in our society, and even in our Church, and the urgent need to come together as a society to find solutions.”

—John F. Fink

Reflection/Brandon A. Evans

The surprise of impossible beauty

The darkness in the light.

That phrase had been rattling around my mind for the past few years, in large



part as a phrase that summed up what I imagined a total solar eclipse to be and what I hoped to see when traveling to Chester, Ill., on Aug. 21 with family and friends.

All the pictures rightly show a pitch black moon over the face of the sun: a dark star hovering in the sky as though it’s punched a hole in it. People who follow eclipses talk about seeking to live again in the great shadow which sweeps over whole countrysides.

Indeed, before the eclipse began the only questions everyone wanted to know were: Where is the moon now? What side will it come in from? And once the partial eclipse starts, everything becomes about the moon and how much of the sun it’s taking away. For anyone outside the narrow band of totality the partially obscured sun is the high point.

For those in just the right spot, the darkness takes center stage late in the eclipse as the vista around you seems both more dim and more crisp at the same time. People start mentioning it. A peek to the horizon shows what looks like a storm coming in.

It’s only after the last bits of sunlight, dodging through the craters and hills of the moon, start to twinkle out and the shadow of nightfall rushes upon you that everything suddenly flips.

The entire storyline, in one second, changes. It’s not about the darkness at all. Everything that came before—all the planning and driving and worrying and waiting—it all steps to the side. Something appears that wasn’t there before. That wasn’t there *ever*. Mouths gape open. People cheer, then fall quiet.

Up high, in the open air, is something that *shouldn’t exist*: a void in a twilight blue sky, from which flows not shadow but light: delicate filaments of silken white reaching out gently into space.

All my preparation and pre-conceived notions were wholly inadequate. There is no picture that does justice to the sight of the sun’s outer atmosphere streaming out of utter blackness. No light I have ever seen matches the purity of the corona,

invisible in every other circumstance but this. There was a fearful sense of being on another world.

The revelation hit me just how much had to go right for this to happen: from the weather to the size of the sun to the distance of the moon. The coincidence is staggering.

In a moment, two minutes and 39 seconds jumped past me. But in that moment was a hidden eternity in the form of a crisp and permanent memory.

When the first, blinding beam of sunlight shot out from the far edge of the moon, daylight instantly returned, as did the whole world with it. Time began moving again. I understood why people wait so long and work so hard for just a few minutes under a shadow: it’s because they come for the light.

The Bible is pregnant with the idea that there are things just beyond the reach of this world that are unspeakably beautiful—that despite the chaos of mortal existence there is a master plan.

A total solar eclipse is probably the natural example *par excellence* of the triumph of Jesus Christ on the cross: the moment, the *Catechism of the Catholic Church* teaches, when just as all the evils of the world rose up against him on every side, the sacrifice of Christ secretly became the source of all salvation (#1851). From the darkness sprang the light, as it did in the beginning of time during creation, and as it will in the end when all things are made new.

Each of our lives leans toward the hope of such a twist ending whereby the wrongs and woes of our days, against all odds, are made whole again. Like the fading light before an eclipse, we pray that our darkest times may turn out to be the necessary preparation to allow something spectacularly more marvelous to be seen.

To witness a total eclipse is to suddenly realize just how true the promises of the Gospel are—that there really are splendors that eye has not seen and ear has not heard waiting just beyond our humble lives.

The wonder of an eclipse is the surprise that above you all along, hidden in plain sight, there has been an impossible beauty: the light *from* the darkness.

(Brandon A. Evans is the online editor of *The Criterion* and a member of St. Susanna Parish in Plainfield.) †



A collage of images taken in Chester, Ill., of the Aug. 21 total solar eclipse shows the unobscured sun at the top, continuing counterclockwise with images of the partial eclipse. The totally eclipsed sun radiates in the center. (Graphic and photos by Brandon A. Evans)

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Christ the Cornerstone

Labor Day celebrates the dignity, rights of all workers

“Work is for man, not man for work. Everyone should be able to draw from work the means of providing for his life and that of his family, and of serving the human community” (Catechism of the Catholic Church, #2428).

Happy Labor Day! I hope you are able to take advantage of this coming holiday weekend to spend time with family and friends, and to set aside all work-related stresses and anxieties.

There is a powerful phrase in the encyclical of Pope St. John Paul II *“Laborem Exercens”* (“On the Dignity of Work”) that the *Catechism of the Catholic Church* quotes in its treatment of economic activity and social justice.

St. John Paul wrote, “Work is for man, not man for work,” and the catechism emphasizes that every person has the right and the responsibility to “draw from work the means of providing for his life and that of his family” (#2428).

When we bishops of Indiana wrote our pastoral letter “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana,” we paid special attention to this fundamental Catholic social teaching. We pointed out that it is never acceptable to treat workers like objects or instruments of production.

Everyone who works has dignity and, therefore, should be treated with respect and equality. Our pastoral letter called attention to the plight of the so-called “working poor” here in the Hoosier State. These are men, women and sometimes children who work hard, but who do not earn a living wage. They are especially worthy of all the understanding, respect and assistance that our society, our Church and our businesses can give them.

The catechism tells us that everyone has the *right of economic initiative* (#2429). This right is individual, but it is also something that exists for the common good. A society that does not foster the right of economic initiative, or that inhibits workers’ opportunities to express their God-given talents and abilities on behalf of the needs of their families and their communities, is in deep trouble. That’s why the Church has consistently opposed economic, social and political systems that reduce human work to utilitarian or socialistic ends.

Work is for the human person, not the other way around.

A just, well-ordered society protects the rights of workers. According to the catechism, it is the responsibility of the state to provide “sure guarantees of

individual freedom and private property, as well as a stable currency and efficient public services” (#2431). Governments should not control or overly regulate the economic activities of citizens, but they should collaborate with business and civic leaders to make sure that all citizens have free access to economic initiatives and jobs that will provide for their families while contributing to the common welfare.

“A just wage is the legitimate fruit of work,” the catechism tells us. “To refuse or withhold it can be a grave injustice.” We can respectfully disagree about what constitutes a just wage in any given situation, but “in determining fair pay both the needs and the contributions of each person must be taken into account” (#2434).

During the Second Vatican Council, the issue of just wages was addressed as follows: “Remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself and his family on the material, social, cultural and spiritual level, taking into account the role and productivity of each, the state of the business and the common good” (*“Gaudium et Spes,”* #67).

The Church does not determine what

is a just wage in any society or economic situation, but Catholic social teaching does insist that both the good of the individual worker and the common good be given serious consideration. This is one of the “Catholic Both/And” situations that I wrote about last week. We seek what is best for both the individual worker, the company he or she works for, and for society as a whole.

This Labor Day, let’s pray for peace, justice and economic growth here in Indiana, throughout the United States and in the world community. Peace is essential to the growth and development of society. Justice ensures that all rights are respected and that everyone has an opportunity to develop and use her or his God-given abilities. And economic growth makes it possible for new opportunities to be available as young workers enter the workforce seeking to support themselves and their families.

This Labor Day weekend, let’s pray for all Hoosier workers and for all our sisters and brothers everywhere—especially those who are unemployed or underemployed.

May St. Joseph the Worker watch over us and support us in our efforts to use the gifts God has given us for his honor and glory! †



Cristo, la piedra angular

El Día del Trabajador celebra la dignidad y los derechos de los trabajadores

“El trabajo es para el hombre y no el hombre para el trabajo. Cada cual debe poder sacar del trabajo los medios para sustentar su vida y la de los suyos, y para prestar servicio a la comunidad humana” (Catecismo de la Iglesia Católica, #2428).

¡Feliz Día del Trabajador! Espero que puedan aprovechar el próximo fin de semana largo para pasar tiempo con familiares y amigos, y hacer a un lado la tensión y la ansiedad que a veces genera el trabajo.

En la encíclica del papa San Juan Pablo II, titulada *“Laborem Exercens”* (“Sobre la dignidad del trabajo”) existe una frase muy impactante que el *Catecismo de la Iglesia Católica* cita al abordar el tema de la actividad económica y la justicia social.

San Juan Pablo II escribió “el trabajo es para el hombre y no el hombre para el trabajo,” y el Catecismo hace énfasis en que cada persona tiene el derecho y la responsabilidad de “sacar del trabajo los medios para sustentar su vida y la de los suyos” (#2428).

Tal como los obispos de Indiana lo expresamos en nuestra carta pastoral, titulada “Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana,” prestamos especial atención a esta enseñanza social fundamental de la Iglesia Católica. Destacamos que jamás es aceptable tratar a los trabajadores como objetos o

instrumentos de producción.

Todo el que trabaja tiene dignidad y, por consiguiente, debe ser tratado con respeto e igualdad. Nuestra carta pastoral también puso de manifiesto las vicisitudes de los denominados “trabajadores pobres” aquí, en el estado de Indiana. Se trata de hombres, mujeres y, a veces, menores de edad, que trabajan arduamente pero no ganan un salario que les permita sustentarse. Estas personas merecen muy especialmente toda la comprensión, el respeto y la consideración que nuestra sociedad, la Iglesia y nuestras empresas puedan dispensarles.

El *Catecismo* nos dice que cada uno tiene el *derecho de iniciativa económica* (#2429). Este es un derecho individual, pero también es algo que existe en favor del bien común. Una sociedad que no promueve el derecho a la iniciativa económica o que priva a los trabajadores de la oportunidad de expresar los talentos y los dones que Dios le ha entregado a cada uno, para beneficio de su propia familia y de su comunidad, se encuentra en grandes aprietos. Es por ello que la Iglesia se ha opuesto sistemáticamente a los sistemas económicos, sociales y políticos que reducen la labor humana a fines utilitaristas o socialistas.

El trabajo debe servir a la persona humana, no viceversa.

Una sociedad justa y bien organizada protege el derecho de los trabajadores. De acuerdo con el Catecismo, el Estado tiene la responsabilidad de proporcionar

una “seguridad que garantiza la libertad individual y la propiedad, además de un sistema monetario estable y servicios públicos eficientes” (#2431). Los gobiernos no deben controlar ni reglamentar excesivamente las actividades económicas de los ciudadanos, sino que deben colaborar con las empresas y los líderes cívicos para cerciorarse de que todos los ciudadanos tengan acceso gratuito a iniciativas económicas y empleos que les permitirán brindar sustento a sus familias y, al mismo tiempo, contribuir al bienestar común.

“El *salario justo* es el fruto legítimo del trabajo,” nos dice el Catecismo. “Negarlo o retenerlo puede constituir una grave injusticia.” Puede que no estemos de acuerdo en cuanto a lo que constituye un salario justo en una situación dada, pero “para determinar la justa remuneración se han de tener en cuenta a la vez las necesidades y las contribuciones de cada uno” (#2434).

Durante el Concilio Vaticano II, se abordó el tema de los salarios justos de la siguiente forma: “la remuneración del trabajo debe ser tal que permita al hombre y a su familia una vida digna en el plano material, social, cultural y espiritual, teniendo presentes el puesto de trabajo y la productividad de cada uno, así como las condiciones de la empresa y el bien común” (*“Gaudium et Spes,”* #67).

La Iglesia no determina qué se considera un salario justo en ninguna

sociedad o situación económica, pero la doctrina social católica insiste en que tanto el trabajador individual como el bien común se deben tomar muy en cuenta. Esta es una de esas situaciones de los “católicos del tanto y el como” sobre las que hablé la semana pasada. Buscamos lo mejor tanto para el trabajador, la empresa o el patrón para el cual este trabaja, como para la sociedad en general.

En este Día del Trabajador, recemos por la paz, la justicia y el crecimiento económico aquí en Indiana, en todo Estados Unidos y en la comunidad mundial. La paz es fundamental para el crecimiento y el desarrollo de la sociedad. La justicia garantiza el respeto de todos los derechos y que todos tengan la oportunidad de desarrollar y emplear los dones que Dios le ha entregado. Y mediante el crecimiento económico se crean nuevas oportunidades para los trabajadores jóvenes que entran en la fuerza laboral con la intención de mantenerse a sí mismos y a sus familias.

Durante este fin de semana del Día del Trabajador, recemos por todos los trabajadores del Estado de Indiana, así como por nuestros hermanos de todo el mundo, especialmente por aquellos desempleados o por los subempleados.

Que San José Obrero nos ampare y nos apoye en nuestro esfuerzo por aprovechar los dones que Dios nos ha entregado, para Su honor y gloria. †

Events Calendar

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

September 4

St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. **100th Labor Day Festival and Chicken Dinner**, 11 a.m.-7 p.m., chicken and roast beef dinners in air-conditioned hall 11 a.m.-4:30 p.m., reservations available for handicapped, grand raffle for \$10,000 or ATV, \$100 awarded every 30 minutes from 11 a.m.-5:30 p.m., lunch stand opens at 11 a.m., crafts, basket booth, games, produce booth, music, beer and wine. Information: 812-934-6218.

St. Peter Parish, Franklin County, 1207 East Road, Brookville. **97th Annual Labor Day Festival**, 10 a.m.-7 p.m., family style chicken dinner, turtle soup, quilt raffle. Information: 765-647-5462.

September 5

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry

supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Catholic Charismatic Renewal of Indianapolis, Life in the Spirit Seminar**, session seven of eight, 7-8:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

St. Therese of the Infant Jesus (Little Flower) Parish Center, 4720 E. 13th St., Indianapolis. **Rite of Christian Initiation of Adults (RCIA) Sessions Begin**, 7 p.m. Information: Lisa Gibbons, lgibbons@littleflowerparish.org, 317-357-8352.

September 6

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated,

widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

Ike and Jonesy's, 17 W. Jackson Place, Indianapolis. **Cursillo After Work Talk Series**, (third of four, Sept. 13), Father Paul Landwerlen presenting, 6 p.m., freewill offering. Information: 317-222-9215, jerry@catholicalpha.com.

September 8-10

St. Mary Parish, 629 Clay St., North Vernon. **Community Festival**, Fri. 4 p.m.-midnight, Sat. 3 p.m.-midnight, Sun. 11 a.m.-4 p.m.; Fri. all-you-can-eat fish fry, Sat. outdoor grilling, Sun. all-you-can-eat chicken lunch, kickball tournament Sat. morning in city park, \$10,000 cash raffle (\$50 tickets), carnival rides, live music, silent auction, spin to win, face painting, family area, beer garden. Information: 812-346-3604.

Indiana Knights of Columbus **Biking for Babies**

Fundraiser, Terre Haute to Richmond ride to benefit the Gabriel Project (www.goangels.org). Donations: www.YouCaring.com/KofCbikingforbabies. Register by Sept. 1, bheath@alumni.nd.edu, 317-459-0822.

September 9

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **French Market**, noon-10 p.m., French food, music, artisans, children's activities, historic church tours, Mass in French at 5:30 p.m. Information: 317-283-5508.

Knights of Columbus, 6104 Indiana Hwy. 62, Lanesville. **The Triumph of the Immaculate Heart**, Marian Father David Gunter from National Shrine of Divine Mercy presenting, doors open 8:30 a.m., program 9 a.m., Mass 4:30 p.m., lunch included, freewill offering. Reservations: Debbie Grimes, 812-705-0092.

St. Margaret Mary Parish,

2405 S. 7th St., Terre Haute. **100-Mile Ride for Ryves Motorcycle Ride**, sponsored by the Knights of Columbus St. Mother Theodore Guérin Council #541, benefiting Catholic Charities in Terre Haute Ryves Youth Center, registration begins at 10:30 a.m. Information: www.thkofc541.com/ride-ryves-2017 or 812-878-2234.

St. Bartholomew Church, 1306 27th St., Columbus. **12th Annual Concert Series: Everett Greene and Jazz Combo**, 7 p.m., freewill offering. Complete list of all concerts: www.saintbartholomew.org, Music Ministry or bminut@stbparish.net.

September 9-10

St. Michael Parish, 145 St. Michael Blvd., Brookville. **Fall Festival**, Sat. 4-11 p.m., Sun. 10 a.m.-7 p.m., Sat. smoked pork chop dinner, Sun. family style chicken dinner. Information: 765-647-5462.

September 10

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Parish Festival**, 11 a.m.-3 p.m., harvest chicken dinners \$9, cake wheel, food, quilt raffle, bake sale. Information: 812-282-2677.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **Fall Festival**, 9 a.m.-1:30 p.m., chicken dinner served 11 a.m.-3 p.m., games, live auction, craft booths, home-cooking booth. Information: 765-932-2588.

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

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

Greensburg parish offers six-week grief support group, free concert

St. Mary Parish, 1331 E. Hunter Robbins Way, in Greensburg, has two upcoming events of archdiocesan interest. Seasons of Hope, a Christ-centered faith sharing group offering consolation to those who have lost a loved one, will begin meeting for six consecutive Mondays from 6:30-8:30 p.m. starting on Sept. 11. Call 812-663-8427 to inquire or register. Also, Kathy Troccoli will offer a free

"Comfort by Candlelight" concert from 6:30-8:30 p.m. on Sept. 12. She is an acclaimed Christian music artist, author and speaker. Admission is free, but a ticket is required. Tickets can be obtained at goo.gl/scHsCC or at the parish office. For more information, call 812-663-8427 or e-mail anavarra@stmarusgreensburg.com. †

Our Lady of Fatima statue to be displayed in Archdiocese of Cincinnati in September

The National Pilgrim Statue of Our Lady of Fatima will be on display at several churches in the Archdiocese of Cincinnati from Sept. 11-26. The statue is a beautiful, hand-carved image of Our Lady of Fatima given to the United States by the bishop of Fatima after being blessed by Pope Paul VI in 1967. It travels across the United States under the sponsorship of the World Apostolate of Fatima USA (WAF), with special emphasis in 2017 on the 100th anniversary of the Marian apparitions to three children in Portugal between May through October in 1917. The dates and locations where the statue will be on display are as follows: —Sept. 11, 8 a.m.-6 p.m.: Our Lady of Victory Church, 810 Neeb Road, Cincinnati; Mass 8:30 a.m.; rosary after Mass; adoration throughout the day. —Sept. 16, noon-8 p.m.: St. Anthony of Padua Maronite Church, 2530 Victory Pkwy., Cincinnati; *Angelus* and

rosary at noon; Maronite Vigil Mass 6 p.m., preceded by Marian hymns; private devotion throughout the day. —Sept. 19, 8 a.m.-noon: St. Mary Queen of Heaven Church, 205 Wendell Ave., Peebles, Ohio; Mass 9 a.m. —Sept. 19, 5-8 p.m.: St. Julie Billiart Church, 224 Dayton St., Hamilton, Ohio; 7-8 p.m. holy hour with Benediction. —Sept. 24, St. Bernard of Clairvaux Church, 7130 Harrison Ave., Cincinnati; time TBD; call parish office for more information at 513-353-4207. —Sept. 25, 4-8 p.m.: St. Teresa of Avila Church, 1175 Overlook Ave., Cincinnati; for more information call 513-921-9200, ext. 101. —Sept. 26, 8:30 a.m.-8 p.m.: St. Elizabeth Ann Seton Church, 5900 Buckwheat Road, Milford, Ohio; student Mass 9 a.m., preceded by talk to students. More information about WAF and the statue's tours is available at wafusa.org/the-apostolate/pilgrim-virgin-statue-tours. †

Day of reflection offered at Mount St. Francis on Sept. 12, register by Sept. 7

A day of reflection called "Prayer, Power and Peace" will be offered at Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., in Mt. St. Francis, from 8:30 a.m.-2 p.m. on Sept. 12. The day will center on prayer as the source of power and peace. It will include presentations by Conventual Franciscan Brother Robert "Bob" Baxter, as well as discussion, quiet

time, Mass and experiences with different ways of praying. The cost is \$25, which includes a catered lunch. Registration is required by Sept. 7. To register or for more information, contact the retreat office at 812-923-8817, by e-mail at retreats@mountsaintfrancis.org or online at mountsaintfrancis.org/registration. †

VIPs



Morris R. and Mynelle R. (Tender) Gardner, members of Holy Angels Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 2. The couple was married at Holy Angels Church in Indianapolis on Sept. 2, 1967. They have one child: Morris Gardner, Jr. The couple also has four grandchildren and one great-grandchild. †



Kenneth and Regina (Hunneshagen) Sparks, members of St. Gabriel Parish in Connersville, will celebrate their 50th wedding anniversary on Sept. 9. The couple was married at Church of the Visitation Church in Tacoma, Wash., on Sept. 9, 1967. They have three children: Sabrina Retherford, Bryan and Corey Sparks. The couple also has three grandchildren. †

St. Maurice Parish in Napoleon offers event for grandparents on Sept. 17

A free event for grandparents called "The Gifts We Bring: Being Light to Our Grandchildren" will be offered at St. Maurice Parish, 8874 Harrison St., in Napoleon, from 2-4 p.m. on Sept. 17. Ceil Ryan, an author and speaker from Chicago, will be presenting. Some of the topics are: living with joy, practicing forgiveness, bearing the light of faith,

raising grandchildren, and more. There will be time for small group discussions and questions. This free program includes refreshments, and is for all current grandparents and grandparents to be. For more information, call 812-591-0434 or e-mail hustedlaurie@gmail.com. †

Indy Irish Fest set for Sept. 14-17

The 22nd annual Indy Irish Fest will take place at Military Park, at the corner of W. New York St. and N. West St., in Indianapolis, from Sept. 14-17. A free preview pub night will be held from 5:30-10:30 p.m. on Sept. 14, featuring two Celtic rock bands. A donation of non-perishable goods is requested. Unless otherwise noted below, ticket costs are \$12 for adults in advance and \$17 at the gate; \$12 for students ages 14-18 with student ID; \$7 for children ages 13 and younger; and free for children ages 5 and younger. The festival is open from 4:30-11 p.m. on Sept. 15, with \$7 early bird admission from 4:30-5:30 p.m.

The hours are 11:30 a.m.-11 p.m. on Sept. 16, and 10:30 a.m.-5 p.m. on Sept. 17, with free admission on Sept. 17 between 10:30-11:30 a.m. with the donation of five canned goods benefiting the St. Vincent de Paul Food Pantry. Mass will be celebrated on the festival grounds at 10:30 a.m. on Sept. 17. Gates will open at 10 a.m. for the Mass. The Wee Folk Area is open from 5-9 p.m. on Sept. 15, from 11:30 a.m.-9 p.m. on Sept. 16, and from noon-4 p.m. on Sept. 17. For more information on entertainment, demonstrations and vendors, go to IndyIrishFest.com or call the Indy's Irish Fest Information Line at 317-713-7117. †

Kentuckian on nautical pilgrimage to draw attention to Fatima

SAVANNAH, Ga. (CNS)—Rowing an 18-foot-long open canoe solo along the Intracoastal Waterway from Miami to New York City, Greg Dougherty hopes to draw attention to the centennial of the Marian apparitions at Fatima, Portugal.

The craft named the Santa Maria de Fatima packed with bags of food, clothes, emergency gear and a statue of Our Lady of Fatima looks both cramped and small for such a long voyage.

His 1,400-mile nautical pilgrimage began on June 13, and as of mid-August, he was 10 miles south of Myrtle Beach, S.C., he told Catholic News Service. He also said he hoped to arrive in New York by late September or early October.

The Southern Cross, newspaper of the Diocese of Savannah, caught up with Dougherty in early August on the 47th day of his pilgrimage. He had arrived at Thunderbolt Marina in Thunderbolt.

Dougherty's canoe outfitted with tandem sliding seats enables him to use his legs and arms as he repeatedly pulls on the oars throughout the day. His planned crewmate for the journey, Gerald Sargent, a member of the British Royal Marines, was called back to active duty, leaving Dougherty on his own.

Rowing on his own is "exhausting," said Dougherty, "and that is a good thing." At night, he sleeps in the forward section of the two-man canoe.

The monotony of rowing all day has become an opportunity for prayer and meditation. "When I'm alone out there I'm praying," said Dougherty. "I say the rosary. I pray the whole time, especially in severe weather."

He described getting through a thunderstorm that came through just south of Savannah.

"All I could do is to position the boat and aim the bow into the wind. My oars became an anchor, and I just wouldn't let the storm move me, and so I just held my own until it passed," he said. "It's like treading water. Once the storm passed, there was still another storm moving in. So I found my way into some marsh grass and let that storm pass over."

In calmer weather, his small craft attracts attention both on the water and when he pulls into a marina to have a hamburger and restock his supplies. Mark Bouy, a member of Blessed Sacrament Parish in Savannah, met Dougherty at a marina in St. Augustine, Fla., and offered Dougherty a room, a shower and good food when he dropped anchor in Savannah. He spent three restful days with his host.

Dougherty is former president of Our Lady's Blue Army/World Apostolate of Fatima USA in the Diocese of Covington, Ky. The lay group's purpose is to promote the message of Fatima and to encourage the faithful to pray the rosary every day as Mary requested.

Mary appeared to three shepherd children—Jacinta and Francisco Marto and their cousin Lucia dos Santos—in Fatima in 1917. The apparitions began on May 13, 1917, when 9-year-old Francisco and 7-year-old Jacinta, along with their cousin Lucia dos Santos, reported seeing the Virgin Mary. The apparitions continued once a month until Oct. 13, 1917, and later were declared worthy of belief by the Catholic Church.

In his interview with *The Southern Cross*, Dougherty quickly pointed out the purpose of his pilgrimage is to spread awareness of Fatima. He said, "I don't want anyone to heap more onto this trip than what it is—just a way to lead people to Christ through his mother's message." †



Greg Dougherty is seen in Savannah, Ga., on July 28 holding a statue of Our Lady of Fatima that he is carrying with him while rowing. The Kentucky native is rowing from Miami to New York City via the Intracoastal Waterway to spread awareness of the centennial of the Fatima apparitions.

(CNS photo/Michael J. Johnson, The Southern Cross)

500th anniversary of Reformation is focus of Marian University lecture on Sept. 17

This year marks the 500th anniversary of the start of the Protestant Reformation.

In conjunction with this important time in Church history, the theology-philosophy department of Marian University in Indianapolis is sponsoring a presentation at 4 p.m. on Sept. 17. It will take place in Evans Center Lecture Hall 1 (Room 150).



Bishop William O. Gafkjen

During the event, Bishop William O.

Gafkjen, leader of the Indiana-Kentucky Synod of the Evangelical Lutheran Church of America, will speak on "The Meaning and Enduring Significance of the Reformation."

Bishop Gafkjen said he is looking forward to reflecting on the Reformation at a Catholic university because the synod he leads is "focusing our ... attention on moving from conflict to communion as part of the ongoing legacy of the Reformation."

The lecture is free and open to the public.

For more information, call 317-955-6175 or send an e-mail to mreasoner@marian.edu. †

You are cordially invited to attend the 10th Anniversary Celebration

Angels of Grace Award Luncheon

as we honor 3 local women and their loving contributions to our community on

Saturday, September 30, 2017

10:30 am - 2:00 pm

Primo Banquet & Conference Center

2615 E. National Ave.

Indianapolis, IN

Cost: \$35 per person ~ \$260 Table of 8

Hosted by Benedict Inn Retreat & Conference Center, a ministry of Our Lady of Grace Monastery, Beech Grove, IN

For more information or to purchase tickets, please call 317-788-7581

or visit our website at

www.benedictinn.org

 Right to Life OF INDIANAPOLIS

Invites you to the 35th Annual

Celebrate Life Dinner



Keynote Speaker

Pam Stenzel

An international, pro-life speaker. She is co-founder of Enlighten Communications, Inc, an organization focused and committed to the betterment of children and families in America and around the world by empowering parents, youth leaders and educators to lead formal discussions on abstinence.

Drawing on her personal experience of being conceived in rape and adopted she co-founded Living Exceptions, whose goal is to educate and empower individuals by strengthening their pro-life beliefs and their ability to articulate their convictions.

Tuesday, October 3, 2017
Marriott Downtown Indianapolis

Registration - 6:00 p.m.

Dinner and Awards - 6:45 p.m.

Pam Stenzel - 8:00 p.m.

TO REGISTER OR FOR MORE INFORMATION - Go to www.rtlindy.org or call (317) 582-1526

HARVEY

continued from page 1

Catholic Conference of Bishops has a list of charities helping with the disaster listed on its website at txcatholic.org/harvey.

Authorities reported at least 14 casualties as of the morning of Aug. 29, but because of safety issues not many emergency teams have been yet able to respond to the aftermath and much of the damage is unknown. Texas Gov. Greg Abbott declared the state a disaster area, which will allow federal money to help in reconstruction. Catholic groups said they want to help with the immediate needs of the communities affected.

"We will be sending in rapid-response teams to help our impacted St. Vincent de Paul councils and we are coordinating nationally with the Knights of Columbus, Knights of Malta and [Catholic Charities USA]," said Elizabeth Disco-Shearer, CEO of the Society of St. Vincent de Paul USA.

Cardinal Daniel N. DiNardo, president of the U.S. Conference of Catholic Bishops (USCCB), on Aug. 27 urged "all people of goodwill to closely monitor future calls for assistance for victims and survivors in the days ahead."

The cardinal also is the shepherd of the Archdiocese of Galveston-Houston, one

of the hardest-hit areas.

"Hurricane Harvey hit the Gulf Coast in a catastrophic and devastating way this weekend, bringing with it severe flooding and high winds which have taken human life, caused countless injuries, and severely damaged homes and property throughout the region," said the cardinal in an Aug. 27 news release. "The effects of this storm continue to put people in harm's way, with horrific scenes playing out all around, such as those of people trapped on their rooftops as water continues to rise around them. Many dioceses of the Church in the United States have been affected; many others will be as the storm continues."

He asked for prayers but also for assistance for those affected. One of the first to pledge help was the Diocese of Brownsville, Texas, where Bishop Daniel E. Flores authorized a second collection to be taken up at the diocese's parishes on the weekend of Aug. 26-27 to send to Catholic Charities in nearby Corpus Christi and "other places hardest hit by loss of power, storm damage, flooding."

It's been hard to communicate with other areas, said Bishop Flores in an Aug. 26 interview with Catholic News Service (CNS), so it's hard to gauge the extent of the damage. But he said his diocese wanted to get a head start to quickly divert help where it is needed and as fast as possible.

Second collection to benefit victims of Hurricane Harvey

As residents of Houston, southeast Texas and Louisiana continue to face the life-altering devastation caused by Hurricane Harvey, members of the Archdiocese of Indianapolis will have the opportunity to assist them financially as they begin the long road to recovery.

Parishes in central and southern Indiana will have special second collections to assist the victims of Hurricane Harvey during Masses in early September. The collections will be held on the first or second weekend of September, depending on the parish's preference.

Catholic Charities USA and agencies of the Archdiocese of Galveston-Houston are on the ground providing short-term recovery, as well as gearing up for the long-term recovery services that will be needed for people

to rebuild their lives.

People can also help by making a financial contribution at Catholic Charities USA at app.mobilecause.com/vf/CCUSADISASTER, or Catholic Charities for the Archdiocese of Galveston-Houston at catholiccharities.org.

"Our hearts and prayers go out to the families that have lost loved ones and to all who have lost homes and businesses, along with their sense of peace and normalcy," said Archbishop Jose H. Gomez of Los Angeles, vice president of the U.S. Conference of Catholic Bishops.

"We also stand with our brother bishops in the region who have the difficult task of providing pastoral care in these most trying times while managing their own losses. Our prayerful and financial support is urgently needed." †

Texas parishioners shocked by devastation caused by Hurricane Harvey

HOUSTON (CNS)—With floodwater as high as 20 feet from swelling bayous and waterways, thousands of homes in the Archdiocese of Galveston-Houston flooded as Tropical Storm Harvey continued to batter southeast Texas on Aug. 28.

Bishops from dioceses along the mid-Texas Gulf Coast, including Victoria and Galveston-Houston, granted dispensations from regular Sunday Mass obligations on Aug. 27.

The storm, which made landfall a day earlier as a Category 4 hurricane, was downgraded to a tropical storm

and claimed at least 14 lives. The record-breaking rainfall, as much as 28 inches over 24 hours in four counties in the archdiocese, was "unprecedented" and "catastrophic," according to the National Hurricane Center. The region typically sees about 49 inches of rain in a year.

In southeast Houston, Father David Bergeron, a member of the Companions of the Cross order, spent Saturday night in his truck on a highway because of rising floodwater. The next morning, he kayaked the flooded streets to try to find wine to celebrate Sunday Mass for nearby stranded neighbors.



Interstate 45 is seen submerged from the effects of Hurricane Harvey on Aug. 28 in Houston. (CNS photo/Richard Carson, Reuters)

If the Rio Grande Valley, where Bishop Flores' diocese is located, was spared the major impact of Hurricane Harvey, then the diocese had a duty to help their neighbors to the north, in the coastal areas of Corpus Christi and Galveston-Houston, which seemed to be hit hardest, he said. Hurricane Harvey entered near Corpus Christi and affected seven coastal counties in Texas and one in Louisiana.

"We continue to pray for everyone affected by the hurricane and those who are at risk as the storms continue," said Bishop Flores in a statement.

Though the brunt of the hurricane's winds has passed and Harvey was downgraded to a tropical storm hours after landfall, heavy rains and "catastrophic flooding" are expected for days, said the National Hurricane Center.

"We have to remember ... the families affected by flood damage in the next few days in other parts of the state will be in need of relief," said Bishop Flores. "We will assess better how we can help as we get further information about the needs from the [Texas Catholic Conference of Bishops] and Catholic Charities."

In an Aug. 26 statement published by the Galveston-Houston archdiocese, Cardinal DiNardo said powerful winds and heavy rainfall have already impacted many lives and homes throughout the region, and many in the southern counties of his archdiocese have already suffered substantial property damage and losses.

In Houston, the country's fourth largest city with 6.6 million residents, many struggled seeking safety in flooded residential streets, which are expected to

get up to 50 inches of rainfall by the time the rain stops.

"Numerous homes in these communities are currently without power. Several forecasts anticipate additional storm damage and flooding in the coming days, along with high winds and tornado activity," Cardinal DiNardo said.

Up to 250,000 people have been reported without power in Texas, a number that is expected to rise.

San Antonio Archbishop Gustavo Garcia-Siller said in a statement that the archdiocese pledged its support to recovery efforts that will start after the rain and wind subside.

"My thoughts and prayers are with the people of the dioceses of Corpus Christi and Victoria, as well as the Archdiocese of Galveston-Houston, as they cope with the damaging effects of Hurricane Harvey," he said. "The people of San Antonio have opened their arms to welcome evacuees of this historic hurricane, and Catholic Charities of the archdiocese has been assisting and will continue to assist in a variety of ways those impacted by this natural disaster."

Bishop W. Michael Mulvey of the Diocese of Corpus Christi said he was grateful to the bishops who reached out to him and to his diocese. He said the extent of the damage around the diocese still is not known.

In his statement, Cardinal DiNardo asked for prayers for emergency personnel and volunteers who are out and about in dangerous conditions, and also "for those residing in our archdiocese, in Texas and along the Gulf Coast, be safe and may God have mercy on those affected by Hurricane Harvey." †



Volunteers rescue an elderly woman in a wheelchair from the floodwaters of Tropical Storm Harvey on Aug. 28 in Houston. (CNS photo/Jonathan Bachman, Reuters)

Sitting atop his red kayak, Father Bergeron told a local TV reporter on a live broadcast that he was trying to return home to celebrate Mass. He had visited Galveston for a kayak trip the previous day.

"I tried to go back home for Mass and ... I didn't make it," Father Bergeron said.

The priest used his kayak to visit a nearby convenience store for supplies as well as wine to celebrate Mass for nearby stranded neighbors.

"I even tried to buy wine right now to say Mass with some of the people who are stranded here, but that didn't happen because it's not noon yet," Father Bergeron said. Texas liquor laws prevent alcohol sales on Sundays before noon. "It's not that I usually buy alcohol that early in the morning, but I had wanted to say Mass with the few people who are stranded."

He said he was praying for everyone in need, reflecting on America's first evangelizers who came by boat.

"I guess this is how the Americas were evangelized as well, with a canoe, and this is a kayak," Father Bergeron said. "I hope that can bring a smile to a few people."

"The Lord is alive and the Lord is always with us as well, so I really pray for the protection of all the people," the priest continued. "There are a few psalms that implore for the grace of God and the washing and the rain, but now we have enough rain."

Thirty miles north of Houston, 29-year-old Eric Robinson spent the morning of Aug. 27 walking three miles in floodwater

to morning Mass at Sts. Simon and Jude Church in The Woodlands even though a dispensation had been given.

"I made it in time for the 9:30 a.m. Mass," he said. "It's normally a crowded Mass, but there were about 100 people."

In his homily, Father Pat Garrett, pastor, encouraged people to pray for flood victims and first responders. After Mass, Robinson trekked back to his apartment, wading through waist-deep water.

The situation was not the first time the parish has seen floodwater come close to church grounds. In April 2016, the parish's center served as a Red Cross shelter. Activated again as Harvey pounded the state, several people took shelter at the church by the evening of Aug. 27, parish staff said.

Sacred Heart Parish in Rosenberg, 35 miles southwest of Houston, also served as a Red Cross shelter.

Elsewhere, Danielle Noonan walked through her Sienna Plantation neighborhood southwest of Houston on Aug. 27, observing the damage caused by a tornado that ripped through the area the previous evening. "I feel like I'm still in shock," she said.

No sooner than her husband Chris told her to get into the closet where her two sons already were hiding, the tornado touched down a quarter-mile away, damaging at least 50 houses, shredding roofs and windows, snapping hallowed oak trees "like toothpicks" and flipping fences.

The next day, the community tried to recover quickly, but strong rains hampered efforts. †

School students see wonders of nature, God during eclipse trips

By Sean Gallagher

Millions of people from around the world had the experience of a lifetime when they gathered on Aug. 21 in a 70-mile wide band that stretched across the country from coast to coast to witness what many dubbed, “The Great American Eclipse of 2017.”

People in that band saw, hopefully with proper eye protection, the moon pass between the Earth and sun, briefly making the early mid-afternoon seem like night.

Among those who experienced what has been called eclipse “totality” were Catholic school students from across central and southern Indiana who traveled to southern Kentucky and northern Tennessee for the event.

Other students across the archdiocese stayed at school and witnessed a near total eclipse.

In both cases, while the wonders of the wider universe drew them together, the students and their teachers and chaperones discovered that the eclipse had meaning on a social and spiritual level, too.

Nearly 40 students of Our Lady of Providence Jr./Sr. High School in Clarksville rode on a bus to Triple Creek Park in Gallatin, Tenn., for the eclipse. They were joined there by viewers from states across the U.S. and more than 50 countries.

“Honestly, it exceeded my expectations,” said Providence junior Adriel Nacpil. “Everyone was just so excited there. It was a good environment.”

That impression was shared by Isaac Richert, a junior at Lumen Christi Catholic High School in Indianapolis, who viewed the eclipse with his fellow students at the headquarters of the Fathers of Mercy, a religious order headquartered in Auburn, Ky.

“It definitely exceeded my expectations,” said Isaac. “I honestly thought that the moon was just going to cover the sun and it was going to be black, like a normal night. But the sun radiated around the moon in such a fashion that it kind of looked like silk. I

thought that was pretty incredible.”

Like Adriel, Anne-Marie Frisy, also a junior at Lumen Christi, appreciated viewing the stellar event with other people.

“Totality was only about two minutes,” said Anne-Marie. “So, it is good to have other people around. Otherwise, there is not much of an event to it. If you’d just go by yourself, you’d drive there for hours, sit around for about an hour, watch two minutes of something interesting and then drive back.”

Because of the social nature of the eclipse, with people from around the world wanting to view it, Providence science teacher Laura Swissel had to start making arrangements for her school’s field trip a year ago.

“To me, this was on my bucket list,” she said. “I had seen a partial eclipse in 1994. It was definitely a great experience for me personally. But I enjoyed it so much more because everybody was talking about it. Everyone there was there for the same purpose.”

The students from Providence and Lumen Christi stood in awe with the millions of others who viewed the eclipse in the wonders of creation before them.

But they also saw the event through the eyes of faith.

“It was definitely a marvel of creation as well as science,” said Lumen Christi junior Nathan Hatley. “Seeing it through a Catholic perspective just shows the wonder and beauty of the cosmos, and the way it’s all very well put together through God’s infinite wisdom.”

“There is a lot of unique stuff that God has given us,” said Adriel. “Even like a rainbow—every time you see one, it’s so beautiful that you thank God for creation. This is one of those times that you can be thankful to see something so special, so unique. It was really awesome.”

The experience was similar for students who stayed at their schools in the archdiocese and experienced a partial eclipse.

In Clarksville, 96 percent of the sun was covered by the moon and made the



With nightlike darkness all around, a statue of Mary on the grounds of the Auburn, Ky., headquarters of the Fathers of Mercy religious order, stands on Aug. 21 beneath a total solar eclipse with the sun’s corona shining around the edge of the moon that passed on the afternoon of that day between the sun and the Earth. Students from Lumen Christi Catholic High School in Indianapolis traveled to Auburn to view the eclipse. (Submitted photo)



Students of St. Louis School in Batesville wear protective eyewear while viewing a near total eclipse of the sun on Aug. 21 outside their school. (Submitted photo)



Students of Lumen Christi Catholic High School and their chaperones kneel while praying the Divine Mercy Chaplet on Aug. 21 in the chapel of the Fathers of Mercy religious order in Auburn, Ky., after viewing a total solar eclipse there. (Submitted photo)

early afternoon appear dim to Providence junior Madison Kruer.

Although some of her fellow Providence students were disappointed by how much light still shone around them, Madison took a different perspective, seeing how much God can do with so little.

“That blew my mind,” said Madison. “If God isn’t real, how would that happen? We see God in so many small things. He does so much for us.”

Jose Ocampo, a parent of a Lumen Christi student and a former teacher there, went on the eclipse trip and thinks that this message resonated with the students.

“It was a moment to show them the

greatness of God,” he said. “It is difficult to describe. It’s kind of out of this world. It shows how powerful God is. There is a powerful force that is in total control so that this could happen.”

When Swissel teaches her science classes, she regularly encourages her students to bring their faith to their studies, something she thinks happened during this field trip.

“The whole purpose of a scientist is to learn more about the world that God has provided, to ask questions and understand things better,” she said. “God created this wonderful world, and he wants us to know about it. It’s not like he hides it under a blanket.” †



Students of Our Lady of Providence Jr./Sr. High School in Clarksville lay on their school’s football field on Aug. 21 to view a partial eclipse of the sun with protective glasses. (Submitted photo)



Alec Burns, left, Ross Reyes, Adriel Nacpil and Griffin Rogers, all juniors at Our Lady of Providence Jr./Sr. High School in Clarksville, view the progression of a total solar eclipse on Aug. 21 at Triple Creek Park in Gallatin, Tenn. Students from the New Albany Deanery high school traveled to the park to view the eclipse in an area where the sun was completely covered by the moon. (Submitted photo)



Sister Solanus Casey Danda, center, poses on July 11 in St. Theresa Church in Corpus Christi, Texas, with her parents, Richard and Katherine Danda, and her brother, Father Sean Danda, after professing perpetual vows as a member of the Society of Our Lady of the Trinity. (Submitted photo)

Brownsburg native professes perpetual vows as religious sister

Criterion staff report

A young woman who grew up in St. Malachy Parish in Brownsburg and is a graduate of Cardinal Ritter Jr./Sr. High School in Indianapolis recently professed perpetual vows as a member of the Society of Our Lady of the Trinity.

Sister Solanus Casey Danda professed vows on July 11 at St. Theresa Church in Corpus Christi, Texas, where the religious order is based.

She is the daughter of Richard and Katherine Danda, and brother of Father Sean Danda, pastor of St. Michael Parish in Brookville and St. Peter Parish in Franklin County.

A 2002 graduate of Ritter, Sister Solanus went on to study at Franciscan University of Steubenville in Steubenville, Ohio, where she graduated in 2006.

She joined the Society of Our Lady of the Trinity in 2008 and professed first vows in 2012.

In her time in the order, she has ministered or received formation in North Dakota, New Mexico and the state of Washington. Following her profession of perpetual vows, Sister Solanus Casey began ministry at Most Holy Redeemer Parish in Detroit.

(For more information about the Society of Our Lady of the Trinity, visit www.solt.net.) †

New director of New Albany Deanery Catholic Youth Ministry excited to form missionary disciples

By Natalie Hoefler

When Philip Wiese looked up information earlier this year about the job opening for director of New Albany Deanery Catholic Youth Ministries (NADCYM), he happened across a photo of Father Douglas Marcotte, pastor of St. Augustine and Most Sacred Heart of Jesus parishes, both in Jeffersonville, in the southern Indiana deanery.



Philip Wiese

At the time Wiese, 29, had worked for three years as director of youth ministry at a parish in Gulf Shores, Ala., not far from his family and where he was raised. His wife worked as music director for the parish. The couple had recently prayed, “asking the Lord to lead us if we’re supposed

to go somewhere else,” he says.

But Wiese still wasn’t sure he was meant to leave his job and extended family.

Then he attended a reception in Mobile, Ala., for a friend who had just been ordained a priest. At that reception near the Gulf of Mexico was a priest from southern Indiana—Father Marcotte.

“I told him my story. I told him my vision and background. Everything became a clear focus” after that encounter, says Wiese.

He started his new job as director of NADCYM on July 31. Its offices are located on the grounds of Mount St. Francis Center for Spirituality in Mt. St. Francis.

Wiese graduated from Franciscan University of Steubenville in Ohio—“where I met my beautiful wife,” he adds—first with a degree in theology and catechetics, with a focus on youth ministry, then with a master’s degree in theology and Christian ministry.

With his degrees, involvement in youth ministry since he was a teenager, and experience as director of youth ministry at a parish, Wiese says his new job is a perfect fit.

“I think what this job needs in terms of leadership and going forth, it’s just wild how I have the skills to achieve it,” he says.

Being director of youth ministries for a deanery is what Wiese calls “a sweet spot.”

“It’s hard for [an archdiocesan director] to do a lot at the parish level when you have 130 parishes,” he says. “It’s much more meaningful when you can build the Church up somewhere between the parish level and the diocesan level. It’s a sweet spot to really establish effective ministry at a larger but manageable area. That’s why deaneries exist—it’s a grouping of parishes so they can reach out to all members at a local level.”

Being director of NADCYM does not mean Wiese is director of youth ministry for the 18 parishes of

the New Albany Deanery. Rather, Wiese says, he is a “servant” to the deanery’s parishes.

“I’m not an authoritative boss,” he explains. “We help build up ministry in all of these parishes at the ground level, whether they have a volunteer or hired [youth] minister. We offer any resource we can provide, events, retreats, mission trips.

“The parish youth ministers and pastors walk with [the youths] and see them frequently. Our job is to help them minister to youths.”

New Albany Deanery Catholic Youth Ministry reaches beyond youths. They offer ministries to those in middle school, high school and college, as well as offer young adult, Hispanic and family ministries, and athletics.

The events, retreats, mission trips and other activities NADCYM offers have one long-term goal, says Wiese: to develop missionary disciples.

“In youth ministry, in my experience, we can kind of lose our identity and become event planners,” he says. “Those events might be fantastic, but you can go through high school and do every ministry event, but then got to college and say, ‘I don’t know Jesus.’

“The end goal of youth ministry and any ministry is to establish missionary disciples. We want to build up within, then reach out. That’s what the new evangelization is all about.”

In regard to his visions for NADCYM, Wiese says there is a “beauty to being an outsider—I can be purely objective in looking at things.

“But I have to listen to people and see where they’re coming from. For the most part, we have a fantastic model and framework. I have to just experience everything for a year to see how we can align or strengthen our resources.”

Wiese notes of NADCYM that “there’s a giant history here. It’s a wonderful history mirrored by the Church. I welcome people to come and see. I know a lot of times folks don’t know what we do here. If other priests or ministers are interested in coming and seeing or calling, we’re open to sharing what we’ve done.”

Having just moved to southern Indiana from Alabama, Wiese and his wife are still searching for a parish home for their family, which includes children ages 5, 4, 3 and 2, with another child due in March.

He says they feel “blessed” to be in the archdiocese and in New Albany Deanery.

“The Lord led us here,” says Wiese. “Everything points to that.

“I’m very excited. We have a great staff. There’s work to be done, but we have fertile soil, sun and rain. We just need to continue cultivating. I’m excited to build great community among the parishes.”

(For more information on New Albany Deanery Catholic Youth Ministry, go to www.nadyouth.org, or call 812-923-8355.) †

Church is always in need of repair, reform, pope says

VATICAN CITY (CNS)—Although the Church is built upon a strong foundation, it is always in need of being reformed and repaired, Pope Francis said.

Before reciting the *Angelus* prayer on Aug. 27, Pope Francis said that Christians are the “living stones” that Christ uses to fill in the gaps and crevices that continually appear.

“Even with us today, Jesus wants to continue building his Church, this house with solid foundations yet where cracks aren’t lacking and which still needs to be

repaired. Always,” the pope told pilgrims gathered in St. Peter’s Square.

The pope spoke about the day’s Gospel reading from St. Matthew in which Peter proclaims that Jesus is “the Christ, the Son of the living God” (Mt 16:16).

With Peter’s affirmation, the pope said, Jesus understands that “thanks to the faith given him by the Father, there is a solid foundation upon which he can build his community, his Church.”

Christ proclaimed Peter the rock upon which he would build his Church, the pope said. And Christ sees every believer, no matter how small, as a precious stone that he can use “in the right place” and continue building up the Church.

“Each one of us is a small stone, but in Jesus’ hands we participate in the construction of the Church,” the pope said. “And all of us, as small as we are, are made into ‘living stones’ because when Jesus takes a stone in his hand, he makes it his own, he makes it alive, full of life, full of the life of the Holy Spirit, full of life from his love.

“Thus, we have a place and mission in the Church: to be a community of life made up of many stones, all different, that form one single edifice in the sign of brotherhood and communion,” Pope Francis said. †

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St. Agnes youths, adults touch lives through volunteer effort

Special to *The Criterion*

BROWN COUNTY—The comments from the youths spoke volumes about how much their days of volunteer work had touched their lives.

“We will remember this experience forever,” one commented. A returning participant said, “I am back again because this project brings some of the best memories.”

Another youth, reflecting on the hot summer days and the bugs that accompanied them, said with a touch of humor, “I think I swallowed at least 100 gnats!” Another added, “We sure accomplished a lot!”

From July 21-25, 12 youths and nine adults—ranging in age from the early 20’s to the mid-80’s—from St. Agnes Parish in Nashville took part in the annual Nazareth Farm service camp to Brown County residents.

The outreach, which aims to improve the homes of elderly residents, is based on four cornerstones: community, prayer, simplicity and service. Since 1995, team members have provided more than 27,000 hours of service to Brown County.

This year’s project involved 15 project sites across central and northern Brown County. As part of the process, Adrienne Spahr, youth ministry coordinator for St. Agnes Parish, and her husband Paul, responded to requests for service from individuals and organizations.

The projects included splitting and stacking tons of wood, weeding overgrown gardens and yards, laying mulch, cleaning out garages and removing debris, cleaning a pond, moving large rocks, washing windows, staining decks, moving furniture, building staging on pallets to store items, sorting out scrap, recyclables and litter, and monitoring



Youths, adult workers, members of the St. Agnes Ladies Guild, and several other adults who helped with the Nazareth Farm project are pictured inside St. Agnes Church in Nashville before taking part in a prayer service on July 23. (Submitted photo)

huge bonfires of burnable materials.

Many of the elderly expressed their gratitude for the energetic efforts of the Nazareth Farm team members, who dedicated 828 hours of labor during the four-day blitz, laboring through the 94-degree temperatures.

The original Nazareth Farm was formed as an association of the Catholic Church and is located in the Diocese of Wheeling-Charleston, W.Va. Its purpose is to provide volunteer service to the people of Appalachia.

In 1995, the program was started in Brown County by Benedictine Sister Mildred Wannemuehler, then-parish life coordinator of St. Agnes Parish; former youth ministry coordinator Janet Roth of St. Benedict and Sacred Heart of Jesus parishes in Terre Haute; and Mike Lewis,

then-youth ministry coordinator of St. Agnes Parish in Nashville. Dee and Gene Suding were instrumental in the ongoing success of the project, providing space on their farm for the camp and continuing support of the mission. Thanks to Paul and Kelli Suding, that tradition continues.

For years, St. Agnes parishioners Patty and Eric Lindley have offered swimming and dinner at their home for one night of the camp. This year, Debbie and Gary Havelly also opened their home to weary team members one night for swimming and a picnic.

Sunday night dinner is always a bountiful feast provided by the ladies of the St. Agnes Guild. Joining in the dinner this year were also some of the property

owners, who enjoyed visiting with team members and talking about the projects.

The rest of the meals are sparse, with lunch consisting of peanut butter-and-jelly sandwiches. To offset the expenses, including materials for some of the projects, the youths each pay \$70 to take part in the program.

St. Agnes parishioners can be proud of the work and dedication this project provides to Brown County, and the work done by the young people and their chaperones.

(For more information about Nazareth Farms, which will take place again next July, contact Adrienne Spahr, youth ministry coordinator at St. Agnes Parish in Nashville, at 812-327-9470 or spahr6@gmail.com.) †



Youths remove the collapsed deck from the residence of Benedictine Sister Susan Hooks, parish life coordinator at St. Agnes Parish in Nashville. (Submitted photo)

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From the Editor Emeritus/John F. Fink

Anti-Catholicism was rampant in the U.S. 100 years ago

My previous three columns concerned Catholics in Indiana history. I thought I might follow them up with part of



Indiana's history that wasn't good for Catholics. It's the period roughly 100 years ago when anti-Catholicism was prevalent.

For us who are living in an ecumenical age, it's hard to imagine, but

anti-Catholicism flared up frequently in U.S. history, beginning with the colonies in which Catholics were forbidden to vote or hold office. Then, after the Catholic population grew from 663,000 to 3.1 million between 1840 and 1860 because of immigration, the Nativist Party (Know Nothings) did everything they could to refuse them citizenship, and there were numerous riots.

Then the Ku Klux Klan was revived nationally in 1915. Here in Indiana it was primarily anti-Catholic. It was capitalizing on the anti-Catholicism that already existed.

There was a periodical that actually had the title *The Menace* that told its readers

how horrible the Catholic Church was; it was a menace. When that newspaper reached a circulation of a million in 1912, no less than 30 imitators jumped on board.

There were some picturesque titles: *The Peril, The American Defender, The American Sentinel, The Beacon Light, The Crescent, The Converted Catholic Evangelist, The Crusader, The Emancipator, The Guardian, The Good Citizen, The Jeffersonian, The Liberator, The Masses, The Patriot, The Silverton Journal, The Sentinel of Liberty, The Torch, Watson's Magazine* and *The Yellow Jacket*.

From the titles, you can see that they emphasized patriotism. Articles told readers that Catholics pledged allegiance to the pope and, therefore, weren't patriotic Americans, and that the Church wanted to take away their freedoms. A common assertion was that the assassins of Presidents Lincoln, Garfield and McKinley were Catholics.

To build circulation, the periodicals sent people around the country, sometimes pretending to be ex-priests or ex-nuns, to give lectures in Protestant churches or halls. They preached about the immorality of priests and nuns in monasteries, and claimed that the Catholic Church kept

weapons in the basement of the churches awaiting a revolution that would take place when the pope commanded. People believed it.

The periodicals often printed what they claimed to be an oath taken by members of the Knights of Columbus. This bogus oath said, in part, "I do promise and declare that I will, when the opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole Earth; and that I will spare neither age, sex, nor condition, and that I will hang, burn, waste, boil, flay, strangle, and bury alive those infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls in order to annihilate their execrable race."

An extended 14-paragraph oath that included the one above was published in the Congressional Record of the U.S. House of Representatives on Feb. 15, 1913.

So this was the situation when D.C. Stephenson became the Grand Dragon of the Ku Klux Klan in Indiana, which I'll write about next week. †

It's All Good/Patti Lamb

Take time, try to see things through God's lens, not your own

Recently, our seventh-grade son got contacts. This is big news in our household, as he's been attempting to wear contacts for a long time.



Since contacts are considered a medical device, Henry had to successfully put them in and take them out multiple times at the optometrist's office before he could go home with his own

pair.

After another failed try with the technician at the eye doctor's office, Henry was nearing his third strike for this year's allowed number of attempts. He was on a mission. Week after week, he stood in front of the mirror as he practiced touching his eyeballs to get used to the process.

The day he successfully proved that he could put in and take out contacts is especially memorable. I enjoyed witnessing his sense of accomplishment and confidence. Even more memorable was his reaction when we arrived home after his appointment.

He was giddy. Henry looked outside and told me that he's never seen so clearly. He expressed joy in noticing delineation in the tree leaves and grass blades. His peripheral vision significantly

improved.

"Mom!" he squealed with excitement. "I know this sounds silly, but it's like I have new eyes. I've never seen so clearly before, and these lenses make all the difference." (After his eye exam, his prescription increased a bit in one eye, which probably helped.)

His joy was contagious, and we celebrated God's gift of sight, something we often take for granted.

Fast forward a few weeks to a rather low week at work for me. I vented to my sister about the antics of the workweek, and she listened graciously.

She gently recommended that I view the week's events through God's eyes—through God's lens—taking into consideration the hearts of others involved.

"Maybe there are things going on in his life that you don't know about ... things only God knows about," she said.

I told her that I heard her, but I was not "there yet."

A few days later, my sister stopped by out of nowhere, wishing to share a book she read recently and wanted me to experience.

It was an easy read, and I made it to page 30 before bed that night.

Page 30's entry was titled, "What Would Love Do?" It reminded me of the "WWJD" ("What would Jesus do?") bracelets that were popular a few years

ago.

The reminder for the day went like this: When reading, I substituted the word "Love" for "Jesus":

"... In a culture quick to judge, attack and ridicule, I want to be quick to be kind. I want to be a representative for love. I want to be a living example of what love can do when it is chosen again and again. Not only are my family members watching, learning and following my lead, but I have to live with myself. I'd like to end this day [and someday, my life] knowing I made my little part of the world a more loving place." (Excerpt from *Only Love Today* by Rachel Macy Stafford)

After more work-related internal strife, I decided to start praying for the co-worker causing my distress. Henry's lens adjustment inspired me.

"God, please help me to see through your lens, not mine," I prayed.

Shortly after, I learned of heavy crosses my co-worker has been carrying. Simply put, my heart was moved.

To quote my 12-year-old: "It's like I have new eyes. These lenses make all the difference."

My favorite new prayer is: "Lord, help us to see like you." †

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for *The Criterion*.) †

The Human Side/Fr. Eugene Hemrick

A blessed meditation on food and Christ's example of feeding others

Whenever unexpected guests came for dinner, Mom would say, "No problem, we will just add more water to the soup." The



experience leads us to thoughts on food that are worth meditating upon.

In the feeding of thousands, Christ reveals his awesome compassion for humankind and his divine power in providing food. Most

important, he gives himself to us in the form of food, reminding us of its sacred place in our lives.

In the Psalms, prosperous times are often portrayed in terms of food. "You make the grass grow for the cattle and plants for people's work to bring forth food from the earth, wine to gladden their hearts, oil to make their faces shine,

and bread to sustain the human heart" (Ps 104:14-15).

When neighbors became sick, my mother's custom was to bring them a meal hoping to restore their health, strengthen their spirits and return them to better times. No better use of food exists than this.

Happy memories abound of meals with friends, teaching me it is the best place to experience a person at his or her finest. A meal is precious for raising the human spirit and prompting us to be our true self.

When giving a conference to the Holy Cross Brothers at the University of Notre Dame, I happened to be sitting next to a brother who was a cook. In conversation, he told me he taught cooking, and added, "Besides knowing how to cook, it's important to teach the best way to purchase food. Often, people buy too much that ends up wasted."

Since that conversation, I have

purchased food sparingly, avoided leaving it sit around for too long, and cooked and preserved it quickly. Today, there has been heightened attention on the waste of food due to mismanaging it. Fortunately, this has caused inspiring movements on avoiding waste and sharing excessive food with the poor.

Becoming indifferent to others' needs is a danger to proper deportment. The threat is especially present when taking for granted daily meals. Providentially, we possess the beautiful custom of grace at meals, reminding us that as Christ fed the thousands, so too he is feeding us daily and never letting us out of God's sight.

A verse in a hymn of the Liturgy of Hours sums up this blessed meditation on food: "I sing the goodness of the Lord that filled the earth with food." †

(Father Eugene Hemrick writes for *Catholic News Service*.) †

For the Journey/Effie Calderola

A response to fear in our lives

Sometimes it seems as if the world, and especially our nation, has gone mad.

And the anxiety that many of us feel isn't helping matters. Yet somehow, we feel not just a compulsion to be anxious, but an obligation, as if worrying can hold back the apocalypse.



So many things are going wrong, from nuclear fears

with North Korea, to

white supremacists and neo-Nazis in our streets, to environmental degradation. And how about that Russia investigation? And fears of future Russian interference. The White House staff seems to exit through a revolving door faster than we can learn how to pronounce "Scaramucci."

On social media, we are beset by activist friends who have article after article they want us to read. It's almost as if people are screaming their fears at us.

Here's something you need to worry about—a national park in peril, a dangerous pesticide suddenly removed from regulation, an iceberg the size of Connecticut being cut loose somewhere, civil rights protection collapsing.

Do something!

Or at least, that's the subliminal—and not so subliminal—takeaway. We're asked to sign petitions, call our representatives, attend a rally.

Activism, of course, is necessary for the triumph of good.

"The only thing necessary for the triumph of evil is that good men [or people] do nothing." The origin of this quote is debatable, but Edmund Burke, John F. Kennedy and a host of good people used it often enough to convince me that in times like these, we can't sit around, shake our heads and do nothing.

However, in times like these, sometimes our biggest temptation is to "do" anxiety.

The publication *The Atlantic* weighed in on the subject on Aug. 17 in an article titled, "Constant Anxiety Won't Save the World." It acknowledged what we're all noticing: People are increasingly on edge, sleepless, scared.

But being aware is one thing. Simply caving in to anxiety is quite another.

Here's my modest proposal, one you won't find in secular journals and in many Facebook postings. I believe the place to begin is prayer. Not just prayer for this weary world and nation, but a deeper place of prayer to align us with God, whose Son promised a peace that the world cannot give.

Of course, we don't just turn our problems over to God and walk away. As St. Teresa of Avila told us, we are God's hands and feet on this Earth.

We begin in prayer. We also end there.

One of my favorite quotes is from the Lutheran pastor Dietrich Bonhoeffer, martyred by the Nazis for opposing fascism in World War II. I've quoted him before, but it bears repeating: "Prayer does not replace any deed. But it is a deed that cannot be replaced by anything."

So, start with God. And then move to what most calls you to action. I have worked in opposition to the death penalty, so I frequently write letters and make calls on behalf of death-row inmates.

I have my senators' and congressmen's numbers in my phone contacts, and call their offices frequently. I've attended rallies and stood up for refugees. I've contributed money to new causes this year. Do what you feel God is calling you to do.

Then relax. Exercise. Socialize. Laugh. Don't become addicted to social media, political websites, cable news.

I try to do my part to be an involved citizen, and then I try—oh, how I try—to leave the anxiety to him who told us "my yoke is easy, and my burden light" (Mt 11:30).

(Effie Calderola writes for *Catholic News Service*.) †

Twenty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, September 3, 2017

- Jeremiah 20:7-9
- Romans 12:1-2
- Matthew 16:21-27

The Book of Jeremiah provides this weekend's first reading. Since Jeremiah was the son of a priest, Hilkiyah, he was reared amid great devotion to Hebrew religious tradition.



A prophet for two generations, he unfailingly was outspoken, easily provoking opposition and controversy. Angry listeners even threatened to kill him!

Undaunted, he ignored all these criticisms and risks. Indeed, he reinforced and repeated his denunciations of all that was occurring around him, insisting that he had no other choice if he were to be faithful to his role as a prophet. He earnestly believed that God had called him to his prophetic role.

He boldly spoke out for obedience to God, and let the chips fall.

Yet, even in this conviction, he did not fail personally to say that he had resisted the divine call and admitted frankly that pursuing the call given him by God created all the misery and abuse that he experienced. Nevertheless, he never renounced his calling.

As did other prophets, he saw human misfortune ultimately as the result of human sin. He bluntly told the people that their disloyalty to God would reap for them the whirlwind.

Jeremiah is regarded as one of the major prophets of the Old Testament. It is no wonder. The Book of Jeremiah is long in length, but the prophet's eloquence, drawn from his deep faith, makes it outstanding.

St. Paul's Epistle to the Romans supplies the second reading. In this passage, Paul pleaded with his readers, the Christians of Rome, to offer "their bodies as a living sacrifice holy and acceptable to God" (Rom 12:1). The language was deeply relevant for the Roman Christians. The culture around them seethed with hedonism and gross sexual license. To be true to the Gospel, Christians had to exercise virtuous restraint.

Looming shortly ahead was actual persecution. Being a Christian soon

became a capital crime, as Paul's own martyrdom would show. Christians would have to pay for their faith by surrendering their own bodies for torture and execution under terrifying circumstances.

For its last reading, the Church this weekend presents a passage from St. Matthew's Gospel. It is a continuation of the reading from Matthew last week.

In this story, the Apostles remain with the Lord at Caesarea Philippi, the place that now is a national park, at the beginning of the Jordan River north of the Sea of Galilee. Earlier, the reading recalled St. Peter's fervent proclamation that he believed that Jesus was the "Son of the living God." It was a glorious proclamation, and it raised the image of the Lord's glory and triumph. Easily following this image was the thought of victory over evil and oppressive forces, and vindication after suffering.

Jesus warned and indeed insisted that true followers of the Gospel must themselves endure much. They would have to carry their crosses in the footprints of Christ the crucified.

Reflection

Many, many centuries have passed since the time when Jeremiah wrote, and almost 20 centuries have come and gone since the preaching of Jesus. While times have changed, little in human experience has fundamentally changed because human nature has not changed.

Sin still lures humans into confusion and heartache, and indeed even into a state of eternal death. Sin leads to further sin. Our sin disorders our lives. Human sin deforms our entire world.

Christians must live amid this distortion and chronic sin.

Therefore, it is important for us to realize that these ancient Scriptures have a relevance and immediacy for us.

In the end, victory awaits, as it was the final outcome of Christian lives long ago. God does not forsake us. With the help and guidance of Jesus the Savior, we bring peace into our hearts and truly succeed in life. †

Daily Readings

Monday, September 4

1 Thessalonians 4:13-18
Psalm 96:1, 3-5, 11-13
Luke 4:16-30

Tuesday, September 5

1 Thessalonians 5:1-6, 9-11
Psalm 27:1, 4, 13-14
Luke 4:31-37

Wednesday, September 6

Colossians 1:1-8
Psalm 52:10-11
Luke 4:38-44

Thursday, September 7

Colossians 1:9-14
Psalm 98:2-6
Luke 5:1-11

Friday, September 8

Nativity of the Blessed Virgin Mary
Micah 5:1-4a
or Romans 8:28-30
Psalm 13:6abc
Matthew 1:1-16, 18-23
or Matthew 1:18-23

Saturday, September 9

St. Peter Claver, priest
Colossians 1:21-23
Psalm 54:3-4, 6, 8
Luke 6:1-5

Sunday, September 10

Twenty-third Sunday in Ordinary Time
Ezekiel 33:7-9
Psalm 95:1-2, 6-9
Romans 13:8-10
Matthew 18:15-20

Question Corner/Fr. Kenneth Doyle

Annulment usually needed for Catholic to marry a divorced baptized person

QI am confused by some conflicting information that I've been given by different priests regarding a marriage situation I'm in.



I am a Catholic who is married to a divorced non-Catholic whose first marriage was not in the Catholic Church.

I've had two priests tell me that my husband needs to receive an annulment from the Church in order for our marriage to be recognized by it. On the other hand, I've had a third priest say that this is not necessary.

Can you give me clarification on this? (Massachusetts)

AIn all likelihood, your husband's first marriage was presumed by the Catholic Church to have been valid at the time, and a formal annulment process or some other action on the case by a Church tribunal would be required to have granted a declaration of nullity, commonly known as an annulment, before the two of you could be married in a Catholic ceremony.

You and your husband should sit down with a priest and have the annulment process explained. In issuing an annulment, the Church is not saying that he was never civilly married to his first wife—or that any children of that marriage were illegitimate—but only that some essential element was lacking that would have made it a permanent and binding commitment in the Church's eyes.

Often, such grounds involve, at the time of the exchange of marriage vows, either emotional immaturity or instability on the part of one or both parties, or a flawed understanding of what the marriage commitment involved or some evident lack of commitment to an element which is essential to marriage.

The annulment process, with the necessary paperwork and testimony, can normally take upward of a year. (If it happened, however, that your husband's first wife was a Catholic and they were married without Church approval, that is a simpler process. It is called, technically, a "declaration of nullity for absence of canonical form" and can often be completed within a few weeks.)

QMany localities are in the process of decriminalizing the recreational use of marijuana. What is the Church's view? Is using pot recreationally the same thing morally as having a drink? Is it OK in moderation? (Virginia)

AThe question as posed relates only to the recreational use of this drug. When used instead (with proper controls) for medical reasons, its use can not only be permitted but applauded. Research has found medical marijuana effective for certain patients with epilepsy, bipolar disorders, cancer, etc.—as well as for some children with severe autism.

But, as for recreational use, Catholic moralists in general would be opposed. The *Catechism of the Catholic Church* says: "The use of drugs inflicts very grave damage on human health and life. Their use, except on strictly therapeutic grounds, is a grave offense" (#2291).

Pope Francis—speaking at the 2014 International Drug Enforcement Conference in Rome—spoke strongly against the legalization of drugs for recreational use.

With regard specifically to marijuana, the cannabis plant contains the mind-altering chemical THC, which often induces hallucinations and delusions and diminishes one's ability to reason.

Pia de Solenni, a moralist and theologian who was recently named chancellor of the Diocese of Orange, Calif., has noted that unlike taking a glass of wine to relax, marijuana cannot be used moderately. "Once you've gone beyond the buzz," she says, "you actually lose control over your rational functions. It's wrong. It goes against our nature and who we're supposed to be."

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

Hold My Hand

By Ron Lewis

A busy street, a child so fair—
She walks beside her mother there.
Her solemn eyes are filled with tears,
Her voice portrays her vivid fears,
"Mom, please hold my hand."

The mother's hand picks up the
child's—
The child looks up and sweetly smiles,
For she has also placed her fears
In mother's hands, and dried her tears.
Mom now holds her hand.

A pilgrim traveling all alone—
He's poor and weak, he can't go on—
He bows his head and murmuring, he
Sends forth a heartfelt, earnest plea,
"God, please hold my hand."

God reaches down, he's heard the
prayer—
He helps his child with tender care.



The pilgrim smiles and journeys on,
His fear and loneliness are gone.
God now holds his hand.

(Ron Lewis is a member of St. Anthony of Padua Parish in Clarksville and an oblate of Saint Meinrad Archabbey in St. Meinrad. Taylor Washington, a Catholic soccer player for the Pittsburgh Riverhounds, holds the hand of a Boy Scout prior to a game at Highmark Stadium in Pittsburgh on Aug. 10.) (CNS photo/courtesy Pittsburgh Riverhounds)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to 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.

BAKER, Tresann, 86, Christ the King, Indianapolis, Aug. 10. Wife of Jack Baker. Mother of Joe Baker.

BATES, Catherine, 97, St. Luke the Evangelist, Indianapolis, July 29. Mother of Elizabeth Beck, Barbara Kern, Cathleen Purcell and Carl Bates. Grandmother of 13. Great-grandmother of 12.

BROOKS, Charles L., 92, St. Anne, New Castle, Aug. 15. Husband of Doris Addington-Brooks. Father of Elizabeth Whitmer, Dr. Katie and Hobie Brooks. Stepfather of Van Addington. Grandfather of two. Great-grandfather of one.

COY, Linda G. (Kimbley), 65, Sacred Heart of Jesus, Indianapolis, Aug. 12. Mother of Gail Morelock, Joe, Kevin and Tony Coy. Sister of Brenda Reinking, Bruce, Dean, George and Gus Kimbley. Grandmother of six. Great-grandmother of two.

CROSS, Earl A., 80, St. Mary of the Immaculate Conception, Aurora, Aug. 3. Husband of Sharon Cross. Father of Deborah Grubbs and Randy Cross. Brother of Delores Benham, Joyce Meyer and David Cross. Grandfather of four.

DAVIS, Clifford N., 92, St. Gabriel, Connersville, Aug. 13. Husband of Elsie Mae Davis. Father of Debra Wilkerson, Bill, Mike and

Randy Davis. Grandfather of seven. Great-grandfather of 15. Step-grandparent of several.

DE IULIO, Josephine, 82, St. Elizabeth Ann Seton, Richmond, Aug. 16. Wife of Alfred De Iulio. Mother of Carol Wingham, Alfred and Michael De Iulio. Sister of Samuel Orsano. Grandmother of two. Great-grandmother of four.

DUMLAO, Barbara D. (Moore), 72, Holy Spirit, Indianapolis, Aug. 13. Mother of Gina Asher and Michael Dumlaio. Sister of Donald and Robert Moore, Sr. Grandmother of five. Great-grandmother of five.

EAST, Nicholas D., 37, St. Ambrose, Seymour, Aug. 14. Father of Mallory and Nicholas East. Son of Deacon Michael and Charlotte East. Brother of Dawn Branaman, Robin Davidson and Jeff East. Uncle and great-uncle of several.

ENGLE, Jean A., 64, St. Anne, New Castle, Aug. 13. Wife of James Engle. Mother of Kathryn King, Jennifer Lyles-Dishman and Krystin Patterson. Stepmother of Rebecca Engle. Sister of Vickie Dickenson, Marie Ford, Mary Kubala, Priscilla Murray and Jim Pass. Grandmother of eight.

GERKE, Patricia G., 79, St. Mary of the Immaculate Conception, Aurora, July 25. Mother of Mary Ann Campbell, Susan Renner, Greg, Kevin and Steven Gerke. Grandmother of 11.

HAGAN, George, 97, Our Lady of Perpetual Help, New Albany, Aug. 6. Uncle and great-uncle of several.

HARPENAU, Deborah A., 62, St. Augustine, Jeffersonville, Aug. 5. Wife of Marvin Harpenau. Sister of Leah Donahue and Gina Lambert. Aunt of one.

HARRISON, Phyllis Hueseman, 82, St. Mary of the Immaculate Conception, Aurora, July 13. Mother of Douglas Hueseman. Stepmother of Holly Dunham. Grandmother of four. Great-grandmother of six.

HEILIG, Marcella, 92, St. Mary of the Immaculate Conception, Aurora, July 5. Stepmother of Margo Heilig Jolly, Danny Lyons, Dan and Ron Heilig. Sister of Rosemary Vorbroker. Step-grandmother and step-great-grandmother of several.

HOBBS, Kathy J., 57, St. John Paul II, Clark County, Aug. 11. Wife of Ronnie Hobbs. Mother of Brittany and Bradley Hobbs. Daughter of James and Venita Lynch. Sister of Leigh Ann Jacobi and David Lynch. Half-sister of Lisa Arnoldy and Chris Carter. Grandmother of one. (Correction)

HUBER, Jerry, 85, St. Elizabeth Ann Seton, Richmond, Aug. 16. Father of Alisa Allen and Michael Huber. Grandfather of three. Great-grandfather of one.

JONES, Charles, 84, St. Augustine, Jeffersonville, Aug. 14. Husband of Joyce Jones. Father of Katherine Tomlinson, Albert, David and Frank Jones. Brother of Betty and Catherine Jones. Grandfather of six.

KUNKEL, Blanche, 92, St. Roch, Indianapolis, Aug. 13. Mother of Karla Allen. Sister of Lucile Johnson and Irma Smith. Grandmother of six. Great-grandmother of seven.

LINGG, Dorothy, 92, All Saints, Dearborn County, Aug. 9. Wife of George Lingg. Mother of Mary Finn, Monica Wiggins and Judi Lingg. Grandmother of several.

MEEHAN, Aline J. (Golembiewski), 88, St. Gabriel, Connersville, Aug. 13. Mother of Cathleen Falkenthal, Eileen Mitrol, Maureen Northacker, Shannon, Martin, Michael, Robert and Thomas Meehan. Grandmother of 17. Great-grandmother of six.



Interfaith kitchen

Volunteers prepare some 5,000 sandwiches on Aug. 22 for the Lebanese army, which is waging an offensive against an Islamic State enclave near Ras Baalbek, Lebanon. Hundreds of volunteers—Christian and Muslim—are involved in the project, spearheaded by Mother Agnes Mariam of the Cross, a Lebanese Carmelite nun. (CNS photo/Mother Agnes Mariam of the Cross)

MORROW, David K., 88, St. Lawrence, Indianapolis, Aug. 21. Father of Jeff and Steve Morrow. Grandfather of six. Great-grandfather of six.

RAMSEY, Virginia, 91, St. Elizabeth Ann Seton, Richmond, July 27. Mother of Tina Wilson-Been, Holly Woodruff, Stephen and William Meyer. Stepmother of Kathy Keyes and Jane Wright. Grandmother and great-grandmother of several.

REHS, Karin R., 61, SS. Francis and Clare of Assisi, Greenwood, Aug. 13. Wife of Pete Rehs. Mother of Cory and Patrick Rehs. Sister of Katie Daniels, Ebie Gasperin, Kim Owens, Theresa, Mike, Pat and Terry Brennan.

RUDZINSKI, Mary J., 48, St. Bartholomew, Columbus,

Aug. 14. Wife of Randall Rudzinski. Mother of Rachel, Jacob and Kevin Rudzinski. Daughter of Donald and Claire Sementino. Sister of Dominic Sementino.

SCHAEFER, Catherine, 86, St. Meinrad, St. Meinrad, Aug. 11. Mother of Loral Gehlhausen, Anita Voegerl, Barry, David, Evan, George, Roger and Scott Schaefer. Sister of Irene Seitz. Grandmother of 15. Great-grandmother of 18.

SCHWOEPE, Louis, 77, St. Meinrad, St. Meinrad, Aug. 7. Husband of Lilian Schwoeppe. Father of Ginger Mullis and Rodney Schwoeppe. Brother of Mary Lou Weisman and Richard Schwoeppe. Grandfather of two.

SUMMERS, Thomas H., 78, St. Anne, New Castle, July 28. Brother of Gerald Summers. Uncle of several.

THOMPSON, Edward F., 77, Most Sorrowful Mother of God, Vevay, Aug. 14. Husband of Jeannie Thompson. Father of Elizabeth Barone, Lori Browning, Kelly May, Cindy Purnell, Michelle Ritch, Tracey, James and Robert Thompson. Grandfather of 19. Great-grandfather of 17.

ULLRICH, Billie L., 74, St. Mary of the Immaculate Conception, Aurora, July 4. Wife of William Ullrich. Mother of Kim Hamilton, Tina Orellano, Eric and Mike Ullrich. Sister of Missy Krug, Sharon Reynolds and Terry Welch. Grandmother of nine. Great-grandmother of three. †

Polish archbishop thinks Vatican will recognize Medjugorje apparitions

WARSAW, Poland (CNS)—A Polish archbishop who inspected Bosnia-Herzegovina's Medjugorje shrine for the pope predicted the Vatican will soon recognize its Marian apparitions.

"The Congregation for the Doctrine of the Faith has passed all documentation

to the Secretariat of State—everything suggests the apparitions will be accepted before the year ends," said Archbishop Henryk Hoser.

"It's difficult to believe the six visionaries have been lying for 36 years," the archbishop said. "What they say is

coherent, and none is mentally disturbed, while the apparitions' faithfulness to Church doctrine is also a powerful argument for their authenticity."

The archbishop spoke as he completed a report from his spring mission to the hilltop shrine, which has not been officially recognized by the Church despite 2.5 million pilgrims annually.

He told Poland's Catholic Information Agency, KAI, he had found an "exceptional atmosphere" of "spiritual creativeness" at Medjugorje, characterized by "prayer, silence, meditation, Eucharist, adoration, fasting and reconciliation."

He added that the shrine was seeing "huge dynamic growth," in contrast to older sanctuaries in Portugal, France and Poland, and had succeeded in remaining "a true place for pilgrims" while "eliminating tourist elements."

"Everything is moving in a good direction. My mission wasn't aimed at closing Medjugorje down, but at evaluating whether pastoral work is being properly organized there in line with Church teaching," Archbishop Hoser said.

"My conclusions are that it is, and my impression is highly positive," he told KAI.

Six teenagers claim to have seen the Virgin Mary on June 24, 1981, near Medjugorje. Since then, they have reported more than 42,000 apparitions at

the site, which was largely untouched by the 1992-95 war in Bosnia-Herzegovina.

In April, the then-prefect of the Congregation for Doctrine of the Faith, Cardinal Gerhard Muller, told KAI agency it still could "take a long time" for the Vatican to rule on the apparitions, despite Archbishop Hoser's pastoral visitation.

Bishop Ratko Peric of Mostar-Duvno, the local ordinary, has consistently dismissed the Medjugorje apparitions as false, like his predecessor, Bishop Pavao Zanic, and appealed to bishops abroad not to support pilgrimages there.

However, in March, Cardinal Vinko Puljic of Sarajevo, Bosnia-Herzegovina, defended the shrine as "Europe's largest confessional," and said he counted on the Vatican to appreciate its evangelical potential in generating "conversions and acts of grace."

Pope Francis told reporters traveling with him from Fatima, Portugal, in May that the most important fact about Medjugorje is "the spiritual fact, the pastoral fact" that thousands of pilgrims go to Medjugorje and are converted. "For this, there is no magic wand; this spiritual-pastoral fact cannot be denied."

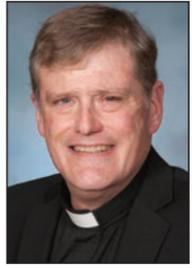
The spiritual fruits of the pilgrimages, he said, are the reason why in February he appointed Archbishop Hoser to study the best ways to provide pastoral care to townspeople and the pilgrims. †



Pilgrims pray in front of a statue of Mary in 2011 on Apparition Hill in Medjugorje, Bosnia-Herzegovina. Archbishop Henryk Hoser of Warsaw-Praga, Poland, who inspected the shrine for Pope Francis, predicts the Vatican will soon recognize its Marian apparitions. (CNS photo/Paul Haring)

Couple demands apology from priest for past KKK actions

ARLINGTON, Va. (CNS)—A Catholic priest in the Arlington Diocese who wrote a column asking forgiveness for the time he spent as a member of the Ku Klux Klan (KKK) 40 years ago when he was “an impressionable young man” has never paid court-ordered restitution for cross-burning and other racist actions he pleaded guilty of doing at that time.



Fr. William Aitcheson

“As a young adult I was Catholic, but in no way practicing my faith,” Father William Aitcheson, now 62, wrote in an Aug. 21 op-ed posted on the website of the *Arlington Catholic Herald*, the diocesan newspaper. “The irony that I left an anti-Catholic hate group to rejoin the Catholic Church is not lost on me. It is a reminder of the radical transformation possible through Jesus Christ in his mercy.

“While 40 years have passed, I must say this: I’m sorry. To anyone who has been subjected to racism or bigotry, I am

sorry. I have no excuse, but I hope you will forgive me,” he wrote.

The Washington Post reported on Aug. 24 that when Father Aitcheson was in his early 20s and a student at the University of Maryland, he was the leader of a KKK lodge in Maryland and was arrested and charged with making bomb threats, manufacturing bombs and burning a cross on the front lawn at the house of an African-American couple, Barbara and Phillip Butler, in Prince George’s County, Md., in 1977.

At the time, he pleaded guilty and was ordered to pay restitution to the couple of \$20,000 but never did so, said the Butlers, who are themselves Catholic, at a news conference on Aug. 23. Some news reports put the amount he owed at \$26,000, which included other fines. The priest is not giving interviews.

Reading the priest’s Aug. 21 account brought back the horror of it all, said the couple, who were newlyweds at the time. More than paying restitution to them, the couple wants a sincere apology from the priest, they said.

“‘Father, forgive them for they know not what they do’” (Lk 23:34), Barbara

Butler said, quoting Scripture. “But you did know what you did. ... You changed our lives a lot.”

“Father Aitcheson fully acknowledges that the Butler family deserved and deserves an apology,” the diocese said in a statement. “Father Aitcheson is open to meeting with the Butlers privately to address some of their rightly held concerns and questions.”

Arlington Bishop Michael J. Burbidge “has offered to be present for that meeting,” the statement said. “In the press conference, Mr. Butler said that he and his wife want closure. Our hope is that we can assist them in finding that closure.”

The diocese also “is encouraging Father Aitcheson to fulfill his legal and moral obligations to the Butler family.”

“The Butler family asked for the disclosure of names of any others who cooperated in the cross burning at their home,” the statement said. “Father Aitcheson agrees to fully cooperate with law enforcement addressing details of this case that were not gathered previously.”

The Washington Post said the priest only came forward with his account of those years after a freelance reporter who

had been a parishioner of his years ago approached the diocese with information about his past.

The journalist “stated that she learned that Father Aitcheson’s legal name matched that of a man arrested in the 1970s,” the diocese said in a statement. “Father Aitcheson was approached about this, he acknowledged his past and saw the opportunity to tell his story in the hopes that others would see the possibility of conversion and repentance, especially given the context of what occurred in Charlottesville. The diocese agreed to publish his account.”

Father Aitcheson’s request to take a temporary leave from active ministry was granted by the diocese. He had been parochial vicar at St. Leo the Great Parish in Fairfax City since June 2014.

Ordained in 1988 for what was then the Diocese of Reno-Las Vegas, Nev., Father Aitcheson returned to the East Coast in 1993 and began ministering in the Arlington Diocese. He was incardinated into the diocese in 1998, becoming a priest of the northern Virginia diocese. He has had various pastoral assignments since then. †

RACISM

continued from page 1

mercy, we are called to be a better people than what we have witnessed over the past weeks and months as a nation. Through listening, prayer and meaningful collaboration, I’m hopeful we can find lasting solutions and common ground where racism will no longer find a place in our hearts or in our society.”

The new ad hoc committee also will “welcome and support” implementation of the U.S. bishops’ new pastoral letter on racism, expected to be released in 2018. In 1979, the bishops issued a pastoral on racism titled “Brothers and Sisters to Us,” in which they addressed many themes, but the overall message then as today was “racism is a sin.”

Creation of a new formal body that is part of the USCCB—formed on the USCCB Executive Committee’s “unanimous recommendation”—speaks

to how serious the Church in the U.S. take the problem of racism in America today.

It is the first ad hoc committee the bishops have established since instituting the Ad Hoc Committee for Religious Liberty in 2011 to address growing concerns over the erosion of freedom of religion in America. The federal government’s mandate that all employers, including religious employers, provide health care coverage of artificial contraceptives, abortifacients and sterilization was one of the key issues that prompted formation of the committee.

Chaired by Baltimore Archbishop William E. Lori, that body was elevated to permanent USCCB committee status during the bishops’ spring assembly in Indianapolis this past June.

In addition to the Executive Committee’s recommendation, the USCCB said, the decision to initiate the new Ad Hoc Committee Against Racism also was

made in consultation with members of the USCCB’s Committee on Priorities and Plans.

The formation of the ad hoc committee also follows the conclusion of the work of the Peace in Our Communities Task Force. The task force was formed in July 2016 by Archbishop Joseph E. Kurtz of Louisville, Kentucky, who was then USCCB president. He initiated it in response to racially related shootings in Baton Rouge, La., as well as in Minneapolis and Dallas.

To head it, he named Archbishop Wilton D. Gregory of Atlanta, one of the nation’s African-American prelates who was the first black Catholic bishop to be president of the USCCB from 2001-04.

The task force’s mandate was to explore ways of promoting peace and healing around the country. Archbishop Kurtz also wanted the bishops to look for ways they could help the suffering communities, as well as police affected by the incidents.

On Nov. 14, 2016, during the USCCB’s fall general assembly, Archbishop

Gregory told the bishops to issue, sooner rather than later, a document on racism.

“A statement from the full body of bishops on racism is increasingly important at this time,” said the archbishop in reporting on the work of the task force.

He said the president of the bishops’ conference and relevant committees need to “identify opportunities for a shorter-term statement on these issues, particularly in the context of the post-election uncertainty and disaffection.”

He also urged prayer, ecumenical and interfaith collaboration, dialogue, parish-based and diocesan conversations and training, as well as opportunities for encounter.

The bishops’ 1979 pastoral, now in its 19th printing, declared: “Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father.” †

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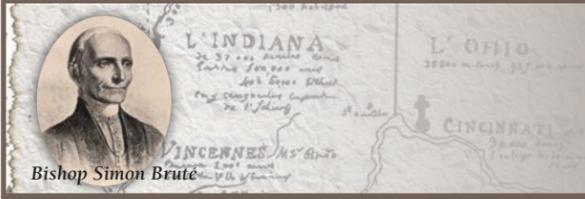
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Review of applications will begin November 1, 2017 with anticipated start date of July 1, 2018.



From the ARCHIVES

It's often said that "a picture is worth a thousand words."

This week, *The Criterion*, in collaboration with archdiocesan archivist Julie Motyka, begins a new series titled "From the Archives."

In this space, we will publish historic photos with ties to the Church in central and southern Indiana.

As many of you know, our

archdiocesan history dates back to 1834, when Bishop Simon Bruté was appointed to lead the newly formed Diocese of Vincennes, Ind., which later became the Diocese of Indianapolis, then the Archdiocese of Indianapolis.

Of course, an ongoing feature like this encourages readers to look back at old photos from parish or Church life that they may be interested in sharing with others.

In her role, Motyka said she is looking forward to receiving historic photos and sharing them with our readers. Photos can be e-mailed to her at jmotyka@archindy.org, or mailed to Julie Motyka, archdiocesan archivist, 1400 N. Meridian St., Indianapolis, IN 46202. For more information, call her at 317-236-1538, or 800-382-9836, ext. 1538. †

—Mike Krokos



A memory from St. Mary School in Lanesville

This photo shows the first and second grade classes at the former St. Mary School in Lanesville in 1961. The pastor was Father Clement Hunger, and the teacher is Franciscan Sister Joseph Delores. The school was in operation from 1854 to 1994. Though it was initially staffed by Sisters of Providence, the school was in need of German-speaking teachers to serve the primarily German-speaking population of the school, so the Franciscan Sisters of Oldenburg took over teaching duties in 1865. Pictured, front row, from left: Rhonda Litch, Monica Schellengerger, Linda Emmons, Chris Woods, Bobby Stilger, Rosemary Kochert, Melissa Miller, Paula

Emily, Cheryl Richmer, Sandy Redden, Steve Thompson, Rita Sell, Linda Stilger, Michelle Pate and Mary Glotzbach. Second row, from left: Gina Wibbels, Guy Heitkemper, Mike Richmer, Pat Thompson, Joyce Day, Vivian Pate, JoAnn Schellenberger, Laura Himmelhaver, Mary Clare Schneider, Terry Quinkert, Chuck Himmelhaver, Rick Geswein, Steve Hess and Larry Richmer. Third row, from left: Franciscan Sister Joseph Delores, Theresa Siepel, John Sell, Patt Wigginton, Don Becker, Jim Geswein, Virginia Stilger, Susan Philpot, Kevin Albers, Marty Bachman, Mike Miller, Larry Hess and Vickie Wiseman. Fourth row, Father Clement Hunger.

Archivist has a passion to connect people with information

By Mike Krokos

Julie Motyka loves helping people. That trait fits perfectly in her role as archivist for the Archdiocese of Indianapolis.



Julie Motyka

Motyka, who succeeded longtime archivist Karen Oddi earlier this year, notes, "I really have a passion helping to connect people with information."

"There is lots of stuff there," she adds about the plethora

of historical information in the archives located in the Xavier Building, 1435 N. Illinois St., in Indianapolis, across the parking lot of the Archbishop Edward T. O'Meara Catholic Center.

The office houses historical items and information for the Church in central and southern Indiana dating back more than 175 years, including chalices used by Bishop Joseph Chartrand and Msgr. August Bessonies, a longtime

pastor of St. John the Evangelist Parish in Indianapolis.

"I want people to know that it's there. I want to help them," she says.

A graduate of Hanover College near Madison with a bachelor's degree in philosophy and a minor in theology, Motyka went on to attend The Catholic University of America in Washington, where she earned a master's degree in library science.

Her last name may look familiar: Her husband, Andrew, is director of archdiocesan and cathedral liturgical music. The couple has three children—ages 10, 8 and 3—and the family are members of SS. Peter and Paul Cathedral Parish in Indianapolis.

In her initial months in her new position, Motyka has begun an archdiocesan archives' Facebook page, www.facebook.com/archindyarchives, and helped organize archival information in several offices within the Catholic Center.

"One of my goals is to help parishes, too," she says.

A reason to do that, she notes, is because their office regularly receives

requests for parish histories as significant anniversaries approach.

As she continues to settle into her new role, Motyka says she is eager to partner with parishes in meeting their needs.

"I would love for parishes to share historical items, like history books. I would love copies for the archives," she says. "I would also be more than happy to visit parishes or meet with their staff about historic pieces."

"People are also welcome to come to the archives if there is anything they are looking for."

As noted in the above story, Motyka also spearheaded the effort to begin the "From the Archives" series.

"Having seen some of the old [historic] photos, I am thinking this is a good way to expand our audience," she says. "I hope this is a good way to spur a back and forth with readers."

Her office will also be leading a pilgrimage on Nov. 2, All Souls Day, to visit and pray at priests' graves. More information on the pilgrimage will appear in a future issue of *The Criterion*. †

Vatican official discusses ongoing terrorist threat, immigration debate

VATICAN CITY (CNS)—The Vatican obviously is concerned about terrorist threats, "especially for the senseless hatred" it represents, and will continue



Cardinal Pietro Parolin

to remain vigilant, said Cardinal Pietro Parolin, Vatican secretary of state.

Speaking to reporters on Aug. 26, Cardinal Parolin said he had seen the most recent video attributed to Islamic State in which the pope and Vatican are threatened, and "one cannot help but be concerned." However, he said, he did not believe the video prompted extra security measures beyond those that have been in place for some time.

For the Holy Year of Mercy 2015-16, the main boulevard leading to St. Peter's Square was closed to traffic; it never reopened. But while pilgrims approaching St. Peter's Square for Pope Francis' weekly general audience on Wednesdays and his *Angelus* address on Sundays had already been subjected to security checks, Italian police seemed to take more time doing the checks after the terrorist attack in Barcelona on Aug. 17.

Cardinal Parolin spoke to journalists in Rimini, Italy, where he was addressing a large summer meeting sponsored by the lay movement, Communion and Liberation.

L'Osservatore Romano, the Vatican newspaper, published a long section of the cardinal's speech, looking specifically at the phenomenon of anti-migrant sentiment.

Cardinal Parolin expressed surprise at how much of the current debate in many countries "is focused on defending ourselves from migrants."

The public discussions and arguments show a "sharp division between those who recognize God in the poor and needy, and those who do not recognize him," the cardinal said.

Government leaders certainly have an obligation to find alternatives to "massive and uncontrolled migration, [and] to establish programs that avoid disorder and the infiltration of the violent," he said. In addition, they should look for ways to promote development in migrant-sending countries so that people can survive and thrive in their homelands. "But this will take decades to bear fruit."

The anti-immigrant sentiment, he said, "often is generated by fear" and accompanies a general sense of disorientation and confusion about the changes caused by globalization, especially in economic matters.

People have to realize that "it's been a long time since any modern nation-state fully and exclusively controlled its national economy," he said. In the absence of complete control over one's national economy, "it is not surprising that there is a general tendency, especially in authoritarian countries, but also by many 'populist' leaders and movements—of the right and left—to declare one's national sovereignty in terms of cultural supremacy, racial identity and ethnic nationalism and to find in these a reason to repress internal dissent."

The economy is now global, he said, and there is no single nation that can fix the problems of the economy alone. "Various aspects of globalization need to be governed," which must be done through international diplomacy and a joint commitment to promoting the common good.

"On this point, where more profound values like justice and peace are at stake, realities like the United States and the European Union have a decisive role and responsibility," he said. "But too often, their absence is felt." †