



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Oldenburg leadership

Franciscan Sister Christa Franzer leaves comfort zone in accepting new role, page 3.

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Abuse expert: Crisis is call to new vision of priesthood, accountability

VATICAN CITY (CNS)—A Jesuit priest who has been on the frontline of advocating for survivors of clerical sexual abuse and developing detailed



Fr. Hans Zollner, S.J.

programs to prevent abuse said the crisis unfolding, again, in the United States is a summons to a new way of envisioning the Church and taking responsibility for it.

“I am not surprised” by the new reports of abuse. “I do not think it will

stop soon and, at the same time, I think it is necessary and should be seen in the framework of evolving a more consistent practice of accountability,” said Jesuit Father Hans Zollner, a professor of psychology and president of the Center for Child Protection at the Pontifical Gregorian University in Rome.

“I know that people are deeply angry and they are losing their trust—this is understandable. That is normal, humanly speaking,” he told Catholic News Service (CNS) as newspapers were filled with information and commentary about the case of retired Archbishop Theodore E. McCarrick, misconduct in a Nebraska seminary and the pending release of a Pennsylvania grand jury report on clergy sexual abuse.

The courage of survivors to speak out, the investigative work of both police and Church bodies, the implementation of child protection measures and improved screening of potential seminarians, Church workers and volunteers mean that children and vulnerable adults are safer today.

But, as Father Zollner has been saying for years, that does not mean accusations of past abuse will stop coming out, and it does not guarantee there will never again be a case of abuse or sexual misconduct.

Dealing with the reality of potential abuse and the history of clerical sexual abuse in the Church is a process, he said.

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In their home in Waldron on Aug. 2, Carolyn and Omer Weintraut recreate the pose they struck on their wedding day on Aug. 1, 1953. The members of St. Vincent de Paul Parish in Shelby County recently celebrated their 65th wedding anniversary. (Photo by Natalie Hoefler)

Couple of 65 years is fifth generation of marriages in family lasting 50-plus years

By Natalie Hoefler

WALDRON—When asked to pose while kissing, the bride’s and groom’s lips linger a bit after the camera finishes clicking. They smile, gazing into each other’s eyes as only those deeply in love do.

“Our nieces and nephews always said we were always kissing,” admits the happy wife.

Her name is Carolyn Weintraut, 85. She and her husband Omer, 90, are members of St. Vincent de Paul Parish in Shelby County. They celebrated their 65th wedding anniversary on Aug. 1.

“It’s been great,” says Omer. “We’ve been through a lot, done a lot, prayed a lot. We take care of each other.”

It is a pattern that has played out through 187 years and five generations of Weintrauts.

Five times 50-plus

In 1831, Franz and Magdalena Weintraut married in Germany. The couple emigrated to America, eventually moving to Morris, in southeastern Indiana, where they were members of St. Anthony of Padua Parish. They celebrated their 50th wedding anniversary in 1881.

Their son Nicholas (see “From the Archives” photo on page 16) and his wife Anna settled in Waldron. They became members of St. Vincent de Paul Parish, where they marked their 50th anniversary in 1902.

Their descendants remained in the parish, including their son George and his wife Madgalena. That couple celebrated 50 years of marriage in 1941. Their son Albert marked 50 years with his wife Theresia in 1966.

Omer, the son of Albert and Theresia, recalls both his parents’ and his grandparents’ golden wedding

See MARRIAGE, page 9

New partnership between archdiocese, Marian offers scholarships for future Catholic school teachers

By John Shaughnessy

Hoping to provide a model for Catholic education in the United States, the archdiocese and Marian University in



Gina Fleming

Indianapolis have formed a new partnership to recruit and retain educators dedicated to transforming the lives of students in Catholic schools. A key part of the new effort is to provide up to \$40,000 in scholarships to any high school graduate from the archdiocese who is accepted into the Klipsch Educators College at Marian and who agrees to teach in an archdiocesan Catholic school upon graduation.

Students in the program will also receive classroom experience in archdiocesan schools beginning in their freshman year, and they will participate in a yearlong, paid residency at an archdiocesan school under the direction of a master teacher.

Another defining element of the program is that the students will study abroad in a country recognized for the high educational performance of its students, including Finland, Singapore and South Korea.

“Some of the very best talent that exists in our communities can be found in our Catholic high schools,” says Gina Fleming, superintendent of Catholic schools for the archdiocese. “The future grads of our Catholic high schools who are mission-driven, highly motivated and graced with skills and knowledge that can

be passed down to future generations are the very people for whom this program is designed.”

Fleming notes that teachers in Catholic schools have a calling to “transform the world”—a sentiment echoed by Kenith Britt, the dean of the Klipsch Educators College at Marian.

“Our goal for the program is to make sure we have graduates who improve the lives of young people, not just academically but spiritually, and from a standpoint of character and values,” Britt says. “This is our obligation and duty as Catholic institutions.”

On one level, the program is a response to the reality that “fewer students are entering the field of education in many states, including our own,” Fleming says, citing significant college debt as

See SCHOLARSHIPS, page 10



Archbishop Charles C. Thompson blesses new seminarians for the Archdiocese of Indianapolis during an Aug. 7 Mass at the chapel of Our Lady of Fatima Retreat House in Indianapolis. The Mass was part of the annual convocation of archdiocesan seminarians. (Photo by Sean Gallagher)

Archdiocesan seminarians gather at retreat house to build up fraternity

By Sean Gallagher

Eight years ago, transitional Deacon Timothy DeCrane was about to enter his first year of priestly formation as a freshman at Bishop Simon Bruté College Seminary in Indianapolis.

“The first year, I was really nervous about entering the seminary,” said Deacon DeCrane, a member of Holy Name of Jesus Parish in Beech Grove. “Everything was a completely new venture for me.”

His nerves started to be relieved, though, when he began to meet and become friends with his fellow seminarians in early August 2010 at the annual archdiocesan seminarian convocation.

“Getting to know them, they put me at ease,” Deacon DeCrane said. “It gave me an opportunity to connect.”

Earlier this month, less than a year before his priestly ordination, Deacon DeCrane made connections with new seminarians for the Church in central and southern Indiana that are now in the same place he was nearly a decade ago.

One of them was seminarian Kris Garlitch, a member of St. Mary Parish in North Vernon who will be a freshman at Bishop Bruté.

“It’s great,” Garlitch said of the convocation held at Our Lady of Fatima Retreat House in Indianapolis. “Everyone’s nice. It’s a wonderful environment to be in to make friends. It’s good to create friendships now that could last who knows how long with those guys who will support you.”

Nearly all of the 25 seminarians of the Archdiocese of Indianapolis gathered for the convocation, which is a time of fellowship and prayer for the men discerning a possible calling as future priests.

When the new year of priestly formation begins later this month, the archdiocese will have 14 seminarians at Bishop Simon Bruté College Seminary in Indianapolis and 11 at Saint Meinrad Seminary and School of Theology in St. Meinrad. Four new seminarians will be enrolled at each of the seminaries.

The 25 seminarians come from 19 parishes and eight deaneries across central and southern Indiana. They also represent the cultural diversity of the archdiocese. Two seminarians are Hispanic and two are Burmese.

Archbishop Charles C. Thompson spent time with the seminarians at the convocation, celebrating Mass with them on Aug. 7, and

hosting a cookout for them and priests of the archdiocese at his home on Aug. 9.

“It’s good to come together,” Archbishop Thompson said. “Fraternity doesn’t begin after they’re ordained. Fraternity has to begin in the seminary. So coming together like this, praying together, studying together, reflecting together, enjoying each other’s company—this is part of their fraternity.”

In the past, seminarian convocations featured pilgrimages to parishes and shrines across central and southern Indiana. Father Eric Augenstein, archdiocesan vocations director, has kept the seminarians in recent convocations at Fatima.

“The most important goal of the convocation is to build fraternity among the seminarians,” he said. “The more time that we can spend together, wherever we’re at, helps to build that fraternity. Staying local and having more free and unstructured time to be with each other is important.”

Deacon DeCrane hopes to continue building up fraternity among the seminarians throughout the coming formation year by working with transitional Deacon Vincent Gilmore to organize trips of seminarians at Saint Meinrad to Bishop Bruté for the two groups of men in priestly formation for the archdiocese to spend more time together.

“Both of us share a passion for bringing the Meinrad and Bruté communities together,” said Deacon DeCrane. “We want to be much more intentional about community and spending time with each other.”

Archbishop Thompson would like to have more seminarians for the local Church, but he is pleased with the men who are in formation now.

“We have great quality,” he said. “Seeing the quality we have both at the college level and at the theology level is hopefully encouraging for everyone.”

“These guys have shown great courage, humility and generosity in their willingness to listen to the Spirit and to discern this calling. Hopefully if it’s meant to be, in God’s grace, most, if not all, of them will be ordained and serve the Church in a very rich way.”

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



Public Schedule of Archbishop Charles C. Thompson

August 19-28, 2018

August 19 — 9:30 a.m.

Mass for opening of school year at Bishop Simon Bruté College Seminary, Indianapolis

August 19-23

Region VII Bishops’ Annual Retreat at Cardinal Stritch Retreat House, Mundelein, Ill.

August 25 — 9 a.m.

Keynote address for Catholic Charities’ Parish Social Ministry gathering at Holy Name of Jesus Parish, Beech Grove

August 25 — 5:30 p.m.

Confirmation of youths of St. Luke the Evangelist Parish at St. Luke the Evangelist Church, Indianapolis

August 26 — 2 p.m.

Mass for 150th Parish Anniversary at St. Rose of Lima Parish, Franklin

August 28 — 11 a.m.

Deans’ Meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

August 28 — 5 p.m.

Work of Angels Dinner to benefit New Albany Deanery Youth Ministry at Huber’s Orchard, Winery and Vineyards, Starlight

(Schedule subject to change.)

Bishops, faith leaders condemn Tennessee’s first execution in nine years

NASHVILLE, Tenn. (CNS)—Two Tennessee Catholic bishops called the execution of Billy Ray Irick on Aug. 9 “unnecessary.”

“Tonight’s execution of Billy Ray Irick was unnecessary. It served no useful purpose,” Bishop J. Mark Spalding of Nashville and Bishop Richard F. Stika of Knoxville said in a statement after Irick was executed at Riverbend Maximum Security Institute in Nashville.

“In this time of sadness, that began many years ago with the tragic and brutal death of Paula Dyer and continues with another death tonight, we believe that only Jesus Christ can bring consolation and peace,” the bishops said. “We continue to pray for Paula and for her family. And we also pray for Billy Ray Irick, that his final human thoughts were of remorse and sorrow for we believe that only Christ can serve justice.”

They also said they prayed that the people of Tennessee “may all come to cherish the dignity that his love instills in every person—at every stage of life.”

Irick, 59, died at 7:48 p.m. CDT after Tennessee prison officials administered a lethal combination of chemicals. According to press reports, before he died Irick was coughing, choking and gasping for air and his face turned dark purple as the lethal drugs took effect.

He was the first person executed in Tennessee since 2009, and the first person executed in the United States since Pope Francis announced on Aug. 2 that he had ordered a change in the *Catechism of the Catholic Church* declaring that the death penalty is inadmissible in all cases.

Irick was convicted in 1986 for the murder and rape of 7-year-old Paula Dyer of Knoxville and had been on death row ever since.

Attorneys for Irick had filed a last-minute appeal to the U.S. Supreme Court seeking a stay of his execution until their lawsuit challenging the constitutionality of Tennessee’s lethal injection protocol could be heard by the state Court of Appeals.

Five hours before the execution, the Supreme Court rejected the appeal, with a dissent filed by Justice Sonia Sotomayor.

“In refusing to grant Irick a stay, the court today turns a blind eye to a proven likelihood that the state of Tennessee is on the verge of inflicting several minutes of torturous pain on an inmate in its custody, while shrouding his suffering behind a veneer of paralysis,” Sotomayor wrote in her dissent.

On a humid night at sunset, spiritual leaders led prayers and read Scripture to the group. Others who knew Irick from visiting him on death row shared memories about him.

“Being in that physical proximity, knowing that behind all the concrete walls and barbed wire a killing is going on is a very sobering thing,” said Deacon James Booth, director of prison ministry for the Diocese of Nashville, who stood outside the prison with a group of about 20 fellow anti-death penalty activists as Irick was executed.

Before the execution, Deacon Booth was planning how he would minister to death-row inmates in the coming days. “I will let them speak,” he said, to say whatever they want in order to process the emotions and the grief they might feel, akin to losing a family member.

While the men on death row are guilty of horrific crimes including rape and murder, Deacon Booth believes, and the Catholic Church teaches, that they still retain their human dignity and capacity for forgiveness and redemption. †

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New superior leaves comfort zone in accepting leadership

By Sean Gallagher

OLDENBURG—Throughout much of her 50 years of religious life, Franciscan Sister Christa Franzer has been asked to serve in ministries she would never have planned for herself.

She never expected to be principal of Oldenburg Academy of the Immaculate Conception in Oldenburg.

She could have never imagined serving as director of human resources at Marian University in Indianapolis.

And she certainly didn't foresee being elected on April 15 as the superior, known as congregational minister, of her community, the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

As congregational minister, Sister Christa is the 16th successor of Mother Theresa Hackelmeier, who founded the Oldenburg Franciscans in 1851.

But Sister Christa sees venturing out of her comfort zone one time after another as an expression of her embrace of religious life, which has a vow of obedience at its heart.

Ultimately, that obedience is to the will of God.

"That's what obedience is, after all—listening to God, [including] God speaking through other people," Sister Christa said.

At the same time that Sister Christa was elected congregational minister of the Oldenburg Franciscans, three other sisters were elected as members of the community's council, which will assist and work with Sister Christa as a leadership team. They are Franciscan sisters Delouise Menges, Barbara Leonhard and Annette Grisley. Their six-year term of office began on July 1.

"We have a wonderful team," Sister Christa said. "I've already been very impressed."

Sister Christa served two previous terms on the community's council, from 1994-2000 and from 2006-12. The other sisters on the recently elected council are new to community leadership.

"I assured them from the beginning that, though I might share a way that we've done something previously," Sister Christa said, "I do not ever want to make it seem that, because this was the way we did it before, we have to do it the same way now."

The April 15 election was preceded



Franciscan Sister Christa Franzer poses beside a statue of St. Clare of Assisi on the grounds of the Oldenburg motherhouse of her community, the Congregation of the Sisters of the Third Order of St. Francis. On April 15, she was elected the superior, known as congregational minister, of the community and will serve in that role for a six-year term. (Photo by Sean Gallagher)

by several months of discernment by the Oldenburg Franciscans of what their priorities should be as a community, and who best among them could lead them in carrying them out.

Over that time of prayerful consideration, Sister Christa learned that many of her fellow Franciscans were serious in seeing her as a possible leader for the community.

At first, she laughed off such suggestions.

"Teasingly, I would say, 'You mean two terms weren't enough?'" Sister Christa recalled.

But when the calls for her to consider serving in leadership started to come from a wide variety of sisters throughout the community, she became more serious—and more prayerful—during a time when she doubted whether she could serve in this way.

"My spiritual director encouraged me to pray through those hesitations," Sister Christa said. "It's good to have expressed and acknowledged them. But you can get past them by praying through them."

The community expressing its will on April 15 was an emotional experience for Sister Christa and the others elected to the council.

"It was pretty overwhelming," Sister Christa recalled. "To have that kind of support to be called forth from the community is really a powerful experience."

As congregational minister, Sister Christa will oversee the ministry of all the members of her community, including the many who serve the Church in central and southern Indiana. She will also be involved in two institutions that have a long and continuing history of building up the life of the archdiocese: Oldenburg Academy and Marian University.

Sister Christa spoke with pride about how Marian in particular has for generations trained educators who have served in Catholic schools across the central and southern Indiana, and now is involved in forming future priests through its partnership with Bishop Simon Bruté College Seminary in Indianapolis.

"It's all a source of real pride," she said. "It's a great blessing to be able to hear that and be aware of the influence that we've had and continue to have."

Sister Christa hopes in the coming six years to broaden that influence by

helping to carry out her community's priorities, which include focusing on care of creation, helping women and children in poverty and becoming more rooted in their Franciscan spirituality.

But she recognizes that there will be challenges for these goals because of "the fact that we are aging, that our numbers are declining."

That reality, though, does not dampen Sister Christa's conviction that religious life will continue to be important in the life of the Church and that the Oldenburg Franciscans will contribute to it.

"It's not going to be the same religious life of 40 or 50 years ago," Sister Christa said. "But certainly some form of religious life will continue. So we want to be part of that new growth in whatever ways we can."

An expression of religious life in the future that she sees as critical is to follow the call of Pope Francis in accompanying through times of joy and sorrow those with whom and around whom they live.

"I think the real focus this time is on our presence, who we are to people and relationships with people," Sister Christa said. "Franciscans concentrate on relationships. That aspect of presence is what we probably are going to be remembered for more than building hospitals and teaching in schools."

(To learn more about the Oldenburg Franciscans, visit oldenburgfranciscans.org.) †

'I think the real focus this time is on our presence, who we are to people and relationships with people. Franciscans concentrate on relationships. That aspect of presence is what we probably are going to be remembered for more than building hospitals and teaching in schools.'

—Franciscan Sister Christa Franzer, congregational minister of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg

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Nominations sought for Celebrating Catholic School Values achievement award

Criterion staff report

Nominations are now being accepted for people to be honored at the archdiocese's 2019 Celebrating Catholic School Values: Scholarship and Career

Achievement Awards event, which will be on Feb. 9, 2019, in Indianapolis.

Each year, archdiocesan Celebrating Catholic Schools Values steering committee members ask people to nominate one or more Catholic school graduates who exemplify the values of a Catholic education for a Career Achievement Award.

Please consider nominating individuals whose ethics, leadership, service and achievements are significant to their

parish, school, work and/or civic community. Nominees can include lay leaders, clergy and religious. Current Catholic school students and employees are not eligible. Nomination forms are available on the Office of Catholic Schools' website, oce.archindy.org.

Anyone wishing to nominate an individual should contact Joni Ripa at 317-236-1444 or by e-mail at jripa@archindy.org for help in completing the nomination process.

The Celebrating Catholic Schools Values steering committee asks that you provide as much information as possible about your nominee(s). Also, nominees should not be told that they are being nominated. Incomplete forms cannot be considered. All nominations will be kept confidential unless the person is selected.

Please return nomination forms by Sept. 14. †



The Criterion

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Editorial



Pope Francis greets pilgrims as he arrives in St. Peter's Square at the Vatican on Aug. 12, after an outdoor Mass celebrated by Cardinal Gualtiero Bassetti of Perugia-Citta della Pieve, president of the Italian bishops' conference. (CNS photo/Max Rossi, Reuters)

Pope's words to young people should speak loudly to all of us

It's not hard to understand why so many people grow disheartened by the challenges they see and hear about in our fractured world on a daily basis.

Though life may be good—for the most part—for many of us in the U.S., there are still millions of our brothers and sisters in Christ in America who are unemployed or underemployed, have inadequate or no shelter, and struggle to find food to eat on a daily basis.

Walk certain streets in many cities, including downtown Indianapolis on an evening, and a sobering snapshot of homeless individuals will greet you. The empty expression on some of those faces makes many of us question how, in 2018, such sadness and loneliness can still so clearly and painfully exist?

Widen the picture around the globe, and you see similar circumstances and heartache.

For some, especially in developing countries, there are jobs, but they pay extremely low, outrageous, some would even say criminally, negligent wages. There are other people being forced to flee from their homeland, and Christians and other people of faith being persecuted—and even killed—for their beliefs.

What's a person of faith to do when they see and hear of these things?

Not sit silently in indifference, but follow young people's example of being "dynamic, passionate and courageous" disciples.

Many times, Christians can be tempted to "think they are saints" and justify themselves by saying, "I don't harm anyone," the pope told a group of young people before reciting the *Angelus* at the Vatican on Aug. 12.

"How many people do not do evil, but also do not do good, and their lives flow into indifference, apathy and tepidity! This attitude is contrary to the Gospel, and is also contrary to the character of you young people who, by your very nature, are dynamic, passionate and courageous," Pope Francis said.

Even though his message was geared toward thousands of young adults on a pilgrimage as part of the Italian

Church's preparation for October's Synod of Bishops on young people and vocational discernment, we can all use the pope's words as our blueprint for being our brothers' and sisters' keepers.

"If we do not oppose evil, we feed it tacitly. It is necessary to intervene where evil spreads; because evil spreads where there are no daring Christians who oppose with good, 'walking in love' [Eph 5:2], according to the warning of St. Paul," the pope said.

If we want to be true missionary disciples, it is incumbent upon each of us each day to love others through good works and deeds, Pope Francis told the young people.

In his talk before the recitation of the *Angelus*, the pope also reminded the young men and women to live their lives "in a coherent way, not with hypocrisy" by renouncing evil and doing good.

"To renounce evil means saying 'no' to temptation, to sin, to Satan," the pope said. "More concretely, it means saying 'no' to a culture of death that manifests itself in escaping from reality toward a false happiness that expresses itself in lies, fraud, injustice and in contempt of others."

Those truths remind us that living as disciples of Christ means doing things that today many would consider countercultural.

"It isn't enough to not hate, you need to forgive; it isn't enough to not hold a grudge, you need to pray for your enemies; it isn't enough to not be the cause of division, you need to bring peace where there is none; it isn't enough to not speak ill of others, you need to interrupt when you hear someone bad-mouthing another," the pope said.

May we follow the Holy Father's message for young people and be "protagonists of good." And may we live the words of St. Alberto Hurtado, a Jesuit priest who served the poor in Chile before his death in 1952: "It is good to not do evil, but it is evil to not do good."

—Mike Krokos

Be Our Guest/Michael Bayer

Three traits young people crave from the Church

This fall, bishops from every corner of the globe will gather in Rome to discuss the Church's ministry to youth and young adults. Pope Francis has called on the



leadership of the Church not simply to talk about young people but to listen directly to them. From my own ministerial experience, I would highlight three traits that young people desperately crave from the Church.

• **Authenticity:** Young people have access to more information than our ancestors dreamed possible. We are inundated by ceaseless digital interactions and immersed in a sea of competing ideas. We are bombarded by fake news and pressured to believe that the friends and celebrities we follow on Instagram truly are living their best life 24/7.

We don't know what's real. We don't know whether a given politician really made that terrible remark, or whether it's political opponents taking words out of context to score points on cable news. We don't know whether the Snapchats from a classmate requesting risqué pictures mean that he's really interested or whether he just wants to view nudes.

And we hunger for a Church that can name explicitly these precise, practical things we're experiencing, while guiding us through a spiritual discernment of what it all means.

We are allergic to artificiality, and too often, adults in the Church are projecting an impossibly pious exterior that young people often know isn't honest—and if it were, they wouldn't be able to live up to it, anyway. As a cohort, young Americans are congenitally cynical, and it's a near-universal truth that young people want adults to be real with them instead of posturing.

• **Charity:** As is being ubiquitously discussed, our civilization is descending into a toxic polarization and reflexive tribalism that makes vulnerable, loving encounters a rarity rather than the norm. Today's young people have grown up listening to partisan pundits shouting past one another on TV and having the option to unfriend, unfollow or block anyone whose opinion they don't share.

Bullying follows us around to a degree unimaginable to our parents, with peers able to harass others in the middle of the night from the safety of anonymous online accounts.

At the same time, we show up to church, craving to hear that, contrary to what this cacophony of critical voices insists, we are

lovable, and we are loved. But far too often the message that is broadcast is a list of sins we had better be avoiding, lest we condemn ourselves to eternal damnation.

We want to know we are loved, right now, as we are. And that our elders in the Church love us enough to not leave us there, but to challenge us to become the version of ourselves God made us to be.

• **Humility:** We want to experience a Church that is human as well as divine. We want to hear leaders candidly confess the immeasurable damage that has been inflicted on the faithful as part of the clergy abuse scandal and the immense hurt pervasively experienced by LGBT persons in the Church. We want youth ministers who aren't afraid to say, "I don't know," and bishops who can acknowledge, "We got that one wrong."

Amid a societal din of strident self-assuredness and inflexible orthodoxies, young people want the Church to approach them with gentleness, acceptance and a belief that those under 30 themselves have something to teach the Church, and that the transmission of truth is not merely a unidirectional transfer from pulpit to pew.

Instead of leaping immediately from hearing about a teenager's relationship woes or struggle with substance use to issuing advice or admonishment, we who represent the Church can practice the art of accompaniment.

To use phrases like, "I hear you," and "Wow, that sounds awful," and "So what can I do to help?" We can greet their vulnerability—perhaps the most precious gift a young person can share—with patient ears, loving eyes and a merciful embrace.

There's no magic bullet to bring young people back to the Church, or to ensure that those in our congregations and classrooms are having an experience of faith that will keep them committed for life. There's no single DVD series, Catholic motivational speaker or youth rally that will guarantee their participation, much less a genuine encounter with Jesus.

Rather, it is on each of us, baptized believers, to be Christ to one another—to model, in every interaction with young people, the authenticity, charity and humility that has defined so many holy men and women down through the centuries, most of whose names are lost to history but whose impact on individuals can never fully be calculated.

(Michael Bayer is director of evangelization and adult formation at St. Clement Parish in the Archdiocese of Chicago. He is a guest columnist for the *Catholic News Service*.) †

Letter to the Editor

We must not forget we are all descendants of immigrants, *Criterion* reader notes

Bravo to John F. Fink for his "Background" column in the July 27 issue of *The Criterion* with the headline: "The United States has not been as welcoming as we think" concerning immigration.

I wish I had a nickel for every time I've reminded President Donald J. Trump, Vice President Mike Pence and our Indiana senators and congressman that, "If we don't believe in what Lady Liberty stands for, we might as well ship her back to France."

Except for Native Americans, we are

all descendants of immigrants. Putting restrictions on who can and can't seek refuge in our country is a blatant condemnation of what makes America great. Trying to "make American great again" by arbitrarily limiting immigration is flat-out oxymoronic!

Our leaders need to pay heed to the lyrics of the song, "God Bless the U.S.A."

Alice Price
Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.



Christ the Cornerstone

Turn to Mary, who shows us how to be holy

“Far from being timid, morose, acerbic or melancholy, or putting on a dreary face, the saints are joyful and full of good humor. Though certainly realistic, they radiate a positive and hopeful spirit” (Pope Francis, “Gaudete et Exsultate,” #122).

This is the final column on Pope Francis’s apostolic exhortation, “*Gaudete et Exsultate*” (“Rejoice and Be Glad”). During the last several weeks, this column has offered reflections on what it means to be holy.

Holiness is not something remote or inaccessible. It is close to us, available to everyone. That doesn’t mean that it’s easy to be holy. It simply means that God reaches out to each of us through the power of his grace and invites us to be our own true selves, the people he created us to be. The obstacles are many—especially our own sinfulness and the temptations of the evil one. But God’s love and mercy sustain us and encourage us to grow in wisdom, courage and love.

God does not call us to holiness and then abandon us. He stands with us—

closer to us than we are to ourselves—and he walks with us, accompanying us on the journey to true life in him. God gives us the gifts we need to discover and do his will. These include prayer and the sacraments, the inspiration of holy reading and reflection on God’s word, and the example of the saints—including “ordinary” people, such as our mothers and grandmothers, who are not perfect, but who are serious about living the Gospel in their daily lives.

Two days ago, on Aug. 15, we celebrated the Solemnity of the Assumption of the Blessed Virgin Mary into heaven. Mary’s holiness is a model for us all. As the mother of our Lord and our mother, Mary shows us how to be holy. Starting with her openness to the mysterious will of God, which changed her life radically, Mary shows us how to say “yes” to whatever God asks.

As Pope Francis tells us in his concluding remarks: “I would like these reflections to be crowned by Mary, because she lived the Beatitudes of Jesus as none other. She is that

woman who rejoiced in the presence of God, who treasured everything in her heart, and who let herself be pierced by the sword. Mary is the saint among saints, blessed above all others. She teaches us the way of holiness, and she walks ever at our side. She does not let us remain fallen, and at times she takes us into her arms without judging us. Our conversation with her consoles, frees and sanctifies us. Mary our Mother does not need a flood of words. She does not need us to tell her what is happening in our lives. All we need to do is whisper, time and time again: ‘Hail Mary...’” (“*Gaudete et Exsultate*,” #176).

We, too, can be holy. We can live the Beatitudes to the best of our ability. We can open our hearts to Jesus and accept both the joys and the sorrows of his way of life. We can trust in God’s mercy so that when we fall short of his hopes for us we can beg for forgiveness and rejoice in his saving grace. We can turn to Mary our Mother at any time, and she will guide us to her son, Jesus. We can whisper her name day

in and day out, and she will show us how to be holy.

Holiness is not something that is reserved for people who are “better than us.” It is for us.

As the pope says, “When in God’s presence we examine our life’s journey, no areas can be off limits. In all aspects of life, we can continue to grow and offer something greater to God, even in those areas we find most difficult.” All we need to do is “to ask the Holy Spirit to liberate us, and to expel the fear that makes us ban him from certain parts of our lives” (“*Gaudete et Exsultate*,” #175). God knows our secrets and the hidden burdens we carry in our hearts. Let’s ask him to set us free!

And let’s turn to the Blessed Virgin Mary and ask her to intercede for us so that we, too, can say “yes” to God’s will. Let’s ask her to show us how to live the Beatitudes of Jesus and grow in holiness in every aspect of our daily lives. “In this way,” Pope Francis tells us, “we will share a happiness that the world will not be able to take from us” (“*Gaudete et Exsultate*,” #177). †



Cristo, la piedra angular

Acudamos a María quien nos enseña a ser santos

“El santo es capaz de vivir con alegría y sentido del humor. Sin perder el realismo, ilumina a los demás con un espíritu positivo y esperanzado” (Papa Francisco, “Gaudete et Exsultate,” #122).

Esta es la última columna sobre la exhortación apostólica del papa Francisco, “*Gaudete et Exsultate*” (“Alegraos y regocijaos”). Durante las semanas anteriores he ofrecido algunas reflexiones con respecto al significado de ser santos.

La santidad no es algo remoto o inaccesible sino algo próximo a nosotros y que se encuentra a disposición de todos. Esto no significa que sea fácil; sencillamente significa que Dios se acerca a cada uno de nosotros mediante el poder de Su gracia y nos invita a ser fieles a nosotros mismos, a nuestra persona, tal como hemos sido creados. Existen muchos obstáculos, especialmente nuestra propia condición de pecadores y las tentaciones del inicuo. Pero el amor y la misericordia de Dios nos sostiene y nos anima a crecer en sabiduría, valentía y amor.

Dios no nos llama a la santidad y luego nos abandona, sino que se

mantiene junto a nosotros, incluso más cerca de lo que estamos de nosotros mismos, y camina con nosotros, acompañándonos en el sendero a una vida verdadera en Él. Dios nos da los dones que necesitamos para descubrir y cumplir Su voluntad. Entre ellos se encuentran la oración y los sacramentos, la inspiración de las lecturas sagradas, la reflexión sobre la palabra de Dios y el ejemplo de los santos que incluye a la gente “ordinaria,” tal como nuestras madres y abuelas quienes no son perfectas pero que viven a cabalidad el Evangelio en sus vidas cotidianas.

Hace dos días, el 15 de agosto, celebramos la Solemnidad de la Asunción de la Santísima Virgen María al cielo. La santidad de María es un modelo para todos nosotros; como la madre de nuestro Señor y nuestra madre, María nos enseña a ser santos. Comenzando por su disposición a aceptar la misteriosa voluntad de Dios que cambió radicalmente su vida, María nos enseña a decir «sí» a todo lo que Dios nos pida.

Según lo expresa el papa Francisco en sus comentarios finales: “Quiero que María corone estas reflexiones,

porque ella vivió como nadie las bienaventuranzas de Jesús. Ella es la que se estremecía de gozo en la presencia de Dios, la que conservaba todo en su corazón y se dejó atravesar por la espada. Es la santa entre los santos, la más bendita, la que nos enseña el camino de la santidad y nos acompaña. Ella no acepta que nos quedemos caídos y a veces nos lleva en sus brazos sin juzgarnos. Conversar con ella nos consuela, nos libera y nos santifica. La Madre no necesita de muchas palabras, no le hace falta que nos esforcemos demasiado para explicarle lo que nos pasa. Basta musitar una y otra vez: ‘Dios te salve, María...’” (“*Gaudete et Exsultate*,” #176).

Nosotros también podemos ser santos, podemos vivir las bienaventuranzas de la mejor forma posible. Podemos abrir nuestros corazones a Jesús y aceptar las alegrías y los dolores de vivir según su palabra. Podemos confiar en la misericordia de Dios para que cuando no cumplamos con Sus expectativas podamos rogar por el perdón y regocijarnos en su gracia salvadora. Podemos acudir a María nuestra Madre en cualquier momento y ella nos guiará hacia su hijo, Jesús. Podemos musitar su

nombre a cada instante y ella nos enseñará a ser santos.

La santidad no es algo que esté reservado para la gente “mejor que nosotros;” es para nosotros.

Tal como lo expresa el papa: “Cuando escrutamos ante Dios los caminos de la vida, no hay espacios que queden excluidos. En todos los aspectos de la existencia podemos seguir creciendo y entregarle algo más a Dios, aun en aquellos donde experimentamos las dificultades más fuertes.” Lo único que tenemos que hacer es “pedirle al Espíritu Santo que nos libere y que expulse ese miedo que nos lleva a vedarle su entrada en algunos aspectos de la propia vida” (“*Gaudete et Exsultate*,” #175). Dios conoce los secretos y los pesares ocultos que llevamos en el corazón. ¡Pidámosle que nos libere!

Y acudamos a la Santísima Virgen María y pidámosle que interceda por nosotros para que, al igual que ella, podamos decirle “sí” a la voluntad de Dios. Pidámosle que nos enseñe a vivir las bienaventuranzas de Jesús y a crecer en santidad en cada aspecto de nuestra vida cotidiana. “Así compartiremos una felicidad que el mundo no nos podrá quitar” (“*Gaudete et Exsultate*,” #177). †

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 20-31

Indianapolis St. Vincent de Paul Distribution Center, 1201 E. Maryland St., Indianapolis. **Bikes for the Homeless**, accepting used adult bicycles (must be rideable), locks, helmets and backpacks, drop-off hours 8:30 a.m.-4 p.m. Mon.-Fri., pick-up available if five or more bikes by calling Jeff Blackwell, 317-924-5769, ext. 320. Information: www.svdpindy.org.

August 21-October 30

St. Christopher Parish, Damascus Room, 5301 W. 16th St., Indianapolis. **Scripture Study on the Psalms**, in the Old Testament and their use in the Mass, consecutive Tuesdays through Oct. 30 and continuing Tuesdays beginning on Jan. 15 through March 26, 2019, 7-8:45 p.m., \$50 per semester payable in installments, financial arrangements available. Registration and information: Lois Jansen, 317-241-9169, mlj986@gmail.com.

August 23-25

St. Ann Parish, 6350 S. Mooresville Road,

Indianapolis. **Parish Festival**, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. 5-11:30 p.m., food, rides, games, beer garden, Annie's Attic, silent auction. Information: 317-821-2909.

August 24-26

Diocese of Nashville, Catholic Pastoral Center, 2800 McGavock Pike, Nashville, Tenn. **Parish Twinning Program of the Americas National Conference and 40th Anniversary Celebration**, "One Are We ... the Blessings of Twinning: Celebrating our Past, Envisioning our Future," Fri. 1 p.m. through Sun. 11 a.m., speakers, opportunities to share and learn best practices, \$239.37. Information, registration and lodging information: 615-298-3002, www.parishprogram.org.

August 25

St. Andrew the Apostle Parish Social Hall, 4052 E. 38th St., Indianapolis. **"Transform the Jonah in Me [Eph 4:23-24]" Retreat**, sponsored by the Black Catholic Ministry of the archdiocesan Office of Intercultural Ministry, Father

Pascal Nduka presenting, 9 a.m.-4:30 p.m., followed by optional vigil Mass, lunch provided, freewill offering, register by Aug. 22. Registration and information: Pearllette Springer, 317-236-1474, pspringer@archindy.org, or Sally Stovall, 317-727-5736.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Neighborhood 5K Run/Walk**, 9 a.m., \$20 entry fee, **Fall Festival** 4-11 p.m., free up to age 20, \$2 age 21 and older, local music, food, beverages, kids' games. Information: 317-257-2266.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Parish Social Ministry Gathering**, for priests, deacons, parish staff, volunteers and those interested in social concerns, keynote speaker Archbishop Charles C. Thompson, 9 a.m.-2:30 p.m., \$15 includes lunch, optional Mass at 8:15 a.m. Registration is requested by Aug. 20: www.archindy.org/ParishSocialMinistryGathering. Information: Theresa

Chamblee, 317-236-1404, tchamblee@archindy.org.

August 25-26

St. Mary Parish, 1331 E. Hunter Robbins Way, Greensburg. **On Eagles Wings 5K Walk/Run**, Sat. 8 a.m. (register online www.oneeagleswings5K.com). **Festival**, Sat. 5:30-11 p.m., Sun. 10:30 a.m.-4 p.m.; Sat.: only adults age 21 and older admitted, pork chop meal, live music by "Nuttin' Fancy" 7-11 p.m., beer garden, casino games, raffles, silent auction; Sun.: family day, fried chicken and pork BBQ dinners served 10:30 a.m.-2:30 p.m., bake sale, kids' games, inflatables, casino games, bingo, concessions, raffles including \$5,000 grand prize, live music by "Keith Swinney Band" noon-4 p.m. Information: 812-663-8427.

August 26

St. Martin of Tours Parish, 1709 E. Harrison St., Martinsville. **Parish Picnic**, 11:30 a.m.-1:30 p.m., hamburgers, hot dogs and brats, games, bounce houses. Information: 765-342-6379.

August 31

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Fall Rummage Sale, 8:30 a.m.-2:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

August 31-Sept. 2

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Fall Festival**, Fri. and Sat. 5-11 p.m., Sun. 3-11 p.m., American and Vietnamese food, rides, kids' tent, community barn sale, blackjack, poker, beer garden, chicken bingo, silent auction. Information: 317-244-9002.

CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **Fall Family Camp**, Fri. 7 p.m.-Sun. 2 p.m., climbing, canoeing, crafts, archery, evening activities, campfires, corral horse rides and more, \$50 per child (up to 17), \$75 per adult; **Saturday-only option**, check-in 8-9 a.m., check-out after campfire, \$30 per child (up to 18), \$55 per adult. Information and registration: www.campranchoframasa.org/family-camps, 888-988-2839 ext. 122.

August 31-Sept. 3

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 younger \$5, silent auction, craft booths, free parking. Information: 765-832-8468.

September 1

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.

September 2

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, mock turtle soup, games and booths. Information: 812-934-2880. †

Creation Care prayer service to be held at Holy Spirit Church on Sept. 1

A prayer service on the World Day of Prayer for Creation Care will be held at Holy Spirit Church, 7243 E. 10th St., in Indianapolis, at 10:30 a.m. on Sept. 1.

The service is being hosted by the Holy Spirit Parish Creation Care Ministry in conjunction with the Eastside Creation Care Network.

Pope Francis has declared Sept. 1 as World Day of Prayer for Creation Care. The Season of Creation begins on Sept. 1 and ends on Oct. 4, the feast day of St. Francis of Assisi.

For additional information, call 317-562-0197 or visit the parish website at www.holyspirit-indy.org. †

Fun run/walk to benefit Providence Food Pantry in Terre Haute on Sept. 8

St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods is hosting a benefit "Hunger Bust Fun Run/Walk" on the campus of St. Mary-of-the-Woods College and the grounds of the Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, on Sept. 8.

Registration is from 9-9:45 a.m. with a 10 a.m. race start.

All proceeds benefit the Providence

Food Pantry in West Terre Haute. Pre-race activities include a free kid zone area with face painting and games. The cost is \$10 per person.

Registrations will be accepted through the day of the race. Those who register by Aug. 23 will receive a free T-shirt at the event.

For additional information or to request a registration form, e-mail Jamie Richey at jrichey75@gmail.com or call 812-535-3048. †



'STEMstars'

In May, Krista Konradi, left, and Amanda Farmer, right, kindergarten teachers at St. Louis School in Batesville, were selected as "STEMstars" by Genesis: Pathways to Success (GPS) for their efforts to inspire their students to explore STEM (Science, Technology, Engineering and Math) areas by developing creative and innovative activities. Here, they pose with a few of their students along with some of the resources the teachers used to teach STEM concepts. GPS is an initiative of the Ripley County Community Foundation that promotes STEM education. (Submitted photo)

VIPs



Jack and Carol (Bischoff) Berlier, members of St. Pius X Parish in Indianapolis, celebrated their 60th wedding anniversary on Aug. 16.

The couple was married in St. Joan of Arc Church in Indianapolis on Aug. 16, 1958.

They have three children: Julie Postma, Beth Warner and Doug Berlier.

The couple also has eight grandchildren and two great-grandchildren. †



Thomas and Betty (Via) Reese, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 17.

The couple was married in St. John the Evangelist Church in Indianapolis on Aug. 17, 1968.

They have two children: Christina Vavra and Matthew Reese.

The couple also has three grandchildren. The couple will celebrate with a family trip to Mexico this fall. †



Irvin and Patricia (Moynihan) Stumler, members of Holy Family Parish in New Albany, celebrated their 60th wedding anniversary on Aug. 16.

The couple was married in St. Anthony de Padua Church in South Bend, Ind., on Aug. 16, 1958.

They have two children: Peggy Torres and Randy Stumler.

The couple also has eight grandchildren. †

Our Lady of Fatima Retreat House to host widows' weekend retreat on Sept. 21-23

"Peace in the Mourning," a retreat for widows, will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, starting at 6:30 p.m. on Sept. 21 and ending by 1 p.m. on Sept. 23.

The retreat will be facilitated by Providence Sister Constance Kramer, a certified group counselor and grief specialist.

Presenters include Father James Farrell and Jennifer Trapuzzano Cripe, a recently remarried Catholic woman who created the retreat after her first husband was murdered in 2014.

The retreat offers an opportunity for hope and healing for faithful widows as they remember their beloved spouses.

Widows of all faith backgrounds and ages are welcome.

The cost is \$195 and includes private accommodations and all meals. Mass will be celebrated during the retreat.

Scholarship money is available by contacting Cheryl McSweeney at 317-545-7681, ext. 106.

Register online at www.archindy.org/fatima or by calling Dustin Nelson at 317-545-7681, ext. 101, or e-mailing dnelson@archindy.org. †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

Golden anniversary couples celebrate 2,900 years of marriage

By Natalie Hoefler

Some love stories begin at first sight. Other tales start as early childhood friendships that blossom and grow through the course of many years. Most originate somewhere in between.

Regardless of how their narrative began, the stories of the 58 couples gathered at SS. Peter and Paul Cathedral in Indianapolis shared much in common: love, faith, commitment, sacrifice and joy written during a span of 50 years of marriage.

The couples came together from 36 parishes throughout southern and central Indiana on Aug. 5 to participate in the annual archdiocesan Golden Wedding Jubilee Mass. Together, they represented 2,900 years of marriage, 163 children, 324 grandchildren and 25 great-grandchildren.

As Archbishop Charles C. Thompson welcomed the couples and their families at the beginning of the Mass, he noted that 2018 also marks the 50th anniversary of the re-establishment of the permanent diaconate in the United States by the country's bishops. The first class of deacons in the history of the archdiocese were ordained in 2008. There are now 57 permanent deacons serving in the archdiocese, plus three who are retired. Two of the active deacons were among those at the Mass celebrating 50 years of marriage.

"As a core belief of our Catholic faith, we hold that it is the very real presence of Jesus Christ made available to us in the Eucharist that sustains us in life, in our vocations [of] marriage, priesthood and service," the archbishop told the congregation during his homily. "So, it is most appropriate that we gather in honor



Archbishop Charles C. Thompson delivers a homily on Aug. 5 in SS. Peter and Paul Cathedral in Indianapolis during the archdiocesan Golden Wedding Jubilee Mass. (Photos by Natalie Hoefler)

of those celebrating a golden jubilee anniversary within the context of Mass."

He noted that the Gospel reading from John 6:24-35 was one of several in the coming weeks focusing on Christ as the Bread of Life. Such a claim caused many people of Jesus' time to struggle and eventually to walk away from him.

"We, too, struggle with challenges and uncertainties as we strive to live out our respective vocations,"

Archbishop Thompson said. "We do well to take to heart the exhortation of St. Paul to the Ephesians, in our second reading, seeking truth not in ourselves, not in just anything that comes along, ... but seeking truth, St. Paul says, always in Christ."

Later in his homily, Archbishop Thompson referred to Pope Francis' recently published apostolic exhortation on holiness, "*Gaudete et Exsultate*" ("Rejoice and Be Glad"), which declares that "the call to holiness is rooted in baptism for each of us—not just for a few but for each and every one

of us. [We're] called to holiness, called to this righteousness in Jesus Christ alone, by sacramental grace throughout the course of living out one's vocation.

"[The pope] goes on to tell us, it's by the little things we do daily that helps us to grow in holiness—when we are attentive to the needs of one another, as husband and wife must be to one another, and to their children, and children to their parents."

Archbishop Thompson closed his homily with a note of gratitude "for the witness of you couples gathered with us this day, witnessing not only to your families and your communities, but to the entire world and the Church.

"May all that we are and all that we accomplish be founded in him, the Bread of Life."

After his homily, the archbishop asked all of the couples celebrating golden anniversary to rise and join hands. He then invited all present to pray in silence for the couples. And just as at the end of their weddings five decades ago, the



Ron and Sandra Hartlieb of St. Lawrence Parish in Indianapolis dance to a jazz band in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Aug. 5 at a reception following the archdiocesan Golden Wedding Jubilee Mass.

brides and grooms were invited to share a kiss.

At the reception held across the street at the Archbishop Edward T. O'Meara Catholic Center after the Mass, three of those couples shared with *The Criterion* their love stories, the role of faith in their marriage, and advice for couples so that they, too, might one day celebrate their 50th wedding anniversary. Their stories can be found below and on page 8.

(Anniversaries of 50 years or of five-year increments from 60 years and more can be announced in *The Criterion* by filling out the form at bit.ly/2M4MQms [case sensitive], or by calling Cindy Clark at 317-236-1585 or 800-382-9836, ext. 1585.) †



A couple holds hands during the archdiocesan Golden Wedding Jubilee Mass in SS. Peter and Paul Cathedral in Indianapolis on Aug. 5.

Sellersburg couple says 'the right spouse ... will help you get to heaven'

By Natalie Hoefler

To marry at the age of 30 is not uncommon nowadays. But such has not always been the case.

When Betty Popp was in her late 20's, her mother "used to tell people, 'This is my daughter, Betty. She's not married,'" says the member of St. John Paul II Parish in Sellersburg. "I got married when I was 30. Back then, that was old to be getting married. But I was just waiting for the right one," she says, turning to her husband with a smile.

Their love story began fittingly enough at a wedding. Betty knew Merlin Popp by sight through mutual friends, but had never met him. That situation changed when the bride needed to speak with him and asked Betty to find him.

"The first time I saw [Betty], I knew I wanted to marry her," says Merlin.

Later, through a series of connections, he found out where Betty lived, and the two reconnected.

"I liked him," Betty recalls. A friend's father told her that Merlin "was a great guy and that a lot of women would like to be dating him. He was Catholic, he went

to church. He wasn't a stick in the mud, but he also wasn't wild or crazy."

In addition to knowing from the first moment that he wanted to marry her, Merlin also found Betty to be "a very attractive young lady. ... Being a nurse, she ran around with a good crowd. She was a good Catholic girl, so I told myself, 'I think I'll marry her,'" he says with a grin.

And so, after two years of dating, Betty and Merlin were wed at the "old" ages of 30 and 33.

Two children and four grandchildren later, the couple celebrated their 50th anniversary at the archdiocesan Golden Wedding Jubilee Mass on Aug. 5 at SS. Peter and Paul Cathedral in Indianapolis.

They take great pride and joy in the fact that their children sought Catholic spouses, are active in their faith and are sending their children to Catholic school.

"I like to think we played a role" in their children devoutly living their faith, says Betty.

"I grew up in a little Catholic town [in Kentucky]," she says. "I always told myself I was going to marry a Catholic man.

"We decided early on that we wanted to give our kids a Catholic education. It's not that we had a whole lot of money—it was just important to us.

"When the kids were in school, we always tried to take part, and we've always been active in church," she says.

The Popp pass along some advice to young couples who want to one day revel in their own 50th anniversary.

"There will be bumps in the road," says Merlin. "Just realize that you can't have your way all of the time. If you can't compromise, you'll have a rough way."

Betty notes that couples shouldn't "expect to agree on everything all the time, but you have to agree on the important things."

One thing Betty and Merlin agree on is the impact each has had on the other.

"I really think Merlin is a good influence on me," says Betty, followed by a vigorous nodding of the head and "vice versa" from Merlin.

"If you have the right spouse—and I do," she continues with a loving look at her husband, "they will help you get to heaven." †



Betty and Merlin Popp of St. John Paul II Parish in Sellersburg smile after sharing a kiss as part of the renewing of their nuptial vows during the archdiocesan Golden Wedding Jubilee at SS. Peter and Paul Cathedral in Indianapolis on Aug. 5. (Photo by Natalie Hoefler)

For successful marriage, 'trust and believe in God,' says couple

By Natalie Hoefler

When Cora Jackson refers to her husband Oliver as her “knight in shining armor,” she means it a bit more literally than most women in love. It goes back to the night they met, when she was 15 and he was 16. Oliver recounts the tale.

“It was Halloween, and she was [taking] her siblings trick-or-treating,” he recalls. “I was living with my aunt, and they had just left her house. Someone started giving them trouble. They were all girls, so I went out and intervened.”

More than 50 years later, the two now take care of each other as husband and wife. Oliver—now a permanent deacon for the archdiocese—and Cora celebrated that fact on Aug. 5 during the Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis. (See related article below about the 50th anniversary of the institution of the diaconate.)

After that Halloween night, says Oliver, “it seemed like every time I turned around, she was there.” Both were—and still are—members of St. Rita Parish in Indianapolis and lived just a block-and-a-half apart.

While the two attended different high schools, they were able to develop their friendship at church as they both became more involved in youth activities.

“She was always nice and quiet and friendly,” says Oliver. “She was there if I needed to talk.”

Cora, too, found Oliver to be “really nice, and he was good looking. And he was a snappy dresser—I appreciated that,” she adds with a girlish giggle.

The two started dating after high school, and married when she was 20 and he was 21. They have three children, and now have eight grandchildren.

The Catholic faith that provided the foundation in which their relationship grew has been the focal point of their marriage.

“There were good times and bad times, but we always kept the faith, and God was always there for us,” says Oliver. “And we shared it with our family.”

Cora agrees, noting that they “always blessed our children when they left the house ... and we still bless them on the phone. Now we bless our grandchildren—it’s a long tradition with us.”

It was their deep faith that brought the Jacksons through a particularly difficult time. Their daughter was preparing for marriage when Cora suddenly became ill, couldn’t walk and was confined to a wheelchair.

“That was really a challenge, but we put our faith and trust in God,” Oliver says. “When she got out of the wheelchair at the wedding and walked down the aisle with me and our son

assisting her, you could see tears of joy and happiness all around.”

Her recovery took several years, but the Jacksons consider that time as the “in sickness, in health” part of their marriage journey.

In light of that challenging time, Oliver would advise young couples to “be faithful to one another, no matter what happens in your marriage.”

“And always keep the line of communication open between you two,” Cora adds.

But above all, the two agree, faith is essential.

“Trust and believe in God, no matter what you go through in life and in marriage,” says Oliver.

“Ditto,” Cora says. “There’s no way we could have gotten through those 50 years without faith in the Lord. He’s played a big part in our lives.” †



Deacon Oliver and Cora Jackson share a moment of silent prayer while renewing their nuptial vows at the archdiocesan Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 5. (Photo by Natalie Hoefler)

Couple celebrates 50th anniversary of marriage—and the diaconate

By Natalie Hoefler

In 1968, Oliver and Cora Jackson said “I do” in St. Rita Church in Indianapolis.

That same year, the United States bishops said yes as well—to re-establishing the permanent diaconate in the U.S.

This year, the Jacksons celebrate their 50th wedding anniversary.

But they celebrate the 50th anniversary of the restoration of the diaconate as well, for it is an act that has greatly impacted their lives. That impact began five years ago when Oliver was accepted into the archdiocese’s deacon formation program.

“It actually goes back 10 or 11 years ago,” says Oliver. “A personal friend of mine was saying God was sending her messages for me about being a deacon. I didn’t want to accept it. ... Even though I was going to church and listen to God, I felt like I wasn’t right for [the diaconate].”

He shared his doubts with St. Rita’s pastor at the time.

“He said, ‘I said the same thing about the priesthood,’” Oliver recalls. “Then he said, ‘If not you, then who?’ We never know who God will call. Many question

‘why me?’ But God will take care of you if he’s called you.”

So Oliver applied for and was accepted in 2008 into the second class of men to be formed for the diaconate.

“But I backed out,” he says. “I said, ‘If it comes back, I’ll do it again.’”

And a third class was instituted, in June of 2013. Oliver was once again accepted into the program, and on June 24, 2017, Deacon Oliver Jackson was ordained to the permanent diaconate. Today, he is one of the 57 active permanent deacons serving throughout central and southern Indiana.

Permanent deacons can baptize, witness marriages, perform funeral and burial services outside of Mass, distribute holy Communion and preach homilies. Additionally, because charity is at the heart of their ministry, deacons serve in one or several other capacities—as priest assistants in parishes, as chaplains, in prison ministry, in hospitals, and in bereavement ministry.

Oliver is assigned to assist at his and Cora’s lifelong home parish of St. Rita. One could say they both assist—a deacon’s wife, after all, is impacted by her husband’s service.

“I’m here to be his helper,” says Cora. “I don’t mind helping and serving. If I do that, then it pleases the Lord.”

But supporting a husband in his role as deacon does have its difficult moments.

“It can be a lot of pressure on the wife,” Cora admits. “For us, it’s been like, [someone from] the church might call at the last minute with something that wasn’t in our plan, and we have to change everything we were committed to.”

“We always put in a lot of time volunteering at the church even before he was a deacon, and I thought, ‘Maybe things won’t change too much.’ But there have been quite a few changes. ... The last-minute stuff—I pray on it, and the Lord will help me through it.”

But Cora adds that “the benefits outweigh the burdens, most definitely.”

One benefit is the time she and her husband share in prayer. Deacons are required to pray the Liturgy of the Hours, also known as the Divine Office, and Cora joins Oliver in this ancient prayer of the Church in the mornings and evenings.

“We really do that faithfully,” she says. “I think that helps us a lot, and helps me refocus.”

His wife’s support does not go unnoticed by Oliver.

“She helps keep me on track,” he says, admitting he might forget about an appointment, and Cora will remind him. “I can get upset sometimes, and we’ll talk. We’ve always talked and shared our faith, but now we do it even more, and that draws you closer.”

As he reflects on the re-establishment of the permanent diaconate in the U.S. 50 years ago, Oliver says he is “very appreciative that they brought it back. It’s given a lot of lay men and married men a way to serve not as priests, but as that bridge between the lay person and the minister.

“All through my life, I always felt there was something God wanted me to do. We’ve both been so active at St. Rita. ... But now God has shown me he wants me to do more, and that’s what I do as a deacon”—with Cora by his side as she was 50 years ago when they solemnly vowed, “I do.”

(For more information on the diaconate in the Archdiocese of Indianapolis, go to www.archindy.org/deacon.) †

Golden anniversary is ‘celebration of life’ for Lanesville husband and wife

By Natalie Hoefler

Around 1963, 18-year-old Malcolm noticed a “pretty good-looking” girl at a birthday party in Clarksville.

“What’s that?” she asked, standing next to a tape recorder someone had brought.

Malcolm showed her how it worked ... by smoothly reaching his arm around her shoulder to push the button.

“I thought it was pretty clever the way he put his arm around me, but I knew what he was up to,” Charlene says 55 years later with a smug look at Malcolm Ettl, her husband of 50 years. The couple, members of St. Mary Parish in Lanesville, participated in the archdiocesan Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 5, and enjoyed the reception after.

They didn’t start dating immediately. “She had to graduate from high school, and I still had to grow up a lot,” Malcom admits. “And I forgot her name,” he sheepishly adds.

He eventually did rediscover Charlene’s name. The two stayed in touch while she continued her education and he went into the military. They started dating after Charlene turned 18.

“I think he’s really sincere, and I love sincerity in a man,” she says of what attracted her to Malcolm.

“She laughed at my jokes,” he says with a grin, then turns serious. “I found someone who loves me more than she loves herself. She backs me up. She’s been my partner.”

After 50 years of marriage, raising two children and enjoying five grandchildren, the Ettels have advice for couples seeking to reach the half-century mark.

“I think forgiveness is important,” says Charlene. “You have to have a lot of that in a marriage.”

“And don’t give up [on your marriage] so fast. If you marry a man or a woman who will be a good mother or father, then you can have so much history together.”

“I agree, hang in there,” says Malcolm. “Fifty years ago, I was scared. After being

together so long, I know what she’s going to say and she knows what I’m going to say.”

Such closeness is bound to happen when two people journey together “for better, for worse, for richer, for poorer, in sickness and in health.” And the Ettels have had their share of sickness.

“We’ve both had very serious illnesses,” Charlene shares. “But God has helped us in every way. Our faith is everything.”

“She prayed me out of [my sickness], and I prayed her out of hers,” Malcolm adds.

At one point Charlene was so ill, “the doctors and nurses all said she wasn’t going to make it,” Malcolm recalls.

She considers that fact as she reflects on celebrating 50 years of marriage.

“I’d look in the paper at all the anniversaries, and honestly, I never thought I’d make it,” she says. “This is more than an anniversary for us. This is a celebration of life.” †



Malcolm and Charlene Ettl of St. Mary Parish in Lanesville share a kiss during the archdiocesan Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 5. (Photo by Natalie Hoefler)

MARRIAGE

continued from page 1

anniversary celebrations as being “really nice.” His comment is not surprising, given the closeness of the Weintraub clan. So close, in fact, that it was Omer’s sister who introduced him to his future wife.

‘Family was important to both of us’

Dorine Weintraut and Carolyn Weinantz, both of Shelby County, were working together at the Statehouse in Indianapolis in 1951. Dorine’s brother Omer was on leave from the Navy. She suggested he and Carolyn join her and her boyfriend on a date. Both agreed, and the two couples saw a movie.

Carolyn says that later Omer admitted that after the date “he told his friends he was going to marry me.”

In October of the same year, Dorine invited Carolyn to her wedding. After the nuptial Mass, Carolyn was ready to leave.

“I said, ‘I won’t know anyone to sit with,’” she recalls. “Dorine said, ‘You’re going to sit with my brother.’ I think it was planned,” Carolyn adds with a grin.

She didn’t know that the day before the wedding, Omer had received a hardship discharge from the Navy to farm for his father. He was home for good.

The two began to date as often as possible, given their schedules.

Carolyn was studying education on a full scholarship at Butler University in Indianapolis. Omer was busy not only farming for his father, but also working nights at the Chambers Corporation, an oven manufacturer located in Shelbyville.

The couple soon discovered their similar interests and values.

“We didn’t care much for going to movies,” says Carolyn. “We both liked cards, so we would play cards with family for dates. Family was important to both of us.”

It still is, she says, noting that the family still “gets together all the time, at least once or twice a month, even the grandkids and great-grandkids,” of which there are eight and six, respectively.

The couple’s two children, Linda Weintraut and Mark Weintraut, both live on farms just down the lane from Omer and Carolyn’s farm. Linda, 63, lives on George and Magdalena Weintraut’s farmstead, which Linda still plows, plants and cultivates.

After a year-and-a-half of dating, Omer proposed to Carolyn. She left Butler, and the two set their wedding date for Aug. 1, 1953, “because the family would be too busy farming [early] in the summer,” Carolyn says.

‘Put his work clothes on, and hasn’t stopped’

With both bride and groom coming from German families and raised with similar values, says Carolyn, “I feel

like it wasn’t a big switch for me” marrying into the Weintraut family. “The only difference was our faith background.”

Both Carolyn and Omer were devout in their faith—Carolyn even started at Butler with the idea of putting her education degree to work for a church. The difference was that she was raised in the Protestant rather than the Catholic faith.

“I was raised that ‘the family that prays together stays together,’” says Carolyn. “I went to [Mass] with Omer all the time. I was happy to take on his faith.”

Carolyn was welcomed into full communion of the Catholic Church shortly before their wedding.

Any concerns her father might have had about his daughter marrying a Catholic were settled during a stay he had in a hospital while Carolyn and Omer were engaged.

“He was in a room with a Catholic,” she says. “When my dad mentioned I was marrying a Catholic, the man said, ‘Well, you can rest assured that she’ll be going to church every single week.’ That was good enough for my dad.”

He still did some checking around to make sure Omer was a good enough man for his daughter. He asked a banker who knew Omer what his thoughts were on the young man. Carolyn’s father was impressed with the answer.

“He said the banker told him Omer came home from the Navy, put his work clothes on, and hasn’t stopped working since,” Carolyn recounts.

‘I never saw my parents fight’

The same hard-working ethic defined the couple after they wed. They lived as tenants on a farm owned by Omer’s aunt. He farmed both for her and for his father during the day, then worked nights at his aunt’s canning factory in Waldron, “sometimes getting only two hours of sleep,” says Carolyn.

She worked hard as well, helping on the farm and raising their two children. She then spent the next 30 years teaching, first at St. Joseph School in Shelbyville, and then at Waldron Elementary School.

Summers were no time to relax during those years. Taking classes during the summers while still helping on the farm (the Weintrauts bought their own farm in 1969), Carolyn earned a bachelor’s degree in elementary education from Marian College (now Marian University) in Indianapolis, and a master’s degree in education from Indiana University in Bloomington.

“Something that always impressed me is [how] they always worked together,” says Linda. “Mom helped in the fields in the summer, and in winter Dad cleaned, cooked and did the laundry. Whenever they saw the other needed something, they were there.”



Omer and Carolyn Weintraut stand in the yard of their farm in Waldron in Shelby County. The couple celebrated their 65th wedding anniversary on Aug. 1. They are the fifth generation in the Weintraut family to celebrate a marriage of more than 50 years.

(Photo by Natalie Hoefler)

“And they always prayed together. They’d be on a trip or even just going to Grandma’s [house] 30 minutes away, and they would say the rosary. Now they go to Mass almost every single day,” says Linda, who is also a member of St. Vincent de Paul Parish

Perhaps such prayer is the reason she says her parents “never fought. My friends didn’t believe me when I said I never saw my parents fight.”

“I don’t think we ever did get in an argument,” Omer says in agreement.

“Except about where to eat,” Carolyn adds with a chuckle. “Or where to turn.”

‘We’re just joined together’

While Omer credits their 65 years of peaceful marriage to the fact that he “married a good woman,” Carolyn cites the couple’s many similarities.

“We both have mild personalities,” she says, “and we enjoy the same things.”

One of the pastimes they share is fishing—an activity new to Carolyn upon their marriage, and one she came to enjoy.

“After Dad finished in the fields, after supper we would take a blanket and snacks and go fishing” as a family, Linda recalls.

It was a pastime the family enjoyed at a cabin the couple owned near Brookville Reservoir. Later, Carolyn and Omer spent many hours fishing in the winter while at the condominium they rented in Port Aransas, Texas. Last winter was the first season they did not return to Port Aransas in 25 years.

Carolyn and Omer enjoy traveling, too.

“We’ve been to Europe four or five times, been to almost every country

Omer Joseph and Carolyn Jean Weintraut

A Lady With A
Heart, and a Man with Charm,
Danced through the Years, Arm in Arm.
Some years were hard, and Family grew, but
they passed every test cause their Love Saw Them
Through. So Grandma and Grandpa, We Honor
Your Lives. You taught us some things about
living our lives. Sometimes give in,
give respect and give love,
Give Forgiveness
when needed,
But,
Never, Give up!
See if these Work, see if they’re Right,
Take a look at Grandpa, and the Love of His Life.
After 65 Years, And all Kinds of Weather,
He and his Lady are Still Dancing Together.

Poem By: Haddison Johnson

Pictured above is a poem written by Haddison Johnson, Omer and Carolyn Weintraut’s 10-year-old great-granddaughter, for the couple’s 65th wedding anniversary. (Photo image by Natalie Hoefler)

there, and all the states,” Carolyn notes. The couple also traveled to Canada, Mexico, and several countries in Central America.

“Really, I don’t know why they bothered keeping a house,” Linda jokes.

In a more serious tone, she describes her parents’ marriage in a simple statement: “They work together, pray together and play together.”

Carolyn nods in agreement.

“We enjoy life, and we enjoy being together,” she says. “We believe in God. I think he intended for us to be together. We love each other, we take care of each other, and God has blessed us.”

After 65 years of marriage, Carolyn summarizes, “We’re just joined together.” †



Omer Weintraut, left, and his wife Carolyn stand with retired Father Paul Landwerlen after a Mass at St. Vincent de Paul Church in Shelby County on July 29 in honor of the couple’s 65th wedding anniversary. (Submitted photo)

'Take clear action,' young Catholics urge U.S. bishops in open letter

NEW YORK (CNS)—A group of young Catholics has urged the U.S. bishops to “take clear action” by conducting an independent investigation of who knew what and when about actions by Archbishop Theodore E. McCarrick, who has been accused of sexual abuse.



Archbishop Theodore E. McCarrick

They also stressed that the bishops should engage in “formal acts of public penance and reparation” for what has happened.

“An Open Letter from Young Catholics” was published online on Aug. 8 on the website of *First Things*, a journal of the Institute on Religion and Public Life, which is an ecumenical research and education center based in New York. The journal is printed 10 times a year.

The letter, addressed to “Dear Fathers in Christ,” had 43 signatures. The group includes authors, writers and editors; the heads of Catholic and other organizations; and professors, assistant professors, doctoral candidates and research scholars in

various disciplines at Catholic and secular universities in the U.S. and elsewhere.

“You are the shepherds of the Church. If you do not act, evil will go unchecked,” the letter said.

It asked the bishops to “agree to a thorough, independent investigation into claims of abuse by Archbishop McCarrick, both of minors and of adults. We want to know who in the hierarchy knew about his [alleged] crimes, when they knew it and what they did in response. This is the least that would be expected of any secular organization; it should not be more than we can expect from the Church.”

The letter also asked that “the silence surrounding sexual impropriety in the Church be broken,” and that the bishops “take clear action when priests flout the Church’s sexual teaching and that networks of sexually active priests be rooted out.”

It said good priests should have the freedom to tell their bishops what they know, without fear of reprisal.

The letter writers described themselves as some being younger than others, but that they were “all children in the decades leading up to the sexual abuse crisis of 2002.”

They committed themselves to the following actions:

- “We will refuse to be silent when we see or hear of sexual assaults taking place anywhere in the Church and by any person, clerical or lay.”

- “When those we know are assaulted, we will encourage the victims to come forward. We will stand with them until justice is done.”

- “We will not accept silence and inaction. Rather, we will publicly name and expose those who harm others and superiors who fail to take action when others are harmed.”

They said they are “grateful for the way good priests and bishops lay down their lives for us day after day. They say the Mass, absolve us from sin, celebrate our weddings and baptize our children.”

The letter writers also said they would speak out when they “discover clerical sexual impropriety,” and would work to “protect the good priests and seminarians who are threatened when they refuse to condone the sins of their fellow clerics, or when they speak out about them.”

“We are also angry,” the letter said, about the “credible and sustained” report of Archbishop McCarrick’s abuse of a

minor and over allegations of his abuse of seminarians and young priests. The group also is angry “that ‘everybody knew’ about these crimes, that so few people did anything about them and that those who spoke out were ignored.”

The letter mentioned “reports of networks of sexually active priests who promote each other and threaten those who do not join in their activities; [and] of young priests and seminarians having their vocations endangered because they refused to have sex with their superiors or spoke out about sexual impropriety . . .”

The writers said: “We need bishops to make clear that any act of sexual abuse or clerical unchastity degrades the priesthood and gravely harms the Church.”

They wrote that they are “scandalized” that Archbishop McCarrick held a position of authority in the Church, and said they are “alarmed by reports that Pope Francis acted on McCarrick’s guidance in creating cardinals and appointing men to senior positions in the Church,” adding that “men McCarrick mentored and lived with are now important archbishops and heads of Vatican dicasteries.” †

ABUSE

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“We see that people were first speaking out about the misbehavior of priests and now it’s bishops, so there is a development there. I am not surprised, and I do not think it will stop soon.”

After Archbishop McCarrick resigned from the College of Cardinals and was ordered to live a life of prayer and penance pending a Church trial, many U.S. bishops began speaking publicly of devising a process to review accusations made against bishops.

Father Zollner agreed that is a good idea, but he believes it must be part of “a new way of coming together as the people of God” and taking responsibility for the Church.

To make that happen, he said, “we need to honestly look at what we can learn from the way society and companies function in terms of accountability, transparency and compliance.”

“A Church body investigating allegations needs to have as much

independence as possible,” Father Zollner said. “When dealing with accusations against a bishop, there should be at least a mixed board—meaning some bishops and some independent lay persons. If it is not possible to have a fully complete investigation by independent lay persons, there should be as many as possible and as experienced as possible. Our canon lawyers are trained in legal procedures; they are not trained in investigation.”

But the response must go far beyond setting up another new structure, he said.

“Since God is the Lord of history, I understand all this as a call to a deeper understanding of what is the Church about, what is priesthood about and what is the Christian life,” he told CNS.

“From my point of view, the temptation can be to return to a very strict, closed-fortress idea of Church, controlling everything,” he said, but “that will not work anymore. We need a new model of accountability and responsibility and a new way of educating the whole people of God in Christian ideals.”

The dominant understanding of priesthood and power—described as

clericalism—is one key ingredient, and was highlighted as a major contributing factor to abuse and a reluctance to report it in the December report of Australia’s Royal Commission into Institutional Responses to Child Sexual Abuse.

In an essay published in January by *Civiltà Cattolica*, an Italian Jesuit journal, Father Zollner said, “Whoever in infancy or youth or as a candidate for priesthood learned that a priest is always blameless can easily develop the mindset that he does not need to justify himself to anyone. Anyone endowed with sacred powers can take anything he wants for himself. That kind of mentality can explain, at least in part, why some priests who have abused children or young people deny doing so or believe that they themselves were victims or merely accomplices [‘he seduced me,’ ‘he liked it’], often making them blind to the suffering they have caused.”

In addition to a renewed understanding of priesthood, Father Zollner told CNS, Catholics must reflect more fully on and articulate more clearly “what an integrated sexual life for married people, single people and clergy would look like. There is a lot to be done in that area.”

Responding to comments that the clerical sexual abuse crisis is a result of the sexual revolution and the loss of sexual morals, Father Zollner urged caution and an objective study of the facts.

“The statistics from the Royal Commission report in Australia indicate that the abuse had its peak in Australia in the ’50s and early ’60s, which was way before the sexual revolution took place, so this goes against that argument,” he said. Studies from the United States, Ireland and Germany also show that most abusers did their seminary training and were ordained before the sexual revolution.

“Among the clergy, the number of new allegations from the last 20 and especially the last 10 years has dropped almost to nil,” he said.

At the same time, Father Zollner urged a renewed vigilance because of “the whole area of the Internet, and the availability of pornographic material and all kinds of sexual exploitation that are facilitated by that; it brings a new dimension to this and to society at large.” †

SCHOLARSHIPS

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a deterrent to entering the teaching profession.

“While many have the heart and passion for teaching in our Catholic

schools, they do not believe they can afford to do so,” she notes. “The archdiocese and Marian University agree that we need the best talent leading and teaching in our Catholic schools. If we can partner to keep educational costs reasonable, limiting student debt upon graduation, we are confident that more

active, practicing Catholics will want to teach in our Catholic schools.”

On a deeper level, the latest educational partnership between the archdiocese and Marian reflects their mutual commitment to the mission of Catholic education and the Catholic faith—“to share the Good News of God’s love and light each and every day,” Fleming says.

Britt notes that this latest partnership with the archdiocese started through the influence of Cardinal Joseph W. Tobin when he served as the spiritual leader of the Church in central and southern Indiana. He also says that the collaboration has received the full support of Archbishop Charles C. Thompson.

“The archdiocese has been clear that the young people of our Church are critical to our future, and we cannot be anything but intentional about how we form our educators in the faith—with a greater depth of intellect and content knowledge, and with more experiences that allow them to better understand how to teach,” Britt says.

He notes that there will be 82 students entering Marian this school year who will participate in the program.

Another part of that mutual effort will focus on the recruitment, development and formation of Catholic school leaders.

According to the agreement between the archdiocese and Marian, the program will provide scholarships to “full-time, aspiring school leaders from the archdiocese in the amount of one-third of the total cost of tuition to obtain a master’s degree in educational leadership from Marian University [equivalent to \$6,000 per candidate].”

‘We could become a national leader to carve a new era to make Jesus known and loved by more people.’



— Kenith Britt, dean of the Klipsch Educators College at Marian University in Indianapolis

The agreement also calls for the development of a program that will enhance the capabilities of educators who have been in leadership positions in a Catholic school for at least four years.

Fleming and Britt hope the partnership and the program will become a model for Catholic education in the country.

“It is not enough to provide either quality education or formation,” Fleming says. “Rather, both must be deeply integrated in ways that elevate the capacity of all we serve, and allow each to come to know, love and serve God fully. It is through leaders and teachers that such integrated education and formation occur, so their formation is critical to the mission of our Church.”

Britt adds, “We could become a national leader to carve a new era to make Jesus known and loved by more people.”

(For more information about the program, visit the website, www.marian.edu/klipschcollege.) †

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Abuse letter to Cardinal O'Malley was second that priest sent officials

WASHINGTON (CNS)—In a June 2015 letter to Boston's Cardinal Sean P. O'Malley obtained by Catholic News Service (CNS), a New York priest tells the prelate about "sexual abuse/harassment/intimidation" allegations he had heard concerning then-Cardinal Theodore E. McCarrick, and asks that if the matter doesn't fall under his purview, to forward it to the "proper agency in the Vatican."

The letter "has taken me years to write and send," writes Father Boniface Ramsey, pastor of St. Joseph Parish in Yorkville in New York City, who made the letter available to CNS in early August. But it was the second time he had attempted to tell Church officials in writing.

In it, he describes for Cardinal O'Malley conversations with the rector of a seminary in New Jersey about trips then-Archbishop McCarrick, as head of the Archdiocese of Newark, N.J., would take with seminarians to a beach house.

During the time period he mentions in the letter, 1986 to 1996, he says he was teaching at Immaculate Conception Seminary at Seton Hall University in New Jersey. He writes of the accounts he had heard of Archbishop McCarrick's repeated trips to a New Jersey beach house where, after too many seminarians were invited for too few beds, "the extra seminarian was then told that he could share the archbishop's bed."

"Some of these stories were not presented to me as mere rumors but were told me by persons directly involved," he wrote.

In an Aug. 13 phone interview with CNS, Father Ramsey said he didn't know any sexual acts were taking place, "but I thought his [McCarrick's] behavior was extremely inappropriate at the least." He said he was careful about what he wrote in the letter to Cardinal O'Malley because he didn't want to be spreading rumors he had heard, but he had concerns about the bed-sharing after hearing that it weighed on one of his friends who was tasked with finding seminarians for the archbishop's beach visits.

"I'd never heard of any adult who had sex with McCarrick," he said, but felt the

constant bed sharing he had often heard about was "something he shouldn't have been doing."

The letter dated June 17, 2015, was sent just shortly after the Pontifical Commission for the Protection of Minors, headed by Cardinal O'Malley, received its statutes in May 2015. Father Ramsey said he sent it then because he had heard of the formation of the commission, and had recently been at the funeral for New York Cardinal Edward M. Egan, who died in March 2015, and saw Cardinal McCarrick there. At that point, the prelate was the retired archbishop of Washington.

"I was angry," Father Ramsey told CNS. "I said, 'this guy is still out and about.'"

Father Ramsey said it made him "upset" to see that Cardinal McCarrick, after "this long history which so many people knew about, he could continue to show his face."

He had written a letter about his concerns more than a decade before, in 2000, and it didn't seem to go anywhere, but his new motivation came about when he saw Cardinal McCarrick and "wanted this stuff to stop with the seminarians," he said in the interview. So, he sat down to write a letter—again.

"The matter does not have to do with the abuse of minors, but it does have to do with a form of sexual abuse/harassment/intimidation or maybe simply high jinks as practiced by Theodore Cardinal McCarrick with his seminarians and perhaps other young men when he was the Archbishop of Newark," writes Father Ramsey to Cardinal O'Malley.

In a July statement, Cardinal O'Malley said he did not "personally" receive the letter, but the statement said "at the staff level the letter was reviewed and determined that the matters presented did not fall under the purview of the Commission or the Archdiocese of Boston..." However, the response from the cardinal's office did not say whether it had been forwarded to the proper agency, as Father Ramsey had requested.

In the letter to Cardinal O'Malley, Father Ramsey says that he had in the past told Archbishop Thomas C. Kelly of Louisville, who died in December 2011, about his concerns. Archbishop Kelly told him that "stories about Archbishop McCarrick had been circulating among the American bishops," the letter says, and that Archbishop Kelly mentioned to him a story involving a flight attendant.

In the interview with CNS, Father Ramsey said the story was about a male flight attendant whom Archbishop McCarrick "picked up" on a flight, telling him that perhaps he had a vocation, and ended up enrolling him in a seminary, but there seemed to be reasons other than religious for wanting him there. The flight-attendant-turned seminarian was later kicked out of the seminary.

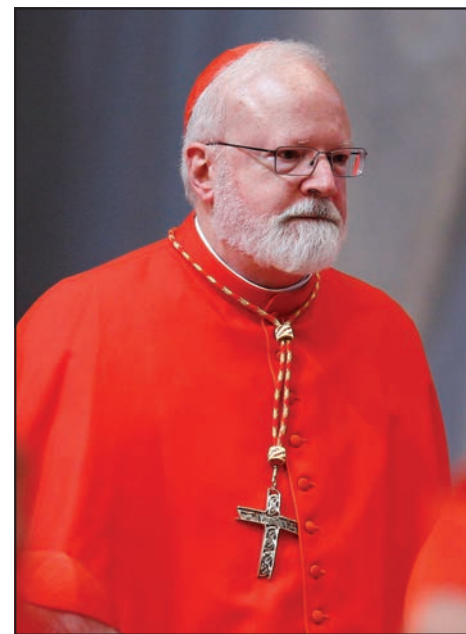
Father Ramsey writes in the letter that after Archbishop McCarrick was appointed to the Archdiocese of Washington in 2000, he tried to speak to the apostolic nuncio in Washington, who was then Archbishop Gabriel Montalvo Higuera, about what he knew. The nuncio told him to write him a letter, which Father Ramsey said he sent. He told a priest friend about the letter and that friend tried to dissuade him from sending it, telling him it could hurt him.

"I never received any acknowledgement, although I have certain knowledge that the letter was received, and that the information was forwarded to somewhere in the Vatican," he wrote Cardinal O'Malley.

The writing of the letter didn't seem to hurt Father Ramsey, as his friend had feared. But its revelations also didn't seem to hurt Archbishop McCarrick.

"I found it shocking at the time that Archbishop McCarrick was ever advanced to the Archdiocese of Washington, since I have little doubt that many persons in the Vatican were aware of his proclivities before he was named," he wrote in the letter to Cardinal O'Malley. "And then, of course, on to the cardinalate, which was to be expected for the Archbishop of Washington, but still distressing."

Mentioning cases of high-ranking officials disgraced because of



Cardinal Sean P. O'Malley of Boston, president of the Pontifical Commission for the Protection of Minors, is pictured before a consistory in St. Peter's Basilica at the Vatican on June 28. A U.S. priest, Father Boniface Ramsey, wrote to Cardinal O'Malley in 2015 regarding the alleged sexual abuse of seminarians by Archbishop Theodore E. McCarrick. (CNS photo/Paul Haring)

sexual misbehavior, he said in the letter that "it seems bizarre to me that Cardinal McCarrick is out and about, a conspicuous presence at religious [including papal] events, being interviewed, giving speeches, serving on committees and the like. Was not what he did at the very least highly questionable? Was it not taking advantage of young men who did not know how to say no to their archbishop? Has it not, for the many laity and clergy who were aware of his actions, contributed to cynicism about the church and the hierarchy?"

Father Ramsey said he did not keep a copy of the letter sent in 2000 to the nuncio, but in between the first and the second letter he sent, he said he tried to speak with others, including Cardinal Egan, about stopping then-Archbishop McCarrick.

"He [Cardinal Egan] didn't want to hear about it," Father Ramsey said to CNS. †

Cardinal O'Malley calls for investigation at Boston seminary

WASHINGTON (CNS)—The Archbishop of Boston said in an Aug. 10 statement that he has asked the rector of its main archdiocesan St. John Seminary to go on sabbatical leave immediately, and is asking for an investigation of allegations made on social media about activities there "directly contrary to the moral standards and requirements of formation for the Catholic priesthood."

"At this time, I am not able to verify or disprove these allegations," said Cardinal Sean P. O'Malley in a statement sent to media via e-mail. He does not say in the statement what the allegations are about.

However, a post on the community section of a Facebook page for the Archdiocese of Boston has a comment by someone named Andrew Solkshinitz with a link to a blog post that describes seminarians at a "conservative seminary" drinking heavily, "cuddling" after a drunken party, and being involved in sexual behaviors and acts. Solkshinitz says on Facebook that the seminary not identified in the blog post is St. John.

"As a former Boston seminarian for three years, I am calling upon the Church to seriously examine the seminary located on Lake Street," Solkshinitz writes in the post he made on the page. "The Church has not learned her lesson, and maybe if the stories are once again made public then things will finally change."

In a statement released by the archdiocese, Cardinal O'Malley said that Father Stephen E. Salocks, professor

of sacred Scripture, will serve as interim rector at St. John Seminary as Msgr. James P. Moroney, its rector, goes on sabbatical leave for the fall semester, "in order that there can be a fully independent inquiry regarding these matters," he wrote.

Cardinal O'Malley said he also has appointed a group "to oversee an inquiry into the allegations made this week, the culture of the seminary regarding the personal standards expected and required of candidates for the priesthood, and any seminary issues of sexual harassment or other forms of intimidation or discrimination."

He said he has asked the group to submit its findings as soon as possible.

"The allegations made this week are a source of

serious concern to me as archbishop of Boston," he wrote. "The ministry of the Catholic priesthood requires a foundation of trust with the people of the Church and the wider community in which our priests serve. I am determined that all our seminaries meet that standard of trust and provide the formation necessary for priests to live a demanding vocation of service in our contemporary society."

Cardinal O'Malley is one of Pope Francis' chief advisers on clerical sexual abuse and heads the Pontifical Commission for the Protection of Minors.

Boston was the epicenter of the abuse scandal that erupted in the Church in 2002. The Boston Archdiocese was then headed by Cardinal Bernard F. Law. †

REPORT SEXUAL MISCONDUCT NOW

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

1 Ethics Point
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410

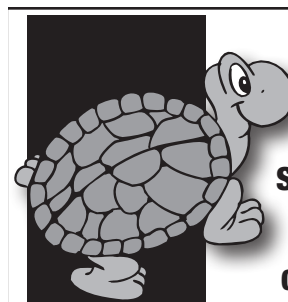
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to
www.archindy.org/layministry



St. Nicholas Annual Church Picnic

Sunday, August 19, 2018

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

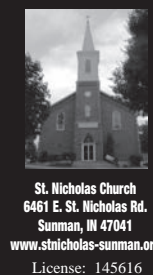
Serving:

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

Directions:

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

Contact the parish office with any questions
(812) 623-2964



St. Nicholas Church
6461 E. St. Nicholas Rd.
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www.stnicholas-sunman.org
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Worship and Evangelization Outreach/Teresa Venatta

Are you being 'called to listen'? If so, take that step

One of the "personality gifts" that I inherited from my father was that of not knowing a stranger.



My father would engage almost all the people he encountered in genuine conversation, truly desiring to learn something about or from the person he just met.

As a child and young adult, I remember noticing how the prospect of sharing one's story or ideas with my father would make those he met come alive! I believe we all desire our stories and journeys to be heard and honored, that in this telling we are called forward to more intimate relationship and personal growth.

If any of this resonates with you, maybe it is a divine nudge toward the ministry of spiritual direction. Fundamentally, this ancient ministry serves to offer spiritual companionship to those seeking greater connection and growth with God.

This offering is not through counsel,

but by truly listening to another's journey to the deepest part of themselves. The spiritual director's listening is an act of love in accompanying their directees on a path to self-awareness and the discovery of a more intimate and loving relationship with God.

In this age of cynicism and busyness, spiritual direction can provide a means to make our Christianity more personal, practical and transformative. The loving ear of a spiritual director can embody how God meets us where we are and loves us through the joys and challenges of life.

Through the leadership of Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization, the Archdiocese of Indianapolis has been proactive in supporting this ministry within our parishes. We are always looking for qualified and well-formed spiritual directors to participate on the archdiocesan directory.

The first step in becoming a spiritual director is to personally find a spiritual director and begin your own journey of self-discovery in Christ. This not only provides the means to experientially understand the dynamics and merits of

this ministry, but also the forum to discern whether or not God is "calling you to listen."

Honest self-assessment opens the door for prayerful dialogue with God. This open door is an invitation to growth and intimacy with God—growth and intimacy that begs to be shared with others. This is the call of spiritual directors: to experience and relate to God in such an intimate and spacious way that one desires to share this gift with others.

In order to respond to the promotion of the ministry of spiritual direction, the archdiocese has created the position of discernment companion to facilitate smooth and prayerful connections between seeker directees and a spiritual director.

The next step is to reach out. Are you being invited to experience the fruits of spiritual direction? And maybe then, "called to listen"? If so, we hope to hear from you.

(Teresa Venatta is a discernment companion and spiritual director with the Archdiocese of Indianapolis. She can be reached at spiritualdirection@archindy.org.) †

Our Global Family/Carolyn Woo

Summer enchantment puts us in the presence of God

For prayer, I sit next to a window by a small tiered terrace. During the summer, it overflows with red dragon wing begonias interspersed with pink hydrangeas and slender curly stalks of the praying hands plant that sends shoots of flowers skyward.



The branches of the begonias extend out like what one might imagine as dragon wings. The flowers flutter in loose garlands painting the space red. Inevitably, I am mesmerized. My mind empties, time passes and I have not opened my prayer book.

This experience prompted me to ask others what is enchanting about summer for them.

One pantomimed her words with gestures of messy juice dripping down her chin from a peach; a niece mentioned heirloom tomatoes as she did a virtual tasting; a friend described the moment sitting with her 101-year-old mom in front of a lake into which her husband was about to jump in with their two grandsons; I recalled watching my 37-year-old nephew hand over a frog to his sister, who screamed when the unwilling creature did its business on her.

Unfortunately, enchantment is not the sentiment that captures our current events: floods, raging fires, scorching heat, bickering politicians, nuclear threats, separated families. The public airwaves invade our mental space with fighting words that are shrill, demeaning and coarse. Facts are contorted to fortify positions rather than to enlighten and inform deliberations.

Disenchantment is more like it. What we face is a serious corrosion of principles, values, manners, civic responsibilities and bonds that unite us in friendship, solidarity and community.

We indeed must engage with our voices, efforts and treasures. Yet disenchantment cannot be the only fuel we run on. It casts those who disagree with us as uncaring rivals and morons. When we take up the cause, we enter as warriors equipped with war chests, power, dirt and continuous rounds of verbal ammunition. We cannot find common ground as we do not understand the other's fears, and we dismiss their experiences.

Untempered, disenchantment leads to cynicism, which discards hope for pessimism and disengagement. Simply put, when we give up on the other, we give up on God.

When we throw up our hands, we do not acknowledge that the Holy Spirit is in the world—working in our midst, guiding us, multiplying our work, patching us up, sending us forth again and making good out of whatever it can use. When all we aim for is victory, we jeer at the Christian mandate for healing, forgiveness, reconciliation and peacemaking.

Enchantment is to put ourselves in the presence of God and particularly in his love for the world. Captivating beauty, simple moments, juicy peaches connect us to the tenderness, goodness and bounty of God, who made us and everybody else to be at our divine best.

Father Ronald Rolheiser wrote, "Beauty awakens the soul by mirroring it. In beauty, the soul sees itself, it recognizes kin." In her ode to heirloom tomatoes, my niece Daphne offers, "When everything that's elemental conspires to create the perfect harmony."

We need to cultivate the habits of enchantment so that when we do the work of the world, we let it be God's work and by God's way. As the Jesuit St. Peter Faber instructed, "Seek grace in the smallest things, and you will find also grace to accomplish, to believe in and to hope for the greatest things."

(Carolyn Woo is distinguished president's fellow for global development at Purdue University and served as the CEO and president of Catholic Relief Services from 2012-16.) †

That All May Be One/Fr. Rick Ginther

Interfaith and ecumenical resources available for us all

The Archdiocese of Indianapolis covers a lot of ground: 13,757.7 square miles, which includes 39 counties!



We serve 129 parishes and missions—and the majority of those are outside of the greater Indianapolis metro area.

Any organization whose main "headquarters" is located in a city which itself gives its name to the organization

struggles to be perceived as "remembering the outlying areas" it serves.

I have lived the experience of having served parishes as "far outlying" as they come: Tell City, Richmond and Terre Haute. Each complained or opined how they seemed forgotten by "the big city," the "ivory tower" in Indy.

But, like I said, this perception comes with the territory (pun intended).

Interfaith and ecumenical efforts in and among our parishes in central and southern Indiana need close resources upon which to rely. Only then can they remain vibrant and attuned to the current patterns and connections in such ministry.

With this in mind, I am going to highlight two "closer resource cities" for our southern and southeastern parishes.

Louisville, to our immediate south, has some wonderful interfaith resources.

The Center for Interfaith Relations is

sponsored in part by the Archdiocese of Louisville. It celebrates "the timeless wisdom contained in the diversity of the world's faith traditions, honoring the union between thinking globally and acting locally." Its 24th annual "Festival of Faiths" will take place on April 23-27, 2019. This is a "nationally acclaimed interfaith event of music, poetry, film, art and dialogue with internationally renowned spiritual leaders, thinkers and practitioners." For more information, go to centerforinterfaithrelations.org.

The Interfaith Center at the University of Louisville houses the offices of Hillel (a Jewish student organization) and Catholic, Episcopal, Lutheran, Presbyterian and United Methodist campus ministries. They provide resources and activities not only to their students and faculty, but to the larger community. More information is available at www.uoflinterfaithcenter.org.

Interfaith Paths to Peace (IPP) is a grassroots community peace organization, established in 1996. It serves the Louisville community, promoting interfaith understanding and peacemaking through programming and events. Go to paths2peace.org for more information.

Cincinnati is to our southeast.

Interfaith Cincy began as a joint academic and interfaith project between the Brueggeman Center for Dialogue at Xavier University and the Jewish Foundation of Cincinnati Fellowship through Hebrew Union College-Jewish Institute of Religion.

Interfaith Cincy has grown into a very large consortium of cooperation. Its goal is to seek out interfaith groups and the services they provide in order to enable them to expand its capacity services. Its website, www.interfaithcincy.org, is also an educational tool designed to strengthen interfaith dialogue.

Interfaith Hospitality Network of Greater Cincinnati (IHNGC) began on Oct. 26, 1991, with a day center and eight congregations which opened up the doors of their churches and synagogues to homeless families.

They have grown to include more than 100 congregational partners, representing people of Protestant, Catholic, Jewish, Muslim and Unitarian faiths. Congregations provide overnight shelter and meals for homeless families in an emergency shelter program.

They have also grown and enhanced the services offered over the years "to provide wraparound support for the whole family that extends beyond emergency shelter." Go to ihncincinnati.org for more information.

I hope this information will whet your appetite to learn more about resources in or near our archdiocese. No matter how far we live from the "center," interfaith and ecumenical resources are at hand.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is pastor of Our Lady of Lourdes Parish in Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

Uplifting spiritual food abounds waiting for us to digest it

Delicious food often treats us to the best in life. More awesome than this is the spiritual food in our midst that we often underutilize.



From H.V. Morton's book *In the Steps of St. Paul*, we learn that Tarsus at the time of St. Paul, was a thriving intellectual center with a prosperous seaport. One of its noted philosophers was Athenadoros,

who taught people like Augustus, the first Roman emperor and the great-nephew and adoptive son of Julius Caesar. One of the lessons he passed down addresses our temper: When you are incensed, recite the alphabet before acting.

Reading this makes us wonder if this influenced St. Paul's burning desire that his followers patiently seek reconciliation

and live in the peace of Christ. Definitely the insight creates food for thought.

Three times I visited the past exhibit "Picturing Mary: Woman, Mother, Idea" at the National Museum of Women in the Arts in Washington, D.C. Each time, it was spiritual meditation at its best.

One of the portraits depicted Mary with the Christ Child and her parents at her side. It had never occurred to me until then that Christ had grandparents—saints who also nurtured him. This left me gazing at the painting in wonderment of the multiple relationships in Christ's childhood.

There was also a painting of Mary with the Christ Child and a goldfinch next to them. The goldfinch who loves to hover in thorny bushes symbolizes Christ's crown of thorns and Mary's pierced heart; yet more spiritual food to consume.

I often play Mozart's "Ave Verum Corpus" on my violin. Playing his religious music is like drinking in

heavenly bliss, so simple and soul nourishing, as is Gregorian chant.

Reading St. Ambrose on the beauty of the psalms is ever so nourishing! "In the Book of Psalms," he writes, "there is profit for all, with healing power for our salvation. There is instruction from history, teaching from the law, prediction from prophecy, chastisement from denunciation, persuasion from moral preaching.

"All who read it may find the cure for their own individual failings. All with eyes to see can discover in it a complete gymnasium for the soul, a stadium for all the virtues, equipped for every kind of exercise; it is for each to choose the kind he judges best to help him gain the prize."

Spiritual food abounds just waiting for us to digest.

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

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

The Sunday Readings

Sunday, August 19, 2018

- Proverbs 9:1-6
- Ephesians 5:15-20
- John 6:51-58

The Book of Proverbs is the source of the first reading for Mass on this weekend. Proverbs is part of what is known as the Old Testament's wisdom literature. These books came to be in an interesting development of history.



As the years passed, and as circumstances occurred, good and

bad, many Jews left the land of their heritage and moved to other areas in the Middle East or North Africa. In another movement, the armies of Alexander the Great swept across and conquered much of this same territory.

The Jews, descended from their forebears who had come from the Holy Land, found themselves in an overwhelmingly Greek cultural context. They then sought to reinforce their faith and ancient religious practices, and to convey this tradition to new generations.

The Greeks cherished the sciences and process of logic. So, in places where Greek culture dominated, the Jews sought to show how revelation, as it had been given them by God through Moses and the prophets, was consistent with logic.

In other words, the Jews had to convince others—their own communities and their own children—that the teachings of the prophets and Moses made sense.

Proverbs was one such effort in this process. In this reading is an interesting technique used by the author of Proverbs. It is the personification of wisdom. Thus, wisdom, as if a person, speaks in the first person.

In this passage, wisdom invites anyone who is "simple" to come (Prv 9:4). Awaiting is a marvelous meal of the finest food and wine.

St. Paul's Epistle to the Ephesians provides the second reading.

Here, as in all New Testament epistles, the purpose was both to strengthen and to encourage the early Christians. In this case, the early Christians were those followers of Jesus who lived in

Ephesus, then a great seaport and home to an important pagan shrine on the Mediterranean coast of what today is Turkey.

Paul admonishes these Christians of Ephesus to watch their conduct. They should live as true disciples of Jesus. Lip service is not enough for true discipleship.

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

It is one of the most memorable passages in this thoroughly memorable Gospel. It is familiar to all believers by showing the early Christians' intense love for the Eucharist.

Jesus declares, "I myself am the living bread" (Jn 6:51). The Lord then continues, in great eloquence and depth, to explain this revelation.

It is real food and real drink. It is not imaginary or symbolic. As in other New Testament texts about the Eucharist, the message is precise. The bread truly is the Lord. Those who consume this living, life-giving bread will be raised on the last day.

Reflection

For weeks this summer, the Church has called us to discipleship. Having put before us the image of Jesus, the crucified, the risen Lord, at Holy Week and Easter, with all the accompanying lessons of the Ascension and Pentecost, the Church has invited us to follow Jesus.

It also frankly has reminded us of our limitations. We cannot find peace and true happiness alone. We cannot secure eternal life alone. We need God.

This is a difficult lesson for Christians, for humans, to learn and accept. The Church repeats it again and again, but while warning us, the Church reassures us. Although we are limited, even though we cannot achieve salvation of ourselves alone, God is lavishly and mercifully forthcoming. He envelops us in mercy, love and strength. He guides us. He sustains us.

God gives us all this in Jesus, the very bread of life. In the Eucharist, we, even if imperfect, are united with Jesus, the Son of God. He is our life and our joy and our hope. †

Daily Readings

Monday, August 20

St. Bernard, abbot and doctor of the Church
Ezekiel 24:15-24
(Response) *Deuteronomy 32:18-21*
Matthew 19:16-22

Tuesday, August 21

St. Pius X, pope
Ezekiel 28:1-10
(Response) *Deuteronomy 32:26-28, 30, 35-36*
Matthew 19:23-30

Wednesday, August 22

The Queenship of the Blessed Virgin Mary
Ezekiel 34:1-11
Psalms 23:1-6
Matthew 20:1-16

Thursday, August 23

St. Rose of Lima, virgin
Ezekiel 36:23-28
Psalms 51:12-15, 18-19
Matthew 22:1-14

Friday, August 24

St. Bartholomew, Apostle
Revelation 21:9b-14
Psalms 145:10-13ab, 17-18
John 1:45-51

Saturday, August 25

St. Louis
St. Joseph Calasanz, priest
Ezekiel 45:1-7b
Psalms 85:9-14
Matthew 23:1-12

Sunday, August 26

Twenty-first Sunday in Ordinary Time
Joshua 24:1-2a, 15-17, 18b
Psalms 34:2-3, 16-21
Ephesians 5:21-32
or *Ephesians 5:2a, 25-32*
John 6:60-69

Question Corner/Fr. Kenneth Doyle

The Church has long revered Michael the Archangel as a saint

Q I am not a Christian, but I enjoy reading your column and learn a lot from it. I am hoping that you can explain why St. Michael the Archangel is regarded as a saint. I have always been under the impression that a saint is a deceased believer who is recognized by the Catholic Church after the process of canonization. But Archangel Michael has never been human, right? (Missouri)



A In the contemporary Church, what you have said is true: A saint is a deceased believer who, after a lengthy investigation, is formally declared by the Vatican to have reached heaven and to be worthy of veneration. But in the early centuries, there was no such formal process.

The first saints were martyred for their faith during the Roman persecutions, and Christians began spontaneously to honor their memory and to commemorate annually the dates on which they had died. It was only in the 12th century, under Pope Alexander III, that the process of canonization began to be more defined and to involve the Holy See in Rome.

St. Michael, as you point out, was never a human being. Like the other angels, he was created by God as a pure spirit—with intellect and will, but no physical body. The word "saint," though, is derived from the Latin word "*sanctus*," meaning "one who is holy." The holiness of Michael has long been recognized by the Church.

Michael is one of the three angels mentioned by name in the Scriptures—the others being Raphael and Gabriel. In Chapter 12 of the Book of Revelation, Michael is portrayed as leading the faithful angels in defeating the hosts of evil and driving them out of paradise. He has thus been revered in Catholic tradition as the protector of the Church.

As early as the fourth century, Christian churches were dedicated to St. Michael, and since the ninth century his feast day has been celebrated in the

Church's liturgy on Sept. 29, which today is also the feast day for the archangels Gabriel and Raphael.

Q My father died earlier this week, and his body has been cremated. He loved his cats, and a few years ago he told me that he wanted me to scatter his ashes in the backyard where his cats are buried, so that he could be with them. The problem is that, although he was not a Catholic (an avowed atheist, in fact), I am. So would it be a sin for me to honor his request? (Georgia)

A In October 2016, the Vatican clarified that the remains of the deceased should be treated with respect and laid to rest in a consecrated place. That teaching is based on the Church's belief that the human body constitutes an essential part of a person's identity and will one day be reunited with the soul.

This Vatican instruction simply reinforced what had already been the Catholic Church's practice. In 1997, an appendix to the Church's *Order of Christian Funerals* had explained that "the practice of scattering cremated remains on the sea, from the air or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires."

These regulations represent a discipline of the Church, and do not have the force of its doctrines. And, in any case, the way in which respect is shown to cremated remains varies from culture to culture and even within our own culture here in the United States.

Your father, as a non-Catholic, was not bound by the Church's regulations. Nor would I imagine that he meant his wish as a public repudiation of the Church's belief in a bodily resurrection.

So I would say that you are free to honor his wishes. And I know that, when you visit his backyard, you will remember to pray for your father's eternal happiness in the company of the Lord.

(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

Always

By C.S. Likins

Is Jesus trying to tell you something?
Listen everywhere
His word is carried on the breeze
through the cities and trees
Look for His presence in all places
on all faces
He is here always
He is near always
The Way, the Truth
and the Light
Open yourself to Jesus
Shine bright

(C.S. Likins is a member of St. Malachy Parish in Brownsburg. Photo: The moon makes a rare pass over the dome of St. Peter's Basilica in Rome on Sept. 9, 2016.)

(CNS photo/Paul Haring)



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.

ALDERSON, Harry, 92, St. Elizabeth Ann Seton, Richmond, Aug. 6. Father of Jenie Lahmann, David, Michael and Pat Alderson. Brother of Norma Frady. Grandfather of eight. Great-grandfather of 10.

ALFORD, Sandra K., 60, St. Gabriel, Connersville, Aug. 1. Wife of John Alford. Mother of Elizabeth Molloy and Austin Ackerman. Stepmother of Gary Stephens and William Alford. Sister of Sharon Bolinger, Linda Prater and Calvin Larson. Grandmother of five. Step-grandmother of two.

ALIG, Myles D., 3, All Saints, Dearborn County, Aug. 4. Son of David and Emily Alig. Brother of Ella Alig. Grandson of Diane Alig, Mary Jane and Mark Stuerenberg. Great-grandson of Ruth Gaynor.

ARVIN, Norbert J., 96, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 8. Father of Susan Williams, Chris, Ed, Jerry, Steve and Tim Arvin. Brother of Jean Boltman, Tyne Gruver, Monica Shuffman and Bernie Tipen. Grandfather of 16. Great-grandfather of 16.

BURKETT, Thomas E., 88, St. Joseph University, Terre Haute, Aug. 4. Husband of Anne Burkett. Father of Mary Creamer, Rebecca Kaylor, Martha Lorenzano, John and Robert Burkett. Grandfather of 14. Great-grandfather of 15.

DECKARD, Barbara A., 87, St. Malachy, Brownsburg, July 19. Mother of Cindy Eaton, Brenda Hillman, Mary Hudon, Melissa Reed, Nancy Schweibold and Kevin Deckard. Sister of Helen Bresnahan and

Walt Fassnacht. Grandmother of 21. Great-grandmother of 28.

DOLL, Mary L., 54, St. Anthony of Padua, Morris, Aug. 4. Wife of Dan Doll. Mother of Jennifer Hall, Jessica Weiler, Rebecca and Kevin Doll. Sister of Dorita Hodges, Betty Hoff, Joyce Kraus, James, Joseph, Leroy and Paul Hountz. Grandmother of eight.

DOWNS, David R., 75, Church of the Holy Cross, Indianapolis, July 18. Brother of Patricia Brown, Marietta Bustle, Linda Cravens, Sharon Hanley, Catherine Jones, James and Stephen Downs. Uncle of several.

ELSTRO, Thomas, 66, St. Elizabeth Ann Seton, Richmond, July 28. Father of Melissa Howe, Jennifer Quinn and Laura Elstro. Brother of Jim Elstro. Grandfather of six.

FISHER, David A., 62, St. Anthony of Padua, Clarksville, July 23. Husband of Mary Lu Fisher. Father of Amy Brown, Erin Holdaway and Jessica Wethington. Stepson of Teresa Fisher. Brother of Becky Baldwin and Bob Fisher. Grandfather of three.

FOX, Esther J. (Patton), 90, St. Gabriel, Connersville, Aug. 1. Wife of Mark Fox. Stepmother of Cathy Cochran, Shirley Eubanks and Michael Fox. Step-grandmother of five. Step-great-grandmother of four.

GEYMAN, Bernard N., 76, Prince of Peace, Madison, July 22. Husband of Debby Geyman. Father of Kenneth and Kevin Geyman. Brother of Alfreida Higdon and Lester Geyman. Grandfather of four. Great-grandfather of four.



Tour de Lourdes

Italian cyclist Marco Marcato is greeted by a priest as he visits the Shrine of Our Lady of Lourdes in France on July 27 before the start of the Tour de France cycling race. (CNS photo/Benoit Tessier, Reuters)

GONZALEZ-CERNA, Salvador, 84, St. Mary, New Albany, July 29. Father of Marie de la Piedad-Gonzalez, Emelia, Felipa, Irene, Reyna, Desiderio, Patricio and Salvador Gonzalez. Grandfather and great-grandfather of several.

HAVLIN, Robert E., Jr., 57, Holy Spirit, Indianapolis, July 31. Father of Samantha Sears, Tabitha Havlin-Myers, Daniel and Robert Havlin III. Son of Robert and Peggy Havlin, Sr., Brother of Donna Earnest, Peggy Lawler, Nancy Wethington, Bill and Joe Havlin.

KASS, Richard H., 64, St. Barnabas, Indianapolis, Aug. 1. Husband of Jean Kass. Father of Laura Underwood and Michelle Kass. Brother of Judy Gobel. Grandfather of two.

KOCHER, George F., 95, St. Mark the Evangelist, Indianapolis, Aug. 2. Husband of Betty Kocher. Father of Jan Dexter, Sharon Fehnel and Ron Kocher. Grandfather of 14. Great-grandfather of 26.

NAVILLE, Robert J., 90, St. Mary, Navilleton, Aug. 6. Husband of Irene Naville. Father of Judy Cooper, Jill Rowe, Bill

and Bob Naville II. Brother of Dolores Spitznagel. Grandfather of 17. Great-grandfather of 33. Great-great-grandfather of one.

NEWKIRK, Caroline R., 44, St. Mary, Rushville, Aug. 3. Wife of Brad Newkirk. Mother of Damian Dickson. Stepmother of Hannah, Chris and Wyatt Newkirk. Daughter of Becky Riley and Ed Dickson. Sister of Jackie Dickson and Annie Ratliff.

PIKE, Joseph, 81, St. Mary, Rushville, July 22. Husband of Ivanna Pike. Father of Marguerita Honaker. Brother of

Mary Sheehan. Grandfather of two. Great-grandfather of two.

SCHLEGEL, Jayne D., 83, Holy Spirit, Indianapolis, Aug. 4. Mother of Susan Hassfurther, Don and Timm Schlegel.

STENGER, Doris, 92, St. Elizabeth Ann Seton, Richmond, Aug. 8. Aunt of several.

WOLFSCHLAG, Priscilla, 71, Prince of Peace, Madison, Aug. 3. Mother of Laurie Wolfschlag. Sister of Shannon Edwards, Herbert and Raymond Stucker. Grandmother of two. †

Vatican makes progress on pushing drug availability for kids with HIV

AMSTERDAM (CNS)—An initiative to identify and properly treat children living with HIV has gained new momentum as international organizations and pharmaceutical companies respond to a Vatican push to look past profit to doing the right thing.

Few children in the developed world get infected with HIV anymore, so there's little market for drug makers to earn a return on their investment. Children do get infected in poor countries, however, but there's little profit to be made selling them drugs.

Enter Pope Francis.

In 2016, he convened the first of several meetings within the Vatican's Pontifical Academy of Sciences, bringing Church leaders, international health officials and CEOs of some of the largest drug companies into the same small room where it was hard to hide.

"It's like being sent to the principal's office. Everybody has to show up and stand before Cardinal Turkson and Father Bob," said Sandra Thurman, chief strategy officer for the President's Emergency Plan for AIDS Relief, a U.S. government program that funds AIDS response around the globe.

She was referring to Cardinal Peter Turkson, prefect of the Dicastery for Promoting Integral Human Development, and Msgr. Robert Vitillo, secretary general of the International Catholic Migration Commission and long the Vatican's point man on HIV and AIDS.

"It's the power of someone standing before you who looks at you with

authority and says, 'This is the right thing to do, this is the moral thing to do, this is the ethical thing to do. And you, Company X and Organization Y, you are doing the right thing by making sure we get treatment to children,'" Thurman said.

"We were lagging on a pediatric AIDS response, but we've finally gotten traction because of this incredible Vatican initiative," she added.

"Children have always been the missing link in the AIDS response," said Stuart Kean, a consultant to the World Council of Churches, which supports the Vatican initiative.

"Getting children onto the agenda has been difficult because they're not physically here and they're not making noise. So it's other people who have to speak up for them. Which is why the meetings in Rome are great. We finally got all the people who need to listen into the same room," Kean said.

The initial focus of the meetings, according to Msgr. Vitillo, was to get antiretroviral drugs that treat HIV into formulations that work for children.

"We now have some dosages and formulations which are more child-friendly, but some of the most important medications still need to be refrigerated, and you don't have a regular supply of electricity in many countries. Some of the formulations taste terrible, so children won't tolerate them. Some companies have begun to develop what they call sprinkles, like granulated sugar, and you can mix it with porridge. We

need more of that," Msgr. Vitillo told Catholic News Service (CNS).

In the last year, the series of Rome meetings has expanded to include manufacturers of diagnostic devices that allow for a quick diagnosis of a child's status.

"We now have machines at testing sites which return test results in about 90 minutes, instead of the average of 50 days it takes when they send a blood sample off to be tested somewhere else," explained Chip Lyons, president and CEO of the U.S.-based Elizabeth Glaser Pediatric AIDS Foundation.

Lyons, who has participated in the Rome meetings, helped get 1,700 diagnostic machines placed at clinics and testing sites in eight African countries, many of them in Church-run facilities.

"Going from 50 days to zero days to get the results is a really big deal," Lyons said. "That means immediate counseling and initiation of ARVs [antiretroviral drugs] for the child. The difference for the caregiver, usually the mom, is dramatic. She gets the meds right away that she and her infant need, instead of coming back several times over two or three months."

The diagnostic machines in the foundation's pilot program are all located in sub-Saharan Africa, home to 86 percent of the world's HIV-positive children and adolescents. In West and Central Africa, 80 percent of infected children are not receiving any antiretroviral therapy. And it's getting worse. The number of 15- to 19-year-olds dying of AIDS in West and

Central Africa increased by 35 percent between 2010 and 2016, even while it fell elsewhere in Africa.

Yet it's not just Big Pharma that has to up its game. The Vatican meetings have also pushed the Church to fight harder against the stigma and discrimination that can be just as deadly as the virus.

"Stigma is very high in West and Central Africa. There are clinics with space, but the people aren't there," said Deborah Von Zinkernagel, director of the Community Support, Social Justice and Inclusion Program for the United Nations Joint Program on HIV/AIDS.

"Religious leaders getting publicly tested and speaking from the pulpit about HIV will go a long way in breaking down the barriers to testing and treatment," she said.

At a meeting at the Vatican last November, participants adopted a 41-point "Rome Action Plan" with specific milestones for corporations and international organizations. A monitoring group meets monthly and updates a public website displaying progress toward those goals. Another meeting in December will discuss what more needs to be done.

"We are constantly monitoring progress. We try to tick the boxes to see what has happened and not happened and figure out how to follow up. We still don't have all the formulations we need for children, drugs that kids want to take and mothers can easily give. There are some companies we need to push harder," said Gottfried Otto Hirschall, director of the World Health Organization's Department of HIV/AIDS. †

U.S. physician is a reluctant hero in Sudan's Nuba Mountains

NUBA MOUNTAINS, Sudan (CNS)—A U.S. physician who has won accolades for his service in a war-torn corner of Sudan said he has just done what any missionary is called to do.

"I'm a lay missionary. We're supposed to show the face of Christ to people, but how can you do that if you take off when the going gets tough?" asked Dr. Tom Catena, a 54-year old physician from Amsterdam, N.Y., sent by the Catholic Medical Mission Board to run the Mother of Mercy Hospital in Gidel, a village in the isolated Nuba Mountains.

In 2011, fighting between rebel Nuba forces and the central government in Khartoum grew particularly fierce. The area around the Church-run hospital began to experience intense bombing by the Sudanese Armed Forces. Bishop Macram Max Gassis, then the bishop of El Obeid, which includes the Nuba region, ordered all foreign Church workers, including Catena, to leave. The bishop sent three planes on a daring mission to evacuate the foreign staff, most of whom were contracted teachers and nurses from Kenya and Uganda.

Catena was among a handful who said no.

"My organization was getting nervous. They had someone in Juba assessing the situation who said it was too dangerous, so I would have to leave. I said I wouldn't go. They said if I didn't leave they would terminate my contract. I said OK," Catena told Catholic News Service (CNS).

"We made up in the end, but the way I saw it was that if I left, that tells the people here that my life is more valuable than theirs. And I don't believe that. That's not how Christ was; he gave his life for everyone.

And we're supposed to follow Christ. So how can we take off in the middle of a crisis?"

Catena said it wasn't a difficult decision.

"We knew the consequences if we left, because the wounded were coming in right and left. There was no way we could leave.

Many of the other staff stayed as well, so I wasn't by myself," he said.

Catena said that years earlier, before he arrived, the area had been subjected to heavy shelling and bombing, but pastoral workers had stayed put.

"You get a lot of credibility when people see you sticking around, see you eat what they eat and share the same fear they experience. It's a huge witness. It speaks more powerfully than any preaching can do," he said.

Sister Angelina Nyakuru, a Comboni sister from Uganda, heads the hospital's nursing staff. She and Catena both came to Gidel to open the hospital in 2008. She said Catena's courage proved infectious several times.

"In 2015, there were rumors that northern soldiers were just 30 kilometers [19 miles] away and moving toward us. You could hear the big artillery. It was frightening. Everyone on the staff decided to leave, but Dr. Tom put up his hands and said he wouldn't go.

"So I told the sisters I wouldn't leave either," Sister Angelina said. "All the sisters stayed, and one priest. Everyone else relocated across the border for two weeks until things calmed down. His calm commitment encouraged the rest



Dr. Tom Catena, a Catholic lay missionary from the United States, examines a patient during rounds in late April at the Mother of Mercy Hospital in Gidel, a village in the Nuba Mountains of Sudan. The Catholic hospital, at which Catena is often the only physician, is the only referral hospital in the war-torn area. (CNS photo/Paul Jeffrey)

of us. Every time something happened, Dr. Tom was ready to sacrifice his life."

Catena is not just the only surgeon for a million people. He's the director of a 435-bed hospital wrestling with staff discontent about stagnant salaries and the technological challenges of practicing medicine

in one of the poorest corners of the planet (the hospital just got its first X-ray machine). In rare moments of candor, he rants about the international agencies that won't enter the Nuba Mountains because they're afraid of incurring the wrath of

Omar al-Bashir, Sudan's president and an indicted war criminal.

Catena's passion and commitment have brought him attention from the outside world, including last year's Aurora Prize for Awakening Humanity. He's the subject of a recently released documentary film, *The Heart of Nuba*. And Nicholas Kristof, writing in *The New York Times*, quoted a local Muslim leader who called Catena "Jesus Christ" because he heals the sick and helps the blind see.

For some, the world's focus on Catena is unfair.

"Tom is a hero. He has given 10 years of his life to the people of the Nuba, and he's a rock star in that hospital," said John Ashworth, a former Mill Hill missionary priest who serves as an advisor to the Catholic bishops in Sudan and South Sudan.

"But there are lots of heroes there, hundreds of heroes, yet they are not white and they're not American. They are Africans, and they all have interesting stories, but the journalists aren't interested in them," Ashworth told CNS.

Catena said he is embarrassed by the attention he has received.

"I've never asked anyone to come here and interview me. But if people come, fine. If I can be the one to get the message out, to show another face of the Church and the good it's doing in the world, then let me give it a shot," he said.

"And I haven't been alone. The sisters never left. The priests didn't leave. The Nuba nurses and other incredible hospital staff didn't leave. But when I tell that to a journalist, they often respond, 'They're from Africa,' as if Africa was just one country. They want to write about the *Khawaja* [a local Arabic term for white person] from the United States, because that's what people in the U.S. want to read about. Otherwise, nobody cares."

At the end of the day, Catena said he just wants people to care.

"One way I've tried to get comfortable with the attention," he said, "is to believe I've been given a chance to show both how the Nuba are suffering, as well as the great work that the Catholic Church is doing here." †

"I'm a lay missionary. We're supposed to show the face of Christ to people, but how can you do that if you take off when the going gets tough?"

—Dr. Tom Catena

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The position involves travel to parishes, schools, and archdiocesan agencies two to three days per week and office hours at the Catholic Center for the remainder of the workweek. There is a high degree of collaboration with other Human Resources team members as well as with other Archdiocesan agencies. Excellent communications skills, organizational ability, and knowledge of employment law are essential. The position requires a bachelor's degree in human resources, business administration, or a related field. Designation as a Professional in Human Resources (PHR) or Certified Professional in Human Resources (SHRM-CP) is preferred. The ability to communicate in Spanish is a plus. At least 5 years of human resources experience is required, preferably involving coaching leaders in effective human resources practices.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

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Silver Jubilee in Shelby County

In 1905, St. Vincent de Paul Parish in Shelby County, which was founded in 1837, celebrated the silver jubilee of its church building, which was constructed in 1880. This photo from the occasion features several priests and two lay Catholics who gathered for the celebration. Father Joseph Bauer, who was pastor of the parish in 1905, appears at left in the front row. Standing in the first row, second from right, is Nicholas Weintraut, great-grandfather of Omer Weintraut, who is featured in an article that begins on page 1 of this issue. The church was destroyed by a fire on April 4, 1924. The cornerstone for a new church building was laid within the same year.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)

Cardinal shares message of encyclical at Ghana World Youth Day event

ACCRA, Ghana (CNS)—A top Vatican official urged young people at a local World Youth Day gathering to protect the planet and actively live the teachings of Pope Francis' encyclical on the environment.

Expressing concern for the accelerating degradation of Earth, Cardinal Peter Turkson, prefect of the Dicastery for Promoting Integral Human Development, told 3,000 Ghanaians on Aug. 5 to learn, know and spread the message of the 2015 papal teaching.

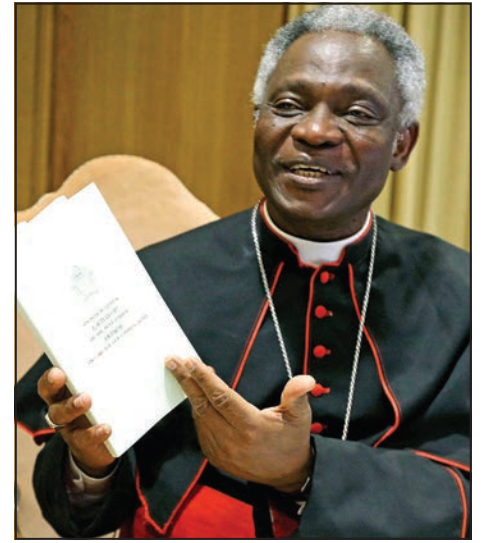
Cardinal Turkson returned to his native Ghana for the country's fourth local observance of World Youth Day. The event allowed young people unable to travel to the Church's global World Youth Day in January in Panama to gather in their homeland for a celebration.

Emphasizing that Earth is like a mother to humans, Cardinal Turkson called for deeper respect and more concrete steps to protect the planet during the event's closing ceremony. He also appealed for greater attention to the needs of poor and disadvantaged people.

The cardinal also addressed the importance of the need to change lifestyles to reduce environmental abuse. He noted that Pope Francis acknowledges that environmental awareness is growing as the world better understands the impact of the damage being done to Earth and all life on the planet.

The pope, he said, remains hopeful about the possibility of reversing the trend of environmental abuse as people adopt the encyclical's teachings.

The cardinal explained to the young Ghanaians that the full title of the encyclical, "Laudato si'", On Care for Our Common Home," was inspired by the invocation of St. Francis of Assisi, "Praise be to you my Lord," in his "Canticle of the Creatures".



Cardinal Peter Turkson, prefect of the Dicastery for Promoting Integral Human Development, holds a copy of Pope Francis' encyclical on the environment, "Laudato si'," during its release in 2015 at the Vatican. Expressing concern for the accelerating degradation of Earth, Cardinal Turkson told 3,000 Ghanaians on Aug. 5 to learn, know and spread the encyclical's message. (CNS photo/Alessandro Di Meo, EPA)

Climate change, he said, is a growing concern because it affects everyone and that the well-being of future generations is at stake.

He noted that scientific consensus holds that human activities have led to global warming, which has caused climates to change as shown through now unpredictable rainfall patterns, the extinction of some plant and animal species and the disappearance of islands and atolls under rising seas.

To save the Earth and the environment from destruction, he called for an end to the felling of trees at current rates. He also advocated for the reintroduction of the Arbor Day celebration in Ghana and elsewhere to encourage the planting of trees. †

St. Mary's Festival August 25th-26th



SATURDAY SCHEDULE

8:00am (until 11:00am)
"On Eagle's Wings" 5K
in memory of
Steve & Denise Butz
and
Don & Barb Horan
(www.oneagleswings5k.com)

4:30pm
Evening Mass

5:30pm (until 11pm)
"Adult Night"

Pork Chop Meal
Pork Chop Sandwich
Macaroni & Cheese
Cole Slaw
Applesauce
Drink

Casino Style Games
Black Jack
7 Card Stud
Over/Under
& More!!!!

Beer Garden
Live Entertainment
by "Nuttin' Fancy" from
7pm-11pm

Raffle Tickets Sold
Regular Raffle
Basket Raffle
Super Raffle

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SUNDAY SCHEDULE

8am & 10am
Mass

11:00am (until 2:30pm)
Fried Chicken & BBQ Dinner
Fried Chicken or BBQ Pork
Cheese Potatoes
Green Beans
Cole Slaw
Dessert
Drink

11:00am (until 4:00pm)
"Family Day"

Bake Sale
Kid's Games
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Adult Casino Games
Black Jack
7 Card Stud
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& More!!!!

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Basket Raffle
Super-Raffle

Location
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Proceeds will benefit
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SATURDAY, AUGUST 25, 2018



In Memory of Steve & Denise Butz and Don & Barb Horan

SCHEDULE OF EVENTS

8:00am
Registration & packet
pick-up
8:30am (until 11:00am)
Kids' Games Open
9:00am
5K Run/Walk
10:00am
Kids' Fun Run
10:15am
Awards

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