



The

Criterion

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Emmaus Walk

Columnist Debra Tomaselli's wisdom for sharing a scary diagnosis with kids, page 12.

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An extra helping of love



Margie Pike, right, flashes one of her trademark smiles that she has used to welcome and soothe the thousands of people who have been served at the Cathedral Kitchen in Indianapolis during her 11 years of leading the food ministry of SS. Peter and Paul Cathedral Parish in Indianapolis. Here, she shares a moment in the kitchen with Linda Matheis, a volunteer from St. Jude Parish in Indianapolis. (Photo by John Shaughnessy)

Margie Pike lives the blessing of feeding the poor in a kitchen overflowing with joy

By John Shaughnessy

The story of what happened after the water pipe burst tells you everything you need to know about Margie Pike's determination to help the homeless people she serves.

The pipe broke inside the Cathedral Kitchen during a stretch of sweltering summer days in 2016, which meant there was no water with which to cook, wash dishes or flush toilets in the volunteer-driven outreach that is open every day of the year, serving meals to about 130 people daily.

"They told me I had to close the kitchen, and I said, 'No way!'" recalls Pike, who has served 11 years as the volunteer director of the food ministry of SS. Peter and Paul Cathedral Parish in Indianapolis.

"There's no other place serving breakfast, and you can't say it's closed. So we brought the kitchen to the street that day—in the parking lot. We brought in portable toilets, and we made sandwiches, desserts and salads. And it worked out fine."

Then Pike flashes the smile that she has used to welcome and soothe

thousands of people who have lived in desperation on the streets of Indianapolis.

"We always find a way," she says, her face beaming.

'The dignity of every human person'

That exceptional spirit and dedication led Pike to be honored by parish and archdiocesan leaders—including Archbishop Charles C. Thompson and vicar general Msgr. William F. Stumpf—during a touching and humor-laced recognition program on Aug. 12.

While most of the program for her was

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Pope Francis leads prayers for end to 'inhuman violence' of terrorism

VATICAN CITY (CNS)—Let us beg the Lord, God of mercy and peace, to free the world from this inhuman violence,"



Pope Francis

Pope Francis prayed after a week of deadly terrorist attacks in Africa and Europe.

Reciting the *Angelus* prayer at midday, the pope asked an estimated 10,000 people in St. Peter's Square to pray in silence, and then to join him in reciting the Hail Mary for the

victims of the attacks during the previous week in Burkina Faso, Spain and Finland.

At a restaurant in Ouagadougou on Aug. 13, gunmen opened fire on people eating outside. Authorities in Burkina Faso said 18 people died and 20 were injured. The gunmen were believed to be part of a group known as "al-Qaida in the Islamic Maghreb."

In Spain, 14 people died after a van mowed down pedestrians on Aug. 17 on Barcelona's famous Las Ramblas street, and another woman died in a vehicle attack the next day in Cambrils. Five suspects were killed by police, and other members of what authorities described as a 12-man terrorist cell were being sought.

In Turku, Finland, on Aug. 18, two women were stabbed to death and eight other people were injured in what police described as a terrorist attack.

Among the pilgrims in St. Peter's Square for the midday prayer were the 50 first-year seminarians of the Pontifical North American College, the seminary in Rome sponsored by the U.S. bishops.

Spanish Church leaders also urged prayers and national unity after the two terrorist attacks in their country.

U.S. bishops and others weighed in with prayers and rejection of the Aug. 17 attacks in Barcelona and Cambrils, where cars drove into pedestrians. The Islamic State group claimed credit for the attacks.

"People are deeply shocked and saddened by this totally random event," said Msgr. Josep Ramon Perez, dean of Barcelona's Catholic cathedral. "While many are naturally asking what's happening to the

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'Irish poet,' former archabbot leaves legacy of building up the faith, foundations of Saint Meinrad

By Sean Gallagher

Benedictine Father Timothy Sweeney, a monk and former archabbot of Saint Meinrad Archabbey in St. Meinrad, died on Aug. 17 at the monastery. He was 82.



Fr. Timothy Sweeney, O.S.B.

profession and ordination. He had lived as a monk for 61 years and as a priest for 56 years.

The Mass of Christian Burial was celebrated on Aug. 22 at the Archabbey Church of Our Lady of Einsiedeln. Burial followed in the Archabbey Cemetery.

Father Timothy was a jubilant both of monastic

After serving for a decade on the faculty at the former Saint Meinrad College and in different leadership positions in the monastery, Father Timothy was elected on June 2, 1978, as the seventh abbot and fourth archabbot of Saint Meinrad Archabbey and served as its leader until he resigned in 1995.

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That same year, Father Timothy began nearly 20 years of parish ministry in the dioceses of Gary, Ind., and Owensboro, Ky., and in the Archdiocese of Indianapolis.

"He lived the *Rule* of St. Benedict by example and by his words," said Benedictine Archabbot Kurt Stasiak, Saint Meinrad's current leader, of his predecessor. "Even when working in the parish he brought the 'Benedictine way' with him."

Archabbot Kurt began to learn the "Benedictine way" from Father Timothy, who was Saint Meinrad's novice master when the current archabbot entered the monastery in 1975.

"I enjoyed teasing him, especially this last year, by reminding him that when he was my novice master he told me three times I'd never make it to Christmas," Archabbot Kurt joked.

Archbishop Charles C. Thompson came to know Father Timothy when he was a seminarian at Saint Meinrad from 1982-87 when Father Timothy was serving as archabbot.

"He always struck me as being a very gentle, humble, prayerful and deeply reflective man of steadfast faith," Archbishop Thompson said. "He had a nice sense of humor and embodied the

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PIKE

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planned by others, she did make one request that was close to her heart.

She asked for the same blessing she was given when she started as the director of the Cathedral Kitchen.

“It’s a blessing of the hands,” Pike says. “There’s something extraordinarily holy about being blessed to serve the poor. If you serve as a gift—out of love—you can’t do it with any strings attached. You do it because you love them.”

Pike’s love for the people she serves is easily evident to anyone who has watched her interact with the large group that comes to the soup kitchen every morning.

“Margie has a clear understanding of the dignity of every human person,” says Father Patrick Beidelman, rector of the cathedral and the person who recruited Pike to lead the kitchen.

“She sees through what many in society might find off-putting or be suspicious of, and looks at each individual with the eyes of faith. She has a clear understanding of the Gospel call for us to reach out to those around us who are poor and in need—and to do what we can to alleviate their suffering.”

Pike does it with a combination of qualities that she credits to her family and her Irish heritage, blending honesty, humor and humanity.

“Our guide is to serve Christ, but sometimes he’s pretty miserable and cranky,” she says with a smile about the people who come to the kitchen. “It’s

just being non-judgmental, being kind and saying, ‘Good morning!’ Their stories are very sad and hard. But this is one place where you can come in and really be treated with dignity.”

‘She always has hope’

Pike’s emphasis on dignity and service flows from her childhood growing up in the tenements of New York City.

“She learned it from her mother, my grandmother,” says Sharon Valentine, Pike’s niece. “Her mother would give you a list of things to do for the neighbors, and you couldn’t take a nickel for it. That became the person you are. It’s a calling, and it’s infectious. In the 11 years she’s been doing this, she’s been an inspiration to so many other people. The words, ‘It can’t be done,’ aren’t in her vocabulary. She always has hope. And when you have hope, anything can be done.”

Pike also uses another family tradition to connect with the kitchen’s “guests”—the name she uses for the people she serves.

“When I was growing up, a relative would pray the rosary for me every day,” Pike recalls. “Then my mother started doing it for me. It’s wonderful to know someone is praying for you every day. That gave me so much comfort. I’ve taken up the mantle now. I tell the guests, ‘Wherever you are today, and no matter how bad the day may get, someone is praying for you.’”

The looks on the guests’ faces let her know how much her prayers mean to them. She’s also touched by the prayers and songs they sometimes share with her and everyone else at breakfast.

“Our guests are very spiritual,” she says. “Their cry to God comes from the heart.”

Pike embraces their tears. She also cherishes the joy and the humor she finds every day while working with her fellow volunteers at the kitchen.

‘We share parts of our lives’

“I’ve often said this would make the best comedy series,” Pike says. “We have a lot of fun and laughs together.”

That joy and camaraderie shined through on a recent morning at the



Margie Pike, longtime director of the Cathedral Kitchen, poses for a picture with her niece, Sharon Valentine, in the kitchen of the rectory of SS. Peter and Paul Cathedral Parish in Indianapolis. (Photos by John Shaughnessy)

Cathedral Kitchen where Pike was her usual whirlwind. She welcomed the guests, listened to them, led the prayer with them, and brought food for them to the serving lines, all the time scurrying back and forth to help and give orders to the other volunteers cooking eggs, creating salads, cutting cakes and scrubbing huge pots and pans.

As hard as Pike works and as much as she cares for everyone, she smiles just as much—a self-acknowledged “general” who never shies from the grunt work, a grandmother whose gentleness to all is matched by her willingness to laugh at herself.

She glows when she points out the cereal boxes that were part of her recognition program, cereal boxes picturing her face and one of her famous quotes, “Don’t just stand there! Find something to do!”

There’s always work to do in Pike’s world, but there’s always even more laughter, says longtime volunteer and friend, Edie Witchger. And beyond the laughter, it’s the caring that defines Pike.

“We share parts of our lives here that we don’t share with anyone else,” says Witchger, a member of St. Pius X Parish in Indianapolis. “She always remembers all our intentions—the joys and trials of our lives. She always asks about us.”

Making a salad nearby, Regina Isenberg of St. Barnabas Parish of Indianapolis adds, “She even called me

at home when my son was going through a bad illness. And she said that she and Frank [Pike’s husband and a longtime volunteer, too] were praying for us. As busy as she is, she makes you feel you’re really important to her.”

‘It has been a gift’

Frank’s health issues have led Pike to focus her care on him this year, which has led her to step down as the kitchen’s director—a job now handled by Jon Porter, another Pike admirer.

“She’s a living saint,” Porter says. “She has come in every day at six in the morning for 11 years. Her devotion to both the Benedictine spirit and to the poor and downtrodden of Indianapolis is amazing.”

She plans to serve in a more limited way at the kitchen. After all, it’s been a home for her in many ways through the 11 years, a home where she has done everything she could to help it live up to the huge sign that greets everyone there—“Christ is the center of Cathedral Kitchen.”

“I’ve loved doing this from the moment I came here,” she says. “It’s just felt right. I could live out the opportunity to feed the poor.”

“Among all the suffering and sorrow, it’s just a joyful place to be. It has been a gift—absolutely a gift.”

So is Pike, who gave her heart to a kitchen and the people it serves. †



As part of a recognition program in Margie Pike’s honor, cereal boxes were created with the image of the longtime director of the Cathedral Kitchen, including one of her favorite quotes.



‘Margie has a clear understanding of the dignity of every human person. She sees through what many in society might find off-putting or be suspicious of, and looks at each individual with the eyes of faith. She has a clear understanding of the Gospel call for us to reach out to those around us who are poor and in need—and to do what we can to alleviate their suffering.’

—Father Patrick Beidelman, rector of SS. Peter and Paul Cathedral in Indianapolis

Pope Francis’ prayer intentions for September



- **Parishes** — That our parishes, animated by a missionary spirit, may be places where faith is communicated and charity is seen.

(To see Pope Francis’ monthly intentions, go www.apostleshipofprayer.org/2017-intentions.) †

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The Criterion

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Cardinal urges Salvadorans to pray, make time for family, remember roots

WEST ISLIP, N.Y. (CNS)—In his easy interactions with thousands of enthusiastic immigrants during a whirlwind three-day pastoral visit to the Diocese of Rockville Centre on Long Island, Salvadoran Cardinal Gregorio Rosa Chavez repeatedly urged people to pray, make time for family, express love and remember their roots.

Cardinal Rosa Chavez, 74, an auxiliary bishop since 1982, was named his country's first cardinal by Pope Francis on May 21. At that time, he dedicated his appointment to his longtime friend and mentor, Blessed Oscar Romero, who was archbishop of San Salvador, El Salvador, when he was fatally shot by a right-wing death squad in 1980 while celebrating Mass.

The archbishop's death came near the start of a bloody 12-year civil war that killed 75,000 men, women and children, including four U.S. Churchwomen in 1980 and six Jesuits, their housekeeper and her daughter in 1989.

Throughout the New York visit, which included four public Masses for more than 4,000 people and several smaller pastoral events, the cardinal invoked the memory of Blessed Romero's steadfast commitment to nonviolence and his work with and among the poor.

His message resonated throughout the Salvadoran community, which has experienced gang violence and a crackdown on immigrants. An estimated 100,000 Salvadorans have settled on Long Island, where the Catholic Church has 1.5 million members.

The Mara Salvatrucha gang, known as MS-13, which operates both in the United States and El Salvador, has been linked to 12 brutal killings of young Latinos and African-Americans on Long Island since 2016.

Cardinal Rosa Chavez said some youths turn to gangs to get the love and affirmation they do not receive at home. In opening remarks at St. John the Baptist Diocesan High School in West Islip on Aug. 19, he encouraged parents to play and pray with their children, share meals as a family and turn off cellphones to listen to God. Prayer is an occasion to listen to God, he said.

"If we listen, we learn," Cardinal Rosa Chavez said. It is a mistake to not listen to the poor when they seek help. The poor are the body of Christ and should not be ignored, he said.

The cardinal described charitable distributions of bread and coffee to the poor in his archdiocese. He said recipients don't come for the nourishment, but for the love they receive in the process.

We must learn to share, he said, because having a Catholic majority, as in his country, means nothing if the

people do not act on their faith. Without action, Catholics will always be a minority, he said.

Cardinal Rosa Chavez said Blessed Romero's three-year ministry had a lot in common with the three-year public ministry of Jesus. They both made an effort to share meals with the poor, he said.

The cardinal's episcopal motto is "Christ is our peace," and his new crest represents the Salvadoran martyrs, his devotion to Mary, his connection with Blessed Romero and his embrace of a preferential option for the poor.

In his homily at the Mass in West Islip, Cardinal Rosa Chavez made a distinction between being illegal and being undocumented. He said Moses was an undocumented son of God.

Congregants smiled and laughed at the cardinal's self-deprecating remarks and knowing references to the likely size of the undocumented population.

Cardinal Rosa Chavez said El Salvador today has an energy of unity. He urged people on Long Island to work together in their Church communities and families, and bear their crosses. It's not easy to be a disciple of Christ, but people should be happy and unafraid, because nothing is impossible for God, he said.

The Mass at St. John the Baptist drew more than 700 people on a sunny Saturday. Cardinal Rosa Chavez concelebrated with Bishop John O. Barres of Rockville Centre, his host, and three other bishops.

Before and during the Mass, people used cellphones to record the event. At a reception afterward in the cafeteria, people enjoyed coffee and pastries and lined up to have their photo taken with the cardinal.

Deacon Francisco Cales, the director of Rockville Centre's diocesan Office for New Evangelization and a 20-year friend of Cardinal Rosa Chavez, directed the animated well-wishers and their shutter-snapping friends as he offered a running assessment of the visit to Catholic News Service (CNS).

"This is awesome! What a blessing it is for everyone in this diocese," Deacon Cales said. "He's a pastor who has always been there for his people. His message is of unity and peace. He says, 'Don't lose hope. We may be undocumented, but we're not illegals,'" the deacon said.

Blanca Fuentes came to the United States at age 14. In El Salvador, she was baptized in the parish where Blessed Romero was pastor years earlier.

The member of St. John the Evangelist Parish in Center Moriches said: "It's beautiful that someone from our country who knows our roots and culture is here to speak with us. I couldn't hold back my tears when Cardinal Rosa Chavez



Salvadoran Cardinal Gregorio Rosa Chavez addresses inmates during a pastoral visit to the Nassau County Correctional Center in East Meadow, N.Y., on Aug. 19. In addition to the jail visit, Cardinal Rosa Chavez celebrated Masses at two parishes and two high schools and visited a Catholic Charities immigration center during a three-day trip to the Diocese of Rockville Centre, N.Y. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

said we have to hold onto our roots and have memory and know that our faith is wherever we are."

Announcing the San Salvador auxiliary bishop's visit, Bishop Barres said it was intended, among other things, to celebrate the prelate's elevation as cardinal, raise consciousness about Blessed Romero, promote immigration reform based on human dignity, and encourage a "culture of life" in response to gang violence.

Cardinal Rosa Chavez visited a Catholic Charities immigration facility and the Nassau County jail, and celebrated increasingly crowded Masses at two high schools and two parishes with large Hispanic congregations.

Father Bill Brisotti worked with Cardinal Rosa Chavez more than 30 years ago in camps in San Salvador for people displaced by the civil war. He is the pastor at Our Lady of the Miraculous

Medal in Wyandanch and accompanied 75 parishioners to the Mass at St. John the Baptist.

Father Brisotti told CNS he hoped the cardinal's visit would bring attention to the considerable gifts the Salvadorans bring to Long Island, especially in light of government immigration policies that threaten their continued presence.

"I hope people in the diocese will value the visit of a cardinal from a humble background in Central America, like the guys working here in landscaping," he said.

Father Brisotti said the Salvadorans in the camps called the new cardinal "Padre Goyito," an endearing nickname that reflects his easy rapport with the people and willingness to work on their behalf.

Today, "he has the moral authority and is now in an ecclesiastical position to make a difference," Father Brisotti said. †

Informational meeting for permanent diaconate set for Sept. 10 in Indianapolis

The archdiocesan Office of Deacon Formation is beginning a period of inquiry and discernment for those interested in the permanent diaconate.

In the Archdiocese of Indianapolis, formation for the permanent diaconate is a five-year process beginning with a year of inquiry and discernment.

The first year includes a series of monthly meetings, beginning in September and concluding in April, which are held in various locations around the archdiocese. The sessions are open to all those who wish to enter into discernment.

Serious applicants are expected to attend all the meetings. If they are married, it is asked that their wives also attend.

Formal application packets will be distributed in January of the discernment year to those who have actively participated in the discernment process. The applications will then be reviewed by a selection committee, and those who are selected to enter formation will begin the formal four-year process in August 2018.

The first inquiry session will take place at 2:30 p.m. on Sept. 10 at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis. The

topic will be the "Diaconate as Vocation," and will also discuss necessary qualifications and the four-year formation process.

Other sessions are as follows:

- Oct. 15, Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany.
- Nov. 12, St. Mary-of-the-Woods Parish, 3827 North Arms Place, in St. Mary-of-the-Woods.
- Dec. 10, St. Louis Parish, 13 St. Louis Place, in Batesville.
- Jan. 14, Holy Angels Parish, 740 W. 28th St., in Indianapolis.
- Feb. 12, St. Paul Catholic Center, 1413 E. 17th St., in Bloomington.
- March 11, St. Joseph Parish, Jennings County, 1875 S. County Rd. 700 W, in North Vernon.

No preregistration is required for these sessions, and each session will begin at 2:30 p.m. and end by 4:30 p.m.

For more information, contact the archdiocesan Office of Deacon Formation for additional information at 800-382-9836, ext. 1492, 317-236-1492, or e-mail Deacon Kerry Blandford, archdiocesan director of deacon formation, at kblandford@archindy.org. †



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Editorial



A photograph of victim Heather Heyer is seen on Aug. 14 among flowers where the car attack on a group of white nationalist counter-protesters took place on Aug. 12. Heyer was killed when a car was driven into the crowd. (CNS photo/Justin Ide, Reuters)

Standing with victims of racial hatred and violence

“Catholic social teaching makes clear that we must not only condemn racism, hatred and violence, but also stand in solidarity with the victims.” (Archbishop Charles C. Thompson)

There is something especially odious about “white supremacy.” Evil takes many forms, but few of these are as foul-smelling and repugnant as this blatant form of racism.

Fundamental to our Christian belief and practice is the conviction that every human being is made in the image and likeness of God. No individual, ethnic group, race or nationality is inherently superior—or inferior—to any other. We are all equal in dignity and in our potential to thrive and grow as sons and daughters of God, brothers and sisters to each other.

The recent tragic events in Charlottesville, Va., were sparked by a racist gathering of groups who are seriously deluded about their imagined superiority and their need to assert dominance over minorities and other diverse communities in the United States today. Fortunately, the number of white supremacists who assembled in Charlottesville was relatively small, but the enormity of the hatred they espoused provoked counter-protestors and resulted in the violent death of a young woman, 32-year-old Heather Heyer, and the injury of at least 20 others.

As *The Criterion’s* editor, Mike Krokos, wrote in this space last week: *“Although much progress has been made in the United States to combat racism, we are reminded once again that some people will do whatever it takes—including harming their fellow citizens—to achieve their narrow-minded objectives.”*

“We believe the number of good, decent and loving Americans—who don’t look at the color of someone’s skin, their nationality or their faith tradition and immediately judge that person in a negative light—far outnumber those who allow the evil of prejudice to shape their lives.”

“The millions who fit in that category must pray fervently for those who want to deny others of their God-given dignity and harbor thoughts of hurting others because they are different. We need to let them know we will not accept this intolerable behavior under any circumstances. And we must continue to teach our younger generations that they must be beacons of light when such darkness emerges.”

In one of his last acts before his death on Aug. 17, Richmond, Va.,

Bishop Francis X. DiLorenzo was one of the first to call for peace following the violence in Charlottesville late on Aug. 11, which only became worse the following day. “In the last 24 hours, hatred and violence have been on display in the city of Charlottesville. I earnestly pray for peace.”

Racism, sexism, anti-semitism and all other forms of hatred and bigotry should be vigorously condemned by all American citizens regardless of their race, religion, economic or social status. But as Indianapolis Archbishop Charles C. Thompson said, “Catholic social teaching makes clear that we must not only condemn racism, hatred and violence, but also stand in solidarity with the victims.”

Actions speak louder than words, so what we do to express our solidarity with victims is as important—or more important than what we say.

What can we do to end the kind of racism and violence that erupted in Virginia? How do we most effectively stand in solidarity with victims of this evil?

“Only the light of Christ can quench the torches of hatred and violence. Let us pray for peace,” said Bishop DiLorenzo in his statement. “I pray that those men and women on both sides can talk and seek solutions to their differences respectfully.”

Prayer, dialogue, and mutual respect are essential to the healing of wounds caused by bigotry and injustice. Unfortunately, as the Charlottesville tragedy showed all too clearly, the immediate response of political leaders (fueled by the news media) is not to unite opposing sides, but to further divide us by name-calling and casting blame on those who disagree with them.

The hatred and violence we witnessed in Charlottesville is an outgrowth of the bitterly divisive talk and behavior we witnessed in the 2016 presidential campaign and in the nonstop animosity on all sides since the inauguration last January. We will never achieve peace or justice until the political Hatfields and McCoys stop their senseless, destructive feuding and come together to work for the common good of all.

Standing with victims of racial hatred and violence means letting go of *all* our prejudices, forgiving our enemies and living together in peace.

May the light of Christ shine through the darkness of all sinful attitudes. May his peace take root in our hearts and ensure liberty and justice for all our sisters and brothers in the one family of God.

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

The ‘expendable children’

Couples who struggle to get pregnant are turning with greater frequency to the *in vitro* fertilization (IVF) industry for assistance. In some cases, they can end up feeling they are “too pregnant” when twins, triplets or quadruplets arise.



This occurs from the practice of implanting more than one embryo at a time to improve pregnancy success rates.

A multiple pregnancy can involve significant risk, both for the unborn children and the mother.

Because of these risks, the pregnant mother will sometimes be advised to opt for a “selective reduction,” where potassium chloride is injected into one or two of the growing babies to cause their hearts to seize, followed by death and the gradual re-absorption of their bodies during the remainder of the pregnancy.

This can allow the one or more remaining brothers or sisters to grow more safely and avoid further complications during the pregnancy. Given the incredible effort expended by the couple to become pregnant in the first place, these lethal practices often draw gasps of disbelief from others.

A *New York Times Magazine* article from 2011 chronicled the saga of a woman who selectively reduced her pregnancy from twins to a single. Even though she tried to not think too much about the two ultrasound shadows within her, she was forthright about her justification for doing it: “If I had conceived these twins naturally, I wouldn’t have reduced this pregnancy, because you feel like if there’s a natural order, then you don’t want to disturb

it. But we created this child in such an artificial manner—in a test tube, choosing an egg donor, having the embryo placed in me—and somehow, making a decision about how many to carry seemed to be just another choice. The pregnancy was all so consumerish to begin with, and this became yet another thing we could control.”

Her devastatingly honest appraisal of IVF and the way it devalues the lives of children offers an important opportunity for reflection.

When we take it upon ourselves to manufacture new human life in test tubes, it indeed becomes another “thing we can control,” an object for our own willful manipulation, another means to realize our own goals.

This “command and control mentality” over procreation sets up a glide path for us to begin treating our own offspring like raw material, even tempting us to exercise an absolute, death-dealing dominion over them. As they are produced in the laboratory and transferred to the womb, our children can become an abstraction, mere pawns to be played in the end game of seeking what we want.

This attitude of seeing our offspring as expendable is becoming more widely accepted not only among IVF customers, but also among biomedical researchers themselves.

In August, a highly troubling report was published describing the first successful editing of DNA in human embryos. The experiments were carried out in the laboratory of Shoukhrat Mitalipov at the Oregon Health and Science University (OHSU) and involved the generation of many dozens of embryos by IVF. The experiments utilized a new and highly precise DNA-editing

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Reflection/Daniel Conway

Remembering the lessons that Father Timothy Sweeney taught

I first knew Benedictine Father Timothy Sweeney as a philosophy professor. He taught me logic and



metaphysics at the former Saint Meinrad College in St. Meinrad—just after he returned from graduate studies. Father Timothy did not inspire me to love philosophy (*mea culpa*), but he did teach me the basics, and for that I have always been grateful.

After graduation, I entered the novitiate at Saint Meinrad Archabbey, and I came to know Father Timothy in his role as novice and junior master. What he taught me then was a sense of seriousness about the monastic life that helped me grow out of the more romantic view I brought with me.

Although Father Timothy wanted us novices to experience the monastic life as it really is, I remember vividly his reaction when he found out that a couple of us novices had been asked to help an older monk who was addicted to alcohol. He was not at all sure that he wanted us to have that much real experience!

Father Timothy helped me to discern my vocation. I loved Saint Meinrad—the people and the place—but I wasn’t sure that I was called to this way of life. “You have to feel the vocation in your skin,” he told me, but I had no idea what he meant. “Let me ask you this,” he said, “if Saint Meinrad burned to the ground and was no longer in existence, would you search for another monastery?” I didn’t have to think long before I said no. “You don’t have a monastic vocation,” he concluded. “You just like it here.”

And he was right. I didn’t have a monastic vocation, but I sure did—and do—like it there!

Four years after leaving the monastery, I returned to tell Father Timothy that I was engaged to be married. “Now I know what it means to feel the vocation in your skin!”

A few years later, I returned to Saint Meinrad as a member of its development office staff. Father Timothy had been elected archabbot the year before, and as a result I came to know him as my employer, the spiritual father of the monastic community, chairman of the board of its seminary and chief executive officer of its Abbey Press.

Archabbot Timothy was a reluctant leader. He was not an ambitious man, and he naturally shied away from the spotlight. At the same time, he took his responsibilities seriously and did what he believed was necessary to fulfill his obligations as abbot. The result was an inner tension that he didn’t talk about, but which those of us who worked closely with him experienced on a daily basis.

Taking his responsibilities seriously meant addressing the urgent need for a new monastery and library. It also meant ensuring the financial health and stability of the monastic community, seminary and Abbey Press.

Most of all, it meant carrying out faithfully the instructions that St. Benedict’s *Rule* sets forth for abbots, including to “always bear in mind what a burden he has taken on himself,” to “always exalt mercy above judgment that he himself may find mercy,” and to “love the brethren while hating their vices.”

See **REFLECTION**, page 10

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

We must engage in the ‘Catholic Both/And’ in today’s world

During the homily for my installation last month, I spoke about one of my strongest convictions, what I call the “Catholic Both/And.”

Far too often today, we are confronted with an “either/or” mentality, a growing polarization in our society and in the Church that promotes division and radical individualism in place of unity and the common good. This either/or mentality breeds fear, distrust, hatred, indifference, prejudice, selfishness, despair, violence and radical ideologies.

I believe our role as people of faith—and I especially hold myself accountable here as a bishop—is to be willing to stand in the breach of the divide, drawing people back from the edges of extremism by serving as bridges of unity, ambassadors of hope and instruments of peace. To do so, we must allow the seed, the word of everlasting life, to take root in the rich soil of our very souls.

I believe that Pope Emeritus Benedict XVI and Pope Francis provide us with a wonderful witness of how to stand in this breach. Pope Benedict is the *catechist par excellence*. Pope Francis is the *evangelist par excellence*. These attributes necessarily depend and feed off one another.

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. Both are grounded in the beauty, goodness and truth of the Holy Trinity—God the Father, Son and Holy Spirit—made known to us by God’s divine revelation, especially in and through the life, passion, death and resurrection of Jesus Christ.

The Catholic Both/And necessarily requires sound catechesis and bold evangelization if we are to make a difference in the progress of humanity rather than be mere bystanders pushed around by the winds of change, denial and criticism of irrelevance.

We must be concerned about both worship and service, word and sacrament, Scripture and tradition, head and body, clergy and laity, 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, formation and education, local and universal belonging, security and welcome, rights and responsibilities, speaking and listening, cross and

empty tomb, passion and resurrection, catechesis and evangelization and, as the Benedictines would remind us, *ora et labora* (prayer and work).

How do we engage one another as well as culture and society with this Catholic Both/And approach? As Pope Francis has emphasized, 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.

As eucharistic-centered people, we must first be motivated by gratitude and appreciation for divine grace in our midst while seeking to engage rather than react to or recoil from the world of cultures, economics, politics, science and religions.

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

Apart from God, our task is more than monumental. It is impossible. With God,

however, all things are possible. Here we celebrate the very presence and grace of God in word and sacrament, giving us the direction and sustenance to carry out the task first handed on to the Apostles by Jesus Christ; “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit” (Mt 28:19).

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. We must be concerned about the well-being of each and every person as well as creation itself. What we do or fail to do for the least of our brothers and sisters, we fail to do for Christ himself (cf. Mt 25:31-46).

The Catholic Both/And is a simple concept, but it can be difficult to apply to tense situations. Still, the Lord calls us to try.

Let’s pray for the grace to promote unity rather than division in all that we say and do as missionary disciples. Let’s embrace the Catholic Both/And as the vantage point for seeing the world as our Creator intended it to be. †



Cristo, la piedra angular

En el mundo actual, debemos ser ‘católicos del tanto y como’

El mes pasado, durante la homilía de mi instalación, hablé acerca de una de mis convicciones más féreas, lo que llamo “católicos del tanto y como.”

Demasiado a menudo hoy en día nos enfrentamos a la mentalidad excluyente de los condicionales, una polarización cada vez más pronunciada en nuestra sociedad y en la Iglesia que fomenta la división y el individualismo radical como sustitutos de la unidad y del bien común. Esa mentalidad condicional es el caldo de cultivo de temores, desconfianza, odio, indiferencia, prejuicio, egoísmo, desesperación, violencia e ideologías radicales.

Como pueblo de fe, y especialmente en mi caso como obispo, considero que nuestra función es estar dispuestos a situarnos en la brecha divisoria y atraer a la gente que se encuentra en los bordes extremistas, actuando como puentes de unidad, embajadores de fe e instrumentos de paz. Para poder lograrlo, debemos dejar que la semilla, la palabra de la vida eterna, se arraigue en el terreno fértil de nuestras propias almas.

Considero que el papa emérito Benedicto XVI y el papa Francisco nos ofrecen excelentes testimonios de cómo situarnos en esa brecha. El papa Benedicto es el catequista por excelencia; el papa Francisco es el evangelista por excelencia. Estos atributos necesariamente dependen y se alimentan el uno del otro.

El catequista necesita al evangelista para que las enseñanzas tomen cuerpo en las experiencias reales, en tanto que el

evangelista necesita los cimientos firmes del catequista para poder evangelizar. Ambos se arraigan en la belleza, la bondad y la verdad de la Santísima Trinidad—Dios Padre, Hijo y Espíritu Santo—que conocimos a través de la revelación divina de Dios, especialmente mediante y a través de la vida, pasión, muerte y resurrección de Jesucristo.

El católico del tanto y como necesariamente requiere una catequesis sólida y una evangelización decidida, si va a marcar la diferencia en el curso de la humanidad, en lugar de ser un mero espectador que se mueve con los vientos del cambio, la negación y la crítica irrelevante.

Debemos concentrarnos tanto en la adoración como en el servicio, en la palabra y los sacramentos, en las escrituras y la tradición, en la cabeza y el cuerpo, en el clero y los seglares, en los mandamientos y en las bienaventuranzas, en el tono y en el contenido, en la justicia y la misericordia, en la doctrina y en las iniciativas de cuidados pastorales, el matrimonio y la familia, la fe y la razón, la espiritualidad y la religión, en sanar heridas y en consolar corazones, en la santidad y la ambición, en la oración privada y en la comunitaria, en la formación y en la educación, en la pertenencia local y universal, en la seguridad y en la acogida, en los derechos y en las responsabilidades, en hablar y escuchar, en la cruz y el sepulcro vacío, en la pasión y

la resurrección, la catequesis y la evangelización y, tal como nos lo recuerdan los benedictinos, *ora et labora* (oración y trabajo).

¿Cómo animar al prójimo, así como a la cultura y a la sociedad, a participar en este enfoque de ser católicos del tanto y como? Tal como lo ha destacado el papa Francisco, como discípulos misioneros, debemos situarnos en la brecha de los efectos de la polarización, la división y el individualismo radical, cultivando una cultura de diálogo, de encuentro, de compañía, respeto mutuo, reconciliación, misericordia y esperanza.

Como pueblo centrado en la eucaristía, en primer lugar debe motivarnos la gratitud y el aprecio de la gracia divina entre nosotros, y al mismo tiempo tratar de involucrar, en vez de reaccionar o retroceder ante el mundo de culturas, economías, políticas, ciencias y religiones.

En medio de las estructuras, las políticas y los programas, no debemos perder de vista al ser individual. Nada en la humanidad y en la creación debe quedar fuera de nuestro radio de acción, nuestra zona de concentración y acción. Nuestra tarea no es intentar resolver los problemas del mundo sino guiar a las personas y a los pueblos a lograr un encuentro personal con la persona de Jesucristo, el Salvador del mundo.

Alejados de Dios, nuestra tarea es más que monumental; resulta imposible. Sin embargo, con Dios, todo es posible.

De esta forma, celebramos la presencia misma y la gracia de Dios mediante la palabra y los sacramentos, que nos orientan y nos brindan sustento para llevar a cabo la tarea que Jesucristo le entregó inicialmente a los apóstoles: “Por tanto, vayan y hagan discípulos de todas las naciones, bautizándolos en el nombre del Padre y del Hijo y del Espíritu Santo” (Mt 28:19).

No debemos dejar olvidado a nadie, y prestar especial atención a los bebés que no han nacido, a los pobres, los jóvenes, los ancianos, los emigrantes y los inmigrantes, los refugiados, los enfermos, los moribundos, los adictos, los maltratados, los marginados, los solitarios, los desesperanzados, los prisioneros y todos los que sufren. Debemos interesarnos por el bienestar de cada persona, así como de toda la creación. Lo que hagamos o dejemos de hacer por nuestros hermanos, aun el más pequeño, lo hacemos también con el propio Cristo (cf. Mt 25:31-46).

Ser católicos del tanto y el como es una noción sencilla, pero puede ser difícil de aplicar en situaciones tensas. Pero aun así, el Señor nos pide que lo intentemos.

Recemos por la gracia para promover la unidad, en vez de la división en todo lo que decimos y hacemos como discípulos misioneros. Adoptemos el concepto del católico del tanto y como como una perspectiva para ver al mundo, tal como nuestro Creador lo concibió. †

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 29

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

August 30

Ike and Jonesy's, 17 W. Jackson Pl., Indianapolis. **Cursillo After Work Talk Series**, (second of four, Sept. 6 and Sept. 13), Father C. Ryan McCarthy presenting, 6 p.m., free will offering. Information: 317-222-9215, jerry@catholicalpha.com.

August 31

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **World Day of Prayer for the Care of Creation**, ecumenical prayer service hosted by the St. Thomas Aquinas Creation Care Ministry 7 p.m. Information: 317-979-5144, stacreationcare@gmail.com.

September 1

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Kyle Rodden presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

SS. Peter and Paul Cathedral chapel, 1347 N. Meridian St., Indianapolis. **Lumen Dei Catholic Business Group**, 6:30 a.m. Mass, 7:15-8:30 a.m. breakfast at Lincoln Square Pancake House, 2330 N. Meridian, Indianapolis. Information: 317-435-3447 or lumen.dei@comcast.net.

Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday**

celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

September 1-3

CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **CYO Camp Rancho Framasa Fall Family Camp**, Fri. 7 p.m.-Sun. 2 p.m., climbing, canoeing, crafts, archery, evening activities, games, prayer, Mass, campfires, corral horse rides and more, \$50 per child (under 18), \$75 per adult. Information and registration: www.campranchoframasa.org/family-camps, 888-988-2839 x122.

St. Joseph Parish, 1401

S. Mickley Ave., Indianapolis. **Fall Festival**, Fri. and Sat. 5-11 p.m., Sun. 3-11 p.m., food, rides, games. Information: 317-244-9002.

September 1-4

Sacred Heart Parish, gymnasium, 558 Nebeker St., Clinton. **Spaghetti Fest**, Fri. 4-9 p.m., Sat. and Sun. 11 a.m.-9 p.m., Mon. 11 a.m.-5 p.m., sauce prepared by Knights of Columbus #9441, air-conditioned dining, handicapped accessible, adults \$8, children 12 and under \$5, silent auction, craft booths, free parking. Information: 765-832-8468.

September 2

CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **CYO Camp Rancho Framasa Fall Family Camp**, check in 8-9 a.m., check out after evening campfire; climbing, canoeing, crafts, archery, evening activities, games, prayer, Mass, campfires, corral horse rides and more, \$30 per child (under 18), \$55 per adult.

Information and registration: www.campranchoframasa.org/family-camps, 888-988-2839 x122.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Terre Haute Helpers of God's Precious Infants, 7:30 a.m. Mass at the Carmelite Monastery, 59 Allendale, Terre Haute; 8:45 a.m. car pool from St. Patrick Parish, 1807 Poplar St., Terre Haute, to Bloomington Planned Parenthood, 421 S. College Ave., arriving 10:15 a.m.; return to St. Patrick Parish around noon. Information: Tom McBroom, 812-841-0060, mcbroom.tom@gmail.com.

September 3

St. Catherine of Siena Parish, Decatur County, St. John the Evangelist Campus, 9995 E. Base Road, Greensburg. Enochsburg

Church Picnic, 11 a.m.-3 p.m., Fireside Inn fried chicken, roast beef dinners, carryout available, mock turtle soup, games and booths. Information: 812-934-2880.

September 4

St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. **100th Labor Day Festival and Chicken Dinner**, 11 a.m.-7 p.m., chicken and roast beef dinners in air conditioned hall 11 a.m.-4:30 p.m., reservations available for handicapped, grand raffle for \$10,000 or ATV, \$100 awarded every 30 minutes from 11 a.m.-5:30 p.m., early bird drawing of \$100 on Aug. 20, lunch stand opens 11 a.m., crafts, basket booth, games, produce booth, music, beer and wine. Information: 812-934-6218.

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

Retreats and Programs

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

September 8-10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Twelve Step Weekend Retreat for Men**. Information and registration: 317-439-9835 or allenjhammer@yahoo.com.

September 8-15

Sisters of St. Benedict, 802 E. 10th St., Ferdinand (Evansville

Diocese). **Directed Retreat**, 7 p.m. Fri., Sept. 8, to 10 a.m. Fri., Sept. 15. \$675 includes meals, private room and spiritual direction sessions. Register by Sept. 5, www.thedome.org/events. Information: 800-880-2777.

September 9

Providence Spirituality & Conference Center, 1 Sisters

of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **The Gospel of John**, Providence Sister Cathy Campbell presenting, 9:30 a.m.-3 p.m., \$45 includes lunch. Registration deadline Sept. 4. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events. †

VIPs



Steve and Mary Lou (Hickey) Beaupre, members of St. Therese of the Infant Jesus (Little Flower) in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 26.

The couple was married at Our Lady of Lourdes Church in Indianapolis on Aug. 26, 1967. They have five children: Denise Boring, Karen Roberson, Amy, Michael and Steve Beaupre, Jr. The couple also has 11 grandchildren. †



John H. and Martha Sufan, members of Holy Name of Jesus Parish in Beech Grove, will celebrate their 70th wedding anniversary on Sept. 14.

The couple was married at Ain Arik Catholic Church in Ain Arik, Ramallah, the West Bank, on Sept. 14, 1947.

They have six children: Diana Akel, Widad Farah, Amira Kehoe, Sonya Kunkel, Kamal and Jim Sufan. The couple also has 16 grandchildren and 17 great-grandchildren.

A party with family and friends will be held in their honor. †

Catholic Radio Indy annual dinner will be on Sept. 12, RSVP by Sept. 7

The Catholic Radio Indy annual fundraiser dinner will take place at the Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis, at 5:30 p.m. on Sept. 12.

A reception and silent auction will take place at 5:30 p.m. Dinner and a keynote address will begin at 7 p.m.

The keynote address will be given by Father John Hollowell, pastor of

Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, and chaplain of DePauw University in Greencastle.

Tickets are \$65, or \$450 for a table of eight. Registration is required by Sept. 7.

For more information or to order tickets, visit CatholicRadioIndy.org, or call 317-870-8400. †

Angels from the Heart service day set for Sept. 16 on the south side of Indianapolis

Angels from the Heart, a service day on the south side of Indianapolis sponsored by Sacred Heart Parish, will start at Sacred Heart Parish, 1530 Union St., in Indianapolis, at 8 a.m., lasting until 2 p.m., on Sept. 16.

The day brings together teams of parishioners and students from Indianapolis south side schools and

churches for a day of service to the area's most challenged neighbors.

The event, which will happen rain or shine, includes beverages, muffins and fruit for breakfast, and lunch grilled by Franciscan Father Larry Janezic.

Register by Sept. 13 by calling 317-638-5551 or email sheartparish@sbcglobal.net. †

50th reunion for all-city Catholic high schools set for Sept. 16 in Indy

An all-city Catholic high school 50th reunion will take place at the NCAA Hall of Champions, 700 W. Washington St., in Indianapolis, at 6 p.m. on Sept. 16.

The reunion is for members of the class of 1967 from Chatard, Brebeuf, Seccina and Cathedral high schools, and the former Chartrand, Kennedy and

Sacred Heart high schools, the former St. Mary, St. Agnes and Ladywood academies and the former Latin School.

The cost is \$85 per person. To register or for more information, visit www.allcityreunion.myevent.com, call 317-876-8299 or email maa127@msn.com. †

Register by Sept. 1 for Biking for Babies to benefit Great Lakes Gabriel Project

Biking for Babies, a bicycle ride across Indiana hosted by Knights of Columbus Council 437 to benefit Great Lakes Gabriel Project, will take place on Sept. 8-10.

Participants will ride from Terre Haute to Richmond, covering 160 miles at a pace of 45-65 miles per day. They are asked to seek donations to support the Great Lakes Gabriel Project, which helps mothers in need with materials including free ultrasounds, diapers, strollers,

and more, as well as provides educational resources such as classes/discussions on parenting, chastity and budgeting.

Registration is required by Sept. 1. To register or for more information go to www.youcaring.com/kofcbikingforbabies, call 317-459-0822 or email kofc437@gmail.com.

For more information on Great Lakes Gabriel Project, go to www.goangels.org. †

Seasons of Hope sessions for those grieving scheduled for Sept.-Oct.

Six-week day and evening sessions of Seasons of Hope grieving ministry will be held in the St. Clare Room of St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis, starting on Sept. 13.

Seasons of Hope sessions offer consolation after losing a loved one. This Christ-centered faith sharing group offers prayer, scripture, faith sharing and fellowship.

The daytime sessions will be held from noon-2 p.m. on Sept. 13, then the

five following Tuesdays, ending on Oct. 17.

The evening sessions will be held from 7-9 p.m. on Thursdays from Sept. 14-Oct. 19.

Participants choose either the afternoon or evening session—they are not interchangeable. To gain the full benefit of the group process, participants commit to attend each week.

To register, contact Susan Cesnik at 317-443-3900 or hoosuz98@comcast.net. †

Members of Our Lady of Grace Monastery celebrate jubilees

Criterion staff report

Two Benedictine sisters of Our Lady of Grace Monastery in Beech Grove recently celebrated jubilees marking anniversaries of profession of vows.

On May 20, Benedictine Sister Jennifer Mechtild Horner, prioress of Our Lady of Grace, celebrated the 25th anniversary of her profession of vows by renewing them on May 20 in the presence of her family, friends and religious community.

Benedictine Sister Anna Marie Megel renewed her vows on June 10 in celebration of the 50th anniversary of her profession of vows.

Sister Anna Marie Megel

Sister Anna Marie was born in Seymour and graduated from high school at the former Ferdinand Academy in Ferdinand, Ind., in the Diocese of Evansville, Ind. She later earned a bachelor's degree in education at the University of Indianapolis and a

master's degree in education at Ball State University in Muncie, Ind.

She entered Our Lady of Grace Monastery in 1965, professed simple vows in 1967 and perpetual vows in 1972.



Sister Anna Marie Megel, O.S.B.

Sister Anna Marie served in schools in the archdiocese at St. Barnabas School in Indianapolis, St. Anthony of Padua School in Clarksville and at the former St. Paul School in Tell City. For two periods, Sister Anna Marie served as a missionary in South America: from 1979-89 in Colombia and from 1991-93 in Peru. She has continued to minister to Latino Catholics since 2001 at St. Monica Parish in Indianapolis, where she currently ministers as a pastoral associate.

She has also served her community as an administrative assistant to the prioress and subprioress and in the monastery's health care.

Sister Jennifer Mechtild Horner

Sister Jennifer was born in Zambia in southern Africa and raised in South Africa. Her family moved to the United States in 1977.

She earned a bachelor's degree in elementary education at Boise State University in Boise, Idaho, and a master's degree in theology at St. John's University in Collegeville, Minn.

Sister Jennifer entered the Benedictine Monastery of St. Gertrude in Cottonwood, Idaho, in 1989, professed simple vows there in 1992 and perpetual vows in 1995.

In 2004, Sister Jennifer transferred her vows to Our Lady of Grace.

Beginning her ministry in education, Sister Jennifer later served as director of spirituality at the monastery's Benedict



Sister Jennifer Mechtild Horner, O.S.B.

Inn Retreat & Conference Center from 1998-2000. She then served as parish life coordinator of St. Paul the Apostle Parish in Greencastle from 2001-03.

Beginning in 2003, Sister Jennifer began service as chaplain at the University of Indianapolis and director of its Lantz Center for Christian Vocation and Formation.

Sister Jennifer was appointed her community's vocation director in 2009, and was serving in that capacity in 2015 when she was elected the ninth prioress of Our Lady of Grace.

(For more information about Our Lady of Grace Monastery in Beech Grove, visit benedictine.com.) †

Biggest challenge for Chinese Church? Fostering vocations, speakers say

JAMAICA, N.Y. (CNS)—Fostering vocations to the priesthood and religious life is the "biggest challenge" for the Catholic Church in China, said Passionist Father Robert E. Carbonneau, executive director of the U.S. Catholic China Bureau.

"The whole society is becoming more materialistic," said Father Carbonneau, adding that "many options" have opened up for young people.

Vocations and the ongoing formation of priests were among the topics presented when scholars, educators, clergy, religious and missionaries with expertise on Catholicism in China gathered on Aug. 11-13 for the China Bureau's 27th biennial national conference at St. John's University in the New York borough of Queens. This year's conference, which focused on the theme "Experience of the Chinese Church in the 21st Century," featured sessions on globalization, evangelization, spirituality, social outreach and eco-theology.

Secularism, consumerism and smaller family units are among the factors that have contributed to the decline in vocations in the past decade, experts said.

"Modernity is coming into China like a fast train," said Columban Father Tommy Murphy, a priest from County Mayo, Ireland, who has been a spiritual director at the national seminary in Beijing for four years.

"Kids are into the latest technology, social media and pop culture," he added. "Modernity has its tentacles in the Chinese culture in many ways."

Father Murphy said the priests, seminarians and religious sisters he has worked with are eager to strengthen their spiritual lives.

"They have a vitality and energy for the faith," he said. "They're very hungry to learn about God. They want to learn how to pray. They want to have a deep relationship with God."

Father James Min Guofang, a faculty member at the seminary in Hebei province from 2011 to 2015, cited an "atheistic culture" and the government's indirect efforts to discourage people from embracing religion as some of the challenges vocation directors are encountering.

"The seminary walls cannot stop the effects of the culture," he said.

"Many colleges will give tests on Christmas Eve so people won't spend time in churches and seminaries," said Father Min, who plans to return to China after he completes his Scripture studies at Boston College at the end of the year. Celibacy poses another challenge, he said.

Within the seminaries, there is a need for more professors, formators and spiritual directors, in addition to funds to update libraries and purchase better textbooks. Many of the best books, Father James said, are printed in English and are not used by the seminarians.

"Very few Chinese theologians are writing books," he said. Because of the deficiencies, many dioceses are sending their seminarians and priests to other countries to enhance their education, Father Min said.

Despite the issues related to finding and training future priests, he said he remains hopeful that church ministry will provide meaning and purpose for people who find "boredom in materialism."

"They're looking for meaning in life," he said. "That provides an opportunity for us."

Father Paul Xu Yinchun, a priest in the Diocese of Shenyang, said it is difficult for Church leaders to develop a program for priests on the national level because of various personal and cultural experiences. The Catholic Church has an estimated 13 million members in a country of 1.3 billion people.

"We have different backgrounds, we have different educations, we have different experiences with God," said Father Xu.

Bishops encourage priests to make retreats and to enroll in courses to improve their spiritual lives, he said.

However, in dioceses that have one or two priests per parish, it's a challenge for priests to find time to do so or to find fellow priests to fill in for them.

Father Xu said Church leaders in his diocese arrange five-day retreats, Monday through Friday, so priests won't be absent for weekend Masses in their parishes. Those retreats are also scheduled to coincide with the harvest seasons, when farming families are extremely busy in the fields, which reduces the number of calls from parishioners seeking the services of a priest.

In an interview with Catholic News Service, Maryknoll Sister Janet Carroll, founding executive director of the U.S. Catholic China Bureau, spoke about the status of vocations for women's religious communities in China, which are "not as numerous as they were."

In the past, when educational opportunities were limited and materialism had not taken root, pursuing a vocation in the Church was an attractive option for many young people, she said.

"Like any other culture and place, like the Irish and others in our country, it was an upwardly mobile move to be educated and to become a priest or a sister," Sister Janet said.

"[Today] young people have many more choices to do different things and have opportunities for education and to serve society in many other ways," she said.

"I recently heard of one community of sisters who had seven people leave before final vows," she said. "The superior, who had received formation training in the United States, was judicious in realizing which women were really ready and did not receive them all for final vows. Some of them left on their own accord. That left them with a much smaller number."

Concerns about their futures have prompted some women to reconsider their vocations.

"They begin to think about retirement and how they're going to support themselves," said Sister Janet. "Bishops in many dioceses don't have the funding [to support religious in their retirement]. And if they do, they don't think it's a priority. The thought is 'Sisters should work for bread and for God,' and not expect to be salaried or anything like that. The sisters worry about being provided for in their old age and in illness."

Though their numbers may be down, women's religious communities "hold great hope for the Church in China," Sister Janet said.



Father Paul Xu Yinchun, a priest from the Diocese of Shenyang, China, speaks at the U.S. Catholic China Bureau's 27th biennial national conference on Aug. 12 at St. John's University in Jamaica, N.Y. (CNS photo/Gregory A. Shemitz)

"They are the vanguard of the social mission of the Church. That's what they mostly invest themselves in, and that's acceptable and really appreciated by the authorities in China and by the people. It's the sisters that are doing the AIDS ministry and the orphan ministry and caring for the elderly and setting up clinics," she said. †

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Eclipse thrills, inspires viewers to admire the precision of creation

HOPKINSVILLE, Ky. (CNS)— Science teacher Jane Irwin isn't often left without words, but the total solar eclipse left her in a quiet reflective mood.

"Awesome. God's amazing" was the best she could muster after the sun reappeared from behind the moon after totality on Aug. 21.

"I've got to synthesize this myself," she said minutes after the sun reappeared as the moon moved away from obscuring Earth's closest stellar neighbor. "How can people deny the existence of God after seeing this? I'm not a terribly emotional person, but I got choked up seeing it."

Irwin was among about 50 people gathered at Sts. Peter and Paul Parish in Hopkinsville, the town near the point of maximum eclipse. She planned to have her students write about the eclipse when classes resumed on Aug. 23. Her inspiration for the assignment was Jesuit Brother Guy Consolmagno, director of the Vatican Observatory, who spoke at the parish on Aug. 20 during a pre-eclipse program.

"Brother Guy said if you didn't write about it, it didn't happen. Hopefully, in 10 years when they pull that out, they'll remember and be inspired by what they saw," Irwin said.

Joining her was one of her students, Tim Sunderhaus, 8, a third-grader at the parish school.

Tim was accompanied by brothers Luke, 12, in seventh grade, and Peter, 10, in fifth grade, and their father, Todd. Luke called the eclipse an amazing sight.

He found the sun's corona—the intensely hot outer atmosphere visible from Earth only during a total eclipse—most interesting to observe. "I was thinking it finally happened because people have been talking about it for such a long time," he told Catholic News Service (CNS).

Cheers and whistles erupted in the parish parking lot where viewers had gathered as darkness approached, and the corona appeared around a black hole. Three bright red prominences appeared along the right edge of the sun during totality.

People called out the planets as they appeared. First there was bright Venus to the west of the sun and then Mercury very close to the eastern limb of the star. Crickets began chirping, thinking night was approaching. The air cooled several degrees as the moon's shadow deepened.

The entire event was impressive for Franciscan Father Richard Goodin, vocation director for his order's St. John the Baptist Province based in Cincinnati. The Kentucky native drove from Cincinnati overnight to see the eclipse after a redeye flight from Las Vegas where he preached at Masses on Aug. 19 and 20 making a mission appeal.

"This is a once-in-a-lifetime opportunity. I like to brag I'm all things Kentucky," he told CNS as a blue University of Kentucky cap shielded his



The moon eclipses the sun as seen from Chester, Ill., on the afternoon of Aug. 21. The area saw clear skies during the total solar eclipse, which lasted more than two minutes and 30 seconds. (Photo by Brandon A. Evans)



Jane Irwin, a science teacher at Sts. Peter and Paul School in Hopkinsville, Ky., and Franciscan Father Richard Goodin, vocation director for the Franciscans' St. John the Baptist Province in Cincinnati, view the solar eclipse moments before totality on Aug. 21 in Hopkinsville. The town was nearest the point of maximum eclipse. (CNS photo/Dennis Sadowski)



The total solar eclipse is seen from Chester, Ill., on the afternoon of Aug. 21. (Photo by Brandon A. Evans)

bearded face from the hot sun. "What better and more fitting place for this to be than in Kentucky?"

Hopkinsville officials and business owners had worked for nearly two years to capitalize on the eclipse. They billed their town as "Eclipseville." Located near the point of maximum eclipse, the city of 33,000 wanted to showcase its friendliness and the quality of life it offers in largely agricultural Christian County.

Eclipse chasers started arriving on Aug. 18, and by the morning of the event traffic crawled along city streets.

Some of those travelers made their way to a field the parish owns across the street from the church. Spots were going for \$10. Some stayed overnight, camping in tents or in the back of their vehicle. Others arrived in the pre-dawn hours

eager to catch the spectacle.

Ron Howell and Cheri Ricketts, members of St. Catherine of Siena Parish in Toledo, Ohio, were sitting in chairs next to their Chevrolet Equinox enjoying coffee in the warm early morning sun. They said they wanted to see something they had never seen before and that Hopkinsville was a reasonable distance to travel.

"We're basic, but we're prepared," said Howell, 72.

"I'm sure it's going to be spiritually moving, just to see the wonder of it all and the precision," Ricketts, 66, added.

Across the lot Hendrik Schultz, professor of nuclear astrophysics at Michigan State University, sat with his daughter, Lilley, 16, enjoying a slight breeze in the shade of tall trees. He said he brought his daughter and her boyfriend along so they could see something rare and beautiful.

But he was leaving the physics of the eclipse out of any discussion as he showed off the pinhole tube he made to observe the event.

"I don't want to spoil it with too much science. It's like a waterfall. You wouldn't want a lecture on hydrology. You just want to enjoy it," he said.

In another corner, Jayden Braga, 5, patiently waited for the eclipse as his parents, Derrick and Alissa Braga of Rochester Hills, Mich., tended to housekeeping chores in their tent. The family traveled all night to arrive in time for the celestial wonder.

The youngster explained how important it was to view the eclipse with special glasses until the moment of totality. Then he became more animated.

"I'm so excited," he said, "I could fly off the chair."

In his presentation the evening before, Brother Guy urged people to let the eclipse be an example of God's design for the universe and to appreciate the beauty of ongoing creation.

"This is more than just an emotional sense," Brother Guy told the audience. "It's a sense that speaks to your soul. It's a sense I get when I'm doing science ... the sense I feel in these rare unforgettable moments of prayer and God finds the time to find me to speak."

The presentation before a full house in the church was one of several special events leading to the eclipse. The city also planned a downtown festival over the weekend before the skies darkened. Vendors hawked T-shirts, Christmas tree ornaments, plaques, jewelry, posters and anything else they could creatively tie to the event.

Sts. Peter and Paul parishioner Maureen Leamy took time on Aug. 19 to visit the vendors during the downtown festival. An assistant county attorney for Christian County, Leamy was looking forward to seeing the eclipse, even though it meant that Tuesday will be a busy day for hearing criminal cases from the long weekend the court was closed.

"This is time for Hopkinsville to shine," she said. "We never had an event like this."

Andra Gold, owner of Accessories Plus in Hopkinsville, made several dozen T-shirts with a snappy message: "Keep calm. It's only the eclipse." He said he sold a few shirts, but more importantly the eclipse and the celebration surrounding it was a way to meet people, some of whom traveled hundreds of miles to southwest Kentucky, and impart a few words of wisdom.

"If they can travel that distance, why can't we walk out our back door and be hospitable?" he said. "We can be hospitable and understand each other."

(Local coverage of the 2017 eclipse will be included in next week's issue of The Criterion.) †

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Angel of Grace event celebrates 10 years of recognizing women

By Natalie Hoefler

Throughout the Bible, three archangels are listed by name: Gabriel, messenger of good news to Mary and Zechariah; Michael, defender of heaven who cast the devil into hell; and Raphael, the traveling companion of Tobias.

For the last 10 years, the Sisters of St. Benedict in Beech Grove have identified three women who have heroically served in the roles of messenger, defender and companion, and recognized their service with an "Angels of Grace" award.

This year's recipients are Mothers Against Violence Healing Ministry founder Donita Royal for the "defender" Archangel Michael Award; Cocktails & Chemo Foundation founder Amanda Evans-Clark for the "messenger" Archangel Gabriel Award; and Joy's House Care and Community for Adults founder and president Tina McIntosh for the "companion" Archangel Raphael Award.

These women will receive their award on Sept. 30 at a fashion show and luncheon fundraiser honoring all women and benefiting women's programs at the Benedict Inn Retreat & Conference Center in Beech Grove.

In honor of the 10th anniversary of the Angels of Grace Awards and event, Terry Stacy of 93.1 WIBC FM radio will serve as emcee as she did at the first event in 2008, and all of the past award recipients will be invited.

Fashions by The Secret Ingredient in Indianapolis will be modeled by friends of the Benedict Inn and will be available for purchase, with 10 percent of the proceeds going toward the cause. Gift baskets and prizes will be raffled.

Here are the stories of this year's messenger, defender and companion.

Archangel Michael Award winner Donita Royal

It is said that no parent should have to bury their child. But when that child's life is cut short in college by gun violence, the unexpected loss makes the pain and grief even more unbearable.

Donita Royal knows this feeling firsthand. Her son, Walter Harris, was shot and killed at the age of 21 in 2013 in Indianapolis, along with his best friend, 20-year-old Darius Lloyd.

But Royal turned her mourning into ministry: Mothers Against Violence Healing Ministry.

"Out of the pain and the spiritual healing, you find your purpose and turn it into something positive," says Royal, 52. "I decided [to do more] instead of talking about stopping the violence. The Lord just led me to work with the mothers because of what I went through. My heart went out to them. Every time I see a child get killed, I think about the mother and what she's going through."

A year after her loss, Royal became involved with the Indianapolis Ten Point Coalition, whose mission includes reducing violence and homicide through direct engagement.

"A lot of things I was doing with them was going in the community, going to homicides, walking and engaging with neighbors in high crime areas," she says. "That's when it started. When the funerals would come up, I'd say, 'Let's give them a card. Let's collect money and put it in the card. ... Let's take the mother flowers.'"

After a year, she felt called to replace her involvement with the coalition and focus on ministering to the mothers of the victims. Her ministry now includes hand-delivering flowers to the mother at the funeral,

giving her a sympathy card with a monetary offering, and making a dish to bring to the family. She also gives them a Mothers Against Violence business card with her contact information.

"Some immediately call, some wait a couple months then call," she says, noting that everyone grieves in their own way.

Royal estimates that, since starting Mothers Against Violence in the spring of 2016, she has visited about two funerals a month—"Too many," she notes. According to the organization's website, www.mavhm.com, approximately 30 mothers have been helped, with 22 currently receiving services and/or participating in the support group.

Royal also organizes outings for victims' families to community events and workshops. Last December, she hosted an "uplifting" gathering, knowing that "the holidays are really, really hard" for the families.

She says the mission of her organization is to uplift the mothers and help them realize that, "If you allow God to help you, you can still keep your character and still be able to live life to the fullest, to go on with the pain."

Her dreams of making the organization national are coming true—the first chapter outside of Indianapolis just started in Atlanta with the help of a friend.

The self-proclaimed "giver, not a receiver," says she is "overwhelmed" by receiving the Archangel Michael Award.

"I give God the glory. He's the one that's doing it," says Royal, who attends Christ Temple Church in Indianapolis.

"My son's only been gone four years. Everyone thinks I'm healed, and I'm a strong superwoman. It's not me. It's God."

Archangel Raphael Award winner Tina McIntosh

While studying as a college freshman at Ball State University, Tina McIntosh also volunteered at an adult day care

services facility in Muncie—an opportunity unrelated to her English major.

"I've done a lot of different things, but something about the adult day center I volunteered in stuck with me, got into my soul

and stayed with me throughout my young personal career," says McIntosh, who worked for several years after college as an event planner. "God gives you those taps and taps and taps, until you feel like there's a two-by-four being raised and you have to listen."

In 1999, at the age of 27, McIntosh began the work of opening Joy's House Care and Community for Adults in the Broad Ripple neighborhood of Indianapolis. Their doors opened in 2000.

Her organization offers day services for adults living with life-altering diagnoses. Aging adults and those living with mental and/or physical challenges comprise the "guests" of Joy's House, as they are lovingly called.

Although Joy's House is not a Christian organization, "for me it was very God-driven," says McIntosh, 45, who attends Mercy Road Christian Church in Carmel, Ind., with her husband and three children.

Joy's House is not named for a person. Rather, it is named for the emotion they want their guests and guests' families to experience at the facility.

"What happens here is very genuine," McIntosh says. "That is the culture. You

can feel it.

"For us, what we do well is take care of people every minute of the day, but do it with such respect and dignity for people, like they're family and friends. We say people become family.

But saying it and meaning it, having lifelong relationships with people—it happens. It goes beyond words."

Joy's House—which recently opened a second facility near the University of Indianapolis—also offers caregiver support for the families of their guests. Such services include retreats, online education,

documents, informational sessions, and even a weekly radio show called "Caregiver Crossing" from 7-8 a.m. on Saturdays on 93.1 WIBC FM.

McIntosh is particularly proud of the free CARE (consistency, advocacy, reassurance and education) kit they developed for caregivers, a binder to keep important information in one place, while also providing templates to track medications, sleep patterns, behavior changes and more.

"I liken it to taking a 101 class or a pre-marital class," she explains. "It took us years to put it together. We couldn't find anything like it. It's free, and if you can't pick it up, we can mail it." (Call 317-254-0828 or go to www.joyshouse.org for more information.)

McIntosh struggles to find words to convey her gratitude at being selected for the Archangel Raphael Award.

"To be recognized by anyone is an honor and is humbling, but to be recognized by the sisters in this way is hard to put into words," she says. "It's a mix of making you feel very small and very big all at the same time. I think the sisters would understand when I say that you do what you do because you feel like it's what your supposed to do, not for recognition.

"But recognition is fueling. It helps you put one foot in front of the other, helps you make bold steps.

"To say it's an honor is an understatement."

Archangel Gabriel Award winner Amanda Evans-Clark

Planning a wedding can be stressful. Finding out two months before getting married that your husband-to-be has cancer puts that stress into perspective.

That's what happened to Amanda Evans-Clark, founder and president of Cocktails & Chemo. In 2011, just two days before her fiancé Joe's 28th birthday, he was diagnosed with colon cancer.

Joe began receiving chemotherapy, and Amanda became a caregiver.

"For me, it was a shocking role to be thrown into," she says. "Every second of my life was, 'Is he OK? Has he had his meds? Is he getting sick?' Plus the financial strain."

To cope with the stress, the couple began a unique form of therapy: they started writing a blog.

"Our blogs were a way for us to communicate with everyone what we were going through," says Clark, now 33. "I'd write from the perspective of a caregiver, and he wrote as a patient."

Soon they were connected with cancer patients and caregivers nationally.

"Before my husband died in 2014, he said, 'There's something to this. This is something pretty incredible we've started.' When he died, I knew I wanted to do something with it and carry on my husband's legacy."

She knew she couldn't cure cancer, says Clark. But she could help the caregivers. So the blogs evolved into a non-profit organization in 2015 called Cocktails & Chemo, with a mission of helping caregivers.

"I saw the difference it made in my life when someone would step in and help, or send a card, how much that refilled my tank and allowed me to be there for him," says the mother of 3 ½-year-old Mira Joey (Mira short for "miracle," and Joey for her husband).

The non-profit organization—which Clark operates while working full time at a marketing firm—offers help to caregivers through surprise gift packages, a night of pampering at a spa, and support groups.

Caregivers can be nominated to receive a care package on the Cocktails & Chemo website, www.cocktailsandchemo.com. Those wishing to donate items for the packages can refer to a wish list on the site.

"The care packages—which are 100 percent donated items—aren't a big thing," says Clark. "Just a bag of fun items that remind you that you are not alone, that maybe make you feel special for a moment. Silly things like cozy socks the two of you can wear in the hospital, a Starbucks card so you can grab some coffee on the way to an appointment, lip gloss."

Taking action to help others is a component of her Catholic faith Clark says she learned while attending St. Barnabas School and Roncalli High School, both on Indianapolis' south side.

"A lot of times we look at Jesus praying, but nobody got to work more than Jesus," she explains. "He went out there and worked with the people and made a difference. I've always been really inspired by that.

"Prayer is crucial, but it was the people that lived the message by helping and reaching out and being there that made the big difference [when she was a caregiver]. You looked them in the eye, and you saw Jesus and felt everything you were taught growing up."

The organization now has chapters in Florida where the Clarks lived, Chicago and Minneapolis-St. Paul.

And now that Clark and her daughter live close to her family in Westfield, Ind., in the Lafayette Diocese, a chapter is starting in Indianapolis.

Which brings her back to her roots, receiving the Archangel Gabriel Award from the Sisters of St. Benedict in Beech Grove on the south side of Indianapolis.

"I'm still so in shock by it," she says. "When I found out [about the award], I really couldn't believe it. To come back to [the south side of Indianapolis] is really special."

(The Angels of Grace fundraiser and luncheon will be held at Primo Banquet Hall & Conference Center, 2615 National Ave., in Indianapolis, from 10:30 a.m.-2 p.m. on Sept. 30. Tickets are \$35 per person, or \$260 for a table of eight. Fashions by The Secret Ingredient will be modeled and available for purchase, with 10 percent of proceeds going toward women's programs at the Benedict Inn Retreat & Conference Center in Beech Grove. The event includes raffles for gift baskets, a week's stay at a home on Lake Michigan, and a raffle for a 14k, white gold, black and white diamond necklace in honor of the 10th anniversary of Angels of Grace. For reservations or questions, contact the Benedict Inn at 317-788-7581 or www.benedictinn.org.

For more information on Mothers Against Violence Healing Ministry, call 317-400-5511 or visit www.mavhm.com.

For more information on Joy's House Care and Community for Adults, call 317-254-0828 or go to www.joyshouse.org.

For more information on Cocktails and Chemo, go to www.cocktailsandchemo.com. †



Donita Royal



Tina McIntosh



Amanda Evans-Clark with daughter Mira

Author hopes Vatican archives shed light on efforts to end Holocaust

VATICAN CITY (CNS)—Secret negotiations between Heinrich Himmler—the “architect” of the Holocaust—and a Swiss Catholic politician, hired by a Jewish woman and helped by an Italian papal nuncio, may have contributed to ending the mass extermination of the Jewish people, according to a Canadian researcher.

The general view of most historians is that the Nazis destroyed the death camps to hide the evidence of the millions of people they slaughtered.

But Max Wallace, a Canadian historian, author and filmmaker, believes there is more to the story.

The author also hopes that the full opening of the Vatican archives from that period could shed more light on all the reasons Himmler gave orders to end the systematic slaughter of the Jews in the fall of 1944, many months before the Nazis surrendered to the Allies in May 1945. More specifically, eyewitnesses reported Himmler gave orders to blow up the gas chambers and crematoria at Auschwitz-Birkenau two months before Joseph Stalin’s Red Army stormed the camp gates in January 1945.

The reasons for Himmler’s directives “may very well rewrite the history of the Holocaust,” Wallace wrote in a new book, *In the Name of Humanity: The Secret Deal to End the Holocaust*. The author gave Catholic News Service (CNS) an advance copy of the book, which was released by Penguin/Random House Canada on Aug. 22 and worldwide in the spring of 2018.

The book is based on the insights of other Holocaust historians and more than 15 years of Wallace’s own research—sifting through thousands of documents in archives around the world, he told CNS in an interview in July.

Much of the book focuses on the work of Recha and Isaac Sternbuch, the Switzerland-based representatives of Vaad ha-Hatzalah, a rescue committee formed by the Union of Orthodox Rabbis of the United States and Canada in 1939 to promote and actively take part in the rescue of Europe’s Jews.

Recha Sternbuch arranged for the rescue of thousands of Jews, and she sent important information around the world about their plight using her connections with the Polish and Vatican embassies in

Switzerland and the access they gave her to their couriers.

She worked closely with the Vatican nuncio in Bern, Archbishop Filippo Bernardini, who “was very involved with rescue efforts and support,” Wallace said.

It was the archbishop, he said, who introduced Sternbuch to Jean-Marie Musy, a Fascist and fiercely anti-Bolshevik, devout Catholic and former president of Switzerland, whose father-in-law had been a Swiss Guard and a “papal count,” giving him a close connection to the Vatican.

Because Musy knew Himmler and could have great influence over him, Wallace said, Sternbuch quickly enlisted Musy’s help in negotiating with the Nazis on the group’s behalf to save the Jews.

Based on evidence gleaned from archives and recorded testimonies, Wallace details the secret deals, bribes and false promises Musy and others used to manipulate Himmler over the course of several months, “exploiting his desperate desire for a separate peace with the Western Allies.”

“Musy and the Sternbuchs exploited this delusion by convincing him that such an alliance [with the Allies] was only possible if he ended the extermination of the Jews,” Wallace said.

The “first significant deal” with the Germans involved freeing Jews in exchange for tractors, a deal that started taking concrete shape in November 1944, he said.

The Germans promised that once the deliveries of tractors began seriously, they would “blow up the facilities at Auschwitz,” Wallace said, citing archival evidence.

A cable dated Nov. 20, 1944, from Sternbuch to the Vaad in New York, says, Musy, “our delegate,” had returned from Berlin with a proposal “for a gradual evacuation of Jews from Germany.”

“In interim secured promise to cease extermination in concentration camps,” the cable reads. “On basis of intervention by nunciature in Bern the German government confirmed this promise to the Vatican.”

Another cable from Sternbuch to the Vaad dated Nov. 22, confirmed that the papal nuncio in Bern “received promise slaughters will cease.”

Three days later, Himmler issued orders to stop the further mass killings

of Jews and to destroy the gas chambers and crematoria at Auschwitz; for Wallace, that may not be a coincidence, but may be linked to the negotiations.

The Nazis destroyed death camps to hide the evidence of their heinous crimes, but that usually was done right before Allied forces closed in, Wallace said. The Soviets were still at least another two months away when the extermination apparatus at Auschwitz was dynamited, and the Nazis left behind there more than 7,000 detainees, who would be crucial eyewitnesses.

While the Holocaust claimed as many as 11 million lives, “the Nazis could have killed all the remaining Jews,” especially as they were losing the war, but negotiators tricked Himmler into preventing the continued slaughter, Wallace said.

“That’s why there are survivors,” he said, estimating that as many as 300,000 Jews may have been saved in efforts linked to the secret negotiations.

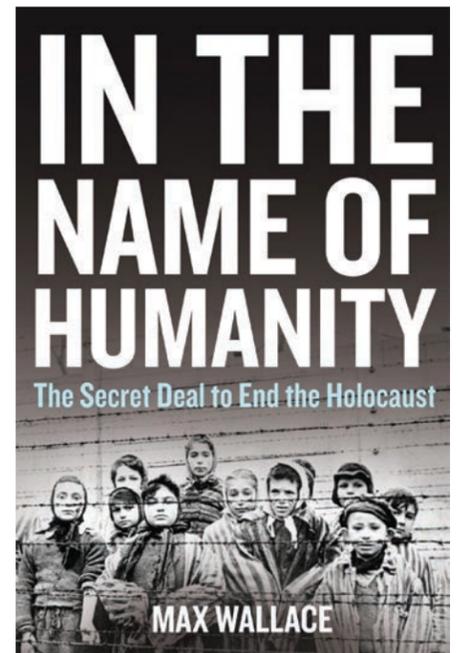
While Wallace said there has “never been smoking gun evidence definitely proving Himmler’s motive,” he believes more details or insight might be found in the Vatican Secret Archives.

Documents of Pope Pius XII’s pontificate from 1939 to 1958 have not been opened to scholars, although the Vatican has said for years that it was making the necessary preparations to open them.

A source told CNS in July the preparations have been completed, and the archives likely will be opened in 2018. However, Pope Francis must approve the opening and set the date.

Even though Wallace’s book does not focus on the Vatican’s work during the war, he said that with his extensive research, “I saw the efforts of the Church behind the scenes and how they were incredibly influential,” especially in saving the remaining Jews in Hungary. “I gained a lot of respect for the Vatican and the Church,” said Wallace, who was raised Jewish.

Jesuit Father Gerald Fogarty, an expert in Vatican-American relations, who is completing a book on the United States and the Vatican during World War II, said the nuncio, Archbishop Bernardini, is an important figure in history, but there



This is the cover of *“In The Name of Humanity: The Secret Deal to End the Holocaust”* by Max Wallace. Wallace presents evidence in a new book that Archbishop Filippo Bernardini, papal nuncio in Switzerland, may have played a key role in helping end the Final Solution. (CNS)

is little documentation about the role he played during the war.

The U.S. priest said he scoured archives wherever the archbishop lived: in Switzerland; Australia; and Washington, D.C., where he taught canon law at The Catholic University of America and was adviser to the apostolic delegation in Washington for 25 years.

Being posted in a neutral country meant Archbishop Bernardini had regular contact with representatives of the Axis powers and Allied nations, giving him not only access to important information, but also the possibility of relaying messages between the two powers, according to archival research Father Fogarty sent to CNS.

The Vatican’s policy was and continues to be “impartiality, not neutrality,” which means “working both sides” in world affairs, the Jesuit said.

The eventual opening of the Vatican’s archives for the World War II period, he added, will be extremely helpful for researchers. †

BIOETHICS

continued from page 4

technology called CRISPR-Cas9 to fix a defective, disease-causing gene that some of the embryos carried.

While research into understanding and eliminating serious diseases is certainly good and praiseworthy as a goal, the techniques we employ as we pursue good research goals need to be good as well. Doing evil that good may accrue, is, after all, still doing evil.

These research experiments performed on human embryos at OHSU were morally objectionable on a number of counts. If such genetically modified embryos had been allowed to grow up, there may well have been unintended effects from modifying their genes, unanticipated defects that they and future generations would bear.

The problems and risks associated with this kind of “germ-line therapy” raise such serious concerns as to make it doubtful it should ever be attempted in humans. Even more distressing from the moral point of view is the fact that very

young humans were treated not as ends, but as mere means to achieve particular investigative goals. They were created in laboratory glassware, experimented upon, their genes were tinkered with and they were killed and dispatched as research fodder into biohazard waste containers. The purported darkness of medieval times was never as dark as the remarkable ethical blackness that is descending upon contemporary “enlightened” man as he exploits and destroys his own offspring.

Vigilance and care are required when dealing with vulnerable research subjects,

and human embryos are among the most vulnerable of God’s creatures, entrusted to us as our children, calling for stringent measures to ensure their protection and safeguard their human dignity.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

REFLECTION

continued from page 4

Finally, St. Benedict warns the abbot “not to be turbulent and overanxious, over-exacting and headstrong, jealous and prone to suspicion, for otherwise he will never have rest” (*Rule of St. Benedict*, Chapter 64).

I will let others decide how well Timothy Sweeney succeeded as an abbot, but from my perspective as his chief development officer for eight years, I

found him to be a good, strong leader—in spite of his reluctance. Certainly, the funds were raised, the buildings were built, and the monastic community remained strong and healthy in its prayer and work and its service to the archdiocese and the universal Church.

After resigning as abbot in 1995 after 17 years of service, Father Timothy embraced the simple life of a monk and priest. He served in parishes, helped other monasteries, maintained and managed the archives of Saint Meinrad and the Swiss American Congregation, and once

again taught philosophy. For 22 years, he succeeded in avoiding the spotlight while taking seriously his various responsibilities in the monastery and outside it.

Father Timothy carried forward a tradition of priestly service in the Archdiocese of Indianapolis along with his brother, Father James Sweeney and his cousin Father Noah Casey (both deceased), and his cousins, Father James Farrell, pastor of St. Pius X Parish and director of mission advancement at Our Lady of Fatima Retreat House,

both in Indianapolis, and Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship and rector of SS. Peter and Paul Cathedral in Indianapolis. He is survived by a large family of cousins and by many friends and co-workers.

Timothy Sweeney was a good man, a faithful monk and priest, and a leader who took his role, but not himself, seriously. I miss him. May he rest in peace.

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

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Knights donate \$13,600 to New Albany Deanery youths for NCYC

By Natalie Hoefler

The temperature may have been in the 90s, but for Father Douglas Marcotte it seemed like Christmas in August.

"It looked like Christmas Eve Mass," says the pastor of St. Augustine Parish and Most Sacred Heart of Jesus Parish, both in Jeffersonville. "We used every single chair we had at the Mass."



Fr. Douglas Marcotte

He is referring to a special Mass celebrated at his church on Aug. 13 for any New Albany Deanery youth attending the upcoming National Catholic Youth Conference (NCYC) in Indianapolis in November. Their parents were also invited.

Following the Mass was a breakfast hosted by Knights of Columbus Council 1348. The menu included an unusual, special treat for the 136 youths—\$100 for each of them to help cover their costs to attend NCYC.

Pat Lilly, deputy grand knight of the council and a member of St. John Paul II Parish in Clark County, says "it all started" when "a gentleman from St. Anthony [of Padua Parish in Clarksville] approached us asking about possibly donating money for NCYC."

Knowing that Council 1348 includes members from many parishes in the New Albany Deanery, Lilly says he suggested that, "since we have a more diverse membership, why don't we spread the love more across the deanery?"

The council approved \$9,000 to be distributed evenly among any NCYC-bound youth who attended the Mass and breakfast.

"But if we had 200, people we would have given \$20,000," notes Lilly.

Father Marcotte, who serves as chaplain for Knights of Columbus Council 1348, says the group is "very generous. They gave \$35,000 to Sacred Heart School [in Jeffersonville] for iPads last year."

Lilly attributes the council's ability to be generous to the Thursday and Sunday bingo nights they host.

"None of this would have happened if it wasn't for members working bingos," he says. "That's a list of 60-some men and women. The members working the bingo is crucial, raising that money to give back."

And by helping teens attend NCYC, Lilly says he feels like they're both giving back and investing in the future.

"I went to NCYC back in my day," says the 55-year-old deputy grand Knight. "It was huge for me. I think NCYC is great in engaging kids in leadership roles."

Lilly is not alone in his praise for the biannual gathering. His 33-year-old nephew, Ben Kraft, spoke at the breakfast about the impact NCYC had on him and his brother.

Father Marcotte calls the \$13,600 donation a contribution to a "noble cause."

"When we talk about how we [as a council] want to be charitable, what we want to use our charity donation for, that is a very noble cause, to help our kids in our deanery to experience the Church in a way they may never have experienced it before," he says. "To come together with several thousand young Catholics is a very positive experience. We want to get our students there so they can have that experience."

Holy Family Parish in New Albany had the largest turnout, with 31 youths and their parents participating in the Mass and breakfast.

Sara Raelson, youth minister of the parish for the past five years, says she felt "humbled" by the generosity of the Knights.



A congregation of about 300, including 136 youths of the New Albany Deanery bound for the National Catholic Youth Conference (NCYC) in Indianapolis in November, worship during a special Mass at St. Augustine Church in Jeffersonville on Aug. 13. Following the Mass, they attended a breakfast hosted by Knights of Columbus Council 1348, who donated \$100 to each of the youths to help them attend NCYC. (Submitted photo)

"I was humbled, really, that they want to invest in this experience," she says. "I think it meant a lot to the kids. Sometimes they kind of feel that their involvement [in the Church] isn't appreciated. ... That these adults wanted to have this Mass and breakfast for them, and put themselves out there and say, 'We value you, and we value what you're going to bring to our Church and our faith,' was really amazing."

Raelson says the \$100 per youth can affect whether or not a person is able to attend NCYC.

"We have a cost of about \$550 per kid," she explains. "They have to do

fundraising. If they don't reach that total, they won't be able to go.

"This [donation] made the experience reachable for some of these kids. We have a couple sibling groups. One family is sending three kids. The cost can add up for some families. [The kids] were all really grateful."

Lilly felt that gratitude—literally.

"I can't tell you how many kids and parents thanked us," he says. "Several of them as they were walking out made a special effort to come give me a hug saying, 'Thank you so much for doing this for us.'"

"It was too cool!" †

Kosovo to dedicate cathedral in September named for Mother Teresa of Calcutta

WARSAW, Poland (CNS)—A cathedral named for St. Teresa of Calcutta is scheduled to be dedicated in Kosovo on the 20th anniversary of her death.



St. Teresa of Calcutta

The cathedral will be dedicated on Sept. 5 in Pristina. Albanian-born Cardinal Ernest Simoni will represent Pope Francis at the dedication. Celebrations of the neo-classical cathedral, on Pristina's Bill Clinton Boulevard, will begin

on Aug. 26, the saint's birthday.

"This will be a great event for our Church and all people, whatever

their faith and background," said Msgr. Shan Zefi, chancellor of Kosovo's Prizren-based Catholic apostolic administration.

"Mother Teresa was a unifying figure, who worked among Christians and Muslims and was admired by everyone. A cathedral in her honor is a great gift for this country."

He told Catholic News Service on Aug. 16 that Catholics were grateful to Kosovo's government for backing the cathedral; its foundation stone was laid in 2005 by the late President Ibrahim Rugova, a Muslim.

"Bishops will come from throughout the region, as well as Muslim and Orthodox leaders, in a sign of majority approval," Msgr. Zefi said.

"St. Teresa's sisters have worked for many years here and enjoyed

strong support, especially at a time of unemployment and hardship."

Mostly ethnic Albanian Muslims make up at least 90 percent of the 2.1 million inhabitants of Kosovo, whose 2008 independence from Serbia has been recognized by 111 of the United Nations' 193 member-states, but not by the Vatican.

The Catholic apostolic administration, founded in 2000 with 24 parishes, officially accounts for 3.5 percent of the population, although Church leaders put numbers higher.

The cathedral was daubed in Islamist graffiti at its September 2010 opening.

However, in his interview, Msgr. Zefi insisted opposition had come "only from a few individuals."

"Our Church's ties with Kosovo's Islamic community are developing toward ever greater dialogue and tolerance," he said.

Once fully completed, the building will have two 230-foot bell towers, making it one of the city's largest, as well as a stained-glass window depicting St. Teresa with St. John Paul II, and will become the seat of a full Catholic diocese, relocated from Prizren. †

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From the Editor Emeritus/John F. Fink

An Indiana priest who should not be forgotten

Last week, I wrote about Indiana Catholics, mainly Father Pierre Gibault and Francesco Vigo, who played important roles in the Battle of Vincennes during the Revolutionary War. This week, I'll jump ahead a few decades and tell



you about a priest who should not be forgotten.

Benjamin Petit was born in Rennes, France, in 1811. Rennes was also the hometown of Bishop Simon Bruté, the first bishop of Vincennes. In 1835,

while visiting his hometown, Bishop Bruté recruited Petit to join him in the Diocese of Vincennes. Petit gave up his law practice, studied for the priesthood under Bishop Bruté, and the bishop ordained him on Oct. 14, 1837.

Bishop Bruté assigned him to work with the Potawatomi Indians, who lived just south of modern South Bend. The year before, though, the Indians had been forced to sign the Treaty of Yellow River, which required them to move to Kansas.

Chief Menominee rejected the treaty because an earlier treaty had guaranteed lifetime occupancy of the tribal lands.

Indiana Gov. David Wallace ordered the Indiana militia to remove the Indians by force. The militia attacked on a Sunday morning while the Indians were at a Mass being celebrated by Father Petit. The militia surrounded the village and fired their muskets. When Chief Menominee left the chapel he was quickly lassoed, yanked to the ground, tied up and put in the back of a wagon.

The soldiers lined up the Indians and forced them to march out of the village. As he went with them, Father Petit saw smoke rising from the roof of his chapel.

Near present Danville, Ill., Father Petit wrote a lengthy letter to the bishop of St. Louis, asking for faculties to continue to minister to the Indians while he was in the Diocese of St. Louis. The letter also described the Indians' ordeal as they were forced from village to village on the way to Kansas.

Father Petit also kept a journal during what was called the Indians' "Trail of

Death." "Almost all the babies, exhausted by the heat, are dead or dying," Father Petit wrote. He reported that the soldiers had discussed whether or not to kill an elderly woman and finally decided to "let her die a natural death."

By the time the Indians arrived in Kansas Territory, several months after they left Indiana, more than 150 had died.

The whole incident received this comment from Edward A. Leary in *The Indianapolis Star*: "It was not a proud record, less proud when one considers that the white man had made promises he had not kept, and to a good and Christian friend. Chief Menominee's people had been one of the few tribes who had not sided with the British in the War of 1812."

Father Petit also became sick during the journey. He made it back to St. Louis, but he died there on Feb. 10, 1839. He had been a priest for only 16 months. Father Edward Sorin, who founded the University of Notre Dame in 1842, later brought Father Petit's remains back to Notre Dame, where he is buried under the log chapel. †

Faith and Family/Sean Gallagher

Catholic families can promote healing in society

The shockwaves caused by deadly violence between protesters and counter-protesters on Aug. 11 and 12 in Charlottesville, Va., still reverberate in the consciences of people across our country.



That tragic confrontation was a sad reminder that, as Philadelphia Archbishop Charles J. Chaput said in a statement about the incident, racism is "the ugly, original sin

of our country, and illness that has never fully healed."

We Catholic Americans should be all the more sensitive to this troubling reality and moved to change it by the help of God's grace because of the checkered history of the Church in this country.

On the one hand, Catholics have experienced discrimination and social intimidation throughout American history from the same kind of hate groups that were represented in Charlottesville.

In recent years, Catholics applying their faith to their public lives have experienced pressure from secularizing forces in government and society in general.

At the same time, some Catholic Americans easily have given in to dehumanizing aspects of the culture that are not in accord with the Gospel.

Many Catholic Americans prior to the Civil War supported the practice of slave ownership or owned slaves themselves. This discrimination continued in the years afterward when many Catholics easily accepted the racist attitudes of the prevailing culture.

The dehumanization of others continues today in the actions of many Catholic Americans—myself included at times—by the acceptance of legalized abortion and euthanasia, or an embrace of a consumerist and materialist mentality in which the poor around the world and the environments in which they live are victims.

In the knowledge that we and our ancestors have been the victims of unjust discrimination, we Catholics can move forward in forgiveness, seeking only the common good of all.

And with the knowledge that we and our ancestors have involved ourselves in unjust discrimination, we can repent of our sins and move forward in faith, seeking with the help of God's grace to treat all people as children of God created in his image and likeness.

G.K. Chesterton, an early 20th-century English Catholic convert, is said to have responded to the question, "What is wrong with the world?" put to readers of *The Times* of London by answering simply:

"Dear Sir,
I am.
Yours,
G.K. Chesterton."

The reform of society must begin in the individual human heart or it will never succeed. Seeking to change society through legislation or peaceful protest, let alone through intimidation or violence of the kind seen in Charlottesville, is doomed to failure.

The heart is formed, first and foremost, in the family. If we Catholic families embrace our faith more fully in our daily lives, if we avail ourselves of the rivers of grace found in prayer and the sacraments, then our homes will become powerhouses of positive change in the small corners of the world in which we live.

When we allow our hearts to be changed in this way through the help of God's grace, then the light of faith will ultimately overcome the darkness of hatred. †

Cornucopia/Cynthia Dewes

Have we looked at the beam in our own eye recently?

Intellectual arrogance has always bothered me. I certainly don't mind people who are smarter than I am, since there are so many of them. But I don't want to be condescended to by those who think they're smarter than I am, and so always know the best and only way to go. I think we had an



example of that in the last presidential election.

Certainty that they are therefore always right is another component of this fault. Not only do people like this insist on their opinion, but also they don't

bother to listen to any opposing argument. Besides being rude, it squelches any possibility of conversation. It's their way or the highway.

Still another aspect of this condition is the tendency to judge others. After all, if we're always right we must know what the others are doing wrong.

We feel a need to tell them about it or, failing that, tell everyone else what these folks are doing wrong. It's our duty to keep everyone on the straight and narrow

path of righteousness.

Speaking of righteousness, no one with the fault described above fails to feel righteous in their decisions, opinions and judgments. They're confident that God is favoring them because of their virtuous efforts.

They can quote Scripture and verse to prove it.

Now, it has occurred to me more than once that the faults I find most offensive in others are often the very faults I find in myself. (Gasp!) Of course, this requires the admission that I have faults, which offends me to begin with. But it's true, and I might as well face up to it.

This is where the sacrament of penance comes in. I think God, if not the priest confessor, must be sick and tired of hearing about the same old, same old sins over and over again. Surely, we could come up with something juicier than what we've been confessing for umpteen years? Not to mention that we sometimes don't even identify our sins correctly.

I say this because I've done it. At the risk of breaking the seal of the confessional, and as I've mentioned before, I often confessed the sin of pride. But one day my confessor brought me up short when he pointed out that I was

not confessing pride but vanity. Pride is the sin of Lucifer, he said. He wanted to be equal to God. But vanity is a pathetic human trait that's less grandiose and, indeed, somehow more humbling.

Now, I'm not claiming that the above-mentioned are my only sins. They're just the ones making my point: The faults that I find most offensive in others are the very ones in my own character. Hard to admit, but it's true.

Instead of beating myself up over this, I've decided to use it as part of my penance. When I see someone dismissing another's ideas, maybe I can listen more to what others are trying to tell me. When I hear another's reasons for their behavior, maybe I should try to look at it from their point of view. And although I won't admit this to my husband, perhaps I am not always right.

We have faults because we're human. Only God is perfect. But as I always say, it's a good thing that God is the one who judges, because I sure would be a lot harder on people—especially everyone but me.

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

Emmaus Walk/Debra Tomaselli

Scary diagnosis? Kids to tell? Here's one way that works

Some suggest shielding children from the truth of your scary diagnosis, but that's not what I chose. Looking back, I'm glad.

Our daughters were 5, 9 and 12 years old when I first received the cancer diagnosis.



We gathered around the table, where they climbed into chairs and turned their faces my way, awaiting the news.

"You know I went to the doctor today,"

I began, "and they told me the results of those tests."

I told them everything: that I'd been diagnosed with cancer, it was in its early stages, and that I'd have to visit the doctor a lot while they wait and decide when to start chemotherapy. I told them nobody knew when that would be. It could be weeks, months or years. Nobody knew.

I chose a matter-of-fact approach, mirroring the same calm manner the oncologist used when delivering the diagnosis to my husband and me.

I'd been concerned about the kids' reaction, especially since my own mother died of cancer. But my concerns were unfounded.

Before I finished the first sentence, our 5-year-old slipped off her seat and was crawling under the table.

At the end of my talk, our 9-year-old asked, "Can I go next door and play with [my friend] Erin now?"

Only the oldest remained, pondering the information. "Oh, I get it," she finally said. "It's like having the HIV virus but it's not really full blown AIDS yet." (That was headline news at the time.)

And with that ... life moved on.

I'm glad I was up-front. It was one of those teachable moments that showed them how to handle tough news. It developed a trust between us. After all, wouldn't I want them to be truthful and candid with me—especially in tough situations?

Later, when they questioned if I was afraid and I admitted I was, I realized this gave them permission to talk to me when their own fears surfaced.

Looking back, I understood that my children, even the one crawling under the

table, learned much that day. They heard the tone of my voice. They grasped the seriousness. They sensed the fear. They felt the camaraderie.

However, a bigger message surfaced.

As I spoke, they detected my underlying faith. They learned that while scary things do happen, we can be upheld by a strength far greater than our own.

Through the years, I've remained honest and straightforward. This diagnosis, scary as it was, helped me to grow in faith. We've had many teachable moments, and they all point toward the overriding love of God.

I know this life isn't forever. I delight in each moment I've been given. I've grown in faith like never before. I cling to God, who loves us so very much, both now and to eternity.

We are here to do God's will, not our own. No matter what happens, it's all good. With God's help, it's a win-win. Peace that surpasses all understanding is within reach.

My kids know that, too.

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

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

The Sunday Readings

Sunday, August 27, 2017

- Isaiah 22:19-23
- Romans 11:33-36
- Matthew 16:13-20

The first section of the Book of Isaiah provides this weekend's liturgy with its first reading.



In this passage, Isaiah speaks for God. With God's authority, Isaiah declared that a new master of the royal court should be named. The master functioned as the king's chief representative and exercised the

authority of the crown. The symbol of office was a key.

Having a master of the palace, along with subordinate figures, enabled the king to reign more efficiently. In the mind of Isaiah and of all the prophets while the monarchy existed, the ultimate purpose of the king's reign was to draw the people to God. Maintaining the nation's faithfulness to God was the king's first duty.

As part of the apparatus of government, the master shared in this duty. The royal duty also bound the master, who would be the king's delegate. Hence, the appointment of the master was a serious decision.

This reading is hardly the only occasion when God speaks through human instruments to people. Such occasions fill the Scriptures. It is a situation reminding us of our own needs, and of God's willingness lovingly to supply for our needs.

St. Paul's Epistle to the Romans provides the second reading. The Christian Romans lived in what then was the most imposing city in what is now Europe, North Africa and much of the Middle East. Much of Rome's splendor lay in the great temples within the city dedicated to the various gods and goddesses. Even today, tourists marvel at the Pantheon, an ancient temple in Rome intact after so many centuries largely due to the fact that it was converted to a church in the early Middle Ages.

Paul constantly had to draw Christians away from the lure of the gaudy, materialistic, libertine Roman culture to the God of Jesus. In this reading, Paul extols the glorious majesty of God that ultimately transcends all human understanding.

For its third reading this weekend, the Church offers us a selection from St. Matthew's Gospel.

The setting is Caesarea Philippi, a place northeast of Capernaum, quite picturesque and pleasant. At the time of Jesus, it was a resort. The River Jordan forms here from springs and small creeks. Even today, Israelis go there to relax.

Jesus and Peter enter a dramatic exchange. The Lord asks his disciples, "Who do people say the Son of Man is?" (Mt 16:13) (Jesus identifies with the "Son of Man" of the Old Testament, who was God's special agent, and who unfailingly was true to God.)

The disciples reply that the people are confused. Some see Jesus as a prophet, as John the Baptist, or as Elijah. Peter then speaks for the disciples, declaring that Jesus is the "Son of the living God" (Mt 16:16)

Jesus blesses God for revealing this profound truth to Peter and vows to build his Church upon him, a Church that will resist all evil.

Reflection

Placing these Scriptures before us, the Church makes two points. The first is that, come what may in our lives, we are not alone. God speaks to us. Such is the long history of salvation.

It is important to hear God in this process, more easily said than done since we are inclined to listen to own instincts, wishes, fears and misconceptions.

Still, God speaks to us, guides us, and warns us. Throughout the years, God has spoken through representatives, such as Isaiah or Paul.

The Lord's greatest representative was Peter, the bearer of the keys, the rock on whom the Lord built his Church. The Lord commissioned him. Peter's strong faith, spoken at Caesarea Philippi, underscored the choice.

Peter was the "master of the king's house," to use Isaiah's imagery. The role has continued through the ages in the role of Peter's successors, the bishops of Rome. Such continuance itself is a sign of God's love. He provided for those in Peter's generation and, in the Church, provides for all the generations that have followed. †

Daily Readings

Monday, August 28

St. Augustine, bishop and doctor of the Church
1 Thessalonians 1:1-5, 8b-10
Psalm 149:1-6, 9
Matthew 23:13-22

Tuesday, August 29

The Passion of St. John the Baptist
1 Thessalonians 2:1-8
Psalm 139:1-6
Mark 6:17-29

Wednesday, August 30

1 Thessalonians 2:9-13
Psalm 139:7-12b
Matthew 23:27-32

Thursday, August 31

1 Thessalonians 3:7-13
Psalm 90:3-5, 12-14, 17
Matthew 24:42-51

Friday, September 1

1 Thessalonians 4:1-8
Psalm 97:1-2, 5-6, 10-12
Matthew 25:1-13

Saturday, September 2

1 Thessalonians 4:9-11
Psalm 98:1, 7-9
Matthew 25:14-30

Sunday, September 3

Twenty-second Sunday in Ordinary Time
Jeremiah 20:7-9
Psalm 63:2-6, 8-9
Romans 12:1-2
Matthew 16:21-27

Question Corner/Fr. Kenneth Doyle

Sacraments, Church teachings are aids that help Catholics reach heaven

Q At dinner recently with two Catholic priests, they happened to observe that it will be more difficult for them to reach heaven than for most people. I dismissed that opinion rather quickly until I read a passage from section 14 in "Lumen Gentium," the Second Vatican Council's "Dogmatic Constitution on the



Church."

Speaking of Catholics, it said: "He is not saved, however, who, though part of the body of the Church, does not persevere in charity. He remains indeed in the bosom of the Church, but, as it were, only in a 'bodily' manner and not 'in his heart.' ..."

"All the Church's children should remember that their exalted status is to be attributed not to their own merits, but to the special grace of Christ. If they fail moreover to respond to that grace in thought, word and deed, not only shall they not be saved, but they will be more severely judged."

Is the "gate of heaven," therefore, narrower for Catholics because more is given and expected? (Louisiana)

A I do not think that the gate is more narrow for Catholics; in fact, I think the opposite—namely, that Catholics have a head start on eternal salvation. We Catholics have access to abundant graces through the seven sacraments that help us to live as God wants; and we have, from Christ, the guarantee of fundamental truth and of continual guidance in theological teaching.

What the Second Vatican Council was cautioning against (in your quote from "Lumen Gentium") was the same kind of formalism Jesus had detected in the religious leaders of his day—the conviction that merely by officially belonging to the Church, righteousness and eternal salvation were certainties.

The council noted that salvation is worked out on the ground, by sharing God's love with those we meet. Didn't Jesus say the same thing in Matthew 25, when he suggested that the ultimate thing on which we'll be judged is whether we helped people when they needed it?

It is true that, as St. Luke's Gospel says, "much will be required of the

person entrusted with much, and still more will be demanded of the person entrusted with more" (Lk 12:48). But that heavier responsibility can be balanced by the opportunities that life offers. (Priests, for example, have the daily Eucharist, the Liturgy of the Hours and the frequent chance to minister directly with the compassion of Jesus.)

Q Can a priest refuse to baptize a child born out of wedlock? (Virginia)

A It depends. Simply that the child's parents are unmarried would not justify refusing a baptism, and I would call Pope Francis as my witness on this.

In 2014, on the feast of the Baptism of the Lord, Pope Francis was reported by the Italian press as having baptized the child of an unmarried couple in a ceremony in the Sistine Chapel. That would have squared with what Pope Francis, in 2009 while still a cardinal in Argentina, was quoted as telling the Italian magazine *30 Giorni*: "The child has absolutely no responsibility for the state of the parents' marriage. And often a baptism can be a new start for the parents as well."

There may, however, be other circumstances that would warrant delaying a baptism. The Church's *Code of Canon Law* requires that, for an infant to be baptized, "there must be a founded hope that the infant will be brought up in the Catholic religion" (#868.1.2).

Priests vary somewhat as to just what evidence is needed for that assurance, but pastoral sensitivity is always critical; I am personally inclined to give the benefit of the doubt to the parents.

Nearly all parishes require parents to attend a class or two of baptismal preparation, which can help to bring them back to regular church attendance and sometimes, if the circumstances permit, to have a marriage blessed in the Church. And even if there is virtually no likelihood that the parents will bring the child to Mass regularly, sometimes a grandparent is willing to step into that role.

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

My Journey to God

Pause

By Stephanie Jackson

Whenever you're having doubts,
pause and look around.
God's presence is everywhere
through sight, touch, and sound.
The infinity of the sky
as the clouds form shapes—
A slide show from heaven
showing a wondrous skyscape.
You feel God's gentle caress
from a warm summer breeze;
Leaving a sense of calm,
putting your mind at ease.
Now close your eyes slowly
and listen to the sounds
Of the birds singing songs;
your soul, God's peace surrounds.
These are a few gifts
that God gave us free.
Don't take them for granted.
Pause; listen, feel, and see.



(Stephanie Jackson is a member of St. Vincent DePaul Parish in Bedford. A woman takes in a view of the Grand Canyon from the south rim on Aug. 20, 2016.)

(CNS photo/Nancy Wiechec)

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.

AYERS, Gene, 70, St. Malachy, Brownsburg, Aug. 7. Husband of Joy Ayers. Father of Jarrod, Josh and Justin Ayers. Grandfather of six.

BRELAGE, Beverly, 74, St. Lawrence, Indianapolis, Aug. 13. Mother of Brad, Chris and Gregory Brelage. Grandmother of five.

BURNS, Dorothy D., 84, St. Malachy, Brownsburg, July 28. Mother of Colleen Gore Molly Wehner and Joseph Burns. Grandmother of eight.

CASPER, Suzanne (Breen), 83, St. Christopher, Indianapolis, Aug. 6. Mother of Christina Cozzolino, Debbie and Kim Horn, Sharon Wilson, Becky Wiltsee, Cindy Vondersaar and Mike Casper. Sister of Daniel Breen. Grandmother of 22. Great-grandmother of five.

CLARK, Elizabeth M., 94, St. Roch, Indianapolis, Aug. 7. Mother of Karen Shine and Craig Clark. Sister of Nora May Cunningham and Mary Ellen O'Donnell. Grandmother of two. Great-grandmother of two.

COMLEY, Steven W., 66, St. Anthony, Indianapolis, Aug. 1. Husband of Deborah Comley. Father of Rosemund Ramirez, Rev. Andrew and Steven Comley, Jr. Brother of Joyce Adcock, Linda Glenn and David Comley. Grandfather of four.

DEPUTY, James, 69, SS. Francis and Clare of Assisi, Greenwood, Aug. 6. Husband

of Dianna Deputy. Father of Elizabeth Mann, April Windisch and Carol Deputy. Brother of Joan Barnett and Joseph Deputy. Grandfather of four.

DUMAUAL, Arnold U., 54, St. Luke the Evangelist, Indianapolis, Aug. 7. Father of Sara Dumauual-Webster, Evin and Seth Dumauual. Son of Augusto and Natividad Dumual. Brother of Almira Lyst and Alfred Dumauual. Grandfather of two.

ERNSTES, Veronica C., 67, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 7. Mother of Valerie Decker, Charles and John Murdock. Sister of Ceil Boxell, Clar Watt, Becky and Charlie Ernestes. Grandmother of two.

FRICTSCH, Mary, 96, All Saint, Dearborn County, Aug. 7. Mother of Diane Berdeguez, Marcy Erhart, Gracie Ritzi, Luci Schenk, Linda Waechter and Nick Fritsch. Grandmother of 22. Great-grandmother of 22.

GALLIGAN, Michael J., 79, St. Michael, Charlestown, July 29. Father of Denise Allgeier. Brother of Mary Sue Ellenbrand, Carolyn Kirchdorfer, Nancy Voelker, Dorothy Zipp and Thomas Galligan. Grandfather of three.

HENDEL, Emilio, 73, SS. Francis and Clare of Assisi, Greenwood, Aug. 10. Father of Amanda Morrison, Bethany, Joseph and Matthew Hendel. Brother of Arturo Hendel. Grandfather of four.

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

KLEEMAN, Regis, 75, St. Paul, Tell City, Aug. 5. Husband of Kaye Kleeman. Father of Wes Kleeman. Brother of Pat Fella and Chris Kleeman. Grandfather of two.

LALLY, Richard W., 91, St. Jude, Indianapolis, Aug. 9. Father of Karen, James, Joseph, Paul and Richard Lally, Jr. Brother of Mary Jane Lenahan. Grandfather of three. Great-grandfather of one.

LEE, Martin P., 55, Holy Spirit, Indianapolis, Aug. 7. Son of Dorothy Lee. Brother of Trish English and Eileen Meyer. Uncle of several.

MAAG, Michael J., 63, Christ the King, Indianapolis, Aug. 10. Brother of Patricia Kurfurst, John, Joseph and Paul Maag. Uncle of several.

MAHON, Kenneth A., 85, St. Mary, New Albany, Aug. 4. Husband of Mary Magdalene Mahon. Father of Pam Miller, Carla, Mark, Randall and Stan Farrell and Kenny Mahon, Jr. Grandfather of 19. Great-grandfather of 21.

MILLS, Eugene A., 86, Mary, Queen of Peace, Danville, Aug. 3. Husband of Donna Mills. Father of Terese Carter, Ann Felgen, Lisa Galligan, Jean McCorkhill, Michelle Waters and Kevin Mills. Brother of Norman Mills. Grandfather of 12. Great-grandfather of 10.

RAINS, Jenell (Lynch), 71, St. Vincent de Paul, Bedford, Aug. 9. Mother of Jeanne New. Sister of Leah and Chuck Lynch. Grandmother of three.

RILEY, Dorothy, 90, Holy Spirit, Indianapolis, Aug. 8. Mother of Kathleen Brown, Maureen O'Mara, Dan, David, Gary and Robert Riley. Grandmother of 15. Great-grandmother of 13.

SCHULTHEIS, Alberta, 93, St. Mary, New Albany, Aug. 7. Mother of Brenda, Glenda and Ralph Schultheis. Sister of Anna Lee Grooms, Mary Lou Lasher, Loretta, Allen and Dennis Hoffman. Grandmother of four. Great-grandmother of four.

STARR, Hollis L., 89, St. Malachy, Brownsburg, July 26. Father of Lisa Marsh, Ronda Mitchell and Brenda Wilson. Grandfather of five. Great-grandfather of five.

WATKINS, James N., 88, St. Mary, New Albany, July 29. Husband of Patricia Watkins. Father of Jeanne Day, Patty Kost and James Watkins,



Bishop's Charities Game

Bishop David L. Ricken of Green Bay, Wis., shakes hands with Green Bay Packers running back Ty Montgomery during the pregame ceremony at the annual Bishop's Charities Game on Aug. 10. The annual game, which has raised more than \$3.9 million for Catholic Charities in the Diocese of Green Bay, was started in 1961 by Packers head coach Vince Lombardi and Bishop Stanislaus Bona, the seventh bishop of the Diocese of Green Bay. (CNS photo/Sam Lucero, The Compass)

Jr. Grandfather of nine. Great-grandfather of eight.

WEBB, Michael A., 58, St. Joan of Arc, Indianapolis, July 27. Husband of Karen Webb. Brother of Mary Ellen Bibeau, Maureen Cox, Kellee Johnson, Nancy Schaefer, Chris, Patrick and Tim Webb. Uncle of several.

WOOD, William J., 89, St. Pius X, Indianapolis, Aug. 8. Husband of Joann Wood. Father of Julie, Kathleen, David, James, Joseph, Matthew, Michael and Steven Wood. Grandfather of 12. Great-grandfather of 4.

ZABEL, Bertha M., 81, St. Mary, Lanesville, Aug. 7. Wife of Darrell Zabel. Mother of Angela Barr, Mary Lowe,

Sheila Price, Becky Suddeth, Donald, Norman and Richard Higdon and Todd Zabel. Sister of Mary Didat, Bernadette Fife, Ruth Houghton, Rita Schueler, Kathleen Stewart, Alberta Wagner, Anthony, Arthur, Charles and Joseph Marking. Grandmother of 22. Great-grandmother of 25. Great-great-grandmother of two. †

Charlottesville's Catholic students ready to heal wounds, chaplain says

WASHINGTON (CNS)—After the weekend of mayhem in Charlottesville, Va., the town's college Catholic community was wondering—like many others around the nation—what to do.

The protest and counter-protests making national news were unfolding right in their hometown, and the rally's torch-lit march and angry chants on the night of Aug. 11 were even closer to home—on the grounds of their campus, the University of Virginia.

"We started to come together as a community Saturday night and Sunday, saying how do we respond?" said Dominican Father Joseph-Anthony Kress, University of Virginia's Catholic chaplain.

"As a Catholic community, we had to start with prayer and that's what we did," said the priest, who was reached by Catholic News Service (CNS) at a student-leaders' retreat off campus on Aug. 16.

Although the campus had not started its fall semester and new and returning students had not moved in on Aug. 12 when the white supremacist rally was taking place in Charlottesville, there were still some students on campus as well as faculty and staff, and about 250 of them gathered for a prayer vigil and rosary for peace on Aug. 13 at St. Thomas Aquinas, the university's parish church.

The prayer service was in direct contrast to what had just happened the previous day when a car plowed through a crowd of counter-protesters, killing one woman and injuring more than 19 others. Two state troopers monitoring the events also died in a helicopter crash.

Father Joseph-Anthony described the prayer service as a chance to "be united in prayer in God's presence to ask for forgiveness and mercy and the strength to let his peace reign first and foremost in

our hearts and in the community."

"Walking out of that prayer vigil was a beautiful moment for me because of the lively spirit of those who came together," he said, adding that he was full of Christian hope and believed from seeing the people there praying that "we can overcome evil with good if we stand together."

That's not to say he doesn't know there's a rough road ahead. As he put it: "It's obviously been a tough week here in Charlottesville." He also said the Catholic campus community appreciated and needed the prayers and support from across the country.

He noted that tensions have been building since there had already been protests over the town's decision to remove a statue of Confederate Gen. Robert E. Lee from a downtown park, but he also put the eruption of tensions on Aug. 12 in a spiritual context, saying it "helps us realize how far we are from the kingdom of God."

"That stark realization can help us refocus," he added, noting that the path ahead is not insurmountable with faith.

Dominican Father Joseph Barranger, pastor of St. Thomas Aquinas Parish, had a similar message posted on the parish website on Aug. 13, stating: "These terrible events show us how far we still are from the kingdom of God. So much work still needs to be done in advancing the kingdom through prayer, personal example and corporate witness

in our parish that defends the unborn, the poor, the elderly, the infirm, those on the margins of society and all who are different from us."

The priest, who was out of town during the weekend of the "Unite the Right" rally, said he was "horrified, saddened, and sickened by the outbreak of racial violence and hatred that has taken place here."

Father Joseph-Anthony was out of town on Aug. 12, celebrating a military funeral Mass for a student's father in Williamsburg, Va. He was struck by the sharp contrast of leaving the somber service and hearing about the chaos erupting in Charlottesville on his drive back.

The days after the rally had been busy with student retreat activities, preparations for move-in days beginning on Aug. 18 and events for the new school year sponsored by the Catholic student center.

But in the midst of such events, there also would be discussion of what just took place, which had already been a major topic at a student-leader retreat, the chaplain said.

"We are going to address it and support each other, making sure this type of sin, hatred and evil doesn't become a defining part of our community," he said.

He is convinced this can happen too, because he said the students with whom he had already spoken are hopeful and determined not only to move forward, but to "help wounds to heal." †



"We started to come together as a community Saturday night and Sunday, saying how do we respond? As a Catholic community, we had to start with prayer and that's what we did."

—Dominican Father Joseph-Anthony Kress, University of Virginia's Catholic chaplain

St. Joseph Parish in Rockville celebrates 150 years ... and crullers

By Natalie Hoefer

Every year in October, thousands of people take in the Parke County Covered Bridge Festival in Rockville. While there, they're likely to grab a tasty pastry called a cruller from St. Joseph Parish's "Cruller Shack."

The parish's annual presence at the 60-year-old festival marks just a portion of the faith community's history. Founded in 1867, St. Joseph Parish is celebrating its 150th anniversary this year.

"I was involved in planning our 125th anniversary celebration," says Dorothy Padan, 85, a member of the parish since 1974. "It's hard to imagine 25 years have gone by."

A look back at its 150 years reveals a parish with tenacity.

According to a history compiled in 1957 by then-pastor Father Flavian Strange, the parish was founded as a mission church by Father Meinrad McCarthy. It would not have its own pastor until 1904, and even then, there was a time between 1917-1947 when the parish did not have a resident pastor.

By 1879, the parish's congregation numbered 18 families. The railroad industry kept Rockville steadily growing, increasing from a population of 1,187 in 1870—three years after the parish was founded—to 2,045 in 1900, keeping the congregation on the rise. The parish history notes that in 1955, due to crowding in the church building, the parish was given permission by the apostolic delegate to Washington to hold three Masses on Sundays and holy days of obligation.

According to an additional history of St. Joseph from 1957-1992 compiled by parishioner Sharie Law, "From the moment of its founding in February 1968, the mission of the parish council was to research the possibility of replacing the old frame [church] building that had been erected in 1886."

Their planning proved fortuitous when, in February 1970, the church was damaged from a fire that gutted a gas station immediately next to the 1886 structure. The gas station was built on the church property in 1933 when the parish leased a corner of its lot.

By June 1971, \$130,000 had been raised for the structure that now stands along U.S. 36. The construction cost of \$290,000 was paid off by 1975.

Meanwhile, money was raised for the former wood-frame church to be moved down the road to Billie Creek Village, a site in Rockville comprised of historic structures relocated for preservation.

According to Law's history, the move was made possible thanks to "a last-minute [financial] intervention by Tony Hulman" of Indianapolis Motor Speedway and Rose-Hulman Institute of Technology fame.

The 1886 structure was restored, and even served as the site for the parish's 125th anniversary that Padan helped organize. A call to Billie Creek Village confirmed that, as funds diminished and the historic site's hours were cut back, the church has unfortunately fallen into disrepair.

A portion of the money to build the new church and move the older one came from the parish's main annual fundraiser: selling crullers during the Covered Bridge Festival.

Making and selling the crullers—a round, twisted pastry—involves a massive, parish-wide effort for the 10 days of the festival.

"That is quite a thing," says Padan. "It's our money-maker for the year. We've been doing it every year since the festival began" in 1957.

To make enough of the circular, twisted pastries, she says 30-32 buckets of dough are needed each day on the weekends, and around 15-20 buckets are used per weekday.

"At \$.75 [per cruller], we're the bargain of the town square," says Padan, who puts her time in at the "Cruller Shack" every year. "Just being there is fun. The camaraderie is good."

Such camaraderie defines St. Joseph Parish for the longtime parish member.

"It's a family parish," says Padan, who raised nine children there with her late husband, Bob. One of their sons is currently president of the parish council.

The parish celebrated their sesquicentennial on June 25 with a special Mass, followed by a blessing of the parish's renovated Marian grotto and a banquet. The Mass was concelebrated by the parish's pastor, Father Varghese Maliakkal; retired Msgr. Lawrence Moran, pastor of the parish from 1967-1985, now age 90; and Father Joseph Feltz, archdiocesan vicar for clergy, religious and parish life coordinators

"I wouldn't want to be anyplace else," says Padan. "I enjoy the people. They're all my friends. If I go to a parish I'd been in before, I wouldn't know anyone. But if I left and came back here in 10 years, I'd still know people. Everyone is very close and helpful."

"I think we're all pretty great."

(The St. Joseph Parish Cruller Shack will be open on the square of downtown Rockville from 9 a.m.-6 p.m. on Oct. 13-22.) †



Members of St. Joseph Parish bow their heads in prayer during a blessing of the parish's Marian grotto as part of the parish's 150th anniversary celebration on June 25. (Parke County Sentinel photo by Lisa Wood)



A banner announcing the parish's 150th anniversary adorns the front of St. Joseph Church in this May 25 photo. (Submitted photo)



This wooden structure built in 1886 served as the St. Joseph Parish church until it was damaged by fire in 1970. It is shown here in 1982 at Billie Creek Village in Rockville after being newly restored. (Archive photo)

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SPAIN

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world to make such things possible, many also recognize that the most important response is to pray for peace.”

Thousands attended a midday vigil on Aug. 18 in Barcelona’s Plaza de Catalunya, attended by Spanish King Felipe VI and government and political party leaders from across the country. Spanish police asked mourners not to bring bags or backpacks to the vigil, which was accompanied by parallel commemorations in Madrid and other cities, as well as at the European Union’s headquarters in Brussels.

Barcelona Cardinal Juan Jose Omella interrupted his retreat on Aug. 17 to return to his city and be close to his people. The Archdiocese of Barcelona released photographs of him visiting victims of the attack at a hospital.

In a message to Cardinal Omella, Pope Francis denounced the “cruel terrorist attack” in Barcelona, and said such “blind violence,” which sows death and pain, is “a great offense to the Creator.”

The papal message, sent by Cardinal Pietro Parolin, Vatican secretary of state, included prayers for the eternal repose of the dead, and for their families.

Pope Francis, it said, also prayed that God “would help us continue working with determination for peace and harmony in the world.”

In an interview on Aug. 18, Msgr. Perez said Barcelona’s cathedral and neighboring churches had been closed after the attack as part of a security

lockdown, forcing visitors and pilgrims to remain inside until late evening.

“The terrorists who carried out this action have nothing to do with ordinary people here,” Msgr. Perez said, noting that “local Muslims are just as shocked and horrified as everyone else.”

Candles, flowers and messages of solidarity were placed in memory of victims at various city locations.

Meanwhile, the Tarraconense bishops’ conference, grouping bishops from Spain’s Catalonia region, said members were “completely dismayed” by the “barbarity of the attack and the contempt it implies for human life and its dignity,” adding that Barcelona and its inhabitants had always been “committed to the cause of peace and justice.”

In an Aug. 18 interview with the Spanish Church’s COPE news agency, Cardinal Ricardo Blasquez, president of the Madrid-based bishops’ conference, said Spaniards would be “especially beaten” after the Barcelona outrage, which had “inflicted a wound on everyone.” He urged citizens to remember that Muslims were “the main victims” of Islamic State, and not to “criminalize” them for the attack or “identify terrorism with Islam.”

“Far from being terrorist violence, the true road to building a future of peace, now and forever, lies in respect for all people,” Cardinal Blasquez said.

Following the first attack, Bishop Oscar Cantu of Las Cruces, chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on International Justice and Peace, said the bishops’ conference “unequivocally condemns this morally heinous act and places



People pay tribute in Barcelona, Spain, on Aug. 18, to victims on the site of a deadly van attack the previous day. (CNS photo/Quique Garcia, EPA)

itself in solidarity with the people of the Archdiocese of Barcelona and Spain at this terrible time of loss and grief.”

“Terrorist attacks on innocent civilians can never be justified,” he said. “To directly attack innocent men, women and children is utterly reprehensible.”

The attack is the latest of several in which trucks and vans had been driven at high speed through pedestrian zones in Europe.

In an Aug. 18 message, Archbishop Georges Pontier of Marseille, president

of the bishops’ conference in neighboring France, said the Barcelona atrocity was “an insult to the Creator,” and would unite Catholics in their determination that “evil will not have the last word.” In Nice, France, in July 2016, 86 people were killed and 458 injured in a similar attack with a 19-ton truck.

The Las Ramblas attack was Spain’s worst since March 2004, when Islamist militants detonated 10 bombs on commuter trains in Madrid, killing 191 people and injuring more than 1,800. †

SWEENEY

continued from page 1

Benedictine charism in both word and action. He was truly Christ-centered, evidencing a pastoral heart.”

Archabbot Kurt said Father Timothy leaves behind him a “legacy of fidelity and perseverance.”

He also noted the “creativity and growth” of the monastery under his predecessor’s leadership. During Father Timothy’s tenure as archabbot, the monastic community built a new monastery and library, renovated the former monastery, which is now St. Anselm Hall, for use by the seminary, and began the process for the renovation of the Archabbey Church.

He also led the expansion and formalization of the mission of Saint Meinrad’s Abbey Press and the former Saint Meinrad College.

Benedictine Father Justin DuVall, vice rector of Bishop Simon Bruté College Seminary in Indianapolis, served as prior (second in authority) under Father Timothy from 1984-95.

He said that, although Father Timothy’s legacy at Saint Meinrad can be seen

clearly in brick, sandstone and mortar, he also helped the monastic community grow in its faith and living out the Benedictine charism.

“I think he was a faithful witness to the Benedictine tradition to us,” said Father Justin, who served as Saint Meinrad’s archabbot from 2004-16. “His faith and being steeped in Benedictine values certainly came out in his homilies and his conferences to the community.”

Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization and a cousin of Father Timothy, also recalled his relative’s strong reputation as a preacher, describing him as “at heart, an Irish poet.”

“So frequently, our Irish heritage would break through in the form of poetry in his preaching and writing,” Father Beidelman said. “His assessment of people and circumstances showed a real understanding of the Church universal, lots of different cultures and the world community.”

Father Beidelman said that Father Timothy and other priest relatives were part of the “cloud of witnesses” that “showed me that priestly life was not only an important calling, but a fulfilling life.”

After his ordination in 1998, Father Beidelman continued to be influenced by Father Timothy in the way his cousin served in parish ministry.

“I was really struck by how life-giving parish ministry was for him, how people absolutely loved him in his service as their parish priest and how committed he was to ordinary parish life,” Father Beidelman said. “He was an inspiration.”

Father Beidelman seeks now to carry on his cousin’s legacy and has a tangible reminder of him in a chalice he frequently uses in the celebration of the Eucharist.

It had belonged to Father Timothy’s brother, Father James Sweeney, an archdiocesan priest who died in 1990.

“I remember his words to me when he presented me with that chalice at my first Mass of Thanksgiving,” Father Beidelman said. “He said in quintessential Father Tim fashion, ‘Take care of it, Pat.’”

“And it’s my intention to do so for my entire life. And the best way that I could do that is to have the same level of commitment as him to those under my care.”

Robert Joseph Sweeney was born on July 24, 1935, in Indianapolis and grew up as a member of St. Philip Neri Parish on the city’s near east side. After spending six years in the former Saint Meinrad High School and College, he was invested as a novice in the monastery on Aug. 14, 1955. He professed simple vows on Aug. 15, 1956, and solemn vows on May 7, 1959. Father Timothy was ordained a priest on May 7, 1961.

He earned a bachelor’s degree in philosophy at Saint Meinrad College and a master’s of divinity degree at Saint Meinrad Seminary and School of Theology.

After ordination, he earned a licentiate in sacred theology at the Pontifical Athenaeum Sant’ Anselmo in Rome, and a licentiate in philosophy at the Institute Catholique in Paris.

From 1968-78, Father Timothy taught philosophy at Saint Meinrad College. During that same time, he served from 1970-75 in the monastic community as subprior (third in authority) from 1970-75, novice and junior master from 1972-75 and as prior starting in 1975.

In 1978, the monastic community elected Father Timothy as Saint Meinrad’s seventh abbot and fourth archabbot.

After resigning as archabbot, Father Timothy served for some two decades



Benedictine Father Timothy Sweeney wears a hardhat in 1981 while touring the construction of a new monastery and library for Saint Meinrad Archabbey in St. Meinrad. At the time, Father Timothy was serving as archabbot of the southern Indiana monastic community. He died on Aug. 17 at the age of 82. (Photo courtesy of Saint Meinrad Archabbey)

in parish ministry. In 1996, he served as administrator of Our Lady of Perpetual Help Parish in Hammond, Ind., in the Gary Diocese. In that same year, Father Timothy began service as pastor of the Parish of the Immaculate in Owensboro, Ky., which he served until 2005.

In the archdiocese, Father Timothy served as administrator of St. Bridget of Ireland Parish in Liberty in 1995; as pastor of St. Paul Parish in Tell City in 2006-09; and as administrator of St. Charles Borromeo Parish in Bloomington in 2011.

From 2013-14, he was the sacramental minister of St. Isidore the Farmer Parish in Perry County. And from 2014-17, he ministered as the administrator of St. Isidore Parish and St. Martin of Tours Parish in Siberia.

Father Timothy taught philosophy at Saint Meinrad from 2009-11 and, beginning in 2012, maintained and managed the archives of Saint Meinrad Archabbey and the Swiss-American Congregation, a group of monasteries to which Saint Meinrad belongs.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †



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