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Goats in the graveyard

Goats horn in to help life in cemetery, page 16.

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'Their faith sustained them' Chin bishop sees 'big difference' in Burmese refugees at St. Barnabas

By Natalie Hoefler

When Bishop Lucius Hre Kung visited St. Barnabas Parish in Indianapolis two years ago, a mere six families comprised the parish's Hakha Chin Catholic refugee community.

Visiting the refugees and parish again on Aug. 2-6, he was struck by the difference two years has made.

"There is now a lot of joy and confidence and integrity in the [refugee] community," says Bishop Hre Kung, head of the Hakha Diocese in Myanmar (formerly Burma), of the roughly 200

Hakha Chin members of the parish. "There is a big difference—you can read it on their faces."

'Their faith sustained them'

The smile on his face spoke of the bishop's joy at the improvement among these people whom he knows have endured hardship and trauma.

First came the flight for their lives from the violence, destruction and bloodshed of the decades-long conflict between Myanmar's oppressive military junta and rebels opposing the government.

Next came the hardship of living in refugee camps. St. Barnabas parishioner Paul Hnin, 35, recalls his own seven-year experience surviving in such conditions.

"They have 15, 20 people living in a room this size," he says, looking around the roughly 8-foot by 10-foot meeting room at St. Barnabas where he spoke with *The Criterion*. "And only one bathroom for these people. It is no good."

And then there was the struggle of adjusting to a new home with new challenges and a new language.

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Bishop asks Catholics to come together to focus on 'crisis of gun violence'

BELLEVILLE, Ill. (CNS)—Bishop Edward K. Braxton of Belleville decried "a crisis of gun violence" in the United States, and asked Catholics in his Illinois diocese to come together to suggest ways to stop it.



Bishop Edward K. Braxton

"The crisis is caused, in part, by a small number of gun owners who abuse the firearms that are readily available to them and by the lack of consensus on the part of the American people and their elected representatives," Bishop Braxton said in his

message, issued on Aug. 6, days after the previous weekend's mass shootings in El Paso, Texas, and Dayton, Ohio, that left 31 dead and dozens more wounded.

Bishop Braxton said that, in the past, he has asked Catholics in his diocese for prayers for the victims, the survivors, those grieving and for elected officials after noted mass shootings, but "in recent months, I have not written to you because these heartbreaking assaults on the value and dignity of every human life have been happening so frequently that it has not been possible to keep up."

In his reflection, "A National Crisis: A Pastoral Reflection on the Deadly Epidemic of Gun Violence in the United States," he added: "According to published statistics, there have been 255 mass shootings—four or more victims—in this country already this year. One hundred people a day and 36,500 people a year die from gun violence."

Bishop Braxton said, "Like you, I am deeply distressed by the erosion of fundamental moral principles."

Beyond the erosion of those principles in society, he added, "there is mounting evidence that social media platforms like 4chan and 8chan are being used to create international communities of like-minded people who reinforce each other's ethnic

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Bishop Lucius Hre Kung of the Hakha Diocese in Myanmar (formerly Burma) greets a young girl and other Burmese refugees after celebrating Mass in the Hakha Chin language on Aug. 4 at St. Barnabas Church in Indianapolis, the faith home of refugees from the Hakha region of Myanmar. (Photo by Natalie Hoefler)

Grassroot groups are key to social change, pope says

VATICAN CITY (CNS)—Popular movements can spark the change needed to ensure a future that is no longer in the hands of elites and powerful people, but includes the poor who have the inalienable right to a life of dignity, Pope Francis said.

Grassroots organizations representing the poor, the underemployed, indigenous communities and farmworkers are "a sprout that, like a mustard seed, will bear much fruit: the springboard of a great social transformation," the pope wrote in the preface of a book that will be published in September by LEV, the Vatican publishing house.

"Popular movements, and this is the first thing I would like to highlight, represent in my opinion a great social alternative, a profound cry, a sign of contradiction, a hope that everything can change," he said.

According to Vatican News, the new book, titled, *The Emergence of Popular Movements: Rerum Novarum of Our Time*, was prepared by the Pontifical Commission for Latin America and will be published in Spanish. "*Rerum Novarum*" was Pope Leo XIII's 1891 encyclical on worker's rights and other related issues. It is considered the foundational document for the Church's social teaching.

The new book explores a series of World Meetings of Popular
See POPE, page 2



Pope Francis speaks at the second World Meeting of Popular Movements in Santa Cruz, Bolivia on July 9, 2015. Popular movements can spark the change needed to ensure a future that is no longer in the hands of elites and powerful people, but includes the poor, Pope Francis has written in the preface for a book to be published in September. (CNS photo/Paul Haring)

GUNS

continued from page 1

and racial hatred, encouraging and even applauding acts of violence against those who should be purged from the 'nation' as they narrowly define."

At the same time, he noted, the number of Mexican immigrants has risen in the Belleville Diocese; the alleged El Paso shooter came from the Dallas area, 10 hours by car from El Paso, specifically targeting Latin Americans.

"We deplore the fact that our sisters and brothers are sometimes the objects of stereotypes, hateful words, scorn and violent acts. We know their vulnerability and fears due to the lack of comprehensive immigration reform," he said. "Words of comfort are not sufficient."

Solutions to gun violence, though, have been hard to come by, Bishop Braxton said. "Many Catholics have told me that they truly want to do something. They feel helpless, even paralyzed. They simply do not know what to do. They can see that there are no easy answers or solutions. As your bishop and pastoral leader of a community of people who proclaim publicly that we are the disciples of the Prince of Peace, I share this uncertainty and frustration."

He advised Catholics not to expect God to intervene in human history to stop gun violence. "Here on Earth, God's work

must truly be our own," he said.

"I am not an expert in social science, psychology, political theory or all aspects of the debate concerning gun violence," Bishop Braxton added. "I am also very aware that many people believe that there is no crisis of gun violence in this country."

He asked Catholic leaders—clergy, religious and lay—to establish opportunities to pray for an end to gun violence and to search for solutions to gun violence.

Bishop Braxton also asked Catholics to come together to "listen, learn, think, pray and act regarding the present crisis."

Groups, he said, can study Church teachings, the *Catechism of the Catholic Church*, the documents of the Second Vatican Council, books about the U.S. Constitution and the Second Amendment, learn the positions on guns from their representatives in Congress, and ask questions of themselves on what they can do to halt gun violence.

"The goal is a Christ-centered conversation, not a quarrel!" Bishop Braxton said.

"It is good to remind ourselves," he added, "of the words of St. Teresa of Calcutta: 'When we encounter pain and suffering in the world, our hearts are moved with compassion. We are frustrated when we cannot heal all of the wounds. We may be tempted to give up and do nothing. But everybody can do something! We must do what we can!' " †



Public Schedule of Archbishop Charles C. Thompson

August 24 – September 11, 2019

August 24 – 5:30 p.m.

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

August 25 – 9:30 a.m.

Mass to celebrate the new school year at Bishop Simon Bruté College Seminary, Indianapolis

August 25 – 2 p.m.

Confirmation for youths of Annunciation Parish in Brazil; St. Paul the Apostle Parish in Greencastle; St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods; and St. Benedict, St. Margaret Mary and St. Patrick parishes, all in Terre Haute, at Annunciation Church

August 27 – 1 p.m.

Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

August 27 – 6 p.m.

Catholic Radio Indy Annual Dinner at Northside Knights of Columbus, Indianapolis

August 29 – 8 a.m.

Catholic Business Network Breakfast at Primo Banquet Hall, Indianapolis

September 4 – 3 p.m.

Archdiocesan Finance Council meeting, Mass and dinner at Archbishop Edward T. O'Meara Catholic Center

September 5-8

U.S. Conference of Catholic Bishops (USCCB) Advisory Council, Baltimore, Md.

September 9-11

USCCB Administrative Committee meeting, Washington, D.C.

(Schedule subject to change.)

POPE

continued from page 1

Movements held since 2014 and supported by Pope Francis, Vatican News reported.

The Vatican's news website and the Italian blog *Il Sismografo* published several excerpts of the book, while the Spanish-language online site *Religion Digital* released the full text of the preface on Aug. 19.

In it, the pope praised the work of the movements, through which the poor "have not resigned themselves to suffering injustice and plundering," but have chosen, "like Jesus, docile and humble of heart, to rebel peacefully with 'bare hands' against it."

The poor, he added, "are not only the preferred recipients of the Church's action, the privileged ones of her mission, but they are also active participants. That is why I wanted to express my genuine solidarity, in the name of the Church, with this galaxy of people and associations who yearn for the happiness of 'living well' and not of

that selfish idea of 'the good life.' "

Those who are marginalized and cast aside, he said, are victims of the "globalization of indifference," which has "generated a 'new idol': that of fear and security" that has ushered in an "age of fury."

Pope Francis said that the participation of popular movements in politics can help to overcome "the politics of the false prophets who exploit fear and desperation, and who preach a selfish well-being and a false security."

He also expressed his hope that the book would help strengthen the efforts of the grassroots organizations to bring about a "new humanism" to overcome a lack of compassion and "the progressive eclipse of culture and of the notion of the common good."

"The antidote to populism and political showmanship lies in the efforts of organized citizens, particularly those who create in their daily lives—as is the case with so many experiences present in the movements—fragments of other possible worlds that fight to survive the darkness of exclusion," the pope said. †

Christians must choose fidelity to the Gospel, Pope Francis says

VATICAN CITY (CNS) —Christians must not be hypocrites, Pope Francis said.

Not being a hypocrite, he said, means being ready to "pay the price" of being faithful to the Gospel in concrete situations every day.

Before praying the *Angelus* with visitors gathered in St. Peter's Square on Aug. 18, Pope Francis reflected on the day's Gospel reading (Lk 12:49-53) in which Jesus says he has come "to set the Earth on fire" and to bring "division," not peace.

What this means, the pope said, is Jesus has come to separate "good from evil, the just from the unjust. In this respect, he has come to 'divide,' to spark a 'crisis'—in a healthy way—in the life of his disciples, shattering the simple illusions of those who believe they can combine Christian life and worldliness, Christian life and compromises of all

kinds, religious practices and attitudes against one's neighbor.

"It is about living not like a hypocrite, but by being willing to pay the price" of making choices that are consistent with the Gospel.

"It's nice to call oneself a Christian, but it demands, above all, being Christians in concrete situations, giving witness to the Gospel, which essentially is love for God and for one's brothers and sisters" in the human family, he said.

The pope praised the young people and organizations who help the sick, the poor and differently-abled.

In order to live according to the spirit of the Gospel, Christians will have to keep making sure they are responding to so many new needs with new forms of charity.

The pope also reminded people that, together with serving others, Christians must also worship God.

"To worship God also means to learn prayers of adoration, which we often forget. That is why I invite everyone to discover the beauty of prayers of adoration and to practice it often," he said. †



Pope Francis

Nominations sought for Respect Life and Pro-Life Youth awards through Sept. 12

Criterion staff report

The archdiocesan Office of Human Life and Dignity is accepting nominations for the Archbishop O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award through Sept. 12.

The Archbishop O'Meara Respect Life Award honors an adult or married couple

who demonstrates leadership in promoting the dignity and sanctity of human life from birth to natural death in a parish community and in the archdiocese.

The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of all human life in a parish community, school community

and in central and southern Indiana.

The awards will be presented at the Respect Life Mass to be celebrated at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 6.

Printable nomination forms can be found at www.archindy.org/humanlifeanddignity, then scroll down

and select "Annual Respect Life Mass."

Completed forms should be mailed to the Office of Human Life and Dignity, 1400 N. Meridian St., Indianapolis, IN 46202, or e-mailed to beichhorn@archindy.org.

For more information, call Keri Carroll at 317-236-1521 or e-mail kcarroll@archindy.org. †



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Pro-life leaders urged to persevere, continue to teach truth ‘with love’

LOUISVILLE, Ky. (CNS)—Archbishop Joseph F. Naumann of Kansas City, Kan., told diocesan pro-life leaders gathered in Louisville on Aug. 5-7 that they are part of the “most important human rights effort of our time and our age.”

Eighty-five directors of pro-life ministry from 63 dioceses around the country gathered for the Diocesan Pro-Life Leadership Conference, sponsored by the U.S. Conference of Catholic Bishops (USCCB). The theme of the conference was “Christ, Our Hope.”



Archbishop Joseph F. Naumann

Archbishop Naumann, chairman of the USCCB’s Committee on Pro-Life Activities, delivered the conference’s opening keynote address on Aug. 5.

In the talk—titled “Life Will Be Victorious,” which also is his episcopal motto—he thanked diocesan pro-life leaders for helping their bishops and dioceses “build a culture of life in this particular moment in time when the Church is wounded by the clerical sexual abuse scandal; at a time of pro-life promise with the current composition of the U.S. Supreme Court; and a time when supporters of legalized abortion are incredibly motivated and energized.”

“This is a moment of great opportunity as well as a moment of great peril for our culture and society,” Archbishop Naumann said.

The archbishop’s talk was inspiring, according to Brie Anne Varick, coordinator for the archdiocesan Office of Human Life and Dignity.

“He said that in order to judge our beautiful Catholic faith, you need to look at those who live it authentically and live it well,” Varick noted. “You shouldn’t judge Catholicism on those who have been exceptional failures.”

“He also spoke of the sacraments and the gift of the Eucharist. The Catholic

Church is where Jesus Christ is present—body, soul and divinity—present to us in every tabernacle and at every Mass.”

Varick was among the participants who attended a variety of break-out sessions led by experts in law and medicine, diocesan leaders and parish priests during the three-day conference.

Sessions addressed topics related to overturning *Roe v. Wade*, ministry to people after abortion, hospice and palliative care, and assisted suicide.

During his keynote address, Archbishop Naumann acknowledged the pain and anger caused by the clergy sexual abuse crisis and encouraged his listeners to persevere as leaders in the Church.

He noted that a 2019 book by Auxiliary Bishop Robert E. Barron of Los Angeles titled *Letter to a Suffering Church: A Bishop Speaks Out on the Sexual Crisis* describes the scandal as a “diabolical masterpiece” that has “corroded Catholic credibility” on a variety of fronts.

The pro-life effort was affected, too, Archbishop Naumann said.

“It cannot be denied that it has impaired the voice of the Church in speaking to our culture about the great moral evils of our time,” he said. This does not “absolve us of speaking boldly and strongly at the same time with humility. But we must continue to teach the truth and speak it with love.”

He noted that Bishop Barron’s book addresses the question “Why remain Catholic in these difficult times?”

The archbishop added, “For you, I think the question becomes even more powerful: ‘Why remain a leader within the Church who has these problems?’”

The Church is an “earthen vessel,” but holds a great, great treasure,” he said. He went on to list three reasons to remain Catholic and continue to be a leader in the Church.

First, the Church speaks of God in an age when “we see a growing atheism and a growing return to paganism,” he said.

“There is a God. But not just that there’s a God, but to know of a God of



Participants of the Diocesan Pro-Life Leadership Conference sing during Mass on Aug. 5 at the Cathedral of the Assumption in Louisville, Ky. (CNS photo/Jessica Able, *The Record*)

revelation, of a God that has pursued us, that sent his Son into the world to share our humanity so that we could share in his life,” he continued. “That is the privilege of all of us as Catholics, but especially as Catholic leaders, to share with our world.”

Another reason to persevere is the saints, he said.

“There would be no scandals in the Church if its members, particularly we the clergy, faithfully followed our moral teaching,” Archbishop Naumann said. “Many saints were previously great sinners, yet we do not venerate them for their sin but the transformation of their lives by God’s grace.”

Quoting Pope Emeritus Benedict XVI, he said the saints were motivated to live “heroic lives of virtue” for the chance to encounter the person of Jesus Christ.

“Catholicism affords us many opportunities to experience encounters with Jesus,” he said.

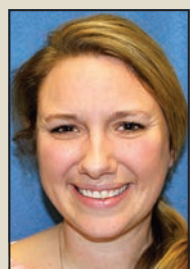
The third reason to persevere, the archbishop said, is the magisterium. The magisterium is the Church’s authority to give authentic interpretation of the word of God.

“The magisterium is a great gift even though it’s entrusted to weak individuals,” he said. “But it’s through this gift the Holy Spirit remains with the Church and keeps us constant in our teachings.”

The archbishop’s message set the tone for the conference, Varick said.

“Hope definitely was the resounding theme of the conference,” she said. “There are reasons to hope in the pro-life movement, and the most important reason is that Jesus is Lord, and he is the reason for our hope.”

“I was reminded at this conference to take time in prayer to encounter Jesus Christ, the reason for our hope, to draw strength and peace. All the work we do as leaders of the Church, it’s all his work. My only hope is that I can get out of the way, so he can work.” †



“I was reminded at this conference to take time in prayer to encounter Jesus Christ, the reason for our hope, to draw strength and peace. All the work we do as leaders of the Church, it’s all his work. My only hope is that I can get out of the way, so he can work.”

— Brie Anne Varick, coordinator for the archdiocesan Office of Human Life and Dignity

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Editorial

Teaching the Eucharistic mystery

At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood. Faithful to the Lord's command the Church continues to do, in his memory and until his glorious return, what he did on the eve of his Passion: "He took bread...." "He took the cup filled with wine...." The signs of bread and wine become, in a way surpassing understanding, the Body and Blood of Christ; they continue also to signify the goodness of creation (Catechism of the Catholic Church #1333).

Central to our Catholic faith is the teaching about the mystery of the Eucharist. We believe that the bread and wine offered back to God become—really and truly—the body and blood of Jesus Christ. How this happens is a mystery, but the fact that it happens each and every time the Mass is celebrated is an article of faith that defines who we are, what we believe and how we are called to act as Jesus' disciples.

The importance of this teaching helps to explain the anger expressed by many Church leaders in recent weeks to a new study from the Pew Research Center whose findings say that a majority of Catholics in the United States either don't understand or don't believe that the bread and wine used at Mass become the body and blood of Christ. Los Angeles Auxiliary Bishop Robert E. Barron released a statement on Twitter that said: "It's hard to describe how angry I feel after reading what the latest @pewresearch study reveals about understanding of the Eucharist among Catholics. This should be a wake-up call to all of us in the Church."

Bishop Barron says his anger is not directed at Pew, but at himself and his brother bishops, priests and anybody responsible for transmitting the faith. "We're all guilty," he said. "It's been a massive failure of the Church carrying on its own tradition."

Not everyone reacted as strongly as Bishop Barron. Some have observed that the way survey questions are posed, and their context, can have a significant effect on the way people answer. For example, when the Pew report says that "69 percent of all self-identified Catholics said they believed the bread and wine used at Mass are not Jesus, but instead 'symbols of the body and blood of Jesus Christ,'" one would have to probe more deeply into the respondents' understanding of what the word "symbol" means in this context. After all, our Church teaches that all sacraments, including the Eucharist, are signs (symbols) that cause what they signify.

Without in any way diminishing the significance of the Pew findings—or saying (as Bishop Barron fears) "Oh, well, who cares?"—we believe that the appropriate response is to focus our catechetical efforts on teaching the Eucharistic mystery in all its many dimensions.

What should Catholics know about the Eucharist?

First of all, as the Catechism says quite clearly in #1333: "At the heart of the Eucharistic celebration are the bread



A worshipper prays in adoration before a monstrance containing the Blessed Sacrament at SS. Francis and Clare of Assisi Church in Greenwood. A recent study of the Pew Research Forum showed that a majority of Catholics in the U.S. either do not understand or believe the Church's central teaching that Christ is truly present in the Eucharist. (File photo by Sean Gallagher)

and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood."

It's not important to use—or understand—technical terms such as "transubstantiation" which theologians and Church historians can debate. It's enough to say that by God's miraculous intervention, at each and every Mass, ordinary bread and wine really and truly become Christ himself, while retaining the appearance of bread and wine.

Secondly, it's important to teach that the Eucharist is both a sacred meal and a sacrificial action. As the Catechism states in #1382, "The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord's body and blood. But the celebration of the Eucharistic sacrifice is wholly directed toward the intimate union of the faithful with Christ through communion. To receive communion is to receive Christ himself who has offered himself for us."

Finally, devotion to the real presence of Jesus in the Eucharist is indispensable to the Church's social ministry. As Bishop Barron says, diverse women and men across two thousand years of Christian history, have shown "a profound understanding and love for the Eucharist." These are saints who see the Eucharist not as some vague or superficial symbol but as a powerful sacrament that unites us with the person of Jesus Christ and empowers us by the grace of the Holy Spirit to carry on his work until he comes again.

We are right to be deeply disappointed that so many of our fellow Catholics appear to misunderstand what a great gift we have been given. Let's use that disappointment to motivate ourselves to teach the Eucharistic mystery at every available opportunity.

—Daniel Conway

Be Our Guest/Marnie McAllister

'Does God love the "illegals"?'

(The following editorial was published online on Aug. 7 in *The Record*, newspaper of the Archdiocese of Louisville, Ky. Marnie McAllister is its editor.)



A reader called *The Record* (newspaper of the Archdiocese of Louisville, Ky.) a couple of weeks ago to ask this question: "Does God love the illegals?"

By "illegals," the caller was referring to our brothers and sisters who have crossed the southern border in search of life and hope. The term dehumanizes our brethren, making it easier to dismiss their suffering.

The answer is simple: God, our creator, loves all people.

Recently, three others contacted *The Record* to register their displeasure with our coverage of immigration. Their complaints centered on the notion that by calling for humane treatment of immigrants, the Church is siding with "pro-abortion Democrats."

Given the ongoing incidents of domestic terror linked to hateful rhetoric, it's obviously past time to clear the air.

The Catholic Church consistently calls for all people—born and unborn; black, brown, white; gay or straight; Republican and Democrat; Catholic or not; even

criminals—to be treated with dignity.

Because life is sacred.

Life at all its stages is sacred.

There is no political party in the United States that seems to understand this. But Catholics should.

To ignore the suffering of immigrants because some of their advocates fail to respect life in the womb runs contrary to logic and our faith.

To minimize or politicize one life is to denigrate all life.

To subjugate the lives of an entire group—born or unborn—to the views of a political party is a sin.

A recent Sunday's readings reminded the faithful what's most important in the life of a Christian. Not what we store up for our preservation or our egos.

To love one another is our directive. All else flows from this command that rises above all others.

When we let politics limit who we love, we lose sight of God and our purpose on this Earth.

And for what? A better economic forecast? A greater sense of security?

The Sunday Gospel reading from Luke for Aug. 4 asked us to consider:

"But God said to him, 'You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?' Thus will it be for all who store up treasure for themselves but are not rich in what matters to God" (Lk 12:20-21). †

Be Our Guest/Hosffman Ospino

Gratitude to all farmworkers without exceptions

We all like our fresh salads, vegetables and fruits. If we eat meat, we want the best quality. However, these do not grow or raise themselves. They come to us

thanks to the hard and dedicated work of farm laborers.

In the United States of America, there are about 3 million farmworkers. The vast majority, about 80 percent, are Hispanic. Two-thirds work for hire.

Mindful of the strong Catholic roots among Hispanics, more than half of farmworkers in the U.S. could be Roman Catholic. We need better statistics about this. Nearly half of all farmworkers in our country live in irregular migratory status, most in this group for 10 years or longer.

Farm laborers, particularly those hired seasonally, are likely to live in poverty. On average, a farmworker in the U.S. makes \$10.60 per hour—or \$22,048 yearly, assuming steady employment.

Besides the arduous physical work, there are significant risks associated with laboring in the agricultural world: bodily injuries, exposure to pesticides and other chemicals, poor access to health care, low educational opportunities, etc.

Without a doubt, those involved in agricultural work perform a labor of love and sacrifice that deserves more appreciation.

When ordering our salads or preparing meals for our children, perhaps our last concern is the ethnicity, immigration status or religious affiliation of the farmworkers who literally make food possible for us every day.

Yet, knowing this is important. We cannot ignore that farmworkers are flesh-and-blood women and men, with families, with dreams, who with their labor are committed to making this a strong society.

It is ironic that political and legal decisions that sometimes have negative effects upon millions of farmworkers and their families are made by leaders who later sit down to celebrate their feats with

friends and relatives eating what those same farmworkers cultivated or raised.

That includes policies that lead to the reduction of social benefits for those at the very bottom of our social scale or massive deportations of undocumented immigrants.

Many Catholic dioceses, parishes and organizations strive to serve the spiritual and physical needs of farmworkers, yet the resources allocated to this ministry are often scant. Farmworkers are practically everywhere, and in many places ministry to this population is not a priority.

Our ministries remain too centralized in churches and offices, thus proving practically inadequate for a farm-working population with high rates of mobility, poverty and other forms of social vulnerability.

This is an invitation on Labor Day and the weeks surrounding this holiday to pay more attention to our social and ecclesial interconnectedness with farmworkers and to bring the best of our advocacy skills to ensure that they can go about their lives with dignity.

Honoring the work of those engaged in agricultural work is an invitation to reflect on the quasi-eucharistic dimension of their activity. Let us remember that at the core of the term Eucharist is an action of thanksgiving.

Farmworkers teach us with their labor that sacrifice and gratitude go hand in hand to give life. They remind us of the fruitfulness of the Earth. From them, we learn our responsibility to care for the created order, which makes it possible for us to eat and to sustain our families.

At Mass we say, "Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the Earth and work of human hands, it will become for us the bread of life." What a great opportunity to remember the work of farm laborers as a daily offering to God!

With profound gratitude to all farmworkers, no exceptions.

(Hosffman Ospino is professor of theology and religious education at Boston College.) †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

The Holy Spirit renews the Church throughout history

“The one, holy, catholic and apostolic Church that we profess in faith every Sunday is the work of the Holy Spirit. It is the roaring fire that was set ablaze at Pentecost, and it is the strong, driving wind of rebirth and renewal that was unleashed when Peter and the other disciples first stood in the public square and began preaching in languages that all present could understand” (Archbishop Charles C. Thompson, *The Criterion*, June 7, 2019).

The third reason for staying in the Church proposed by Bishop Robert E. Barron in his powerful book, *Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Scandal*, is the Holy Spirit. Why would the Holy Spirit be a reason to persuade Catholics to remain faithful to our Church even (or especially) when they are feeling “demoralized, scandalized, angry beyond words, and ready to quit”?

“The first followers of the risen Christ felt that they had been inhabited by the Spirit of their Lord,” Bishop Barron writes. This “lifted them up, gave them courage [and] breathed through their words and actions.” Without the Holy Spirit, Jesus’ disciples were powerless. They were deeply

wounded by their Lord’s suffering and death—and by their own failures to stand with him in his hour of greatest need.

Before they received the gift of the Holy Spirit from the risen Christ, the disciples were not able to overcome either the sin of the world or their own sinfulness. They were frightened and helpless. Pentecost effected a truly remarkable transformation. It created bold advocates from timid, fair-weather friends, and it gave vibrant life and energy to the newly formed mystical body of Christ, the Church.

We need the power of the Holy Spirit now more than ever. In response to the unspeakable crimes of clergy sexual abuse of those who are most vulnerable, and the gravely serious sins of denial and cover-up by Church leaders, we desperately need the spiritual renewal and healing power that can only come from the Holy Spirit.

As I wrote in my column for *The Criterion* on June 7, 2019, the Friday before Pentecost Sunday:

“Before Pentecost, no one—with the possible exception of Mary, the mother of Jesus—possessed the courage to stand up against the powers of darkness

that were responsible for the Lord’s passion and death. After Pentecost, the fearful, tongue-tied disciples were reborn. These were the same men and women, with the same faults and personal weaknesses, but their manner was radically different. The power of the Holy Spirit transformed the disciples, who had gathered around Jesus during his time on Earth, into fearless public witnesses to his resurrection and ascension to the Father.

“These reborn women and men were on fire with love for God and for one another. By the grace of the Holy Spirit, they formed an ecclesia, a gathering or community [the Church], and they preached, healed and sanctified throughout the known world in the name of Jesus who was crucified by the religious and secular leaders of his day, but then triumphed, raised from the dead as a sign of our liberation from the power of sin and death.”

If we give up and leave the Church, we deny ourselves the many grace-filled opportunities by which the Holy Spirit renews us as individuals and as members of Christ’s body. We remain angry and disillusioned, and we refuse to participate in the important work of

renewal and rebuilding that the Spirit of God makes possible.

Many times before in the 2,000-year history of our Church, we Christians have found ourselves discouraged and disheartened by the failures of our leaders—as well as the Christian community at large—to live up to the teaching and practices of our faith. Always before, the Church’s darkest days have been dispelled by the light of Christ made manifest through the work of the Holy Spirit. Always before, the corruption found in the Church’s institutional structures, and the sinful actions of our leaders, have been rooted out by the Spirit of God. “It is this same Holy Spirit,” Bishop Barron writes, “who throughout the history of the Church to the present moment gives vitality and energy to the Mystical Body of Christ.”

Why is the Holy Spirit a powerful reason to stay? Because if we really want things to change, God’s Spirit is our only reliable source of transforming power.

Come, Holy Spirit. Renew your Church. Strengthen us as the body of Christ. Give us courage and wisdom as we place all our hope in you. †



Cristo, la piedra angular

El Espíritu Santo renueva la Iglesia a lo largo de toda la historia

“La Iglesia santa, católica y apostólica a la cual profesamos nuestra fe cada domingo es la obra del Espíritu Santo. Es el fuego vivo que ardió en Pentecostés y es el viento enérgico y conductor del renacimiento y la renovación que se desataron cuando Pedro y los demás discípulos se pararon por primera vez en la plaza pública y comenzaron a predicar en lenguas que todos los presentes podían entender” (Arzobispo Charles C. Thompson, *The Criterion*, 7 de junio de 2019).

La tercera razón para permanecer en la Iglesia que propone el obispo Robert E. Barron en su impactante libro, *Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales*, es el Espíritu Santo. ¿Por qué el Espíritu Santo sería una razón para persuadir a los católicos a que sigan fieles a nuestra Iglesia aunque (o especialmente) cuando se sienten “desmoralizados, escandalizados, sumamente enojados y listos para renunciar”?

“Los primeros seguidores de Cristo resucitado sintieron que habían sido habitados por el Espíritu de su Señor,” escribe el obispo Barron. Esto “los ayudaba a levantarse, les inspiraba valor y soplabla a través de sus palabras y acciones.” Sin el Espíritu Santo, los discípulos de Jesús estaban indefensos;

estaban profundamente heridos por el sufrimiento y muerte de su Señor, y por su propia incapacidad para estar con Él cuando más los necesitó.

Antes de recibir el don del Espíritu Santo de Cristo resucitado, los discípulos no eran capaces de superar ni el pecado del mundo ni su propia condición de pecadores. Se sentían atemorizados y desvalidos. Pentecostés obró una transformación verdaderamente asombrosa: creó defensores audaces de quienes antes fueran tímidos amigos “en las buenas,” y le impartió una vida vibrante y energía al recién formado Cuerpo Místico de Cristo, la Iglesia.

Ahora más que nunca necesitamos el poder del Espíritu Santo. En respuesta a los abominables crímenes de abuso sexual del clero contra los más vulnerables y los pecados gravísimos de denegación y encubrimiento por parte de líderes de la Iglesia, necesitamos desesperadamente la renovación espiritual y el poder sanador que solo puede provenir del Espíritu Santo.

Tal como escribí en mi columna para *The Criterion* el 7 de junio de 2019, el viernes antes del domingo de Pentecostés:

“Antes de Pentecostés, nadie, con la posible excepción de María, la madre de Jesús, poseía el valor de enfrentarse

al poder de la oscuridad que causó la pasión y muerte del Señor. Después de Pentecostés, los discípulos tímidos y temerosos renacieron; se trataba de los mismos hombres y mujeres, con los mismos defectos y debilidades personales, pero su forma había cambiado radicalmente. El poder del Espíritu Santo transformó a los discípulos que se habían reunido en torno a Jesús durante su paso por la Tierra, y los convirtió en intrépidos testigos públicos de su resurrección y ascensión al Padre.

“Estos hombres y mujeres renacidos ardían de amor por Dios y el prójimo. Por la gracia del Espíritu Santo formaron una ecclesia, una reunión o comunidad (la Iglesia) y predicaron, sanaron y santificaron a lo largo y ancho de todo el mundo conocido en el nombre de Jesús, quien había sido crucificado por líderes religiosos y seglares de su época, pero que luego triunfó y se levantó de entre los muertos como signo de nuestra liberación del poder del pecado y de la muerte.”

Si abandonamos y nos alejamos de la Iglesia, nos negamos las numerosas oportunidades llenas de gracia mediante las cuales el Espíritu Santo nos renueva como individuos y como parte del cuerpo de Cristo. Seguimos enojados y desilusionados, y nos

negamos a participar en la importante obra de renovación y reconstrucción que hace posible el Espíritu de Dios.

Muchas veces a lo largo de la historia de 2000 años de nuestra Iglesia los cristianos nos hemos sentido desalentados y amilanados por los fracasos de nuestros líderes— así como por la comunidad cristiana en general—de vivir según las enseñanzas y las prácticas de nuestra fe. En todas las ocasiones, los días oscuros de la Iglesia se han disipado gracias a la luz de Cristo manifestada en la obra del Espíritu Santo. En todas las ocasiones, el Espíritu Santo ha erradicado la corrupción de las estructuras institucionales de la Iglesia y las acciones pecaminosas de nuestros líderes. “Se trata del mismo Espíritu Santo —escribe el obispo Barron— que, a través de la historia de la Iglesia hasta nuestros días, da vitalidad y energía al Cuerpo Místico.”

¿Por qué el Espíritu Santo es una poderosa razón para permanecer? Porque si en verdad queremos que las cosas cambien, el Espíritu de Dios es nuestra única fuente confiable de poder transformador.

Ven, Espíritu Santo. Renueva nuestra Iglesia. Fortalécenos como el Cuerpo de Cristo. Danos valor y sabiduría al colocar nuestra esperanza en ti. †

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 27

St. Christopher Church, Damascus Room, 5301 W. 16th St., Indianapolis.

Scripture Study:

Comparative Reading of Matthew and Luke,

10 Tuesdays through Nov. 12 (except Oct. 15 and 22), resuming in mid-January for 10 sessions, 7 p.m.-8:45 p.m., \$50 per 10 sessions payable in increments, registration requested. Registration and information: Lois Jansen, mlj986@gmail.com, 317-241-9169.

August 30-31, Sept. 1

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Fall Festival**, Fri. and Sat. 5-11 p.m., Sun. 3:30-11 p.m., American and Vietnamese food, lasagna, rides, children's tent, black jack, beer garden, Texas poker contest Sun. Information: 317-244-9002.

August 30-31, Sept. 1-2

Sacred Heart Parish, gymnasium, 558 Nebeker St., Clinton. **Spaghetti Fest**, Fri. 4-9 p.m., Sat. and Sun. 11 a.m.-9 p.m.,

Mon. 11 a.m.-5 p.m., sauce prepared by Knights of Columbus #9441, air-conditioned dining, handicapped accessible, adults \$8, children 12 and younger \$5, craft booths, free parking. Information: 765-832-8468.

August 29

Primo Banquet Hall & Conference Center, 2615 National Ave., Indianapolis. **Catholic Business Network 12th Annual Inspirational Insights**, 7:30 a.m. registration and continental breakfast, 8:30-11 a.m. program, Spirit of Community and Catholic Person of the Year award, Archbishop Charles C. Thompson and President and CEO of Franciscan Health Dr. James Callaghan keynotes. Reservations and agenda: www.indycbn.org, click Events. Information: info@indycbn.org.

St. Thomas Aquinas Church, 4600 N. Illinois, Indianapolis. **Season of Creation Prayer Service**, 7 p.m. Information: stacreationcare@gmail.com, 317-979-5144.

September 1

St. Catherine of Siena Parish, Decatur County, St. John the Evangelist Campus, 9995 E. Base Road, Greensburg. **Church Picnic**, 11 a.m.-3 p.m., Fireside Inn fried chicken, roast beef dinners, mock turtle soup, games and booths. Information: 812-934-2880.

September 2

St. Peter Parish, 1207 East Road, Brookville. **Labor Day Festival**, 10 a.m.-7 p.m., family-style fried chicken dinner in air-conditioned hall, handicapped accessible. Information: 765-647-5462.

St. Anthony of Padua Parish, 4781 E. Morris Church St., Morris. **Labor Day Festival**, 10 a.m., chicken dinners, mock turtle soup, \$10,000 or utility terrain vehicle grand prize raffle. Information: 812-934-6218.

September 3

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, 30 percent off clothing, 9 a.m.-6 p.m., ministry

supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. **Rite of Christian Initiation of Adults (RCIA) classes**, for those interested in joining the Catholic Church or looking for ways to renew or learn more about the Catholic faith, 7-8:30 p.m. on Tuesdays, free, snacks provided. Information: Lisa Gibbons, lgibbons@littleflowerparish.org, 317-357-8352.

September 4

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

September 6

St. Malachy Church, 9833 E. County Road, Brownsburg. **Passion and**

Purpose for Marriage, a Dynamic Catholic event featuring nationally known speaker and Catholic author Dr. Allen Hunt, music by guest George Lower, 6:30-10:30 p.m. \$25 per person, register by Sept. 6. Registration and information: www.dynamiccatholic.com, click on Events, 859-980-7900.

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic**

Renewal Praise and Mass, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

September 6-7

Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison. **Shawe and Pope John XXIII Summer Community Festival**, 5 p.m.-midnight, carnival rides, food, two \$5,000 cash giveaways, live music Sat. by The Louisville Crashers. Information: 812-273-5835.

September 6-8

St. Mary Parish, 629 Clay St., North Vernon. **Community Festival**, Fri. 5-11 p.m., Sat. 10 a.m.-11 p.m., Sun. 11 a.m.-4 p.m., Sat., 8 a.m. 5K, Sun. indoor chicken buffet, outdoor grilled food, carnival rides, live music, beer garden, silent auction, \$10,000 cash raffle. Information: 812-346-3604. Information or to request a registration form: Jamie Richey, jrichey75@gmail.com, 812-535-3048. †

Meijer program to benefit St. Vincent de Paul Food Pantry in Indianapolis through Sept. 28

The St. Vincent de Paul (SVdP) Food Pantry in Indianapolis is partnering with Meijer again this year to provide hunger relief to local families through the retailer's Simply Give program.

From now through Sept. 28, shoppers at the Meijer store at 5550 N. Keystone Ave., in Indianapolis, can help the Indianapolis SVdP Food Pantry by purchasing a \$10 Simply Give donation card upon checkout. Once purchased, the donation is converted into a Meijer Food-Only

Gift Card and donated directly to the food pantry.

Additionally, the store will offer double match days on Aug. 30 and Sept. 13. This means that for every \$10 donation card purchased on those two days, Meijer will give \$20 to the food pantry, resulting in a total \$30 donation.

For more information on the Indianapolis SVdP Food Pantry, go to www.indysvdp.org. For more information on Meijer's Simply Give program, go to www.meijercommunity.org. †

National Catholic Youth Conference seeks 1,000-plus volunteers on Nov. 21-23

More than 1,000 volunteers are needed for the upcoming 2019 National Catholic Youth Conference (NCYC) at the Indiana Convention Center and Lucas Oil Stadium in Indianapolis on Nov. 21-23.

Hosted by the Archdiocese of Indianapolis and sponsored by the National Federation for Catholic Youth Ministry, NCYC is a biennial three-day experience of prayer, community and empowerment for Catholic high school-age teenagers and their adult chaperones. The theme of this year's conference is "Blessed, Broken, Given." All volunteers must complete an

archdiocesan-approved youth protection program, a background check and training.

Volunteer registration and a complete list of available positions, shifts and times can be found at www.ncyc2019.volunteerlocal.com.

For more information, contact Paul Sifuentes, archdiocesan director of youth ministry, at 317-236-1589 or 1-800-382-9836, ext. 1589, or psifuentes@archindy.org, or Mary Kate Shanahan, archdiocesan associate director of youth ministry, at 317-236-1477 or 1-800-382-9836, ext. 1477, or mshanahan@archindy.org. †

Divine Mercy Adoration Chapel to celebrate 30th anniversary on Sept. 19

St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis, will host a 30th anniversary celebration of the opening of its Divine Mercy Chapel for perpetual adoration on Sept. 19.

The chapel is housed in the building at 3356 W. 30th St. between the church and Cardinal Ritter Jr./Sr. High School. It was founded by Msgr. Joseph Schaedel, now pastor of St. Luke the Evangelist Parish in Indianapolis, and the late Sister Mary Ann Schumann, an anchoress of the archdiocese.

The celebration will begin with adoration and confession at 4 p.m. in St. Michael Church, followed by the Saturday Vigil Mass at 5:30 p.m. After Mass, there will be a eucharistic procession around the parish campus and a buffet dinner in the parish life center.

There is no cost to attend the dinner, but reservations for planning purposes are requested by Sept. 12 by calling 317-627-2658 or e-mailing dyanhuey@gmail.com. †

VIPs

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



Robert and Joyce (Kreutzer) Buening, members of Immaculate Heart of Mary Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 30.

The couple was married in St. Charles Borromeo Church in Peru, Ind., on Aug. 30, 1969.

They have four children: Andrea Bennett, Tina Kask, James and Joshua Buening.

The couple also has 12 grandchildren. †

George and Bette-Jane (Hendershot) Maley, members of St. Joan of Arc Parish in Indianapolis, will celebrate their 65th wedding anniversary on Aug. 25.

The couple was married in St. Therese Church in Paterson, N.J., on Aug. 25, 1953. They have five children: Kate MacGill, Shelly Ventresca, Debra, Susan Marie and Michael Maley.

The couple also has nine grandchildren and three great-grandchildren. †



John and June (Taylor) Tumilty, members of St. Mary Parish in Greensburg, celebrated their 60th wedding anniversary on Aug. 22.

The couple was married in St. Mary Church in Greensburg, on Aug. 22, 1959.

They have three children: Teresa Hahn, Monica Overlock and Angela Tumilty.

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

Conference on ministering to those affected by suicide set for Sept. 10

This year's archdiocesan Mission Day Conference for those in consolation ministries will take place at The Atrium Banquet and Conference Center, 3143 E. Thompson Road, in Indianapolis, from 8:30 a.m.-4 p.m. on Sept. 10.

The topic will focus on working with, ministering to and interacting with those who have been affected by suicide. Missionary Oblates of Mary Immaculate Father Ronald Rolheiser will be the keynote speaker.

The event, sponsored by the archdiocesan Office of Marriage and Family Life, is intended for pastoral ministers, parish consolation and bereavement teams, chaplains, clergy, school administrators, counselors, funeral home personnel, social workers, nurses and anyone who offers support

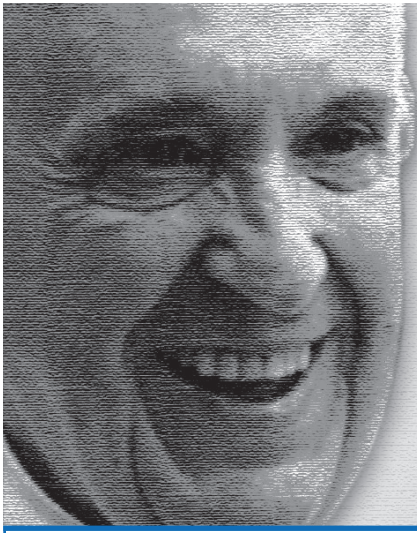
to those who have been affected by suicide.

Father Ron is president of the Oblate School of Theology in San Antonio, Texas. He is also a sought-after speaker and author, perhaps most-known for *The Holy Longing* and *The Shattered Lantern*, both receiving one or more Catholic Book awards.

The cost to attend is \$30, which includes lunch and materials. A certificate of attendance will be available for those seeking continuing education credits.

Registration is required by Sept. 2. For more information or to register, go to www.archindy.org/consolation.

For questions, contact Keri Carroll at 800-382-9836, ext. 1521, 317-236-1521, or kcarroll@archindy.org. †



The Face of Mercy

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

By Daniel Conway

Our faith calls us to preach joy in tough situations

"Life is too short. Humor is of utter importance. The problems of the world, the problems of the Church, they are many. But you cannot forget about the 'Joy of the Gospel.' It's not the 'Sadness of the Gospel!'" (Australian Bishop Columba Macbeth-Green, quoted in *Crux*, a Catholic online news service).

Two of the most consistent themes in the teaching of Pope Francis are "joy" and "missionary discipleship." The Holy Father returns to these themes regularly, elaborating on them and applying their meaning to diverse situations and circumstances.

During his *Angelus* remarks on July 7, Pope Francis formally connected joy and discipleship saying, "True joy is to walk in the company of the Lord." The Church is missionary by nature, the pope said, and missionary disciples must always be joyful, bringing peace and healing to all.

In his first apostolic exhortation, "*Evangelii Gaudium*" ("The Joy of the Gospel"), Pope Francis writes:

"I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to

do this unfailingly each day. No one should think that this invitation is not meant for him or her, since 'no one is excluded from the joy brought by the Lord.' The Lord does not disappoint those who take this risk; whenever we take a step toward Jesus, we come to realize that he is already there, waiting for us with open arms. Now is the time to say to Jesus: 'Lord, I have let myself be deceived; in a thousand ways I have shunned your love, yet here I am once more, to renew my covenant with you. I need you. Save me once again, Lord, take me once more into your redeeming embrace'" ("The Joy of the Gospel," #3).

Joy is—or should be—available to everyone, and Christ's faithful missionary disciples are charged with the serious responsibility of bringing healing, peace and abundant joy to everyone they encounter.

This is challenging work. Many people find themselves in situations that are anything but joyful. Regardless of one's political, racial, ethnic, economic or social background, life can be burdensome—even oppressive. "If something should rightly disturb us and trouble our consciences," the Holy Father says, "it is the fact that so many of our brothers and sisters are

living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life" ("The Joy of the Gospel," #49).

Missionary disciples should not be overwhelmed by the extreme hardships faced by the people they are called to serve. If we proclaim the Gospel with an open heart and a true missionary attitude, Pope Francis says, "the mission of the Church will be marked by joy."

During his homily for Mass in St. Peter's Basilica on July 8, Pope Francis said:

"On this sixth anniversary of the visit to Lampedusa, my thoughts go out to those 'least ones' who daily cry out to the Lord, asking to be freed from the evils that afflict them. These least ones are abandoned and cheated into dying in the desert; these least ones are tortured, abused and violated in detention camps; these least ones face the waves of an unforgiving sea; these least ones are left in reception camps too long for them to be called temporary. These are only some of the least ones who Jesus asks us to love and raise up. Unfortunately, the existential peripheries of our cities are

densely populated with persons who have been thrown away, marginalized, oppressed, discriminated against, abused, exploited, abandoned, poor and suffering.

"In the spirit of the Beatitudes, we are called to comfort them in their affliction and offer them mercy; to sate their hunger and thirst for justice; to let them experience God's caring fatherliness; to show them the way to the kingdom of heaven. They are persons; these are not mere social or migrant issues! 'This is not just about migrants,' in the twofold sense that migrants are first of all human persons, and that they are the symbol of all those rejected by today's globalized society."

Missionary disciples are called to proclaim the joy of the Gospel to all, but most especially to the "least ones" who have been abused, abandoned and effectively forgotten.

Let's remember to pray for the "least ones" and to do everything in our power as disciples of Jesus Christ to "walk in the company of the Lord" and to share his joy with all our sisters and brothers.

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

El rostro de la misericordia/Daniel Conway

Nuestra fe nos llama a predicar alegría en situaciones difíciles

"La vida es demasiado corta. El humor es algo primordial. Muchos son los problemas que enfrenta el mundo y la Iglesia pero no podemos olvidarnos de 'La alegría del Evangelio.' ¡No es 'La tristeza del Evangelio!'" (Obispo australiano Columba Macbeth-Green, citado en *Crux*, un servicio digital de noticias católicas).

Dos de los temas más constantes en las enseñanzas del papa Francisco son "la alegría" y "el discipulado misionero."

El Santo Padre regresa a estos temas periódicamente para ampliarlos y aplicar su significado a diversas situaciones y circunstancias.

Durante sus comentarios en el *Angelus* del 7 de julio, el papa Francisco conectó formalmente la alegría con el discipulado, al decir que "la verdadera alegría es caminar en compañía del Señor." La Iglesia es misionera por naturaleza, expresó el papa, y los discípulos misioneros siempre deben mantenerse alegres, llevando paz y sanación a todos.

En su primera exhortación apostólica, titulada "*Evangelii Gaudium*" ("*La alegría del Evangelio*"), el papa Francisco escribió:

"Invito a cada cristiano, en cualquier lugar y situación en que se encuentre, a renovar ahora mismo su

encuentro personal con Jesucristo o, al menos, a tomar la decisión de dejarse encontrar por Él, de intentarlo cada día sin descanso. No hay razón para que alguien piense que esta invitación no es para él, porque 'nadie queda excluido de la alegría reportada por el Señor.'

"Al que arriesga, el Señor no lo defrauda, y cuando alguien da un pequeño paso hacia Jesús, descubre que Él ya esperaba su llegada con los brazos abiertos. Éste es el momento para decirle a Jesucristo: 'Señor, me he dejado engañar, de mil maneras escapé de tu amor, pero aquí estoy otra vez para renovar mi alianza contigo. Te necesito. Rescátame de nuevo, Señor, acéptame una vez más entre tus brazos redentores'" ("*La alegría del Evangelio*," #3).

La alegría está, o debería de estar, a disposición de todos y los discípulos misioneros fieles de cristo tienen la considerable obligación de transmitir sanación, paz y abundante alegría a todo aquel que encuentren.

Esta labor representa un desafío. Muchos se encuentran en situaciones que son todo menos alegres. Independientemente de la tendencia política, del origen racial, étnico, o de la situación socioeconómica de cada cual, la vida puede llegar a ser una carga o incluso ser opresiva. "Si algo debe inquietarnos santamente y

preocupar nuestra conciencia—dice el Santo Padre—es que tantos hermanos nuestros vivan sin la fuerza, la luz y el consuelo de la amistad con Jesucristo, sin una comunidad de fe que los contenga, sin un horizonte de sentido y de vida" ("*La alegría del Evangelio*," #49).

Los discípulos misioneros no deben sentirse abrumados por las dificultades extremas que enfrentan aquellos a quienes están llamados a servir. Si proclamamos el Evangelio con un corazón abierto y una verdadera actitud misionera, el papa Francisco dice que "la misión de la Iglesia estará marcada por la alegría."

Durante su homilía de la misa en la Basílica de san Pedro, el 8 de julio, el papa Francisco dijo:

"En este sexto aniversario de mi visita a Lampedusa, pienso en los 'últimos' que todos los días claman al Señor, pidiendo ser liberados de los males que los afligen. Son los últimos engañados y abandonados para morir en el desierto; son los últimos torturados, maltratados y violados en los campos de detención; son los últimos que desafían las olas de un mar despiadado; son los últimos dejados en campos de una acogida que es demasiado larga para ser llamada temporal. Son sólo algunos de los últimos que Jesús nos pide que amemos y ayudemos a

levantarse. Desafortunadamente, las periferias existenciales de nuestras ciudades están densamente pobladas por personas descartadas, marginadas, oprimidas, discriminadas, abusadas, explotadas, abandonadas, pobres y sufridas.

"En el espíritu de las Bienaventuranzas, estamos llamados a consolarlas en sus aflicciones y a ofrecerles misericordia; a saciar su hambre y sed de justicia; a que sientan la paternidad premurosa de Dios; a mostrarles el camino al Reino de los Cielos. ¡Son personas, no se trata sólo de cuestiones sociales o migratorias! 'No se trata sólo de migrantes,' en el doble sentido de que los migrantes son antes que nada seres humanos, y que hoy son el símbolo de todos los descartados de la sociedad globalizada."

Los discípulos misioneros están llamados a proclamar la alegría del Evangelio, pero muy especialmente a «los últimos» que han sufrido abusos y han sido efectivamente olvidados.

Recordemos rezar por "los últimos" y hacer todo lo que esté a nuestro alcance como discípulos de Jesucristo para "caminar en compañía del Señor" y compartir su alegría con todos nuestros hermanos.

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

MYANMAR

continued from page 1

Through it all, says St. Barnabas pastor Father Daniel Mahan, their Catholic faith has been a refuge for the refugees.

“Many of them have suffered greatly through the years leading up to their arrival in the U.S.,” he says. “And they have shown me that their faith is what has sustained them and what they treasure most.”

‘A push to reach out to Catholic Chins’

But it was difficult to fully practice that faith before learning the English language.

Hihn explains that while there are two other Myanmar refugee groups at Indianapolis parishes—the Karenni at St. Pius X and the Zomi Chin at St. Mark the Evangelist—the Hakha Chin are unable to communicate with them. The Karenni and Zomi Chin learned the national Burmese language in school as well as their own tribal dialects. Not so for the people of the Hakha Diocese, says Bishop Hre Kung.

“The difference is many Hakha Chin had no chance to go to school,” he explains. “They only know their local language.”

In that language, a leader of the Chin community at St. Barnabas taught catechesis, and the refugees gathered for communal prayer. But there was a gaping hole in their Catholic faith life, a hole that became a leak.

“There was no [priest] to say Mass or offer the sacraments in their language,” says Katie Dollens, St. Barnabas’ director of marketing and communications. “So Protestant and Baptist churches who had Chin-speaking communities said, ‘Come to us. We’ll take care of you.’”

During his visit in the summer of 2017, Bishop Hre Kung took note of the need for a priest who could minister to the community in the Hakha Chin dialect.



Bishop Lucius Hre Kung of the Hakha Diocese in Myanmar (formerly Burma) delivers a homily to Catholic Burmese refugees during his five-day visit at St. Barnabas Church in Indianapolis, the faith home of Hakha Chin refugees, on Aug. 4.

A year and a half later, a sea change occurred. Through cooperative efforts of the archdiocese and the Hakha Diocese, Father Eustace Thang arrived in December 2018 to minister to the Chin of St. Barnabas in their native language.

“Now that Father [Thang] is here, there’s a big push to reach out to Catholic Chins and let them know that Mass and the sacraments are offered in Chin at St. Barnabas,” says Dollens.

Hihn nods enthusiastically in agreement.

“When Father [Thang] came, the ones who went to other churches started coming here,” he says. “Now there are about 47 families and singles.”

So as they strive to master the English language, the growing number of Hakha Chin members of St. Barnabas can still be fed spiritually in their native language, not just through Mass and the sacraments, but also through catechetical instruction. Father Thang also hopes to soon start Sunday Scripture studies in small Church groups and a citizenship program.

‘My goodness, they’re learning!’

Learning about the faith is important, says Bishop Hre Kung. But so is common education.

“When Bishop Lucius came here two years ago, he said the Hakha Chin need to build a community, so the children need to be educated,” says Hihn.

St. Barnabas pastoral associate Patty Cain, who works closely with the parish’s refugee community, says the Chin families, the parish and its school took the bishop’s words to heart.

“He came in June 2017,” she says. “By the time that school year began, we had 23 [Chin] kids enrolled. We’ve got close to 50 this year.”

This fact makes Father Mahan beam with pride.

“We really enjoy having their children in our school,” he says. “They’re learning—my goodness, they’re learning!”

He notes that teachers were concerned about the students regressing in their English skills during the summer. So the teachers, along with other parish volunteers, offered a summer language skills camp “with fun word games to keep [the children’s] interest,” says Father Mahan.

“We’ve noticed that the children are feeling much more confident in their use of the English language,” he says. “That will help them so much at St. Barnabas and beyond.”

‘A pastoral heart for his people’

“Beyond” includes at Roncalli High School in Indianapolis, where several Chin graduates of St. Barnabas School continue their education.

During his recent visit, Bishop Hre Kung had an opportunity to tour Roncalli and meet with the students.

“They made me join in football and volleyball games—I lost both matches,” the 60-year-old bishop says with an amused grin.

“I think they were happy seeing me play on the football field instead of the missionary field,” he adds, the grin



In his office, Archbishop Charles C. Thompson chats with Bishop Lucius Hre Kung, right, leader of the Hakha Diocese in Myanmar, on Aug. 6, the last of his five-day visit with the Hakha Chin Catholic community of St. Barnabas Parish in Indianapolis. The bishop was joined by St. Barnabas associate pastor Father Eustace Thang, second from right, who is also of the Hakha Diocese, and Patty Cain, the parish’s pastoral associate.



One of two young Chin women (the second is obscured) wears her native Hakha Chin garb as she presents the gifts to Bishop Lucius Hre Kung of the Hakha Diocese in Myanmar at a Mass on Aug. 4 at St. Barnabas Church in Indianapolis. The bishop was there to visit former members of his diocese who fled violence in the region and now form the Chin Catholic Community of St. Barnabas Parish.

(Photos by Natalie Hoefer)

turning into a hearty laugh. “I lost the matches, but I won the souls!”

He also paid a courtesy visit to Archbishop Charles C. Thompson on Aug. 6 before heading to Illinois, the next of many stops to Catholic Chin communities around the country during his monthlong tour.

“Because of his pastoral care to the Chin community and helping them to survive in their faith, I want to express my gratitude to the archbishop

and all of the community,” Bishop Hre Kung explains. “For two bishops to meet is good and natural. We inspire and encourage each other.”

Archbishop Thompson was, indeed, inspired.

“He’s a very kind bishop, a good man of faith and devotion,” he said of Bishop Hre Kung. “He truly has a pastoral heart for his people, coming so far to visit them and the priests.”

‘How to break down barriers’

While there has been good progress, there are still great needs within the Hakha Chin community at St. Barnabas.

With Hihn translating, St. Barnabas Chin member Martin Ling, 50, notes that one need is for “transportation to get our children to school. We don’t want our kids to go to the public schools, but transportation [to St. Barnabas School] is hard because there is no bus.”

Cain chimes in, explaining that many Chin families “only have one car, which is usually gone when the kids need to go to school because a lot of the jobs [their parents] can get are second shift. And the moms often don’t drive because they can’t get a license.”

Lack of transportation also impacts the ability for Chins to attend English as a Second Language (ESL) classes.

Even if the means are found to attend ESL classes, says Dollens, “they don’t have a network to have someone watch their children. And many citizenship classes don’t allow children.

“Every situation, there’s things we need to figure out how to break down barriers so we can help them become fully participating members of the community.”

Bishop Hre Kung had one suggestion to resolve the networking problem.

“He spoke about all being one in Christ, for Burmese at St. Barnabas, St. Pius and St. Mark to be friends, to pray together and grow a community



Bishop Lucius Hre Kung, head of the Hakha Diocese in Myanmar, greets a refugee from his country after celebrating a Mass at St. Barnabas Church in Indianapolis on Aug. 4.

of faith,” Hihn translates for Ling, who referred to the bishop’s homily during a Mass he celebrated in Hakha Chin on Aug. 4 at St. Barnabas.

While Bishop Hre Kung acknowledges the language barrier between the Hakha Chin and the other two Burmese refugee communities, he suggests they “come together for Christmas, Easter and other times, led by parishes and the archdiocese. This will overcome the barriers.”

‘Truly inspiring and uplifting’

Despite the existing hurdles, the bishop is pleased with the progress of the Hakha Chin community in the last two years.

And the community was delighted by his presence. Hihn and Ling struggled to express their joy, repeating the words “happy,” “so happy” and “very, very happy” with bright smiles when asked how they felt about Bishop Hre Kung’s visit.

Father Mahan had a few more words to express the Chin community’s gratitude for the bishop’s presence.

“They were so pleased that he would make the long journey from Myanmar to visit them,” he says. “It was truly inspiring and uplifting for them.

“What impresses me most is that he doesn’t have to do this. The [former] members of his flock are living abroad, and he doesn’t have to visit them. ... He’s truly a shepherd who is looking after their needs.”

As for Bishop Hre Kung, he says he merely wants “to accompany [the refugees] and encourage them to be good Catholics and good citizens in this land.”

Asked when he might return, the bishop grins and says, “When God allows.”

He went on to acknowledge that it’s “important to accompany these people in their faith.” Then with a look of quiet certainty, he smiles and adds, “But later, maybe they won’t need that.” †

Explaining history, dispelling myths of refugees from Myanmar

(Editor's note: The following is an abridged version of an article originally published in the Feb. 24, 2017, issue of The Criterion. It has also been edited to include recent additional comments.)

By Natalie Hoefler

Myths and misunderstandings about Burmese refugees in Indianapolis abound, says Heidi Smith, director of Indianapolis Catholic Charities' Refugee and Immigrant Services (RIS).

To provide background and dispel the myths, *The Criterion* talked with Smith, as well as with refugees and priests from the war-impacted country. Below are their insights and information.

Historical snapshot

- A civil war in Myanmar (formerly Burma) began in 1948.
- Current refugees from Myanmar—who are still called “Burmese” despite the country’s official name change in 1989—started arriving in Indianapolis in the late 1990s as victims of attacks carried out by both the government and rebels opposing the government. Attacks were still being carried out as recently as 2017.
- “If the government came into a village, you [had] to do whatever they say. And when the rebels came in, they [said], ‘You are helping the Burmese government.’ That’s why they kill everyone.” —Rita Si Si Lwin, member of St. Pius X Parish in Indianapolis, refugee from Myanmar’s Karen State
- “There was always fighting, murder by the government troops. Some of them, their villages were burned down and they had to flee. Many lived there [in refugee camps in India, Malaysia and Thailand] for more than a decade.” —Father David Bu Nyar, associate pastor of St. Pius and St. Mark the Evangelist parishes

in Indianapolis, sent from Myanmar’s Loikaw Diocese to minister to the Burmese of both parishes

- “There are so many refugees left in the camps. They can’t go home to Myanmar. ... They need many prayers.” —Paul Hnin, member of St. Barnabas Parish in Indianapolis and a refugee from the Hakha region of Myanmar who lived for seven years in a refugee camp

Tribal ties and language barriers

- The refugees do not consider themselves “Burmese,” but rather identify with one of the country’s 135 ethnic groups, or tribes.
- Consequently, there are three distinct refugee communities in Indianapolis: those primarily of the various Karen (or Kayin) State tribes at St. Pius, those predominantly of the Zomi Chin tribe at St. Mark, and those of the Hakha Chin tribe at St. Barnabas.
- Each tribe speaks a unique dialect. Additionally, the Karenni (or Kayinni) of St. Pius and the Zomi Chin of St. Mark learned to speak the national Burmese language in school, so they are able to communicate and worship in a common language.
- Because the Hakha Chin live in remote mountain villages, “Many Hakha Chin had no chance to go to school. They only know their local language.” —Bishop Lucius Hre Kung, head of Myanmar’s Hakha Diocese.

Finding a new home—and help

- Burmese (and all) refugees come to Indianapolis through RIS. The agency represents the archdiocese as a participant organization in a partnership between the federal government and the U.S. Conference of Catholic Bishops’ Migration and Refugee Services.
- “They receive very short-term



Paul Hnin, a refugee from the Hakha Chin region of Myanmar, wears a suit coat made with traditional Hakha Chin material as he raises his hands in prayer during a Mass celebrated in his native language by Bishop Lucius Hre Kung, visiting from the Hakha Diocese in Myanmar, at St. Barnabas Church in Indianapolis on Aug. 4. (Photo by Natalie Hoefler)

financial aid that’s meant to cover rent and utilities. They do not receive government money to buy houses and cars as some believe. [Burmese refugees] are very family-oriented and hardworking, so they’re able to save the money they earn very quickly. They start working in the first few months of when they arrive here. They don’t have much control over their lives, so the minute they can make a life of their own and be independent, they run for it. That’s why people see them buying

homes and cars so quickly. It’s all with the money they earned themselves.” —Heidi Smith

(For more information on this and other myths about refugees in Indiana, go to www.in.gov/isdh/24670.htm. For more information on RIS and how to volunteer or donate, go to www.archindy.org/cc/refugee or contact Heidi Smith at 317-236-1518, 800-382-9836, ext. 1518, or hsmith@archindy.org.) †

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Love of faith and community has guided parish for 150 years

By John Shaughnessy

Father Richard Eldred still remembers his mother's words of reassurance when he made his way to the southern Indiana community of Mitchell to become the pastor of St. Mary of the Assumption Parish 15 years ago.

Wondering how he would be greeted at his new assignment, Father Eldred felt uplifted when his mom noted that their family already had extended roots there.

"My mom said we had relatives buried in the town of Mitchell, and that the first baby baptized at St. Mary's—Margaret Anna Keane—was a distant cousin of mine," Father Eldred recalls. "When I found that out, it was really exciting. I had far more roots than I really expected."

Now, that feeling of being part of a special faith-filled family at St. Mary has grown exponentially for Father Eldred. And that feeling has taken on an even deeper essence for him and parishioners as they celebrate the small parish's 150th anniversary this year.

"The strength of St. Mary's and what's kept it going are the families of the parish," says its pastor. "They take great pride and ownership of St. Mary's. The congregation has always made sure the parish has never faltered."

That sentiment is also echoed by Jack Murphy, the great-great grandson of Colonel John Sheeks, a Protestant who donated the land where the first church of St. Mary Parish was built.

That donation of land was made in 1869, the year when the Keane child and four other babies were baptized



Archbishop Charles C. Thompson and Father Richard Eldred, second from right, concelebrate the 150th anniversary Mass at St. Mary of the Assumption Church in Mitchell on August 1. Also pictured are Deacon David Reising, left, Loral Tansy, master of ceremonies, and Deacon Thomas Scarlett. Father Eldred is the pastor of St. Mary Parish and St. Vincent de Paul Parish in Bedford. (Submitted photo by Amy Marshek)



Each member of St. Mary Parish in Mitchell received a Christmas ornament with the image of the parish church during the celebration of the parish's 150th anniversary on Aug. 11. (Submitted photo by Amy Marshek)

into the Catholic faith in Mitchell. The 30 Catholics in town became the foundation of the parish that same year, according to a parish history.

That account also explained why having a church was so important to them.

"Two things must be remembered here: the Catholics were largely immigrants from Catholic European countries—the earliest from Ireland and later from Hungary, Serbia, Poland—and the Church of the mid-nineteenth century America was the center of all social activities.

"Religion was exceptionally and remarkably important to the people of this era, and isolation needed to be replaced by community. These zealous Catholics arranged for a priest to say Mass and celebrate the sacraments."

Murphy says he doesn't know much about the historical context of the parish, but he has been immersed in its emphasis on community ever since he was received into the full communion of the Church in the early 1980s.

"It's amazing that in the small town that Mitchell is that this parish has survived as long as it has," says the 70-year-old Murphy, who has been married for 47 years to Margaret "Muggs" Murphy. "I like the people there. A lot of them are our friends. They're dedicated. That's the kind of thing that helps hold the church together."

The first church of the parish was built in 1871. The current church—constructed of limestone—was completed and dedicated in 1967. According to the parish history, that new church was built with the help of the life savings of its then-pastor, Father Meinrad Rouck. It was also erected in reaction to the overflow of Catholics who came to St. Mary for Mass while they were on vacation at nearby Spring Mill State Park during the 1960s.

"In the days when no Catholic would consider missing Mass on a Sunday during a vacation, walls of rubber could not have accommodated all who came from Spring Mill Park to fulfill their Sunday obligation," the history noted. "The church could house only 110 people, and many Sundays saw upwards of 300 for Mass. Something needed to be done."

St. Mary parishioner Joyce Daugherty remembers the transition from the old church to the new church from an unusual, even humorous perspective.

"I was in the first or second grade when they tore down the old church, and I was horrified," recalls Daugherty. "I asked, 'Where is God going to live now that they tore down his house?' When they were building the new one, my dad told me, 'This is where Jesus will live now. He has a new home.'"

Now the parish secretary, Daugherty describes the structure today as "a very comforting, warm church. You know God's present here. I think it's wonderful we get to celebrate 150 years."

The official celebration of the parish's landmark anniversary was on Aug. 11 when Archbishop Charles C. Thompson came to celebrate Mass at its church. A community meal at the parish followed. And each family received a Christmas ornament featuring the



In this 1966 photo, Father Meinrad Rouck, then the pastor of St. Mary of the Assumption Parish in Mitchell, overlooks the foundation of the new church that was completed and dedicated in 1967—a church that was built with the help of the life savings of Father Rouck. (Archive photo)



Archbishop Charles C. Thompson shares a lighthearted moment with parishioners of St. Mary Parish in Mitchell during the celebration of the parish's 150th anniversary on Aug. 11. (Submitted photo by Amy Marshek)

image of the parish's church. Once again, it was all a community effort.

"When we do something like this 150th anniversary, everyone pulls out all the stops," says parishioner Amy Marshek. "The celebration was fabulous—a lot of excitement and energy. Very upbeat."

"It was fun to see the pews full, like a Christmas or Easter celebration. And everyone was excited that the archbishop would come down and celebrate with us. He went to every table and talked to everyone there. He was very at ease, with a great sense of humor. All around, there was just a happy feeling—a lot of smiles."

For Marshek, the celebration was an extension of the special feeling she's had for the parish ever since she and her family moved here from upstate New York 13 years ago. That's when her husband John was transferred to the General Motors power train plant in nearby Bedford.

"When we first moved here, our son Trevor was in the third grade and our daughter Teagan was in pre-school," she says about her children who are now 21 and 17. "The Catholic community here has seen them grow up, and people always want to know about them. That's the way they are for all the kids. They embrace them. They are always trying to build up the young people and help them in any way they can."

They did the same for her when she became interested in becoming a Catholic.

"When I came here, people said, 'If you think about becoming a Catholic and want to talk about it, we can help you.' That was a comfort. They just embrace their faith. When you're going through any kind of up or down, they're there for you."

So were the parishioners of St. Vincent de Paul Parish in Bedford when St. Mary celebrated its anniversary.

The two parishes share a youth minister and Father Eldred as a pastor, as part of their connection that is known as the Catholic Community of Lawrence County. There's also a single parish council made up of members from both parishes, and children from both parishes attend the school at St. Vincent de Paul.

"There's a unity between the two parishes," says Father Eldred. "Both parishes support each other at social events. And the choirs of both parishes come together to sing at funerals."

This time, it's a different song—a song of celebration for St. Mary, its history and its people.

"The people here are very welcoming, hardworking and genuine," Father Eldred says. "Some are farmers, some are factory workers, some work at the Crane Naval Base. It all comes together to create a wonderful, caring and faith-based community. I'm blessed to be here."

"The love of their faith has definitely been the cornerstone that has kept the parish going for 150 years." †

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Traditionally black Catholic parish in Indianapolis celebrates 100 years

By Sean Gallagher

As members of St. Rita Parish in Indianapolis were gathered in their church on Aug. 3 to celebrate the 100th anniversary of the founding of the historically black Catholic faith community, St. Joseph Sister Gail Trippett reflected on what had happened back in 1919.



Sr. Gail Trippett, C.S.J.

“This celebration, this day of recognition, is actually a tribute to God and the Holy Spirit,” said Sister Gail, St. Rita’s parish life coordinator. “Oftentimes, we don’t think that God is making decisions for this moment. But he was making decisions for 100 years down the

road. All of us are tribute that he made the right decision.”

Bishop Joseph Chartrand had mixed feelings about establishing a parish specifically to serve black Catholics in the year following the end of World War I. While he did not like the idea of separating out black Catholics in this way, he also recognized that many African-American dominant Protestant congregations quickly attracted many new members.

Archbishop Charles C. Thompson reflected on the beginnings of St. Rita Parish and its relevance today in a homily during the Aug. 3 centennial Mass.

“Throughout these past 100 years, St. Rita Parish has been a beacon of hope and missionary discipleship for both the Catholic faith and this larger community,” he said. “Drawing strength from the word of God and the grace of the sacraments, especially the Eucharist, St. Rita parishioners have made great sacrifices to carry on the mission of Jesus Christ amid both challenge and prosperity.”

Curtis Guynn knows the truth of Archbishop Thompson’s words from personal experience. At 78 and a lifelong member of St. Rita, he has been a witness of and a participant in more than three quarters of the history of the faith community on the near northeast side of Indianapolis.

“It’s always been a home,” said Guynn. “You could always come back here and regroup on Sundays, and sometimes in between.”

Growing up just a few blocks from the parish, Guynn now lives further away, much like many parishioners from the early decades of St. Rita. Many of their children and grandchildren still make the effort to return to St. Rita.

“It’s good,” said Guynn. “I just want them to remember where their parents started at.”

Guynn passed on that lesson well to his daughter, Anita Bardo, who serves as

St. Rita’s director of religious education.

“Church has always been my life,” she said. “I’ve never left. I’ve stayed at St. Rita. I’ve never wavered. I just continue to put my all into it.”

That includes passing the faith on to her own children, including 15-year-old Marissa Bardo, who ministered as an altar server during the centennial Mass. Growing up in a family with such deep roots in St. Rita, she learned about the history of the faith community while growing up around them.

“I was able to learn about our church, what people went through to get it up and how my family was able to help out, too,” Marissa said. “It feels kind of good to be a part of this church in its 100th year.”

Growing in her faith at St. Rita has helped Marissa witness to it as a student at North Central High School in Indianapolis.

“A lot of people ask me what it means to be Catholic,” she said. “Being here has helped me to learn how to answer that question.”

One strong leader who made St. Rita a parish that can today form faith-filled young people like Marissa was Father Bernard Strange, who was its pastor for 38 years, from 1935-73.

“He had a strong hold on the parish,” said Guynn. “We all looked up to him, listened to him and followed whatever he said.”

His strong leadership led to the construction of the parish’s church, which was dedicated 60 years ago. Parishioners today still take pride in its European-mined marble, stained glass and the mosaic of Elijah that graces the sanctuary.

“We have a beautiful church,” Bardo said. “We’re sitting on a historical mine. It’s like no other. When you come in, you feel a sense of pride. This is part of our heritage.”

Phyllis Carr, 84, worked as a secretary for Father Strange.

“He always thought of us as a parish that could do anything that any other parish could do,” she said. “And if you didn’t know how to do it, he would see that you learned or [were] trained how to do it.”

That included learning how to effectively serve the neighborhood around St. Rita, a tradition which continues today.

“We still have a calling within the area to reach out to minister to anyone, not just Catholics,” said Anita Bardo. “We still have a responsibility to continue to do what we did in the past and bring it forward, so our kids now can see that when you have a neighbor ... that you are welcoming.”

St. Rita does this today in part through using buildings on its campus that previously served as a rectory and school to serve the broader community.

Homeless families and individuals can find temporary housing and programs at the parish center to help them with job training through Family Promise of Greater Indianapolis.



Deacon Oliver Jackson, left, and Archbishop Charles C. Thompson elevate the Eucharist during an Aug. 3 Mass at St. Rita Church in Indianapolis to celebrate the 100th anniversary of the founding of St. Rita Parish, a faith community founded to serve black Catholics. (Photos by Sean Gallagher)



Members of the choir of St. Rita Parish in Indianapolis sing during an Aug. 3 Mass at the faith community’s church to mark the 100th anniversary of its founding.

For much of its history, most of the people who lived around St. Rita were African-American, some of them Catholic, but mostly not.

“There’s tremendous pride in their history as being the first Catholic church dedicated to servicing the African-American community in Indianapolis,” Sister Gail said. “In that pride, there’s a way in which they serve to make sure that all in the community are included. They

go above and beyond what is expected.”

In more recent years, re-development in the neighborhood around St. Rita has attracted residents from a variety of ethnic and racial backgrounds.

“Even though in the beginning this was a place for African-Americans to be able to worship, we have always had our doors open to everyone,” Sister Gail said. “The parish community is becoming more diverse.” †



Shana Golden, a member of St. Rita Parish in Indianapolis, bows her head in prayer during an Aug. 3 Mass at her faith community’s church to mark the 100th anniversary of its founding.

102nd ANNUAL St. Anthony’s Church LABOR DAY FESTIVAL

4781 E Morris Church Street, Morris, IN

September 2, 2019

<p>Chicken or Roast Beef Dinners</p> <p>11 AM - 4:30 PM Inside Schad Hall (with Air Conditioning)</p>	<p>Homemade Desserts</p> <p>11 AM - 5:30 PM Outside Lunch Stand (with a variety of foods)</p> <p>Famous Mock Turtle Soup</p> <p>Carryouts Available</p>
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Grand Prize \$10,000 or a UTV

\$100 drawings every half-hour 11 am-5:30 pm

Winners go back in for a chance at the Grand Prize & \$100 drawings

Raffles, Quilts, Arts & Crafts, Kids’ Activities, Games for All Ages, B & G Ice Cream Truck, Local Wine from Ertel Cellars, Beer Garden & Live Music by My Old Man’s Band

Reservations available for persons with disabilities

812-934-6218 parishoffice@stanthonymorris.org

From Ohio: I-74 West to Sunman exit 156, left onto St Rd 101. At the light, turn right onto St Rd 46, head west to Morris, about 4 miles from Penntown.

From Indianapolis: I-74 East to Batesville exit 149, right onto N Walnut St/IN-229. Take first left at the light onto St Rd 46 East to Morris, approx. 2 miles.

License #150260

Corrections Corner/Deacon Steven Gretencord

Seeking the lost who are our brothers and sisters in Christ

So often we hear the comment “lock them up and throw away the key” in regard to those in our jails and prisons.



The incarcerated are oftentimes viewed as an unwanted and disposable segment of society, incorrigible and unworthy of any consideration or hope of change.

While these people occupy cells in the jails or prisons, they are assumed to be where they deserve to be in order to “teach them a lesson.” As long as the offenders are behind bars, they are seen as devoid of any value and are viewed as being people who “got what they deserved,” and “will never change.”

That is not what our Lord taught. Jesus taught forgiveness, and he reached out to everyone. He was a friend to outcasts, sinners and prisoners.

As Catholic Christians, we are called to emulate our Lord, and this includes going

out of our way to reach out and minister to all who have strayed, particularly those who have made poor choices and run afoul of the law.

I would suggest that when we begin to doubt the need and value of seeking out and ministering to the incarcerated, we re-read the Gospel of Luke: “What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one...” (Lk 15:4). This is our mandate; this is our purpose: to search out those who have wandered away from or never discovered Christ.

A great place to start is in our jails and prisons. Many of the offenders are eager to start over for their families and themselves, but they are confused about where and how to begin anew.

Of course, we know that the answer is to turn to Jesus the Christ. It is at this point in their search that the inmates look for someone to turn to in order to receive help and guidance as they begin to journey toward Jesus.

It is at this point that they are looking

for someone to lean on, someone that they can begin to trust, someone who actually cares about them as a human being.

That is the purpose and the goal of those of us who minister to the incarcerated: to be that someone whom the offenders can turn to. This is what motivates us to walk through those often-forsaken doors and to enter a world that can seem to be hostile. We voluntarily allow those steel doors to slam shut behind us because that is what Christ asks of us in order to seek out the lost sheep.

There are many who do not understand why we use our time and energy to reach out to those who are accused or convicted of crimes. My response is: “Why would I not seek out and try to help those who are incarcerated, for after all they are my brothers and my sisters?”

(Deacon Steven Gretencord ministers at Sacred Heart of Jesus Parish and the Federal Corrections Complex, both in Terre Haute, and is a member of the archdiocese’s Corrections Advisory Committee.) †

Living Well/Maureen Pratt

What’s in a number? Nothing, if you let your mindset guide you

This month, I will celebrate a milestone birthday. I’ve done the math and know what the numbers say, but I have to beg to differ: I do not feel like my age, not by a mile.



My optimism and faith, life graced with God’s goodness and wonderful friends and family—these bring a sense of youth that not even lupus flares erase. And, I know

I’m not the only one who feels younger or older than her (or his) age:

According to news reports, in 2018, a Dutchman was so convinced that he was younger than his numerical age and could benefit from actually being younger that he took legal steps to make it so.

Emile Ratelband, who was 69 at the time, petitioned a court in the Netherlands to allow him to alter the date on his birth certificate and officially shave 20 years off his age, going from 69 to 49.

With people seeming to be able to alter many aspects of their identity through surgery, whim or other methods of self-identification, I wasn’t surprised to hear of someone seeking to alter numerical age.

But Ratelband’s effort was for naught; although he even reportedly offered to postpone his pension for 20 years, in December 2018 the court ruled against him, and his numerical age stands. However, the BBC reported, the judges said Ratelband “is at liberty to feel 20 years younger than his real age and to act accordingly.”

Which brings me back to my starting point: Without “court approval,” there still are many like Ratelband who feel, act and think younger than their time on earth would indicate, people who defy figurative, age-based gravity.

And there are examples of people from biblical times to now doing things that are usually only associated with younger persons. Sarah, Abraham’s wife, gave birth to Isaac at age 90 or 91 (although I understand calculations of age were different, then!)

Anna Mary Robinson (aka Grandma Moses) began painting in her 70s. One of my uncles, who just went home to God a few months ago, drove a car well into his 90s, using his skill to drop in on my mother, read newspapers at the local library and just move around town to see what was going on.

Clearly, age doesn’t have to correlate

with specific activities that we take up or give up. Rather, there is more of a mindset to it, a way of approaching it where its numerical reality isn’t the benchmark by which we live and act on our dreams, hopes and what God wants us to do.

And, there are more resources for persons who are aging to stay active and explore new interests, beginning exciting second and even third acts. (To this point, UCLA’s alumni association has a lecture program called “Second Act,” where alumni who have gone into a new endeavor later in life talk about their experiences—and the room is always packed!)

As my milestone birthday approaches, I take great heart that I needn’t suddenly adapt to some preconceived notions of what this new age means. Rather, I’m inspired by the examples close to me and from ages past, of people who acted on God’s direction no matter when they discerned it. And I am grateful for this time, no matter how it is calculated numerically.

What’s in a number? Reason to celebrate, certainly, and joy-filled potential!

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

Our Global Family/Carolyn Woo

Commitment of marriage allows expectations to yield to love

This summer marks the special occasions of David’s and my 40th anniversary and the marriage of our older son Ryan to Sarah, our new daughter.



In one of the prewedding festivities, I asked the men gathered, married from 10 to 50 years, what advice they have for the groom-to-be. They responded with this sheepish, knowing laugh that seemed to communicate the

sentiment, “You don’t know what is in store.”

One pointed to the plaque on the wall with the inscription, “Happy wife, happy life.” They all chimed in, “This is it.”

“Why You Will Marry the Wrong Person,” an op-ed by Swiss and British philosopher Alain de Botton in *The New York Times*, on May 28, 2016, was the most read article of the paper in that year. While it seems to deride marriage, the essay actually proposes what it takes to succeed in marriage.

It suggests that most people are too enamored to know, or want to know, the whole person they fall head over heels for and then marry. Romantic love stories traditionally set the apex at the altar and

then leave generations of readers with “and they lived happily ever after.”

Well, they don’t. We find that we are actually difficult to live with; we make demands on each other that can be self-centered or arbitrary; we are more different than we think; we have neuroses and baggage that trigger dramatic reactions to what seem to be throwaway comments. It is a letdown to realize that not all our needs—such as loneliness, security or affirmation—can be met.

Moreover, we find that our spouses come with families and friends who place claims on our time, resources and emotional well-being. We would have married the wrong person if the right person is the “perfect being ... who can meet all our needs and satisfy our every yearning.”

De Botton proposes the work of marriage as the ability to “accommodate ourselves to ‘wrongness,’ striving always to adopt a more forgiving, humorous and kindly perspective.” Compatibility, he reminds us, is the outcome of love, not its precondition.

From experience, I know grace happens when stifling expectations for the “perfect” spouse give way to appreciation of his or her goodness, vocation, gifts, vulnerabilities, heartfelt expressions of care and

shortcomings. We should be most watchful about the tendency to remake spouses fit for our use to meet our needs and vanities.

While marriage is work, it is built on such simple things as “please,” “may I,” “thank you” and “sorry,” the folksy advice that Pope Francis frequently gives to married couples. The strength of a marriage comes in times of difficulties when there are no answers, no guarantees, no safety net, but only the confidence that you can make it because you have each other.

Commitment gives the space where healing can begin when one is at his or her worst and totally unreasonable, yet the spouse stays put.

The above is not only possible, but it is the plan of God for marriage. Holy Cross Father Bill Beauchamp, in his homily at Ryan and Sarah’s wedding, reminded the couple, “Today you pledge yourselves to the unknown. You do not fully comprehend what you are promising to each other today, but you do so freely and with much excitement and joy, confident that God will be with you in your marriage.”

(Carolyn Woo served as the CEO and president of Catholic Relief Services from 2012 to 2016.) †

For the Journey/Effie Caldarola

Together at the potluck

When I was growing up in a small Midwestern farm community, I was vaguely aware of rich folks. There were



prosperous lawyers, business owners, Dad’s cousin who owned the grain mill.

Our family struggled on a small dryland farm, made more challenging by my dad’s ill health. But as a kid, I never remember feeling

poor or disadvantaged. There was a communal sense of equality, and even if you were the company CEO, you showed up at the church potluck.

There were no television shows promoting the lifestyles of the wealthy, and history class taught us disapprovingly about the “robber barons” of the late 19th and early 20th centuries, company owners who grew obscenely wealthy as their poor workers labored like peons.

Fast forward to 2019, and the new robber baron age. Now the pay received by CEOs figures heavily into this new income disparity.

Here’s a statistic that should bother us all: According to the Economic Policy Institute, compensation for CEOs has risen more than 800 percent from 1978 to 2016. That far outpaces the growth of the stock market during that period. And worse, during that same time, the typical worker’s annual compensation rose a paltry 11.2 percent.

A CEO in the 1950s made 20 times the salary of his or her average worker, according to a May 2018, article by Diana Hembree in the business magazine *Forbes*. In 2017, “CEO pay at an S&P 500 index firm soared to an average of 361 times more than the average rank-and-file worker,” Hembree reported.

Having such an enormous gap between what an employee makes and what a CEO makes is demoralizing, to say the least. The fast-food worker won’t be at the same church potluck with the company executive. That worker is more likely to be at the food bank, depending on charity to sustain a livelihood that can’t be sustained by her stagnating wage.

In another *Forbes* article, Shellie Karabell talks about this incredible imbalance.

What will it take to bring executive pay under control?

Karabell talks about ideas like transparency and letting shareholders vote on compensation.

Tax structure plays a role. Corporate tax rates could be set higher for firms that have higher ratios of CEO-to-worker pay. The tax break for executive-performance pay could be removed. We could establish higher marginal income tax rates for the very rich.

But will we?

We need to call our legislators to account for better campaign-financing laws and ask for tax structures that don’t euphemistically promise “trickle-down” advantages to the poor and middle class while favoring the richest among us.

There’s a larger issue here as well, one that resonates with those who espouse Gospel values. That concerns greed.

The Gospel of Jesus instructed us to think in terms of love and service, being the Samaritan on a road teeming with bandits. We’re not called to be the bandits. Each of us, regardless of income, needs to examine our own lifestyles and desires.

As we try to lessen income disparity, we need to support a culture that doesn’t idolize the life of the rich, but invites everyone to come to the table together.

(Effie Caldarola writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, August 25, 2019

- Isaiah 66:18-21
- Hebrews 12:5-7, 11-13
- Luke 13:22-30

The Book of Isaiah provides the first reading for Mass this weekend. Isaiah is a fascinating book of Scripture. It covers a long period of Hebrew history. Its early chapters deal with events and conditions in the southern Hebrew kingdom of Judah, before the kingdom's conquest by the mighty Babylonian army.



Then, as the book progresses, it tells of the plight of the Hebrews taken to Babylon, the imperial capital, where they and their descendants languished for four generations.

At last, the Hebrews were allowed to return, but the homeland that they found was hardly the "land flowing with milk and honey." It was sterile, lifeless, and bleak. It must have been difficult not to succumb to cynicism or outright rejection of God. Why did God lead them to this awful place after all that they have experienced in Babylon? Was this God's confirmation of the covenant?

This dreary, despondent situation is evident as we hear the words of the book read on this weekend, but the prophet unceasingly calls the people to reaffirm their devotion to God. He will rescue them and care for them.

For its second reading for Mass this weekend, the Church presents a reading from the Epistle to the Hebrews. In the late part of the first century when this epistle was composed, the plight of the Jews was anything but good. In the year 70, the Jews rebelled against the Romans. They paid a dreadful price for their audacity.

Things were as bad as they were in the days of the last part of Isaiah, from which came the reading heard earlier this weekend.

Nevertheless, as the prophets so often had encouraged the people in the past, the author of Hebrews assured the people of the first century that God would protect

them, despite all their trials and woes, and lead them to life eternal.

St. Luke's Gospel furnishes the last reading. It is a somber reading, indeed a warning, but also a lesson. This world is impermanent. God lives and reigns in an eternal kingdom.

Jesus has the key to the gate of God's kingdom, but entry into the kingdom is possible only for those who are faithful to him.

Reflection

For several weeks the Church, either directly or indirectly, has taught us in the weekend readings at Mass that earthly life is not the only experience of living for humans. Earthly life will also pass.

Life is eternal, or better said, human existence is eternal. Earthly life will end, but then will come either eternity in the kingdom of heaven, or despair in hell.

God offers us every opportunity and every aid to enable us to reach heaven. He could show us no greater love than to give us Jesus as our Redeemer and companion as we move toward heaven. The Son of God, one with the Father and the Holy Spirit in the Blessed Trinity, Jesus forgives us, strengthens us, guides us, restores us, and finally places us at the banquet table of heaven.

All this being the case, however, humans can ignore or outright reject God's love so lavishly given in Jesus.

Humans, therefore, create their own destiny. Will they live in eternal joy with God? Or will they live without God in everlasting despair and pain? The choice belongs to them.

Therefore, each of us individually has a choice. By our faithfulness, or by our sin, we select the eternity in which we shall be.

Human pain can be quite disturbing if we do not balance it against the promises given by God to the prophets and by Jesus to us that if we honestly seek God, he will assist us through Jesus to reach eternal life with its peace and joy. †

Daily Readings

Monday, August 26

1 Thessalonians 1:1-5, 8b-10
Psalm 149:1b-6a, 9b
Matthew 23:13-22

Tuesday, August 27

St. Monica
1 Thessalonians 2:1-8
Psalm 139:1-3, 4-6
Matthew 23:23-26

Wednesday, August 28

St. Augustine, bishop and doctor of the Church
1 Thessalonians 2:9-13
Psalm 139:7-12b
Matthew 23:27-32

Thursday, August 29

The Passion of St. John the Baptist
1 Thessalonians 3:7-13
Psalm 90:3-5a, 12-14, 17
Mark 6:17-29

Friday, August 30

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

Saturday, August 31

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

Sunday, September 1

Twenty-second Sunday in Ordinary Time
Sirach 3:17-18, 20, 28-29
Psalm 68:4-7, 10-11
Hebrews 12:18-19, 22-24a
Luke 14:1, 7-14

Question Corner/Fr. Kenneth Doyle

The Church offers the precious blood to worshippers in a common cup

QI've been wondering about this for a long time. Why, at holy Communion, do we have to drink from the same



chalice that everyone else has used? It seems to me to be a very unsanitary practice, with all the germs and diseases that are around.

So my family and I do not partake of the precious blood of Jesus at Mass. Why can't Catholics offer

Communion in individual disposable cups, as some of the Protestant churches do? (Arkansas)

AOver the years, the national Centers for Disease Control and Prevention (CDC) has several times answered inquiries regarding the risk of disease transmission from a common cup.

As the *American Journal of Infection Control* has explained in its October 1998 issue, within the CDC there is a consensus that a "theoretic" risk might exist, but that "the risk is so small that it is undetectable." And further, "no documented transmission of any infectious disease has ever been traced" to this practice.

Anne LaGrange Loving, a New Jersey microbiologist who has conducted a study on the subject, stated in a *Los Angeles Times* article in its Jan. 1, 2005, issue that "people who sip from the Communion cup don't get sick more often than anyone else," and that "it isn't any riskier than standing in line at the movies."

Nevertheless, common caution should be observed: Ministers should clean their hands thoroughly before distributing the Eucharist, and the Communion chalice should be washed with soap and hot water after every liturgy. Those currently suffering from an active respiratory disease should have the good sense to receive the host only, not from the chalice, and a number of Catholic dioceses have actually suspended the use of the Communion cup during outbreaks of influenza.

While some ecclesial communities utilize individual and disposable cups, the Catholic tradition is the use of a common cup when holy Communion is distributed

under both kinds.

It seems to me that the common cup more closely carries on the tradition of the Last Supper and highlights our joint sharing in the eucharistic sacrifice. In Matthew's Gospel, for example, Jesus "took a cup, gave thanks, and gave it to them, saying, 'Drink from it, all of you, for this is the blood of the covenant, which will be shed on behalf of many for the forgiveness of sins'" (Mt 26:27).

As one faith community in New Mexico explains it, Jesus "could have easily blessed all the wine that was already poured in the various cups that were already on the table on the night he was betrayed. But he didn't. Instead, he blessed the one cup to be given to many. The common cup fulfills this symbolism beautifully."

Another important consideration in this matter is the Catholic practice of using cups made of precious metals. This is done to show due reverence for the precious blood of Christ and for proper gratitude to God for this wondrous gift. Using disposable cups would be inconsistent with these sentiments.

QA neighbor of ours, age 66, just completed the Rite of Christian Initiation to be received into the Church. However, she has been told that she cannot receive Communion or be confirmed until she secures an annulment.

She was not married in a Catholic church and has been divorced for over a decade. She states that she has "no intention of getting married again." Does she really need an annulment? (Ohio)

ANo. If she has no intention of marrying again, there is no need for her to have an annulment before she is received into the Catholic Church and able to share in the sacraments. If the time ever came, however, when she wanted to enter into a new marriage, she would first have to have that earlier marriage examined by the Church.

(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

Hidden Mysteries

By Gayle Schrank



God is the author of reason.
He made what is absolute.
Slowly, we discover His *Hidden Mysteries*;
God's creations we cannot dispute.

All unseen truths we have come to know
first came from God, not us ...

"Lord, guide us in wisdom to grow in Your knowledge,
and lead us to lasting happiness."

(Gayle Schrank is a member of St. Mary Parish in Navilleton. Photo: Pope John Paul II, left, embraces Argentine Cardinal Jorge Bergoglio—now Pope Francis—after presenting the new cardinal with a red beretta at the Vatican on Feb. 21, 2001. Both popes published documents on "truth": Pope John Paul published an encyclical titled "Veritatis Splendor"—"The Splendor of Truth," in August 1993, and Pope Francis published an apostolic constitution titled "Veritatis Gaudium"—"The Joy of Truth," in January 2018.) (CNS photo/Reuters)

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.

ANDRES, Jerry W., 69, St. Mary-of-the-Knobs, Floyd County, Aug. 9. Husband of Diane Andres. Father of Chad Andres. Brother of Phyllis and Dennis Andres, Sr. Grandfather of three.

ARATA-TUTTEROW, Virginia T., 72, St. Joseph, Shelbyville, Aug. 7. Sister of Rose Ann Thurston. Aunt and great-aunt of several.

BERGER, Romilda, 91, St. Joseph, Shelbyville, July 30. Mother of Kathy Creech, Rita Johnson, Ken, Ron and Tim Berger. Grandmother of 11. Great-grandmother of 18.

DAUGHERTY, Joyce C. (Banet), 83, St. Mary-of-the-Knobs, Floyd County, Aug. 10. Mother of Cynthia Baker, Lana Woodruff and Harry Daugherty II. Grandmother of nine. Great-grandmother of 12.

DRECHSEL, Deborah A., 64, St. John Paul II,

Sellersburg, July 29. Wife of Henry Drechsel, Jr. Mother of Christina Drechsel. Sister of Colleen Kirschgessner, Mary McKinley and Mark Smith.

FISHER, Mary Rose (Salamone), 94, St. Mark the Evangelist, Indianapolis, Aug. 9. Mother of Karen Firkins and Marcia Fisher. Grandmother of seven. Great-grandmother of 10.

KELLER, Robert L., 69, Most Sacred Heart of Jesus, Indianapolis, July 21. Husband of Anita Keller. Father of James, Morgan and Robert Keller, Jr. Grandfather of eight. Great-grandfather of two.

KERKER, William R., 69, Holy Family, Oldenburg, Aug. 12. Husband of Susie Kerker. Father of Katie Hunter and Jarod Kerker. Brother of Kathy Bohman, Dan and Steve Kerker. Grandfather of four.

KISTNER, Charles, 83, St. Roch, Indianapolis, Aug. 2. Husband of Maryanna Kistner. Father of Karen

Duvall, Diane Oliver, Daniel, James, Mark and Steven Kistner. Brother of John Kistner. Grandfather of 11. Great-grandfather of two.

MEYER, Ronald C., 84, St. Meinrad, St. Meinrad, Aug. 1. Father of Debbie Stevens, Kathy Wirthwein, Rick and Rod Meyer. Grandfather of seven.

NEYENHAUS, Wilma R. (Hubert), 76, St. Paul, Tell City, Aug. 7. Wife of Charles Neyenhaus. Mother of Regina Sandage, Charlene and Tim Neyenhaus. Sister of Violet Beard and Sheldon Hubert. Grandmother of six. Great-grandmother of one.

NIESE, Pauline M., 98, St. Louis, Batesville, Aug. 13. Mother of Viola Billman, Lucille Honnert, Pat Schrank, Dale, Jim and Virgil Niese. Grandmother of 30. Great-grandmother of 75. Great-great-grandmother of eight.

SMITH-GUINN, Bernice M., 92, St. Rita, Indianapolis, Aug. 5. Mother of Sheila Passley, Sandra, Sharon, Stanley and Steven Guynn. Sister of Aratha Smith. Grandmother of five. Great-grandmother of six.

VAAL, Johana G. (Bischof), 96, St. Meinrad, St. Meinrad, July 24. Mother of Georgia Tretter, Therese Windell, Bernard, Gene and Jack Vaal. Grandmother of 15. Great-grandmother of 21. †

Franciscan Sister Francis Ann Lewis served in Catholic education for 28 years

Franciscan Sister Francis Ann Lewis died on Aug. 11 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 Aug. 16 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Dorothy Ann Lewis was born on May 31, 1925, in Terre Haute where she was a member of the former St. Ann Parish. She entered the Sisters of St. Francis on Jan. 31, 1943, and professed final vows on Aug. 12, 1948.

During 76 years as a Sister of St. Francis, Sister Francis Ann ministered in Catholic education for 28 years in Catholic schools in

Indiana and Ohio.

In the archdiocese, Sister Francis Ann served at St. Andrew School (now St. Elizabeth Ann Seton School) in Richmond from 1944-45, the Oldenburg Academy of the Immaculate Conception in Oldenburg from 1945-48, in Indianapolis at St. Therese of the Infant Jesus (Little Flower) School from 1949-52 and Our Lady of Lourdes School from 1952-53, St. Louis School in Batesville from 1967-70, and at the former St. John the Baptist School in Osgood from 1979-81. She also served at the motherhouse in Oldenburg from 1970-84 and 1986-87.

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



Sauerkraut festival

Parker Bessette rolls a head of cabbage down a makeshift bowling alley on Aug. 4 during the 55th annual St. Mary's Sauerkraut Festival in Bear Creek, Wis. (CNS photo/Sam Lucero, *The Compass*)

As novena ends, Christians urged to be society's 'moral conscience'

SAN FRANCISCO (CNS)—Archbishop Salvatore J. Cordileone of San Francisco called for Christians to be the "moral conscience" of society during a Mass marking the end of a novena against an upcoming abortion bill.

From Aug. 3 to Aug. 11, Californian dioceses and archdioceses prayed a novena for the intercession of Our Lady of Guadalupe to defeat a measure approved by the state Senate, S.B. 24, which would require state college and university health centers to stock medication abortion pills.

The state Assembly was expected to take up the bill soon after the Legislature's Aug. 12 return from its recess.

In his homily for a Mass at St. Mary's Cathedral on Aug. 11, the archbishop spoke about the culture of death's expression in society and how Christians can respond to it.

He began by citing a recent *New York Times* editorial that called for embracing the basic values that have historically glued American society together. "The idea is that by focusing on the common good, we can retrieve a sense of public decency," he said.

"This is a sentiment we can all agree with, certainly we're here in Church, certainly this is something we all here would agree with," Archbishop Cordileone continued. "However, let's think about that, let's think about it deeply. Is it really possible to retrieve a sense of common decency when we consider what is going on in our country?"

Society not only tolerates abortion, he said, but celebrates its existence, heralding it as "as progress and a

sign of an enlightened society." The devastating effect of abortion on women who lacked the love, care and support to make a choice for life, the social indifference to their plight, he said, is masked.

"Can there really be a sense of common decency if this is the case? Perhaps at a superficial level, perhaps we can be polite to each other, but at a deeper level of shared values there is a crisis going on," he said.

While it seems "the tide is turning" and the stakes of abortion have become clearer and less deniable, Archbishop Cordileone said the pro-life cause still has much to accomplish, especially in politics, where politicians have felt the need to become "as pro-abortion as possible in order to make themselves viable candidates."

For those who want to build a culture of life, he said, the Sunday readings on Aug. 11 were especially helpful, offering lessons on identity, vigilance and charity for believers.

Like the Israelites at the first Passover, Christians are rooted in a historical event that gives "the certainty of hope for God's deliverance in his own time and in his own way."

Putting that identity into action means Christians should be "spiritually agile" and resistant to being fooled by popular fashions, political conventions or cultural pressures. Instead, he said, Christians should make the Gospel the foundation of their thinking and action in the world and "serve as the conscience of society," which can only happen if they live their faith with integrity.

"If Christians are failing in this role, perhaps it is because too many of them are themselves corrupted in their way of thinking and in their own conduct, private as well as public," the archbishop said. "We are

supposed to know better and so we will be held to a higher standard."

The commandment to charity is an obligation for Christians, and "what could be a greater act of charity than to defend those who have no voice with which to defend themselves?" the archbishop asked. "It is precisely by such acts of charity on behalf of the poor, defenseless and marginalized that we prepare ourselves for the life of heaven."

Seeking the good of those "who are most disadvantaged and defenseless" is the highest form of acting as the moral conscience of society, he said, and a clear witness to God's love.

"Ultimately God has created us for life and love. Let us love then that we may have life and have it to the full."

If the Assembly passes S.B. 24, it would then go to Gov. Gavin Newsom for his signature. A similar bill was passed last year, but vetoed by then-Gov. Jerry Brown.

If S.B. 24 becomes law, the state's public colleges and universities would have to provide RU-486, a chemical compound that, taken in pill form, can induce abortion in women up to 10 weeks pregnant by blocking the hormone progesterone needed to sustain a pregnancy.

It involves two types of medication: RU-486 itself, which is mifepristone, and a prostaglandin, known as misoprostol, that stimulates uterine contractions, and is taken two days after the first pill to expel the fetus.

The novena initiative was begun by Sacramento Bishop Jaime Soto. Along with the Archdiocese of San Francisco, the Archdiocese of Los Angeles and the dioceses of San Jose, Stockton, Orange and San Bernardino also participated. †



Archbishop Salvatore J. Cordileone

Father Hesburgh biography 'even-handed' approach to a consequential life

Reviewed by Sean Gallagher

Throughout the history of the Church in America, Catholics here have lived with a tension.

In some ways, their faith has made them outsiders in the prevailing culture, leading them to be marginalized and even persecuted.

In other ways, Catholics in America have embraced the principles that have historically guided society here that are in harmony with the Gospel, nurturing a relationship that has born great fruit in promoting the common good.

The life of the late Holy Cross Father Theodore Hesburgh demonstrated this tension as it was experienced in the wide and varied changes for Catholics in America in the 20th century.

So, the title of a new biography of the longtime president of the University of Notre Dame, *American Priest: The Ambitious Life and Conflicted Legacy of Notre Dame's Father Ted Hesburgh*, by Holy Cross Father Wilson Miscamble, encapsulates well that tension.

At his core, Father Hesburgh saw himself as both a priest and an American. At times, these two aspects of his identity brought him into conflict with leaders of American government and the shepherds of the Church—conflicts that were sometimes fruitful and at other moments damaging.

Examining Father Hesburgh's complex life and perceiving how it was emblematic of the place of Catholics in American society in the second half of the 20th century is a challenging task, but one taken up ably by Father Miscamble, an expert on Cold War-era America and a history professor at Notre Dame.

The challenge of writing a biography of Father Hesburgh is only increased when considering his place in tensions

within the Church in the U.S. in the decades following the conclusion of the Second Vatican Council in 1965.

On the one hand, he embodied well the council's call for the faithful to apply the Gospel to challenges facing the contemporary world in his advocacy for racial reconciliation and for aid to people suffering in such diverse places as southeastern Asia and Central America.

At the same time, Father Hesburgh was a principal leader in the movement to distance Catholic universities from the leadership of the Church, and to promote an understanding of academic freedom that gives little or no consideration to the normative nature of the Church's authentic teachings.

Father Miscamble, though publicly known for his critique of the direction in which Father Hesburgh took Notre Dame and for seeking to reinvigorate its Catholic identity, navigated these complexities well and fairly.

He praised Father Hesburgh where praise was warranted, which was often and in varied circumstances, such as his unstinting dedication to priestly ministry and his work on the U.S. Civil Rights Commission.

Father Miscamble also did not hesitate to question some of Father Hesburgh's changing priorities and their negative effects on the broader Catholic community in the United States.

For example, when Father Hesburgh first became president of Notre Dame in 1952, he publicly dedicated himself to shaping the university according to the principles of Blessed John Henry Newman.

The 19th-century English scholar, Catholic convert and soon-to-be saint wrote how fields of study at a Catholic university should be integrated together in a single pursuit of the truth and its

many aspects, with the study of theology holding a prime place among its scholars.

By the early 1960s, however, Father Hesburgh had abandoned the project and instead sought to model Notre Dame after top-flight secular universities in the U.S. so that it could be viewed as a peer of such schools as Harvard, Yale and Stanford.

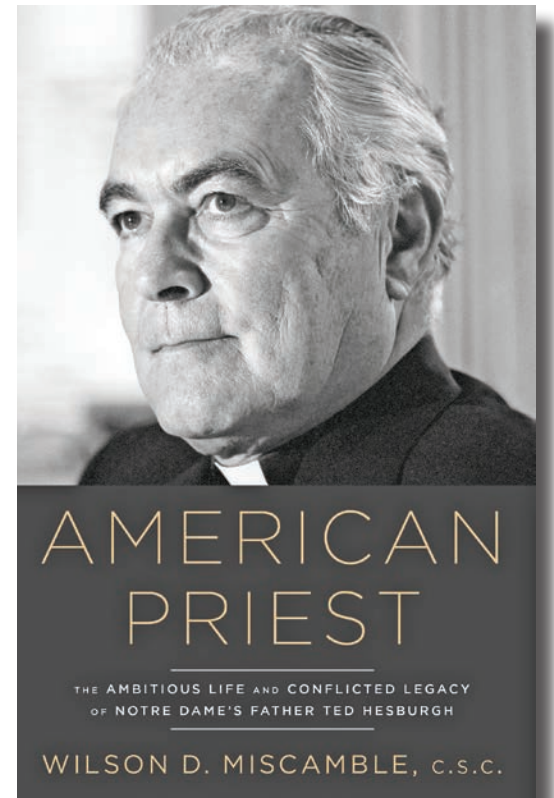
One step he took to raise Notre Dame's profile was to associate himself with influential politicians, business leaders and foundations. He had close ties to the Ford Foundation and was a member of the board of the Rockefeller Foundation.

Both organizations promoted and still advocate for causes in society that run counter to Catholic moral teaching, such as various strategies to further population control, including abortion.

Father Miscamble suggests that Father Hesburgh's desire to maintain positive ties to such influential organizations may have led him to remain largely silent on the legalization of abortion at a time when his moral authority in the U.S. was at an all-time high.

Father Miscamble's even-handed approach in recounting and evaluating Father Hesburgh's life may be somewhat surprising to readers lightly familiar with the subject of the book because Father Hesburgh was broadly lionized, sometimes in almost hagiographic terms, after his 2015 death.

Other readers, more closely tied to Notre Dame or observant of the trends affecting the Church in the U.S. during the past half century, may have differing opinions on the biography based on their views regarding those trends.



Although he died only four years ago, Father Hesburgh retired from leading Notre Dame in 1987. So, I think that there has been enough time in the interim for a qualified historian like Father Miscamble to have a proper perspective on the relevance and ongoing legacy of a priest who led such a consequential life.

In *American Priest*, Father Miscamble brings his broad talents in research and writing to bear on a topic whose importance ranges across the country and around the world, far beyond Notre Dame's campus in northern Indiana.

(Sean Gallagher is a reporter for The Criterion, newspaper of the Archdiocese of Indianapolis.) †

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Goats horn in, helping to save life at Catholic cemetery

APPLETON, Wis. (CNS)—Goats tend to get a bad rap in church traditions—with the devil often portrayed with goat horns and hoofs, and Jesus speaking of separating goats from sheep, as told in Matt 25:32-33.

But at St. Mary Cemetery in Appleton, goats are getting positive reviews.

In early July, five rented goats arrived in the cemetery from a farm in nearby Black Creek. The animals are helping tackle the cemetery's problem with buckthorn, an aggressive, invasive species of shrub that had overtaken the cemetery's riverbank.

The cemetery considered using herbicides to kill the shrub.

"Herbicide is quicker, but we thought it was better to do it naturally," Brian Dresang, the cemetery's director, told *The Compass*, newspaper of the Diocese of Green Bay. "We were afraid of killing off other things we didn't want to kill off: lots of deer, turkeys, squirrels, chipmunks. We figured it would harm them, too. This is a definitely longer process but, in the long run, it's a lot better."

Cemetery officials also worried that the rain would carry the chemicals into the nearby river.

The solution came from landscaper Ron



A goat consumes buckthorn shrubs and other unwanted vegetation at St. Mary Catholic Cemetery in Appleton, Wis., on July 13. Twelve goats help rid the cemetery of the invasive species of shrub, thanks to a grant from the Community Foundation for the Fox Valley Region. (CNS photo/Brad Birkholz, for *The Compass*)

Wolff, who owns Lakeshore Cleaners in Appleton. Wolff was working with a property owner near the cemetery and suggested using goats to clear the pesky plants there.

It turns out goats don't hate buckthorn like humans do. In fact, it's the opposite. Dresang quoted what Wolff told him: "Buckthorn is like hot apple pie to goats, it's like their favorite thing."

Using goats for weed control is becoming popular around the country. The Minnesota Department of Natural Resources, the Nebraska Department of Transportation and various fire departments in California also have turned to goats to clear weeds and brush.

The Sierra Club's website notes that, "thanks to their voracious appetites—goats can eat up to 10 pounds of vegetation per day—and [with an] ability to navigate difficult terrain—the ravenous ruminants are on the front lines of fire prevention."

St. Mary Cemetery got clearance from the town of Grand Chute, purchased and placed electric fencing to keep the goats from the cemetery's hedges, roads and gravesites, and turned them loose. Seven goats were added on Aug. 2.

"It's amazing the amount they eat," said Dresang.

The goats have been welcomed by visitors, who come to see the voracious weed-eaters. Many people take photos and children love to watch them. One father brings his four small sons almost daily.

Since the goats find their own food, the cemetery only needs to supply a source of fresh water daily. The goats will remain onsite until fall.

Funding to rent the goats came through an anonymous grant from a family fund within the Community Foundation for the Fox Valley Region. For several years, the same family's fund has helped the cemetery with upkeep, replanting large trees after a storm several years ago, and repairs to their dump truck.



Goats are being used to eat invasive shrubs at St. Mary Catholic Cemetery in Appleton, Wis., instead of using herbicides that pose a threat to wildlife in the cemetery. (CNS photo/Brad Birkholz, for *The Compass*)

"Not a lot of cemeteries have a family foundation that wants to keep the cemetery beautiful," Dresang noted. "A small cemetery like us loses money every year. The cemetery business is a hard business anyway. There is no way we

would be able to do this without them.

"When we pitched the idea [of goats]," Dresang added, the family "loved it because of the more natural way of doing it and because they like creative, out-of-the-box thinking." †

New York opens yearlong 'window' allowing abuse victims' lawsuits

ALBANY, N.Y. (CNS)—New York state's yearlong "window" in the statute of limitations opened on Aug. 14, allowing suits to be filed by victims alleging abuse by priests, church workers and employees of public schools, hospitals and other institutions, no matter how long ago the alleged abuse occurred.



Cardinal Timothy M. Dolan

New York Cardinal Timothy M. Dolan in a video message on Twitter noted that the day was also the feast of St. Maximilian Kolbe, who gave his life at the Nazis' Auschwitz death camp in Poland to spare the life of a young father.

The saint, the cardinal said, is revered for his bravery but also for something else: "He kept his faith and hope and love in a very dark time.

"Today I don't mind admitting to you this is a dark time in the life of the Church," Cardinal Dolan said. "You've probably been hearing that this is the first day of the opening of the statute of limitations, so we're going to hear a lot today about people bringing suit against the Catholic Church and other organizations, public schools, government organizations, Boy Scouts and hospitals ... you name it ... for past sexual abuse."

Gov. Andrew Cuomo signed the Child Victims Act into law on Feb. 14, opening this window in the state's statute of limitations and making it easier for abuse victim-survivors to sue over the next year. The state's Catholic bishops supported the final measure because it was drafted to include both private and public institutions. Earlier versions only targeted the Catholic Church.

"The fiscal impact on the Catholic Church and other organizations won't become clear for weeks or months," said

Dennis Poust, director of communications for the New York State Catholic Conference, the bishops' public policy arm. "Today is a day for survivors to tell their stories and to take an important step on their long journey toward healing.

"The bishops want to accompany survivors on this journey, to thank them for bravely coming forward, and to again apologize unconditionally for what they endured at the hands of those who so grievously abused their trust," he said in a statement.

"It is a tough time, it's a dark time," Cardinal Dolan said in his video message. "It's especially difficult for our beloved victims and their families to see all this drug up again, to have these wounds reopened. It's a tough time for our victims, survivors and families, and I'd ask you to pray for them."

He also asked for prayers for others in the archdiocese, including "the overwhelming majority of our great priests who've been extraordinarily faithful, virtuous and hardworking in the midst of all this. They suffer."

The priests are good people who also "hate to see this wound reopened, but they keep telling me, 'Cardinal, we need to reach out with justice and love to the victims, to have reform and renewal and in the Church, and let's get on with it.'"

Like St. Maximilian Kolbe, "we do our best to keep our faith, hope and love in the midst of tough times," Cardinal Dolan concluded.

Catholic bishops around the state issued statements about the new "window" opening on Aug. 14, including Bishop Edward B. Scharfenberger of Albany.

"All of us in the Diocese of Albany—and in the Church worldwide—will face challenges in the months ahead and may even become dispirited as revelations of sexual abuse come forward in light of the Child Victims Act," he said.

"Although we cannot know the extent



Bishop Edward B. Scharfenberger

of what is before us, we do know that we will be a different Church when this process is over, but we will be a better Church because of it," Bishop Scharfenberger said. "The truth is the only way through this, and the truth will set us free."

He added, "We admire the bravery of those who have come forward to share their stories of betrayal and pain to help other survivors of childhood sexual abuse."

In Syracuse, Bishop Douglas J. Lucia, who has headed the diocese for just over a week—he was ordained and installed on Aug. 8—issued his first letter in that new role to address the Child Victims Act.

Under the new law, the Church and other public and private institutions will "collectively ... experience afresh the pain of sacred trust violated and of the victims and their families whose spirits and lives have been so demoralized and harmed," he said in an Aug. 10 letter issued ahead of the law taking effect.

He apologized in the name of the diocese "for the heinous acts perpetrated against them [victims] by their abusers who were supposed to be the caregivers of souls." Bishop Lucia renewed his offer to meet with victims, "if there is any way I can assist them in their search for healing and peace."

In the days and weeks ahead, if parishes and other diocesan institutions are contacted regarding a civil lawsuit, "we will turn all such matters over to legal counsel to ensure they are handled properly and fairly," he said, adding he is committed to be as forthcoming as possible while respecting confidentiality that comes with due process.

He urged Catholics to not forget the

strides the Syracuse Diocese has made in acknowledging its failures, addressing abuse "and seeking to ensure that our children are safe" through its child protection protocols, providing victims assistance outreach, and the work of an independent compensation program for victims/survivors.

"I know this might not be what one might think a first letter of a new bishop to his new family should be, but I have always considered myself a realist," Bishop Lucia wrote. "This is where we are at on our journey as Church and so I ask myself and you, brothers and sisters, how can we make the light of Christ more real and let it cast out the darkness? For me, that is the mission ahead and so I rely on your prayers and assure you of mine."



Bishop Nicholas A. DiMarzio

Bishop Nicholas A. DiMarzio of Brooklyn said: "Today, we stand with victims who were sexually abused as children. We have reached this point because too many victims all across society have sadly carried this heavy cross for far too

long. Sexual abuse is a heinous crime, and victim-survivors now have a new avenue to seek redress through the Child Victims Act.

"For anyone abused by a priest, employee or volunteer, I am sorry that a member of our Church who you trusted became the source of pain and anguish," he said in an Aug. 14 statement, which was posted on the diocese's website with various links to its response to the abuse crisis and resources.

"You should know the Diocese of Brooklyn has instituted the most aggressive policies to prevent any future abuse and to protect children." †