



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Living Well

Columnist Maureen Pratt writes about the Americans with Disabilities Act and our new normal, page 8.

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Court orders Trump administration to accept new DACA applications

WASHINGTON (CNS)—A federal judge on July 17 ordered the Trump administration to begin accepting new applications for the Deferred Action for Childhood Arrivals program, or DACA.

Judge Paul W. Grimm of the U.S. District Court for the District of Maryland said his order “restores the DACA policy to its pre-Sept. 5, 2017, status,” referring to the day the Trump administration announced it would rescind the program.

The federal court’s decision came four weeks after the Supreme Court ruled in June that the Deferred Action for Childhood Arrivals program could stay in place, but not much has happened since that ruling.

In the weeks since the June 18 ruling, President Donald J. Trump has been expected to refile paperwork that would start the process of dismantling the program according to the high court’s requirements, but that hasn’t happened. The administration also missed the July 16 deadline to file for a rehearing on the DACA ruling.

But also since the court decision, the Trump administration has not accepted any new DACA applications and has only processed renewal applications, leaving eligible participants to wait for the government to open up the process. It also has not acted on DACA advance parole, which is an application to allow DACA recipients to travel outside the United States and return lawfully.

Attorneys for Catholic Legal Immigration Network Inc., known as CLINIC, have said that about 60,000 young people older than 15 would now qualify for DACA status and should work on getting their paperwork together and seeking legal advice about the program.

DACA was created by President Barack Obama in a 2012 executive order, and Trump signed an executive order five years later to end it. The program has enabled 700,000 qualifying young people, brought to the U.S. as children by their parents without legal documentation, to work, go to college and get health insurance without the threat of deportation.

See DACA, page 12

‘It’s the best life ever’



In the cemetery of St. Vincent de Paul Parish in Shelby County on July 10, archdiocesan vocations director Father Michael Keucher gathers with Bishop Bruté Days participants around the grave of Father Vincent Bacquelin, the first priest to minister regularly in central Indiana. (Photo by Sean Gallagher)

Despite pandemic, Bishop Bruté Days shares the priesthood with teenage boys

By Sean Gallagher

SHELBY COUNTY—Archdiocesan Catholics face many challenges in carrying out the mission of the Church in central and southern Indiana in the midst of the coronavirus pandemic.

On July 10, though, 50 young men from across the state who are open to the priesthood were inspired by visiting the grave of the first priest to minister regularly in central Indiana, Father

Vincent Bacquelin, who faced his own challenges in caring for the faithful spread out across the frontier wilderness.

The teenage boys were at St. Vincent de Paul Parish in Shelby County as part of Bishop Bruté Days, an annual event sponsored by the archdiocesan vocations office for young men thinking about a priestly vocation.

Ordinarily, Bishop Bruté Days takes place during three days at Bishop Simon Bruté College Seminary in Indianapolis.

Because of the pandemic, it was limited to one day this year. Steps taken to limit the spread of the virus at the event included holding it primarily outside on the grounds of the Batesville Deanery faith community which Father Bacquelin founded in 1837.

The missionary priest died in 1846 as he returned on horseback from Rushville where he had gone to anoint a dying man. His horse threw him after it was

See BRUTÉ, page 12

Catholic inmate’s last words are Jesuit poem and prayer to Blessed Mother

By Natalie Hoefer

A little after 3 p.m. on July 17, Providence Sister Jan Craven reached out to a woman on the corner of a busy intersection in Terre Haute.

“I went up to her ... and said, ‘There are no words,’ and I pointed to my heart. I told her we were praying with her and for her, and to take heart.

“She smiled and said, ‘I cannot thank you enough for what all of you are doing.’”

The woman was the daughter of federal death-row inmate Dustin Lee Honken.

The moment that led to their encounter was an anti-death penalty protest prior to the scheduled 4 p.m. execution of her father by lethal injection at the Federal Correctional Complex just a mile away.

She was not present for the silent prayer vigil at 4 p.m. that

See EXECUTION, page 11

Right, Conventual Franciscan Brother Ian Bremar holds a sign during an anti-death penalty protest in Terre Haute on July 17. (Submitted photo by Scott Langley)



Vatican: Laity have role, but most parishes must be led by priests

VATICAN CITY (CNS)—The Vatican's Congregation for Clergy issued a new instruction on pastoral care that specifies the role of lay men and women in the Church's mission of evangelization and offers guidance in parish reforms and restructuring.

The 22-page document, titled "The pastoral conversion of the parish community in the service of the evangelizing mission of the Church," was released by the Vatican on July 20.

While it does not introduce new legislation on pastoral care, the Vatican press office said it was developed by the congregation as a guide related "to the various projects of reform of parish communities and diocesan restructuring, already underway or in the planning process." It also clarifies the role of the deacons, consecrated men and women, as well as the laity, in dioceses where there is a shortage or lack of priests.

Those entrusted with participation in the exercise of the pastoral care of the community, the document states, "will be directed by a priest with legitimate faculties, who will act as a 'moderator of pastoral care,' with the powers and functions of a parish priest, albeit without an office with its duties and rights."

The document also instructs bishops to not designate deacons, consecrated and lay men and women who are given responsibilities in a priestless parish as "pastor, co-pastor, chaplain, moderator, coordinator or parish manager," which are typically reserved for priests "as they have a direct correlation to the ministerial profile of priests."

Instead, those with such responsibilities should be designated as "deacon

cooperator, coordinator [of a particular sector of pastoral care], pastoral cooperator or pastoral associate or assistant," it said.

Laypeople, the document states, are called "to make a generous commitment to the service of the mission of evangelization," first and foremost, through the "general witness of their daily lives."

The Vatican press office said, "The text, fundamentally, recalls that 'in the Church there is room for all and everyone can find their place' in the one family of God, respecting each person's vocation."

Msgr. Andrea Ripa, undersecretary of the Congregation for Clergy, said their office created the instruction as a way to help support and guide bishops and dioceses in parish reforms and diocesan restructuring.

"Given that the Church is mandated by Christ to be missionary, evangelizing and outward-looking, a reform of her structures is continuously required in order to respond to the challenges of the day," the monsignor wrote.

"Naturally, this involves a certain reorganization in the way the pastoral care of the faithful is exercised, so as to foster a greater co-responsibility and collaboration among all the baptized," he wrote.

The importance of the laity in the parish community was emphasized in the way bishops work on restructuring the diocese, particularly when it comes to closing or merging parishes.

In order for such restructuring to succeed, the document said, many factors need to be taken into account by including all members of the parish.

"Dropping plans upon the people of God from above, without their involvement, should be avoided," Msgr. Ripa said in his written presentation. †



Public Schedule of Archbishop Charles C. Thompson

August 1–6, 2020

<p>August 1 – 2 p.m. Confirmation Mass for the youths of St. Charles Borromeo Parish in Milan; St. Lawrence Parish in Lawrenceburg; and St. Teresa Benedicta of the Cross Parish in Bright, at St. Louis Church, Batesville</p> <p>August 2 – 11 a.m. Retirement celebration for Msgr. Paul Koetter at Holy Spirit Parish, Indianapolis</p>	<p>August 3 – 1 p.m. Seminarian Convocation at Our Lady of Fatima Retreat House, Indianapolis</p> <p>August 6 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>August 6 – 7 p.m. Confirmation Mass for the youths of Mary Queen of Peace Parish in Danville and St. Thomas Aquinas Parish in Indianapolis at St. Thomas Aquinas Church</p>
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Judge stops Georgia's 'heartbeat law' passed in 2019 from ever taking effect

ATLANTA (CNS)—Archbishop Gregory J. Hartmayer of Atlanta said on July 15 he was "deeply disappointed" that a federal judge struck Georgia's so-called "heartbeat law" on abortion.

"All life is precious from the moment of conception until its natural end. As a people of faith, we must defend and protect life in all its stages," he said in a statement, adding he was grateful Georgia Gov. Brian Kemp "has vowed to appeal this court decision" and will support his efforts.

On July 13, District Judge Steve C. Jones of the U.S. District Court for the Northern District of Georgia made permanent the temporary block he issued last fall.

It would have banned abortions once a fetal heartbeat is detected, which is

around six weeks. It had exceptions to save the life of the mother and in the case of rape and incest, as well as when a fetus has serious medical issues.

In his ruling, Jones said the law infringed upon constitutional rights, including those established by the 1973 Supreme Court decision *Roe v. Wade* and the 1992 decision *Planned Parenthood v. Casey*.

Marjorie Dannenfelser, president of the national pro-life organization, said: "The beating heart of a vulnerable unborn child should awaken the conscience of our nation, and Georgia helped lead the way with the passage of its heartbeat bill. We are disappointed that the will of the people is being thwarted with today's decision striking down this compassionate law." †

Official Appointments

Effective July 2, 2020

Rev. Daniel E. Bedel, appointed Dean of the Terre Haute Deanery for a three-year term while continuing as pastor of St. Patrick Parish and St. Margaret Mary Parish, both in Terre Haute.

Rev. Joseph M. Feltz, reappointed Dean of the New Albany Deanery for a one-year term while continuing as pastor of Our Lady of Perpetual Help Parish in New Albany.

Rev. Stephen W. Giannini, appointed Dean of the South Deanery for a three-year term while continuing as pastor of SS. Francis and Clare of Assisi Parish in Greenwood and

pastor of St. Martin of Tours Parish in Martinsville.

Rev. Patrick F. Hyde, O.P., appointed Dean of the Bloomington Deanery for a three-year term while continuing as pastor of St. Paul Catholic Center in Bloomington.

Rev. John P. McCaslin, appointed Dean of the West Deanery for a three-year term while continuing as pastor of St. Monica Parish in Indianapolis.

Rev. Michael E. O'Mara, appointed Dean of the East Deanery for a one-year term while continuing as pastor of Holy Spirit Parish in Indianapolis.

Rev. Daniel J. Staublin, reappointed Dean of the

Seymour Deanery for a three-year term while continuing as pastor of St. Ambrose Parish in Seymour.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

Correction

In the July 17 issue of *The Criterion*, an article about retired Father John Geis erroneously noted that his first Mass at St. Maurice Church in Napoleon after his recovery from the coronavirus was on June 17. It actually took place on June 10. †

Television Masses

The following channels and times show when Sunday Masses may be viewed over-the-air in different areas of the archdiocese:

Indianapolis: WHMB, 40.1, 9:30 a.m.
Indianapolis: WNDY, 23, 6:30 a.m.
Terre Haute: WTHI, 10.3, 10 a.m.
Cincinnati: EKRC, 12.2, 8:30 a.m.
Evansville: WEVV, 44.2, 6 a.m.
Louisville: WBNA, 21, 7 a.m.

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
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For more information, please log on to www.archindy.org/layministry





REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are **two** ways to make a report:

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org



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Christ statue vandalized among latest attacks on statues

MIAMI (CNS)—The beheading of a statue of Christ at a Catholic church in the Miami Archdiocese has saddened the parish community of Good Shepherd Church and prompted Miami Archbishop Thomas G. Wenski to call on law enforcement to investigate the incident as a hate crime.

On July 15, the statue at Good Shepherd Parish in Southwest Miami-Dade was found with its head chopped off and knocked from its pedestal.

"It is too soon to arrive to any conclusion, but we have seen other churches vandalized around the country. We totally condemn this action. We invite our community to pray for peace," parish officials said in a statement.

"The statue, located outside the church, was on private and sacred property," said Mary Ross Agosta, director of communications for the Archdiocese of Miami. She told the local Fox News affiliate Archbishop Wenski requested investigators consider the vandalism "a hate crime."

The Department of Homeland Security is among the agencies investigating the case.

In recent weeks around the country, angry mobs have toppled statues of figures such as St. Junipero Serra, a Franciscan

priest from Spain who founded several missions in California. Statues of historical figures, like Christopher Columbus, Gen. Ulysses S. Grant and Frederick Douglass, also have been knocked down and heavily damaged.

A wave of recent attacks on Catholic statues includes an unidentified person using red paint to deface a statue of Mary in front of St. Mary's Cathedral in downtown Colorado Springs, Colo., on July 15.

"It does look like a graffiti tag more than anything else," Father David Price, the cathedral's rector, told local reporters. "I'm not sure there was any sense or meaning behind it."

In the Diocese of Knoxville, Tenn., Father Manuel Perez, pastor of St. Stephen Parish in Chattanooga, found a statue of Mary on the parish grounds knocked over and beheaded. News reports said the 5-foot-tall statue was worth \$2,000. The missing head has not been found.

As in Florida, the Department of Homeland Security is looking into the incident as a possible hate crime.

"Anytime something like this happens it is disappointing and concerning," said Diocese of Knoxville diocesan spokesman Jim Wogan in a statement. "We don't know if this was the targeted desecration of a sacred statue, or some kind of misguided prank, but it hurts."

"For whatever reason, we are living in a very chaotic time and anger seems to be the default setting for people," he added. "Our bishop has asked that we live by the example set in the Gospel of Matthew, to treat others as we ourselves would want to be treated."

Knoxville Bishop Richard F. Stika tweeted about the incident on July 13, saying "what a strange time" we live in. "Over the weekend, an outdoor statue of the Blessed Mother was beheaded at St. Stephen Parish in Chattanooga. This is occurring at various spots throughout the United States."

A statue of Mary was found defaced on July 10 on the grounds of Cathedral Prep School and Seminary in the Diocese of Brooklyn, N.Y.

Father James Kuroly, Cathedral Prep's rector and president, called the incident "an act of hatred."

"Obviously, this tragedy saddens us deeply," he said in a statement. "but it also renews our hope and faith in the Lord as he has shown his goodness in the many people who have already reached out to us." He urged prayers "for those who committed this act of



A decapitated statue of Jesus is seen at Good Shepherd Catholic Church in Miami on July 15. (CNS photo/courtesy Florida Catholic)



A statue of Mary defaced on July 10 is seen on the grounds of Cathedral Prep School and Seminary in the Diocese of Brooklyn, N.Y. In the Los Angeles Archdiocese, Catholics said they are worried a July 11 fire that ravaged a historic mission church there and is still under investigation could be part of attacks on the Catholic Church, like the vandalism of statues. (CNS photo/courtesy Diocese of Brooklyn)

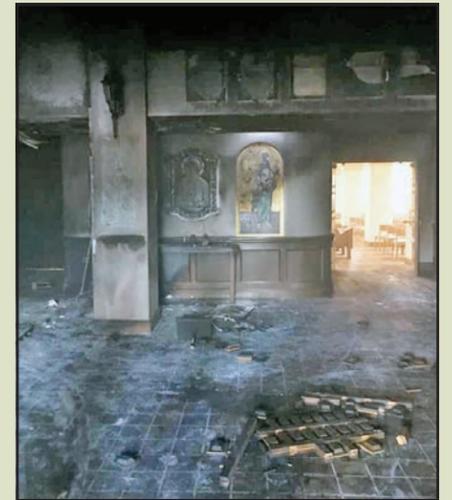
vandalism and hatred toward Our Lady and the Church."

Police in Boston were likewise investigating a fire that damaged a statue of Mary outside St. Peter Church on the evening of July 11. News reports said flowers in Mary's hands were set on fire, causing damage from her arms up to her face.

Fire also claimed much of two Catholic churches, one in Florida and one in California.

In the Diocese of Orlando, Fla., a man crashed his van through the doors of Our Lady Queen of Peace Church in Ocala early in the morning on July 11. Once inside, he set the interior of the church ablaze. There were no injuries reported.

Police later apprehended the suspect who had fled the scene, identified as Anthony Steven Shields, 24, who was charged with several felonies, including attempted second-degree murder, arson to a structure and felony fleeing or attempting to elude. Shields told law enforcement officials he has been diagnosed with schizophrenia and had not been taking his medication.



Queen of Peace Catholic Church in Ocala, Fla., is seen on July 13, after it was set ablaze by a suspect who drove his van through the front doors two days earlier. (CNS photo/courtesy The Florida Catholic)

In Los Angeles, a fire ravaged Mission San Gabriel Arcangel Church in the predawn hours of July 11. Investigators have not yet determined what started the blaze that gutted the 230-year-old church. †

Pope makes surprise visit to summer camp for kids of Vatican employees

VATICAN CITY (CNS)—When Zoe, 10, showed up late for summer camp at the Vatican, she did not expect to see Pope Francis there.



Pope Francis

"I froze because it was a surprise, and I had never seen him before. I liked him a lot. I was very happy, and I said 'hello,'" she told Vatican News.

Zoe was one of about 100 children of Vatican employees attending a summer camp for the month of July.

The children started the day with breakfast in the Paul VI audience hall and, at 9 a.m. on July 20, Pope Francis made a surprise visit, walking there alone from his residence, the Domus Sanctae Marthae.

Salesian Father Franco Fontana, a chaplain at the Vatican overseeing the program, said he had just left to make photocopies when someone told him the pope was heading to the audience hall.

The priest had a car, "so I got there before the pope" to be able to welcome

him, he told Vatican News.

"The kids were so stunned they stayed completely silent," he added.

The pope greeted the children, who were finishing their breakfast, and asked them how they spent their day and if they were happy.

Father Franco said he was struck by the way the children interacted with the pope, sensing his openness, "simplicity and paternal nature."

Pope Francis wanted the summer program to support employees with families given the ongoing restrictions and fewer organized summer activities available during the global pandemic.

The summer program, organized by the Salesians and a private association, "Tutti in una Festa," offered the children activities such as swimming, tennis, basketball, games and walks in the Vatican Gardens, while respecting Italian government protocols and recommendations for preventing the spread of the coronavirus.

The pope also greeted each of the 22 camp counselors and posed for a group photo with everyone, before he walked back to his residence. †

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Editorial

COVID-19 challenges are a time to remember we are never alone

We can agree that the past four-plus months have been anything but normal for those of us in central and southern Indiana.

And that statement is true for all of us in the United States, and for millions of people around the globe.

Here in Indiana, lessons in the classroom were cut short in mid-March for the duration of the 2019-20 academic year, leading to online learning. Workplaces shut down for the safety of employees, resulting in people working from home for unprecedented periods of time. People of all faith traditions—including Catholics—were unable to worship in their churches in person and encouraged to grow in their lives of faith via online services.

As historians write about 2020, we know for certain it will be remembered as the year of COVID-19 and all that came to pass as a result of the coronavirus. As of July 20, the virus has killed more than 600,000 people in the world—including more than 143,000 thus far in the U.S. In Indiana, nearly 2,700 people have died as of July 21.

We are approaching the end of July, and many parents and their children are wondering how the 2020-21 school year will evolve.

Some schools have already committed to virtual learning to begin the new academic year, while others, at the moment, say they will begin back in the classroom.

Many individuals have returned to work in their offices, but some companies are still asking employees to work from home.

Mass has been celebrated in many archdiocesan churches for more than a month, but the Indiana bishops, including Indianapolis Archbishop Charles



Hazel Jordan, an employee at Our Lady of Lourdes Parish in Minneapolis, poses for a photo on July 9 while wearing a mask in church. (CNS photo/Dave Hrbacek, The Catholic Spirit)

C. Thompson, extended the dispensation for the obligation to participate in Mass on Sundays to all the faithful until Aug. 15.

Even though the Mass feels different these days—with appropriate social distancing and churches requiring parishioners to wear masks during liturgies—we are grateful to again receive the Eucharist at public celebrations of Masses. We must always remember that, as St. John Paul II said, it is the greatest gift of our Catholic faith.

We are also grateful to again be able to regularly receive other sacraments, including reconciliation.

As we continue on our journey through COVID-19 and all future challenges, let us always pray for God's healing for all those affected and remind ourselves: Jesus is with us every step of the way—and carrying us when necessary.

Now, more than ever, may we always remember that we are never alone.

—Mike Krokos

Continue to offer prayers for the priesthood and consecrated life

While COVID-19 has changed or forced the cancellation of many plans, one annual summer activity that took place was Bishop Bruté Days.

Ordinarily a three-day event, it was changed to a one-day gathering because of the coronavirus.

Sponsored by the archdiocesan vocations offices for teenage boys open to a vocation to the priesthood, it was held this year on July 10 at St. Vincent de Paul Parish in Shelby County. (See related story beginning on page 1.)

This year, 50 young men participated in Bishop Bruté Days, which included Mass, eucharistic adoration, and the opportunity for the sacrament of penance. There were also talks by priests and seminarians.

"It's a life-giving experience to allow these young men to come together and think and pray about the priesthood," said Father Michael Keucher, archdiocesan vocations director, before the gathering. "A lot of our college seminarians today went to Bishop Bruté Days at one time or another. It clearly is a tree that is bearing a lot of fruit."

As disciples of Jesus, we must continue encouraging young people to consider vocations and offer prayers for

more vocations to the priesthood and consecrated life in central and southern Indiana. Our encouragement and petitions, God willing, will plant seeds and help bear more fruit.

The following prayer, and other petitions for vocations, can be found on the U.S. Conference of Catholic Bishops' website, bit.ly/2ZKNTNq;

He said to them "Come and See." They came and saw where he was staying (Jn 1:39).

God of all nations, we are most grateful for the first Catholic missionaries and explorers who came to the Archdiocese of Indianapolis. As strangers in a strange land they brought with them countless skills, talents and traditions, but their greatest treasure was their faith.

May the good News of Jesus Christ, which molded and shaped their lives, continue to mold and shape our lives today.

Bless our archdiocese with men and women who will follow in their footsteps to serve the Church as religious brothers, sisters, priests, and deacons.

Lord Jesus Christ, help to hear your call to "Come and See."

—Mike Krokos

Reflection/John Shaughnessy

The questions we all need to ask ourselves

It was a soul-searching moment in the love story of a husband and a wife.

Legendary football coach Lou Holtz shared the moment years ago when his wife Beth was recovering from cancer.

"My wife doesn't do many interviews because she said one person in the public life is enough," Holtz said at the time. "But she gave one interview ... and that was about her cancer. I'll never forget, the question was, 'What did you learn from having cancer?'"

"She said, 'I learned how much my family loved me.'" Pausing, the former head coach at the University of Notre Dame added, "We didn't love her anymore because she had cancer. We *showed* her more. Isn't it a shame that we have to let somebody have a catastrophe before we say, 'We love you. We appreciate how special you are.'"

I thought of that moment again when I learned that Beth Holtz had died on June 30 at the age of 82, more than 20 years after being diagnosed with cancer—years in which she continued to be involved in charitable work that benefitted others.

Her approach to life reflected the same attitude that her husband of nearly 59 years always encouraged his players to embrace: Keep striving to improve.

It's a message Holtz has shared often as a motivational speaker, a message he sums up in this thought: "There's a rule of life that says you're either growing or you're dying. Trees either grow or they're dying. So does grass. So does a marriage. So does a business. So does a person. It doesn't have anything to do with age. It has everything to do with, 'Are you trying to maintain or are you trying to get better?'"

"Any time you're trying to maintain in this world, you never have a reason to celebrate, you never have new ideas. Being enthusiastic about what you do is critical. It's about having dreams and goals. Regardless of what age you are, there have to be things you want to accomplish, things you want to do."

For Holtz, that approach to life also leads to a set of questions that he believes we all need to ask ourselves.

"If I didn't show up, who would miss me and why? If you didn't go home, would your family miss you? And if they did, why? If you didn't show up for work

on Monday, would anybody miss you?"

"We should all aspire to make sure that we live our lives in such a way that if we didn't show up, somebody would miss us. Not because we're valuable. Not because we're talented. But because we add value to other people's lives."

A few years ago, I came across a Bible verse that has stayed with and challenged me ever since. It's from the Gospel of John, "He must increase; I must decrease" (Jn 3:30). Obviously, the words are a call to make Christ the greater focus in our lives while lessening our obsession with ourselves. At the same time, the more I've thought about these words, the more I've realized that they also could—and should—apply to other relationships in my life: as a spouse, as a parent, as a son, as a brother, as a friend.

I must decrease in my focus on my desires, my wants and my needs while increasing my awareness of the other person's desires, wants and needs.

Imagine the potential of a marriage, a friendship, a parent-child relationship when both parties follow the approach of "I must decrease, you must increase." It would be amazing. Of course, it's also amazingly hard for many of us to do—to put the needs and desires of someone else ahead of our own. At least it's a struggle for me.

Yet in the times I've been successful in those efforts, I've moved closer to that person. It also has moved me closer to God. So in decreasing our emphasis on ourselves, we increase the potential to deepen our relationships *and* become a better, more valued individual.

Embrace those six words—"I must decrease, you must increase"—and you'll always have the right answer to Holtz' question, "Are you trying to maintain or are you trying to get better?"

Embrace those six words in your relationships and you'll surpass the standard of Holtz' challenge: "We should all aspire to make sure that we live our lives in such a way that if we didn't show up, somebody would miss us. Not because we're valuable. Not because we're talented. But because we add value to other people's lives."

Commit to being great—for others.

(John Shaughnessy is the assistant editor of *The Criterion*. This reflection is adapted from his latest book, *Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God.*) †

Letter to the Editor

Sisters' outreach at Miracle Place offers an example of Christian love

Thank you so much for providing such an uplifting story on your front page of the July 10 issue of *The Criterion*. ("From bullets to blessings, two sisters live their faith in a 'Miracle Place' for 20 years") It was, indeed, "such a breath of fresh air."

Providence Sisters Barbara McClelland and Rita Ann Wade truly show the grace

of God working in such a dark world.

Their actions are the answer to hatred and misunderstanding.

God is love!

Thank them, on my behalf, for being such an example of Christian love!

**Kathleen Santoro
Corydon**

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

The editors reserve the right to select

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



Christ the Cornerstone

Giving everything for the sake of God's kingdom

"The kingdom of heaven is like a treasure buried in a field, which a person finds and hides again, and out of joy goes and sells all that he has and buys that field" (Mt 13:44).

Have you heard the expression, "Surrender to win?" For those of us who have been taught to fight for what we want, this saying is counterintuitive. It suggests an attitude of passivity that doesn't do well in competitive situations. And yet, in many areas of life, including the spiritual life, surrender is exactly what is called for if we ever want to gain what we are searching for.

The Gospels are full of examples from the life and teaching of Jesus of situations that demand surrender, sacrificing our will and our apparent self-interest for the sake of a greater good.

The Gospel reading for this weekend (Mt 13:44-52), the Seventeenth Sunday in Ordinary Time, is a good example.

Speaking in parables, Jesus describes the kingdom of heaven as something so valuable that it is worth giving up everything for it. Whether the

example is a treasure buried in a field, a pearl of inestimable worth, or a net thrown into the sea which collects an overabundance of fish of every kind (both good and bad), the point is that we must be willing to sacrifice our own comfort and security to "win" the prize that Jesus' parables represent.

What is this "pearl of great price" that Jesus compares with the kingdom of heaven? Why is it something that demands we sell everything we have (surrender) in order gain it?

Jesus speaks in parables rather than giving us "a straight answer" because we too easily misinterpret what the words "heaven" and "kingdom" mean. Like Jesus' disciples, and indeed the people of Israel at the time of the first reading from the First Book of Kings, we think in practical (often superficial) terms.

"Heaven" must be a geographical concept, a place. And "kingdom" must describe a political reality like the one Solomon inherited from his father, David.

But our literal interpretations miss the point. The whole purpose of the Gospel, and of sacred Scripture as a

whole, is to let us in on a great secret: God is with us. He is the treasure buried in a field, the pearl of great price and the overwhelming abundance of fish caught in a net thrown into the sea. This God for whom we long and search for, and too often struggle to understand, is "in our midst," right in front of our faces, closer to us than we are to ourselves. All we have to do is let go (surrender) and let God enter into our lives.

This is what Solomon asks for in Sunday's first reading: Wisdom and an understanding heart rather than a long life, riches or victory over his enemies (1 Kgs 3:5, 7-12). With these spiritual gifts of wisdom and compassion, sustained by the grace of God, we have everything we need to surrender and win life's battles.

Our culture teaches us the opposite. We are told to never let down our guard, to always gain the advantage, and to win at all costs. The results of this attitude of survival of the fittest are too often violence, aggression, inequality and, in the end, profound unhappiness all around. Jesus' way is different, and it leads ultimately to a

far better way of living, to "the reign of God" which brings love, justice, fulfillment and peace.

The kingdom of heaven is not a place. It is not a political program or a human initiative. It is a gift from the God who is always close to us, and who wants us to surrender our own self-centered plans and desires in order to win something far more valuable than anything we can earn or win by our own efforts. God wants us to surrender *ourselves* in order to win his great gift of love.

The alternative, Jesus tells us, is not easy to contemplate. "Thus it will be at the end of the age. The angels will go out and separate the wicked from the righteous and throw them into the fiery furnace, where there will be wailing and grinding of teeth" (Mt 13:49-50). If we want to avoid being cut off from God and from each other for all eternity, which is the state of being after death that the parable illustrates with the image of the fiery furnace, we must give up everything in exchange for the love of God.

Let's pray for the grace to surrender. Let's win the prize intended for us now and in the world to come. †



Cristo, la piedra angular

Entregarlo todo en favor del reino de Dios

"El reino de los cielos es como un tesoro escondido en un campo. Cuando un hombre lo descubrió, lo volvió a esconder, y lleno de alegría fue y vendió todo lo que tenía y compró ese campo" (Mt 13:44).

¿Ha escuchado la expresión "rendirse para ganar?" Para aquellos de nosotros a quienes nos han enseñado a luchar por lo que queremos, este dicho resulta contradictorio ya que sugiere una actitud de pasividad que no encaja bien en situaciones competitivas. Y, sin embargo, en muchas áreas de la vida, incluida la vida espiritual, rendirse es exactamente lo que hace falta si queremos conseguir lo que buscamos.

Los Evangelios están llenos de ejemplos de la vida y la enseñanza de Jesús de situaciones que exigen rendirse y sacrificar nuestra voluntad y nuestro aparente egoísmo en aras de un bien mayor.

La lectura del Evangelio de este fin de semana (Mt 13:44-52), el 17.º del tiempo ordinario, resulta un buen ejemplo.

Mediante parábolas, Jesús describe el reino de los cielos como algo tan valioso que vale la pena dejarlo todo por él. Ya sea que el ejemplo se refiera a un

tesoro enterrado en un campo, una perla de valor inestimable o una red lanzada al mar que recoge una sobreabundancia de peces de todo tipo (tanto buenos como malos), el mensaje es que debemos estar dispuestos a sacrificar nuestra propia comodidad y seguridad para "ganar" el premio que ilustran las parábolas de Jesús.

¿Qué es esta "perla de gran valor" que Jesús compara con el reino de los cielos? ¿Por qué es algo que exige que vendamos todo lo que tenemos (rendirnos) para ganarlo?

Jesús habla en parábolas en lugar de darnos "una respuesta directa" porque malinterpretamos fácilmente el significado de las palabras "cielo" y "reino." Al igual que los discípulos de Jesús, y de hecho el pueblo de Israel en el momento que se representa en la primera lectura del Primer Libro de los Reyes, pensamos en términos prácticos (a menudo superficiales).

El "cielo" debe ser un concepto geográfico, un lugar, y "reino" debe describir una realidad política como la que Salomón heredó de su padre, David.

Pero nuestras interpretaciones literales no captan ese mensaje. El propósito del Evangelio, y de la Sagrada Escritura en su conjunto, es

develarnos un gran secreto: Dios está con nosotros. Es el tesoro enterrado en un campo, la perla de gran precio y la abrumadora abundancia de peces atrapados en una red lanzada al mar. Este Dios que anhelamos y buscamos, y que con demasiada frecuencia nos cuesta entender, está "en medio de nosotros," justo delante de nuestras caras, más cerca de nosotros que nosotros mismos. Todo lo que tenemos que hacer es entregarnos (rendirnos) y dejar que Dios entre en nuestras vidas.

Esto es lo que pide Salomón en la primera lectura del domingo: Sabiduría y un corazón comprensivo en lugar de una larga vida, riquezas o victoria sobre sus enemigos (1 Reyes 3:5, 7-12). Con estos dones espirituales de sabiduría y compasión, sostenidos por la gracia de Dios, tenemos todo lo que necesitamos para rendirnos y ganar las batallas de la vida.

Nuestra cultura nos enseña lo contrario: se nos dice que nunca bajemos la guardia, que siempre ganemos la ventaja y que ganemos a toda costa. El resultado de esta actitud de supervivencia del más apto es, muy a menudo, la violencia, la agresión, la desigualdad y, al final, la profunda infelicidad en todas partes. El camino de Jesús es diferente,

y conduce en última instancia a una forma de vida mucho mejor, al "reino de Dios" que trae amor, justicia, realización y paz.

El reino de los cielos no es un lugar ni un programa político o una iniciativa humana. Es un regalo del Dios que siempre está cerca de nosotros, y que quiere que renunciemos a nuestros propios planes y deseos egocéntricos para ganar algo mucho más valioso que cualquier cosa que podamos ganar o conquistar por nuestros propios esfuerzos. Dios quiere que *nos entreguemos* para ganar su gran regalo de amor.

La alternativa, nos dice Jesús, no es fácil de contemplar. "Así será al fin del mundo. Vendrán los ángeles y apartarán de los justos a los malvados, y los arrojarán al horno encendido, donde habrá llanto y crujir de dientes" (Mt 13:49-50). Si queremos evitar separarnos de Dios y de los demás para toda la eternidad, que es el estado de existencia después de la muerte que la parábola ilustra con la imagen del horno de fuego, debemos renunciar a todo a cambio del amor de Dios.

Recemos para recibir la gracia de poder entregarnos. Ganemos el premio que nos corresponde ahora y en el mundo venidero. †

VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.



Robert and Nancy (Evans) Leising, members of St. Mary (Immaculate Conception) Parish in Rushville, will celebrate their 60th wedding anniversary on July 30.

The couple was married in St. Mary Church in Rushville on July 30, 1960.

They have three children: Kathy, David and Kevin Leising.

The couple also has seven grandchildren and four great-grandchildren. †



Gary and Lynn (Bradley) Windler, former longtime members of St. Lawrence Parish in Indianapolis and now members of Holy Spirit at Geist Parish in Fishers, Ind. (Lafayette Diocese), celebrated their 50th wedding anniversary on Feb. 13.

The couple was married in St. Lawrence Church in Indianapolis on Feb. 13, 1970.

They have two children, Meagen Hacker and Michael Windler.

The couple also has two grandchildren. †

Michael and Pamela (Walker) Eads, members of Nativity of our Lord Jesus Christ Parish in Indianapolis, celebrated their 50th wedding anniversary on June 27.

The couple was married in Our Lady of Mount Carmel Church in Herrin, Ill., on June 27, 1970.

They have one child: Amanda Becker.

The couple also has two grandchildren.

They are grateful for many kind remembrances from family and friends on their special occasion. †

Office of Youth Ministry to host virtual event for youth leaders on Aug. 15

The archdiocesan Office of Youth Ministry is hosting a virtual formation opportunity for anyone who works with teens in a Catholic ministry setting from 9 a.m.-noon on Aug. 15.

The program, called “Into the Heart,” will form and inspire youth leaders to go forth into the community as Christian disciples to accompany teens in Catholic ministry. The program is designed for those who work with teens—primarily high school age and older, although those ministering to youths in middle school are welcome to register. Participants could be volunteers, parents, teachers, clergy, youth ministers, campus ministers and parish formation leaders.

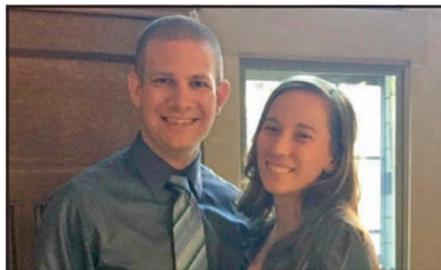
Archdiocesan director of youth

ministry Paul Sifuentes will facilitate the event. Speakers include Katie Prejean McGrady, Robert Feduccia and Tom East. Sessions will address important topics such as how to walk with teens as they struggle with tough subjects, how to help them move into action and to see the world around them with the eyes of faith.

The sessions begin at 9 a.m. and conclude at noon. Cost for individuals or groups of no more than four is \$20 per person. The cost per person for parish groups or schools with more than five people registering is \$15.

To register or for more information visit www.archindyym.com/ith or contact Emily Mastronicola at 317-592-4006 at emastronicola@archindy.org. †

Correction



Schrader-Kubancsek

Aubrey Marie Schrader and Michael Richard Kubancsek will be married on Nov. 7 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Thad Schrader and Annette Sage-Schrader. The groom is the son of Gary and Holly Kubancsek.

Catholic communities mourn death of son of a federal judge killed at home

WASHINGTON (CNS)—Schools and a Catholic parish in New Jersey expressed pain but also offered prayers following the killing of 20-year-old Daniel Anderl, son of a federal judge, who was a student at The Catholic University of America in Washington.

He was fatally shot in the heart when a gunman entered the family home in North Brunswick Township, N.J., on July 19.

Mark Anderl, the husband of District Judge Esther Salas of U.S. District Court for the District of New Jersey and Daniel’s father, also was shot during the attack but is in stable condition.

The *New York Times* reported on July 20 that federal authorities are looking at lawyer Roy Den Hollander as the suspected shooter. Den Hollander, who has described himself as “anti-feminist,” was found dead near Liberty, N.Y., a day after the shooting and authorities believed he killed himself, news outlets reported. He had argued a case before the judge.

The family is part of St. Augustine of Canterbury Parish in Kendall Park, N.J., in the Metuchen Diocese, and Daniel Anderl attended the parish school there.

“It is with a heavy heart, and with much sadness that we regret to inform you that Danny Anderl, class of 2014, went home to be with the Lord

yesterday,” St. Augustine of Canterbury School said in a July 20 post on Facebook with a graduation photo of Daniel as a child.

“Danny attended St. A’s from the first grade, and he and his family were parishioners as well,” the post said. “Please keep Danny, his dad, and his mom, Judge Salas, in all of your thoughts and prayers at this sorrowful time. May Danny rest in peace in the loving arms of our Lord, for all of eternity. We will miss you Danny.”

The Diocese of Metuchen also expressed sorrow over the killing, and said Bishop James F. Checchio asked the various Catholic communities to which the family belonged to join in prayer for them.

“Our hearts are heavy with the tragic loss of Dan Anderl, son of U.S. District Judge Esther Salas and the injury of his father, Mark Anderl,” the diocese said. “Bishop Checchio asks us all to join together in prayer with the parish and school families of St. Augustine of Canterbury, where the family worships and where Dan went to elementary school, and also St. Joseph High School, Metuchen, N.J., and The Catholic University of America.

“We pray and mourn for the family and friends of the victims affected by this senseless tragedy. May they feel Christ’s healing presence and find

comfort and peace in the Lord.”

Daniel Anderl was set to start his junior year in college in the upcoming weeks, and John Garvey, Catholic University’s president, said in a statement he was “shocked” to hear the “tragic” news of the killing.

“We all mourn and grieve this loss to our university community,” Garvey said, adding that the university’s chaplain, Father Jude DeAngelo, was to celebrate Mass on July 20 for the family.

Those who knew them told stories of the family’s generosity. A former schoolmate said the family had taken him into their home when his house was damaged during Hurricane Katrina in 2005 and were active members of their parish, known for their kindness. A neighbor told *The New York Times* how the older Anderl brought over supplies to help clean after a snowstorm.

News reports said that a man dressed in a Fed Ex uniform approached the house before opening fire.

Salas, the first Latina to serve as a federal judge in New Jersey, was confirmed as a district judge in 2011, and is overseeing a case involving convicted sex offender Jeffrey Epstein, who killed himself last year while awaiting a trial over the sexual abuse of minors.

Salas, whose court is based in



Dan Anderl poses for a photo with Bishop James F. Checchio of Metuchen, N.J., in this 2018 photo. The son of New Jersey federal Judge Esther Salas, he was fatally shot at her North Brunswick home on July 19. (CNS screenshot/St. Joseph High School)

Newark, N.J., had been assigned the case brought by the New York State Department of Financial Services, which accused Deutsche Bank of not detecting various suspicious transactions made by Epstein. The judge’s husband is a criminal defense attorney.

Daniel was their only child. †

Pope Francis concerned by increased tensions between Armenia, Azerbaijan

VATICAN CITY (CNS)—Pope Francis expressed his concern over escalating hostilities between Armenia and Azerbaijan, prompting renewed fears of war in the Caucasus region.

After praying with pilgrims gathered in St. Peter’s Square for his Sunday *Angelus* address on July 19, the pope offered prayers for all suffering from COVID-19, as well as those suffering from economic repercussions “and situations of conflict.”

“In particular, I am following and am concerned about the renewed armed tensions in the past few days in the Caucasus region between Armenia and Azerbaijan,” he said.

The conflict stems from the long-disputed Nagorno-Karabakh region. After the fall of the Soviet Union, the region, which has an Armenian ethnic majority, proclaimed itself as an independent state, leading to a conflict between Armenia and Azerbaijan from 1988 to 1994.

According to a July 18 report by the Reuters news agency, 15 servicemen from Azerbaijan and Armenia, as well as an Azerbaijani civilian were killed since July 12 in skirmishes near the border. Both sides have blamed each other for violating cease-fire agreements.

The pope’s words echoed similar concerns

made by U.N. Secretary General Antonio Guterres, who called for “an immediate end to the fighting and [for] all involved to take immediate steps to de-escalate the situation and refrain from provocative rhetoric.”

He also expressed his support for efforts “to address this dangerous situation and search for a peaceful, negotiated settlement to the long-standing Nagorno-Karabakh conflict.”

Pope Francis also renewed his call for a global cease-fire, a resolution that was adopted by the U.N. Security Council on July 1 in the wake of the coronavirus pandemic.

“On the basis of a recent United Nations resolution, I renew the appeal for a global and immediate cease-fire that would allow the peace and safety that are indispensable in order to provide the necessary humanitarian assistance,” the pope said.

“While I assure my prayers to the families of those who have lost their lives during the clashes, I hope that, with the dedication of the international community, and through dialogue and good will, there may be a lasting peaceful solution for the good of those beloved peoples,” he said. †

Father Bonke marks 50 years of 'interesting experiences, great people'

By Natalie Hoefler

Father James Bonke spent June 6, his 50th anniversary as a priest, simply and quietly in his downtown Indianapolis apartment.

"I was going to have a celebration on May 31, but obviously with the [corona]virus, that has been postponed to August," he says.

His anniversary might have passed uneventfully, but his priesthood has not.

From the parishes where he served and formed lasting relationships, to serving as defender of the bond for the Metropolitan Tribunal for 24 years, to assisting with two saints' causes—and even offering the invocation at three Indianapolis 500-mile races—Father Bonke's 50 years as a priest have been "interesting," "exciting" and "unforgettable."

But the journey started like his anniversary: simply and uneventfully on Indianapolis' near south side.

'Part of the culture I lived in'

Father Bonke, the oldest and only boy of five children, was raised in the former parishes of St. Catherine of Siena and St. James the Greater, attending both parish schools.

Being Catholic "was always a significant part" of his upbringing, "part of the culture and environment I lived in," he says. "Our family always attended Mass every Sunday and holy days—there's no way we would've missed. All my friends were grade school classmates. [Being Catholic] was just part and parcel of being raised and growing up."

The call to the priesthood came gradually for Father Bonke.

"There were no lightning bolts," he says. The idea of becoming a priest came to him "probably beginning in seventh grade, by eighth grade for sure."

He was encouraged by Father James Hodge, St. James' assistant priest, as the role was then called. The newly formed Latin School, which served as the archdiocese's high school seminary from 1955-1978, was also "a big help," says Father Bonke, allowing him to live at home while exploring the priesthood.

Father Bonke graduated in the spring of 1962. He spent his next four years at the former Saint Meinrad College Seminary in St. Meinrad—years that proved to be highly unique and influential on his priesthood.

'Exciting, interesting years'

Father Bonke started at the college seminary in the fall of 1962, just as the Second Vatican Council was beginning. It ended in December 1965 during his senior year.

"Those were exciting years, interesting years," he recalls. "I saw the changes happen almost monthly."

After each of the four Vatican II sessions, an archdiocesan priest in attendance as an expert came to Saint Meinrad Archabbey to share "what was happening and why, and what to expect from all of it," says Father Bonke. "He was a big assistance in understanding and appreciating the council."

Father Bonke entered Saint Meinrad Seminary in the fall of 1966, and was ordained by Archbishop George J. Biskup on June 6, 1970.

'Moved parish forward after 30 years'

His first 20 years as a priest were spent in or close to Indianapolis. He served as an associate pastor at



Archbishop George J. Biskup, then shepherd of the Archdiocese of Indianapolis, places his hands ritually on the head of then-transitional Deacon James Bonke during his priestly ordination on June 6, 1970. (Submitted photo)

Our Lady of the Greenwood Parish in Greenwood until 1973, then became associate pastor of St. Christopher Parish in Indianapolis until 1978.

Father Bonke's first role as pastor came that year when he replaced Father Louis Gootee at Nativity of Our Lord Jesus Christ Parish in Indianapolis.

"In some ways, he had a hard road to go, because Father Gootee had been there 30 years and was the [parish's] founding priest," says Rosalie Hawthorne, who served on Nativity's Rite of Christian Initiation for Adults (RCIA) team during Father Bonke's time at the parish. "And it was his first assignment as pastor. Even at that, he did a great job." Father Bonke's "ability to address some of the results of Vatican II [and] his up-to-date understanding of Vatican II documents and decisions" were a gift not just to the catechumens and candidates, but to parishioners and sponsors as well, she says.

"They always had as many questions [as the RCIA participants], because they'd say, 'We used to—' dot dot dot," she recalls.

Hawthorne says Father Bonke "had it all together administratively," and was "very easy to work with. ... I was glad when he was here and sorry when he left. He was a good administrator in moving us forward after 30 years."

Father Bonke left Nativity in 1987 for St. Michael the Archangel Parish in Indianapolis, where he served as pastor until 1990.

That was the year he received his "call within a call."

'I had no idea it was coming'

The call came literally when Msgr. Frederick Easton, then head of the archdiocesan Metropolitan Tribunal, telephoned "out of the blue" one day to invite Father Bonke to lunch.

The Tribunal was looking for a new staff member, and Msgr. Easton thought the 46-year-old priest would be a good fit.

"Father Jim was all about knowing what the liturgical laws were all about," Msgr. Easton says. "That's a skill transferable to canon law. That skill and his intelligence were both transferable."

"I had no idea it was coming," Father Bonke says of the offer. "But I really would call it a call within a call."

Father Bonke served a trial year in the office, then spent two years earning his Licentiate of Canon Law at the Pontifical Gregorian University in Rome, where classes were taught in Italian.

When he returned to Indianapolis in 1993, he became the archdiocese's defender of the bond. In that role, he presented reasonable arguments opposing the granting of an annulment or, from another perspective, "presenting arguments that would support the validity of a marriage," he says.

"I was happy when a case came in, because that meant the petitioners had a desire to be reconciled with the Church."

Father Bonke "did well" in his role, says Msgr. Easton. "There were difficult cases, but he would dig in."

Father Bonke's focus, though, was not on winning. "Even though my role was to oppose the nullity of a previous marriage," he says, "when a case went through and a person was able to be reconciled with the Church and have a second marriage celebrated in the Church that was sacramental and valid, that was always a good thing."

Father Bonke served as defender of the bond until he retired in 2014. Since then, he has continued to help the Tribunal.

'Amazing, unforgettable' experiences

Another role Father Bonke served in the office was as promoter of justice "if there was a point of law we had to make a judgement on," says Msgr. Easton.

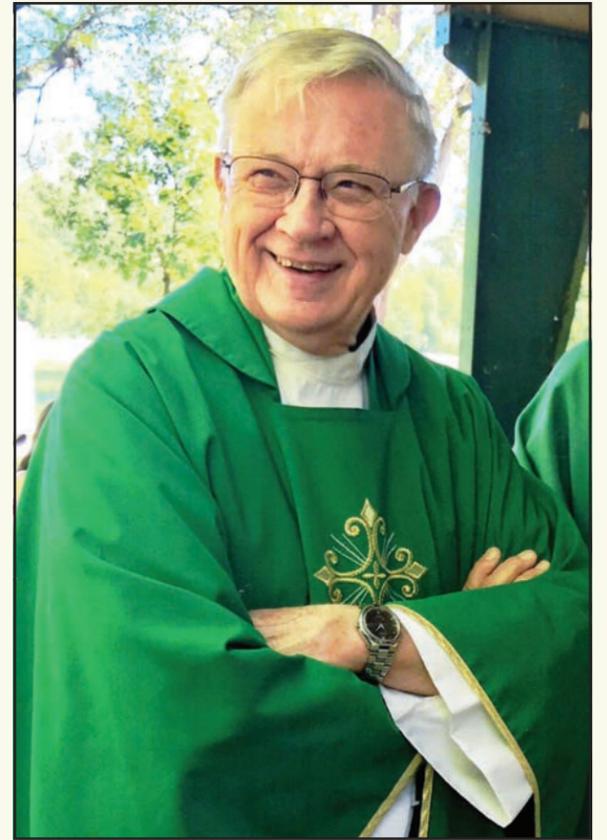
The role led to some interesting and unique opportunities for the priest. One opportunity was helping confirm the miracle that led to the canonization of St. Theodora Guérin in 2006.

"I served on the panel that investigated the witnesses for the miracle [the cure of a man who asked her intercession] that was approved for her canonization," says Father Bonke, asking questions of people who knew the man before and after the miracle, doctors, experts, "and then the man himself," he says.

"That was very exciting, and then to [attend] her canonization in Rome in 2006, that was one of the highlights of my career."

Father Bonke also served as promoter of justice in the 2005 opening of the canonization cause for Bishop Simon Bruté, the first shepherd of the Diocese of Vincennes that later became the Archdiocese of Indianapolis.

"That, too, was a marvelous experience," Father Bonke recalls. "Being at Emmitsburg [Md.] where Elizabeth Seton, the first American saint, and Bishop Bruté, who was Mother Seton's spiritual director, both ministered was amazing, unforgettable."



Father James Bonke shares a smile after Christ the King Parish's Mass at Broad Ripple Park, both in Indianapolis, in September 2019. (Submitted photo)

'We've learned so much from him'

Assisting with saints' causes. Defending marriages for 24 years. Even offering the invocation three times for the Indianapolis 500—an event Father Bonke has long had a passion for—were all special moments in his priesthood.

But it's in the relationships he developed serving in parishes—including as a part-time associate pastor and sacramental minister while serving at the Tribunal—that he finds most rewarding.

"I find myself reflecting mostly on the personal relationships that I was able to develop [with parishioners], ... experiencing their lives at important moments like baptisms, death, marriages and moments like that," he says.

Relationships like the one he has with Jack and Mary Kay Leicht and their four children.

Mary Kay was Nativity School's first grade teacher when Father Bonke became pastor there in 1978. The young couple invited him out to dinner and enjoyed his company.

But in 1979, the couple and priest lost touch. Jack's job took him and his family around the country and abroad for the better part of 25 years.

By 2006, they had returned to Indianapolis and become members of St. Luke the Evangelist Parish—where Father Bonke was providing weekend sacramental assistance.

"We've been buddies ever since," says Mary Kay.

Father Bonke spent time at their house for meals, to watch Indianapolis Colts and Notre Dame football games, for parties.

"He absolutely became one of the family," says Jack.

"Our kids think so highly of him," Mary Kay adds, noting that Father Bonke married all four of their children and baptized one of their grandchildren.

"We've had friend priests over the years, but not like Father Bonke. We've learned so much from his perseverance, his commitment to his faith, his family, his friends. He's a faithful priest."

'God has blessed me!'

Until the shutdown due to the coronavirus began in March, Father Bonke says he spent much of his semi-retirement "working—but on my schedule!"

He continues to help at the Tribunal, and assists with weekend Masses at Christ the King Parish in Indianapolis, where he served as part-time associate pastor from 2007 until his retirement in 2014. He occasionally celebrates weddings, baptisms, funerals, and also Mass at other parishes if needed.

"I've kept busy, too busy to take up new hobbies," he admits. "But making my own schedule has afforded me some time to do some reading and a little bit of travel. I think there are those who would say my social life hasn't suffered!" he adds with a laugh.

Looking back on his 50 years as a priest, Father Bonke says the journey has been "interesting, full of wonderful experiences and great people along the way—people of real faith and love for their priests."

"I wouldn't trade it for anything. God has blessed me!"

(To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.) †

Corrections Corner/Fr. Jeremy King, O.S.B.

We must overcome 'slavery' of those incarcerated

In these times of unrest and division in our country, the Church and even in the world, we are becoming aware of what at one time might have been minor irritations, but today have been magnified by the bombardment of our senses via mainstream news and social media. What kind of reaction do you have today when you hear the "N" word, or hear someone mention the "LGBTQ" issue? Have you caught yourself using terms for ethnic groups that used to be funny, but people don't laugh when you use them today? Does the "Black Lives Matter" movement irritate you? Do you think twice of using the word "gay" to mean being "happy?"

One thing these experiences have made come to light is the experiences of "implicit bias" that affect most of us from time to time. We are not even aware of them, but they are real and are often a result of our family upbringing or social environment.

There is a large segment of our

population that have also been called a variety of names that have complex meanings: criminal, convict, inmate, offender, felon, jailbird, reject, pervert and even worse. These incarcerated women and men have committed crimes that have indeed been an offense to society.

Today the Department of Correction (DOC) uses a number for these people, just as the main character of Victor Hugo's novel *Les Misérables*. "24601" is the prison code of Jean Valjean. It was chosen by Victor Hugo when he believed that he was conceived on the 24th of June, 1801—that is, 24-6-01. The current DOC system remains similar and stays with a person for life.

Every one of us has a name—a first, a last and often a middle name. It is a sign of closeness when someone calls us by our first name. We are all given numbers to live by as well. We cannot do much without our Social Security number, and our PINs and passwords access our electronic and online accounts.

We are obviously more than our numbers, but depending on which correction facility a person is assigned, some are not much more than a number.

At most correction facilities, the officers and even counselors are instructed to use offenders' last names if not only the number. Imagine how that feels to have that shouted at you day and night.

One word that is seldom used today about anyone—of any race or skin color—is "slave." And yet Amendment XIII of the United States Constitution, signed into law in 1865, states in section one:

"Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

So, yes we do have slavery and it is being practiced to some extent on persons who are incarcerated. The lives of these fellow citizens and some foreigners are being abused. We must, as Christians, care for them!

(Benedictine Father Jeremy King is a member of the archdiocese's Corrections Advisory Committee, and is a frequent visiting chaplain for the Indiana Department of Correction.) †



Making a Difference/

Tony Magliano

Judging the signs of the times

In the Gospel of Matthew, there is a scene where the Pharisees and Sadducees, in their desire to test Jesus, ask him to show them a sign. In reply, Jesus says that in the morning when the sky is red and threatening you say that today it will be stormy. "You know how to judge the appearance of the sky, but you cannot judge the signs of the times" (Mt 16:3).

We find Jesus rebuking them for refusing to recognize in his teachings and awesome deeds the unfolding of the kingdom of God. They simply refuse to "judge the signs of the times."

In the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World," the world's bishops wrote, "The Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel" (#4).

As you look around, what do you see as the signs of the times? Who can possibly say that these are not difficult times for so many of us? Consider the global pandemic of COVID-19—resulting in hundreds of thousands of deaths, and millions suffering from sickness, job loss and debt.

Consider the protests in response to the killings of detained Blacks by police officers, and the significant failure of local and national governments to adequately address these and other racial injustices.

Other signs are the largely unaddressed life-and-death issues of ongoing wars, war preparation, the arms trade, nuclear weapons, the ecological devastation of climate change and pollution, hunger, poverty, unregulated raw capitalism, tremendous wealth disparity, lack of universal health care, human trafficking, child labor, unemployment, homelessness, refugees, death penalty, abortion, infanticide, euthanasia and the growth within many societies of a secularism that increasingly has no place for God.

And while it is morally inexcusable that most government and corporate officials don't seem to care, let us also not forget to examine our own consciences and seek genuine conversion from our own "selfish indifference," as Pope Francis warns.

Take to heart St. Teresa of Calcutta's words, "Everyone can do something."

In prayer, ask for the Holy Spirit's guidance. Read articles and documents on Catholic social teaching. Join or help start a parish social justice, peace and pro-life team. Be creative.

Recently, three major national and international events converged to assist us in judging the signs of the times. On June 20, a digital social justice assembly sponsored by the Poor People's Campaign: A National Call to Moral Revival was attended by more than 2.5 million viewers.

June 20 was also World Refugee Day—bringing attention to the desperate plight of 70 million refugees and internally displaced persons fleeing war and persecution.

And on June 18, the Vatican released "Journeying for the care of the common home," coinciding with the fifth anniversary of Pope Francis' environmental encyclical letter "*Laudato Si'*," on Care for Our Common Home—which encourages us to see that everything is interconnected, and that when any person or part of the environment is suffering it hurts all of us.

The above are examples of "judging the signs of the times," and responding with active commitment to the Gospel value of love—for God, for God's suffering people, and for God's wounded world.

(Tony Magliano is an internationally syndicated Catholic social justice and peace columnist. He can be reached at tmag6@comcast.net.) †

Living Well/Maureen Pratt

The Americans with Disabilities Act and our new normal

July 26, 2020, marks the 30th anniversary of the Americans with Disabilities Act (ADA) of 1990. A milestone in societal development, the ADA provided the basis of secular guidelines, incentives and mandates for making the worlds of work, life and education accessible for persons with disabilities of all types.

With its signing into law by President George H. W. Bush, more individuals could move, literally and figuratively, from the sidelines to become ever more contributive members of society. And as medical and technological advances have made for enhanced capabilities, the contributions of persons with disabilities have only increased since then.

Even before the ADA was signed into law, the U.S. Catholic Church had begun to articulate approaches to the pastoral aspect of accessibility and opportunity for persons with disabilities within the family of faith.

In 1978, the "Pastoral Statement of U.S. Catholic Bishops on Persons with Disabilities" was issued, which describes the commitment to ministry to persons with disabilities "as a special focus for the National Conference of Catholic Bishops and the United States Catholic Conference," the two organizations that combined to become today's U.S. Conference of Catholic Bishops (USCCB).

The document presents the scriptural basis for disability ministry (it is what Jesus did) and describes work with persons with disabilities as necessary at all levels of Church life—from individual efforts to parish communities and leadership.

David Byers worked with others to write the statement.

"The statement came out in November 1978, with no opposition," said Byers in an interview with me. "It was read into the Congressional record, and the National Catholic Partnership on Disability [NCPD] was a direct and practical outgrowth."

The establishment of NCPD provided visibility to the USCCB's call for more practical and robust initiatives with persons with disabilities, including ways to broaden accessibility to the sacraments and physical considerations with regard to building design. The 1990 passage of the ADA spurred development of education, workplace and other tools and technology that Catholic parents, religious educators and physical building designers began to bring to parish communities.

In 1988, the USCCB issued a resolution reaffirming the 1978 statement, and in 1995 published "Guidelines for the Celebration of the Sacraments with Persons with Disabilities." The guidelines address all sacraments, including Eucharist, confirmation, holy orders and matrimony, and were revised in 2017, shifting emphasis slightly from ministering "to" persons with disabilities to ministering "with" them.

In recent years, more religious educators, theologians, pastoral ministers and, most especially, persons with disabilities have increasingly worked to broaden participation of all people in the life of the Church. NCPD remains a central hub for resources and to connect with others working in the same vineyard.

Executive director Charleen Katra told me, "NCPD is the only Catholic organization whose sole mission is to advocate for people with all kinds of disabilities in the Church."

Because of the coronavirus pandemic, many persons with disabilities are unable to attend any parish activities, even with health safety measures in place. Some of these faithful will be absent for a while, but others will not be able to return at all.

This will make it more difficult for faith communities to reach everyone and evangelize, too. But it is not an impossible task, nor is it outside the purview of parish mission.

As the 1978 statement reminds us, ministry with persons with disability is what Jesus did. Following his example as we find ways to encourage and grow in faith, we cannot go wrong.

(Maureen Pratt's website is www.maureenpratt.com.) †



The Human Side/Fr. Eugene Hemrick

Freedom at its best produces for the common good

"Mandating face masks is unconstitutional and an affront to my freedom." Despite the scientific wisdom of this mandate, some citizens vociferously reject it.

In the book, *Habits of the Heart: Individualism and Commitment in American Life*, researchers found, "Freedom is perhaps the most resonant, deeply held American value."

They further pointed out, "In some ways, it defines the good in both personal and political life. Yet freedom turns out to mean being left alone by others, not having other peoples' values, ideas or styles of life forced upon one, being free of arbitrary authority in work, family and political life. What it is that one might do with freedom is

much more difficult for Americans to define."

What then are we doing with it?

If it is viewed from the standpoint of self-concentration, this leads to self-imprisonment, the opposite of being free. We are social beings meant to encounter others. If people center specifically on self-rights to the detriment of others' rights and are dismissive of those others, their genuine self is damaged.

On the contrary, when genuine people assume an importance greater than their own affairs, I-thou relationships, the basis of true love, happen, creating respectful attentiveness to one another.

The best way to beat COVID-19 is to unify. The motto "In unity there is strength" reminds us of this. Rugged individuals going their own way reminds us of another saying: "And divided we fall."

Protesting mandates raises the

questions: Does this reflect a lack of in-depth thinking? Do those protesting free themselves from their surrounding environment and go deeply within themselves to learn what their conscience dictates?

Granted, it is difficult to possess an interior life in our chaotic times. The pandemic, however, will be conquered only by thoughtful people with a moral conscience.

Morality is the sum of what ought to be done, the good. The good ought to be done, not because the alternative would be unpleasant or harmful, but on account of its own worth. Do masks have a worth of their own? Where is the worth in rejecting them?

Freedom's worth is the good it ultimately produces for the common good.

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



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

The Sunday Readings

Sunday, July 26, 2020

- 1 Kings 3:5, 7-12
- Romans 8:28-30
- Matthew 13:44-52

The First Book of Kings is the source of the first reading for Mass this weekend. As might be supposed, the two books of Kings deal heavily with the kings of unified Israel: Saul, David and Solomon. But the books are not just political histories. The authors of these inspired writings were not interested in politics, except when politics furnished some religious consideration.

For the authors, the Hebrew faith was the most important consideration in life. For them, it was the faith by which God related to the people and they to God. Nothing else in the long run made any difference.

David and Solomon were almost magical figures in the ancient Hebrew mind. David was the king who confirmed his own and the nation's covenant with God. Solomon, who continued his father's religious policy, was regarded as the wisest of humans.

Under David and Solomon, at least in the estimate of the Hebrews themselves, the unified kingdom of Israel had status among the nations of the ancient Middle East.

In this weekend's reading, Solomon realized that, despite his own intelligence and access to power, God alone was truly all-knowing. The king asked God not for power or wealth, but for the wisdom to govern well. Again to emphasize the place of religion, governing well-meant bringing the people to God and God to them.

St. Paul's Epistle to the Romans furnishes the second reading. The reading begins with a verse long a favorite source of consolation for Christians. "We know that God makes all things work together for the good of those who love him" (Rom 8:28). Paul wrote this epistle in part to encourage the Christians in Rome as they faced the scorn of the culture of the time and increasing persecution from the political authorities.

This reading calls for strong faith and

for commitment to the fact that earthly life is not the be-all and end-all for humans.

For its last reading, the Church offers a reading from St. Matthew's Gospel. The reading contains three short parables. These parables are only found in Matthew's Gospel.

Key to understanding the message is in noting the eagerness of the pearl merchant to possess the truly precious pearl. He sells everything in order to buy it.

The Gospel presents the kingdom of God as an extraordinarily valuable pearl. If we are wise, we will put everything else aside and seek the pearl that is the kingdom.

The reading further shows that saints, as well as sinners, indeed all people at times struggle in life on Earth. God, and only God, is the standard by which the good, the perfect and the desired must be measured.

Reflection

Ninety years ago, Catholic newspapers worldwide reported a "love story." Crown Prince Leopold of Belgium, a Catholic, and Princess Astrid of Sweden, a Lutheran and a niece of the Swedish king, wished to be married. Religion was the problem. Belgians did not want a Protestant queen in their future.

The couple insisted. They were married. A priest advised Leopold's Catholic relatives not to pressure Astrid into converting.

For several years, she remained a Lutheran. Then she asked to be received into the Catholic Church.

She said that she made her decision after watching Leopold when he received holy Communion at Mass. Something happened to him, she noticed. Somehow, he intensely felt that God was with him. She wanted to share the experience.

Her husband became King Leopold III when his father died. Astrid was queen of Belgium. Then, tragically, accidentally, she was killed. The king died many years later.

Things indeed happen to believers when they sense an encounter with God. It is a moment more precious than the finest pearls. †



Daily Readings

Monday, July 27

Jeremiah 13:1-11
(Response) Deuteronomy 32:18-21
Matthew 13:31-35

Tuesday, July 28

Jeremiah 14:17-22
Psalm 79:8-9, 11, 13
Matthew 13:36-43

Wednesday, July 29

St. Martha
Jeremiah 15:10, 16-21
Psalm 59:2-4, 10-11, 17-18
John 11:19-27
or Luke 10:38-42

Thursday, July 30

St. Peter Chrysologus, bishop and doctor of the Church
Jeremiah 18:1-6
Psalm 146:1b-6b
Matthew 13:47-53

Friday, July 31

St. Ignatius of Loyola, priest
Jeremiah 26:1-9
Psalm 69:5, 8-10, 14
Matthew 13:54-58

Saturday, August 1

St. Alphonsus Liguori, bishop and doctor of the Church
Jeremiah 26:11-16, 24
Psalm 69:15-16, 30-31, 33-34
Matthew 14:1-12

Sunday, August 2

Eighteenth Sunday in Ordinary Time
Isaiah 55:1-3
Psalm 145:8-9, 15-18
Romans 8:35, 37-39
Matthew 14:13-21

Question Corner/Fr. Kenneth Doyle

Protestant baptism, marriages ordinarily considered valid by the Church

QA friend and his wife, along with their daughter, were recently received into the full communion

of the Catholic Church after being Methodists their entire life, including getting married in the Methodist Church. They were told by some parish officials that their marriage is not recognized by the

Catholic Church, and that they must be "remarried" within the Catholic Church.

That does not sound right to me, but I can't find any specific ruling or teaching on this. The same lay parish leaders also claimed that their Methodist baptism was not acceptable by the Catholic Church, but I have found letters from bishops stating specifically that baptisms in the United Methodist Church are recognized by the Catholic Church. (Philippines)



So, your friend and his wife would certainly not have to be "remarried" upon their entrance into the Catholic Church. You are correct, too, about baptism. The vast majority of Protestant baptisms, including those done in the Methodist tradition, are recognized as valid by the Catholic Church, and that sacrament does not have to be repeated when a Protestant chooses to become a Catholic.

QI don't understand why, over the last couple of years, I don't see folks bowing at the name of Jesus. It doesn't seem to matter whether they are parishioners, priests or nuns. Is there some new rule on this, or am I just too old-school Catholic? (Washington)

AThe custom of bowing at the name of Jesus is a worthy one, and it has a long tradition in the Church. It takes its origin from St. Paul, who wrote in his Letter to the Philippians (Phil 2:9-10): "God greatly exalted him and bestowed on him the name that is above every other name, that at the name of Jesus every knee should bend ... and every tongue confess that Jesus Christ is Lord."

The practice was reinforced at the Second Council of Lyons, convened in 1274 by Pope Gregory X, which highlighted the special honor due the sacred name and noted that "whenever that glorious name is recalled, especially during the sacred mysteries of the Mass, everyone should bow the knees of his heart, which he can do even by a bow of his head."

Pope Gregory followed up with a letter to the Dominican order, which became the foremost promoters of devotion to the Holy Name of Jesus. In that letter, Pope Gregory said, "We wish that at the pronouncing of that name, chiefly at the holy sacrifice [of Mass], everyone would bow his head in token that interiorly he bends the knee of his heart."

I agree with our letter-writer that, over the past several decades, this practice is followed less widely. I also agree that more people should observe it as it serves as an important reminder of the reverence we owe the divine and reflects an interior desire to honor Jesus, who died on the cross to redeem us.

(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

Touch the Face of God

By Thomas J. Rillo

When I die I want to touch the face of God
I want to live my life as a precursor to see him
I need to be humble as a first step to obedience
When God winks and smiles I want to touch His face
Touch the face of God

God gave me life as a supreme gift of His love
How I live my life in service is my gift back to Him
I give myself to the service of others as He wills it
I am shaped by the knowledge of the end of my life
Touch the face of God

I want to walk the path that Jesus walked so long ago
I know that with Jesus as my guide to the holy realm
I will enter the gates and Jesus will lead me to St. Peter
I go before God and I yearn to touch His face with humility
Touch the face of God



(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and is an oblate of Saint Meinrad Archabbey. Photo: A Divine Mercy prayer card depicts a child kissing the face of Christ on the cross.) (Photo by Natalie Hoefler)

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.

AMORE, Pasquale J., 88, St. Pius X, Indianapolis, April 10. Husband of Mary Anne Amore. Father of Gina Miller, Chris, Mario, Patrick, Jr., and Sam Amore. Grandfather of 11. Great-grandfather of four.

BARNARD, Phyllis A. (Kirts), 80, St. Ambrose, Seymour, June 24. Mother of Vivian Begley, Marcia Hatton and Melvin Barnard. Sister of Joyce Luesby, Amy Price and Gail Wilson. Grandmother of nine. Great-grandmother of several.

BECKERICH, Donald L., 90, St. Luke the Evangelist, June 24. Father of Nancy Beckerich, Karen Feeney and Mary Ann Froemming. Brother of Mary Ann Pluckebaum. Grandfather of 11. Great-grandfather of three.

BENNETT, Deette (McGrath), 99, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 16. Mother of DeEtte Schmidt, Barbara, Leo and Steve Bennett. Grandmother and great-grandmother of several.

Benedictine Sister Mary Lucien Dippel served as an educator and nurse

Benedictine Sister Mary Lucien Dippel, a member of Our Lady of Grace Monastery in Beech Grove, died on June 10 at the St. Paul Hermitage in Beech Grove. She was 94.

Because of the coronavirus pandemic, no public funeral was celebrated. The burial took place at the sisters' cemetery.

Doris Mae Dippel was born on May 12, 1926, in Evansville, Ind. She entered the Benedictine Monastery Immaculate Conception in Ferdinand, Ind., in 1943, professed temporary vows on June 5, 1945, and perpetual vows on Aug. 10, 1948. Sister Mary Lucien later was a founding member of Our Lady of Grace Monastery, which was founded by Monastery Immaculate Conception.

She earned a bachelor's degree in education at the former St. Benedict College in Ferdinand. Sister Mary Lucien later studied nursing, earning in that field an associate's degree at the University of Indianapolis and a bachelor's

degree at Spalding University in Louisville, Ky.

In the archdiocese, Sister Mary Lucien taught at St. Anthony of Padua School in Clarksville from 1947-55, St. Mary-of-the-Knobs School in Floyd County from 1955-56, the former St. Paul School in Tell City from 1956-62 and the former St. Joseph School in Clark County from 1962-64. As a nurse, she served at Clark Memorial Hospital in Jeffersonville from 1981-89, the St. Paul Hermitage from 1990-91 and in the infirmary of Our Lady of Grace Monastery from 1992 until she retired in 1996.

She is survived by her sisters Jean Kruse of Evansville, Ind., and Charlotte Spond of Littleton, Colo.

Memorial gifts may be sent to the Retired Sisters' Fund, c/o Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

Giovanni "John" Giannini was the father of Father Stephen Giannini

Giovanni "John" Giannini, the father of Father Stephen Giannini, pastor of SS. Francis and Clare of Assisi Parish in Greenwood, died on June 9 at Heritage House of New Castle in New Castle. He was 89.

A Mass of Christian Burial was celebrated on July 15 at St. Anne Church in New Castle. Burial will take place at a later date at St. Andrew Cemetery in Richmond.

Giannini was born on Aug. 8, 1930, in Richmond to the late Stefano and Mary Giannini.

After graduating from Richmond High School in 1948, he served in the U.S. Army for two years and in the Army Reserves for eight years. Giannini retired after working as a salesman and delivery driver for Royal Crown Cola for 39 years.

A member of St. Anne Parish in New Castle for 42 years, he was a fan of country and bluegrass music and western movies, and enjoyed gardening, camping, fishing and visits from his grandchildren.

Giannini was preceded in death by his wife, Mary Giannini, and his sister, Mary Louise Ramsey.

He is survived by his daughters Janet Magee of New Castle and Joan Michael of Peachtree, Ga.; his sons, Anthony Giannini of East Hampton, N.Y., and Father Stephen Giannini; and his sisters, Phyllis Anderson of Overland Park, Kan., and Lena Lonigro of Miamisburg, Ohio. He was the grandfather of two.

Memorial gifts may be sent to St. Anne Parish, 102 N. 19th St., New Castle, IN 47362. †



Venerable Eusebio Kino

In this 2017 file photo, a statue of Jesuit missionary Father Eusebio Kino stands in Kino Park in Nogales, Ariz. On July 13, Pope Francis recognized Father Kino's heroic virtues, giving him the title "venerable" and advancing his sainthood cause. Father Kino (1645-1711) was Italian and served as a missionary in Mexico and southern Arizona. (CNS photo/Nancy Wiechec)

Luke and Matthew Ciskowski. Grandmother of five.

COMBS, Leonard J., 86, Our Lady of Perpetual Help, New Albany, June 22. Father of Terri Day, Bridget Wilson, Brian, Edward and Richard Combs. Brother of Pat Combs. Grandfather of 11. Great-grandfather of four.

CONNOR, Patricia J., 86, St. Pius X, Indianapolis, April 12. Mother of Julia Dietrick, Janet Kahler, Maureen Stark, Carolyn Weigel, Lawrence, Jr., and Michael Connor. Grandmother of 16. Great-grandmother of 10.

COYKENDALL, Jeanne A., 87, St. Jude, Indianapolis, June 18. Mother of Kathleen, Margaret and Gene Coykendall. Sister of Margaret

Payne. Grandmother of five. Great-grandmother of three.

DOMINIK, Mary (Pasyk), 97, St. Ambrose, Seymour, June 15. Mother of Mary Ellen Emch, Lygia Ford, Claudia, Joseph, Martin and Thomas Dominik. Sister of Irene Jakubowicz. Grandmother of nine. Great-grandmother of 13.

EHRHARDT, Barbara, 89, St. Malachy, Brownsburg, March 30. Mother of Karen Starkey, Kurt and Philip Ehrhardt. Grandmother of six. Great-grandmother of four.

FEDERLE, Howard A., 87, St. Louis, Batesville, June 14. Husband of Dorothy Federle. Father of Keith and Randy Federle. Brother of Marlene Greiwe and JoAnn Holzer. Grandfather of five. Great-grandfather of four.

GARDEWING, Robert E., 97, St. Lawrence, Lawrenceburg, June 26. Father of Jane Rahe and Lee Gardewing. Brother of Rosemary Gardewing. Grandfather of two. Great-grandfather of one.

HARP, Dr. David C., 76, St. Mary, Greensburg, June 26. Husband of Ginger Harp. Father of Sarah Enstrom, Carrie Grenier, Heather Halverson, Kelsi Matherly, Bobby Brown, David and Jason Harp. Grandfather of 21.

HAVENER, LeeAnn M. (Challis), 66, SS. Francis and Clare of Assisi, Greenwood, June 26. Mother of Holly and Brian Havener. Sister of Angie Ashman, Danny, Jerry, Joe and Mike Challis.

HERRERA-AMBROSIO, Kevin, 4, Holy Spirit, Indianapolis, June 18. Son of Ignacio Artemio Herrera-Marin and Norma Ambrosio-Cortes. Brother of Lesly and Melvin Herrera.

HIRSCHLE, Carl R., 84, St. Barnabas, Indianapolis, June 26. Husband of Judith Hirschle. Father of Karen, David, Mark, Paul and Richard Hirschle. Grandfather of two.

HOEPING, Edward, 81, SS. Francis and Clare of Assisi, Greenwood, June 28. Husband of Carolyn Hoeping. Father of Colleen Hoeping Adams. Brother of Jan Dennin, Carol Hoeping and Mary Jordan. Grandfather of two. Great-grandfather of two.

KOCHERT, Margaret A., 63, Our Lady of Perpetual Help, New Albany, June 15. Sister of Jane Timberlake, Larry,

Ronald and Steve Kochert. Aunt of several.

LAMPING, Patricia M., 85, Holy Name of Jesus, Beech Grove, June 14. Mother of Janet Bohall, Nancy Smith, Christie Worden, Brian, David, John and Kevin Lamping. Daughter of Stella Werner. Sister of Sharon Coyle and Karen Scroggin. Grandmother of 25. Great-grandmother of 25.

MOORE, Suzanne (Richey), 83, St. Michael, Greenfield, June 27. Wife of Robert Moore. Mother of Dan, Jon, Patrick and Ron Moore. Sister of David and Dennis Ogle. Grandmother of five. Great-grandmother of five.

MULDOON, Robert P., 95, St. Charles Borromeo, Bloomington, May 20. Father of Eileen Armas, Margaret Burger, Karen Muldoon-Hules, Bob, John, Mark, Paul and Tom Muldoon. Grandfather of 11.

O'MARA, Janis K., 73, St. Jude, Indianapolis, June 17. Wife of Vincent O'Mara. Mother of Aaron, Donald and Michael O'Mara. Sister of Vicki Cole, Debora Ware and Timothy Heldreth. Grandmother of three.

PRENTICE, Kevin M., 54, St. Barnabas, Indianapolis, June 14. Husband of Heather Prentice. Father of Caroline, Katherine and Kennedy Prentice. Son of Carole Prentice. Brother of Kerrie Milenbaugh, Kay Rhyne and Kirk Prentice.

REED, Donald, 93, St. Nicholas, Ripley County, June 15. Husband of Mary Reed. Father of Maureen Dreiling, Jenny, Donald, Michael and Paul Reed. Grandfather of 15. Great-grandfather of 19.

ROBINSON, Rosemary, 95, St. Pius X, Indianapolis, April 10. Mother of Mary Jane Arnett, Benedictine Sister Cathy Ann, Richard and Stephen Robinson. Grandmother of eight. Great-grandmother of 14.

RODECKER, Mary Jean, 95, St. Pius X, Indianapolis, May 3. Mother of Claire Pappas and William Rodecker. Grandmother of six. Great-grandmother of 12.

RODGER, Cecelia, 69, St. Pius X, Indianapolis, April 5. Wife of Alexander Rodger. Mother of Kelly Short, Michele Spencer and Angela Wood. Sister of Mary

Ann Franklin, James and Richard Carriger. Grandmother of eight.

RONDINELLA, Marjorie, 84, St. Malachy, Brownsburg, June 26. Mother of Nina, Anthony, Joseph, Nicholas and Patrick Rondinella. Sister of Martha Ann McGinnis. Grandmother of 13.

ROYER, Donnell K., 66, St. Augustine, Leopold, June 20. Husband of Teresa Royer. Father of Abraham, Isaac, Jacob and Simon Royer. Son of Pauline Royer. Brother of Darla Hayes and Darrell Royer. Grandfather of two.

SHEA, Mary H., 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 15. Mother of Lori Finnigan, Angie and Dennis Shea. Grandmother of six. Great-grandmother of three.

SPECHT, Rita J., 91, St. Lawrence, Indianapolis, June 13. Mother of Kathy Goodhart, Elaine and Ron Specht. Grandmother of four.

THOMAN, Joyce L., 85, St. Pius X, Indianapolis, April 25. Wife of Dr. Rex Thoman. Mother of Jennifer Whaley, Radford, Reginald, Scott, Steven and Timothy Thoman. Grandmother of 18. Great-grandmother of three.

VAN VELSE, Eveline, 92, St. Lawrence, Indianapolis, June 16. Mother of Maureen Schoch, Rene, Edwin, Frank, Kenneth and Reginald Van Velse. Grandmother of 13. Great-grandmother of 19.

VESPER, Patricia, 78, St. Luke the Evangelist, Indianapolis, June 26. Mother of Chris, David and Tim Vesper. Sister of Tom Singelmann. Grandmother of four.

VON BUN, Maria L., 101, Our Lady of Perpetual Help, New Albany, June 22. Mother of Drs. Elisabeth and Fredrich von Bun. Grandmother of three.

WALKER, Jennifer (Doyle), 50, St. Pius X, Indianapolis, April 20. Wife of Chris Walker. Mother of Ellie Walker. Sister of Jamie Ismail, Dan and Tim Doyle.

WALKER, Philip M., 82, St. Pius X, Indianapolis, April 12. Husband of Sue Ellen Moore Walker. Uncle of several.

WILLETT, James E., 81, Prince of Peace, Madison, June 24. Father of April Clifton and Karen Lewis. Brother of Bobby Willett. Grandfather of one. †

EXECUTION

continued from page 1

followed the protest.

Nor was she there to hear a hammer strike a standing bell at 4:40 p.m., solemnly ending the vigil four minutes after her father was pronounced dead.

“God is the author of life, and our hands are in God’s hands only,” Conventual Franciscan Brother Ian Breinar said to the group after the bell’s tone ceased. “It’s not for us to force death upon others.”

During the protest, the pastoral associate for university ministry at St. Joseph University Parish in Terre Haute held a sign reading, “Do not kill in my name.”

He was joined at the protest and prayer vigil by Providence Sister Jeanne Hagelskamp.

“It was painful, truly painful,” she said of her feelings during the gathering. “I found myself asking how we as a nation can think it is right to kill someone for killing someone. What makes their killing wrong and ours right?”

‘Conversion as a lifelong process’

Honken was convicted of killing three adults and two children in Iowa in 1993.

In the last few weeks, numerous news outlets mentioned Honken’s conversion to Catholicism while in prison.

“Keeping in mind the fate of the so-called good thief traditionally known as Dismas, hanging on the cross next to Jesus, the Church has long held the belief in conversion as a lifelong process that remains a possibility for each and every person until the final moment of death,” said Archbishop Charles C. Thompson in a recent statement.

On July 9, Cardinal Joseph W. Tobin, Archbishop of Newark, N.J., sent a letter to President Donald J. Trump asking him to commute Honken’s sentence to life in prison without parole.

“I have known Mr. Honken for seven years,” wrote Cardinal Tobin, who, when serving as shepherd of the Archdiocese

of Indianapolis, visited Honken and other death-row inmates at the federal penitentiary several times a year.

“His present spiritual guide, [Benedictine] Father Mark O’Keefe, confirms that the spiritual growth in faith and compassion, which I had witnessed in our meetings some years ago, continues to this day.”

Even Honken’s attorney Shawn Nolan mentioned Honken’s faith in a statement following the inmate’s death, noting he “worked every day at the Catholic faith that was at the center of his life.”

“During his time in prison, he cared for everyone he came into contact with. ... Over the years, he grew incredibly close to his family, becoming a true father, son, brother and friend.”

Honken’s conversion was attested to by his choice to read “Heaven-Haven,” a poem written by 19th-century poet Jesuit Father Gerald Manley Hawkins, in a final statement before his execution, according to a press release from Squire Patton Boggs, LLP.

His last words, according to the *Des Moines Register*, were, “Hail Mary, Mother of God, pray for me.”

The paper also reported that, in addition to a denied appeal to delay the execution due to the coronavirus, a last-minute effort by Honken’s lawyers to seek a stay of execution from the U.S. District Court for the District of Columbia was also denied, allowing his execution to continue as planned.

Purkey executed despite Alzheimer’s

Such was not the case for federal death-row inmates Daniel Lewis Lee and Wesley Ira Purkey, who had been scheduled for execution on July 13 and 15, respectively.

A volley of last-minute litigation in each case led to 2:30 a.m. next-day decisions by the United States Supreme Court to overturn separate temporary stays of execution. Each man was put to death a few hours after their particular appeal was overturned, Lee on July 14 and Purkey on July 16.

Anti-execution activist St. Joseph Sister Helen Prejean released a statement on



Providence Sister Jan Craven speaks to anti-death penalty protesters in Terre Haute on July 17 just prior to a silent prayer vigil at 4 p.m., the time scheduled for the execution of Dustin Lee Honken at the nearby Federal Correctional Complex. (Submitted photo by Abraham Bonowitz/DeathPenaltyAction.org)

July 16 through her organization, Ministry Against the Death Penalty, calling on the U.S. Congress to launch an investigation into alleged misconduct surrounding the execution of Purkey, who had Alzheimer’s disease at the time of his execution.

‘We say we’re civilized ... ’

Shortly before 4 p.m. on July 17, Providence Sister Paula Damiano helped call to prayer those gathered at the noisy Terre Haute intersection.

She mentioned hearing a person from a passing car call out, “An eye for an eye!” (Mt 5:38).

“But that is only half of the [message],” she noted. “It goes on to say, ‘But I say to you, love your enemies and pray for those who persecute you’ (Mt 5:44).”

“We can’t forget that part of it, ... that justice, love and mercy is the answer. ...”

“We say we’re a civilized country. Are we? Are we really?”

(Editor’s note: Natalie Hoefler witnessed the protest and prayer vigil via livestream, made available by DeathPenaltyAction.org.) †

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Employment

President, Roncalli High School

Roncalli High School, an archdiocesan parochial Catholic high school serving grades 9-12, is currently accepting applications for the position of president to begin as soon as January 1, 2021 and as late as July 1, 2021. Located on the near southside of Indianapolis, the school serves a growing, diverse student population of 1,200 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The president is the chief executive of the operational vitality for the institution, including development/advancement, marketing/enrollment, finances, and capital projects. The president leads and articulates the school’s mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

Applicants must foster a strong Catholic identity, value diversity, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master’s degree and/or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by September 1, 2020; applications will be accepted until the position is filled.

To apply:

- Please submit the following items electronically to Joni Ripa (jripa@archindy.org):
 - Letter of Interest, addressed to Gina Kuntz Fleming, Superintendent of Catholic Schools, including responses to the following two questions:
 - What experience have you had leveraging diversity to achieve success?
 - How can you be a champion for the Catholic education and formation of young people in the role of president?
 - Resume
 - Three letters of recommendations or contact information for three professional references
2. Complete the online application using the following link: <https://www.applicantpro.com/openings/archindy/jobs/1415916-366235>

For questions about this Catholic leadership position, please email or call:

Rob Rash
Office of Catholic Schools
rrash@archindy.org
317.236.1544

BRUTÉ

continued from page 1

spooked by a swarm of bees. Father Bacquelin died of his injuries.

Father Michael Keucher, archdiocesan vocations director, reflected on Father Bacquelin in a homily during Mass during Bishop Bruté Days. A stained-glass window at St. Vincent de Paul Church portrays Father Bacquelin on horseback.

“Father Vincent Baquelin died bringing the sacraments to the people,” Father Keucher said, explaining the window to his young listeners. “That’s what it’s about. The priesthood is an amazing, amazing thing.”

Speaking about Bishop Bruté, Father Bacquelin and other priests who ministered in Indiana in the 1830s, Father Keucher said, “We owe our faith to them.”

“But what about the future, guys?” he asked. “Who’s going to be a priest, doing this amazing work in the future? It’s going to be you, some of you. God has put a vocation to the priesthood on the heart of some of you.

“... If [the priesthood is] God’s will for you, don’t be afraid of it. Embrace it because, I have to tell you, it’s the best life ever.”

Jose Trinidad, a previous Bishop Bruté Days participant and a member of St. Bartholomew Parish in Columbus, heard Father Keucher ask those questions.



Jose Trinidad, a member of St. Bartholomew Parish in Columbus, kneels in prayer on July 10 on the grounds of St. Vincent de Paul Parish in Shelby County during Bishop Bruté Days.



Father Michael Keucher, right, watches as participants run an obstacle course on the grounds of St. Vincent de Paul Parish in Shelby County during Bishop Bruté Days.



Brogan Wilson, left, Isaac Haywood and Peter Vanderhulst kneel in prayer during a July 10 Mass at St. Vincent de Paul Church in Shelby County. Brogan and Peter are members of Our Lady of the Most Holy Rosary Parish in Indianapolis. Isaac is a member of Holy Name of Jesus Parish in Beech Grove. (Photos by Sean Gallagher)

“I’m pretty interested in how cool the priesthood is,” said Jose. “Seeing the seminarians inspires me to dive deeper into what the priesthood actually is.”

Peter Litchfield and other Bishop Bruté Days participants from the Fort Wayne-South Bend Diocese were interested enough in the priesthood that they left their homes in northern Indiana well before sunrise to take part in the event.

“I’ve really loved it so far,” said Peter, who previously visited the seminary. “I want to come back down again because of the seminary. It’s so cool.”

It was encouraging for him to see so many other young men his age from across the state open to the priesthood.

“I think it’s really good,” said Peter, who will be a high school sophomore in the fall. “I’ve been thinking off and on. It’s what we need right now.”

Seminarian Tyler Huber helped oversee Bishop Bruté Days.



Father Michael Keucher, left, distributes Communion to Bishop Bruté Days participants during a July 10 Mass at St. Vincent de Paul Church in Shelby County.

He, too, liked seeing so many young men take part in Bishop Bruté Days, despite the challenges of the pandemic.

“It’s awesome to see and witness,” said Huber, a member of St. Mary-of-the-Knobs Parish in Floyd County. “I never asked the question about the priesthood until I got to college. To see young guys already thinking about it in high school, to see their devotion and sincerity of these guys praying and asking about it when a lot of their friends wouldn’t ask it is inspiring.”

“To see a church with 50 young guys in it praying was awesome,” said Huber, who is receiving his priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Father Keucher watched the participants gather in groups on the grounds of the parish to hear talks from seminarians about diocesan priest saints. He saw the teenagers take part in an

obstacle course that involved running and crab walks, as well as praying a decade of the rosary and visiting a Marian shrine.

“It’s encouraging to see how many people wanted to take part, despite the pandemic, knowing that we’re taking precautions,” Father Keucher said. “There were so many people who reached out and said, ‘Please don’t cancel Bishop Bruté Days. Don’t make it virtual.’

“People were yearning for the communal aspect of this event. I do lament that it can’t be three days like normal, though. It’s the best thing that we could do, though, I think, given this situation.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.) †

DACA

continued from page 1

Immigration advocates have urged DACA supporters to push the Senate for legislation that would give DACA recipients, known as Dreamers, and those with Temporary Protected Status, or TPS, a path toward citizenship, passed by the House last year in the Dream and Promise Act.

This year, the House Appropriations Committee approved an amendment on July 15 that would block the Department of Homeland Security from detaining or deporting people covered by DACA or TPS programs. The amendment to the 2021 Homeland Security Appropriations bill passed by voice vote, with bipartisan support, according to *The Hill*, a political news outlet.

“DACA recipients and TPS holders are building their lives in this country. They have careers, families and

businesses here,” said Rep. Pete Aguilar, D-California, who sponsored the amendment.

“They’re first responders on the front lines of this pandemic and are helping to keep our country and economy moving forward in a moment of crisis. This amendment simply codifies what we already know to be true, that their home is here,” he added.

Rep. Will Hurd, R-Texas, the amendment’s co-sponsor, said that although the legislation was needed to ensure that DACA and TPS recipients could not be denied work authorizations, Congress needs to come up with a “permanent legislative solution.”

For the Senate’s part, 33 Democratic senators, led by Sens. Kamala Harris of California and Dick Durbin of Illinois, wrote to the acting Homeland Security secretary on July 16 demanding the department “immediately comply” with the Supreme Court’s DACA ruling and “fully reinstate” the program’s protections.

“Congress and the American people have not received any information regarding your agency’s

compliance with the court’s holding,” the letter said, adding that it is “unclear what steps, if any,” U.S. Citizenship and Immigration Services has taken to implement the court’s decision.

“The Roberts decision requires your immediate compliance. We await your prompt assurance that you will respect the court’s decision and reopen DACA for all eligible applicants,” the senators said.

A similar message was tweeted by the National Immigration Law Center on July 16, pointing out the Supreme Court had restored DACA and a majority of Americans support protecting it, but the Trump administration has been “dragging its feet instead of following the law, rejecting initial applications” for DACA applicants.

It also said Trump’s threats to end DACA “and his administration’s refusal to follow the law has sowed uncertainty among immigrant youth, at a time when tensions are already high” as the number of COVID-19 cases increase. †