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Criterion

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Twenty Something

Search for silver linings in life's storms, writes columnist Christina Capecchi, page 12.

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A wish comes true



Kathleen Soller, left, smiles and shakes Pope Francis' hand at the end of his general audience outside St. Peter's Basilica in Vatican City on June 19. Her mother, Joanne Soller, and her sister, Lizzy, also bask in the moment. (Submitted photo)

Teenager finds her life's dream and meets Pope Francis during challenging journey

By John Shaughnessy

Kathleen Soller considers it the trip of her lifetime—a 10-day cruise with her family that stopped at ports in Greece, Malta and Italy, and that also included a personal moment with Pope Francis at the Vatican.

"It was amazing," says Soller, who is 19. "Just the fact that we got to go to so many places and enjoy it as a family.

"And everyone I tell thinks it's the

coolest thing in the world that I met the pope!"

Yet as special as that cruise and that meeting earlier this summer were for Soller, it was only part of a much more remarkable journey that has touched her life in the past two years.

It's a journey that began in May of 2017, when Soller received the news that would devastate nearly anyone, let alone an athletic teenager who competed in track, cross country, gymnastics and lacrosse at Roncalli High School in Indianapolis.

"I had been in the hospital since May 11," recalls Soller, a member of Our Lady of the Greenwood Parish in Greenwood. "I was having a lot of difficulty breathing. The cardiologist found fluid around my heart. They sent me to Riley [Hospital for Children in Indianapolis], and they did a CT scan. And they found a tumor."

Soller was diagnosed with cancer, specifically "primary mediastinal large B-cell lymphoma." Doctors told her that

See TEENAGER, page 8

Pope Francis joins prayers for victims of bloody weekend in Texas, Ohio

WASHINGTON (CNS)—Pope Francis joined Catholic Church leaders expressing sorrow after back-to-back mass shootings in the United States left at least 31 dead and dozens injured in Texas and Ohio on Aug. 3 and 4.



Pope Francis

After reciting the *Angelus* in St Peter's Square on Aug. 4, the pope said he wanted to convey his spiritual closeness to the victims, the wounded and the families affected by

the attacks. He also included those who died a weekend earlier during a shooting at a festival in Gilroy, Calif.

"I am spiritually close to the victims of the episodes of violence that these days have bloodied Texas, California and Ohio, in the United States, affecting defenseless people," he said.

See related story, page 3, editorial, page 4.

He joined bishops in Texas as well as national Catholic organizations and leaders reacting to a

bloody first weekend of August, which produced the eighth deadliest gun violence attack in the country after a gunman opened fire on the morning of Aug. 3 at a Walmart in El Paso, Texas, killing at least 22 and injuring more than a dozen people.

Less than 24 hours after the El Paso shooting, authorities in Dayton, Ohio, reported at least nine dead and more than two dozen injured after a gunman opened fire on a crowd at or near a bar in the early hours of Aug. 4. The suspected gunman was fatally wounded and police later identified him as 24-year-old Connor Betts, of Bellbrook, Ohio.

On Aug. 4, after the second shooting become public, the president of the U.S. Conference of Catholic Bishops (USCCB) and the chairman of the bishops' domestic policy committee offered prayers, condolences and urged action.

See SHOOTINGS, page 9

Award winner helps others find their strengths

By John Shaughnessy

Roy Smith's life changed forever when he turned down a full scholarship to play football in college after graduating from Cathedral High School in Indianapolis.



Br. Roy Smith, C.S.C.

He instead made the choice to become a Holy Cross brother, and ever since he has been changing the lives of other people.

He's done it through his efforts in family counseling, refugee resettlement, civil rights activism and helping youths

with emotional challenges.

"The Lord calls us to be who we are," Brother Roy says. "I was created as a black male and that is the gift, the vehicle, if you will, the Lord asks me to exhibit a

part of the face of God. A portion of the way for me to share my gifts has been as a Holy Cross brother."

That approach in his 57 years as a Holy Cross brother recently led to a prestigious honor for him. Brother Roy received the Father Joseph Davis Award on July 24 in Baltimore during the annual joint conference of the National Black Catholic Clergy Caucus, the National Black Sisters' Conference, the National Black Catholic Seminarians Association and the National Association of Black Catholic Deacons.

"Father Davis was on the ground floor of forming the National Office of Black Catholics around 1968," Brother Roy says. "They give an award in his honor for community service—how you touch or influence lives in the black Catholic community."

Now 75, Brother Roy says his own life was influenced by the education he received growing up in Indianapolis—as a

1957 graduate of Holy Angels School and a 1961 graduate of Cathedral.

He was such a force on the football field in high school that the University of Louisville offered him a full ride to play the game there. But there was a greater pull on him for his future.

"The Holy Cross brothers at Cathedral were demanding but they were also caring. I thought I'd like to do the same for other people as they did for me and my fellow students."

Brother Roy has primarily touched and influenced lives as a social worker. He began that influence in Milwaukee where he worked at a home for emotionally-challenged delinquent boys in the 1960s. During that time, he also became involved in the civil rights movements, advocating for improved housing opportunities for blacks.

He has also been a social worker in a Catholic high school in Chicago and for

See WINNER, page 8



Pope Francis uses incense to bless transitional deacons before their priestly ordination Mass in St. Peter's Basilica at the Vatican on May 11, 2014. In a letter addressed to priests around the world on Aug. 4, Pope Francis acknowledged the shame and frustration felt by priests who are discouraged by the actions of fellow clergy members who betrayed the trust of their flock through sexual abuse and abuse of conscience and power. (CNS photo/Stefano Rellandini, Reuters)

In letter, Holy Father encourages priests dejected by abuse crisis

VATICAN CITY (CNS)—Pope Francis acknowledged the shame and frustration felt by priests who are discouraged by the actions of fellow clergy members who betrayed the trust of their flock through sexual abuse and abuse of conscience and power.

In a letter addressed to priests around the world on Aug. 4, the pope said that many priests have spoken or written to him expressing “their outrage at what happened,” and the doubts and fears the sexual abuse crisis has caused.

“Without denying or dismissing the harm caused by some of our brothers, it would be unfair not to express our gratitude to all those priests who faithfully and generously spend their lives in the service of others,” he said.

Commemorating the 160th anniversary of the death of St. John Mary Vianney, patron saint of parish priests, the pope praised those priests who, like their patron, carry out their mission “often without fanfare and at personal cost, amid weariness, infirmity and sorrow.”

However, he also shared his concern that many priests “feel themselves attacked and blamed for crimes they did not commit.”

The revelations of sexual abuse and cover-up by clergy members, he explained, has “been a time of great suffering in the lives of those who experienced such abuse, but also in the lives of their families and of the entire people of God.”

The pope added that priests have not been immune to the pain felt by the faithful and “embody a spiritual fatherhood capable of weeping with those who weep.”

“Countless priests make of their lives a work of mercy in areas or situations that are often hostile, isolated or ignored, even at the risk of their lives,” he said. “I acknowledge and appreciate your courageous and steadfast example. In these times of turbulence, shame and pain, you demonstrate that you have joyfully

put your lives on the line for the sake of the Gospel.”

Nevertheless, the pope said, the current crisis is a time of “ecclesial purification” that “makes us realize that without [God] we are simply dust.

“He is rescuing us from hypocrisy, from the spirituality of appearances. He is breathing forth his spirit in order to restore the beauty of his bride, caught in adultery,” he said. “Our humble repentance, expressed in silent tears before these atrocious sins and the unfathomable grandeur of God’s forgiveness, is the beginning of a renewal of our holiness.”

Pope Francis also encouraged priests to find the strength to persevere while warning them not to succumb into the temptation of despair “amid trials, weakness and the consciousness of our limitations.”

Gratitude for all the ways God has shown love, patience and forgiveness “is always a powerful weapon” that can “renew—and not simply patch up—our life and mission,” he said.

The pope also called on priests to not be tempted by sadness which can turn into a habit, and “lead us slowly to accept evil and injustice by quietly telling us: ‘It has always been like this.’”

That sadness, he said, “stifles every effort at change and conversion by sowing resentment and hostility.”

Pope Francis said that by establishing a personal relationship with Christ and the people they serve, priests will “never lose the joy of knowing that we are ‘the sheep of his flock,’ and that he is our Lord and shepherd.”

The pain “of so many victims, the pain of the people of God and our own personal pain cannot be for naught,” he said. “Jesus himself has brought this heavy burden to his cross, and he now asks us to be renewed in our mission of drawing near to those who suffer, of drawing near without embarrassment to human misery, and indeed to make all these experiences our own, as Eucharist.” †



Public Schedule of Archbishop Charles C. Thompson

August 10 – 22, 2019

August 10 – 10 a.m.

Marriage enrichment conference at Our Lady of the Greenwood Parish, Greenwood

August 10 – 6 p.m.

Marriage in Focus meeting at St. Monica Parish, Indianapolis

August 11 – 11 a.m.

Mass for 150th anniversary of St. Mary of the Assumption Parish, Mitchell

August 11 – 5 p.m.

St. Lawrence Day celebration for permanent deacons at Our Lady of Fatima Retreat House, Indianapolis

August 13 – 10:30 a.m.

Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

August 14 – 7 p.m.

Substance Abuse Ministry Recovery Mass at SS. Peter and Paul Cathedral, Indianapolis

August 15 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

August 15 – noon

Mass for the Feast of the Assumption of Mary at SS. Peter and Paul Cathedral, Indianapolis

August 18 – 4 p.m.

Mass for 200th anniversary of the Dedication of the Basilica of St. Joseph Proto-Cathedral in Bardstown, Ky.

August 21 – 10 a.m.

Department heads meeting at Archbishop Edward T. O’Meara Catholic Center

August 22 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

August 22 – 3:30 p.m.

Catholic Community Foundation Advisory Board meeting at Archbishop Edward T. O’Meara Catholic Center

(Schedule subject to change.)

N.J. assisted suicide law called ‘utter failure’ of government, society

METUCHEN, N.J. (CNS)—New Jersey’s new law allowing assisted suicide, effective on Aug. 1, points to an “utter failure” on the part of government and indeed all society, said Bishop James F. Checchio of Metuchen.

It is the failure “to care truly, authentically and humanely for the suffering and vulnerable in our midst especially those living with an incurable disease as well as the frail elderly, the infirm and those living with disabilities,” he wrote in a July 29 letter to the 650,000 Catholics in his four-county diocese.

“Assisted suicide is a grievous affront to the dignity of human life and can never be morally justified,” he said. “The legal permission now granted to this practice does not change the moral law.”

Bishop Checchio said that under the new law—called the Medical Aid in Dying for the Terminally Ill Act—the elderly “could feel undue pressure to view this as an option to prevent being a burden to others and young people will begin to think that people can and should be disposable.”

“Indeed,” he added, “with this law there will be a further desensitization of the value of human life.”

Democratic Gov. Phil Murphy, a Catholic, signed the assisted suicide bill into law on April 12.

In his statement the day of the signing, Murphy said that “allowing residents with terminal illnesses to make end-of-life choices for themselves is the right thing to do.”

Cardinal Joseph W. Tobin of Newark called the new law regrettable, saying “whatever its motives and means,” it is “morally unacceptable.”

In a July 31 statement, the cardinal said: “What legislatures now refer to as ‘death with dignity’ is legal permission for one to end their own life with a lethal overdose of prescription drugs.”

He said the new state law “has become an answer to addressing one’s fear of affliction or suffering. What is more, in a for-profit industry like health care, there is the real danger that euthanasia will be seen as a cost-cutting measure.”

The cardinal also stressed that the law puts “immense pressure on Catholics in health care ministries to follow their conscience instead of being coerced into providing assistance that is immoral.” †



Pope Francis’ prayer intention for August

• **Families, Schools of Human Growth**—That families, through their life of prayer and love, become ever more clearly “schools of true human growth.”

(To see Pope Francis’ monthly intentions, go to www.archindy.org/popessintentions.) †



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Bishop meets with victims, family members of Texas mass shooting

WASHINGTON (CNS)—The bishop of El Paso, Texas, met with the families of those who were killed and wounded during the Aug. 3 shooting at a Walmart in the city where he ministers, and in a statement following the meeting said his heart “was breaking,” after seeing up-close the human aftermath of the crime.

“As a minister, I am called to be present to those who suffered this attack and to their families. I need to do so with a sense of composure,” said Bishop Mark J. Seitz in the statement. “But as I visited with victims and those



Bishop Mark J. Seitz

they love, my heart was breaking within me. Their questions are mine as well. Why the innocent children? Why the mothers with babes in their arms? Why should any human being ever be subjected to such violence?”

By early on Aug. 5, the death toll had climbed from 20 to 22 reported fatalities and 26 injured from what is, so far, the eighth-deadliest mass shooting on U.S. soil.

Bishop Seitz participated in an Aug. 4 evening vigil for the victims with other faith leaders as part of the InterFaith Alliance of the Southwest, less than a mile from where the shooting took place, the *El Paso Times* newspaper reported on its website. Gathered with members of the Jewish community as well as of other faiths, Bishop Seitz and other Catholics from the diocese lit candles and prayed for the victims.

Authorities have Patrick Crusius, 21, who is suspected of the crime, in custody. He has been charged with capital murder and is being held without bond. Several news organizations said local and federal authorities are investigating whether the shooting was a possible hate crime since the suspected gunman may be linked to a manifesto that speaks of the “Hispanic invasion” of Texas. If that’s the case, authorities could ask for the death penalty.

“We are treating it as a domestic terrorism case,” said John Bash, the U.S. attorney for the Western District of Texas, during an Aug. 4 news conference. “We’re going to do what we do to terrorists in this country, which is deliver swift and certain justice.”

In various news shows and in his statement, Bishop Seitz concentrated on the example of Jesus as a way out of the divisions that many believe led to the killings.



People hold hands in prayer on Aug. 5 next to crosses in honor of victims of a mass shooting on Aug. 3 at a Walmart store in El Paso, Texas. Since 1996 cross builder Greg Zanis of Aurora, Ill., third from right, has delivered free of charge more than 26,000 wooden memorials at the site of mass murders and other tragedies across the U.S. (CNS photo/Callaghan O’Hare, Reuters)

“Once again in our nation, we see the face of evil. We see the effects of a mind possessed by hatred,” he wrote. “We see the effects of the sinful and insipid conviction that some of us are better than others of us because of race, religion, language or nationality.”

The residents of El Paso, a border city with a long history of brotherhood with neighboring Mexico, has set an example for others to uphold, said the bishop.

“In the last several months, the borderlands have shown the world that generosity, compassion and human dignity are more powerful than the forces of division,” he said in the statement. “The great sickness of our time is that we have forgotten how to be compassionate, generous and humane. Everything is competition. Everything is greed. Everything is cold. Tenderness and the love that knows no borders are crucified in a whirlwind of deadly

self-seeking, fear and vindictiveness.”

Because of similar evil forces, God sent Jesus into the world, and when it appeared that evil had won after his crucifixion, Jesus proved otherwise, Bishop Seitz said.

“This is my hope for all who have suffered this violence today and for our community,” he said. “The Christ who suffered is in our midst. He is our companion. We trust he will raise up the fallen, bring healing to the victims and console our broken community.”

El Paso, too, will rise above the “terrible” bloody day, he said,

“Today let us mourn the dead and pray for them. Tomorrow let us recommit to love. And let us all brace ourselves for just action that will overcome the forces of division and build a more loving society,” he ended. †

Knights give more than \$185 million to charity, 76 million service hours in 2018

NEW HAVEN, Conn. (CNS)—In 2018, the Knights of Columbus gave \$185.7 million to charity and donated 76.7 million hours of hands-on service.

The New Haven-based Catholic fraternal organization announced its charitable activity over the last year in a July 31 news release.

The group, which has a membership of more than 1.9 million, said its charitable activity is threefold: fundraising by the national organization and local Knights councils; community service; and revenues from its insurance and annuities portfolio.

Using Independent Sector’s valuation of a volunteer hour for 2018—\$25.43—the Knights’ service hours came to \$1.9 billion, the release said. The value of this work combined with the year’s monetary donations brings the total value of the Knights’ charity to nearly \$2.1 billion.

“Regardless of how or who the Knights serve, it’s the chance to help those who are unable to help themselves and to be of assistance to the sick or disabled that is at the heart of what being a Knight is all about,” Supreme Knight Carl A. Anderson said in a statement. †

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Editorial



Mourners take part in a vigil near the border fence between Mexico and the U.S. after a mass shooting at a Walmart store in El Paso, Texas, on Aug. 3. Pope Francis joined other Catholic Church leaders expressing sorrow after back-to-back mass shootings in the United States left at least 31 dead and dozens injured in Texas and Ohio on Aug. 3 and 4. (CNS photo/Carlos Sanchez, Reuters)

Time to address 'epidemic' of mass shootings

Twice within hours, our nation was shaken to its core by senseless acts of violence over the weekend.

Shoppers at a Walmart in El Paso, Texas, were gunned down by a 24-year-old man late Saturday morning on Aug. 3. The result was 22 innocent people dead and more than two dozen injured. The alleged shooter was apprehended by law enforcement officials. Authorities say between 1,000 to 3,000 people were in the store at the time. We believe it is only by the grace of God that more people were not killed or injured.

Roughly 12 hours later, a man in body armor shot up a popular area of downtown Dayton, Ohio, where large crowds were enjoying a night out with friends and family. As a result of a 21-year-old man's shooting rampage, nine people were killed and 27 others injured. Because of quick action by local police, the shooter was killed before he could cause more deaths or injuries.

Twice—in less than a day—our hearts ached and tears flowed as we tried to comprehend why two individuals took it upon themselves to carry out these heinous acts.

As is the case whenever these unspeakable crimes occur, theories as to the motives behind these acts are already being shaped. News reports will update us by the minute on new developments, medical professionals will share their insight on mental health and why a person—or people in this case—feels the necessity to follow through on such atrocious acts, and political pundits will weigh in on gun control and other issues they believe are relevant in addressing these situations.

But for many of us—probably most of us—despite all the information gathered and shared, these actions are now and will always be incomprehensible.

Had things gotten so bad for both these men in their 20s that they saw no other way to address life's frustrations or disappointments? Were there warning signs seen by family and friends? Will social media continue to be a venue for people to sow seeds of anger and hate—and a lack of respect and understanding—for those who are different?

There are so many questions beyond these that need to be addressed. In the end, the answers that are revealed might be unsettling and make us extremely uncomfortable. But God willing, they also will help us as we move forward in a Christlike way to make sure we do all we can to prevent these senseless acts of violence from occurring again and again.

Caucasian, African-American, Hispanic, Asian—the list is longer than we can include in this space—our faith teaches us that we are all brothers and sisters in Christ. There is no “yes, but ...” or “no ...” Jesus said it simply and powerfully in Mark's Gospel: “You shall love your neighbor as yourself” (Mk 12:31).

Some in our society—and in the world for that matter—seem to lack a conscience when choosing to attack “defenseless people,” as Pope Francis said about the recent shootings during the *Angelus* at the Vatican on Aug. 4.

We must ask this question as well: What has happened to valuing the sanctity of all human life from conception to natural death?

There are some in today's world, sadly, who have no second thoughts about attacking the most vulnerable. In the recent shootings in Texas and Ohio, law enforcement officials have referred to the places where the shootings occurred as “soft targets,” people or places that are relatively unprotected or vulnerable, especially to military or terrorist attacks.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), in a statement issued jointly on Aug. 4 with Bishop Frank J. Dewane of Venice, Fla., chairman of the USCCB's Committee on Domestic Justice and Human Development, offered a forthright assessment of the Texas and Ohio tragedies.

“The lives lost this weekend confront us with a terrible truth. We can never again believe that mass shootings are an isolated exception. They are an epidemic against life that we must, in justice, face,” they said.

It is an epidemic that should concern all of us. It is a societal issue that must move President Donald J. Trump and leaders of both parties in Congress to finally come together and address this issue in earnest.

But it should not be a political issue. It is a life-and-death issue.

If not addressed soon, there will be more Columbines, Sandy Hooks, Parklands, Las Vegases, El Pasos and Daytons to deal with.

Let us pray:

Please God, give our leaders the strength and courage to work together to address this crisis.

And may your wisdom guide them in their discussions and actions. Amen.

—Mike Krokos

Reflection/Alicia Nygra

Living *Laudato Si'* through a sustainability pilot program

Over the summer, four parishes—Our Lady of Lourdes, St. Mary, St. Matthew the Apostle, and Holy Spirit—and Father Thomas Scecina Memorial High School, all in Indianapolis, participated in a 10-week sustainability pilot program.

What is sustainability? Simply put, sustainability is using resources in a way that meets our needs without compromising future generations' ability to meet their own needs.

This program, led by the archdiocesan Creation Care Commission, was inspired by the call to action presented in Pope Francis' 2015 encyclical “*Laudato Si'*: On Care for Our Common Home.”

The program had several components. The main component was a comprehensive assessment of all areas of operation, including: energy use, water use, building operations, food preparation and service, waste management, transportation, outdoor space and purchasing. We then used these assessments to develop a 12-month sustainability action plan tailored to each specific participant.

When deciding what improvements to include in their action plans, participants considered “good, better and best” practices for each area of assessment, as well as estimated cost and timeline for each step.

Another component was education. The Creation Care Commission coordinated two educational workshops for the program. The first one, conducted by Hoosier Interfaith Power and Light, focused on energy efficiency in sacred spaces. The second was a workshop that covered the basics of climate science, Catholic social teaching on climate change, and best operational practices for parish facilities and schools. Both workshops gave attendees practical information on implementing sustainable practices within their parish and/or school.

Now that participants have their action plans, they will begin the implementation phase. Over the next 12 months, stakeholders in each parish and/or school will work with support from the Creation

Care Commission to carry out their plan. The Season of Creation, which begins on Sept. 1 and runs through Oct. 4, will help boost morale and get parishes involved in this ministry.

As participants implement their action plans, more workshops will be scheduled to give them assistance in topics such as composting recycling, green purchasing, etc. The commission also created a toolkit of resources for participants and other parishes and schools in the archdiocese.

The Creation Care Commission firmly believes that caring for creation by living sustainably is a moral imperative as it relates to respecting

the inherent dignity of all life. Past and present leaders of the Church have expressed similar sentiments.

While Pope Francis published *Laudato Si'* and called us to action for creation care, his predecessors also had strong feelings about caring for the environment.

St. John Paul II once said that “the most profound and serious indication of the moral implications underlying the ecological problem is the lack of respect for life evident in many of the patterns of environmental pollution.”

Pope Emeritus Benedict XVI asserted that “the environment is God's gift to everyone, and in our use of it we have a responsibility toward the poor, toward future generations, and toward humanity as a whole.”

There is no doubt that we as Catholic Christians are called to do our part in caring for God's creation. Any action—no matter how small it may seem—can have a profound impact in creating positive change in caring for our common home.

Therefore, we are guided by the wise words of these vicars of Christ as we complete this pilot program and integrate sustainability into the daily operations of our archdiocese.

(Alicia Nygra is an intern for Mundell & Associates, an environmental services consulting firm in Indianapolis. For more information about the archdiocese's sustainability program, go to www.archindy.org/creationcare or contact Deacon Michael Braun, director of the Secretariat of Pastoral Ministries, at 317-236-1531 or mbraun@archindy.org.) †



Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space

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

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

Why should we stay? God's truth and love are the reasons

"The real problem at this moment of our history is that God is disappearing from the human horizon, and, with the dimming of the light which comes from God, humanity is losing its bearings, with increasingly evident destructive effects" (Joseph Ratzinger, Pope Emeritus Benedict XVI).

In the fourth chapter of *Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Scandal*, Bishop Robert E. Barron addresses the important question, "Why Should We Stay?" The bishop is speaking directly to Catholics "who feel, understandably, demoralized, scandalized, angry beyond words, and ready to quit."

Bishop Barron's response is a masterful summary of the treasure that is our Catholic way of life, and he strongly urges all Catholics to meditate prayerfully on six fundamental reasons why we should remain faithful to our baptismal call.

The first reason proposed in *Letter to a Suffering Church* is simple, but extremely important: *The Church speaks of God.*

Speaking about God is not easy or common in our contemporary culture. We are immersed in a secular, often anti-religious, environment that has effectively cut all ties with our spiritual

roots. When it exists, God-talk is reduced to worship services that are less frequently attended than in previous generations, and explicit references to God are either discouraged or forbidden in the public square, politics, business, social services, the arts and education.

The Church insists on speaking about God—not just on the weekends at Mass, but in every circumstance that concerns the life and dignity of human persons.

We speak of God when talking about marriage and family life, immigration, poverty, addiction, health care, education and sexuality. We talk about God when it is uncomfortable to do so, especially regarding the dignity of human life from the moment of conception until natural death, and we refuse to allow secular values to override our most basic and fundamental convictions about the human person made in the image and likeness of God.

"The Church, despite its many failings, speaks of God, of the transcendent Mystery, of that which corresponds to the most ardent desire of the heart, of the Ultimate Reality" and, Bishop Barron writes, "this word, especially today, is like water in the desert."

St. Augustine said it best, of course. Our hearts are wired for God, and

therefore will remain restless until they rest in God. "Stay with the Church," Bishop Barron urges all Catholics, "because at its best it properly orients the hungry heart."

Unfortunately, we have recently witnessed the failure of the Church to speak about God with credibility. There is no excuse for this. The earthen vessels that contain the treasure of God's truth and love are fragile.

We (all the baptized) are the Church, and all of us—with the exception of Mary, the mother of God and our mother—are sinful human beings who carry on Christ's work very imperfectly. And yet, according to *Letter to a Suffering Church*, we are one of "the few remaining institutions in our society that will speak to your children about God."

The great Christian apologist G.K. Chesterton once remarked, "The first effect of not believing in God, is that you lose your common sense." Many would argue that our secular world has, indeed, lost its common sense.

Where is the sense in withdrawing food and water from a dying man? In denying the right to life to the most innocent of victims in the womb? In forcing children and families to suffer gross indignities as they flee their homeland in search of freedom and a

better life? In pursuing wealth, power and sensual pleasure as the highest good of human life?

As recent popes (especially John XXIII, Paul VI, John Paul II, Benedict XVI and Francis) have repeatedly emphasized, when God is absent from our minds and hearts, "humanity loses its bearings with increasingly evident destructive effects." We need only glance at today's headlines or read the incessant chatter on social media to see the "destructive effects" that result from our society's denial of the presence of God.

There are many reasons for remaining faithful to our baptismal vocation, but the most immediate and compelling is the opportunity that active participation provides us to hear the word of God and to share it generously with others.

God-talk is not just for Sunday worship. It's for daily living and for the most important moments in our lives as individuals and as a society.

God is with us. Always and everywhere. Let's turn to him and ask him to help us remain faithful, and, as members of his body, the Church, to speak about him often, by the power of his grace. †



Cristo, la piedra angular

¿Por qué deberíamos permanecer? La verdad y el amor de Dios son la razón

"El verdadero problema en este momento de nuestra historia es que Dios está desapareciendo del horizonte humano y, al atenuarse la luz que proviene de Dios, la humanidad pierde el rumbo, con efectos destructivos cada vez más evidentes" (Joseph Ratzinger, papa emérito Benedicto XVI).

En el capítulo cuarto del libro *Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales*, el obispo Robert E. Barron aborda una interrogante muy importante: "¿Por qué deberíamos permanecer?" El obispo le habla directamente a los católicos "que, comprensiblemente, se sienten desmoralizados, escandalizados, sumamente enojados y que también quieren renunciar."

La respuesta del obispo Barron es un resumen magistral del tesoro que es nuestra forma de vida católica y exhorta con vehemencia a todos los católicos a que mediten piadosamente sobre las seis razones por las que debemos mantenernos fieles a nuestro llamado bautismal.

La primera razón que expone *Carta a una Iglesia que sufre* es sencilla pero extremadamente importante: *la Iglesia habla de Dios.*

No es fácil hablar de Dios ni resulta común en nuestra cultura contemporánea. Estamos inmersos en un entorno secular, a menudo antirreligioso, que efectivamente ha

cercenados todos los lazos con nuestras raíces espirituales. Cuando se da, la conversación sobre Dios se reduce al culto religioso al cual acuden cada vez menos personas, en comparación con las generaciones anteriores, y se desalientan o se prohíben las referencias explícitas a Dios en recintos públicos, en la política, en los negocios, en los servicios sociales, las artes y la educación.

La Iglesia insiste en hablar sobre Dios, no solamente el fin de semana en la misa, sino en todas las circunstancias que atañen a la vida y la dignidad de las personas.

Hablamos de Dios cuando hacemos referencia al matrimonio y la vida familiar, a inmigración, a la pobreza, la adicción, la salud, la educación y la sexualidad. Hablamos sobre Dios cuando se trata de algo incómodo, especialmente con respecto a la dignidad de la vida humana desde el momento de la concepción hasta la muerte natural y nos rehusamos a permitir que los valores seculares suplanten nuestras convicciones más elementales y fundamentales sobre la persona humana creada a imagen y semejanza de Dios.

"La Iglesia, a pesar de sus múltiples fallas, nos habla de Dios, nos habla sobre el Misterio trascendente, sobre aquello que corresponde a los deseos más ardientes del corazón, a la Realidad Última y—escribe el obispo Barron—esta palabra, especialmente hoy en día, es como agua en el desierto."

San Agustín lo expresó de una forma excepcional. Nuestros corazones están preparados para Dios y, por lo tanto, estarán inquietos hasta que encuentren su descanso en Dios. "Permanezcan en la Iglesia—nos exhorta el obispo Barron—pues en su mejor faceta orienta correctamente al corazón deseoso."

Resulta lamentable que recientemente hayamos presenciado la incapacidad de la Iglesia para hablar sobre Dios con credibilidad. No hay excusa para esto. Los recipientes mundanos que contienen el tesoro de la verdad y el amor de Dios, son frágiles.

Nosotros (todos los bautizados) somos la Iglesia y todos nosotros, a excepción de María, la madre de Dios y nuestra madre, somos seres humanos pecadores que llevamos adelante la obra de Cristo de forma muy imperfecta. Y sin embargo, según *Carta a una Iglesia que sufre*, somos "una de las pocas instituciones que quedan en nuestra sociedad para hablar de Dios a sus hijos."

El gran apologeta cristiano, G.K. Chesterton destacó una vez que "el primer efecto de no creer en Dios es que se pierde el sentido común." Muchos podrían argumentar que nuestro mundo efectivamente ha perdido su sentido común.

¿Qué sentido tiene quitarle el alimento y la bebida a un moribundo? ¿Negarle el derecho a la vida a las víctimas más inocentes que se encuentran en el vientre? ¿En forzar a niños y familias a sufrir terribles

humillaciones mientras huyen de su patria en busca de libertad y de una mejor vida? ¿En perseguir la riqueza, el poder y el placer de los sentidos como la forma más elevada de vida humana?

Tal como lo han enfatizado en repetidas ocasiones los papas modernos (en especial, Juan XXIII, Paulo VI, Juan Pablo II, Benedicto XVI y Francisco), cuando Dios no está presente en nuestras mentes y corazones "la humanidad pierde el rumbo, con efectos destructivos cada vez más evidentes." Solo tenemos que echar un vistazo a los titulares de hoy o leer la cháchara incesante en las redes sociales para ver los "efectos destructivos" producto de la negación de la presencia de Dios por parte de la sociedad.

Existen muchas razones para seguir siendo fieles a nuestra vocación bautismal, pero la más inmediata y convincente es la oportunidad que nos brinda la participación activa para escuchar la Palabra de Dios y compartirla generosamente con los demás.

Hablar de Dios no debe limitarse solamente al culto dominical; es algo para la cotidianidad y para los momentos más importantes de nuestras vidas como individuos y como sociedad.

Dios está con nosotros, siempre y en todas partes. Acudamos a Él y pidámosle que, por el poder de su gracia, nos ayude a seguir siendo fieles y, como integrantes de su cuerpo, la Iglesia, a hablar sobre Él a menudo. †

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 13

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **“Be Light” Monthly Taizé Prayer Service** 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

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

August 14

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Substance Addiction Ministry (SAM) Recovery Mass**, sponsored by the archdiocesan Office of Human Life and Dignity, Archbishop Charles C. Thompson presiding, 7 p.m. followed by reception, refreshments and resources in the Cathedral parlor. Reservations requested: bit.ly/2JE6wuv (case sensitive). For questions, contact Brie Anne Varick: 317-236-1543 or beichhorn@archindy.org. For more information on SAM, go to www.archindy.org/

humanlifeanddignity, click on Ministries.

August 16

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, assistant editor of *The Criterion* and author John Shaughnessy speaking on his latest book *Then Something Wondrous Happened: Stories of God's Friendship*, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Aug. 15. Information and registration: www.catholicbusinessexchange.org.

August 16-17

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Augustravaganza**, 4 p.m.-midnight both nights, catered dinners and bingo in air-conditioned hall, festival food, live music, 5K race/fun walk, children's games, Cookies and Canvas, Monte Carlo, baby crawl, rides. Information: 317-357-1200, www.nativityindy.org/augustravaganza-1, “Like” “Augustravaganza” Facebook page.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave.,

Indianapolis. **15th Annual Sausage Fest**, 5:30 p.m.-midnight each night, sausage from L.E. Kincaid & Sons, sides from Illinois Street Food Emporium, Byrnes Pizza, popcorn, snow cones, ice cream, pretzels, Sun King beer, wine garden, live entertainment, teen zone with music, kids' zone, bounce houses, face painting, festival merchandise, credit cards accepted. Information: 317-253-1461.

August 17

St. Vincent de Paul Parish Hall, 4218 E. Michigan Road, Shelbyville. **Pork Chop Dinner**, sponsored by the Knights of Columbus St. Vincent de Paul Chapter, 3:30-6:30 p.m., \$10 advance tickets, \$12 at the door, includes drink and dessert. Tickets and information: 765-525-6479.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Chicken Dinner and Festival**, 2-8 p.m., all activities indoors in air-conditioning, fried chicken dinner, cakes, quilt raffle, mini-raftles, children's area, adult games of chance, children's games of skill, raffle, \$5,000 first,

\$1,000 second, \$500 third. Information: 317-282-2290.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, Indianapolis**. Third Saturday of the month, Mass at 8:30 a.m. followed by Divine Mercy Chaplet and rosary at the Clinic for Women abortion center, 3607 W. 16th St., concluding between 10:30-10:45 a.m., with continued prayer at the church for those who wish to remain. Information: peggygeis@att.net.

August 17-18

St. Mary-of-the-Knobs Parish, 5719 Saint Mary's Road, Floyds Knobs. **Knobsfest**, Sat. 6:30 p.m.-midnight, Sun. 10:30 a.m.-3:30 p.m.; Sat. only: dance featuring “Endless Summer,” beer garden, \$10 admission; Sun. only: fried chicken dinners, silent auction, children's zone and games. Information: 812-923-3011.

August 18

St. Nicholas Parish, Ripley County, 6461 E. St. Nicholas Dr., Sunman. **Parish Picnic**, 11 a.m.-5 p.m., carry out available until 6 p.m., fried

chicken dinners, family games, \$2,500 big raffle. Information: 812-623-2964.

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sundays at the Woods: Outdoor Sacred Sites**, history and present-day use of 15 sacred sites at the Woods, Providence Sister Jan Craven presenting, 2-4 p.m., free will offering, registration required by Aug. 15; space limited to 20. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

August 20

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **“Abide” Adoration Service**, sponsored by Catalyst Catholic, 7-8 p.m., every third Tues. of the month, featuring guest speaker, praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, chris@nadyouth.org, 812-923-8355.

St. Mark the Evangelist Parish Cenacle House, 6118 Smock St., Indianapolis. **Caregiver Support Group**, sponsored

by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

August 21

Knights of Columbus Mater Dei Council #437, McGowan Hall, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, sponsored by the archdiocesan Young Adult and College Campus Ministry, doors open 6:15 p.m., 7 p.m. presentation followed by social time, all faiths welcome, free admission and parking, food and drink available for purchase. Information: www.indycatholic.org, 317-261-3373.

August 23

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Fall Rummage Sale, 43” television raffle, 8:30 a.m.-2:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

August 22-24

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., rides, food, family games. Information: 317-821-2909. †

Pro-life advocate Abby Johnson to speak at Pregnancy Care Center of Southeast Indiana fundraiser on Sept. 12

Internationally acclaimed pro-life advocate and best-selling author Abby Johnson is the featured speaker



Abby Johnson

at the 30th annual Pregnancy Care Center of Southeast Indiana (PCC) fundraiser banquet at The Woodlands, 9580 Cilley Road, in Cleves, Ohio, from 6:30-9 p.m. on Sept. 12. Johnson is the former director of a Planned Parenthood facility. She turned pro-life in 2009 after witnessing an ultrasound-guided abortion. She is the founder of And Then There Were None, a ministry to assist abortion clinic workers in transitioning out of the industry. She is also the author of *UnPlanned* and the subject of a movie by the

same name. Both chronicle her experiences within and departure from Planned Parenthood.

There is no charge to attend the banquet; however, there will be an invitation to make a financial gift to support PCC, which offers pregnancy tests, ultrasounds, education on abstinence and pregnancy options, parenting classes, material support and male mentoring for individuals and couples facing an unplanned pregnancy.

Dress for the evening is business attire, and the event is for adults only, due to limited seating.

Reservations are requested by Sept. 1 at www.supportpccindiana.org (click on Events) or by calling 812-537-4357.

For additional information, contact Sara Minard at sminard@scseindiana.com.

For more information on Abby Johnson, visit www.abbyjohnson.org. †

Fun run/walk to benefit Providence Food Pantry in Terre Haute on Sept. 7

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 Saint 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. 7.

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 kids' zone 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. 22 will receive a free T-shirt at the event.

For additional information or to request a registration form, e-mail Jamie Richey at jrichy75@gmail.com or call 812-535-3048. †

VIPs

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



Ron and Cindy (Lankert) Andres, members of St. Mary-of-the-Knobs Parish in Floyd County, will celebrate their 50th wedding anniversary on Aug. 16.

The couple was married in St. Anthony of Padua Church in Clarksville on Aug. 16, 1969.

They have three children: Leslie Mills, Stephanie Rogers and Matthew Andres.

The couple also has eight grandchildren. †



Joseph and Janice (Vaughn) Stetzel, Jr., members of St. Pius X Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 16.

The couple was married in Holy Spirit Church in Indianapolis on Aug. 16, 1969.

They have three children: Jennifer, Jamie and Jay Stetzel.

The couple also has three grandchildren.

They will celebrate with a party with family and friends. †

Writer, director present for screening of film on first U.S.-born black priest on Aug. 10 at the Catholic Center

The archdiocesan Black Catholic Ministry is hosting a screening of the film *Across* about the first U.S.-born black priest, Father Augustus Tolton, in the assembly hall at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 1:30-3 p.m. on Aug. 10.

Chris Foley, writer and director of the film, will be present for a question-and-answer session after the film.

Father Tolton was born into slavery in Missouri in 1854 and baptized as a Catholic. After his father died in the Civil War, Tolton escaped with his mother and three siblings to Quincy in the free state of Illinois.

His parish priest allowed him to attend the parochial school despite

opposition from white parishioners. He attended seminary in Rome because no seminary in the U.S. would accept him. Father Tolton founded a parish for black Catholics in Chicago in 1894. Through his dynamic leadership, the parish grew from 30 to 600 parishioners in just three years.

Father Tolton died in 1897. His cause for canonization began in 2010, and Pope Francis advanced Father Tolton's cause for sainthood in 2014.

There is no charge for the screening of *Across*, although freewill offerings will be accepted.

For questions or more information, e-mail Pearlette Springer, Black Catholic Ministry coordinator, at pspringer@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.

In 50 years as a priest, Father John Fink has shared Christ's peace with others

By Sean Gallagher

In his 50 years of priestly life and ministry, Father John Fink has ministered in parishes across central and southern Indiana, from those on the north side of Indianapolis, to others in the hills of the New Albany Deanery and along the Ohio River in Madison.

In each of them, he's found fulfillment in a simple mission.

"It comes from giving the gift of Jesus' love to others and their response," said Father Fink, who was born in 1943 and grew up as a member of Holy Name of Jesus Parish in Beech Grove.

Ordained on May 24, 1969, by Archbishop Paul C. Schulte, Father Fink was formed for the priesthood during the years of the Second Vatican Council.

"There was more of an emphasis on reaching out to others," he said. "During my theology years, we hoped that the Vietnam War could come to an end. Jesus' mission when he came was to bring peace—among individuals, within persons themselves.

"If you don't have a sense of peace within yourself, you're not going to be able to bring a sense of peace to another. They'll see the sense of unsettledness within yourself."

In offering Christ's peace to others, Father Fink built up warm relationships with Catholics across central and southern Indiana.

Joan Livingston knew the care and concern the priest had for others in the four years he served as pastor of St. Joseph Parish in Shelbyville from 1999-2003.

"He was extraordinary when people were going through hard times," said

Livingston, who served as principal of the parish's school at the time.

She knows this about Father Fink not just from the experience of other St. Joseph parishioners, but also from when she and her family lived through times of trial.

"He just knew when you needed him," she said. "It was an instinct that he had. He was there. He was sensitive to people's needs."

Father Fink saw reaching out to his parishioners as a natural part of the ministry to which he had been called.

"Priests enter into relationships in the parishes for various reasons—sickness, death, baptisms," he said. "In a sense, you have a family, but the family is a lot larger than your own."

He noted, though, that he made himself present to his parishioners simply to be with them and support them, not to solve their problems.

"We can't take away the pain,"

Father Fink reflected, "but we can surely, by reaching out, remind them that Jesus went through this, too."

In his later years of ministry before his retirement in 2013, Father Fink experienced his own pain in various health challenges.

But Darlene Cole, who knew him at St. Michael Parish in Bradford during his time there, saw Father Fink as completely dedicated to carrying on his priestly ministry.

"He would break his arm one day and would have Mass the next morning," said Cole, a pastoral associate at St. Michael at the time. "That's the kind of guy he was."

Cole saw that Father Fink's tasks as a pastor "weren't duties to him."



Father John Fink, middle, celebrates a Mass on May 26 at St. Michael Church in Bradford to mark the 50th anniversary of his priestly ordination. Deacon John Jacobi, left, assists at the Mass. Father Aaron Pfaff, pastor of St. Michael Parish, was a concelebrant. (Submitted photo)

"They were his life," she said. "He never hesitated to do what was asked of him, or to go where he was needed."

Father Fink continues to do that in retirement, regularly offering sacramental assistance in parishes in the southern part of the archdiocese where he lives.

"It's a way to keep myself in contact with the people in the Church," he said. "People have talked about the challenges in the Church today. But I think most people still have a great deal of faith."

Father Fink shares in that faith, not

being discouraged by the challenges that the Church has faced in recent years.

"If you know anything about the history of the Church," he said, "you know that it has gone through many trials and tribulations, but God has always said, 'I will not abandon you. I will not leave you.'"

Nor has he left Father Fink in his 50 years of priestly life and ministry.

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



Father John Fink is seen in Holy Name of Jesus Church in Beech Grove in 1969 after he was ordained a priest. He grew up as a member of Holy Name of Jesus Parish. (Submitted photo)

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TEENAGER

continued from page 1

her treatment would start with six rounds—of six days each—of chemotherapy from May to September of that year.

As frightening as that news was, Soller approached it in a surprising way.

Challenges and a cry of happiness

“Never once was I scared I was going to die,” recalls Soller, who was at the end of her junior year in high school when she was diagnosed. “I remember the doctors telling me the treatment had positive results with other kids, and they thought it would work out well. I was confident everything would be OK.

“Going into it, my faith was strong, which helped me tremendously. I wasn’t angry at God or blaming God. There’s that saying, ‘God gives his hardest battles to his strongest soldiers.’ I just accepted it and kept going.”

Still, there were challenges along the way. After the treatments, she was exhausted. She also had the challenge of keeping up with her schoolwork while she was in the hospital at the end of her junior year and the beginning of her senior year at Roncalli.

Through it all, she prayed to Pope Francis, asking for his intercession to God. She also learned to rely on the help of others in her times of struggle.

“I missed a lot of school even after I was done with the treatments. Roncalli was very accommodating. They said they would do anything to help me graduate on time. All my teachers were very helpful. A few even came to the hospital to tutor me on the things I missed. It just proved to me that Roncalli has family values and how much they cared about me.”

She also grew to count on the care of the nurses at Riley.

“I was in the hospital for every round of chemotherapy. The nurses there are so loving, and they treat you as one of their children. They get to know you. They became my friends.”

She was surrounded by them on Sept. 26, 2017, when she rang the bell on the oncology floor at Riley—a symbolic ringing that signified that her treatments had been a success and she was considered cancer-free.



Kathleen Soller's goal of making a difference in the lives of children was on display again this summer as she served as a counselor at Camp Rancho Framasa, the archdiocese's Catholic Youth Organization camp in Brown County. (Submitted photo)

“I cried—a happy cry, a release of emotion,” she recalls.

A dream, a dance and a wish come true

The nurses at Riley also became her role models for the future she has envisioned for herself.

She will soon begin her sophomore year at Saint Mary's College in northern Indiana where she is studying to become a nurse. After she graduates, she hopes to return to Riley in that role.

“That would be my dream job. I just want to return to the place that gave me

my life back. I hope to do the same for other kids.”

Soller is already striving to make a difference in the lives of children. When she returns to Saint Mary's, she will continue to be on the committee that runs the college's dance marathon that benefits Riley. She will also continue her efforts as a board member of the Make-A-Wish club at the nearby University of Notre Dame, a club that raises funds that help make wishes come true for South Bend children facing life-threatening situations.

Beyond her concern for the children, she also views these commitments as a way of giving thanks to Make-A-Wish of Ohio, Kentucky and Indiana for granting her wish: the 10-day cruise to Italy, Greece and Malta for her, her brother Ryan, her sister Lizzy and their parents, Pat and Joanne.

“I wanted to travel somewhere and do something my whole family would enjoy—something my family wouldn't ever have the opportunity to do. I thought it would be the perfect fit.”

What also made the cruise in late June perfect for her was that it began and ended in Rome. She wanted to visit the Vatican, tour St. Peter's Basilica and take part in a general audience with Pope Francis. She just never expected that being among the thousands of people for the pope's general audience on June 19 would lead to her family getting the opportunity to meet the pope.

'I'm still in shock that it happened'

Soller's mom had arranged for the family to get general admission tickets to the papal audience.

“We went to pick up our general admission tickets as soon as we got to Rome, and they handed me an envelope with a special ticket [for VIP seating],” Joanne Soller recalls. “Another family had to cancel, and they gave us that ticket. They said, ‘You will probably meet the pope.’”

When the Sollers arrived at the papal audience, their special ticket placed them in the second of the three closest rows to where Pope Francis would speak.

“There's no training to meet the pope,” Kathleen Soller says. “I started thinking about what I would say to him. I thought maybe I should say, ‘Nice to meet you’—and thank him for all the work he's done with the youth.”

After the audience lasted for about 90 minutes, Pope Francis began to walk toward the three closest rows.

“There were about 50 people in our section—all families with children who were ill or had disabilities,” Soller says. “He shook every person's hand. And every person got a picture with him. When he came to our row, I was the last in our family. No one else said anything. They shook his hand and smiled. In my head, I thought I had to say something because this is a once-in-a-lifetime opportunity.

“He came over and shook my hand. I said, ‘It's wonderful to meet you.’ In English, he said, ‘Pray for me.’”

She says it all took about two seconds, but it's a moment she'll always remember.

“I'm still in shock that it happened. I thought it was kind of funny that I prayed to Pope Francis for his intercession and then I got to meet him. It's a very special fun fact I can share now: ‘Oh, I met the pope. I shook his hand.’”

'I learned so much about being grateful'

That joyful reality led to some fun and interesting reactions when she returned from the cruise to become a counselor this summer at Camp Rancho Framasa, the archdiocese's Catholic Youth Organization camp in Brown County.

“I told the story to some of my campers at bedtime,” she says. “They all put their hands out of their bunks and asked me to shake their hand. It's like a second-hand pope handshake.”

Soller shares that moment with a sense of joy and wonder. Those two qualities flow through the way she tells the story of the past 27 months of her life. So do the qualities of perspective and faith.

“Overall, being diagnosed with cancer is a very humbling experience,” says Soller, who continues to be cancer-free after her last six-month checkup. “I'm blessed to come out the other end and be healthy. I've met so many incredible people. It helped me realize I wanted to be a nurse. And I learned so much about being grateful and never taking anything for granted. It was hard, but it was a very important moment in my life.

“My faith has allowed me to keep a positive attitude and have a better outlook on my life. Knowing what I went through has allowed me to grow in my faith and give greater glory to God.” †

WINNER

continued from page 1

Catholic Charities in the Fort Wayne-South Bend Diocese.

“You're thinking you might help someone—to help them realize the strengths they have,” Brother Roy says. “I worked with refugees. I did family and individual counseling, and marital counseling.”

He continues to work, serving as the development director for the Congregation

of Holy Cross in South Bend.

“I like the work I do, and I'll try to do it as long as I can.”

That commitment to service led to the honor for Brother Roy, who served as the president of the National Black Catholic Clergy Caucus in the late 1980s.

“I was grateful but humbled,” he says about the award. “In my mind, there are other people out there who have done so much more. When I received the award, I choked up. To be recognized by your peers is really an honor.” †



Holy Cross Brother Roy Smith, right, smiles after he received an award for his commitment to community service—an award that was presented to him on July 24 in Baltimore during the annual joint conference of the National Black Catholic Clergy Caucus, the National Black Sisters' Conference, the National Black Catholic Seminarians Association and the National Association of Black Catholic Deacons. He was joined during the awards ceremony by some of his siblings including Joseph Smith and Sister Demetria Smith, a Missionary Sister of Our Lady of Africa. (Submitted photo)

Beyond prayers, bishops stress action after deadly shootings

WASHINGTON (CNS)—In response to the mass shootings in El Paso, Texas, and Dayton, Ohio, on Aug. 3 and 4, several U.S. bishops expressed their support and prayers for victims while also expressing outrage that these tragedies continue to occur.

Some bishops kept their reaction brief, within the 280-character confines of Twitter, but others posted links to their own statements or video responses where they were able to say more. One wrote a column for his archdiocesan website about it.

New York Cardinal Timothy M. Dolan, in a video posted on Twitter on Aug. 5, said: “Like the rest of you, I’m trying hard to figure out some type of meaning and get some consolation for those who are suffering from the terrible tragedies over the weekend in El Paso and Dayton.”

The cardinal said he learned about the Dayton shooting—which left nine dead along with the 24-year-old gunman—in an Ireland airport at the end of his vacation.

“I’m no expert on this, and it would be presumptuous of me to think I could give some easy answers to this terrible horrific suffering,” he said, adding that at best he could recommend that it is “a time for all of us to exercise our faith muscle and try to believe that God’s in charge.”

The cardinal said he is inspired by the reaction people have to such tragedies, from the initial shock that this shouldn’t be because: “We know deep down this is not the way God intended it.” This is followed by the reaction of love and compassion to those who have been wounded, which he said is followed by a “commitment to bring some type of reform and renewal.”

Commitment to stopping the violence is something Chicago Cardinal Blase J. Cupich stressed in his Aug. 4 statement: “Mass shootings are not an inevitability. All human beings have the right to live without violence. To behave otherwise is to advance a lie.”

He said the Chicago Archdiocese “mourns and prays” for the victims of the shootings in El Paso and Dayton, but it also stands “with their loved ones demanding an end to this deadly status quo.”

The archbishop, who lives in a city that has seen its share of gun violence in recent years, emphasized that an end to tragedies that occurred in Dayton and El Paso, which had a combined death count of 31, “begins with holding accountable our elected officials who have done nothing to address gun violence.”

He also said it requires holding others accountable, “including some leaders who fuel these violent acts by dividing humanity through hateful rhetoric. This must stop—along with the silence of our elected officials who have failed to condemn hate speech, for they are the very ones who have sworn to keep our nation safe.”

Pittsburgh Bishop David A. Zubik, who experienced a mass shooting in his own city in 2018 when 11 were killed at the Tree of Life Synagogue, said in an Aug. 4 statement: “Over and over and over, we grieve as a nation for the victims of mass shootings, praying for the souls of those who have died and for the long recovery of those with wounded bodies and broken hearts.”

He stressed that these prayers must “also lead us to actions that will address the complex causes of these crimes. Among those steps are limiting civilian access to high-capacity weapons and magazines, addressing online sites that encourage violence, improving access to mental health care for those who may be prone to violence, and working to overcome the racism that contributes to some of these crimes.”

The bishop said the victims of the weekend’s shootings will be in his prayers, and he said he also would pray



A woman becomes emotional during a vigil in Dayton, Ohio, on Aug. 4. Pope Francis joined Catholic Church leaders expressing sorrow after back-to-back mass shootings in the United States left at least 31 dead and dozens injured in Texas and Ohio on Aug. 3 and 4. (CNS photo/Bryan Woolston, Reuters)

for “those who hold the power to help prevent these massacres.”

Philadelphia Archbishop Charles J. Chaput also spoke from his own experience. In a column posted on Aug. 5 for CatholicPhilly.com, the news website of the Archdiocese of Philadelphia, he repeated some of his remarks from his testimony 20 years ago before the U.S. Senate about the shooting at Columbine High School in Colorado in 1999, which at the time was the worst high school shooting in U.S. history.

In his testimony then, he said the problem of violence stems from “a culture that markets violence in dozens of different ways, seven days a week. It’s part of our social fabric.”

He said the recent shootings, including the July 28 shooting in Gilroy, Calif., which left three people dead, are “just the latest in a long pattern of mass shootings; shootings that have blood-stained the past two decades with no end in sight.”

Archbishop Chaput also said the “usual aftermath” would soon begin in response to the recent U.S. shootings, which he described as: “expressions of shock; hand-wringing about senseless [or racist, or religious, or political] violence; bitter arguments about gun control; heated editorials, earnest [but brief] self-searching of the national soul; and eventually—we’re on to the next crisis.”

The archbishop said he “saw the human wreckage that gun violence leaves behind” when he sat with parents whose children were killed in the Colorado school shooting.

That experience taught him, he said, that “assault rifles are not a birthright, and the Second Amendment is not a golden calf.” He added that he supports thorough



Mourners take part in a vigil near the border fence between Mexico and the U.S. after a mass shooting at a Walmart store in El Paso, Texas, on Aug. 3. Pope Francis joined other Catholic Church leaders expressing sorrow after back-to-back mass shootings in the United States left at least 31 dead and dozens injured in Texas and Ohio on Aug. 3 and 4. (CNS photo/Carlos Sanchez, Reuters)

background checks and more restrictive access to guns, but said that wasn’t the only answer.

He said his experience after the Columbine shooting also taught him “that only a fool can believe that ‘gun control’ will solve the problem of mass violence. The people using the guns in these loathsome incidents are moral agents with twisted hearts. And the twisting is done by the culture of sexual anarchy, personal excess, political hatreds, intellectual dishonesty and perverted freedoms that we’ve systematically created over the past half-century.”

Reiterating what he said 20 years ago, he added: “Treating the symptoms in a culture of violence doesn’t work. We need to look deeper. Until we’re willing to do that, nothing fundamental will change.” †

SHOOTINGS

continued from page 1

“The lives lost this weekend confront us with a terrible truth. We can never again believe that mass shootings are an isolated exception. They are an epidemic against life that we must, in justice, face,” said Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, in a statement issued jointly with Bishop Frank J. Dewane of Venice, Fla., chairman of the USCCB’s Committee on Domestic Justice and Human Development.

“God’s mercy and wisdom compel us to move toward preventative action. We encourage all Catholics to increased prayer and sacrifice for healing and the end of these shootings. We encourage Catholics to pray and raise their voices for needed changes to our national policy and national culture as well,” the statement continued.

Archbishop Dennis M. Schnurr, who heads the Cincinnati Archdiocese, which includes Dayton, said it was “with a heavy heart” that Catholics turned to prayer this Sunday. “As tragic and violent shootings continue in our country,” in El Paso and now Dayton, “I ask for everyone of faith

to join in prayer for the victims and their loved ones.”

Eric Spina, president of the University of Dayton, said the Marianist-run school and its community offered “our prayers for the families and loved ones of the victims and the wounded, both for our friends and neighbors here in Dayton and in El Paso, Texas.”

In the shooting in El Paso, police arrested 21-year-old Patrick Crusius, of Allen, Texas. Several news organizations said local and federal authorities are investigating whether the shooting was a possible hate crime since the suspected gunman may be linked to a manifesto that speaks of the “Hispanic invasion” of Texas.

Via Twitter, Bishop John Stowe of Lexington, Ky., tweeted on Aug. 4: “More senseless gun killings ... more white nationalism ... more disregard for the sanctity of human life. ... We need to create the beloved community Jesus envisions now.”

On its website, the Diocese of El Paso announced on Aug. 4 that Masses would take place as scheduled on Sunday, but canceled “out of an abundance of caution” a festival-like celebration called a “*kermess*,” which is popular among

Catholic Latino populations, that was scheduled to take place at Our Lady of the Light Parish.

The diocese also asked for prayers and said Bishop Mark J. Seitz would be participating in an Aug. 4 interfaith evening vigil for the victims. In a statement announcing the vigil, the faith leaders said that communities need to console one another.

“Today we stand in horror and shock at the devastating loss of life and heartless attack on our border community. Tomorrow we will mourn, dry tears, offer our sacrifice of prayer and brace ourselves for the work ahead. Because even now the borderlands will stick together and the borderlands will stand together,” they said in the statement released by the Interfaith Alliance of the Southwest and the nonprofit Hope Border Institute of the El Paso Diocese.

The institute, which deals with immigration issues, asked anyone who could do so to donate blood at a center in the city. It also gave local directions and offered help via Twitter for those looking for loved ones who may have been hurt in the shooting, but who were afraid to contact authorities because of their

immigration status.

“If you are afraid to contact the authorities regarding the shooting because of your immigration status, please contact Hope Border Institute and we will help you,” the organization tweeted in English and Spanish on Aug. 3.

The Sisters of Mercy of the Americas posted a prayer on their website called “Let the shooting end.” They called on lawmakers to enact guns laws “to protect all in our society.”

Immediately after the news of the El Paso shooting, they tweeted: “Our hearts break for the families of those killed and wounded in today’s mass shooting in El Paso. A school, a movie theater, a church, a shopping mall: All places where we should feel safe, all places that have experienced senseless tragedy because of guns.”

Cardinal DiNardo and Bishop Dewane said in their Aug. 4 statement that the bishops’ conference has long advocated for responsible gun laws and increased resources for addressing the root causes of violence and called upon the president and congress to set aside political interests “and find ways to better protect innocent life.” †

Retreat made famous by pope during WYD '93 gets makeover

ALLENSPARK, Colo. (CNS)—Mountains don't really change that much in 26 years. So it's a fair bet that the view of Mount Meeker and its twin, Longs Peak, from the Camp St. Malo Retreat is the same one St. John Paul II saw when he strolled the camp's grounds in 1993.

The retreat center was made famous during the pope's epic World Youth Day visit to Denver, considered a huge success for the Catholic Church in the U.S. and for the pontiff.

Situated on the northern Front Range of the Rocky Mountains and just south of the town of Estes Park—the gateway to Rocky Mountain National Park—Camp St. Malo is home to a picturesque 1930s-era Chapel on the Rock. Its formal name is St. Catherine of Siena Chapel.



St. Pope John Paul II

When he asked to have a day or two of rest during that

historic visit, the pope was escorted to this mountain site by then-Denver Archbishop J. Francis Stafford. The future saint then blessed the chapel, walked the trails and took a siesta in the former conference center facility.

In 2011, a fire destroyed the retreat facility. The Denver Archdiocese later bought a church lodge down the road and created the Annunciation Heights facility for families and youth. It opened last year.

But the rustic trails and rosary walk that St. John Paul would have experienced have remained closed to the public following devastating floods and landslides in September 2013.

Although heavy rains caused an estimated \$1.2 billion in damages statewide, they left the popular chapel mostly intact.

The Denver Archdiocese is now in the process of restoring the St. John Paul hiking trail and a new memorial pavilion named in his honor, along with a refurbished rosary walk and outdoor



The Chapel on the Rock, formally named St. Catherine of Siena Chapel, is seen on June 19 in Allenspark, Colo., near Estes Park. The chapel is on the grounds of the Camp St. Malo Retreat Center, which was made famous during St. John Paul II's epic World Youth Day visit to the Denver in 1993. (CNS photo/Tom Tracy)

stations of the cross.

A new Visitor and Heritage Center is already open and features a number of exhibits celebrating the 1993 papal visit, including a display of St. John Paul's walking stick, which was reportedly crafted for him by a member of the U.S. Secret Service.

On a sunny mid-June day, when an African-born priest and chaplain to the camp was celebrating a weekly Wednesday afternoon Mass, some dozen guests and staff filled in the 100-seat facility.

Any chapel with so arresting a setting, and situated along the route to so popular a national park, is bound to attract local Catholics, wedding couples looking for

a perfect church, as well as a trickle of spontaneous passersby.

"We see as few as 20 a day on the snowiest of winter days and as many as 500 a day in the busy summer months of June, July and August," said Jim Richard. He and his wife are full-time volunteer greeters and self-described docents at the chapel.

Richard was busy welcoming Massgoers along with the just plain curious, as well as the tour bus crowds coming up to the mountains from Denver and stopping for a photo of the chapel, which is now open year-round. Mass is not offered regularly, but those planning a visit can check with the Visitor and Heritage Center via the website, campstmalo.org, to see if Mass is scheduled during a particular week.

When a motorcycle-riding couple from Wisconsin stopped to look around, Richard recounted for them a story of how, a year ago, the priest in charge blessed the motorcycles for a large group of bikers as they passed through.

"My wife and I are friends with a parish priest in Denver who recommended us to be docents six days a week. We like it, and we love what is going on here," Richard said, pointing out some of the unique features of the chapel, including a single stained-glass window situated in the rear near the entrance.

"It was made in 1936 in Munich, Germany, by the Franz Mayer company and they are still in business," he said.

But the chapel designers didn't want a darkened interior characteristic of

stained glass, so they chose gold-colored glass windows that bathe the interior with shifting hues of diffused sunlight throughout the day.

The chapel stones used to create the building were the remnants of 6 feet of rock originally blasted off the top of a large rocky outcrop; Italian-American craftsmen from Denver were among those who offered to help build the chapel.

Visitors are invited to climb up to the second-story loft and ring the 1,000-pound church bell, and to hike up the adjacent hill to the statue of Christ, which was installed in 1948 as a memorial following World War II.

After the Mass, Richard, his cowboy hat in hand, walked around the wooded property and pointed out some of the challenges of restoring the hiking trails following the damaging floods and mudslides.

There were hopes for creating more guest parking spaces, but the land is still slightly unstable and a decision was taken to defer that for now, he pointed out.

"We are trying to be good land stewards," Richard said, pointing to an area of property that was reshaped by the surging flood and debris. "But we want to resurrect the old cabin creek trail, which is what Pope John Paul II hiked on, and we want to rebuild the rosary trail and add a Stations of the Cross."

It isn't yet clear when those projects will be completed, but there is a possibility that the St. John Paul II Memorial Hiking Trail may be ready for public use by the end of the year, Richard noted. †



A statue of Christ overlooks the Chapel on the Rock, formally named St. Catherine of Siena Chapel in Allenspark, Colo., near Estes Park, on June 19. (CNS photo/Tom Tracy)



St. Nicholas Annual Church Picnic

Sunday, August 18, 2019

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.
Sunman, IN 47041
www.stnicholas-sunman.org
License: 148722

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






REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410

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



Jim Richard, pictured on June 20, and his wife are full-time volunteer greeters and self-described docents at the Chapel on the Rock, formally named St. Catherine of Siena Chapel in Allenspark, Colo., near Estes Park. (CNS photo/Tom Tracy)

Washington a city of religious sites, not just monuments to government

WASHINGTON (CNS)—Washington isn't exactly known for its religious memorials.

Tourists visit D.C. to see the Capitol, the White House, the Washington Memorial and other historical sites. However, the nation's capital also is home to a plethora of Catholic sites, symbols, and memorials interwoven with the history and politics of the country, that even D.C. natives might not be familiar with.

Known affectionately as "Little Rome," it is hard to turn around in the neighborhood of Brookland without running into some kind of Catholic monument or symbolism. Home to The Catholic University of America (CUA), the Basilica of the National Shrine of the Immaculate Conception, the St. John Paul II National Shrine, the John Paul II Institute, the Franciscan Monastery of the Holy Land in America and the Dominican House of Studies, just to name a few, it is no wonder the neighborhood attracts Catholic sightseers in droves.

The basilica, with its soaring mosaic ceilings and Gothic-feeling catacombs, is the jewel of "Little Rome." However, most tourists miss an unassuming little white statue on the east side of the national shrine.

This little marble man, St. Junipero Serra, was erected in September 2015, when Pope Francis celebrated a Mass at the basilica to canonize Junipero.

St. Junipero was not born in America, but he eventually traveled here, helping to bring Christianity to the West Coast and modern-day California. Junipero Serra left his home on the island of Majorca, Spain, in 1728, when he felt called to the priesthood. The Franciscan friar first traveled to Mexico, and eventually to California, where he established 10 missions. He both worked to evangelize the region's Native Americans and protested against the Spanish soldiers' harsh treatment of them, though some argue he was harsh in his own evangelization of the native people.

This statue is a scale replica of one in the Capitol's Statuary Hall. In it, St. Junipero holds a cross in one hand and a church in the other. These figures symbolize his goal to evangelize people who had never heard of Jesus Christ.

Just a few hundred yards from the basilica's statue, nestled into old, hinge-creaking wooden chests, are the photos, documents, books, letters and artifacts that comprise Catholic University's Archbishop Fulton Sheen collection.

Archbishop Sheen first attended the university as a student, then returned to teach. During his 23 years as a professor, Archbishop Sheen developed a larger and larger following. He began broadcasting on television and radio, maintained a full teaching load and wrote 34 books.

He was one of the most influential Catholic "personalities." Across the country, Protestants and Catholics alike gathered first around the radio to hear his Sunday evening Lenten broadcasts, and later around the TV to watch his show "Life Is Worth Living," which drew 10 million viewers across the nation every week.

The CUA collection is home to Archbishop Sheen's *positio*, a huge, two-volume collection of all the documents concerning his ongoing sainthood cause. This includes letters between the prelate and St. John Paul and information on the miracle attributed to Archbishop Sheen in 2010, among other things.

The collection also houses his complete FBI files, in which it is clear that the archbishop wielded enough public sway to cause a stir, and sometimes a memo to the president, whenever he started talking about the Germans or the Soviets. The collection is open to the public by appointment.

About a mile away from the Sheen collection is a full-on shrine to St. John Paul II, operated by the Knights of Columbus. Impossible to miss, a sizable chunk of the building's front facade bears a brilliant banner of the beloved pope looking out over the road with his familiar,



A statue of St. Junipero Serra stands in an alcove on the eastern side of the Basilica of the National Shrine of the Immaculate Conception in Washington. (CNS photo/Elizabeth Bachmann)

friendly smile.

Just underneath that, facing a long, empty lawn, a slightly larger-than-life statue of St. John Paul stands facing the absent crowd, his arms raised in papal blessing.

This statue, by artist Chas Fagan, re-creates a scene from the Oct. 7, 1979, Mass that St. John Paul celebrated on the National Mall. Fagan captures that October day, right down to the notable breeze that swirled the pope's robes animatedly around his ankles.

Inside the shrine, Redemptor Hominis Church and the Luminous Mysteries Chapel's glistening mosaics invite visitors in for Mass. But the true treasures of the shrine lie on the bottom floor in the "Gift of Love" exhibit, which takes visitors on a tour through St. John Paul's life, telling his story through photos, videos, artifacts and documents.

The exhibit houses artifacts such as his shepherd's staff, both his sets of robes—the simple cassock and formal chasuble—and others.

But the Capitol's Catholicity is not confined to "Little Rome." A 10-minute walk from the U.S. Capitol, on the corner of Second and C streets, the dark brown steeples of St. Joseph's Church peek through the buildings and trees.

An influx of German immigrants to D.C. in the 1860s decided to build their own Catholic Church in the heart of the capital. In October 1868, a group of 20,000 Catholics paraded out to lay the cornerstone for what would become St. Joseph's on Capitol Hill.

Now, 150 years later, it is the go-to parish for Catholic members of Congress.

Around the same time, on the other side of D.C. near Dupont Circle, another church began to develop. St. Augustine Church, founded by a group of emancipated slaves, was the first



The Basilica of the National Shrine of the Immaculate Conception sits nestled next to The Catholic University of America campus in Washington. (CNS photo/Elizabeth Bachmann)



This stained-glass window depicting St. Augustine and his mother, St. Monica, graces the wall at St. Augustine Church in Washington. (CNS photo/Elizabeth Bachmann)

African-American Catholic Church in the city and is called the mother Church for black Catholics.

Originally, the group of free and emancipated African-Americans met in the basement of what was then St. Matthew's Church because they were not allowed to worship in the nave of the church with white parishioners. Eventually, they built their own church, St. Augustine, along with one of the first black Catholic schools in the Washington Archdiocese.

Upon entering the church, it becomes immediately clear that the thriving community hinges on music. In the sanctuary of the church, just in front of the altar, a sleek, grand piano and microphone take center stage, and off to the left a drum kit stands ready for duty.

The parish's musical bent boasts a rich history. In 1873, the St. Augustine choir became the first American opera company—black or white.

The St. Augustine community continues to advocate for and commemorate African-Americans in the Church today.

These monuments commemorate the stories of only a few of the religious figures that helped shape the U.S. and the world. Some others include the Temperance Fountain, the statue of Bishop John Carroll at Jesuit-run Georgetown University, statues of St. Damien in the Capitol and of Moses in the Supreme Court and the Library of Congress, and countless others that D.C. visitors can spend time exploring at their leisure. †



This statue of St. John Paul II by artist Chas Fagan greets visitors as they enter the St. John Paul II National Shrine in Washington. (CNS photo/Elizabeth Bachmann)

Joyful Witness/Kimberly Pohovey

What would Jesus find under your roof? Leaks or love?

A few years back, I was working at a parish when the new *Roman Missal* translations were being introduced. As the parish marketing director, it was part of my job to communicate these changes to the congregation.



The associate pastor and I met regularly to decipher the changes as they were released and plot

a strategy for communicating the changes and the meaning behind them. Knowing that change seldom comes easily, we often joked that the changes might go over more like a “missile” than the “missal.” Nevertheless, we trudged forward. At first, even I had trouble embracing the need for new language like “consubstantial” and “dewfall.”

Fast forward a few years and this language, that at one time seemed foreign, has simply become part of our vernacular. While some word substitutions here and there seemed semantic to me, there is one change that has had a profound impact on my worship experience. It is the final exclamation of the eucharistic prayer in which we proclaim, “*Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.*”

I must admit that the first time I heard this new translation, I, like most I assume, thought it was strange to be talking about roofs. What did that have to do with what

is in my heart? At first, it was simply words I awkwardly recited from the prayer card we were handed at Mass from which to learn the new revisions. I didn’t know its origin. However, in time, I came to a deeper appreciation of this prayer.

It comes directly from Scripture. In chapter 7 of Luke’s Gospel, the Roman centurion sends some Jewish elders to implore Jesus to heal his servant, whom the centurion obviously loves. When Jesus heads toward the man’s home, the centurion instructs the elders to tell him not to bother coming all the way to the house because he is not worthy that Jesus should enter under his roof. He is so humble and his faith in Jesus so great that he knows Jesus need only say the word and his servant will be healed.

When I would recite the former prayer we would say at this point during Mass, I recall focusing on my “unworthiness.” Of course I’m not worthy to receive this amazing gift of Jesus’ sacrifice of his life for me. But honestly, my thoughts never went much further. I bowed my head, noted that I was unworthy and then moved forward to receive Communion.

After some time repeating the words of the new prayer, I began to contemplate the meaning of the “roof” image. I found myself imagining Jesus entering under my roof, looking up, and what would he see? Would he find a sturdy roof? One well-constructed of strong material, built to withstand any storm? That was my hope. But if I wanted to be completely honest, I had to admit he

would probably be gazing up at a roof dotted with holes allowing all the leaks of my sins to easily fall through.

This image of the roof has become my weekly examination of conscience. Now when I say, “*Lord, I am not worthy that you should enter under my roof,*” I think back on the prior days to the times I have failed to act as God expected.

I unnecessarily criticized my son in a harsh tone. *Drip.* Knowing I’m overweight and out of shape, I went the whole week without exercise or healthy diet, disregarding this gift of a body God gave me. *Drip, drip.* I failed to love and appreciate my husband as he deserves. Yet *another drip.* I resisted the call to volunteer for, you name it—the homeless, the poor, the sick and elderly, all the least of these Jesus asked me to take care of—instead telling myself I’m just too busy. *Drip, drip, drip.*

In no time, I’m standing underneath my leaky roof, wet and ashamed.

As I squint upward, drops landing in my eyes, I envision Jesus climbing a ladder. Among all the names he is known by, I add “roofer” to the list. He carefully stops the drips, covering each of my sins with new shingles. And amazingly, although I am unworthy, he still invites me to his table. He fixes my leaks and indeed, my soul is healed.

What would Jesus find under *your* roof?

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of mission advancement for Archdiocesan Education Initiatives.) †

Our Works of Charity/David Bethuram

Growing up in poverty is a threat to childhood development

Growing up in poverty is one of the greatest threats to healthy childhood development. Poverty and financial



stress can impede children’s cognitive development and their ability to learn. It can contribute to behavioral, social and emotional problems and poor health. In Indiana, there are 103,000 children

age 5 and younger that live in poverty (2019 Indiana Kids Count Database). For these families facing day-to-day struggles, finding and accessing high quality health care and education for their children can be a constant challenge.

Young children impacted by poverty are among the most vulnerable people in the regions which Catholic Charities serve. They’re more likely to have been born prematurely or have low birth weight and have unidentified behavior or developmental problems. They’re also more likely to have a variety of health issues like untreated cavities that can affect their development and chances for success in school.

The first few weeks, months and years of a child’s life are the most critical—and when children are most vulnerable. The developmental milestones and early learning experiences children have before age 5 will shape their health and

well-being as they grow. And children who miss out on these milestones are often unable to catch up.

Our work in this area aims to get families the care, information and tools they need so their kids are physically, socially and emotionally healthy when they enter kindergarten—an important stepping stone toward a bright and healthy future.

Here are some of the challenges low-income children face when they are in school:

- **Lack of preparation:** Fewer low-income children have access to quality early childhood education, so they enter kindergarten lacking basic skills such as letter recognition and counting skills.

- **Vocabulary:** Study after study shows low-income children enter school having heard 30 million fewer words spoken than their middle-class peers. A limited vocabulary makes it difficult to learn to read when children have never been exposed to the words.

- **Poor nutrition:** Children sometimes come to school hungry, which makes it difficult to concentrate. Many schools are able to combat that by offering free breakfast and lunch.

- **Lack of medical care:** Low-income children may not see the doctor that often, so vision problems, dental problems and mental health issues do not get addressed as quickly and make it harder for children to learn.

- **High mobility:** Children of poor families tend to move frequently, which disrupts their education. When they move

from one school to another there is a lack of continuity, and they may miss learning entire concepts.

- **Dysfunctional families:** Families of low-income children often have a myriad of issues: that is, they come home to a chaotic rather than calm home, often with the additional strain of possibly handling adult problems. They may have little space or supplies to do homework.

- **Lack of enrichment:** Low-income children often do not get the outside enrichment opportunities their peers have such as music, dance, art or sports lessons and trips to museums, historical sites and other places.

Our goal at Catholic Charities is to eliminate generational poverty. To do so will elevate education, strengthen family bonds and provide low-income families access to health care and community resources. In doing so, poor families increase their understanding and knowledge of health and wellness habits; they are engaged in their community and school; and reading is encouraged in the home, which will strengthen their child’s language skills.

Catholic Charities and parish education programs all need volunteers to support the above goals and help provide all children with the opportunity to have a healthy start before they enter kindergarten.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

The Human Side/Fr. Eugene Hemrick

A heavenly reminder that we are temples of the Holy Spirit

Leonardo da Vinci was a genius in understanding the human body. For hours on end, he studied cadavers to learn the intricate functions of the body. Today his drawings are still a marvel to behold.



When I was in campus ministry, the biology building was next to my building. There I would see students who were aspiring to be doctors in the gross anatomy laboratory mirroring

da Vinci’s desire to probe the workings of the body.

No doubt the more the mysteries of the body are explored, the greater the fascination with and awe there are for it.

Recently, I had a funeral in a parish where I served for 20 years. It had been years since being back there and seeing friends I had known. As I visited with them, I felt somewhat depressed. Many had aged and weren’t the same as I knew them.

As I left the parish, I could hear Peggy Lee singing, “Is that all there is?” No matter our efforts to stay young and spry, time takes its toll and this wonderful body deteriorates.

It just happened that at the time of my disillusion about our body, the feast of the Body and Blood of Christ (Corpus Christi

Sunday) was about to be celebrated. It ended up cheering my heart and erasing my disenchantment.

A spiritual writer once wrote, “We must wonder what it was like when God first thought of us and we became.” Here we are reminded that our body came from the mind of God and is a heavenly gift.

Furthermore, Christ became incarnate and thought enough of us to take on our body and walk among us in it. He then rose from the dead, converting our mundane body into a glorified body. This realization reminds us we are temples of the Holy Spirit, and lifts our earthly thoughts into the realm of the heavenly.

See HUMAN SIDE, page 14

Twenty Something/Christina Capecchi

Searching for silver linings: grace after the storm

Business was good. So good, in fact, that the family company had become one of the largest breweries in New England, producing 300,000 barrels a year and



supporting two generations of Geisels in Springfield, Mass.

Theodor Jr. could envision the future. A secure, prosperous one. A business he could hand down to his 15-year-old son. A proud legacy.

He confidently

took the helm when his father died. Everything was mapped out.

And then, six weeks later, the unthinkable: Prohibition took effect, forever shuttering the family business.

Theodor felt rudderless. He dabbled in real estate, but wasn’t compelled to pursue it. Finally, he got hired as Springfield’s superintendent of parks. The park system included a fledgling zoo, where he often brought his son. It became a beloved part of the boy’s childhood, a place he spent hour after hour sketching animals.

Theodor aided his son’s artistic endeavors, giving him the bills, horns and antlers of animals that had died, which the child incorporated into quirky sculptures. He was learning to think outside the box, to assemble body parts in unexpected ways to surprising effect. It was the perfect training for what would become the legendary career of Dr. Seuss.

I’ve been thinking about the role of change in our spiritual lives: its impact, our response. When something upends the status quo, we tend to operate less like a ballerina—leaning in, leaping forward—and more like a toddler being dragged out of a toy store, kicking and screaming.

Only looking back can we see the growth and grace that resulted, that wouldn’t have happened had we been allowed to remain burrowed in our warm little nest.

My friend Wendy broke her elbow in a biking accident three years ago. Being laid up forced her to look within. Soon the Iowa native was searching for job openings in the U.S. Virgin Islands. She filled out an application by typing only with her left hand, pecking away at the keyboard. She got the offer and made the move, beginning the adventure of a lifetime.

Now she looks back on her biking accident with gratitude.

“Ultimately, it was a blessing because it gave me the opportunity to reflect on the state of my life and acknowledge that I was ready to make some changes,” she told me. “Also, getting through the pain helped me fully realize that I had the strength to make such a bold move.”

I’ve been asking for stories of silver linings, and I haven’t been disappointed. At a birthday party on a sweltering Saturday, someone pulled me aside and described the bad teacher who had helped make him a good teacher. He learned so much from an experience he had wished away as a teen.

The following Saturday, at another birthday party, I heard how a tornado knit together a neighborhood.

“Suddenly, we all had the same weekend agenda,” a 50-something dad explained.

Neighbors shared hamburgers and power tools. Kids befriended other young explorers climbing fallen trees. Decades later, they remain close.

Sometimes in the spiritual life we are like the toddler at the toy store: fists clinched, minds closed. We do not trust God’s master plan. We cannot see the bigger picture, how the break-ups and breakdowns lead to breakthroughs. We forget that there is almost always an upside to being let down.

But stories like these remind us. And Catholic spirituality is based on storytelling. We gather around water, with incense and oil, and we tell stories. We

See CAPECCHI, page 14

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

The Sunday Readings

Sunday, August 11, 2019

- Wisdom 18:6-9
- Hebrews 11:1-2, 8-19
- Luke 12:35-40

The Book of Wisdom is the source of the first reading for Mass this weekend. Always standing high in any ancient Jewish



perception of God and religion was the story of the Exodus, when God guided the Hebrews from Egypt where they had been enslaved. God sent Moses to lead the people in their escape.

The people's awareness of their debt

to God and homage to him was very much a part of the story. On occasion, they failed, but overall they worshipped God, their deliverer.

This book, along with the other books of the wisdom literature, presents itself as the fruit of human logic as well as of faith, stressing that there is no conflict between the two.

The second reading for this weekend is from the Epistle to the Hebrews, written for Jewish converts to Christianity who faced the same difficulties as those experienced by pagan converts in the first generations of the Church.

After the Jews' rebellion against Rome, quashed so brutally by the Romans in 70, the legal system of the empire was no friendlier to Jews than it was to Christians. Christians were beginning to face persecution because they defied laws requiring worship of the Roman gods and goddesses, including the emperor.

The writer of this epistle encouraged and challenged these Jewish converts to Christianity.

The reading is eloquent. It literally sings about the majesty and power of faith. By acknowledging God and by receiving Jesus, the Son of God, believers affirm the fact that God is and has been active through the centuries in human life. Abraham experienced this, and God rewarded Abraham. From Abraham, through his son Isaac, descended the Hebrew people.

St. Luke's Gospel provides the last reading. It is always important to realize that the Gospels were not composed

during the Lord's time on Earth, but decades after Jesus lived and preached. Biblical scholars think that Luke's Gospel, based fundamentally upon Mark's but using other sources as well, was written around 80, a half century after Jesus ascended back to heaven.

This in no way diminishes the Gospel's validity, but it says that the evangelist knew the stresses facing Christians at the time when the Gospel was composed. The Gospel was composed during the persecution, and certainly the struggle between the Gospel and the pagan culture affected its composition.

The words of Jesus chosen by the evangelist and read during this weekend's Masses are encouraging. They also warn.

Jesus urges disciples to be prepared. He will take care of them. Surviving on Earth is not the ultimate, however. Believers will be vindicated by Jesus in the heavenly kingdom. A wedding banquet is used to describe what will come. Jesus is the bridegroom. The banquet will celebrate life in heaven.

Reflection

Only two things are certain in life, they say: death and taxes. People spend much time thinking about taxes, filing returns on time, paying what is due, watching withholding statements, and resisting political efforts to raise taxes.

Few people think much about death, though it is inevitable. It is too frightening to consider. So we turn a blind eye.

These readings are blunt and utterly realistic. Death awaits us all. Aside from final death, we can create for ourselves the living death of despair.

God wills that we live with peace in our hearts now, and that we live forever. He gave us Abraham and Moses. He gave us Jesus, his Son. Jesus will lead us to the eternal wedding banquet.

As the Gospel tells us, as the Hebrews longing for deliverance told us, we must recognize God. We must prepare ourselves to follow Jesus by being faithful and by loving God above all. God alone is our security and hope. He has proved it. †

Daily Readings

Monday, August 12

St. Jane Frances de Chantal, religious

Deuteronomy 10:12-22
Psalms 147:12-15, 19-20
Matthew 17:22-27

Tuesday, August 13

St. Pontian, pope and martyr
St. Hippolytus, priest and martyr

Deuteronomy 31:1-8
(Response) *Deuteronomy 32:3-4b, 7-9, 12*
Matthew 18:1-5, 10, 12-14

Wednesday, August 14

St. Maximilian Kolbe, priest and martyr

Deuteronomy 34:1-12
Psalms 66:1-3a, 5, 8, 16-17
Matthew 18:15-20

Vigil Mass for the Assumption of the Blessed Virgin Mary

1 Chronicles 15:3-4, 15-16; 16:1-2
Psalms 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Thursday, August 15

The Assumption of the Blessed Virgin Mary
Revelation 11:19a; 12:1-6a, 10ab
Psalms 45:10bc, 11-12ab, 16
1 Corinthians 15:20-27
Luke 1:39-56

Friday, August 16

St. Stephen of Hungary
Joshua 24:1-13
Psalms 136:1-3, 16-18, 21-22, 24
Matthew 19:3-12

Saturday, August 17

Joshua 24:14-29
Psalms 16:1-2a, 5, 7-8, 11
Matthew 19:13-15

Sunday, August 18

Twentieth Sunday in Ordinary Time
Jeremiah 38:4-6, 8-10
Psalms 40:2-4, 18
Hebrews 12:1-4
Luke 12:49-53

Question Corner/Fr. Kenneth Doyle

Other options available for abstinence for vegans, vegetarians on Lenten Fridays

Q What do persons who don't normally eat meat do about the Church's rules on abstinence, such as on the Fridays during Lent? Nowadays, many Catholics are mainly fish eaters anyway, or they are vegans or vegetarians. What can they do to participate in the discipline of the Church? (Indiana)



A First, it's good to point out that vegans eat no animal products at all, while vegetarians don't eat animals but may eat products that come from them such as dairy and eggs.

And yes, there are many of each: I've read that, at some point in their lives, more than 10 percent of Americans are vegans or vegetarians. So your question does have relevance, and the answer is simple: Pick your own penance.

In 1966, when the Catholic bishops in the U.S. lifted the rule of mandatory abstinence on Fridays throughout the year, this is what they said: "Since the spirit of penance primarily suggests that we discipline ourselves in that which we enjoy most, to many in our day abstinence from meat no longer implies penance, while renunciation of other things would be more penitential" (#20).

Vegans and vegetarians should choose their own sacrifice on the Fridays of Lent. How about refraining from your favorite meatless meal? And it doesn't even have to be food-related: Since Fridays are set aside for grateful remembrance of the sacrifice of Jesus, how about taking an extra five minutes of prayer on Lenten Fridays to thank Jesus for dying on the cross?

Q We just learned that our daughter is engaged. Her fiancé is not a Catholic and probably not a member of any religion. We raised our kids in the Church, and they always attended Sunday Mass. But our daughter has problems with some of the Church's teachings and has stopped going to Mass. Now she is saying that she doesn't want to be married in the Church, particularly since she's horrified by the recent scandals.

We plan on speaking to her again about the importance of being married in the Church. We're having Masses said for that intention and have also asked some priest

friends to pray for her. Should she persist, however, we do have some questions.

I feel that our not attending her wedding would rupture our relationship with her and probably sink any chances of her ever returning to the Church. But would it be wrong to participate in any way—such as by her dad's walking her down the aisle, or helping to pay for the wedding or giving her a gift?

She is our only daughter and this is heartbreaking for us, but we don't want to offend the Lord, even for the sake of our daughter. Any insight you could give would be appreciated—as would your prayers for her and for us. (Texas)

A I am edified by your question—both by your clear love for your daughter and by your strong commitment to the Church. I assure you that I will add my own prayers for her happiness in marriage and for her eventual return to Catholic practice.

As regards your daughter's horror at recent scandals, would it help if you told her that you yourself are equally offended, but that you are not willing to let this criminal and sinful behavior do even more damage by depriving you of the support you experience from the sacraments?

As to your participation in her wedding ceremony: You have explained to your daughter, and will again, your strong preference that she be married in the Church and your disappointment should she not be. If you have not told her already, you might share with her—kindly, but also clearly—that if she chooses to marry outside the Church in this way, without the proper dispensation from Church authorities, she would separate herself from the possibility of receiving Communion until she approaches her faith family for the celebration of the sacrament of holy matrimony.

At the same time, I agree that your absence from the ceremony might well eliminate any chance of her ever coming back to the sacraments.

So long as she understands your feelings and your regard for the faith in which you raised your children, I think that you and your husband could participate in the wedding ceremony in the ways you mention.

(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



Staying Faithful

By Sandy Bierly

When grace abounds
And God's presence surrounds me,
I want to stay in this moment,
Like St. Peter on the Mount.
I don't want to come down,
For it is good, Lord, to be here!

Stay with me, Lord,
No matter what comes my way.
Help me to trust in Your goodness,
Not in the wiles of man.
Give me these mountaintop moments,
To remember when times are bad.

These moments are rare,
But they mean so much,
When trials and tribulations
Seem to never end.
It's the good memories
That pick me up, when times are bad.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: This mosaic in the Church of the Transfiguration in Galilee depicts Ss. Peter, James and John looking on as Moses and Elijah appear on either side of the transfigured Christ, as described in the Gospels of Matthew, Mark and Luke. The feast of the Transfiguration, which is commemorated each year on Aug. 6, took place on Tuesday.) (File photo by Natalie Hoefler)

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BUENING, Raymond E., 75, SS. Francis and Clare of Assisi, Greenwood, July 16. Husband of Margaret Buening. Father of Martin and Michael Buening. Brother of Mildred, Ruth, Jerome, John, Joseph, Philip and Robert. Grandfather of five.

CORAGGIO, Michael C., 87, St. Lawrence, Indianapolis, July 28. Husband of Rosemary Coraggio. Father of Chris, Paul, Peter, Robert, Steven and Terry Coraggio. Grandfather of seven. Great-grandfather of four.

DEWESTER, Diana E., 80, St. Jude, Indianapolis, June 18. Mother of Mari Corazzi, Frank Pyle and Mike Schlitt. Sister of Frank DeWester. Grandmother of 11.

ECKERLE, Barbara A., 77, St. Lawrence, Lawrenceburg, July 16. Wife of Martin Eckerle. Mother of Renee Caldwell, Mark and Michael Eckerle. Sister of Clara and Paul Meyer. Grandmother of five.

EVENSON, Clare M., 95, St. Matthew the Apostle, Indianapolis, July 22. Mother of Karen, Brent and Mark Evenson. Sister of Frank Horvath. Grandmother of 13. Great-grandmother of 11.

FULTON, Donna S., 77, Our Lady of Lourdes, Indianapolis, July 10. Wife of Robert Fulton. Mother of Michael, Robert, Jr. and Sean Fulton. Grandmother of four. Great-grandmother of one.

HARDING, Mildred, 89, Holy Family, New Albany, July 18. Mother of Sheridan Mann and Robert Harding II. Sister of Thelma Stumler. Grandmother of five. Great-grandmother of four.

HEIDLAGE, Robert C., 75, St. Louis, Batesville, July 25. Husband of Carla Heidlage. Father of Jill Belter, Jeffrey and Robert Heidlage II. Stepfather of Steven Griffin. Brother of Becky Mitchell and Sue Stearns. Grandfather of nine. Great-grandfather of one.

HEIS, Barbara, 71, St. Michael, Brookville, July 15. Mother of Angel Ripperger, James and John Heis, Jr. Sister of Richard Putnick. Grandmother of eight. Great-grandmother of two.

HOP, Carolyn, 74, Our Lady of Perpetual Help, New Albany, July 24. Mother of Shari Murphy and Mike Amburn. Grandmother of five. Great-grandmother of five.

HURST, Dorothy M., 76, Holy Spirit, Indianapolis, July 20. Mother of Denise and Gary Hurst. Sister of Harold McPhillips.

HUTH, Myron E., 87, St. Mary-of-the-Knobs, Floyd County, July 25. Husband of Carolyn Sue Huth. Father of Myra Huls, Lisa Montgomery and Mark Huth. Grandfather of seven. Great-grandfather of six.



Nigerian Catholic celebration

A woman raises her arm in prayer during a Mass for Catholics of Nigerian descent on July 21 at St. Thomas the Apostle Chapel in West Hempstead, N.Y. The liturgy capped a four-day revival/retreat that provided an opportunity to more than 600 participants from the New York metropolitan area and beyond to renew their spiritual lives while celebrating their faith, culture and ancestry.

(CNS photo/Gregory A. Shemitz)

KRAFT, Helen, 89, Our Lady of Perpetual Help, New Albany, July 25. Wife of Richard Kraft. Stepmother of Charla Perez and Martha Truman.

LINNE, Elizabeth S., 90, St. Pius V, Troy, July 23. Mother of Betty Cash, Cindy Hubert, Mary Linne-Saylor, Bernard, Chris and Peter Linne. Sister of Martha Chanley, Urma Henning, Nancy Little, Bill Elder and Paul Bowman. Grandmother of 13. Great-grandmother of 10.

MACDONALD, Roderick A., 80, St. Joan of Arc, Indianapolis, July 24. Husband of Judy MacDonald. Father of Sarah Cox, Martha Fischer, Mary Woolington and Katherine MacDonald. Grandfather of three.

MAHAN, Wayman, 90, St. Mary, Rushville, July 28. Husband of Marjorie Mahan. Father of Christy Hall, Kevin, Mike, Tom and Tony Mahan. Grandfather of 14. Great-grandfather of 13. Step-great-grandfather of one.

MUNTEAN, George L., 86, St. Bartholomew, Columbus, July 23. Husband of Eva Muntean. Father of Marta

Garza, Eva and George Muntean. Brother of Maria Mahos. Grandfather of 10. Great-grandfather of five.

ROGIER, Curtis A., 77, St. Augustine, Leopold, July 23. Husband of Sue Rogier. Father of Tonya Harpenau, Neil and Rick Rogier. Brother of Yvonne Etienne and Elaine Sandleben. Grandfather of six.

RUDOLF, Helena J., 69, Holy Name of Jesus, Beech Grove, July 26. Sister of Jane Cox, Gerald, Lawrence, Rick and Roger Rudolf. Aunt of several.

SCHURA, Katherine S., 27, St. Jude, Indianapolis, July 19. Daughter of Michael and Elizebeth Schura. Sister of Kyle Schura. Granddaughter of Barbara Schura.

SOMMER, Carl F., 85, St. Augustine, Leopold, July 24. Husband of Mary Sue Sommer. Father of Peggy Sue Mallory, Lori Stowe, Carl, Kenny and Travis Sommer. Grandfather of 15. Great-grandfather of 21.

SOROA, Dolores Del Carmen, 67, SS. Peter and Paul Cathedral, Indianapolis, July 19. Wife of Mario Esteban Zambrano. Mother of Carmen

Dumaua, Anthony Zambrano and Roberto Soroa. Sister of Jose Lopez. Grandmother of 11.

SPALDING, Helen M., 93, Our Lady of Perpetual Help, New Albany, July 23. Grandmother of two. Great-grandmother of six. Great-great-grandmother of six.

STAPP, Lilburn, Jr., 88, St. Jude, Indianapolis, July 27. Husband of Mary Stapp.

Father of Lisa Lowery, Nancy Smith and Jeffrey Stapp. Brother of Lois Canter, Kenneth, Lynn, Robert and Rollin Stapp. Grandfather of five. Great-grandfather of six.

WILLIAMS, Thomas, Jr., 76, Holy Family, New Albany, July 18. Husband of Sue Williams. Father of Cassi Hogge, Tammi Levandowsky, Elyce Lovett and Zach

Williams. Brother of Judy Gnadinger, Mary Kay, Don and Larry Williams. Grandfather of 10.

ZIPP, Alberta A. (Kruer), 78, St. Mary-of-the-Knobs, Floyd County, July 27. Mother of Betty Batliner, Barbara Lamb, Larry and Ronald Zipp. Sister of Ralph Kruer. Grandmother of seven. Great-grandmother of six. †

Franciscan Sister Justin Louise Stiker ministered in Catholic education for 48 years

Franciscan Sister Justin Louise Stiker died on July 23 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 94.

The Mass of Christian Burial was celebrated on July 30 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Jeanette Stiker was born on April 29, 1925, in Indianapolis. She attended Holy Name of Jesus School in Beech Grove as a child and later graduated from the Oldenburg Academy of the Immaculate Conception in Oldenburg.

She entered the Sisters of St. Francis on Sept. 8, 1942, and professed final vows on Aug. 12, 1948.

Sister Justin Louise earned a bachelor's

degree at Marian University in Indianapolis.

During 77 years as a Sister of St. Francis, Sister Justin Louise ministered as an educator for 48 years in Catholic schools in Illinois and Indiana. In the archdiocese, she served at St. Joseph School in Shelbyville from 1953-60, at St. Mary School in Rushville from 1974-80, and at St. Vincent de Paul School in Bedford from 1983-89. She also served at her community's motherhouse from 1960-74, and 1980-83. Sister Justine Louise retired from ministry in 1999.

She is survived by two brothers, Joseph and Robert Stiker, both of Indianapolis.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Franciscan Sister Virginia Ann Streit ministered in Catholic education for 40 years

Franciscan Sister Virginia Ann Streit died on July 28 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 97.

The Mass of Christian Burial was celebrated on August 5 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Emma Josephine Streit was born on Nov. 20, 1921, in North Vernon. She grew up as a member of St. Ann Parish in Jennings County and later graduated from the Oldenburg Academy of the Immaculate Conception in Oldenburg.

Sister Virginia Ann entered the Sisters of St. Francis on Sept. 8, 1939, and professed final vows on Aug. 12, 1945.

She earned a bachelor's degree at

Marian University in Indianapolis.

During 80 years as a Sister of St. Francis, Sister Virginia Ann ministered as an educator for 40 years in Catholic schools in Indiana and Ohio. In the archdiocese, she served at St. Mary School in Greensburg from 1947-49, at the former St. John the Evangelist School in Enochburg from 1957-58, at St. Joseph School in Shelbyville from 1967-69, and at St. Mary of the Immaculate Conception in Aurora from 1969-73. She later served as a nursing assistant at the motherhouse from 1981-86 and as assistant coordinator of Olivia Hall there from 1985-96. Sister Virginia Ann retired from ministry in 1996.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

HUMAN SIDE

continued from page 12

I often wonder how much better our world would be if we took to heart this heavenly reminder. We can study all the magnificent minds that have elaborated on the principles of dignity, but nothing is more powerful in increasing our dignity than remembering we are temples of the Holy Spirit.

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

CAPECCHI

continued from page 12

pray the mysteries of the rosary. And sometimes we find ourselves living them: sorrowful and joyful, glorious and luminous. Water turned into wine.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Pro-life groups' campaign provides items to mothers, babies at border

WASHINGTON (CNS)—Shoelaces, rosaries, diapers, shampoo, Chapstick, baby wipes, water. Basic things that affirm one's humanity. These are the items that the #Bottles2TheBorder campaign fought to provide for immigrant mothers and their babies as they crossed into America.

New Wave Feminists and Abby Johnson's And Then There Were None organization, along with 50 other pro-life groups, sponsored #Bottles2TheBorder. Together, they took more than \$133,000 in supplies and \$72,000 in funds to respite centers on the Texas-Mexico border.

This is the second trip New Wave Feminists has made to the border in the past year. The feminist pro-life group subscribes to a whole life ethic that seeks to preserve dignity at all stages of life, not just in the womb. Last December, they organized a similar initiative, delivering \$10,000 to the McAllen, Texas, respite center.

"You have people fleeing for their lives. And the desperation, you can see it on their faces. They just want to get their families to safety, and, as someone who works in the pro-life realm, I can recognize that desperation," said Destiny Herndon-De La Rosa, founder of New Wave Feminists, in an interview with Catholic News Service (CNS).

Herndon-De La Rosa and Johnson, a former Planned Parenthood director

turned pro-life advocate and founder of And Then There Were None, led a group of 30 women to the border.

Roasting in 110-degree heat, they unloaded more than 27,000 pounds of bottled water and other supplies from an 18-wheeler and onto the conveyor belt that would carry them into the Catholic Charities respite center in McAllen. The women distributed the remaining supplies to other respite houses in Texas.

These facilities are all respite houses for legal immigrants who have been approved and released from processing. They provide immigrants with a night or two of shelter, food, a hot shower and travel instructions to wherever they are going.

Both Johnson and Herndon-De La Rosa said that they would have donated supplies to immigrants in the country illegally who are at government detention centers if the centers accepted private donations.

"I don't think that any one of us should support lawlessness, and I think that there should be a process for immigrating into the country, but I think that we also need to recognize that there are people here who need our help right now, even at the detention centers," Johnson told CNS. "Just because someone has done something criminal doesn't mean that their basic human rights should be ignored."



Volunteers unload supplies including diapers, baby wipes, water, soap, rosary beads, Chapstick and other basic items at an immigrant respite center on July 13 in McAllen, Texas. (CNS photo/courtesy of And Then There Were None)

Apparently, the attitude is catching among pro-lifers. Within two days of opening up an Amazon gift registry for baby item donations, the registry sold out. Herndon-De La Rosa said they would have had to halt donations because they ran out of space to transfer them, but that day a truck driver offered up his 18-wheeler for the project. They reopened the registry, and within two weeks had collected the entire \$205,000.

According to Herndon-De La Rosa, 100 percent of the money went straight to helping immigrant families.

"These people are going to be members of our community, and if they are traumatized and feel less than or unwanted it can be difficult for them to assimilate," Herndon-De La Rosa said. "It is important for volunteers to go and welcome them and show them that we see their dignity and that we want them here." †

Biannual grants awarded to parishes, schools and archdiocesan agencies

Criterion staff report

During fiscal year 2018-19, more than \$646,269 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation periods on April 30 and on Oct. 31 each year.

The award period for the Fall/Winter 2019 process will open in September with applications due no later than Oct. 31, 2019.

The Fall/Winter grants awarded for fiscal year 2018-19 are as follows:

- St. Anthony Parish, Indianapolis; Home Mission Fund; \$30,000 for adjacent city park project.
- St. Joseph Parish, Indianapolis; Home Mission Fund; \$6,250 for vertical lift project design.
- St. Lawrence Parish, Indianapolis; Home Mission Fund; \$8,500 for school security project.
- St. Patrick Parish, Indianapolis; Home Mission Fund; \$20,000 for roof restorations.
- St. Roch Parish, Indianapolis; Growth and Expansion Fund; \$20,000 for classroom technology.
- St. Malachy Parish, Brownsburg; James P. Scott Fund; \$11,500 for technology upgrades and security improvements.
- All Saints Parish, Dearborn County; James P. Scott Fund; \$17,000 for kitchen upgrades.
- Prince of Peace Schools, Madison; Home Mission Fund; \$25,000 for classroom technology.
- St. Charles Borromeo Parish, Milan; Home Mission Fund; \$8,000 for parish hall sound system.
- St. Agnes Parish, Nashville; Home Mission Fund; \$20,000 for parish life coordinator residence repairs.
- Holy Family Parish, New Albany; Growth and Expansion Fund; \$25,000 for classroom technology.
- St. Anne Parish, New Castle; Home Mission Fund; \$4,250 for security project.
- St. John Paul II Parish, Sellersburg; James P. Scott Fund; \$40,000 for stained glass windows project.
- St. John Paul II School, Sellersburg; Growth and Expansion Fund; \$11,100 for classroom technology.
- St. Joseph Parish, Shelbyville; James P. Scott Fund; \$25,000 for church restoration project.
- St. Joseph University Parish, Terre Haute; Growth and Expansion Fund; \$9,175 for capital improvements.
- St. Patrick Parish, Terre Haute; Home Mission Fund; \$9,500 for classroom technology.
- CYO Camp Rancho Framasa, Brown County; Growth and Expansion Fund; \$9,000 for expansion of camp inclusion program.
- Bishop Chatard High School, Indianapolis; James P. Scott Fund; \$25,000 for safety and security upgrades.

- Father Thomas Scecina Memorial High School, Indianapolis; James P. Scott Fund; \$25,000 for safety and security upgrades.

- Cardinal Ritter Jr./Sr. High School, Indianapolis; Home Mission Fund; \$2,412 for safety and security upgrades.

The Spring/Summer grants awarded for fiscal year 2018-19 are as follows:

- SS. Peter and Paul Cathedral Parish, Indianapolis; James P. Scott Fund; \$28,500 for fire alarm system.
- Nativity of Our Lord Jesus Christ Parish, Indianapolis; James P. Scott Fund; \$10,900 for school safety and security upgrades.
- Our Lady of Lourdes Parish/Eastside Catholic Community, Indianapolis; Growth and Expansion Fund; \$1,000 for combined pastoral council meetings.
- St. Joseph Parish, Indianapolis; Home Mission Fund; \$20,000 for platform lift project.
- St. Lawrence School, Indianapolis; Growth and Expansion Fund; \$14,000 for school counseling costs.
- St. Mark the Evangelist Parish, Indianapolis; Growth and Expansion Fund; \$20,000 for Burmese Collaborative Outreach Program.
- St. Patrick Parish, Indianapolis; Home Mission Fund; \$22,000 for roof repairs.
- St. Vincent de Paul Parish, Bedford; James P. Scott Fund; \$8,000 for church LED lighting.
- St. Malachy Parish, Brownsburg; Growth and Expansion/James P. Scott funds; \$15,000 for school technology.
- Mary, Queen of Peace Parish, Danville; James P. Scott Fund; \$15,000 for exterior church renovations.

- St. Michael Parish, Greenfield; James P. Scott Fund; \$14,461 for school safety and security upgrades.

- Prince of Peace Catholic School, Madison; Home Mission Fund; \$10,000 for roof repairs.

- St. Agnes Parish, Nashville; Home Mission Fund; \$25,000 for parish life coordinator residence repairs.

- St. Mary School, North Vernon; Growth and Expansion Fund; \$8,000 for school safety and security upgrades.

- St. Susanna Parish, Plainfield; Growth and Expansion Fund; \$13,000 for school safety and security upgrades.

- St. Mary School, Rushville; Home Mission Fund; \$9,523 for school safety and security upgrades.

- St. Patrick Parish, Terre Haute; James P. Scott Fund; \$5,000 for facilities master plan.

- CYO Camp Rancho Framasa, Brown County; Growth and Expansion Fund; \$2,000 for pilot science program.

- Our Lady of Fatima Retreat House, Indianapolis; James P. Scott Fund; \$7,000 for kitchen A/C unit.

- Roncalli High School, Indianapolis; Growth and Expansion Fund; \$13,000 for safety and security upgrades.

- Bishop Chatard High School, Indianapolis; James P. Scott Fund; \$20,000 for safety and security upgrades.

(For information on how to apply for the grants, go to www.archindy.org/finance/grant.html, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †

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Employment

Mount Saint Francis Center for Spirituality Business Manager

Seeking a part-time candidate for a business manager. Applicants must be experienced in all areas of accounting, bookkeeping, financial analysis, payroll processing and will supervise one direct report. The candidate should be proficient in Microsoft excel and word, and the Sage Accounting program. This candidate should have an BS in accounting and MBA or equivalent and 5+ years of experience. A good communicator is a plus as he/she will report directly to the Director of Retreats. Please send resume to:

Mount Saint Francis Center for Spirituality
Attn. Br. Randy Kin OFM Conv.
101 St. Anthony Drive, Mt. St. Francis, IN 47146
Or email to: retreatdir@mounstainfrancis.org
Attn: Br. Randy Kin OFM, Conv.



Recess at St. Francis de Sales

Students play outside during recess near the former St. Francis de Sales Church in Indianapolis in this photo from May 15, 1983. The former St. Francis de Sales Parish in the Brightwood neighborhood was founded in 1881 but closed on June 30, 1983, along with its school, due to declining membership caused by the construction of Interstate 70. The church building is now the home of the Father Boniface Hardin Gathertorium at Martin University.

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



A statue of Mary is seen amid flames through a window in the Church of the Visitation in Westphalia, Texas, on July 29. The nearly 125-year-old wooden church with bell towers on each side, burned to the ground that morning. Since 1883, the parish has served the Catholic community of southwestern Falls County, many of whom are descendents of immigrants from the northwest German region of Westphalia.

Fire destroys ‘treasured’ historic Catholic church in Texas

WESTPHALIA, Texas (CNS)—The Church of the Visitation in Westphalia, a nearly 125-year-old wooden church with bell towers on each side, burned to the ground on July 29.

The fire, which began in the morning, is still under investigation. Parishioners ran into the burning church to save what they could, including its tabernacle.

“We got some stuff out, but it wasn’t near enough,” parishioner Marvin Meyer told the *Waco Tribune Herald* daily newspaper.

“We just saw the smoke, and everyone came. Everyone just tried to do what you could to save what you could, but it went so fast. In like 15 minutes, it was over.”

The church, which is in the Austin Diocese, serves 244 families.

“I am saddened for the people of Westphalia who have suffered this tremendous loss,” said

Austin Bishop Joe S. Vasquez in a July 29 statement. “I am grateful for all the firefighters and departments that responded to the fire. Please join me in keeping the people of this historic parish in your prayers today as they try to piece together this tragedy.”

The bishop, who spoke to reporters near the grounds of the charred parish church on July 30, noted that the community is “brokenhearted” about this loss. He said the church was “truly one of our treasured churches” because of its history, tradition and the love and the faith of the people, which has not diminished and will grow stronger “out of these ashes.”

He said the parish community will continue to come together and pray and support one another. He also noted that the parishioners had been busy making plans to celebrate the parish’s 125th anniversary next year.

The bishop said he was grateful for those who

risked their lives to save the tabernacle and thankful for the work of many volunteer firefighters.

He said parishioners will hopefully be able to worship nearby and when asked if the parish would rebuild, he said he thought they would because the church “means so much” to the parishioners.

The church was designed in the shape of a Latin cross with a bell tower on each side. It contained more than 20 stained-glass windows. Construction was completed in February 1895, and most of the carpentry was done by parishioners. The church was dedicated three months later.

In 1978, the church received official recognition with a Texas Historical Marker. And in 1996, the community was recognized as a Rural Historic District, which encompasses 5,500 acres of farmland, the church and many other historic sites in the area. The district is now listed in the National Register of Historic Places. †

14th Annual Nativity Augustravaganza

August 16-17, 2019

4:00 pm—Midnight

Monte Carlo • Raffle • Food & Drink
Bingo • Rides • Children’s Games
\$3500 Grand Prize Raffle!

Live Entertainment

8:00 pm - 11:00

FRIDAY

Tony Walker and the
Second Half

SATURDAY

The Woomblies

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August 15

6:30 pm Cookies and Canvas
Great fun for families
\$25 per canvas
(must preregister on Nativity’s website)
6:30 pm Beer Tasting by Mashcraft
Must be 21. Presale tickets required
and available at Parish Office.

August 16

Catered Dinner
Fried Chicken and Kids Meal

August 17

Nativity Fit 5K/1 mile Run/Walk
(9:00 am)
(8:00 am race day registration)
Catered Dinner
Prime Rib and Oven Roasted Turkey
carving stations with all the sides
Kids Meal
4 pm - Evening Mass
7:00 pm - Baby Crawl

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Burkina Faso church appeals for protection against terror attacks

OUAGADOUGOU, Burkina Faso (CNS)—A bishop in Burkina Faso called on the world to stop the massacre of Christians by foreign-backed Islamist groups that are “better armed and equipped” than government forces.

“If the world continues to do nothing, the result will be the elimination of the Christian presence,” said Bishop Laurent Dabire of Dori, president of the bishops’ conference of Burkina Faso and Niger.

“They’ve slowly moved into the interior of our country, attacking the army, civil structures and the people,” he said of the nongovernment forces. “Today their main target appears to be Christians. I believe they are trying to trigger an interreligious conflict.”

The appeal was published on Aug. 1 by Aid to the Church in Need as nongovernmental organizations in the country launched a program to help 250,000 people displaced by attacks throughout the landlocked west Africa nation.

The bishop said 20 Christians had been killed in unprovoked attacks since January. He said in the most recent incident, on June 27 in Beni, villagers were forced to lie facedown by armed attackers, who found four wearing crucifixes and killed them “because they were Christians.”

“After murdering them, the Islamists warned the other villagers that they too would be killed if they did not convert to Islam,” Bishop Dabire said. †