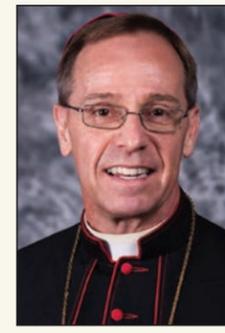




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Christ the Cornerstone

Read Archbishop Charles C. Thompson's first column, page 5.

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Archbishop Charles C. Thompson smiles and waves to members of the congregation as he processes on July 28 into SS. Peter and Paul Cathedral in Indianapolis at the start of the Mass in which he was installed as the seventh archbishop of Indianapolis. Behind him is Father Patrick Beidelman, rector of the cathedral, who served as a master of ceremonies for the liturgy. (Photo by Rob Banayote)

Archbishop Thompson calls faithful during installation to be 'bridges of unity'

By Sean Gallagher

July 28 was a day of joy for Catholics across central and southern Indiana as Archbishop Charles C. Thompson was installed as the seventh archbishop of Indianapolis during a festive Mass celebrated in SS. Peter and Paul Cathedral in Indianapolis.

But ties of the archdiocese to the broader Church and world during the installation of 56-year-old Archbishop Thompson—currently the youngest archbishop in the United States—were unmistakable.

A French archbishop who serves as Pope Francis' representative in the United States

See related coverage on pages 2-4, 9-13.

presided over the start of the liturgy.

Leaders of diverse Christian traditions and other faith communities in central and southern Indiana, as well as civic leaders, greeted Archbishop Thompson during the Mass.

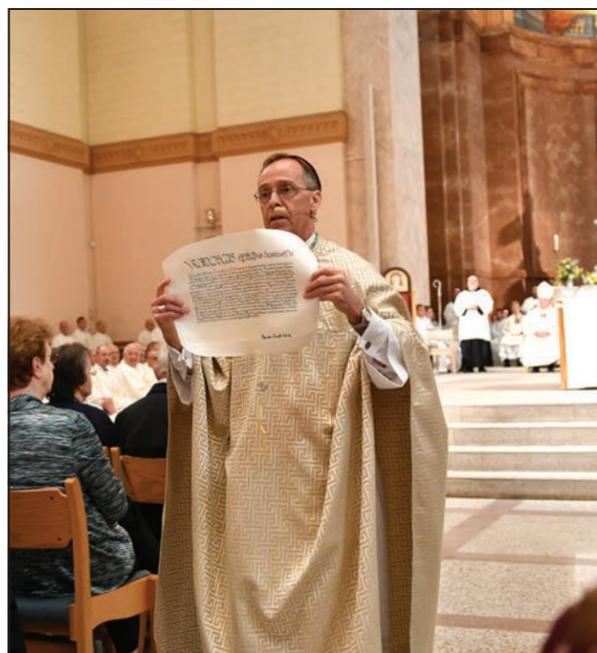
And participating in it were scores of clergy and other faithful from the Archdiocese of Louisville, Ky., and the Diocese of Evansville, Ind., two local Churches that Archbishop Thompson has called home. These included many of Archbishop Thompson's family and friends.

This outreach to include more people in an ever widening circle of faith, hope and love was reflected in Archbishop Thompson's homily in which he explored what he called the "Catholic both/and" as a "conviction" that contributes to his vision of his pastoral leadership of the Church in central and southern Indiana.

"Far too often, we are being confronted with an either/or mentality," Archbishop Thompson said. "We must dare to counter the growing polarization, division and radical individualism that breed fear, distrust, hatred, indifference, prejudice, selfishness, despair, violence and radical ideology."

"Our role as people of faith—I especially hold myself accountable as

See INSTALLATION, page 8



Archbishop Charles C. Thompson displays to the congregation on July 28 the apostolic mandate from Pope Francis naming him the seventh archbishop of the Archdiocese of Indianapolis. (Photo by Rob Banayote)



Augusta McMonigal, coordinator of youth ministry for the five parishes in Terre Haute, greets Archbishop Charles C. Thompson during the July 28 installation Mass as a representative of catechetical ministry in the archdiocese. (Photo by Sean Gallagher)

Archbishop calls all to 'keep the end in mind' during prayer service

By Natalie Hoefler

The sound could be heard even at the front of SS. Peter and Paul Cathedral in Indianapolis—three solid knocks by Archbishop Charles C. Thompson on a door in the narthex, seeking entrance to the cathedral he would officially “possess” the next day.

“I clearly heard the knocks, and we were only about five rows back [from the altar],” said Benedictine Sister Carol Falkner of Our Lady of Grace Monastery in Beech Grove. “It really struck me that we were welcoming our new shepherd, who would faithfully lead the flock of the Church of our archdiocese. It was quite awesome!”

The knocks came at the beginning of the Solemn Evening Prayer service on July 27, the evening before the 56-year-old bishop would be installed as the seventh shepherd of the Archdiocese of Indianapolis.

“It’s recorded that at my installation, I will become the youngest archbishop in the United States,” he told the congregation of about 500. “It got me thinking. I will turn 75 in April 2036, the canonical retirement age at which a bishop must submit his letter of resignation to the Holy Father—as the wise saying goes, ‘Always begin with the end in mind.’”

He noted that “keeping the end in mind” was a common theme for many of his canon law courses, which “began with reference to the last canon of the Code, namely reminding us that all we are doing is for the salvation of souls, to keep the end in mind, the salvation of the person.”

An end more immediate than that, he noted, is a “personal encounter with the person of Jesus Christ, ultimately ending in salvation of souls.



At the beginning of the Solemn Evening Prayer service on July 27, Archbishop Charles C. Thompson knocks on the doors leading from the narthex into the nave, ritually seeking permission to enter SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefler)



During the Solemn Evening Prayer service at SS. Peter and Paul Cathedral in Indianapolis on July 27, Archbishop Charles C. Thompson reverences a crucifix held by Father Patrick Beidelman, rector of the cathedral, as Msgr. William F. Stumpf, left, apostolic nuncio to the United States Archbishop Christophe Pierre, Benedictine Archabbot Kurt Stasiak of Saint Meinrad Archabbey in St. Meinrad, and Father Jerry Byrd look on. (Photo by Sean Gallagher)

“Pope Francis has identified numerous means for this task: namely, calling us to cultivate a culture of accompaniment, dialogue, encounter, mercy and care for all of creation. He has made it clear that credible evangelization involves the ability to heal wounds and warm hearts.”

Archbishop Thompson cautioned that “keeping the end in mind does not mean that we know exactly how things will turn out. ... Our goals are not necessarily *our* initiatives—it is the Lord who calls, it is the Lord who sends. We ... must be ever open in mind and heart to cooperating with his divine will.”

By keeping the end in mind, he said, “We might no longer perceive the poor, the unborn, the immigrant, the refugee, the sick, the elderly, the addicted, the prisoner and the disabled as burdens but human beings, our brothers and sisters. ... We are equipped to safeguard the dignity of every person, defend the family, touch wounds and uphold doctrine while applying the soothing balm of pastoral care. ...

“Keeping the end in mind necessarily requires us to be Christ-centered rather than self-centered.”

He closed his homily by recognizing that the evening of prayer and the next day’s installation Mass “mark a new chapter in the great history of the archdiocese, as further means toward the end in mind—salvation of souls. ...

“With the ultimate end in mind, striving to be proactive rather than reactive to all that lies ahead, may we leave no stone of opportunity or challenge left uncovered, no soul left behind,



Franciscan Sisters of the Immaculate Heart of Mary lay hands upon Archbishop Charles C. Thompson in prayer during a reception at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on July 27. (Photo by Sean Gallagher)

throughout central and southern Indiana and beyond, proclaiming the Good News.

“After all, there is still much to do before I turn 75.”

In an interview with *The Criterion*, Archbishop Christophe Pierre, apostolic nuncio to the United States, described the Solemn Evening Prayer service as “a kind of vigil.”

“[The installation] tomorrow is a very important event—it says that there is a new pastor, a new archbishop for the archdiocese,” he said. “It’s a new beginning for the archbishop. ... It’s a

continuation of the mission of Christ, but it’s [also] a new moment of the mission of Christ. I see this time of prayer like a vision before an important moment.”

After Archbishop Thompson knocked on the cathedral doors three times—symbolically seeking entrance into the cathedral which he would “possess” the next day during his installation Mass—he was greeted by Father Patrick Beidelman, rector of the cathedral, who presented him with a crucifix to venerate with a kiss. The shepherd of central and southern

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Emotions flow as archbishop offers touching tribute to his dad

By John Shaughnessy

There are times when the emotions of a special moment lead a son or daughter to share their deepest feelings for their father or mother.

Sometimes, it happens on a graduation day or during a wedding celebration. For Archbishop Charles C. Thompson, the moment came during his personal remarks near the end of his installation Mass on July 28 at SS. Peter and Paul Cathedral in Indianapolis.

The emotion began to flow when the new archbishop shared with the people in the packed cathedral how much it meant to him to have his parents, Coleman and Joyce Thompson, there for him.

“It’s a great blessing when a priest can have a parent, even both parents, at his ordination,” Archbishop Thompson said, his voice cracking momentarily. “Even more so as a bishop and now as an archbishop, to have both my parents here.”

And his emotions swelled when he focused on his father at the end of his tribute to many of the people who have influenced his life and his faith.

“My dad suffered a stroke in October of 2015,” Archbishop Thompson told the congregation, which included a large contingent of cardinals, archbishops and bishops sitting behind the altar. “So to have him here today is especially marvelous for me.

“My dad knows how much I admire so many of the bishops behind me. He knows so many of these other guys. He’s heard me talk about them all the time with such great admiration and respect. But I have to tell you, as great as these men are—men of God—Dad, you are the greatest example of faith, hope and charity of any man I know. And if I bear your spirit as I bear your

name, this Archdiocese of Indianapolis will be blessed.”

Archbishop Thompson’s salute to his parents framed an emotional day for his large extended family—which includes 90 first cousins—that he credits with providing the values and the Catholic faith that have shaped his life.

So many members of that extended family traveled to Indianapolis for his installation Mass, which led the archbishop’s sister Lori Wilson to note, “There are way too many to count. We have aunts, uncles, cousins, second cousins. We’re a close family.”

In his personal remarks, the archbishop acknowledged the presence and the influence of his extended family, saluting the “Thompsons and Thomases all over the Holy Land of Kentucky”—the rural stronghold of the Catholic faith where he grew up.

The archbishop even added a touch of humor to show just how pervasive the Catholic faith and his family were in his childhood.

“I tell the story of how we moved to Louisville when I was 12, and somebody tried to ‘save’ me,” he said with a smile. “And my mom had to explain to me that there was something other than Catholics and relatives.”

The story drew great laughter throughout the cathedral, almost matching the overwhelming joy and pride that family members have for Archbishop Thompson.

“It meant the world to me to be here for my brother,” his sister said. “It’s been a wonderful day—family, friends, everything.”

That sentiment was shared by the archbishop’s brother, Kenny Thompson.

“I always like good things to happen to family. I’m honored for him,” said Kenny, who had recently returned from a two-week vacation through the American West with his wife Sue Ann and the archbishop. “He’s always been a good brother. We’ve



Archbishop Charles C. Thompson shares a smile and a hug with his father Coleman Thompson as family members presented the offertory gifts to the archbishop during his installation Mass at SS. Peter and Paul Cathedral in Indianapolis on July 28. (Photo by Natalie Hoefler)

always been brought up that family is close, that family means a lot.”

That foundation of family and faith is the one that Coleman and Joyce Thompson put foremost for their three children, a foundation that led to another special moment in their family’s history on July 28.

“It was great,” the archbishop’s mother said about the installation Mass before turning her thoughts to the archbishop’s emotional tribute to his father. “He’s always been proud of his dad.”

What made that moment even more special to the archbishop’s father was that

it wasn’t the first time he had heard that praise from his oldest child.

“He’s told me that before,” his father said. “We’ve tried to support him in every way we could. We do the same for our other children, too. That’s just the way our family is.”

He paused for a moment before his love for the archbishop led him to share one more thought for the people of the archdiocese.

“I just hope people realize that he’ll be a real good archbishop to them—and he’ll do his very best. He doesn’t do anything short. He’s genuine. That’s just the way he is.” †

VESPERS

continued from page 2

Indiana then sprinkled holy water on the congregation from the back of the cathedral.

During the service, Archbishop Pierre blessed the episcopal insignia—gifts given to Archbishop Thompson by three Indiana communities: a ring, pectoral cross and crozier (staff) from the clergy of the Archdiocese of Indianapolis; three pins representing the nails of the cross for his pallium, a gift from the clergy of the Diocese of Evansville, Ind.; and a miter, made by Benedictine Brother Kim Malloy of Saint Meinrad Archabbey in St. Meinrad as a gift from the archabbey and Saint Meinrad Seminary and School of Theology, where the archbishop studied and later taught.

“I thank all three communities for embracing me and for all that you’ve given me—far more than I could ever, ever repay or give back,” Archbishop Thompson said before the close of the evening prayer service. “I am greatly indebted and certainly hold you in the deepest recesses of my heart.”

The archbishop then thanked numerous

people and groups. But he reserved a special thank you for religious men and women, calling them a “witness to the Church, to the archdiocese, to the world.

“You are truly a gift,” he said. “You don’t always hear that, I know. Probably we as priests get more of that than religious men and women.

“But you’re the backbone of ministry and service here for us. We thank you so much for your witness not just here tonight, but day in and day out in so many thankless ways. God bless you.”

He closed the service with a plea for prayers.

“I have to be first and foremost the one listening to the Holy Spirit, not only for my sake but for yours,” Archbishop Thompson said. “Pray that I will listen to that Spirit and embrace it, and if I don’t know how to do that, [pray that I] at the very least know how to get out of the way of the Holy Spirit.

“Please, please, pray for me, and be assured of my prayers for you.”

(For more coverage of the Solemn Evening Prayer, including a video and photos, visit www.archindy.org/archbishop.) †



Master of ceremonies Father Jerry Byrd assists as apostolic nuncio Archbishop Christophe Pierre blesses the episcopal insignia—a crozier, ring, pectoral cross, miter and pallium pins—as Father Joseph Newton and Archbishop Charles C. Thompson look on during Solemn Evening Prayer at SS. Peter and Paul Cathedral in Indianapolis on July 27. (Photo by Natalie Hoefler)



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Editorial



Archbishop Charles C. Thompson delivers a homily on July 28 during his installation Mass at SS. Peter and Paul Cathedral in Indianapolis.

(Photo by Sean Gallagher)

Both/and, not either/or

Could anything be timelier than Archbishop Charles C. Thompson's homily during his installation as the seventh archbishop of Indianapolis on July 28? He said, "We must dare to counter the growing polarization, division and radical individualism that breed fear, distrust, hatred, indifference, prejudice, selfishness, despair, violence and radical ideology."

Our new archbishop made it clear that he intends to be the shepherd of all. He preached about the "Catholic both/and" that he said the people of southwest Indiana heard him discuss frequently when he served there as bishop of Evansville for six years prior to being appointed here. He thoroughly rejected any "either/or" mentality—a mentality that seems to have infected so many in our culture and in our Church.

We know that the polarization within our Church has reached a point where people refer to themselves, among other labels, as either pro-life Catholics or pro-social justice Catholics. To be true Catholics, we must be both. It makes no sense to be one and not the other.

Thus, Archbishop Thompson said, "We must be concerned about both worship and service, word and sacrament, Scripture and Tradition, head and body, commandments and beatitudes, tone and content, justice and mercy, doctrine and pastoral care initiatives, marriage and family, faith and reason, spirituality and religion, healing wounds and warming hearts, holiness and mission, personal prayer and communal prayer," and he went on to mention eight other dual categories.

In a homily that included evidence of his well-known self-deprecating sense of humor, Archbishop Thompson was also deadly serious in telling us that "we must stand in the breach of the effects of polarization, division and radical individualism as missionary disciples, cultivating a culture of dialogue, encounter, accompaniment, mutual respect, reconciliation, mercy and hope."

And the archbishop wasn't speaking only of ecclesiastical matters. "Nothing of humanity and creation must escape our focus, engagement and outreach," he said.

Archbishop Thompson is well known to many priests in the archdiocese since he was a seminarian at Saint Meinrad School of Theology with some of them, and later taught others as a member of the faculty there. He is quickly becoming better known to more of us. We can see why he is considered a worthy successor to Archbishop Emeritus Daniel

M. Buechlein, Saint Meinrad's rector when he was a seminarian there and whom he considers a mentor, and Cardinal Joseph W. Tobin.

Cardinal Tobin knew him as one of the other Indiana bishops when Archbishop Thompson led the Diocese of Evansville. They and the other Indiana bishops worked together to produce the pastoral letter "Poverty at the Crossroads."

We can see the influence of these bishops when Archbishop Thompson said in his homily, "We must leave no one behind, especially being attentive to the unborn, the poor, the young, the elderly, the migrant, the immigrant, the refugee, the sick, the dying, the addicted, the abused, the disenfranchised, the lonely, the hopeless, the imprisoned and all who suffer."

The archbishop also acknowledged the influence of Pope-emeritus Benedict XVI, whom he called the catechist par excellence, and Pope Francis, whom he call the evangelizer par excellence. The catechist needs the evangelist to flesh out the teaching in lived experience, while the evangelist needs the firm foundation of the catechist from which to evangelize, he said.

While Archbishop Thompson's homily during his installation Mass was a timely exhortation, his homily on July 27 during the Solemn Evening Prayer on the eve of his installation pointed toward eternity. He reminded us all that we must always "keep the end in mind."

The end, he said, "is personal encounter with the person of Jesus Christ, ultimately ending in salvation of souls."

As a preview of what he would say the next day, he told those gathered that keeping the end in mind, "we more fully realize the beauty of the consistent ethic of life in the interrelatedness of our relationship with God, others, self and all of creation."

Keeping the end in mind, he said, "We might no longer perceive the poor, the unborn, the immigrant, the refugee, the sick, the elderly, the addicted, the prisoner and the disabled as burdens but human beings, our brothers and sisters. Keeping the end in mind, we are equipped to safeguard the dignity of every person, defend the family, touch wounds and uphold doctrine while applying the soothing balm of pastoral care. Keeping the end in mind, justice is tempered with the sweetness of mercy."

Wise words for both the present and for eternity.

—John F. Fink

Reflection/Daniel Conway

Mentors of new archbishop offered examples of grace, humility and zeal

My wife, Sharon, and I were privileged to attend the installation of our friend and former pastor, Charles



C. Thompson, as the seventh Archbishop of Indianapolis on July 28. It was a joy to be with so many of his family members, friends and colleagues from both sides of the Ohio River for this truly special occasion.

News accounts

in *The Criterion* have told the story of Archbishop Thompson's formation in faith by his loving parents, his extended family and the Church in central Kentucky. The archbishop elaborated on this formation in his installation homily and remarks at the end of the installation Mass, and he made a special point of paying tribute to his father, Coleman Thompson, making it clear that Mr. Thompson was his first and most important teacher and example of faith, hope and charity.

In his concluding remarks, the archbishop acknowledged the role played by the clergy, religious and faithful people of the Diocese of Evansville, Ind., in his formation as a bishop. He also referenced the many bishops (many present behind the altar for the installation Mass) who have influenced him—and impressed him—over the years by their wisdom and pastoral leadership.

Two important mentors in Archbishop Thompson's life were not present: the late Archbishop Emeritus of Louisville, Thomas C. Kelly, and Emeritus Archbishop of Indianapolis Daniel M. Buechlein, who was unable to attend due to infirmity. I had the great

privilege of working for both of these men, and I know how highly they regarded Archbishop Thompson and how very proud they were, and are, of his service to the Church in Kentucky and Indiana.

Archbishop Kelly was a compassionate man with a keen wit. He rarely spoke or preached without telling a funny story that immediately put his listeners at ease. Archbishop Thompson's self-deprecating humor reminds me of his friend and mentor Archbishop Kelly. So does his deep care and concern for the needs of all the people he serves.

As the installation Mass proceeded, I couldn't help but think of Tom Kelly and the many gifts he gave to all of us who knew and loved him. His friend (and former roommate in his retirement years) certainly does Archbishop Kelly proud as he takes on the role as shepherd of the Church in central and southern Indiana.

Archbishop Daniel is a man of prayer who is spending his final years at his monastic home, Saint Meinrad Archabbey in St. Meinrad. From many conversations with him, I know how much he admires Archbishop Thompson. He once said to me, "People think he's a pushover because he's a nice guy who smiles a lot. But make no mistake about it, Chuck Thompson can be hard as nails when it's a matter of principle. He always does what's right."

Archbishop Thompson acknowledged his deep disappointment that Archbishop Daniel's declining health made it impossible for him to travel to Indianapolis for the installation Mass. Surely, he watched it in the monastic infirmary streamed live or televised on EWTN. And I have no

See MENTORS, page 15

Reflection/Sean Gallagher

Young professional golfer keeps his priorities straight, achieves success

"Here we go again."

That thought went through my mind on July 23 as I watched final round



coverage of The Open Championship (also known as the British Open).

When the final group reached the 13th hole at Royal Birkdale Golf Club in Southport, England, Jordan Spieth was tied for the lead with Matt

Kuchar at 8 under par.

Spieth had led the tournament from its start, and had a three-shot lead going into the final round. That lead disappeared early on as Spieth bogeyed three of the first four holes.

At 13, Spieth hit a horrible tee shot. It looked like Kuchar might have a two- or three-shot lead going to the 14th hole.

The situation was much like what the golfing world saw Spieth do in the famed Master's Tournament in April 2016. He had a five-stroke lead going into the last nine holes of the tournament. But after a disastrous three-hole stretch, Spieth trailed by three strokes and eventually finished second.

So I thought that Spieth might be putting on a repeat performance of "choking away" another victory at one of golf's four major tournaments.

But he scrambled at 13, and lost the lead by only one stroke.

Now down one shot to Kuchar, Spieth birdied the 14th hole, eagled the 15th hole and scored birdies on the 16th and 17th holes. In a four-hole stretch, he went an amazing 5 under par and led Kuchar by two shots. He ended up winning the tournament by three shots.

In all my years of watching professional golf, I have never seen such an amazing finish to a major.

And all this was pulled off by a young man who is only 23. After having won the Master's and the U.S. Open in 2015, Spieth joins only the great Jack Nicklaus in winning three of golf's four majors before turning 24.

If Spieth wins the PGA Championship, which will be played on Aug. 10-13 at Quail Hollow Club in Charlotte, N.C., he will be the youngest player ever to win all four majors.

One might understand that a golfer who has reached such heights at such a young age might be filled with a lot of pride, put the focus on himself and see himself as so much better than others. Even if it wouldn't be praiseworthy, it would be a natural human reaction.

But that's not the way Spieth has approached the greatness he has achieved. In remarks on the 18th green after winning The Open Championship, he spoke about just about everybody but himself, thanking his caddie, the fans, tournament organizers, groundskeepers and Kuchar.

When asked after the tournament what was more important to him than golf, Spieth answered without hesitation, "Well absolutely, yeah. My faith and then my family, and then after that, this [golf] is what I love to do."

Faith. Family. Career.

This young man, who is Catholic and was a student at a Catholic grade school and high school while growing up in Dallas, has his priorities straight.

How many of us who don't have the limelight to lure us like Spieth does can say the same?

See REFLECTION, page 15



Christ the Cornerstone

Our archdiocese is called to missionary conversion

“Each particular Church, as a portion of the Catholic Church under the leadership of its bishop, is likewise called to missionary conversion. It is the primary subject of evangelization, since it is the concrete manifestation of the one Church in one specific place, and in it the one, holy, catholic, and apostolic Church of Christ is truly present and operative. It is the Church incarnate in a certain place, equipped with all the means of salvation bestowed by Christ, but with local features. ... To make this missionary impulse ever more focused, generous and fruitful, I encourage each particular Church to undertake a resolute process of discernment, purification and reform” (Pope Francis, “The Joy of the Gospel,” #30).

This is my first weekly column for *The Criterion*, and I have to admit that I’m a little nervous. I have promised to work closely with you, the Catholic people of central and southern Indiana, to build on the foundations established by previous archbishops.

One of these “foundations” dates back to 1992 when then-Archbishop Daniel M. Buechlein began writing a weekly column, “Seeking the Face of the Lord,” for this newspaper. For nearly

20 years—except in the case of serious illness—he never missed a weekly column!

Archbishop Joseph W. Tobin continued this tradition with his weekly column, “Rejoice in the Lord.” For nearly four years, the archbishop (and, later, cardinal) shared with the archdiocese his reflections on a variety of subjects.

During my time as a pastor in the Archdiocese of Louisville, Ky., and then as Bishop of Evansville, Ind., I looked forward to receiving *The Criterion* in the mail and reading the archbishop’s weekly column. Never did I imagine that I would one day be responsible for this important instrument of teaching and evangelization!

A bishop must always foster what Pope Francis calls “missionary conversion” in his diocesan Church, following the ideal of the first Christian communities, in which the believers were of one heart and one soul (cf. Acts 4:32). To do so, the bishop will sometimes go before the people, pointing the way and keeping their hopes vibrant. At other times, he will simply be in their midst with his unassuming and merciful presence. At yet other times, he will have to walk

after them, helping those who lag behind and—above all—allowing the flock to strike out on new paths.

Regular communication between a bishop, his priests and his people is critical to the success of this mission of fostering dynamic, open and missionary conversion. That’s why—following the example of my predecessors—I look forward to these weekly columns.

The publication date for the first column is Aug. 4, 2017, the Memorial of St. John Vianney, the Curé of Ars, who is known as the patron saint of parish priests. This great saint, a simple and holy man, once observed an old man sitting alone in his parish church for many hours. When the curé asked, “What can you possibly be telling God all this time?” the man answered, “Nothing. I just look at him, and he looks at me.”

That kind of prayerful but wordless communication is rare, but it teaches us something very important:

Presence is the most powerful form of communication. Being with God and with each other says more than individual words can ever say.

St. John Vianney expressed this kind of loving presence when he prayed for the conversion of his parish and said

he would undergo any suffering that God would send to him. This is what Pope Francis calls “accompaniment,” the ministry of being—with broken and wounded members of our families, our parishes and communities, and especially our sisters and brothers who are poor and vulnerable—on the “peripheries,” the margins of our society.

On this feast of the patron saint of parish priests, I believe it’s important for me to say that as a bishop I’ve made a commitment to communicating with, and being present to, our priests. It is also important for priests to gather with each other—and with their bishop—as a presbyterate.

When a bishop and his priests are growing in holiness together, they are in the best possible position to effectively preach the Gospel, celebrate the sacraments and serve the pastoral needs of the people entrusted to their care as spiritual guides and fathers.

Through the intercession of St. John Vianney and our patronal saints, St. Francis Xavier and St. Theodora Guérin, may Christ the Cornerstone continue to bless the Church in southern and central Indiana, now and in the years ahead! †



Cristo, la piedra angular

Nuestra arquidiócesis está llamada a la conversión misionera

“Cada Iglesia particular, porción de la Iglesia católica bajo la guía de su obispo, también está llamada a la conversión misionera. Ella es el sujeto primario de la evangelización, ya que es la manifestación concreta de la única Iglesia en un lugar del mundo, y en ella ‘verdaderamente está y obra la Iglesia de Cristo, que es Una, Santa, Católica y Apostólica.’ Es la Iglesia encarnada en un espacio determinado, provista de todos los medios de salvación dados por Cristo, pero con un rostro local. En orden a que este impulso misionero sea cada vez más intenso, generoso y fecundo, exhorto también a cada Iglesia particular a entrar en un proceso decidido de discernimiento, purificación y reforma” (Papa Francisco, “La alegría del Evangelio,” #30).

Esta es la primera de mis columnas semanales para *The Criterion*, y debo confesar que me siento un tanto nervioso. He prometido trabajar en estrecha colaboración con ustedes, el pueblo católico del centro y del sur de Indiana, para edificar sobre las bases que sentaron los arzobispos que me precedieron.

Una de esas “bases” se remonta a 1992, cuando el entonces arzobispo Daniel M. Buechlein comenzó a escribir una columna semanal titulada “Buscando la Cara del Señor,” para este

mismo periódico. Durante casi 20 años, y exceptuando casos de enfermedad grave, jamás dejó de escribir su columna semanal.

El arzobispo Joseph W. Tobin continuó con esta tradición a través de su columna semanal “*Alégrense en el Señor*.” Durante casi cuatro años el arzobispo, y hoy en día cardenal, compartió con toda la arquidiócesis sus reflexiones sobre distintos temas.

Durante el tiempo que me desempeñé como pastor en Louisville y posteriormente como obispo de Evansville, esperaba con ansias recibir mi ejemplar del *The Criterion* por correo y leer la columna semanal del arzobispo. Jamás imaginé que algún día yo sería el responsable de este importante instrumento de enseñanza y evangelización.

El obispo siempre debe propiciar en su Iglesia diocesana lo que el papa Francisco denomina “la conversión misionera,” a semejanza del ideal de las primeras comunidades cristianas en las que los creyentes compartían un mismo corazón y una misma alma (cf. Hc 4:32). Para lograrlo, el obispo a veces debe situarse delante de su pueblo para señalar el camino y mantener viva su esperanza. En otras ocasiones, sencillamente debe mezclarse con su pueblo con una actitud y una presencia modesta y misericordiosa. Y sin embargo, en otras circunstancias, debe

situarse hacia el final del grupo y ayudar a aquellos que se encuentran rezagados y, por encima de todo, dejar libre a su rebaño para que descubra nuevos caminos.

La comunicación periódica entre el obispo, sus sacerdotes y su pueblo es esencial para el éxito de esta misión de fomentar una conversión dinámica, abierta y misionera. Es por ello que, siguiendo el ejemplo de mis predecesores, me entusiasman estas columnas semanales.

La fecha de publicación de la primera columna es el 4 de agosto de 2017, el memorial de san Juan Vianney, el Cura de Ars, conocido como el santo patrono de los párrocos. Este gran santo y un hombre sencillo, una vez observó a un anciano que se sentó a solas durante horas en su iglesia parroquial. Cuando el cura le preguntó: “¿Qué tanto hablas con Dios durante todas estas horas?”, el hombre le respondió: “Nada. Yo solo lo miro a Él y Él me mira a mí.”

Esta forma de comunicación piadosa en la que no media palabra alguna es un acontecimiento inusual pero que nos enseña algo muy importante: *la presencia* es la forma de comunicación más poderosa. Estar con Dios y en su compañía dice mucho más de lo que las palabras jamás podrán expresar.

San Juan Vianney manifestó este tipo de presencia amorosa cuando

rezó por la conversión de su parroquia y dijo que se sometería a cualquier sufrimiento que Dios le enviara. Esto es lo que el papa Francisco llama “acompañar,” el ministerio de estar presente: junto a nuestros familiares quebrantados y heridos, a nuestras parroquias y comunidades y, especialmente, junto a nuestros hermanos pobres y vulnerables que se encuentran en la “periferia,” los márgenes de la sociedad.

En esta festividad del santo patrono de los párrocos considero importante resaltar que, como obispo, he hecho el compromiso de comunicarme y estar presente para nuestros sacerdotes. También es importante que los sacerdotes se reúnan entre sí, y con su obispo, como presbiterio.

Cuando un obispo y sus sacerdotes crecen juntos en su santidad, se encuentran en la mejor posición para predicar efectivamente el Evangelio, celebrar los sacramentos y atender las necesidades pastorales del pueblo confiado a sus cuidados como guías espirituales y padres.

¡Que por la intercesión de san Juan Vianney y nuestros santos patronos, san Francisco Xavier y santa Teodora Guérin, *Cristo, la piedra angular* continúe siendo una bendición para la Iglesia del sur y el centro de Indiana, ahora y durante muchos años! †

Events Calendar

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

August 8

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

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

August 9

Bent Rail Brewery, 5301 Winthrop Ave., Indianapolis. **Theology on Tap Catholic Speaker Series: "Service to Others, Serving Those in Need,"** Heidi Smith and Andrew Costello presenting, 7 p.m., free admission,

food and drink available for purchase, registration not required. Information: www.indycatholic.org/indytot, mkinast@archindy.org.

August 10

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace and Nature Garden Walk**, Benedictine Sister Angela Jarboe facilitating, 7-8:30 p.m., free will donation. Information and registration: 317-788-7581, www.benedictinn.org.

August 12

Immaculate Conception Parish, 2081 E. Cty. Road 820 S., Greensburg. **Community Consignment Auction**, begins at 9:30 a.m. and will last 5-6 hours (items accepted Aug. 11 from 7 a.m.-8 p.m.), pulled pork sandwiches available at lunch, raffles. Information: 812-591-2362.

August 12-13

All Saints Parish, Dearborn County, St. Paul Campus, 9798 N. Dearborn Road, Guilford. **Parish Festival**, Sat. 5-9 p.m., Sun. 11 a.m.-5 p.m., chicken dinner, turtle soup, lunch stand, music, kiddie land,

big money and grand raffle, country store and beer garden. Information: 812-576-4302.

August 13

St. Luke the Evangelist Church, 7575 Holliday Dr., E., Indianapolis. **100th Anniversary Fatima Holy Hour**, after 11:30 a.m. Mass, prayer and rosary. Information: 317-259-4373.

St. Mary Parish, 2500 St. Mary's Dr. NE., Lanesville. **Annual Picnic**, 10 a.m.-4 p.m., chicken and ham dinner served country style in air-conditioned dining room, \$6,000 in cash prizes, quilt raffle, linen/craft booths, Granny's Attic, games, silent auction. Mass schedule: 8 and 10:30 a.m. Information: 812-952-2853.

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

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

317-408-6396.

St. John Paul II Parish, St. Joseph Chapel, 2605 St. Joe Rd. W., Sellersburg. **100th Anniversary of Fatima**, commemoration events vary per month, 6 p.m. Information: Phyllis Burkholder, 812-246-2252.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Recitation of the Rosary** (outdoor Fatima shrine, corner of E. 57th St. and Washington Blvd.), in celebration of the 100th Anniversary of the Fatima Apparitions, 6 p.m.; recurring each 13th of the month through October. Information: mdbdoughert@aol.com.

August 14

St. Luke the Evangelist, 7575 Holliday Dr., Indianapolis. **Catholic Radio Indy Mass and Lunch**, celebrating the feast day of St. Maximilian Kolbe, 11:30 a.m. Reservations: 317-870-8400 or jim@catholicradioindy.org.

August 15

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Catholic Charismatic Renewal of Indianapolis**,

Life in the Spirit Seminar, session four of eight, 7-8:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

August 16

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

August 17

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Community Labyrinth/Peace and Nature Garden Walk**, third Thursdays through September, Benedictine Sister Cathy Ann Lepore facilitating, 7-8:30 p.m., free

will donation. Information and registration: 317-788-7581, www.benedictinn.org.

August 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Indianapolis Mayor Joseph Hogsett presenting, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

August 18-19

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Augustravaganza**, 4 p.m.-midnight, catered suppers (Fri. fried chicken, Sat., prime rib) and bingo in air conditioned hall, kids games, raffle, Monte Carlo, 5K or 1 mile walk/run Sat. morning, baby crawl, live music, beer garden, alumni booth. Pre-festival activities on Thurs. night, Cookies and Canvas for kids and beer tasting for adults 21 and older. Information: www.nativityindy.org/augustravaganza-1, 317-357-1200. †

Celebrate Marriage Conference set for Aug. 19 at Greenwood parish

A Celebrate Marriage Conference will be held at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, from 10 a.m.-5 p.m. on Aug. 19.

Married couples of all ages are invited to join in this Christ-centered marriage event.

The conference will include four presentations: —Michael and Mary Kalscheur, a financial planner and a home-schooling mom, respectively, will speak on "Let's Talk About Money."

—Rick and Andrea Rader, facilitators, will present on "Making a Good Marriage Better."

—Tom and Marcy Renken,

conference coordinators and founders of the Celebrate Marriage ministry, will speak on "Your Marriage as a Witness."

—John Shaughnessy, writer and assistant editor for *The Criterion* as well as an author, will present on "A Catholic Guy's Game Plan for Lasting Love with Your Wife."

The cost is \$20 per couple and includes lunch. Free childcare is also available, although space might be limited.

Registration is required by Aug. 12. To register, go to www.CelebrateMarriageMinistry.com. More information is available there, as well as via e-mail at olgmarrageministry@gmail.com, or by calling 317-489-1557. †

VIPs



James and Joanna (Strothman) Huber, members of St. Gabriel Parish in Connerville, celebrated their 50th wedding anniversary on Jan. 7.

The couple was married at St. Gabriel Church in Connerville on Jan. 7, 1967.

They have two children: Jenney Cronenwett and James Huber, Jr.

The couple also has six grandchildren. †

50-year reunion of Indianapolis North Deanery grade schools set for Aug. 19

A 50-year reunion for graduates of Indianapolis North Deanery grade schools will be held at Touhy Hall at Christ the King Parish, 5858 Crittenden Ave., in Indianapolis, from 7-11 p.m., on Aug. 19.

An RSVP and a \$20 donation are requested in advance. Checks can be

made payable to Deborah Mitchell – 50 Year Reunion, and mailed to her at 445 S. Valley Lane, Greenwood, IN 46142.

For more information, contact Rita Welch at 317-909-0659, or join the Facebook Group page "Indy North Deanery Grade School 50th Reunion." †

Folk art exhibit is now on display at Saint Meinrad Archabbey Library Gallery

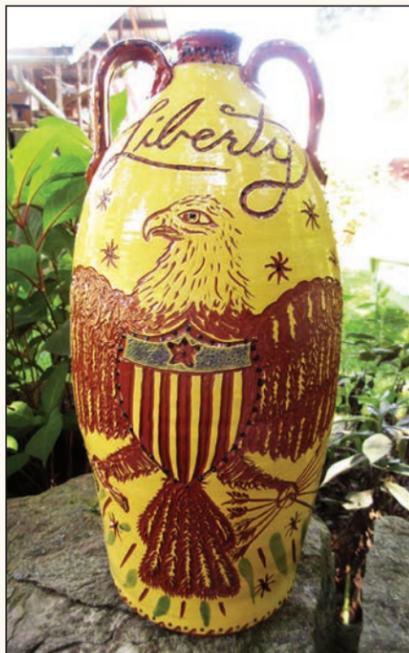
Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad, is hosting an exhibit by Posey County folk artist Tom Wintczak through Aug. 31.

The "Value in Folk Art" exhibit includes ceramics in the style of early American settlers and Fraktur painting that was used to embellish documents of various kinds.

Wintczak draws inspiration from early American potters (1750-1850) and Southern folk art potters of the mid- to late-19th century.

Wintczak was named one of America's best traditional artisans in 2008-17 by a jury of curators from such prestigious institutions as the Museums of Colonial Williamsburg, American Folk Art Museum, Museum of Early Southern Decorative Arts, Mount Vernon and Winterthur. He also has been honored with Indiana Artisan status.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.



For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library's website at www.saintmeinrad.edu/library/hours. †

Marian images to be displayed at St. Paul campus of All Saints Parish on Aug. 12-13

All Saints Parish's St. Paul Church, 9798 N. Dearborn Road, in Guilford, is hosting a display incorporating images of the Blessed Virgin Mary during its festival on Aug. 12-13.

Several of the images are on loan from Saint Meinrad Seminary and School of

Theology and the University of Dayton.

The exhibit will be open from 5-9 p.m. on Aug. 12, and from 11 a.m.-6 p.m. on Aug. 13. Entrance to the exhibit is free.

Please note that the exhibit is not handicap accessible.

To learn more, call 812-576-4302. †

Six Divorce and Beyond sessions to be offered in Indianapolis on Aug. 8-Sept. 12

Divorce and Beyond, a program made available through the archdiocesan Office of Pro-Life and Family Life, will be offered at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 7-9 p.m. on six consecutive Tuesdays from Aug. 8 through Sept. 12.

Each meeting builds on the prior week's session. The topics for discussion are the process of divorce,

self-image, stress, anger, blame, guilt, loneliness and forgiveness.

The cost of the six-week session is \$30, which includes a book.

For more information or to register, contact the Office of Pro-Life and Family Life Office at 317-236-1586, or e-mail dvanvelse@archindy.org.

Registration forms may be obtained online www.archindy.org/plfl/ministries-divorce.html. †



The Face of Mercy

(from Pope Francis' papal bull "Misericordiae Vultus")

By Daniel Conway

An unloved heart often causes hatred and violence

The problems of pain and evil have perplexed humankind from the beginning. Why did Adam and Eve turn away from God? Why did their son Cain brutally murder his brother Abel? Why do their descendants suffer pain and illness? Why do successive generations face violence, inhumanity and unspeakable evil?

Pope Francis believes that one cause (among many) is a serious deprivation of love that causes intense loneliness and hopelessness. Speaking of youth, the pope says, "When an adolescent does not feel love, violence can arise. Behind so many forms of social hate and hooliganism [rioting, bullying and vandalism], there is often a heart that is unloved."

The absence of love causes men and women of all ages to risk succumbing to the "awful slavery" of believing that they must earn love based on their appearance or their actions. "Imagine a world where everyone begs for reasons to attract the attention of others, and no one is willing to love another person freely. It may seem like a human world, but in reality it is hell."

Being deprived of love leads to violence against one's self and others.

It hardens the heart and causes the individual to care about nothing or no one (nihilism).

"Man's many narcissisms," the pope says, can only be overcome by an "experience of love that has been given and received." Real love, unconditionally given, overcomes all evil. "God, who never needs a reason to love his children, has that kind of unconditional love for each person. God does not even bind his benevolence to our conversion; if anything, that is a consequence of God's love."

But isn't it naïve to think that love can change a hardened criminal, or transform the thoughts and actions of a narcissist who cares only for himself or herself?

Pope Francis says no. He has seen with his own eyes the transformation of convicted criminals in his native Buenos Aires by God's unconditional love reflected on the faces of mothers who went to the local prisons to visit their children. Evil can be overcome by good, the pope insists. Love can conquer hatred and despair.

"I remember so many mothers in my diocese who would get in line to enter the

prison. So many mothers who were not ashamed. Their child was in prison, but it was their child, and they suffered so many humiliations."

This is a reflection of the unconditional love of God. It is a love that doesn't require repentance or conversion, but is given freely—even if it is scorned or rejected by the loved one. A change of heart may result from the gift of God's mercy, but it is not a prerequisite. God loves his children as they are—sins and all—and his mercy is fully and freely given to all.

As Pope Francis explains, only the unconditional love of a parent can illustrate for us the depth of God's love. "No sin, no wrong choice can ever erase it."

"What is the medicine that can change an unhappy person?" the pope asks. "Love!"

Christian hope comes from knowing "God the Father who loves us as we are," Pope Francis teaches. "He always loves us, everyone, good and bad."

Mercy continues to be a predominate theme of the teaching of Pope Francis.

God is love, and Jesus is the "Face of Mercy," the concrete manifestation of divine love's ability to conquer sin and death. By following Jesus, by loving as he loved, we can transform our own hardened hearts and be signs of hope and mercy for all who struggle with loneliness, depression and anger.

Wouldn't our world be a different place if more of us reflected God's unconditional love! Wouldn't there be substantially less violence, terrorism and crime!

Love is stronger than evil. It is a power that cannot be overcome by the dark principalities and powers of this world. If we truly believe this, as Pope Francis does, we can be beacons of hope for people who are unloved.

Let's pray for the grace to heed Pope Francis's advice and to be the face of mercy for everyone we meet day in and day out. Let's pray that God's unconditional love will be reflected on our faces and in our hearts!

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

Un corazón que no ha sido amado origina odio y violencia

El dolor y el mal han sido problemas que han asombrado a la humanidad desde sus albores. ¿Por qué Adán y Eva se alejaron de Dios? ¿Por qué su hijo, Caín, asesinó brutalmente a su hermano Abel? ¿Por qué sus descendientes sufren dolores y enfermedades? ¿Por qué cada una de las generaciones posteriores se enfrenta a la violencia, la crueldad y a males atroces?

El papa Francisco considera que una de las causas (entre muchas), es la terrible privación de amor que provoca una intensa soledad y desesperanza. En referencia a la juventud, el papa expresa: "Cuando quien no es o no se siente amado es un adolescente, entonces puede nacer la violencia. Detrás de muchas formas de odio social y de vandalismo hay a menudo un corazón que no ha sido reconocido."

La ausencia de amor provoca que hombres y mujeres de todas las edades corran el riesgo de sucumbir a la "fea esclavitud," bajo la creencia de que deben ganarse el amor basándose en su apariencia o sus acciones. "¿Os imagináis un mundo donde todos mendigan motivos para suscitar la atención de los otros, y sin embargo ninguno está dispuesto a querer gratuitamente a otra persona? Parece un mundo humano, pero en realidad es un infierno."

La privación del amor conduce a la

violencia contra el propio ser y contra los demás. Endurece el corazón y ocasiona que la persona no se interese por nada ni por nadie (el nihilismo).

El papa afirma que "muchos narcisismos del hombre" solamente pueden superarse mediante "la experiencia del amor dado y recibido." El amor de verdad, aquel que se entrega incondicionalmente, vence al mal. "Dios no nos ama porque en nosotros hay alguna razón que suscita amor. Dios no une tampoco su bondad a nuestra conversión: más bien esta es una consecuencia del amor de Dios."

¿Pero acaso no resulta ingenuo pensar que el amor puede cambiar a un criminal abyecto o transformar los pensamientos y acciones de un narcisista que solo se preocupa de sí mismo?

El papa Francisco dice que no. En su natal Buenos Aires observó con sus propios ojos la transformación de criminales convictos gracias al amor incondicional de Dios, reflejado en el rostro de sus madres que acudían a las cárceles locales para visitar a sus hijos. El papa insiste en que el bien vence a la maldad; el amor puede vencer al odio y la desesperación.

"Yo recuerdo a muchas madres, que hacían la fila para entrar en la cárcel,

en mi diócesis precedente. Y no se avergonzaban. El hijo estaba en la cárcel, pero era su hijo. Y sufrían muchas humillaciones."

Esto es reflejo del amor incondicional de Dios, un amor que no exige arrepentimiento ni conversión, sino que se entrega libremente, aunque la persona que lo reciba lo desprecie o lo rechace. El resultado del don de la misericordia divina puede ser un cambio de actitud, pero esto no es una condición. Dios ama a sus hijos tal y como son, con todo y sus pecados, y su misericordia se entrega completa y libremente a todos.

El papa Francisco afirma que solamente el amor incondicional de los padres nos ilustra la profundidad del amor de Dios. "Ningún pecado, ninguna elección equivocada podrá nunca cancelar[lo] del todo."

El papa nos pregunta: "¿Cuál es la medicina para cambiar el corazón de una persona que no es feliz? ¡El amor!"

Tal como lo asevera el papa Francisco, la esperanza cristiana proviene de la certeza de que "Dios Padre que nos ama como somos nosotros. Nos ama siempre a todos."

La misericordia sigue siendo un tema predominante en las enseñanzas del Santo Padre. Dios es amor y Jesús es el "Rostro

de la misericordia," la manifestación concreta de la capacidad del amor divino para vencer sobre el pecado y la muerte. Al seguir a Jesús, al amar como él lo hizo, podemos transformar nuestros endurecidos corazones y convertirlos en símbolos de esperanza y misericordia para todos aquellos que se enfrentan a la soledad, la depresión y el odio.

¡Nuestro mundo sería un lugar distinto si más de nosotros fuéramos reflejo del amor incondicional de Dios! Ciertamente habría bastante menos violencia, terrorismo y crímenes.

El amor es más fuerte que el odio; es una fuerza que no se subyuga a los principios y poderes oscuros de este mundo. Si en verdad creemos esto, como lo hace el papa Francisco, nos convertiremos en faros de esperanza para aquellas personas que no se sienten amadas.

Recemos por la gracia de acatar el consejo del papa Francisco y ser el rostro de la misericordia para todos aquellos con quienes nos topemos en nuestro día a día. ¡Recemos para que el amor incondicional de Dios se refleje en nuestros rostros y corazones!

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Pope's visit to Cartagena to highlight inequality in Latin America

LIMA, Peru (CNS)—When Pope Francis visits Colombia in September, he will take his message of mercy and reconciliation to Cartagena, Columbia, a city that still bears scars of its painful history as a slave port. And he will walk the streets where another Jesuit, St. Peter Claver, put that message into practice four centuries ago.

Canonized in 1888, St. Peter Claver

is now considered the patron saint of human rights in Colombia. But although the country abolished slavery in 1851 and passed a law prohibiting discrimination in 1993, racism persists.

Many Afro-Colombians in Cartagena, the "children of children of children of slaves ... often remain marginalized, abandoned by the government," said Father Jorge Hernandez, who works with

Afro-Colombian communities in and around the city. "In some neighborhoods, people don't have running water. Inhumanity has become natural."

The same is true in other Latin American countries. Although about half the population of Brazil is of African descent, Afro-Brazilians make up a disproportionate share of the poor population, according to the 2010 census.

Their salaries averaged one-half to one-third those of white Brazilians.

On his last day in Colombia, on Sept. 10, Pope Francis will pray the *Angelus* outside of the sanctuary of St. Peter Claver. The building where the missionary welcomed slaves, and which now houses the saint's relics, has also served as a school and a hospital. †

INSTALLATION

continued from page 1

bishop—is to be willing to stand in the breach of the divide, drawing people back from the ledges of extremism in self-indulgence and self-righteousness by serving as bridges of unity, ambassadors of hope and instruments of peace.”

At the beginning of the installation Mass, Archbishop Christophe Pierre, apostolic nuncio to the United States, quoting Pope Francis, encouraged Archbishop Thompson to reach out broadly to people in need through his leadership of the archdiocese.

“As you minister to the priests, clergy and laity being entrusted to your pastoral care and reach out to the community beyond, especially the poor and marginalized, may you keep ever in your heart the sentiments you yourself heard expressed by our Holy Father, Pope Francis, during his homily on the Solemnity of SS. Peter and Paul,” said Archbishop Pierre. “The Lord answers our prayers. He is faithful to the love we have professed for him and he stands beside us at times of trial. . . .”

Archbishop Pierre also read from a letter of Pope Francis in which the pontiff appointed Archbishop Thompson to lead the Church in central and southern Indiana.

“... We implore for you the choicest gifts of the Paraclete Spirit so that, aided by them, and with the prayerful intercession of the Blessed Virgin Mary, you can so nurture the faithful entrusted to you that what you preach with your words, you may be able to confirm by your deeds and especially by the witness of your life.”

After the letter from the pope was ritually shown to the congregation, Archbishop Thompson expressed his acceptance of the pope’s appointment. Archbishop Pierre then placed on Archbishop Thompson’s shoulders a pallium blessed by the pope. A pallium is a woolen band that symbolizes an archbishop’s pastoral care of his faithful and his communion with the pope.

The nuncio then walked with Archbishop Thompson to the cathedra, the seat in the cathedral reserved for the archbishop alone which, from the earliest days of the Church, has symbolized a bishop’s duty as the principal teacher of the faith in his diocese.

Archbishop Thompson then sat in the cathedra and was given the pastoral staff, traditionally known as a crosier, that the priests of the archdiocese had given to him along with a pectoral cross and episcopal ring the evening before during a Solemn Evening Prayer liturgy in the cathedral.

The moment, which was the culmination of the installation of the seventh archbishop of Indianapolis, was met with extended applause from the congregation.

Archbishop Thompson then greeted a diverse group of members of the faithful of the Church in central and southern Indiana representing priests, deacons, men and women religious, married couples, youths, young adults, people with special needs, Catholic schools, catechesis and the intercultural community.

Steven and Pauline Lancaster, members of St. Joseph Parish in Shelbyville, recently celebrated their 50th wedding anniversary and represented married couples in the archdiocese.

“It’s very humbling,” said Pauline. “We were surprised when we were asked, but very excited and honored that we would get to do this.”

She added that a married couple greeting the archbishop during his installation was a sign of their mutual support for each other, and a way for “young people just starting out to see that there is such a thing as a long-term commitment and that people are truly happy being together for that length of time.”

Archbishop Thompson also met a group of leaders of Christian communities and other faith traditions in central and southern Indiana.

Rev. Dr. Timothy James, associate general minister of the Indianapolis-based Christian Church (Disciples of Christ), said he looks forward to working with Archbishop Thompson to bring greater unity among Christians.

“As the archbishop preached about both/ and as opposed to either/or, I sensed a unity that we all carry the same burden, the burden of Christ to care for the least and the last,” James said. “I see a burden for all of us. When we work together, it can be accomplished.”

Indianapolis Mayor Joseph Hogsett, who, along with Chief Justice of the Indiana Supreme Court Loretta Rush, greeted Archbishop Thompson, also wants to add his efforts to working with the archbishop for the common good of all people.

“Building up the relationship so that we together, as a community, can move forward as one city is part of my job,” Hogsett said.

Archbishop Thompson described in his homily a broad, person-centered panorama for this work.

“Amid structures, policies and programs, we must not lose sight of the person,” he said. “Nothing of humanity and creation must escape our focus, engagement and outreach.”

Archbishop Thompson also reminded his listeners that one person in particular spurs this work and is its goal.

“Our task is not so much to resolve the world’s problems as to lead persons and peoples to personal encounter with the person of Jesus Christ, Savior of the world,” he said. “We ourselves must first, however, if we are to be credible and effective, be engaged in such a personal encounter with him.”

Finding strength for the Church’s diverse ministries through prayer, Archbishop Thompson said, allows the faithful to see Christ in all they serve.

“We must leave no one behind, especially being attentive to the unborn, the poor, the young, the elderly, the migrant, the immigrant, the refugee, the sick, the dying, the addicted, the abused, the disenfranchised, the lonely, the hopeless, the imprisoned and all who suffer,” he said. “We must be concerned about the well-being of each and every person as well as creation itself if we are to be truly Christ-centered.”

“What we do or fail to do for the least of his brothers and sisters, our brothers and sisters, we do or fail to do for Jesus Christ. It is simple, I’m the first to admit it, but it’s a place to start—the Catholic both/and.”

(For more coverage of the installation of Archbishop Charles C. Thompson, including videos and photo galleries, visit www.CriterionOnline.com.) †



The last of several hundred deacons, priests and bishops process into SS. Peter and Paul Cathedral for the installation Mass of Archbishop Charles C. Thompson on July 28. (Photo by Natalie Hoefler)



Archbishop Christophe Pierre, apostolic nuncio to the United States, center, Cardinal Joseph W. Tobin, archbishop of Newark, N.J., and several other bishops applaud after Indianapolis Archbishop Charles C. Thompson sits for the first time in the cathedra of SS. Peter and Paul Cathedral in Indianapolis during the July 28 Mass in which he was installed as the seventh archbishop of Indianapolis. (Photo by Sean Gallagher)



Archbishop Charles C. Thompson greets Habibe Ali, interim secretary general of the Plainfield-based Islamic Society of North America, during the installation Mass. Waiting to greet Archbishop Thompson is Bishop Jennifer Baskerville-Burrows of the Episcopal Diocese of Indianapolis, right. Benedictine Father Julian Peters, second from right, serves as a master of ceremonies. (Photo by Sean Gallagher)



Archbishop Charles C. Thompson elevates the Eucharist during his Installation Mass at SS. Peter and Paul Cathedral in Indianapolis on July 28. (Photo by Natalie Hoefler)

Youths lead the chorus of support for new archbishop

By Sean Gallagher, Natalie Hoefler, Mike Krokos and John Shaughnessy

At 15, Logan Struewing had a wonderfully-youthful reaction to being the youngest person chosen to welcome Archbishop Charles C. Thompson during his installation Mass at SS. Peter and Paul Cathedral in Indianapolis on July 28.

"It's especially cool to have this honor," said Logan, a member of Holy Spirit Parish in Indianapolis.

His enthusiasm was even higher after he had a short conversation with the new archbishop.

"It was amazing," said Logan, a member of the Archdiocesan Youth Council who was part of a group of civic leaders, religious leaders and members of the archdiocese who greeted the archbishop during the liturgy. "He seemed really kind, really interested. I just got confirmed, and I'm excited to be doing more in the Church. I feel like the youth are ready to be a bigger part of the Church."

At 17, Emma Lashley had the same hope as she welcomed Archbishop Thompson.

"The youth are all really willing to work with him," said Emma, a member of the Archdiocesan Youth Council and St. Charles Borromeo Parish in Bloomington. "We want to help spread the Catholic mission to people."

The experiences of the two teenagers reflected the positive reactions that people shared about Archbishop Thompson on the day he became the seventh archbishop of Indianapolis.

A commitment to collaboration

Indianapolis Mayor Joseph Hogsett made a point of noting that he was "still mourning the loss" of Cardinal Joseph W. Tobin to the Archdiocese of Newark, N.J., but he was comforted by the exchange he had with Archbishop Thompson during the Mass.

"He was incredibly engaging," the mayor said. "We both committed ourselves to collaboration for the people of Indianapolis and all the people he will serve throughout the archdiocese."

"I'm profoundly optimistic that the City of Indianapolis and the Church will continue its very close working relationship, particularly on issues of poverty and those most vulnerable in our society. I look forward to sitting down with him and talking about how we can collaborate—not only as leaders but as a faith community to make Indianapolis an even better place than it already is."

'A wonderful guy'

Byron and Kay Corbett traveled from their home in Bardstown, Ky., to be there for Archbishop Thompson, their longtime friend from his first assignment as a newly ordained priest in 1987 as associate pastor of the Basilica of St. Joseph Proto-Cathedral.

"I felt so thrilled that he was recognized for such an honor," said Byron, who recalled the times the couple had him over to their house for pizza and beer. "He was always very concerned about young people when he was in Bardstown. He would always spend a lot of time at the high school. He's very humble."

Kay Corbett added, "Indy is so blessed. He's a wonderful guy. He will lead the [Church] well. He has a wonderful sense of humor, but is very serious at times—a God-gifted man."



Joe Paul Hayden

'A blessed experience'

For Joe Paul Hayden, the installation Mass of Archbishop Thompson was a "bittersweet" moment. After all, the former bishop of Evansville, Ind., served as a role model for Hayden as he prepares to be a priest in that diocese.

"It's been a blessed experience getting to know him over the last several years," said Hayden, a senior in formation at Bishop Simon

Bruté College Seminary and Marian University, both in Indianapolis.

"It's a bittersweet thing to see him leave because my experience of getting to know him has been such a great one. He's a really humble man, a good model of the faith. As I'm studying to be a priest, he's somebody I would like to model after for sure."



Annette "Mickey" Lentz

'He knows he's far from perfect'

For Annette "Mickey" Lentz, the defining moment of the "beautiful, very moving" installation Mass came when Archbishop Thompson paid tribute to his father Coleman.

"I was so moved. The mayor was next to me in tears," said Lentz, the chancellor of the archdiocese.

That moment reflects the closeness that Lentz has already witnessed between Archbishop Thompson and his family.

"I'm impressed with him always, but just the support behind him, and his humility," Lentz said. "He knows he's far from perfect, and he has the need for prayer at all times."

A family's pride

As one of Archbishop Thompson's 90 first cousins, Denise Mutter traveled from Rochester, Minn., to be there for him.

"I loved every minute [of the Mass] from start to finish," Mutter said. "I never thought it was a possibility [to have an archbishop in the family], but we couldn't be more proud of him."



Msgr. William F. Stumpf

A vision to embrace

For Msgr. William F. Stumpf, one of the highlights of the installation Mass was Archbishop Thompson's homily in which he shared the theme of how the Catholic faith should be inclusive, welcoming and supportive.

"I think he's helping us already to start thinking about vision," said Msgr. Stumpf, vicar general of the archdiocese. "We're really blessed. In his homily and throughout his remarks at the end, you sensed his humility and his being very down-to-earth—and Cardinal Tobin was too—and it's just nice to have another shepherd like that, that has that same quality."

his humility and his being very down-to-earth—and Cardinal Tobin was too—and it's just nice to have another shepherd like that, that has that same quality."

'A sense of all the people'

Benedictine Sister Jennifer Mechtild Horner considered it "a real gift" to be among the people who greeted Archbishop Thompson during his installation Mass.

"He has a sense of all the people, and that we need to take care of all of them, not just one or the other," said Sister Jennifer, prioress of Our Lady of Grace Monastery in Beech Grove.

"If we can be that bridge for the people of God, we'll do wonderful things for Christ."

An answer to a prayer

As a priest in the Archdiocese of Indianapolis, Father Eric Johnson views Archbishop Thompson as an answer to a prayer that has been shared by Catholics in southern and central Indiana.

"We've been waiting and praying for the Holy Spirit and the Holy Father to send us a shepherd that would lead us and kind of help us move forward," said Father Johnson, pastor of Our Lady of Perpetual Help Parish in New Albany. "As an archdiocese, we're very much at a place where we're excited for that."

"He has a humility about him in a lot of what he says, and in the ways he speaks about himself. Yet, I do think he's also able to kind of articulate where it is that we need to be as the people of God—to be a people that stands in the middle and tries to hold people together in hope, unity and faith, but to do that with a humble spirit, in a way that is inviting." †



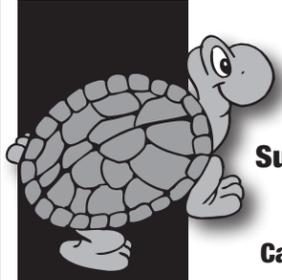
Archbishop Charles C. Thompson greets 17-year-old Emma Lashley, a member of St. Charles Borromeo Parish in Bloomington, during the installation Mass at SS. Peter and Paul Cathedral in Indianapolis on July 28. (Photo by Sean Gallagher)



Kam Ngaih Lian, a Burmese Catholic who is a member of St. Mark the Evangelist Parish in Indianapolis, speaks with Archbishop Charles C. Thompson during the installation Mass. Lian was part of a group of archdiocesan Catholics and other faith and civic leaders who greeted the new archbishop. (Photo by Sean Gallagher)



Franciscan Sister of the Immaculate Heart of Mary Sister Merrita Mary receives the Precious Blood during the installation Mass. (Photo by Mike Krokos)



St. Nicholas Annual Church Picnic

Sunday, August 20, 2017

Buffet Serving
11:00 AM to 5:00 PM
Carryout available til 6:00 PM
Mass at 10:30 AM

Serving:

- All you can eat buffet dinner – Fried Chicken or Roast Beef
- Also St. Nicholas Famous Turtle Soup
- Carry out available all day for dinners and soup
- Games for the whole family

Directions:

- I-74 to the Sunman-Milan exit #156
- Turn south on SR 101 to Sunman (approx. 4 miles)
- After RR tracks turn right and follow signs to St. Nicholas Church (approx. 3 miles)

Contact the parish office with any questions
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'Bridges of unity'



During a July 28 installation Mass at SS. Peter and Paul Cathedral in Indianapolis, Archbishop Charles C. Thompson sits for the first time in the cathedra, a seat reserved in the cathedral for the archbishop alone, as shepherd of the Archdiocese of Indianapolis. (Photo by Rob Banayote)



Deacon Wayne Davis of St. Michael Parish in Greenfield on July 28 processes into SS. Peter and Paul Cathedral in Indianapolis with the pallium designated for Archbishop Charles C. Thompson. (Photo by Rob Banayote)



Archbishop Charles C. Thompson enjoys visiting with his great nieces Leanna, left, Riley and Brandi during a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on July 28. (Photo by Rob Banayote)



Maria Solis, a member of St. Monica Parish in Indianapolis, leads the congregation during the installation Mass in singing the responsorial psalm. (Photo by Sean Gallagher)



Priests pray during the July 28 installation Mass in SS. Peter and Paul Cathedral in Indianapolis. (Photo by Mike Krokos)



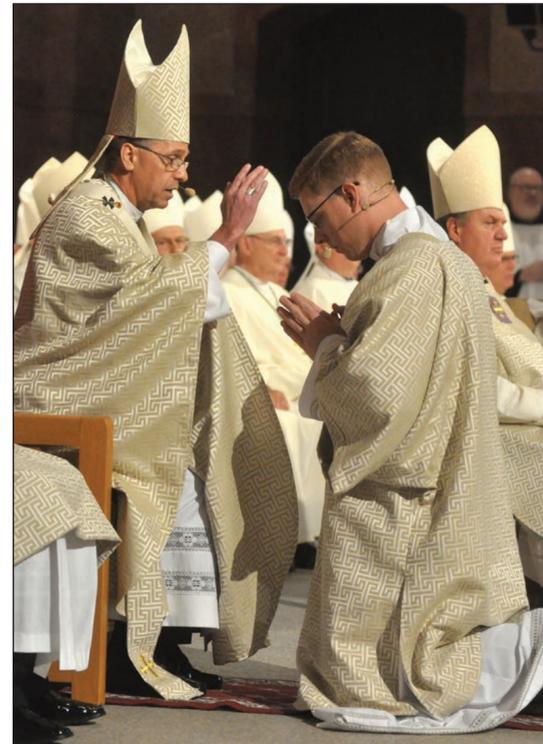
Charles and Joyce Thompson, the parents of Archbishop Charles C. Thompson, bring forward the offertory gifts during the July 28 installation Mass. Also pictured is Archbishop Thompson's brother, Kenny. (Photo by Rob Banayote)



Annette "Mickey" Lentz, archdiocesan chancellor, receives the apostolic letter in which Pope Francis appointed Archbishop Charles C. Thompson as the shepherd of the Archdiocese of Indianapolis from Archbishop Christophe Pierre, apostolic nuncio to the United States. (Photo by Rob Banayote)



Leaders of Christian communities and other faith traditions in central and southern Indiana as well as civic leaders participate in the July 28 installation Mass. (Photo by Natalie Hoefler)



Archbishop Charles C. Thompson blesses transitional Deacon Jeffrey Dufresne during the installation Mass before Deacon Dufresne, a member of St. Monica Parish in Indianapolis, proclaims the Gospel. (Photo by Sean Gallagher)



Sister Loretto Emenogu, a superior of the Daughters of Mary Mother of Mercy living in Indianapolis, greets Archbishop Charles C. Thompson at a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on July 28. (Photo by Natalie Hoefler)



Archbishop Christophe Pierre, apostolic nuncio to the United States, center, places a pallium on Archbishop Charles C. Thompson during the July 28 liturgy. Looking on is Father Patrick Beidelman, rector of SS. Peter and Paul Cathedral in Indianapolis. (Photo by Rob Banayote)



Cardinal Blase J. Cupich, archbishop of Chicago, left, and Cardinal Joseph W. Tobin, archbishop of Newark, N.J., process into SS. Peter and Paul Cathedral in Indianapolis on July 28. (Photo by Rob Banayote)

Church leaders make the journey to support a friend

By John Shaughnessy

The enduring love that Cardinal Joseph W. Tobin still has for the Archdiocese of Indianapolis and the great respect he has for Archbishop Charles C. Thompson shined through in the moments before the installation Mass for his successor on July 28.



Cardinal Joseph W. Tobin

Explaining why he wanted to be at SS. Peter and Paul Cathedral in Indianapolis to see Archbishop Thompson become the seventh archbishop of the archdiocese, Cardinal Tobin said, "It was two great loves."

"One is the friendship I have with Archbishop Thompson, and the great respect I have, and the incredible hope that he gives me—and that he also gives the archdiocese," said Cardinal Tobin, who became the archbishop of Newark, N.J., in early January after serving four years as the spiritual leader of the Church in central and southern Indiana.

"The second reason, of course, is this archdiocese which I love so much. I think that people like me, who don't have children, you find the life in what you do with the people of God. And when you have to leave that, it's almost like you're handing over your children. Not that the people are children, but it's these wonderful projects you do with them. And you hope the next person is going to love them as much as you do.

"And I have every confidence that Archbishop Thompson—with his many gifts and his great energy and his humility—is going to be a great gift here. He has always been a friend and supportive of me—someone with whom I can confide. I feel I know him, and I'm so grateful to God and to Pope Francis for bringing him here."

A similar sentiment was shared by Archbishop Paul D. Etienne of Anchorage, who made the long journey from Alaska to be at the installation Mass for Archbishop Thompson.

A former priest of the Archdiocese of Indianapolis, Archbishop Etienne has become friends with Archbishop Thompson as members of a small group



Bishops listen as Archbishop Charles C. Thompson delivers a homily during his installation Mass on July 28 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefler)

of bishops and archbishops who meet and talk regularly to support each other.

"This archdiocese means a lot to me," Archbishop Etienne said shortly before the installation Mass. "This is my family here. And I've had a relationship with Archbishop Thompson for the years that he's been a bishop, and I want to be here to support him. And I want to be here to show my love for this archdiocese and its priests, its religious and its people. So I would have moved heaven and earth to be here for this celebration."



Archbishop Paul D. Etienne

Being part of that same support group has created a special bond among those archbishops and bishops, Archbishop

Etienne noted. It's also given him an insight into Archbishop Thompson as a person and a spiritual leader.

"We all know how much we need the support of each other," Archbishop Etienne said. "And that's why it's important for us to make that extra effort to be there at significant moments in each of our lives.

"I wish Archbishop Thompson the best, and I think the Archdiocese of Indianapolis will be in very good hands. He's a great pastor. He has a lot of talents, gifts and energy. The archdiocese will be under great leadership under his pastoral care."

Bishop Christopher J. Coyne of Burlington, Vt., is also part of that small support group with Archbishop Thompson and Archbishop Etienne. His respect and fondness for Archbishop Thompson began when Bishop Coyne first served as an auxiliary bishop in the Archdiocese of Indianapolis and Archbishop Thompson

was in his early years as the bishop of the Diocese of Evansville, Ind.

Their ensuing friendship also led Bishop Coyne to return for the installation Mass of the new archbishop.



Bishop Christopher J. Coyne

"When I first got to Indianapolis, I had the chance to meet Bishop Thompson and Bishop [Timothy L.] Doherty [of the Lafayette Diocese]. They both reached out to me in friendship, and I really appreciate that," Bishop Coyne recalled.

"He was wonderful to work with, and he has a great sense of humor—someone who makes boring meetings less so. He is a friend, someone with whom I can share the ups and downs of being a bishop." †

New archbishop is 'humble, holy' shepherd who will love his flock

By Mike Krokos

The smile on Louisville Archbishop Joseph E. Kurtz's face spoke volumes.

The joy was palpable too as he talked about his former priest and vicar general who was moments away from being installed as the new shepherd of the Church in central and southern Indiana.

"Well, I can only tell you how proud we in the local Church of Louisville are that one of our sons has been raised to this level of service to Christ and his people," Archbishop Kurtz said of Archbishop Charles C. Thompson of Indianapolis.

"We're thrilled that Pope Francis has appointed him as archbishop. It seems like yesterday—it was six years ago—that he was plucked out of the Archdiocese of Louisville to become the bishop in Evansville, and he has just served in such a pastoral way, so we're really proud of him.

"I'm happy also to be with his family, who are all deeply rooted in the Archdiocese [of Louisville], specifically in Marion County."

Archbishop Kurtz was one of 23 bishops who concelebrated at the July 28 installation Mass at SS. Peter and Paul Cathedral in Indianapolis, and he, like many others, felt Archbishop Thompson would bring many gifts in his ministry to the archdiocese.

"He's someone who's very humble, and he is always looking to serve others. There's not a bone of narcissism in him. He's other-directed," Archbishop Kurtz said. "I believe he's a very spiritual man, he's someone who listens, and I think he's someone who's not afraid to make a decision. And those are the recipes for really a good leader. So I think the Archdiocese of Indianapolis is going to be blessed."

Other bishops, including several

from Indiana, were quick to agree with Archbishop Kurtz's sentiments.

"Archbishop Thompson is a wonderful friend, a great inspiration, very humble and very holy," said Bishop Donald J. Hying of the Diocese of Gary, Ind. "It gave me great joy to know that he's in this position of service and of greater influence, and I truly love him as a brother."

Bishop Hying added, "[Archbishop Thompson] brings a great insight into the pastoral reality of the Church, deep empathy for people suffering in existential situations, and I think great fraternity with everyone in the Church [and is] a wonderful collaborator."

Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Ind., called Archbishop Thompson "a good man and a good friend," and said he believed people in the local Church will witness a shepherd who embraces his flock.

"I think, you know, he's just a very pastoral bishop, he kind of exudes that real heartfelt care and concern for everyone, and I think that's going to come across right away, when he goes and visits parishes," Bishop Rhoades said. "The people will see there's a simplicity and a humility about him, that he's so very approachable, and I think that will serve the archdiocese well."

Friendship also came to the forefront for Bishop Timothy L. Doherty of Lafayette, Ind., when he talked about Archbishop Thompson, as did the proximity of the

archdiocese to his own diocese.

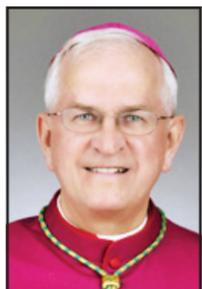
"The Archdiocese of Indianapolis is a neighbor of mine, and we're all part of one Church," Bishop Doherty said. "I have only happy reasons for being here today, and consider it a privilege, and I'm so happy for the archdiocese as well. They've got a real good pastor coming in, and they'll be very happy."

Bishop Doherty called the new archbishop "a good listener" who will be capable of continuing long-range planning in the archdiocese. He also cited Archbishop Thompson's background in Church law.

"One of the gifts that he brings—also not only to the archdiocese but to all bishops in the state—is he's a very competent canon lawyer," he said. "For people who deal in Church administration like I do, while we have our own consultants inside, it's great to have a man of his wide experience. I think people will be very pleased to find out that ... he's got an established reputation as a canonist, which is very valuable to the whole Church, not just to Indiana."

Retired Bishop William L. Higi of Lafayette said he felt "privileged" to attend the installation liturgy, and added it was "a special, special moment in the life of the Church in Indiana."

The retired Lafayette bishop said he had gotten to know Archbishop Thompson through meetings of the bishops of the state, and added, "I've been impressed. I think he's an excellent choice." †



'He's other-directed. I believe he's a very spiritual man, he's someone who listens, and I think he's someone who's not afraid to make a decision. And those are the recipes for really a good leader. So I think the Archdiocese of Indianapolis is going to be blessed.'

—Archbishop Joseph E. Kurtz of Louisville, Ky.



Archbishop Charles C. Thompson raises the Eucharist during Mass at Our Lady of Perpetual Help Church in New Albany on July 30. (Photo by Sean Gallagher)

Archbishop eager to learn ‘rhythm of the archdiocese’

By Natalie Hoefer

It was one of his few periods of quiet in four days, but Archbishop Charles C. Thompson still took time on July 30 to share his reflections on his installation as shepherd of the Church in central and southern Indiana.

“It’s been a whirlwind,” he admitted, shortly after he celebrated Mass at Our Lady of Perpetual Help Church in New Albany. “Actually, the last four weeks have been a whirlwind.”

But in the center of the whirlwind were abundant blessings.

“The whole thing was moments of grace,” he said. “Just the beauty of the liturgy; all that people put into this to pull it off; connecting with people I haven’t seen in a while, some since prior to my ordination [as bishop] in Evansville. Then to meet all the different

young people, older people, the various religious in the archdiocese—it was all grace.”

In the midst of all the activities from July 27-July 30 that marked his installation and first weekend of official duties, Archbishop Thompson said he still found “quiet moments in the chapel” in his new Indianapolis home, “moments where I could be quiet and in prayer, reminiscing about it all, going back through the events. It’s all been very profound.”

Now that the incense has dissipated and the visiting friends, family and bishops have returned home, Archbishop Thompson is ready to “get in a routine,” he said.

His next steps as shepherd of the Church in central and southern Indiana are to “get to know the people, the places, what we do and how we do it,” he said. “I want to learn the life of

the archdiocese and the rhythm of the archdiocese, and hopefully get into a routine myself.”

He looks forward to meeting the Catholics of central and southern Indiana “as soon as I can,” he said.

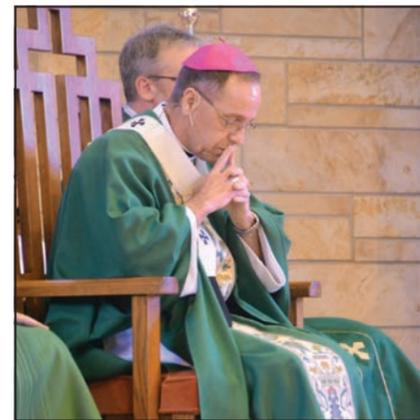
“One thing I did in Evansville was go to the deaneries and meet the leadership early on. I hope to do that soon as well,” he added.

Meanwhile, he hopes to find time in his new routine for running, his preferred method of stress release.

He was happy to note that Indianapolis is predominantly flat.

“I like to run—but I don’t like to hurt,” he quipped.

(Full coverage of the July 30 Mass that Archbishop Charles C. Thompson celebrated at Our Lady of Perpetual Help Parish in New Albany will appear in the Aug. 11 issue of The Criterion.) †



Archbishop Charles C. Thompson pauses to pray after Communion at Our Lady of Perpetual Help Church in New Albany on July 30. He has enjoyed a few quiet moments of reflection in the “whirlwind” of events leading up to his installation as archbishop of the Church in central and southern Indiana, and is looking forward to establishing a routine. (Photo by Natalie Hoefer)

Family’s memorable day connects them to Archbishop Thompson

By John Shaughnessy

For Hector and Erika Salcedo, sharing their musical gifts at the installation Mass of Archbishop Charles C. Thompson highlighted a memorable day for their family that just arrived in the United States five months ago.

The couple and their two young daughters moved from Guadalajara, Mexico, during the late winter so Hector could accept a position as the director of music at St. Malachy Parish in Brownsburg.

The move lets Hector spend more time with his wife and their children, 5-year-old Clara and 3-year-old Sophia. The move also led Hector and Erika to have the honor of participating in Archbishop Thompson’s installation Mass at SS. Peter and Paul Cathedral in Indianapolis on July 28—a day when Erika and Sophia also both celebrated their birthdays.

“For our family, it’s three celebrations in one,” noted Erika, 37, who sang in the choir during the Mass. “We celebrate the new archbishop, and that celebration falls on my daughter’s birthday and my birthday.”

Erika studied singing for five years in Rome, the Italian city where Hector studied organ and music composition at the Pontifical Institute of Sacred Music. He played the prelude and the postlude

of the installation Mass on the cathedral’s pipe organ.

“For me, this is very important,” Hector said. “I used to play in St. Peter’s Basilica at the Vatican. I’ve played in the cathedral in Mexico. I like the celebrations. And my wife has the opportunity to sing on her birthday at this important Mass. So she is very happy.”

Another highlight of the day involved Hector’s brother from Mexico, Father Eduardo Salcedo. Arriving in central Indiana for a visit with Hector’s family, Father Salcedo also had the joy of concelebrating the installation Mass.

It’s all part of what has been a special transition to Indiana for the family. “In Mexico, I worked all day every day, and I didn’t have any days off,” Hector said. “Now I have more time to spend with my family. For me, that’s most important now. We’re very happy.”

Erika added, “I love that he has time to be with us. And I love the community here. People are very friendly here. To live in this country is very beautiful for us.”

So was the opportunity to participate at the archbishop’s installation Mass.

“Both of us love music,” she said. “For me, singing is the thing I love to do most in the world. I love to sing for God. It’s the way I can express my love and gratitude to God.” †



Hector and Erika Salcedo pose for a photo in the choir loft of SS. Peter and Paul Cathedral in Indianapolis on July 28, a day when Hector played the cathedral’s pipe organ and Erika sang in the choir during the installation Mass of Archbishop Charles C. Thompson. (Photo by John Shaughnessy)

Pope Francis’ prayer intentions for August



- **Artists**—That artists of our time, through their ingenuity, may help everyone discover the beauty of creation.

(To see Pope Francis’ monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †

Nine Sisters of Providence celebrate Golden Jubilees

Criterion staff report

In 2017, nine Sisters of Providence of Saint Mary-of-the-Woods celebrated 50 years in the congregation.

Sister Editha (formerly Editha Expedita, S.P.C.) Ben, a native of the Philippines, entered the Sisters of St. Paul of Chartres on May 10, 1967, and professed final vows on Feb. 1, 1975. Sister Editha transferred her vows to the Sisters of Providence in June 2002.

She graduated from Rosary College in the Philippines with bachelor's degrees in education, English and mathematics, and earned a master's degree in theological studies at Ateneo De Manila University in the Philippines.

Sister Editha has served in Illinois and in Taiwan.

Currently, she ministers as the director of vocations for the Sisters of Providence.

Sister Paula (formerly Mario) Damiano, a native of New Castle, Pa., entered the congregation on Aug. 30, 1967, from Anaheim, Calif. She professed final vows on Dec. 8, 1974.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in art. She earned a master's degree in theological spirituality from Fordham University in New York.

In the archdiocese, Sister Paula has ministered as General Councilor (2001-11), as coordinator of programming (2012-13), and as director of retreats and programs for the Providence Spirituality & Conference Center (2013-14).

She also served in California.

Currently, Sister Paula serves as director of retreats and programs and co-director at Providence Spirituality & Conference Center, Saint Mary-of-the-Woods.

Sister Jean (formerly Keith) Kenny, a native of Chicago, entered the congregation on Aug. 30, 1967, from Queen of Angels in Chicago. She professed perpetual vows on Oct. 4, 1980.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education, a master's degree in religious education and a master's of divinity degree from Loyola University in Chicago, and a master's degree in human services counseling from DePaul University in Chicago.

She served in Illinois.

Currently, Sister Jean ministers at St. Matthew the Apostle Parish and School in Indianapolis.

Sister Delan Ma, a native of Taiwan,

entered the congregation on Oct. 1, 1967, from Kuangfu, Taiwan. She professed final vows on Dec. 4, 1977.

She graduated from Fu Jen Catholic University in Taiwan with a bachelor's degree in theology, and a bachelor's degree in liberal arts from Saint Mary-of-the-Woods College.

Sister Delan served in Taiwan.

Currently, she ministers as the vocation director for Asia for the Sisters of Providence.

Sister Marianne (formerly Ann Eugene) Mader, a native of Indianapolis, entered the congregation on Aug. 30, 1967, from St. Philip Neri Parish in Indianapolis. She professed final vows on March 8, 1975.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She also earned a master's of arts in library science from the Rosary College of Arts and Sciences, Dominican University in River Forest, Ill.

In the archdiocese, Sister Marianne served in Indianapolis as a teacher at the former St. Catherine of Siena School (1971-72) and St. Philip Neri School (1972-77); in various library roles at Community Hospital (1978-93) and Hand Surgery Association of Indiana (1986-88); as medical information assistant at Crossroads Rehabilitation Center (1997-98); as instructional assistant-computers at Holy Spirit School (1998-2002); and as a librarian at Holy Angels School (2002-06).

At Saint Mary-of-the-Woods, she served as Archive Researcher (2006-09).

She also ministered in Ohio and Canada.

Currently, Sister Marianne ministers as the archives coordinator for the Sisters of Providence.

Sister Barbara (formerly Mary Barbara) McClelland, a native of Indianapolis, entered the congregation on Aug. 30, 1967, from Holy Name of Jesus Parish in Beech Grove. She professed final vows on Oct. 25, 1980.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education, and also earned a master's degree in education from Indiana University in Bloomington.

In the archdiocese, Sister Barbara served in Indianapolis as a teacher at St. Simon the Apostle School (1971-76), St. Joan of Arc School (1976-80), Holy Cross (now Holy Cross Central) School (1980-81), and as principal at Holy Cross Central School (1981-96).

She also ministered in Kentucky.

Currently, Sister Barbara ministers as the co-director of Miracle Place in Indianapolis.



Nine Sisters of Providence of Saint Mary-of-the-Woods pose on June 24 at Saint Mary-of-the-Woods as they celebrate their 50-year jubilees. The jubilarians are, front row: Providence Sisters Marianne Mader, left, Celeste Tsai, Editha Ben and Danielle Sullivan; second row: Providence Sisters Paula Damiano, left, Mary Montgomery and Jean Kenny; third row: Providence Sisters Barbara McClelland, left, and Delan Ma. They are pictured with General Councilors in the back row: Providence Sisters Mary Beth Klingel, left, Jeanne Hagelskamp, Lisa Stallings, Jenny Howard and Dawn Tomaszewski. (Submitted photo)

Sister Mary (formerly Aaron) Montgomery, a native of Bramble, Ind., in the Evansville, Ind., Diocese, entered the congregation on Aug. 30, 1967, from St. Joseph Parish in Loogootee, Ind., in the Evansville Diocese. She professed final vows on Oct. 15, 1977.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education, and also earned a master's degree in pastoral theology from the Catholic Theological Union/Catholic Graduate School of Theology in Chicago.

In the archdiocese, Sister Mary served in Indianapolis as a student teacher at the former St. Patrick School (1971), and as a teacher at All Saints School (1972-75) (now St. Anthony School); in Sellersburg as a teacher at St. Paul School (1975-78); in Bloomington as provincial councilor/pastoral associate at St. Paul Catholic Center (1991), as pastoral associate at St. Paul Catholic Center (1992-97), and as director of Providence Volunteer Ministry (1997-2000); in Terre Haute as a secretary in Mayor Kevin Burke's office (2006-07), as director of Terre Haute Deanery Pastoral Center (2008-14), and as director/spiritual director of Terre Haute Deanery Pastoral Center (2014).

At Saint Mary-of-the-Woods, Sister Mary served as director of Providence Volunteer Ministry (2000-05), and as retreat and spiritual director (2015-16).

She also served in Kentucky.

Currently, Sister Mary ministers as

retreat and spiritual director/volunteer at Providence Spirituality & Conference Center and Ministry of Care at Saint Mary-of-the-Woods.

Sister Danielle (formerly Sister Mary Lou) Sullivan, a native of Melrose, Mass., entered the congregation on Aug. 30, 1967, from St. Joseph Parish in Malden, Mass. She professed final vows on Aug. 15, 1973.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education, and also earned a master's degree in administration from the University of Notre Dame.

Sister Danielle served in Maryland, Massachusetts and in Washington, D.C.

Currently, she ministers as a staff accountant for the Sisters of St. Joseph in Brighton, Mass.

Sister Celeste Tsai, a native of Taiwan, entered the Congregation on Aug. 30, 1967, from Taichung City, Taiwan. She professed final vows on Sept. 28, 1980.

She graduated from Providence University in Taiwan with a bachelor's degree in English, and also earned a master's degree in Asian Studies from Seton Hall University.

At Saint Mary-of-the-Woods, Sister Celeste ministered as an English Language Institute instructor (1979-80), and as a translator (2010-11).

Currently, she ministers as translator and affairs consultant at Providence University in Taiwan. †

FCC approves merger of Relevant Radio, Immaculate Heart Radio

WASHINGTON (CNS)—The Federal Communications Commission (FCC) has approved the merger of Relevant Radio and Immaculate Heart Radio.

Both are nonprofit, listener-supported Catholic radio chains. Relevant's stations are principally in the Midwest and East, while Immaculate Heart's are in the West and the Plains states.

On the air, the combined company is known as Relevant Radio. Off the air, the corporate entity will be known as Immaculate Heart Media, a nonprofit, nonstock entity with its headquarters in Green Bay, Wis., which had been

Relevant's home base.

Combined, the two stations have about 120 AM and FM stations and "repeater" towers broadcasting the signals into smaller cities.

Immaculate Heart Radio's most popular programs are "The Patrick Madrid Show" and "Heart to Heart With Mother Miriam," according to Immaculate Heart Media spokeswoman Kathy Jensen. Relevant's most popular shows are "The Drew Mariani Show," which also airs on Immaculate Heart, "Morning Air" and "Father Simon Says."

It's "a very small community in

Catholic radio," said Karen Moran, who got her start writing news releases pro bono and now produces two Immaculate Heart shows. "There's a lot of sharing."

Immaculate Heart got its start about 20 years ago, and Relevant was established about 15 years ago. Moran said there had been conversations about merging the two operations from time to time, as the two chains had little geographical overlap and did not directly compete with each other in any city.

"We had been having informal conversations for years. We recognized we have very similar missions," said

Father Francis Hoffman—better known to listeners as "Father Rocky"—an Opus Dei priest living in Chicago who has been associated with Relevant Radio since 2003 and is now its executive director.

"The earnest conversations began in January 2016, we reached an agreement in principle in January 2016, we reached an agreement in May 2016," he told Catholic News Service in a July 25 telephone interview. "Once we had raised two-thirds of what we set out for our [capital] campaign"—he credited St. Joseph, "our consultant," for its success—"we announced it to the public [on] Oct. 3, 2016." †

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Providence Sisters profess first, perpetual vows

Criterion staff report

Recently, one woman made a lifelong commitment to living as a Sister of Providence and two others took a step to deepen their commitment to this path.

On June 25, Sisters Tracey Horan and Anna Fan professed first vows, and Sister Dina Bato professed perpetual vows in the Congregation of the Sisters of Providence of Saint Mary-of-the-Woods, Ind.

For nine years, Sister Dina has engaged in spiritual formation, study and ministry as a temporary professed sister in preparation for her lifelong commitment.

For Sisters Tracey and Anna, this journey is only three years in the making, as they will continue to discern their call to religious life as Sisters of Providence, and the path to perpetual vows.

Sister Dina currently ministers as a staff accountant for the Archdiocese of Indianapolis.

Sisters Anna and Tracey both professed vows of poverty, chastity and obedience for the first time as part of the congregation.

Currently, Sister Tracey ministers as a bilingual community organizer for the Indianapolis Congregation Action Network, and Sister Anna is currently studying English with the sisters.

During the ceremony, Sisters Anna and Tracey were presented the symbol of the Sisters of Providence to be worn as a sign of religious profession, their love of God and commitment to the mission and community of the Sisters of Providence.

Sister Dina also received a ring to wear as a sign of her perpetual consecration to God and as a sign of her faith.

(For more information on the Sisters of Providence of Saint Mary-of-the-Woods, visit spsmw.org.) †



Providence Sisters Anna Fan, left, Dina Bato and Tracey Horan hold hands during a ceremony in which they professed vows in the Church of the Immaculate Conception at Saint Mary-of-the-Woods on June 25. Sisters Anna and Tracey professed first vows with the Sisters of Providence, while Sister Dina professed final vows. (Submitted photo)

Pope leads prayers for victims of ‘perverse plague’ of trafficking

VATICAN CITY (CNS)—Human trafficking is “brutal, savage and criminal,” Pope Francis said, but often it seems like people see it as a sad but normal fact of life.

“I want to call everyone to make a commitment to seeing that this perverse plague, a modern form of slavery, is effectively countered,” the pope said on July 30, the U.N.’s World Day Against Trafficking in Persons.

After reciting the *Angelus* with thousands of people gathered in St. Peter’s Square, Pope Francis asked them to join him in praying a “Hail Mary” so that Jesus’ mother would “support the victims of trafficking and convert the hearts of traffickers.”

In his main *Angelus* address, Pope Francis focused on the parables from the day’s Gospel reading: the treasure hidden in the field and the pearl of great price.

Both parables involve “searching and sacrifice,” the pope said. Neither the person who found the treasure in the field nor the merchant who found the pearl would have made their discoveries if they were not looking for something, and both of them sell all they have to purchase their treasure.

The point of the parables, he said, is that “the kingdom of God is offered to all—it is a gift, a grace—but it is not given on a silver platter. It requires dynamism; it

involves seeking, walking, getting busy.” Jesus is the hidden treasure, the pope said, and once people discover him they are called to put following him before all else.

“It’s not a matter of despising all else, but of subordinating it to Jesus, giving him first place,” the pope said. “A disciple of Christ is not one who is deprived of something essential, but one who has found much more, has found the full joy that only the Lord can give.” †

MENTORS

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doubt that he smiled a lot and shed some tears of joy—especially when Archbishop Thompson assumed the *cathedra* no italics needed of the archbishop of Indianapolis, Archbishop Daniel’s former chair.

I know from personal experience that Archbishop Kelly and Archbishop Buechlein were powerful mentors. I certainly learned a lot from them, and I imagine that a young priest, and then bishop, if he was paying attention, would have learned from them about how to exercise his responsibilities with grace, humility and a zeal for the things of God.

When they were active archbishops in Kentucky and Indiana, both were flawed human beings who admitted their faults and sought God’s forgiveness and help. I’m quite certain they both taught Father Chuck (as we called him then) by their mistakes as well as by their successes.

Most of all, as active archbishops Tom Kelly and Daniel Buechlein placed their priests and people first, ahead of their own interests and ambitions, in order to serve as Jesus did. To the extent that Archbishop Thompson has learned from them, and follows their example, he will be a great shepherd for the Church in southern and

central Indiana!

Archbishop Thompson’s tribute to so many great witnesses—beginning with his parents, Joyce and Coleman—spoke volumes about the man who is the new archbishop of Indianapolis. He is not full of himself. He is filled with the

spirit of women and men who formed him in faith and who still point him in the right direction—toward “Christ the Cornerstone.”

(Daniel Conway is a member of The Criterion’s editorial committee.) †

REFLECTION

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If, with the help of God’s grace, he keeps those priorities straight as he gets older, I’m sure he’ll amaze golf fans with more wondrous victories.

Even now, Jordan Spieth dramatically reminds us that, while we’ll not always be victorious in this world, we put ourselves in a good position to succeed here and now if we keep the eye of our heart focused on the world to come.

(Sean Gallagher is a reporter for The Criterion.) †

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From the Editor Emeritus/John F. Fink

Pierre De Smet: 'The best friend the Indians ever had'

In my last column, I wrote about Jesuit Father Eusebio Kino, one of our country's greatest missionaries.



Father Pierre-Jean De Smet was another Jesuit missionary who worked among the Indians, about 150 years later. He earned a national reputation as "the best friend the Indians ever had."

Father De Smet was born in Belgium, and came to the United States for the first time in 1821. He moved to St. Louis, Mo., in 1823. Until 1830, he studied Indian cultures and languages. In 1833, he returned to Belgium because of health problems, but returned four years later. He worked among the Potawatomi Indians in Iowa.

Then, in 1840, Flathead Indians from the Pacific Northwest, who had heard about Christianity, traveled more than 1,500 miles to St. Louis to ask for a priest to live among them and teach them. Father De Smet left St. Louis, and spent the next 28 years in Oregon Country and the Canadian Rockies. He administered the earliest known baptisms among the

Crows, Cheyennes, Araphahoes and Assiniboinis. At an Indian council in 1851 near Fort Laramie, Wyo., he baptized 1,586 Indians.

His letters, diaries and maps became invaluable not only to his contemporaries but also to historians. He knew the rivers and trails of the West as did few other white men, other than the 19th century's famous mountain men. I don't know how he figured it, but he claimed that, during his 28 years among the Indians, he traveled 260,929 miles by foot, horseback and boat.

The Secretary of War asked him to accompany General William Harney to Utah to try to end Indian revolts without violence. He managed to establish friendly relations with the Indians of the Southwest.

When he was 68, in 1868, Father De Smet was asked to intervene with Chief Sitting Bull. The priest traveled alone for 49 days up the Missouri River from St. Louis, across the Badlands and into the Yellowstone valley. When some scouts from the Sioux Indian camp met him, one of them told him, "Blackrobe, entrance to our camp is given to you alone. No other white man could come out of it with his scalp."

Father De Smet was taken to Sitting

Bull. The missionary asked the chief to call a council at which he could speak. Sitting Bull did so, and a four-hour meeting followed. The Indians agreed to send a delegation back with Father De Smet to meet with American peace commissioners. Father De Smet was able to do this because of the reputation he had earned as the greatest missionary to the Indians in U.S. history.

Naturally, Father De Smet couldn't instruct all the Indians by himself. After making contact with various tribes and ensuring friendly relations, he would ask religious orders of women to work among the Indians. The American saint Rose Philippine Duchesne was one of the nuns who responded to his request for sisters to minister to the Potawatomi Indians, who had been forcibly moved from northern Indiana to Kansas Territory.

Father De Smet died in St. Louis on May 23, 1873, at the age of 72.

(John Fink's recent series of columns on Church history is now available in book form from Amazon. It is titled *How Could This Church Survive? with the subtitle, It must be more than a human institution.*) †

Emmaus Walk/Debra Tomaselli

Dear God, what's in a name? Plenty

The Lord's voice is typically subtle, but he's always there ... even in the small stuff. Every detail matters.



Nothing is too insignificant for him.

I was reminded of that recently, when, on an uneventful weekday morning, I found myself pondering our youngest grandson's name.

Seriously, I don't know what made

me wonder about Dominic's name that particular day, but I kept thinking about it as I got ready for Mass. And I couldn't quit.

After all, there's a definite pattern to his siblings' names, but his name, Dominic, is clearly out-of-sync.

Let me explain: There are the girls, named Ave, Angelina, Abigail (who was stillborn) and Ayla. All their names begin with an "a." It's a nice, tight package.

And there are the boys, Matthew, James and Dominic. The first two sound like Gospel writers, right? Then we have Dominic ... definitely not a Gospel writer. Wouldn't Mark or John have been a better match? What about Luke or Paul?

Actually, this wasn't the first time I realized Dominic's name didn't follow suit. However, that particular day, I couldn't shake the thought. I wondered ... was it even a holy name?

Washing my face, I laughed at my silly ideas. After all, it was too late. Dominic was already a toddler. There was no changing his name.

But, brushing my hair, I continued to speculate, mouthing his name: Dominic. That name is so different, I thought. It wasn't a family name. Really, why Dominic? Where was the holiness?

Grabbing my keys, I drove along a shady, tree-lined street to church. Parking the car, I headed inside, forgetting about my earlier obsession with Dominic's name.

Little did I know, but God didn't forget. He had already prepared a message for me.

The priest approached the altar, stood at the ambo, and welcomed the congregation. Then, much to my surprise, he announced that today was the Feast of St. Dominic.

My head spun, remembering how, on that morning in particular, I'd been obsessed with my little grandson's name. I'd wondered why he didn't have a Gospel writers' name like his brothers. I'd even questioned if his was a holy name.

Amazing, isn't it? What are the odds I would be wrestling with Dominic's name on the day that, unbeknownst to me, happened to be the Feast of St. Dominic?

The priest's homily was about St. Dominic, and his sermon seemed tailor-made for me. I learned the saint was a spirited evangelist.

Clearly God was happy with Dominic's name. It didn't have to be a Gospel writers' name. It didn't have to be a family name. Rest assured, Dominic is a holy name.

When writing this column, I felt reluctant to share something as trivial as my grandson's name. But this story packs a powerful message.

It reminds us that our God is with us. He cares, he leads, he speaks, he guides. He knows our every thought. He knows when we sit, and when we stand.

Indeed, he's interested in the smallest details of our lives.

After all, what's in a name?

(Debra Tomaselli writes from Altamonte Springs, Fla. She can be reached at dtomaselli@cfl.rr.com.) †

It's All Good/Patti Lamb

For God, we are much more than a simple number in life

Last week, I accompanied our son Henry to his middle school orientation night prior to the start of the school year.



The evening provided a great opportunity for students to walk through their schedules, meet their teachers, practice their locker combinations, purchase spirit wear and much more. It

was well organized and efficiently run, although it was a bit overwhelming. The hallways were a sea of middle school humanity, with hundreds of students feverishly navigating their ways during the one hour allotted.

My son commented that, at seemingly every turn, he was required to remember or to identify himself by a number.

As we walked through his schedule, he had to remember the numbers of his classrooms, located within five different numbered hallways. He was asked for his student identification number when we loaded money into his lunch account. He also had to commit a new locker number and combination to memory.

At one point, it all became a bit daunting.

"I can't keep all of these numbers straight," he said, as he accidentally provided his student identification number when I gave him a pop quiz on his locker combination.

As we waited in line behind about 10 other kiddos and their parents to pay book fees, my son leaned over and said, "I just feel like a walking number."

I proposed a challenge and asked him to list—in under one minute—all the ways we are known by a number.

"Go!" I exclaimed.

I was impressed with the list he rattled off, which included everything from Social Security number and phone number to height, weight, shoe size, birth order, license plate number and more.

Then I reminded Henry that, unfortunately, life is full of opportunities to see ourselves and compare ourselves by the numbers. We gage success based on standardized test score numbers, grade point averages, salaries, bonuses and credit scores. We judge ourselves by the numbers we see on a scale and in our bank accounts.

But I told my son that God doesn't see in terms of numbers. We are more than a number that others might use to categorize us. To our Creator, each one of us is a precious human being made in his own likeness and image, totally unique and unrepeatable.

And no matter how many of us there are, he loves us all abundantly. That love is irrevocable. I tried to explain that God sees us in an entirely different way than we might view one another.

I pulled out my phone and looked up a passage from the First Book of Samuel, and I showed it to Henry.

"But the Lord said to Samuel: Do not judge from his appearance or from his lofty stature, because I have rejected him. God does not see as a mortal, who sees the appearance. The Lord looks into the heart" (1 Sm 16:7).

As we drove home from back-to-school night, I reminded my son that, as he progresses along his educational career, emphasis will continue to be placed on numbers—class rank, SAT scores and even cross country mile times. But I reminded him that to God, and to his dad and me, he will always be much more than a number or anything quantifiable.

Ironically, at bedtime, I opened one of my devotionals to this quote from St. Teresa of Calcutta: "Never worry about numbers. Help one person at a time, and always start with the person nearest you."

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

The Human Side/Fr. Eugene Hemrick

Having a caring heart is at the spirit of almsgiving

I looked for Dad's tools to fix up the house after his death. When they were nowhere to be found, I asked my mother,



"Where are Dad's tools?"

"I gave them away", she replied, and then added, "As you get older, it's time to give stuff away, not amass it."

One of the many valuable meanings of almsgiving is found in

her observation.

Almsgiving fosters letting go of possessions, teaching us nothing we own is really ours; everything is a gift from God. In encouraging us to give away belongings, we are reminded to avoid letting possessions control us. Equally important is the sense of freedom it gives us: less anxiety over protecting "stuff."

The Greek origin of the word "almsgiving" is "mercy," and in Hebrew it denotes justice.

Having a caring heart for others and sacrificing personal goods to help them is mercy *par excellence* and nothing is more joyful in life.

Practicing fairness creates solidarity, which is the essence of justice. Justice counsels us to put ourselves in the shoes of others to better understand their dire needs. In the Old Testament, God inspired the prophets to defend orphans, widows, the poor and imprisoned, those who were considered to be society's downtrodden.

St. Thomas Aquinas lists the six qualities of charity: joy, benevolence, peace, fraternal correction, mercy and almsgiving. When one quality is present, so are the others. For example, almsgiving is benevolence, which in turn causes joy and peace.

A closer look at these qualities reveals a disposition in which being

well-disposed toward another, the world and God reigns. An even closer look uncovers the goodness and beauty they create echoing St. Peter during the Transfiguration, "Lord, it is good that we are here."

My boyhood pastor once said, "Gene, the reason our country is blessed is our charity. When you share your goods with another, it returns to you tenfold." A truism that runs through the psalms states that as long as we share our goods with others in need, God blessings will always follow.

I have witnessed children playing with each other, and then one child will reach out to another spontaneously and hand over a cherished toy. It is ever so heartwarming to experience—one innocent child reaching out to another: almsgiving at its best.

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

The Transfiguration of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, August 6, 2017

- Daniel 7:9-10, 13-14
- 2 Peter 1:16-19
- Matthew 17:1-9

This weekend, the Church invites us to celebrate the Feast of the Transfiguration of the Lord.



The first reading is from the Book of Daniel. Times were terrible for the Jews when this book was written. Seldom had they been worse.

When Alexander the Great died in 323 B.C., his vast empire disintegrated and

powerful generals took parts for themselves. The part seized by Seleucus was centered in Antioch and included the Holy Land. Decades passed. Seleucus himself died, to be succeeded by his descendants, one of whom, Antiochus IV, saw himself as divine.

Not only did Antiochus imagine that he was a god, but he brutally forced his subjects to worship him. Pious Jews refused. The Book of Daniel is about other Hebrew heroes who resisted idolatry, but the purpose of the book is clear: It was to rally Jews living under Antiochus IV to refuse to yield to the royal demands that they salute the king as a god.

In this reading, the prophet Daniel dreams of the world in which Almighty God is supreme, and all proclaim the greatness of God.

The Book of Daniel was written in part in code. This was done partly to veil the criticism of the authorities of the day.

The same method was used in the Second Epistle of St. Peter, which provides the second reading. This epistle appeared when times were bad, indeed fearful, for Christians. The Roman Emperor Nero could never be accused of timidity when it came to oppressing Christians.

He was the Antiochus IV of his day and time.

So, in calling believers to be steadfast in following Christ, the Epistle filled a genuine need, but for many early Christians, following Christ could be confusing.

Stories and legends, some probably

developed with good intentions, others with less so, blurred the message of and about Jesus. This epistle insists that Christians listen to the true story of Christ as given them by the Apostles. The true story is the guide to salvation and is available. The Lord made it available by teaching and commissioning the Apostles.

The Gospel of St. Matthew's revelation of the Transfiguration supplies the third reading. Jesus often faced demands for a sign from God that he was the Messiah. Skeptics inevitably raised these demands.

Jesus was not silent. This section of Matthew is filled with responses to these demands. Jesus fed the multitudes with five loaves and two fish. He walked on water. He healed the sick. He foretold the future. He forgave sinners, an action only available to God, since sin offended God in the last analysis.

Finally, dramatically, Jesus stood before Peter, James and John in the full radiance of divinity. He was God. He was the promised Messiah.

The Transfiguration profoundly placed Jesus, with a human nature and divine nature, before human vision.

Reflection

Throughout the history of God's interaction with the Hebrew people, a variety of physical conditions indicated the divine presence: searing light, clouds from which God spoke, the devotion of the prophets, and again and again the people tried to climb as high as they could on mountains to be nearer to God.

All these conditions come together in the Transfiguration as Jesus appeared in resplendent, dazzling divine glory before these three Apostles. Peter, James and John saw Jesus as God.

The lesson was clear: Jesus was everything. Everything in creation, all the glories and hardships of the human condition, fell before the Lord.

For Christians through the long centuries, this story of the Transfiguration has been an anticipation of the ultimate glory of the resurrection, proof that Jesus is everything, and none is his equal. None equals the Lord in divine power. None equals Jesus in mercy, love, perfection and goodness.

Yes! He is the Savior. †

Daily Readings

Monday, August 7

St. Sixtus II, pope, and companions, martyrs
St. Cajetan, priest
Numbers 11:4b-15
Psalm 81:12-17
Matthew 14:13-21

Tuesday, August 8

St. Dominic, priest
Numbers 12:1-13
Psalm 51:3-7, 12-13
Matthew 14:22-36
or Matthew 15:1-2, 10-14

Wednesday, August 9

St. Teresa Benedicta of the Cross, virgin and martyr
Numbers 13:1-2, 25-14:1, 26-29a, 34-35
Psalm 106:6-7, 13-14, 21-23
Matthew 15:21-28

Thursday, August 10

St. Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

Friday, August 11

St. Clare, virgin
Deuteronomy 4:32-40
Psalm 77:12-16, 21
Matthew 16:24-28

Saturday, August 12

St. Jane Francis de Chantal, religious
Deuteronomy 6:4-13
Psalm 18:2-4, 47, 51
Matthew 17:14-20

Sunday, August 13

Nineteenth Sunday in Ordinary Time
1 Kings 19:9a, 11-13a
Psalm 85:9-14
Romans 9:1-5
Matthew 14:22-33

Question Corner/Fr. Kenneth Doyle

Church's just-war doctrine can guide secular leaders in using military force

Q How does a Christian react to a terrorist group like the Islamic State group?

Praying for their salvation is important, but it may not be sufficient. Negotiating with them seems impossible, since the Islamic State is evidently determined to kill anyone who opposes their ideology. We have seen this done by beheadings, bombings and other barbaric acts of violence.

President Donald J. Trump has vowed to defeat the Islamic State through military means. Can a Christian support such a policy? (New Jersey)

A The Church's just-war doctrine may be able to help you approach this difficult question.

That teaching, first developed by the fourth-century theologian St. Augustine, is detailed in the *Catechism of the Catholic Church*. The four conditions that would allow a military response to an unjust aggressor are these as they appear in the catechism:

"The damage inflicted by the aggressor on the nation or community of nations must be lasting, grave and certain; all other means of putting an end to it must have been shown to be impractical or ineffective; there must be serious prospects of success; and the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weighs very heavily in evaluating this condition" (#2309).

This last statement from the catechism invites the faithful to understand the just-war theory today in light of the high capability of destructiveness in contemporary weaponry.

The Church has traditionally understood that secular leaders and not those of the Church are the competent authorities to judge whether or not the conditions for a just war have been met. In an in-air press conference on his flight back to Rome from South Korea in 2014, Pope Francis suggested that the United Nations or a coalition of nations as the competent authority to determine the legitimacy of military action, saying, "A single nation cannot judge how to stop this, how to stop an unjust aggressor."

Q My daughter is married and has four children. Her husband is not a Catholic, but he often attends Mass at the local Catholic parish with his wife and children. But at Christmas time, when they are visiting his parents, they all go together to a Lutheran church.

My daughter says God understands that family is important and that, especially at Christmas, they should all worship together. I worry, though, about the message this sends to the children—that it's OK to go to the church of a different denomination and not receive the Eucharist. What is the right answer? (Iowa)

A Here is what the *Catechism of the Catholic Church* has to say on this matter: "The faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason [for example, illness, the care of infants] or dispensed by their own pastor. Those who deliberately fail in this obligation commit a grave sin" (#2181).

Other situations commonly presented by Church moralists include the necessity to work to support one's family, personal sickness or the care of the sick, necessary travel—all of which might excuse a person on a particular occasion.

So your daughter's pastor might well recommend that, on the occasion of an annual visit to her husband's parents, the value of family harmony could allow for attendance at a Lutheran service rather than a Catholic Mass on that one particular day.

If the pastor agrees, and depending on the age of the children, your daughter might explain to them that, as Catholics, they believe in (and are grateful for) the importance of regular Sunday Mass but that, on this one occasion, it seems important for all of them to worship God together as a family.

If it would not make attending the Lutheran service impossible, it could be more virtuous and give a strong example to the children, and even your son-in-law, if the Catholic members of the family could make a sacrifice and also worship at Mass on Christmas Eve or at another time on Christmas.

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

My Journey to God

Be Still

By Natalie Hoefler

Cook clean mow rake
Chore and chore upon the plate
Rush to work and rush to meetings
Time for quiet ever-fleeting
Working late, home even later
Pressure feeling ever greater
Need a clone to follow through
To do these things I have to ...

"Stop.
Be still.
And know that I am God."

Alarm clock blares, up late again
To spin the plates that I must spin
Hustle here and hustle there
Not a moment left to spare
Soccer practice music lessons
Baseball games and tryout sessions
Classroom Mom and Mass are just
A few more things I feel I must ...

"Stop.
Be still.
And know that I am God."



(St. Louis Review photographer Lisa Johnston prays as other attendees of the 2017 Catholic Media Conference in Quebec City attend a June 21 Mass at the Cathedral-Basilica of Notre-Dame of Quebec in Quebec City. (CNS photo/Chaz Muth)

So for just ten minutes I try.

I stop.
I am still.
—And I rediscover God.

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.

BATES, Judie, 77, St. John Paul II, Clark County, July 8. Wife of Jim Bates. Mother of James II and Jesse Bates. Sister of Nick Rohleder. Grandmother of seven.

BOLES, Dennis J., 57, St. Christopher, Indianapolis, July 13. Husband of Kathleen Boles. Father of Sarah and Brian Boles. Son of Beulah Boles. Brother of Richard Boles.

BRAUER, Walter H., 84, St. Malachy, Brownsburg, July 17. Husband of Virginia Brauer. Father of Kim Goss, Eric, Karl, Kent and Kurt Brauer. Brother of Margaret Burris and Frank Brauer. Grandfather of seven. Great-grandfather of five.

DERAGO, Paula, 69, St. Elizabeth Ann Seton, Richmond, July 13. Sister of Rhonda Brown. Aunt of one.

DUSTIMER, Janet T., 89, St. Jude, Indianapolis, July 20. Mother of Susan Dreher, Teresa Kennedy, Kathleen Warner, Mary Ann, Dennis, John, Jr., and Thomas Dustimer. Grandmother of 15. Great-grandmother of 14.

GATTO, Robert F., Sr., 87, Holy Spirit, Indianapolis, July 10. Husband of Mary Gatto. Father of Kathy Haan-Hall, Bob, Jr., Dan, Steve and Tim Gatto. Grandfather of nine. Great-grandfather of 11.

HEITMANN, Roberta M., 69, St. Christopher, Indianapolis, July 3. Sister of Peggy Litzelman-Cook and Catherine Mears. Aunt of several.

HIMBURG, Barbara E., 87, St. Augustine, Jeffersonville, July 19. Mother of Susan Doloma, Debbie Mathers, D. Joseph and Tim Himburg. Grandmother of six. Great-grandmother of three.

HUDEPOHL, Margaret, 91, St. Charles Borromeo, Milan, July 8. Wife of Walter Hudepohl. Mother of Rosemary Carter, Jenny Day, Nancy Denhart, Theresa



Pilgrimage of reconciliation

Pilgrims in canoes—Jesuit and indigenous—are seen in Canada in mid-July. The group is paddling 540 miles, following a route used by 17th-century missionaries, in an effort to promote reconciliation. (CNS photo/courtesy Canadian Canoe Pilgrimage)

Ferneding, Jean Hicks, Lois Bogenschutz Kremer, Virginia Sinkhorn, John, Thomas, Vincent and Walter Hudepohl. Sister of Alice Heilman. Grandmother and great-grandmother of more than 100.

KNIES, David W., 66, St. John Paul II, Clark County, July 12. Step-father of Suzie Vanhoy, John and Tom Seebold. Brother of Linda Knies. Step-grandfather of four.

LANNING, James R., 73, St. Joseph, Crawford County, July 7. Father of Glenn Lanning. Step-father of Jamie and Jeff Peterworth. Brother of David, Mark and Ronald Lanning. Grandfather of six.

LATHROP, Anna M., 74, Holy Spirit, Indianapolis, July 7. Wife of Larry Lathrop. Mother of Risa Ables and Kara Farrell. Sister of Joe and Leonard Baca. Grandmother of six. Great-grandmother of two.

LEIDOLF, Arthur J., 86, St. Mary-of-the-Knobs, Floyd County, July 23. Father of Jo Lynn Gosnell, Anita Kays, Sheryl Staser, Arthur II, Bruce and Mark Leidolf. Grandfather of 10. Great-grandfather of six.

MAYES, Michael J., 65, St. Bartholomew, Columbus, July 16. Husband of Marsha Mayes. Brother of James, Robert and Thomas Mayes. Uncle of several.

MCKINLEY, Joan (Rode), 66, St. Jude, Indianapolis, July 13. Sister of Jane Chambliss, Joyce Lewis,

Jeff, Jerry, Jim and Joe Rode. Grandmother of three.

MERK, Patricia C., 71, St. Joseph, Corydon, July 17. Wife of Jack Merk. Mother of Malia Glotzbach, Joy Polk and Brendan Merk. Sister of Mary Ann Collins, Beth Hatzitheodorou, Andrea Nester, Camden, Jr., and Joseph Kent. Grandmother of five.

MIKESELL, Rosilda M., 78, Prince of Peace, Madison, July 18. Wife of Donald Mikesell, Sr. Mother of Theresa Jines, Debra Sowers, Donald, Jr., Glenn, Lawrence, Marc and Roland Mikesell. Sister of Adrien Bourassa. Grandmother of 18. Great-grandmother of 15. Great-great-grandmother of two.

PICKER, William R., 94, St. Mary, Greensburg, July 15. Husband of Nancy Picker. Father of Lisa Colson, Natalie Glover, Gary and Jeff Greiwe, David and Greg Picker. Brother of Velma Ortmann and Mary Ellen Ploughe. Grandfather of 11. Great-grandfather of three.

RAUSS, Mary, 82, St. Elizabeth Ann Seton, Richmond, July 16. Mother of Lisa Baker, Jeffrey and John Rauss. Grandmother of four. Great-grandmother of four.

SCHNITTGEN, Betty J., 92, St. Michael the Archangel, Indianapolis, July 21. Mother of Julie Ray, Diane Schneider, Donna, Lawrence and Ted Schnittgen. Grandmother of seven. Great-

grandmother of two.

SCOLLARD, Regina R. (Feeney), 92, St. Malachy, Brownsburg, July 8. Mother of Anne Frederickson, Rosemary Scollard Walsh and Thomas Scollard. Grandmother of four.

SPINDLER, Muriel A., 96, St. Paul, Tell City, July 17. Mother of Janice Mitchell, Shirley and Avery Casebolt. Grandmother of five. Great-grandmother of 10. Great-great-grandmother of 15.

ST. JOHN, Norma R., 78, Holy Spirit, Indianapolis, July 13. Mother of Jill St. John

Archer and Steven St. John. Sister of Bernard and Philip Kirch.

VOLK, Wyatt S., infant, St. Michael, Brookville, July 14. Son of Robert and Ashley Volk. Brother of Brooklyn Volk. Grandson of Dave and Cindy Kaiser and George and Joan Volk.

WERNER, Anna M., 94, St. Therese of the Infant Jesus (Little Flower), July 14. Mother of Cynthia Woods and Susan Werner. Grandmother of one. Great-grandmother of two.

WILLIAMS, Robert J., 85, St. Bartholomew, Columbus, July 12. Father of Sharon Cocuzza and Ann Williams. Brother of Charles, Francis, George, James, John and Paul Williams and Martha, Rose Marie and Suzanne. Grandfather of two.

WOHLHIETER, Anna, 95, St. Barnabas, Indianapolis, July 12. Wife of Joseph Wohlhieter. Mother of Susan Moore, Patti Stephenson, Lisa Wohlhieter-Hobbs and Joseph Wohlhieter, Jr. Grandmother of 13. Great-grandmother of 14. †

Providence Sister Mary Imelda Coulop served in Catholic schools for 53 years

Providence Sister Mary Imelda Coulop died on July 12 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 98.

The Mass of Christian Burial will be celebrated on Aug. 7 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial will follow in the sisters' cemetery.

Mary Elizabeth Coulop was born on Aug. 28, 1918, in Vincennes, Ind. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 11, 1939, and professed final vows on Aug. 15, 1947.

Sister Mary Imelda earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Indiana State University in Terre Haute.

During her 78 years as a member of the Sisters of Providence, Sister Mary Imelda ministered in education for 53 years in schools in Illinois, Indiana and Maryland. In 1996, she moved to the motherhouse where, for 10 years,

she served as a driver and then in clerical assistance in two offices. Beginning in 2015, she dedicated herself entirely to prayer.

In the archdiocese, Sister Mary Imelda served in Indianapolis at the former St. Ann School from 1945-46, Holy Cross Central School from 1946-47 and the former St. Catherine of Siena School from 1968-76; in Terre Haute at the former St. Ann School from 1951-52, and the former St. Margaret Mary School from 1962-67; in West Terre Haute at the former St. Leonard of Port Maurice School from 1967-68, and in Greenwood at Our Lady of the Greenwood School from 1982-96.

She is survived by her sister, Catherine Zeigler, and a brother, John Coulop, both of Vincennes.

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

French priest's martyrdom a life-changing event, archbishop says

VATICAN CITY (CNS)—The martyrdom of a French priest killed a year ago while celebrating Mass was an event that “has transformed me as a bishop,” Archbishop Dominique Lebrun of Rouen said.



Father Jacques Hamel

“Father Jacques Hamel’s life—simple and exemplary—questions me as a pastor and shepherd on how to consider the life of priests, on what I expect from them in terms of efficiency. I must

tirelessly convert, to pass from this request for efficiency to admiration for their fruitfulness,” the archbishop said in an interview with the Vatican newspaper, *L'Osservatore Romano*.

Father Hamel was murdered on July 26, 2016, when two men claiming allegiance to the Islamic State stormed his parish church in Saint-Etienne-du-Rouvray near Rouen.

After taking several hostages, the attackers slit Father Hamel’s throat and seriously injured another parishioner. Witnesses say that in his final moments, the beloved 85-year-old parish priest tried to push away his attackers with his feet, saying “go away, Satan.”

Following a standoff, police killed the attackers, ending the hostage situation.

Despite the violent nature of Father Hamel’s death at the hands of terrorists claiming to be Muslims, his martyrdom instead has drawn the Catholic and Muslim communities in the diocese closer together, Archbishop Lebrun said.

“This tragic event shared by others has brought me closer to the local society in its diverse components: naturally to the town of Saint-Etienne-du-Rouvray, and then to the other municipalities in the area,” the archbishop said. “And from now on, I am bound to the Muslim community and to the other communities of

believers in the territory of my diocese.”

Father Hamel’s martyrdom drew the attention of Pope Francis who celebrated a memorial Mass for him on Sept. 14, 2016, with Archbishop Lebrun, Roselyne Hamel, Father Hamel’s sister, and 80 pilgrims from the diocese.

When Archbishop Lebrun presented the pope with a photo of Father Hamel, the pope asked him to place it on the altar and after the Mass told the archbishop, “You can put this photo in the church because he is ‘blessed’ now, and if anyone says you aren’t allowed, tell them the pope gave you permission.” †

Serra Club Vocations Essay

Priest-uncle remained faithful disciple in the midst of illness

By Katie Kelley

Special to *The Criterion*

Life is unfair sometimes. We may expect to grow up, get rich, get married, have kids, and then die when we are like 100 years old after living a good long life.

But life doesn't work like that. Just ask my great Uncle Barry. He had gotten the opportunity to live a great life, but it wasn't always easy. My Uncle Barry was only 18 when he left home to join the seminary.



Katie Kelley

ago when my uncle was forced to leave that he finally came back.

He has been a priest for nearly 50 years. For the first 10 years of my life and the five prior, he lived in Kenya.

When my uncle left to go to Kenya, it was very hard for him and our family. The whole time he lived there, he never got the chance to come home. It wasn't until six years

While in Kenya, Uncle Barry was diagnosed with cancer. The doctors there told him to go back to America and get treatment, but he wouldn't. He knew he was to stay in Kenya. It was his calling from God he said, so he didn't leave until the cancer almost killed him.

When his cancer got worse, he was forced to go back to America to get the treatment he needed to survive. This would be the first time in 15 years he would be back home.

The doctors in the United States told Uncle Barry that there was a slim chance he would survive. Instead of becoming depressed like most, my Uncle Barry was happy. He said that he had fulfilled God's plan for him, and that he had completed what he was created for.

After many grueling weeks, to the doctors' surprise, he got better. Slowly, he got stronger and the cancer started getting smaller and smaller until it went away completely. After his miraculous recovery, my family started to call him our very own miracle.

Once Uncle Barry got better, he never went back to Kenya. Instead, he retired and joined DePaul University

in Chicago. He believed helping the people of DePaul was his new mission in life, and he faithfully followed this new path.

My Uncle Barry was completely faithful to God and his plan. Sadly, my Uncle Barry's cancer came back, and he passed away on March 2, 2017. What I know, though, is that throughout his entire life, through all his struggles, my uncle remained a faithful disciple of God, and he remains faithful today with God in his kingdom.

I never worried about the future, until my Uncle Barry. I always thought I would grow up, get rich, get married, have kids and die old. I never imagined a life full of hardships, but life stinks sometimes. What I've learned from my uncle is that it's what a person does with struggles that makes him a true disciple of God.

(Katie and her mother, Mary Kelley, are members of St. Jude Parish in Indianapolis. She completed the 10th grade at Cathedral High School in Indianapolis last spring, and is the 10th-grade division winner in the Indianapolis Serra Club's 2017 John D. Kelley Vocations Essay Contest.) †

At WYD Unite event, young adults urged to recognize, share God's love

WASHINGTON (CNS)—More than 1,300 young adults from across the country gathered at the St. John Paul II National Shrine in Washington on July 22 for World Youth Day Unite, an event designed to bring together young people to celebrate their faith in years when the global World Youth Day does not take place.

Jose Rodriguez, who traveled to the event with a group from the Diocese of Camden, N.J., said he felt it was important to go to an event where he could be surrounded by other young adults, and see "it is OK to say you're Catholic and OK to be proud to be Catholic."

Vicente Garcia, a recent college graduate from the Archdiocese of Baltimore, traveled to World Youth Day in Krakow, Poland, last year and was excited to attend World Youth Day Unite as a reunion.

During World Youth Day, Garcia said he got to experience "the beauty of the Church and the universality of it" through being united with people of different cultures, and "people I don't even know, yet we're united in Christ." He hoped the daylong event would be a continuation of that experience.

The event's theme was: "The Mighty One has done great things for me, and holy is his name."

Bishop Nelson J. Perez, soon to be installed as the bishop of Cleveland, and Bishop Frank J. Caggiano of Bridgeport, Conn., gave keynote addresses about these words.

Noting that people had come from 52 dioceses across the country and also from different places along life's journey, Bishop Perez said, "we each come from different places, but the Lord finds you and I where we are."

The common reason why everyone was there, he added, was because "somewhere back in the day or recently, you and I had an encounter with Jesus Christ," which is the center of the Christian faith.

While the Christian faith also includes being kind, generous, caring and compassionate, he noted that people who aren't Christian can also do these things, and sometimes do them better. Rather, what distinguishes Christians, Bishop Perez said, is the belief that "[Jesus] moved, he rose from the dead, and he continues to move in us and through us and about us."

As an example of this, Bishop Perez recalled a conversation he had that he felt went very poorly, but three years later found out it was the closest the other person had ever felt to God.

"Never, never, never underestimate the power of God's Spirit working in you and through you and despite you ... most of the time unbeknownst to you and me," he said.

Bishop Perez also spoke about God's goodness and mercy, and how his love requires a response of trust and gratitude, like that of Mary. Her trust, Bishop

Perez noted, was not because she had no worry or doubt. Rather, when the angel Gabriel came to tell her she would give birth to Jesus, she was filled with fear and doubt, he said.

Following his address, Sister Gilmery Kay, a Religious Sister of Mercy, who is the Archdiocese of Washington's delegate for consecrated life, and Julia and Francis Dezeliski, a young married couple, joined Bishop Perez on the stage for a panel in which they shared great things they said God has done in their lives.

Afterward, the pilgrims braved an impending thunderstorm to walk to the Basilica of the National Shrine of the Immaculate Conception for prayer during the hour of Mercy, led by the Sisters of Our Lady of Mercy, and for Mass, celebrated by Cardinal Donald W. Wuerl of Washington. He was joined by Bishop Perez, Bishop Caggiano, Bishop Edward C. Malesic of Greensburg, Pa., and Auxiliary Bishop Mark E. Brennan of Baltimore.

In his homily, Cardinal Wuerl told the young adults that they were called to be the "good seed" planted in the world.

"You are to be that leaven in the world; that mustard seed that can grow and bloom into so much more," he said.

The purpose of the World Youth Day Unite gathering, he added, was to "focus on the specific witness that World Youth Day brings to the world," and to invite their generation "into the ongoing mission of the Church."

In the Gospel, Cardinal Wuerl noted, the good seed finds itself surrounded by "many weeds that don't find inspiration from the Gospel," which he likened to modern day secularism and individualism, which says faith is something that needs to be kept to yourself. The real threat of such secularism, he said, is "that we begin to believe it is true."

Instead, "all of us are called to offer explicit witness to the saving love of the Lord who desires, despite our imperfections, that we simply be close to him," the cardinal said, adding that the power to do so comes from anointing in the Holy Spirit at baptism.

After Mass, the young adults gathered for a pilgrimage unity walk, led by Bishop Brennan, under the patronage of Mary, Undoer of Knots. The pilgrims each received a ribbon on which they could write a burden of theirs and tie it around their wrists for the walk. When they arrived at the St. John Paul II National Shrine, they were asked to untie them and place them in a basket. Then, they enjoyed dinner and a concert by Tony Melendez.

In the evening, Bishop Caggiano gave his keynote address and led the young adults in adoration of the Blessed Sacrament, accompanied by the music of Audrey Assad.

He encouraged everyone to reflect on the phrase "God is love," saying, "Life will give you a thousand reasons to doubt God's love," but in order to be missionary disciples, they must "say yes to the fact that Jesus is extending his hand to us in friendship."

Following this, he posed a question to the young adults: "Are you and I ready to dare to believe that what you are looking at in the mirror is worth everything to Jesus?"

After reflecting on the ways they have experienced God's love, Bishop Caggiano said the next step is to "go out into the world and let other people know they are also loved." †



World Youth Day Unite participants march near Washington's Basilica of the National Shrine of the Immaculate Conception on July 22. More than 1,300 young adults from across the country gathered in the nation's capital for the event designed to bring young people together to celebrate their faith in years when there is no global World Youth Day. (CNS photo/courtesy Daphne Stubbolo, Archdiocese of Washington)

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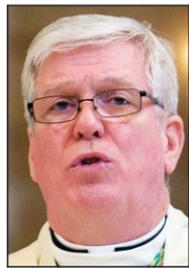
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After repeal fails, 'task remains' to reform health care, says bishop

WASHINGTON (CNS)—After the Senate Republicans failed to get enough votes to pass a “skinny” repeal to



Bishop Frank J. Dewane

remove parts of the Affordable Care Act (ACA) in the early hours of July 28, the U.S. Catholic Church’s lead spokesman on the issue said the “task of reforming the health care system still remains.”

The nation’s system under the ACA “is not financially sustainable,” and “lacks full Hyde protections and conscience rights,” said Bishop Frank J. Dewane of Venice, Fla., chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Domestic Justice and Human Development.

It also “is inaccessible to many immigrants,” he said in a statement.

“Inaction will result in harm for too many people,” Bishop Dewane added.

The failed repeal bill was a pared-down version of earlier bills. It would have repealed both the individual mandate that says all Americans must buy health insurance or pay a penalty, and the requirement of all large employers to offer health insurance to their workers. It would have expanded health savings accounts, delayed a tax on medical devices and increased funding for community health centers by defunding Planned Parenthood by \$400 million.

The vote was 51 against, and 49 in favor. All the Democrats voted “no.” Sen. John McCain, R-Arizona, joined two other GOP senators in rejecting the measure, Sens. Lisa Murkowski of

Alaska and Susan Collins of Maine.

Majority Leader Mitch McConnell, R-Kentucky, had pushed the latest version forward in hopes it would be passed and lead to a conference with the House, which on May 4 passed the American Health Care Act to replace the ACA, to hammer out a compromise measure.

The Senate vote is over, but the need to reform health care remains, said Bishop Dewane, who urged the two political parties to get past their divisions and work for “the common good.”

“A moment has opened for Congress, and indeed all Americans, to set aside party and personal political interest and pursue the common good of our nation and its people, especially the most vulnerable,” he said.

He laid out four action items he said are essential to any bill to be considered in the future:

- “Protect the Medicaid program from changes that would harm millions of struggling Americans.”

- “Protect the safety net from any other changes that harm the poor, immigrants, or any others at the margins.”

- “Address the real probability of collapsing insurance markets and the corresponding loss of genuine affordability for those with limited means.”

- “Provide full Hyde Amendment provisions and much-needed conscience protections.”

“The greatness of our country is not measured by the well-being of the powerful, but how we have cared for the ‘least of these,’” Bishop Dewane said. “Congress can and should pass health care legislation that lives up to that greatness.” †

Thank you Sponsors

for supporting Archbishop Charles C. Thompson’s Installation Mass and Celebration

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