



The

# Criterion

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## World Mission Sunday

Second collection on Oct. 20-21 to benefit missionary work, page 2.

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## Respect Life Sunday: “Every Life: Cherished, Chosen, Sent”

For more Respect Life Sunday coverage, see pages 8 and 9.

Samson Killingsworth, left, Ester Costa and Hudson Costa proudly display their pro-life signs during the Bloomington LifeChain event on Oct. 7. Members of St. Charles Borromeo and St. John the Apostle parishes and St. Paul Catholic Center, all in Bloomington, participated, as well as members from Christian churches such as Clear Note Church, which the children attend. (Submitted photo by Marian Leahy)

## List of clergy credibly accused of sexual abuse of minor or young person is released

The Archdiocese of Indianapolis is committed to protecting children and ensuring that the tragedy of sexual abuse never happens again in the Archdiocese. In the spirit of further accountability and transparency, the Archdiocese is providing this list of clergy who have been credibly accused of sexual abuse of a minor or young person.

“I pray the release of this list of credibly accused clergy will help all survivors of sexual abuse find the strength to come forward and will set them on the path to healing,” said the Most Reverend Charles C. Thompson, Archbishop of Indianapolis. “I apologize to all victims for the abuse that was done to them and for the failure of the Church to keep them from harm. I pledge to do everything within my power to protect our youth.”

The Archdiocese of Indianapolis reports all abuse allegations it receives to Indiana’s Child Protective Services and criminal investigators, as required by law, and encourages all victims to contact civil authorities.

The list of clergy deemed to have at least one credible claim of abuse involving a child or adolescent includes 19 priests for the Archdiocese of Indianapolis and 4 priests who were members of religious orders who served in the Archdiocese dating back to the 1940s. Since 1940, at least 940 priests and 68 deacons have served in the Archdiocese of Indianapolis.

The list of credibly accused clergy is based on the recommendation of the Archdiocesan Review Board, which is composed of five lay persons and one clergy member. The current and past members of the Archdiocesan Review Board hold or have held positions in law enforcement, the prosecutor’s office, child protective services, primary education, childhood development, social work, practice of law, and psychology, including neuropsychology.

See related story about Review Board, page 10.

See ABUSE, page 7

## Christians must live the beatitudes, Pope Francis says

VATICAN CITY (CNS)—With songs, poetry and dance—including hip-hop—young people shared with Pope Francis and members of the Synod of Bishops some of their life stories, hopes, dreams and, especially, questions.

The late-afternoon gathering on Oct. 6 brought more than 5,000 young people, mostly Italian high school and university students, to the Vatican audience hall.

Young adults from several countries told their personal stories of finding faith; one young man recounted his teen years of crime, detention and finally jail; another spoke of his recovery from addiction; a young Italian woman spoke of volunteer work, living and working in a Syrian refugee camp in Lebanon; and another young woman talked about her current discernment as a novice in a religious order.

Then the questions came: What can we do to prevent teen suicide? How do we find meaning in life? How can we fight discrimination and inequality? How can we counter fear of foreigners? What can the Church do to help young Christians in countries where they are a minority? How are young people supposed to respond to their peers who ask about the sex abuse scandal and are convinced the Church is “a lair of people more interested in money and power than good?”

When it was his turn to speak more than 90 minutes into the evening’s program, Pope Francis said he could not short-circuit

See SYNOD, page 16



Pope Francis speaks during a gathering with young people and members of the Synod of Bishops at the Vatican on Oct. 6. (CNS photo/Alessandro Bianchi, Reuters)

# Second collection to benefit global missionary work

By John Shaughnessy

Here's the one defining quality you need to know about Sister Loretto Emenogu:

The mission educator for the archdiocese believes in the goodness of God and people—and how that combination can change the world.



Sr. Loretto Emenogu, D.M.M.M.

That combination also leads Sister Loretto to believe that the faithful of the Church in central and southern Indiana will be generous as parishes across the archdiocese hold a

second collection during the weekend of Oct. 20-21 to mark World Mission Sunday, which is on Oct. 21 this year.

Contributions to that collection will help raise funds for more than 1,000 mission efforts around the world.

"World Mission Sunday is very striking and important to our Catholic faith," says Sister Loretto, a native of Nigeria and a member of the Daughters of Mary, Mother of Mercy religious order. "It will bring the presence of Christ to those areas that don't know about that."

Sister Loretto also noted that the work of the missions in such places as Africa, Asia and parts of Europe and Latin America is also the mission of all Catholics. And supporting World Mission Sunday is one way to live that call, she says.

"In baptism, every Catholic is bound to be a missionary, no matter the age. [World Mission Sunday] is a time when we Catholics show our responsibility to the Church by supporting the pope with the poor mission places all around the world,

financially and spiritually."

Pope Francis also noted the importance of missions in his message about World Mission Day 2018.

"The Pontifical Mission Societies were born of young hearts as a means of supporting the preaching of the Gospel to every nation and thus contributing to the human and cultural growth of all those who thirst for knowledge of the truth," Pope Francis noted.

"The prayers and the material aid generously given and distributed through the Pontifical Mission Societies enable the Holy See to ensure that those who are helped in their personal needs can in turn bear witness to the Gospel in the circumstances of their daily lives."

The pope also used his message to remind Catholics around the world that bearing "witness to the Gospel" is the



Pope Francis

responsibility of all the faithful.

"The fact that we are not in this world by our own choice makes us sense that there is an initiative that precedes us and makes us exist," Pope Francis declared. "Each one of us is called to

reflect on this fact: 'I am a mission on this Earth; that is the reason why I am here in this world.'"

In closing, Pope Francis asserted, "Together, we have received the mission to bring the Gospel to everyone."

(For more information about the missionary efforts of the Church and how to become involved, visit the websites, [www.missio.org](http://www.missio.org) and [www.iamamissionary.org](http://www.iamamissionary.org).) †



## Public Schedule of Archbishop Charles C. Thompson

October 13 - 25, 2018

Oct. 13 — 5:30 p.m.

Confirmation for youths of St. Mary Parish and Mass for the parish's 175th anniversary at St. Mary Church, Lanesville

Oct. 14 — noon

Confirmation for youths of Our Lady of the Greenwood Parish at Our Lady of the Greenwood Church, Greenwood

Oct. 16 — 10:30 a.m.

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

Oct. 17 — 7 p.m.

Confirmation for youths of St. Monica Parish in Indianapolis at SS. Peter and Paul Cathedral, Indianapolis

Oct. 18 — 10 a.m.

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

Oct. 18 — 3:30 p.m.

Catholic Community Foundation Board of Trustees meeting at Archbishop Edward T. O'Meara Catholic Center

Oct. 18 — 6 p.m.

Mass and dinner for United Catholic Appeal Advance Commitment Gathering at SS. Peter and Paul Cathedral and Archbishop Edward T. O'Meara Catholic Center

Oct. 20 — 11 a.m.

Confirmation for youths of St. Mary-of-the-Knobs Parish in Floyd County and St. Joseph Parish in Corydon, at St. Mary-of-the-Knobs Church

Oct. 21 — 2 p.m.

Confirmation for youths of St. Augustine and Most Sacred Heart of Jesus parishes in Jeffersonville and St. Anthony of Padua Parish in Clarksville, at Most Sacred Heart of Jesus Church

Oct. 23 — 9 a.m.

Clergy and Parish Life Coordinator business meeting at St. Joseph Parish, Jennings County

Oct. 23 — 2 p.m.

Council of Priests meeting at St. Joseph Parish, Jennings County

Oct. 24 — 5:30 p.m.

Our Lady of Providence High School (Clarksville) Student Assistance Program Recognition Dinner at Huber's Orchard and Winery Plantation Hall, Borden

Oct. 25 — 10:35 a.m.

Mass at Our Lady of Providence High School, Clarksville

Oct. 25 — 1 p.m.

Visit to St. Elizabeth Catholic Charities, New Albany

Oct. 25 — 6 p.m.

Archbishop's Dinner with Seminarians at Saint Meinrad Seminary and School of Theology, St. Meinrad

(Schedule subject to change.)

# Mary is a mother to sinners, not the corrupt, pope says in new book

VATICAN CITY (CNS)—Even the greatest sinners can find a loving mother in Mary, while those who are corrupt find refuge only in their own blind and selfish desires, Pope Francis said.

In a book that was scheduled to be released on Oct. 10 in Italian, the pope said Mary is unable to enter the hearts of corrupt men and women because they have made the "satanic" choice of "locking the door from the inside."

"Mary cannot be the mother of the corrupt because the corrupt would sell their own mother, they would sell their belongings to a family, to a people," the pope said. "They look for their own profit, whether it's economic, intellectual, political, of any kind."

The book, titled "Ave Maria" ("Hail Mary"), features reflections on the Marian prayer made by Pope Francis during an interview with Father Marco Pozza, a prison chaplain in the northern Italian city of Padova.

Several excerpts of the new book were

published on Oct. 8 by *Vatican Insider*, the online news supplement to the Italian newspaper *La Stampa*.

The pope said he imagined that throughout Mary's life, she remained a "normal woman" despite the extraordinary circumstances of being the mother of God, and "she is a woman that any woman from this world can imitate."

"Mary was normal. She worked, she did grocery shopping, helped her son, helped her husband: normal," he said. "Normality is living with the people and like the people. It is abnormal to live without roots within a people, without a connection to a historical people."

Without those connections, the pope said, a sin can arise that "Satan, our enemy, likes so much: the sin of the elite."

"The elite do not know what it means to live among the people. And when I speak of elite, I do not mean

a social class: I speak of an attitude of the soul," he said. "One can belong to a Church of the elite. But, as the [Second Vatican] Council said in 'Lumen Gentium,' the Church is the holy faithful people of God. The Church is a people, the people of God. And the devil loves the elite."

But those who recognize their sins can experience Mary's motherly protection because she "is mother of all of us sinners, from the greatest to the least holy."

"That is the reality," the pope said. "If I told myself that I wasn't a sinner, I would be the greatest corrupt person."

Pope Francis also reflected on Mary's suffering at seeing her son's death, which is a pain that many mothers, especially in his native Argentina, experience today.

He recalled the pain endured by the "Madres de la Plaza de Mayo," (Mothers of the Plaza de Mayo), an association of mothers searching for their children who went missing during

Argentina's so-called "dirty war." As many as 30,000 Argentines were kidnapped, tortured, murdered or disappeared between 1976 and 1983 under Argentina's military dictatorship, and many of those detained were seized along with their children.

Their pain, Pope Francis said, "is impossible to understand."

"One of them told me, 'I want to at least see the body, the bones of my daughter, to know where she is buried,'" he recalled. "There exists a memory that I call 'maternal memory,' something physical, the memory of flesh and bone. This memory as well can explain the anguish."

Many times, the pope continued, "they asked me, 'But where was the Church in that moment, why didn't it defend us?' I do not say anything, and I accompany them. The desperation of the mothers of the Plaza de Mayo is terrible. We can do nothing more than accompany them and respect their pain, to take their hand." †

## NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

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# Vatican reviewing McCarrick case, vows to pursue truth

VATICAN CITY (CNS)—Promising a thorough review of how the Vatican handled allegations of sexual misconduct by former Cardinal Theodore E. McCarrick, the Vatican acknowledged that what happened may fall short of the procedures that are in place today.

“The Holy See is conscious that, from the examination of the facts and of the circumstances, it may emerge that choices were taken that would not be consonant with a contemporary approach to such issues. However, as Pope Francis has said: ‘We will follow the path of truth wherever it may lead,’” the Vatican said in a statement released on Oct. 6.

The executive committee of the U.S. Conference of Catholic Bishops had said in August that it would seek such an investigation, and leaders of the bishops’ conference met with Pope Francis on Sept. 13 to tell him how the Church in the United States has been “lacerated by the evil of sexual abuse.”

After the meeting with the pope, neither the bishops nor the Vatican mentioned an investigation. However, the president and vice president of the

conference—Cardinal Daniel N. DiNardo of Galveston-Houston and Archbishop Jose H. Gomez of Los Angeles—are at the Vatican for the Synod of Bishops.

Renewing its commitment to uncovering the truth, the Vatican also said that information gathered from its investigation as well as “a further thorough study” of its archives regarding the former cardinal will be released “in due course.”

“Both abuse and its cover-up can no longer be tolerated and a different treatment for bishops who have committed or covered up abuse, in fact represents a form of clericalism that is no longer acceptable,” the Vatican said.

According to the statement, the pope ordered a preliminary investigation by the Archdiocese of New York after an allegation that Archbishop McCarrick abused a teenager 47 years ago; the allegation subsequently was found to be credible.

Pope Francis, the Vatican said, accepted Archbishop McCarrick’s resignation from the College of Cardinals after “grave indications emerged during the course of the investigation.”

In the weeks after the allegations were made public, another man came forward claiming he was abused as a child by Archbishop McCarrick, and several former seminarians have spoken out about

being sexually harassed by the cardinal at a beach house he had.

The Vatican statement comes more than a month after Archbishop Carlo Maria Viganò, former apostolic nuncio to the United States, released an 11-page “testimony” claiming that Church officials, including Pope Francis, failed to act on the accusations of abuse by Archbishop Theodore E. McCarrick.

In his statement on Aug. 25, Archbishop Viganò said the Vatican was informed as early as 2000—when he was an official at the Secretariat of State—of allegations that Archbishop McCarrick “shared his bed with seminarians.” Archbishop Viganò said the Vatican heard the allegations from the U.S. nuncios at the time: Archbishop Gabriel Montalvo, who served from 1998 to 2005, and Archbishop Pietro Sambi, who served from 2005 to 2011.

A 2006 letter obtained by Catholic News Service on Sept. 7 suggested that then-Archbishop Leonardo Sandri, the former Vatican substitute for general affairs, acknowledged allegations made in 2000 by Father Boniface Ramsey, pastor of St. Joseph Parish in New York City, concerning Archbishop McCarrick.

Archbishop Viganò had claimed that Pope Benedict XVI later “imposed on Cardinal McCarrick sanctions similar

to those now imposed on him by Pope Francis.”

“I do not know when Pope Benedict took these measures against McCarrick, whether in 2009 or 2010, because in the meantime I had been transferred to the Governorate of Vatican City State, just as I do not know who was responsible for this incredible delay,” he said.

Then-Cardinal McCarrick, he claimed, “was to leave the seminary where he was living” which, at the time, was the Redemptoris Mater Seminary in Hyattsville, Md., and was also “forbidden to celebrate Mass in public, to participate in public meetings, to give lectures, to travel, with the obligation of dedicating himself to a life of prayer and penance.”

However, photos and videos during the time of the alleged sanctions gave evidence that Archbishop McCarrick appeared in public with Archbishop Viganò and continued to concelebrate at large public Masses and visit the Vatican and Pope Benedict himself.

Almost a week after issuing his original accusations, Archbishop Viganò modified his claim and said Pope Benedict made the sanctions private, perhaps “due to the fact that he [Archbishop McCarrick] was already retired, maybe due to the fact that he [Pope Benedict] was thinking he was ready to obey.” †

## Cardinal Ouellet responds to Archbishop Viganó on McCarrick case

VATICAN CITY (CNS)—Former Cardinal Theodore E. McCarrick of Washington had been told by Vatican officials to withdraw from public life because of rumors about his sexual misconduct, said Cardinal Marc Ouellet, prefect of the Congregation for Bishops.

However, because they were only rumors and not proof, then-Pope Benedict XVI

never imposed formal sanctions on the retired Washington prelate, which means Pope Francis never lifted them, Cardinal Ouellet wrote on Oct. 7 in an open letter to Archbishop Carlo Maria Viganò, the former apostolic nuncio to the United States.

The archbishop had issued an open letter to Cardinal Ouellet in late

September urging him to tell what he knew about now-Archbishop McCarrick. Archbishop Viganò’s letter followed a massive statement in mid-August calling on Pope Francis to resign because, he claimed, Pope Francis had known there were sanctions on Cardinal McCarrick and not only did he lift them, he allegedly made Cardinal McCarrick a trusted confidante and adviser on bishops’ appointments in the United States.

Addressing Archbishop Viganò as “dear brother,” Cardinal Ouellet said, “I understand how bitterness and disappointments have marked your path in the service of the Holy See, but you cannot conclude your priestly life this way, in an open and scandalous rebellion.”

Archbishop Viganò’s letters, he said, “inflict a very painful wound” on the Church, “which you claim to serve better, aggravating divisions and the bewilderment of the people of God!”

Cardinal Ouellet’s letter, written with the approval of Pope Francis, was published the day after the Vatican said the pope had ordered a “thorough study

of the entire documentation present in the archives of the dicasteries and offices of the Holy See regarding the former Cardinal McCarrick in order to ascertain all the relevant facts, to place them in their historical context and to evaluate them objectively.”

The statement added that “the Holy See is conscious that, from the examination of the facts and of the circumstances, it may emerge that choices were taken that would not be consonant with a contemporary approach to such issues.”

Archbishop Viganò had claimed he personally informed Pope Francis in June 2013 that in “2009 or 2010,” after Cardinal McCarrick had retired, Pope Benedict imposed sanctions on him because of allegations of sexual misconduct with and sexual harassment of seminarians. Archbishop Viganò later explained that Pope Benedict issued the sanctions “privately” perhaps “due to the fact that he [Archbishop McCarrick] was already retired, maybe due to the fact that he [Pope Benedict] was thinking he was ready to obey.” †



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# The Criterion

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## Editorial



A statue of St. Michael the Archangel is seen at the Church of St. Michael in New York City. In response to the Church's abuse crisis, some pastors have asked their parishioners to say the Prayer to St. Michael the Archangel at the end of Mass, and some bishops have urged that all diocesan parishes recite the prayer. (CNS Photo/Gregory A. Shemitz)

## Prayer to St. Michael needed more than ever in our fractured world

*“St. Michael the Archangel, defend us in battle. Be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of heavenly hosts, by the power of God, thrust into hell Satan, and all evil spirits, who prowl about the world seeking the ruin of souls.”*

—Prayer to St. Michael the Archangel

Pope Francis recently asked members of the Catholic Church to pray for the protection of the Church from attacks by the devil.

He understands—as many of us do—that the Church is facing a serious crisis because of sins committed through clergy sexual abuse, and the Holy Father asked Catholics to pray the rosary each day in October, seeking Mary's intercession in protecting the Church. He also asked that each recitation of the rosary conclude “with the prayer to St. Michael the Archangel, who protects us in the battle against evil.”

Sadly, the book being written by the devil continues to add to its history of evil in society, and we can partly blame technology for its role in at least one recent chapter.

We only need look at the confirmation proceedings involving new Supreme Court Justice Brett Kavanaugh to witness how some individuals brought anything but civil discourse into a very passionate and spirited discussion.

Stories have surfaced in recent weeks of how women who accused Justice Kavanaugh of sexual assault were threatened via social media. So were the new Supreme Court justice and his wife and family.

Sen. Cory Gardner, who represents the state of Colorado, revealed his wife received a graphic text of a beheading after the Kavanaugh vote (he voted to confirm the new justice), and that someone had publicly posted the names and addresses of his family members. And a female Georgetown University associate professor shared a tweet, saying that white Republican men should die “miserable deaths” for supporting Judge Kavanaugh's nomination to the Supreme Court.

Twitter. Facebook. Instagram.

While many use social media for noble purposes, this latest chapter of unhealthy and dangerous discourse again reveals the perils of this technology. And thanks to the uncharitable, unchristian, and dare we say, even evil behavior of some, the days of civil discourse may indeed be history.

Has social media eliminated the opportunities for conversation and fruitful dialogue, where people of differing views could listen to each other, make their points, but in the end, still respectfully disagree?

We hope and pray that something positive will come from this turmoil occurring during Respect Life Month, which the Church observes each October. The Church calls us “to cherish, defend and protect those who are most vulnerable, from the beginning of life to its end, and at every point in between,” said Cardinal Timothy M. Dolan of New York, chairman of the bishops' pro-life committee. The theme for this year is “Every Life: Cherished, Chosen, Sent,” which highlights “our call to build a culture of life as missionary disciples,” the cardinal noted.

For this year's pro-life observance “we become even more aware of the need for messengers of God's love and instruments of his healing” due to the clergy sex abuse crisis and other assaults on human dignity, Cardinal Dolan added.

We believe the chaos that led to the uncharitable social media outreach by some in the Justice Kavanaugh saga was indeed an assault on human dignity, and we pray for the individuals who thought that disparaging and even threatening others were appropriate responses.

As Catholics, we believe each of us is made in the image and likeness of God. And as Cardinal Dolan said: “We are called and sent to be messengers of God's love, treating one another as cherished and chosen by him. In doing so, we help build a culture that respects all human life. The body of Christ needs you. The world needs you.”

So today and each day, as we battle evil, let us pray: “St. Michael the Archangel ...”

—Mike Krokos

Be Our Guest/Carolyn Woo

## Plea from the brokenhearted

At the opening of the Fifth National *Encuentro* in Grapevine, Texas, San Antonio Archbishop Gustavo García-Siller said, “You are right to be heartbroken.”



Much attention by Church leaders, as it should be, is directed at new promises to take abuse seriously, encourage reporting, care for victims and establish safeguards.

Yet little is said of the brokenhearted laity.

Could the clergy and Church leaders feel the anguish and grief of a teen who walked out after a homily when the priest made brief mention of his disappointment at the abuse and moved on to some other topic? Could he not sense the devastation that she felt?

Or the parishioner who felt that the priest totally evaded accountability when he directed them to the immense good that the Church does. And in response to a banner at a campus ministry center that reads, “You are known, loved and valued,” a student ponders, by whom? The Church hierarchy?

To discouraged folks who no longer go to Mass, a faith-filled friend offers, “Go for the Person who is on the altar, not the person behind the altar.” Is this comforting to our clergy and Church leaders?

In addition to the inexcusable harm to the victims of sexual abuse, another injury is the deep gash inflicted on the collective body with the rupture in trust and the questioning of the Church as an effective, and even to some, a necessary institution.

We must be humble enough to accept that some people who criticize or leave the Church are not those who do not care, who do not seek God or who are overtaken with worldly priorities. They may actually care deeply about their journey to and with God, but simply do not know where to place the failures and hypocrisies they have witnessed.

## Letters to the Editor

### Church must stay the course, remain a light in the darkness, reader says

In a letter to the editor in the Oct. 5 issue of *The Criterion*, a letter writer raises some serious points concerning unity in the Catholic Church. Moral relativism rampant today has pretty much destroyed any real unity the Church, and society in general, once had. This idea that, “I wouldn't do that, but it's OK for you,” allows for vast differences in opinion as to what is morally right and wrong.

If the letter writer's statistics are accurate—and I can't say they aren't—the moral cat is already out of the bag, the toothpaste out of the tube. No wonder that so many people consider the Catholic Church to be out of step with society with facts such as these. Satan certainly appears to be winning in the court of public opinion.

On the other hand, the Church's role as moral arbiter has been severely compromised with the clergy sex-abuse scandal. This is the proverbial “plank” in our eye plainly visible to others which erodes our ability to lead on moral issues.

Though most of those cases happened

To the clergy, believe it or not, we the laypeople are not looking for the perfect clergy who do not make mistakes. We rally for those of you who know you can make mistakes, who are aware of your weaknesses, who will seek guidance and assistance, and who will turn to us as we have turned to you in the name of Christ for forgiveness, the currency for hope and healing.

We want to hear from you what has gone awry, what was painful, how to be better together and invite you to hear the same from us. You need to trust that we love the Church as much as you do because you have taught us that the Church is established by Christ to celebrate his presence and carry out his ministry of love. Peter asked, “To whom shall we go?” (Jn 6:68) Well, the answer is no other place.

But it will no longer be enough to speak to us through statements from the diocesan offices of communication, in bishops' letters, through new policies and procedures to protect youth or even in the Masses and prayers for healing. We ask you, bishops and clergy, to come into our midst, to invite dialogue, to engage: an act that entails beholding each other face to face, listening, exchanging viewpoints, empathy and finding new paths together.

Jesus came into the world because physical presence in the flesh is how he wished to be known and how he wishes to know us. Presence is the precursor to understanding that makes it possible for friendship and ultimately intimacy. Without intimacy, how can we be family? And how can we be Church, the body of Christ, without being family?

May the grace of God start our engines.

(Carolyn Woo is distinguished president's fellow for global development at Purdue University and served as the CEO and president of Catholic Relief Services from 2012 to 2016.) †

decades ago, as Editor Emeritus John F. Fink notes in the same issue, the cover-up and continuing revelations keep it on as today's news.

Unity. Unity will elude us until: God takes those actions the letter writer alluded that some pray for; or: the Catholic Church capitulates and finds alternate lifestyles acceptable. That 70 percent will seem like unity anyway.

I believe that the Church must stay the course, even as unpopular as that is today. We must remain a light in the darkness, a voice crying out in the wilderness. Otherwise, there will be nothing for the people to come back to when these social experiments with drugs, abortion, lifestyles and immorality ultimately are shown to be failures.

This won't be easy and will require the unity and action of the remaining faithful in support of the Church.

**Robert Rose**  
Indianapolis

### Criterion reader says Church must unite for the safety of our children

I saw the letter to the editor in the Oct. 5 issue of *The Criterion*, and was somewhat distressed when I read it.

The letter writer says that commentators have argued “that Catholics should ‘come together’ to solve the current clergy sex-abuse crisis.”

He wonders how we can find unity to address the issue because of the culture war going on in the Catholic Church regarding homosexuality.

The issue here is sexual abuse of children by priests they have trusted! It is

not about homosexuality.

We need to come together to protect our children, whether they be male or female, from adult predators.

Homosexuality among religious in our Church is also a critical issue, but whether we agree or disagree with the Church's teaching about gay lifestyles, surely we can unite for the safety of our children!

**Louise A. Anderson**  
Terre Haute



# Christ the Cornerstone

## The Gospel is deeply personal, but never private

*“Social justice can be obtained only in respecting the transcendent dignity of man. The person represents the ultimate end of society, which is ordered to him: What is at stake is the dignity of the human person, whose defense and promotion have been entrusted to us by the Creator, and to whom the men and women at every moment of history are strictly and responsibly in debt” (Catechism of the Catholic Church, #1929).*

In Chapter 4 of *“Evangelii Gaudium”* (“The Joy of the Gospel”), Pope Francis calls our attention to “The Social Dimension of Evangelization.” The Holy Father reminds us that while our faith in Jesus Christ is deeply personal, it is never private.

“At the very heart of the Gospel,” the pope teaches, “is life in community and engagement with others” (#177). To ignore the social implications of Christ’s teaching is to completely misunderstand his message. “The Gospel is about the loving God who reigns in our world. To the extent that he reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity” (#180).

On the front cover of my copy of *“The Joy of the Gospel,”* Pope Francis is shown greeting people, his right hand extended in a gesture of welcome. His face is also open and joyful. And while he appears to be in the midst of a crowd, his eyes show that he is looking deeply at someone—like that person, in even the most brief of moments and encounters, is the only person he is focused on, the most important person to him. It’s an approach the pope has lived in his embrace of the poor, the disabled, the immigrant, the suffering and the lost.

Pope Francis calls us to solidarity with the poor, the homeless, the immigrant, the stranger and even those whom we consider to be our enemy. But solidarity with others has its foundation in our encounter with the person of Jesus Christ and with the individual women and men who make up the family of God.

The work of Catholic Charities and other social service agencies across our archdiocese is known for its efforts to offer shelter to the homeless, support for young women who are pregnant, and other assistance to people in need.

Our local Church is no stranger to the needs of the poor in our midst. We are equally generous in our response to needs in other parts of this country, and the world at large. Pope Francis urges us to build on the native generosity of our people, to grow in our awareness and understanding, and to let the poor (“who have much to teach us”) show us how to live the Gospel in our daily lives.

Whatever we do for the least of our brothers and sisters, we do for Christ. This is a fundamental truth of Christian anthropology.

We are one in Christ, so what we do for the “least” of our family members—especially the poor, the vulnerable, the sick, the immigrant, the elderly—we do to and with and for Jesus Christ.

This fundamental belief, which we accept as a fact, dramatically influences the way we are called to live our lives. No longer do we exist only for ourselves and our own kind. In Christ, we exist for the sake of all—regardless of race, gender, nationality, economic or social status, educational background, political affiliation, sexual inclination or any other distinction. We do not have

to agree with everyone or support their customs or actions, but we do have to keep in mind that whatever we do (or fail to do) for these brothers and sisters, we do (or fail to do) for Christ, who is our brother and our Lord.

As we Indiana bishops note in the introduction to our 2015 pastoral letter, *“Poverty at the Crossroads: The Church’s Response to Poverty in Indiana”*:

“The Gospels insist that God’s heart has a special place for the poor, so much so that God himself has ‘become poor’ [2 Cor 8: 9]. Jesus recognized their suffering, and he had compassion for their loneliness and fear. He never looked away from their plight or acted as if it did not concern him. Always, our Lord stood with the poor—comforting their sorrows, healing their wounds and feeding their bodies and their souls. He challenged his friends to recognize the poor and not remain unmoved.”

We are called to love the poor, and to serve the needs of others as Jesus did. Let’s make the social dimension of the Gospel an integral dimension of our daily Catholic belief and practice. †



## Cristo, la piedra angular

## El Evangelio es algo profundamente personal, pero no privado

*“La justicia social sólo puede ser conseguida sobre la base del respeto de la dignidad trascendente del hombre. La persona representa el fin último de la sociedad, que está ordenada al hombre: La defensa y la promoción de la dignidad humana nos han sido confiadas por el Creador, y [...] de las que son rigurosa y responsablemente deudores los hombres y mujeres en cada coyuntura de la historia” (Catecismo de la Iglesia Católica, #1929).*

En el capítulo 4 de *“Evangelii Gaudium”* (“La alegría del Evangelio”), el papa Francisco nos señala “La dimensión social de la evangelización.” El Santo Padre nos recuerda que, si bien nuestra fe en Jesucristo es algo profundamente personal, jamás es algo privado.

“En el corazón mismo del Evangelio—nos enseña el papa—está la vida comunitaria y el compromiso con los otros” (#177). Ignorar las implicaciones sociales de las enseñanzas de Cristo es malinterpretar por completo su mensaje. “Se trata de amar a Dios que reina en el mundo. En la medida en que Él logre reinar entre nosotros, la vida social será ámbito de fraternidad, de justicia, de paz, de dignidad para todos” (#180).

En la portada de mi ejemplar de *“La alegría del Evangelio,”* el papa

Francisco aparece saludando a la gente, con la mano derecha extendida en señal de bienvenida. Su rostro también se muestra afable y alegre. Y aunque parece estar en medio de una multitud, su mirada revela que observa atentamente a alguien, como si esa persona, incluso en el más breve de los instantes y de los encuentros, fuera la única persona a quien le dirige toda su atención, la más importante para él. Este es el enfoque que vive el Papa para acoger a los pobres, los discapacitados, los inmigrantes, los que sufren y los que están perdidos.

El papa Francisco nos llama a la solidaridad con el pobre, el indigente, el inmigrante, el desconocido e incluso con aquel al que consideramos nuestro enemigo. Pero la solidaridad con los demás se fundamenta en nuestro encuentro con la persona de Jesucristo y con los hombres y mujeres que conforman la familia de Dios.

En toda la arquidiócesis se reconoce el trabajo de Catholic Charities y otras agencias de servicio social por sus esfuerzos para ofrecer refugio a los indigentes, apoyo a las jóvenes embarazadas y otras formas de ayuda para los necesitados. Nuestra Iglesia local está familiarizada con las necesidades de los pobres que se encuentran

entre nosotros. Somos igualmente generosos en nuestra respuesta frente a las necesidades que existen en otras partes del país y del mundo. El papa Francisco nos exhorta a cultivar la generosidad natural de nuestro pueblo, a promover nuestra conciencia y entendimiento, y a dejar que los pobres (“que tienen mucho que enseñarnos”) nos enseñen a vivir el Evangelio en nuestra vida cotidiana.

Lo que hagamos al más pequeño de nuestros hermanos, se lo hacemos a Cristo. Esta es una verdad fundamental de la antropología cristiana.

Somos uno con Jesucristo, por lo que aquello que hacemos al más pequeño de nuestros parientes, especialmente a los pobres, los vulnerables, los enfermos, los inmigrantes y los ancianos, se lo hacemos a Cristo.

Esta creencia fundamental que nosotros aceptamos como un hecho, influye drásticamente en la forma en que estamos llamados a vivir. Ya no existimos únicamente para satisfacernos a nosotros mismos o a nuestros iguales. En Cristo, existimos por el bien de todos, sin distinción de raza, sexo, nacionalidad, situación económica o social, nivel de educación, afiliación política, inclinación sexual o cualquier otra distinción. No tenemos que estar de acuerdo con los demás o apoyar

sus costumbres o acciones, pero debemos tener presente que todo lo que hagamos (o dejemos de hacer) a esos hermanos, se lo hacemos (o se lo dejamos de hacer) a Cristo, nuestro hermano y nuestro Señor.

Tal como lo expresamos los obispos de Indiana en el prefacio de nuestra carta pastoral publicada en 2015, *“Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana.”*

“El evangelio hace énfasis en que en el corazón de Dios existe un lugar especial para los pobres, tanto así que ‘se hizo pobre’ [2 Cor 8:9]. Jesús reconoció su sufrimiento y era compasivo ante su soledad y sus temores. Jamás pasó por alto sus aprietos ni se comportó como si no le importaran. Nuestro Señor siempre estuvo al lado de los pobres, consolándolos en sus tribulaciones, sanando sus heridas, y nutriendo sus cuerpos y sus almas. Jesucristo exhortó a sus amigos a que reconocieran la verdad de los pobres y que no permanecieran impávidos.”

Estamos llamados a amar a los pobres y a atender las necesidades de los demás, tal como lo hizo Jesús. Convirtamos la dimensión social del Evangelio en una dimensión integral de nuestras creencias y prácticas católicas diarias. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## October 15

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Pray, Clay and Ponder: Nature and Poetry**, Patty Moore presenting, 10-11:30 a.m., \$25 includes materials. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

## October 15-17

St. Louis Church, 13 St. Louis Pl., Batesville. Presentations on Divine Mercy by Mother of Mercy Messengers. **Oct. 15: "The Spark from Poland Ignites the World: The Life and Mission of St. Faustina"** 6:45 p.m. followed by holy hour and confession. **Oct. 16: "The Spark from Poland Ignites Young Hearts"** for students, 9-10 a.m. grades K-4, 10:15-11:15 a.m. grades 5-8; **"Divine Mercy for America"** after 6 p.m. Mass, followed by holy hour and confession. **Oct. 17: "The Spark from Poland Ignites Young Hearts and Families"** for families 6:30-7:45 p.m. All are welcome to each event, no cost. Information: parish office 812-934-3204, or [religiously@stlouisschool.org](mailto:religiously@stlouisschool.org).

## October 17

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

## October 18

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

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

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Biblical Walk with Mary**, second of three (Oct. 25), Benedictine Sister Carol Faulkner and Patty Moore presenting, 7-8:30 p.m., \$25. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

## October 19

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mark Massa, associate justice of the Indiana Supreme Court, presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Oct. 18. Information and registration: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## October 19-20

St. Joseph Church, 312 E. High St., Corydon. Presentations on Divine Mercy by Mother of Mercy Messengers. **Oct. 19: "The Spark from Poland Ignites Young Hearts"** 7-9 p.m., free, no registration. **Oct. 20: "Divine Mercy for America Day of Retreat"** 9 a.m.-4:30 p.m., \$15 includes refreshments and light lunch, register by Oct. 17. All are welcome to both events. Information and registration: Mary Olges, 812-225-5306, [molges3@gmail.com](mailto:molges3@gmail.com), or Mary Hall, 812-267-0202.

## October 20

St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. **Family Fun Night**, benefiting the ministry of St.

Anthony of Padua Parish and St. Louis Parish (Batesville) in Gandou, Haiti, 5-9 p.m., silent auction on hand-crafted items, gift certificates, sporting and amusement park tickets, freewill soup and salad dinners, children's games, snacks. Information: Erica, 812-614-1748, [www.gandouministry.com](http://www.gandouministry.com).

Holy Name of Jesus Parish, 21 N. 16th St., Beech Grove. **Altar Society Fall Rummage Sale**, linens, clothing, electronics, dishes, jewelry and more, 8 a.m.-3 p.m., free. Information: 317-784-6860, [p108cmaster@sbcglobal.net](mailto:p108cmaster@sbcglobal.net).

Riviera Club, 5640 N. Illinois St., Indianapolis. **Ladies' Holiday Boutique benefiting St. Vincent de Paul Society**, 40 vendors including clothing, décor, jewelry, cosmetics, fine art and more, free with donation of non-perishable food item or personal hygiene product for SVdP food pantry, lunch and cash bar available, 9 a.m.-2 p.m. Indiana Blood Mobile on site 10 a.m.-2 p.m., sign up at [www.donorpoint.org](http://www.donorpoint.org), enter sponsor code E385. Boutique information: Paula Light, [paula.light@att.net](mailto:paula.light@att.net). Indiana Blood Center: 317-916-5150.

St. Charles Borromeo Parish, 213 W. Ripley St., Milan. **Harvest Dinner and Fundraiser**, roast pork dinners with sides and dessert, country store, raffle, quilts, half-hogs, quarter-beef, cash prizes, 4-7 p.m., \$10 adults, \$5 ages 5-12, 4 and younger free, Mass 5 p.m. Information: 812-654-7051, [st.charleschurch@yahoo.com](mailto:st.charleschurch@yahoo.com).

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Praying with the Seasons: Autumn Blessings**, Sister of Charity Marty Dermody presenting, 10 a.m.-noon, \$15. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## October 21

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **Shooting Match/Festival**, 10:30 a.m. CT, food, raffle, bingo, children's games. Information: 812-843-5713.

Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sundays at the Woods: Fall Architectural Tour**, meet outside the Church of the Immaculate Conception,

2-4 p.m., free will offering. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

St. Louis Parish, 17 E. St. Louis Place, Batesville. **Super Sunday Bingo**, games, door prizes, cash raffle, pull tabs, fried chicken and pulled pork meals, \$15,000 total payout, \$45 bingo package, 11 a.m. doors open, 1 p.m. early bird, 3:30 p.m. bingo, special accommodations for buses and groups of 40 or more. Reservations: [www.stlbingo.org](http://www.stlbingo.org). Information: 812-932-4646, [stlouisbingo@gmail.com](mailto:stlouisbingo@gmail.com).

## October 21-22

St. John Paul II Parish and School, Sellersburg. Presentations on Divine Mercy by Mother of Mercy Messengers. **Oct. 21**, St. Paul Church, 218 Schellers Ave.: **"The Spark from Poland Ignites Young Hearts"** 6-7 p.m., holy hour and confessions 7-8 p.m. **Oct. 22**, St. Paul School, 105 St. Paul St., **"The Spark from Poland Ignites Young Hearts,"** 11:30 a.m.-12:15 p.m. grades 6-8, 12:30-1:15 p.m. grades 1-5. All are welcome to both events, no charge. Information: Phyllis Burkholder at 812-246-2252. †

## Indulgence possible through tour of Catholic cemetery in Indy on Nov. 3

A walk and prayerful tour of historic Holy Cross and St. Joseph and Calvary Cemeteries, 435 S. Meridian St., in Indianapolis, is planned for 11 a.m. on Nov. 3. The tour will end at 12:15 p.m.

Sponsored by the Knights of Columbus Santo Rosario Council 14449 and the Catholic Cemeteries Association, the tour will be led by Father C. Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis.

The group will depart from Our Lady of the Most Holy Rosary Church, 520 Stevens St., after the 10 a.m. Mass and meet at the cemetery gate on S. Meridian Street near W. Pleasant Run Parkway N. Drive.

By visiting a cemetery and praying for the deceased between Nov. 1-8, a plenary indulgence (remission of punishment for sins already forgiven) for souls in purgatory is possible with completion of other conditions: visit a church on the Feast of All Souls (Nov. 2) to pray the Creed and an Our Father; receive the sacraments of the Eucharist and reconciliation; and pray an Our Father and a Hail Mary for the pope. The sacraments and prayers for the pope may be completed several days before or after the visit to the cemetery.

For additional information on the cemetery walk and tour, call David Walden at 317-636-4478 or e-mail [info@holyyrosaryindy.org](mailto:info@holyyrosaryindy.org). †

## Gabriel Project needs volunteer nurses, ultrasound trainer, RV driver

Great Lakes Gabriel Project, which operates a mobile RV ultrasound unit driven to abortion centers in Indianapolis to offer free ultrasounds for women considering abortion, is in need of volunteer nurses and an additional driver for the RV, and a person to train the nurses how to operate the ultrasound machine.

Nurses would commit to staying with the RV and its driver for about four hours near one of three abortion facilities in Indianapolis. Any woman considering changing her mind will be taken to the RV by a sidewalk counselor, where nurses will provide more information and offer a free ultrasound to help the mother

choose life for her baby.

The RV currently goes out Monday-Friday, although a driver is also being sought for Saturday. The four hours near the abortion center usually occur in the morning or early afternoon.

A trainer is also needed to train new volunteers on how to operate the ultrasound machine on the RV.

Finally, a volunteer is needed to drive the RV on Saturdays to serve in front of an abortion center near Speedway for four hours.

For more information or to volunteer, contact Linda Kile at 317-213-4778, or [linda@goangels.org](mailto:linda@goangels.org). †

## 'Annulments: What the Catholic Church Teaches' workshop set for Oct. 24

"Annulments: What the Catholic Church Teaches," an information session regarding the annulment process, will be held in Assembly Hall at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 6:30-8:30 p.m. on Oct. 24.

Conducting this interactive meeting will be members of the archdiocesan Metropolitan Tribunal: judicial vicar Father Joseph Newton, advocate Joseph Gehret, and judge instructors Ann Tully

and Nancy Thompson.

Topics to be addressed include why an annulment is necessary, what the grounds are for an annulment, and what the procedures are.

There is no cost, and registration is not required.

For more information, contact the archdiocesan Office of Marriage and Family Life at 317-236-1586 or 800-382-9836, ext. 1586, or e-mail Deb VanVelse at [dvanvelse@archindy.org](mailto:dvanvelse@archindy.org). †

## Christmas Bazaar for St. Augustine Home for the Aged set for Nov. 2-3

A Christmas Bazaar to benefit the Little Sisters of the Poor's St. Augustine Home for the Aged will be held at the home, 2345 W. 86th St., in Indianapolis, from 9 a.m.-6 p.m. on Nov. 2, and from 9 a.m.-3 p.m. on Nov. 3.

Items for sale include Thanksgiving and Christmas décor, kitchen and home items, garden-related items, baked

goods and painted children's furniture.

All proceeds benefit the Little Sisters of the Poor in their efforts to care for the poor elderly in Indiana. The bazaar is a fundraising effort of the St. Augustine Guild.

For more information, contact Colleen Yeadon at 317-514-8122 or e-mail [cayeadon@gmail.com](mailto:cayeadon@gmail.com). †

## Archdiocese to sponsor evangelization workshop in Columbus on Oct. 27

The archdiocesan Office of Evangelization will offer a workshop called "Making Disciples by God's Grace" in the parish hall below St. Bartholomew Church, 1306 27th St., in Columbus, from 9 a.m.-3 p.m. on Oct. 27. Doors will open at 8:30 a.m. All are welcome to attend, and translation in Spanish will be available.

The featured speaker will be Tim Glemkowski, founder and president of L'Alto Catholic Institute. A sought-after speaker, Glemkowski is passionate about seeing the Church renewed

through forming disciples. He will lead sessions and discussions on "What is Evangelization?" and "Nuts and Bolts of Evangelizing in Today's Culture."

Father Todd Reibe, pastor of Christ the King Parish in Indianapolis, will also lead a session on "The Person of Christ."

The cost is \$10, which will be assessed to parishes. Morning snacks and lunch will be provided.

To register, go to [bit.ly/2pyZgF9](http://bit.ly/2pyZgF9).

For more information, contact [evangelization@archindy.org](mailto:evangelization@archindy.org) or call 317-236-1500 or 800-382-9836, ext. 1500. †

## Benedictine Sisters invite all to prayer service for Church and abuse victims on Oct. 21

The Sisters of St. Benedict of Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove, invite all to join them in a Taizé prayer service for victims of sexual abuse and for healing in the Church at 7 p.m. on Oct. 21.

"As Benedictines called to pray for our Church and our world, we pray each day for healing in our Church," says prioress Benedictine Sister Jennifer

Mechtild Horner. "We pray especially for victims of sexual abuse that they may be heard and come to know God's healing."

"We will sing and chant together, listen to God's word and have time to pray in silence as we offer our prayer through the lighting of a candle. Everyone is welcome."

For more information, call the monastery at 317-787-3287. †

# ABUSE

*continued from page 1*

An allegation of sex abuse of a child or young person was deemed credible if, after a thorough investigation and review of available information, the accusation was determined to be more likely to be true than not in the judgment of the

Archdiocesan Review Board.

The following priests of the Archdiocese of Indianapolis have claims deemed to be credible of at least one act of sexual abuse of a child or adolescent: William Leroy Blackwell, Edward Theodore Bockhold, Conrad Louis Cambron, Jeffrey James Charlton, Samuel Thomas Curry, Albert

Vincent Deery, Jack F. Emrich, Donald J. Evrard, Micheal Howard Kelley, Joseph Stanley Kos, Laurence Michael Lynch, John S. Maung, Harold E. Monroe, Eugene Jack Okon, Roger Gerard Rudolf, Frederick Adam Schmitt, John Bernard Schoettelkotte, Myles Hale Patrick Smith and Jonathan Lovill Stewart.

The following religious order priests who have served in the Archdiocese of Indianapolis have claims deemed credible of at least one act of sexual abuse of a child or adolescent: Brennan Harris, OFM Conv.; Bernard Knoth, SJ; Donald O'Shaughnessy, SJ; and Roman Pfalzer, OFM.

A more detailed list can be found below:

## Archdiocesan Priests

Name of Priest	Number of Victims	Date of Ordination	Reported Time Period of Abuse	Action Taken
William Leroy Blackwell	8	5/3/1957	1958, 1964-1968	Priest deceased (2/2/1990) before abuse reported.
Edward Theodore Bockhold	2	5/20/1920	1949, 1961	Priest deceased (3/12/1972) before abuse reported.
Conrad Louis Cambron	2	5/22/1976	1978, 1980	Resigned from the priesthood (1985).
Jeffrey James Charlton	3	5/2/1983	1982, 1984, 1986-1987	Resigned from the priesthood (1995); dispensed from the clerical state on 11/17/2014.
Samuel Thomas Curry	7	6/6/1970	1970s	Priest deceased (2/7/1991) before abuse reported.
Albert Vincent Deery	23	5/17/1921	Late 1950s thru early 1970s	Priest deceased (8/25/1972) before abuse reported.
Jack F. Emrich	1	1/17/1998	Mid-1970s	Removed from priestly ministry (2003).
Donald J. Evrard	5	5/3/1956	1977, 1985	Removed from priestly ministry (1998); deceased (12/27/2008).
Micheal Howard Kelley	2	6/1/1985	1990, 1992	Removed from priestly ministry (2003).
Joseph Stanley Kos	3	5/1/1966	Mid-1980s	Priest deceased (8/9/2000).
Laurence Michael Lynch	1	5/3/1960	1972-1973	Resigned from priestly ministry (1979); deceased (7/17/2009).
John S. Maung	1	5/1/1963	1993-1997	Removed from priestly ministry (2018).
Harold E. Monroe	16	6/8/1974	1976-1982	Removed from the priesthood (1984); dispensed from the clerical state on 4/8/2011.
Eugene Jack Okon	4	12/18/1970	1974	Resigned from priestly ministry (2003); deceased (11/29/2012).
Roger Gerard Rudolf	1	6/6/1992	1987-1988	Removed from priestly ministry (2002); dispensed from the clerical state on 5/11/2015.
Frederick Adam Schmitt	3	5/11/1959	1973-1974	Priest deceased (12/30/1988) before abuse reported.
John Bernard Schoettelkotte	5	5/3/1960	1964-1967	Removed from priestly ministry (2003).
Myles Hale Patrick Smith	3	7/25/1970	1976-1988	Removed from priestly ministry (2003); deceased (5/2/2012).
Jonathan Lovill Stewart	1	6/1/1991	1993	Removed from priestly ministry (2003).

## Religious Order Priests

Name of Priest	Number of Victims	Year of Ordination	Reported Time Period of Abuse	Action Taken
Brennan Harris, OFM Conv.	1	1969	1971	Removed from priestly ministry by the Franciscan Province of Our Lady of Consolation; deceased (1985).
Bernard Knoth, SJ	1	1977	1978	Reported to USA Midwest Province of the Society of Jesus; dispensed from the clerical state.
Donald O'Shaughnessy, SJ	2	1955	1965	Removed from priestly ministry by the USA Midwest Province of the Society of Jesus; deceased (7/8/2013).
Roman Pfalzer, OFM	2	1947	1953-1954	Removed from priestly ministry by the Franciscan Province of St. John the Baptist; deceased (12/26/2011).

The following priests of the Archdiocese of Indianapolis have a single claim deemed credible which involved a vulnerable adult, age 18, who was an adolescent when at least the emotional aspects of the relationship began. They are Patrick Andrew Doyle and Karl Joseph Miltz. A more detailed list is below:

Name of Priest	Number of Victims	Date of Ordination	Reported Time Period of Abuse	Action Taken
Patrick Andrew Doyle	1	6/7/1975	1987	Removed from priestly ministry (2018).
Karl Joseph Miltz	1	5/24/1969	1974	Resigned from priestly ministry (1998); dispensed from the clerical state on 12/6/2005.

The following clergy have a single claim of abuse made against them reported to have occurred in the 1940s and 1950s and which was received by the Archdiocese of Indianapolis after the priests were deceased and unable to offer a defense of the accusation. No claims were made while they were alive. Although there was no way to substantiate the claims being made against the deceased clergy, the Archdiocesan Review Board recommended, out of an abundance of caution and transparency, to include their names on the list below: John Stanley Kramer, William Kreis, James Joseph Shanahan and George Peter Ziemer. A more detailed list is below:

Name of Priest	Number of Victims	Date of Ordination	Reported Time Period of Abuse	Action Taken
John Stanley Kramer	1	3/3/1944	1947-1952	Priest deceased (1/28/1986) before accusation reported.
William Kreis	1	5/28/1904	1944-1946	Priest deceased (3/10/1954) before accusation reported.
James Joseph Shanahan	1	5/27/1947	1958	Priest deceased (11/14/1992) before accusation reported.
George Peter Ziemer	1	6/10/1919	1955-1957	Priest deceased (4/26/1980) before accusation reported.

The above lists will be updated if new credible claims or evidence of sexual abuse of a minor are determined.

If you are a victim of sexual abuse or sexual harassment by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact civil authorities and the Archdiocesan Victim Assistance Coordinator, Carla Hill, at (317) 236-1548, or (800) 382-9836, ext. 1548, or by e-mail at [carlahill@archindy.org](mailto:carlahill@archindy.org). To make a report online, please visit [www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com).

# 'Every life is cherished by God because every human being is created in his image and likeness.'

—Father Joseph Feltz, archdiocesan vicar for clergy, religious and parish life coordinators, in his homily during the archdiocesan Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 7



Above, Deacon Michael Braun, director of the archdiocesan Secretariat for Pastoral Ministries, left, holds the chalice as vicar for clergy, religious and parish life coordinators Father Joseph Feltz and executive director for the archdiocesan Secretariat for Worship and Evangelization Father Patrick Beidelman pray the doxology during the archdiocesan Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 7. (Photo by Natalie Hoefler)

Right, "Happily standing for life from conception to natural death!" writes Pat Hunger in submitting this photo of members of St. Charles Borromeo Parish in Milan participating in LifeChain on Oct. 7. (Submitted photo by Pat Hunger)



Above, Denis, left, Ava, Raelyn, Buffy, Tessa and Carter O'Brien, members of St. Jude Parish in Indianapolis, give witness as a family along N. Meridian St. in Indianapolis during the national LifeChain event on Oct. 7. (Photo by Natalie Hoefler)

# 'From the moment of conception to the natural end of life, each human being is cherished and chosen.'

—Father Joseph Feltz, archdiocesan vicar for clergy, religious and parish life coordinators, in his homily during the archdiocesan Respect Life Mass on Oct. 7



Above, Sarah Pfister of St. Patrick Parish in Terre Haute holds a sign in front of the Vigo County Courthouse during the city's LifeChain event on Oct. 7. (Submitted photo by Tom McBroom)

*'We thank God for the gift of human life: so cherished that he sent his Son, so chosen that Jesus died for us so we can be members of God's family, and sent accompanied by the Holy Spirit to spread the Good News to the end of the Earth.'*

—Father Joseph Feltz, archdiocesan vicar for clergy, religious and parish life coordinators, in his homily during the archdiocesan Respect Life Mass on Oct. 7



Above, members of St. Paul the Apostle Parish in Greencastle show their support for life during the town's LifeChain event on Oct. 7. (Submitted photo by Bob White)

Left, the Archdiocesan Youth Choir sings during the Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 7. (Photo by Natalie Hoefler)

## Terre Haute man embraces pro-life cause 'with a full yes'

By Natalie Hoefler

When he was received into the full communion of the Church in 1995, "I didn't much care to talk about pro-life or abortion or artificial contraception," said 64-year-old Tom McBroom.

Now, 23 years later, the member of St. Patrick Parish in Terre Haute is receiving Archbishop O'Meara Respect Life Award from the archdiocesan Office of Human Life and Dignity. McBroom, 64, wasn't in attendance to receive the award at the archdiocesan Respect Life Mass on Oct. 7 at SS. Peter and Paul Cathedral in Indianapolis—he was busy organizing his 14th LifeChain event in Terre Haute set for that afternoon.

His journey from avoiding the abortion topic to dedicating more than 20 years to the pro-life cause began in 1996. That year, he became a catechist for seventh-grade students not attending St. Patrick School.

"As God's sense of humor would have it, the first topic I had to talk about was abortion," he said. At the time, McBroom thought most women sought abortion for health reasons or because they were raped. But as he looked into the subject, he discovered that "those were so few of the cases."

That realization converted McBroom into a pro-life advocate. He started participating in the national March for Life in Washington, attending 11 to date.

It was after one such trip that he became a pro-life leader in Terre Haute and nearby Brazil.

"When the march is over, the kids are asked, 'What will you do [to help the pro-life cause] when you go back?' I thought I should do something, too," recalled the husband and stepfather of one. "So I started coordinating the LifeChain. And then I started the *Roe v. Wade* [solemn] observance at the [Vigo County] courthouse in Terre Haute, following the archdiocese's lead."

His involvement in the cause increased when he started praying at Indianapolis abortion centers with members of the city's Helpers of God's Precious Infants group. Structured like the first ministry founded in New York in 1989, local groups provide sidewalk counselors and pray-ers at abortion centers.

"That got me thinking," he said. "There was a Planned Parenthood [abortion referral office] across from the [Vigo County] courthouse. I thought, 'We should pray there.'"

McBroom started the group seven years ago. In 2016, the Planned Parenthood office in Terre Haute closed.

But McBroom and the Helpers weren't finished. He coordinated efforts for the group to drive about an hour to pray at the Planned Parenthood abortion facility in Bloomington on the first Saturday of each month. And when that day occurs

during the fall and spring 40 Days for Life campaigns, the Terre Haute group even takes the 9 a.m.-2 p.m. prayer slots.

McBroom served on the Wabash Valley Right to Life board for several years, and last year he again became a catechist to students in seventh and eighth grades who do not attend St. Patrick School.

"Tom is wonderful with the children and is engaged in helping them grow in their love of Jesus while learning the doctrine of the Church," said Jill Vandermarks, director of religious education at St. Patrick Parish. "Part of how he does this is to share his love of Jesus and how he lives this in his everyday life. He talks to them about traveling to Bloomington to pray the rosary outside Planned Parenthood, [and] he had them set up crosses [on the church lawn] that signify each child who was aborted [in Vigo County] in 2017."

Father Daniel Bedel, St. Patrick's pastor, said McBroom's "dedication to the cause is nothing short of heroic. He personally takes part in almost every event we hold, leading others by his strong example."

"Most importantly of all, Tom is a man of deep prayer and phenomenal faith. He understands that the way to gain victory in this fight is by placing all our trust in God. And because he does this, he is able to fight the good fight by loving everyone he meets. Love is how he wins others for Christ."



Tom McBroom holds a sign on Oct. 7 during the LifeChain event in Terre Haute, which he organized. (Submitted photo)

It was Meredith Brown, a former parish catechist, who nominated McBroom for the award.

"I cannot imagine the number of people this man has influenced over the years," she commented on the nomination form.

Later, in an interview with *The Criterion*, she noted his commitment to the cause.

"He's very dedicated to his purpose in promoting pro-life and being an active member in his parish and community," Brown said. "In order to be that dedicated, you have to have a great passion for [what you do]. Obviously, God has laid this [cause] on his heart, and he's accepted it with a full yes" †

## Respect Life award winner Vesper 'lives pro-life'

By Natalie Hoefler

When Patricia Vesper, 77, joined St. Luke the Evangelist Parish in Indianapolis in 2009, she was looking for a way to become involved in the faith community. She noticed an announcement about the parish's pro-life committee.

"I'm really crazy about little people," said the former adoption social worker. So she signed up. Soon after, she signed up for another pro-life cause. "One thing seemed to build upon another," she said.

Now, nine years later, her many volunteer efforts in the pro-life movement have earned her an Archbishop O'Meara Respect Life Award. The award is presented by the archdiocesan Office of Human Life and Dignity. Vesper, mother of three and grandmother of five, received the award during the annual archdiocesan Respect Life Mass on Oct. 7 at SS. Peter and Paul Cathedral in Indianapolis.

After joining her parish's pro-life committee in 2009, Vesper became co-chair in 2012 and chairperson in 2014. She also coordinates the parish's efforts with the semi-annual 40 Days for Life campaign, serves as a Gabriel Project prayer partner for sidewalk counselors at the Indianapolis Planned Parenthood abortion facility two days a week, and volunteered seven years for the archdiocese's Birthline program

until an injury prevented her from continuing.

"The most fun thing I did was working at Birthline," said Vesper. "You meet these young mothers, and they bring in their babies, little five-pounders. People give [items] to us, we give it away—it's just a joyful thing to do, to give to these women and their babies."

On the form she submitted to nominate Vesper for the award, Birthline coordinator Jena Hartman called her "one of the most organized, caring people—she 'walks the talk.' As she made up the layettes, she did it with so much care, as if it were for Baby Jesus himself. Everything Pat did was well done, with enthusiasm and great care, no matter how menial the task."

John Hannagan also raved about Vesper in his nominating comments. Hannagan is a fellow member of St. Luke and its pro-life committee. He is also one of the sidewalk counselors she supports in prayer at the Planned Parenthood abortion center.

Vesper shared the story of a young woman who stopped her car near her and Hannagan outside the abortion facility.

"She said she'd been driving up and down Georgetown [Road, where the abortion center is located] looking for John and me for a long time," said Vesper. "She wanted to thank us for helping her choose life some time ago. She now has

a beautiful 11-month-old baby boy. How can you not love doing this?"

"Pat lives pro-life," Hannagan wrote in his comments. "Everything she does is connected to pro-life issues. When there is a lull in the stream of cars going into the abortion center, Pat is always the first one to say, 'Let's pray.' One sidewalk counselor said, 'I can't imagine having a better prayer partner than faithful, prayerful Pat Vesper!'"

Her prayerful presence at the abortion center continues during the spring and fall 40 Days for Life campaigns. In addition to finding two volunteers per hour for 12 hours one day a week for each six-week period, she also "signs herself up for the 7 a.m. slot because she knows that is the least favored choice," commented Indianapolis 40 Days for Life coordinator Debra Minott on her form nominating Vesper. "It is always cold and dark during that hour, but she is there faithfully."

Vesper is also faithful in her role as chair of her parish's pro-life committee, according to committee member Margie Schmitz.

"She is very organized, conscientious, enthusiastic and aware of everything pro-life, both locally and nationally. Pat always has a positive attitude."

One unidentified person was quoted on the nomination form as saying that "Pat is kind and patient, fearless and



Patricia Vesper, a member of St. Luke the Evangelist Parish in Indianapolis, stands next to Father Joseph Feltz after receiving the 2018 Archbishop O'Meara Respect Life Award at the archdiocesan Respect Life Mass at SS. Peter and Paul Cathedral on Oct. 7. Father Feltz presided at the archdiocesan Respect Life Mass. (Photo by Natalie Hoefler)

tenacious—an example for us all. When she needs assistance, it's impossible to turn away—it would be like saying 'no' to a saint!"

Vesper knows all about not being able to say no.

"You have things you want to do, but God has his own plan for you," she said. "I think this is what I was meant to do." †



# Archdiocesan Review Board evaluates abuse claims, helps victims

By Sean Gallagher

The Archdiocesan Review Board worked closely with Archbishop Charles C. Thompson to prepare the list of clergy serving in central and southern Indiana dating back to the 1940s who have had credible allegations of sexual abuse made against them that is published in this issue of *The Criterion*. (See related story, page 7.)

This board was established by then-Archbishop Daniel M. Buechlein in 2002 in compliance with the "Charter for the Protection of Children and Young People," which was issued by the bishops of the U.S. that same year.

The review board has six members, five of whom are lay Catholics from across central and southern Indiana with professional training and experience that make them well-qualified to evaluate claims of abuse and recommend treatment for victims of abuse.

The members include a police detective who investigates child abuse cases, a clinical psychologist, a retired school administrator, a retired lawyer who practiced civil rights law, a retired social worker and an archdiocesan priest.

They meet four times each year to review the status of past credible claims of abuse against clergy or others representing the Church. This includes recommending various forms of mental health treatment for victims of abuse.

In evaluating new claims of abuse and reviewing the status of past claims, the review board works closely with Carla Hill, the victims assistance coordinator for the archdiocese, who receives initial claims of abuse and reports them directly to the Indiana Department of Child Protective Services. She also continues assisting victims of abuse in the assistance they are offered by the archdiocese.

The review board meets at other times as needed to evaluate new abuse claims and for other work that may arise.

This has been the case in recent months as two new claims of abuse against archdiocesan priests have been made.

Ida Lamberti, a member of St. Luke the Evangelist Parish in Indianapolis, took part in those meetings. A member of the review board since 2012, Lamberti is a retired lawyer who previously represented clients who had experienced various forms of discrimination.



Ida Lamberti

She saw herself in this work as being a voice "for people who didn't have a voice when their rights were abridged."

Lamberti similarly views herself and fellow members of the review board as being a voice for people who have been abused by clergy or others representing the Church.

"I believe we have been called to be the voice of that person," she said, "and to try and look at what would help them best to heal and receive the kind of treatment and counselling that will help them to deal with that past and become better equipped to move forward."

Since beginning her service on the review board in 2012, Lamberti has worked with three shepherds of the archdiocese: Bishop Christopher J. Coyne, who was the archdiocese's apostolic administrator at the time and is now bishop of Burlington, Vt.; Cardinal Joseph W. Tobin, now archbishop of Newark, N.J.; and Archbishop Thompson.

In all cases, Lamberti found the prelates supportive of and interested in the work of the review board.

Regarding Archbishop Thompson, Lamberti said that "he has been very engaged in what is going on in our archdiocese and the need to have greater transparency about the process."

Lamberti is also confident that archdiocesan leaders respect the independence of the review board, which allows it to complete its mission of evaluating claims of abuse and seeking to give aid to abuse victims.

She noted that while the archbishop "is the final authority for the archdiocese," the members of the review board "certainly have every opportunity to give our input and to make a recommendation. And we are free to make the recommendation that we think is appropriate."

Regarding the review board, Archbishop Thompson expressed his gratitude "for the incredible dedication and seriousness in which each member has provided in time and talent."

"Lay involvement is essential in all aspects of ministry and service, but none more important than the protection of children and young people, as well as concern for victims of abuse," Archbishop Thompson said. "Trust and credibility are predicated on the proper means of transparency and accountability, which necessarily involves our Archdiocesan Review Board."

*(If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact civil authorities and the Archdiocesan Victim Assistance Coordinator Carla Hill. There are two ways to make a report to the archdiocese:*

*—Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator, P.O. Box 1410, Indianapolis, IN 46206-1410, call 317-236-1548 or 800-382-9836, ext. 1548, or e-mail [carlahill@archindy.org](mailto:carlahill@archindy.org).*

*—Ethics Point Confidential, Online Reporting, [www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or call 888-393-6810.) †*

## Archdiocese, Kenosis Counseling Center are hosting trauma session in Indy

Criterion staff report

Thirty-six people will attend a training session to help people deal with trauma in their lives at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Oct. 15-17.

Hosted by the archdiocese and the Kenosis Counseling Center, the program from the Trauma Healing Institute is designed to equip local churches, ministries and individuals to care for people with deep emotional and spiritual injuries caused by war, domestic violence and

other traumatic events in life.

A press release for the training program states, "Healing often feels impossible as people struggle to believe in or connect with a loving God. But there is hope! God is near the brokenhearted. He restores lives that have been shattered by extreme violence or loss. In God's Word, trauma survivors can encounter the resurrection power of Christ.

"By combining mental health best practices with the healing message of Scripture, the brokenhearted can find restoration and hope."

Core lessons covered during the program will include:

- If God loves us, why do we suffer?
- How can the wounds of our heart be healed?
- What happens when someone is grieving?
- How can we forgive others?

The program strives to help participants experience healing, restoration and reconciliation with God, self and neighbor. It also strives to help church communities become places of hope and healing for others.

While this session of the training program is full, the archdiocese is hoping to offer more sessions in the future. †

## Martyred archbishop lived Gospel, sought God's will, says Mercy sister

WASHINGTON (CNS)—As the world Synod of Bishops unfolds at the Vatican, thousands of faithful pilgrims get ready to witness the Oct. 14 canonization of

Blessed Oscar Romero, along with Blessed Paul VI and five other new saints.

Among those preparing for the pilgrimage to Rome is Mercy Sister Ana Maria Pineda, a theologian, professor and author who has researched and studied the life and legacy of Blessed Romero, an archbishop and martyr who spoke up on behalf of the poor and vulnerable during El Salvador's civil war.

"He was one of the most conscious followers of Jesus, he knew what that meant, and he knew what he was called to do," Sister Ana Maria said in an interview with Catholic News Service.

Archbishop Oscar Arnulfo Romero was fatally shot while celebrating Mass at a chapel in a hospital on March 24, 1980. Three years earlier, in 1977, Blessed Paul named him the archbishop of San Salvador, which provided him a national platform to speak out in defense of the poor and against the violence and oppression attributed to the government at the time. He was beatified by Pope Francis in 2015.

He is considered an iconic figure and his legacy advocating for human rights is admired around the world. However, Sister Ana Maria advises not to see him as a superhero, but as a bright man with flaws and limitations. He was timid and at times felt insecure, and struggled with impatience and a bad temper.

But he also was a man who lived out the Gospel, sought God's will, and lived his Christian

commitment to the ultimate consequence: martyrdom, she said.

"He had human limitations like all of us have, so it's a beautiful thing to see how he keeps making the effort every moment of his life to try and respond to what God was asking of him, and to try and do it as a better person."

He was a complicated figure in society and the Church in El Salvador, Sister Ana Maria pointed out. And he often received criticism from some sectors in society, the government and the Church.

"This canonization is a validation by the Church that the way he lived his life is an authentic sign of Christian commitment; that the way he lived his life is a genuine expression of how we are asked to follow Jesus," she added.

In a recent pastoral letter on Romero's life and ministry, Bishop John O. Barres of Rockville Centre, N.Y., urged Catholic scholars and theologians to further study the "archbishop's spiritual theology, missiology and approach to Catholic social justice teaching and the corporal and spiritual works of mercy."

Sister Ana Maria concurred that there is a need to continue studying Blessed Romero's legacy. "His homilies are densely filled with a lot of the Church's teachings, Scriptures, and all that can still continue to teach us more, so there has to be more work done," she said. †



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### REPORT SEXUAL MISCONDUCT NOW

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

**1 Ethics Point Confidential, Online Reporting**  
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**317-236-1548 or 800-382-9836, ext. 1548**  
[carlahill@archindy.org](mailto:carlahill@archindy.org)

## Misunderstood ‘seamless garment’ challenges us to value all life

By Steven P. Millies

I once heard someone argue that Jesus’ family from Nazareth must have been prosperous and wealthy.

The argument ran like this: “The Gospel tells us how soldiers cast lots for his tunic, which ‘was seamless, woven in one piece from the top down’ (Jn 19:23). Obviously, it was expensive, the kind of garment only a gentleman would wear!”

People can find whatever they are looking for when they read a text.

Cardinal Joseph L. Bernardin, archbishop of Chicago, introduced his consistent ethic of life in remarks at Fordham University in New York in 1983, and quickly it came to be selectively misread.

The consistent ethic emerged after the issuing of the U.S. bishops’ pastoral letter, “The Challenge of Peace,” which described the Catholic response to the moral problems posed by the nuclear arms race.

Cardinal Bernardin argued, in those years following *Roe v. Wade*, that human life always is valuable and it must be respected consistently from conception to natural death. Being pro-life is not only about abortion. It must encompass war, poverty, access to health care, education and anything that threatens a human life or human well-being.

In a question-and-answer session that followed his remarks, Cardinal Bernardin offhandedly offered the seamless garment as a metaphor: There is no easy way to tear one concern away from another.

Countless misunderstandings have suggested he meant that all threats to human life are “seamlessly” the same, and he spent the rest of his life struggling against that misperception. Cardinal Bernardin’s efforts were not wasted because the consistent ethic is better for the years he spent working on it.

But it is regrettable that the consistent ethic, which was Cardinal Bernardin’s effort to help Catholics think about important political and ethical choices, became a source of misunderstanding and division in an increasingly polarized Church.

The charge usually levelled against the consistent ethic of life is that it blurs the moral differences among issues. To name a recently relevant example, critics suggest that Cardinal Bernardin treated abortion and capital punishment as though they are morally identical.



Cardinal Joseph L. Bernardin, pictured with children in an undated photo, argued in the years following *Roe v. Wade* that human life always is valuable, and it must be respected consistently from conception to natural death. (CNS photo/courtesy John H. White)

Of course, the cardinal was sophisticated enough to see the difference. One is the punishment of the guilty for a crime, while the other is the killing of innocents. Several times, he observed that each issue “requires its own moral analysis,” and they are “distinct problems, enormously complex.” Nevertheless he did insist that all of those issues are “linked.”

In remarks he made in 1984, Cardinal Bernardin offered us a vital clue about what he meant. He said, “While the state has the obligation to defend its people against attacks on their lives ... we believe the

exercise of the right to capital punishment does not foster the kind of reverence for life that is needed to deal creatively and effectively with the whole range of life questions we face in our society today.”

A year later, the cardinal made his point even more clearly when he observed how recent polling had found that “51 percent of the respondents said ‘they would still support capital punishment even if studies showed conclusively it does not deter crime’! ... Thirty percent of those who favored capital punishment indicated their reason was simple: revenge!”

The consistent ethic of life tells us that those callous attitudes are unacceptable. Once we become used to dehumanizing criminals, it becomes much easier to dehumanize the sick, the poor or the unborn.

That cuts both ways. In “The Challenge of Peace,” the U.S. bishops asked, “In a society where the innocent unborn are killed wantonly, how can we expect people to feel righteous revulsion at the act or threat of killing noncombatants in war?” A culture that accepts abortion so easily also can dehumanize people just because they live in another country. The issues are linked.

For 35 years, the consistent ethic of life has called us to change our attitudes

and examine questions that affect human life with fresh eyes. It has been effective. Earlier this year, Pope Francis amended the *Catechism of the Catholic Church* to describe the death penalty as “inadmissible.”

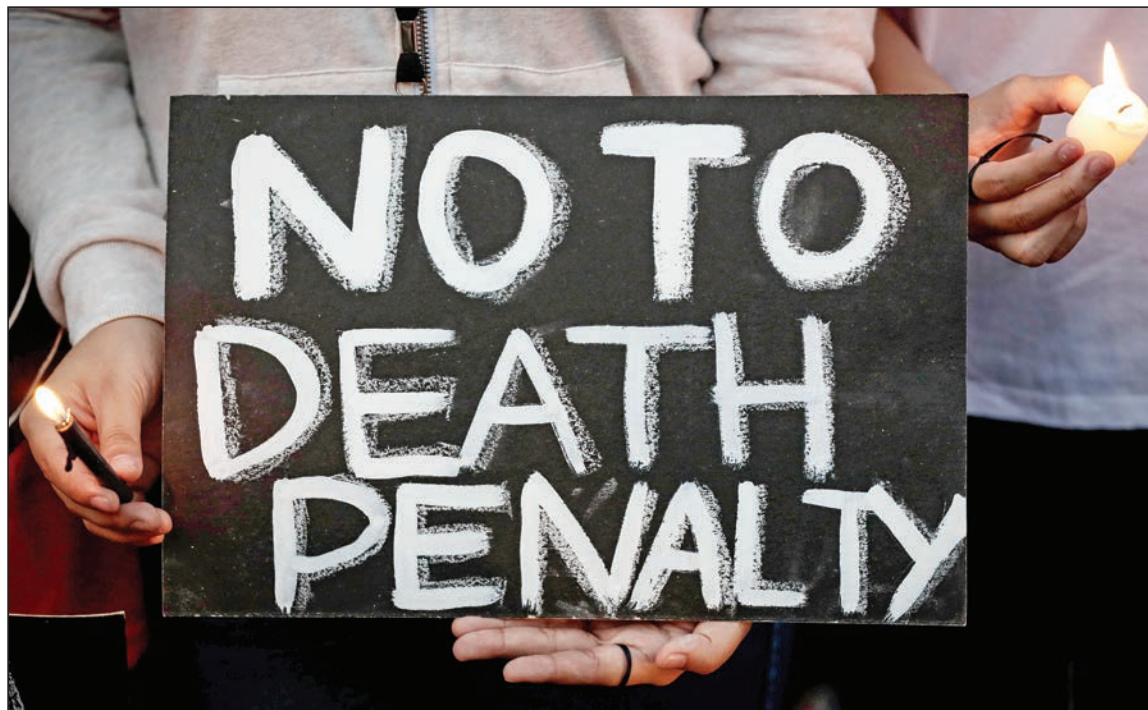
For many Catholics, that seemed natural. But not everyone agrees. Some people felt uncomfortable when the Church’s long-held doctrine on the death penalty underwent a development that flowed from the teachings of the immediate predecessors of Pope Francis. This new formulation of the Church’s doctrine reflects a greater, more absolute priority for the dignity of all life.

It is important, especially now, to remember that the consistent ethic (like the Gospel that inspires it) never was only meant to reassure us. Instead, Cardinal Bernardin also challenged us to respect life when it is not easy, or expected, or required.

We must go beyond the minimum in the cases that risk leading us where we do not want to go (Jn 21:18). That consistency is the measure of our commitment to every life given by God at every time, in every place.

We must do better than those who see a rich man in a seamless garment. We must accept a more demanding burden. That was what Cardinal Bernardin was trying to offer us—not a political program or a policy road map with easy answers, but a challenging moral vision to guide each of us while we make difficult choices as believing citizens.

(Steven P. Millies is associate professor of public theology and director of the Bernardin Center at Catholic Theological Union in Chicago. His most recent book is *Good Intentions: A History of Catholic Voters’ Road from Roe to Trump*.) †



Filipino students light candles and hold a placard during a 2017 protest against the death penalty in Manila. In remarks he made in 1984, Cardinal Joseph L. Bernardin said, “While the state has the obligation to defend its people against attacks on their lives ... we believe the exercise of the right to capital punishment does not foster the kind of reverence for life that is needed to deal creatively and effectively with the whole range of life questions we face in our society today.” (CNS photo/Mark R. Cristino, EPA)

## For the Journey/Effie Caldarola

## Catholic school's composting mandate a lesson in faith

At a recent volleyball game at Duchesne Academy of the Sacred Heart in Omaha, Neb., a spontaneous chant erupted: "Compost! Compost!"



Really? A bunch of high school girls cheering with gusto about garbage being coaxed into usable soil?

That's what a good educational background about Pope Francis' encyclical on the environment, "*Laudato*

*Si*, on Care for Our Common Home," can engender in a receptive student body.

This all-girl school became the first school in the city—public or private—to launch a composting program as part of a large-scale sustainability effort. Duchesne's achievement is something we should all cheer about.

The enthusiasm it has generated among students, staff and parents has been "inspiring," said my friend, assistant principal Eric Krakowski, who spearheaded the program.

It has proven so successful that parents are telling Krakowski they've begun composting at home, and students have eagerly volunteered to increase composting collection sites throughout campus.

How does this environmental commitment translate in practical terms? During one week in September, Duchesne collected 621 pounds of food waste and

soiled paper products picked up by a composting company. They recycled 124 pounds of cardboard, 88 pounds of glass, 139 pounds of mixed recyclables, and sent 13 pounds of plastic bags and other plastics to Trex, which makes composite decking material.

Score: Landfill, 275 pounds. Diverted from the landfill, 985 pounds of waste. And that's just one week's effort.

Before the project was launched, a survey indicated 94 percent of students and staff felt sustainability was important to Duchesne—clearly "a mandate," said Krakowski. In 2016, anonymous donors, also inspired by Pope Francis' landmark social teaching, paid for the Omaha sustainability firm the Verdis Group to assess goals for Duchesne.

One long-term goal is that by 2030, 100 percent of school waste can be diverted away from the landfill. The figures above show that Duchesne is already diverting more than 70 percent.

The lunch program was an obvious target. Out went plastic cutlery and Styrofoam. Plates and utensils are now washed, and anything disposable should also be compostable. Locally sourced food became a priority.

Krakowski said another goal is "to become net positive in energy usage by the year 2030." The school, which has already achieved an Energy Star rating, hopes to launch a solar energy project this fall.

"This is probably the most 'fun-having' in my job," said Krakowski, who said

environmental issues are "a passion for me."

Duchesne's success raises the question: When will more Catholic institutions step up?

"Personally, I've been very disappointed that I don't hear '*Laudato Si*' talked about in our parishes and in homilies," Krakowski said. "We're not challenged to consume less as part of the Gospel message."

Duchesne Academy has a long, prestigious history in this Missouri River town. Founded in 1881 by Religious of the Sacred Heart, the stately old brick campus once housed a college, which closed in 1968.

Today, the school is part of a network of 24 Sacred Heart schools in the U.S. and Canada, which together espouse a goal of teaching "a social awareness which impels to action," which endeavors to teach "respect for creation and prepare students to be stewards of the Earth's resources."

Clearly, these young women are embracing practices and attitudes toward consumption and respect for our Earth that they'll carry through their lives.

How about us? I'm not the only person in my crowd who now carries her own fork to events where I fear plastic will be the only choice.

Can we encourage bigger changes at parish events and schools? Recycle, reuse, reduce. Inspired by "*Laudato Si*," Catholic institutions can lead the way.

(Effie Caldarola writes for *Catholic News Service*.) †

## Twenty Something/

Christina Capecchi

## The grace of enough

Haley Stewart stared at the publish button and froze.

It's nerve racking to announce big news, and this, in particular, had the potential to raise eyebrows.



The title of the blog post stared back at her, boldface, unblinking: "When You Leave Your Comfortable Life and Change Just About Everything."

The announcement had been a long time coming—but now that

it was time to go public, she hesitated.

"I was expecting people to think we were crazy," Haley said, standing by her backyard chicken coop in Waco, Texas.

The Stewarts had decided to move their five-person family halfway across the country to live in a 650-square foot apartment on a farm. It would be a primitive existence—no flushing toilet—and it was exactly what they were craving. Daniel's work as a software tester had kept him away from their three young kids too much and brought him no closer to his passion of farming.

They dreamt of a lifestyle where they could eat every meal together as a family, where the kids could be involved in their parents' work and live off the land.

And now they were doing it, thanks to a sustainable-agriculture internship Daniel had landed and the flexibility of Haley's freelance writing and homeschooling.

The response to the announcement was overwhelmingly positive.

"Yay for adventure!" one reader wrote. "I can live my fantasy of living on a farm vicariously through you."

"You and Daniel are my newest heroes!" another reader wrote.

Haley couldn't believe how deeply the news resonated. "So many people said: 'I wish we could do something like that,' or, 'We may not be able to do that right now, but we're trying to figure out how to simplify our lives.'"

It was the spirit of starting over, of eschewing the rat race to embark on an adventure as a family—a storyline dramatized by Kevin Costner in *Field of Dreams*, Matt Damon in *We Bought a Zoo* and Hugh Jackman in *The Greatest Showman*.

The experience changed the Stewarts. It was messier and more grueling than they'd imagined, but it was also glorious. They felt connected. To each other. To the land. To the seasons and their neighbors and their faith.

Shortly after the move, Pope Francis released "*Laudato Si*," on Care for Our Common Home," an encyclical that challenged the "throwaway culture" the Stewarts had been grappling with.

"It really clarified our spiritual foundations," said Haley, who was now chopping sweet potatoes in the kitchen to make soup. "It was very cool."

She chronicled their adventures in a book just published by Ave Maria Press, *The Grace of Enough: Pursuing Less and Living More in a Throwaway Culture*.

It extends an invitation to harried Americans: There is another way.

The Stewarts have not yet mastered simple living. Now that they have four kids, the proclivity to acquire stuff is even stronger, and they still battle the instinct to measure their days by output versus relationships.

But they limit extracurriculars to one, jujitsu, which the kids attend back-to-back, requiring only one family outing. And Daniel recently passed up a promotion that would have brought longer hours and increased stress.

The American drive to work more, buy more, do more—ultimately—is "symptomatic of a failure to love," Haley writes in her book. Godness abounded when they learned to pursue less: the grace of enough.

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

## Cornucopia/Cynthia Dewes

## The challenges of parenting in today's never 'perfect' world

All of us secretly think our kids are perfect. But mine actually are.

Just kidding. None of us is perfect, and kids can often be the most imperfect people we know. We love them, no doubt about that, but we sometimes lose our tempers, yell, threaten and generally act worse than the kids. It's ridiculous, but true.



By the time it gets down to the aptly-named "grand" children and "great" grandchildren, things change. Not the way kids behave, but how we perceive their behavior. We on the upper end of the generations tend to think that greats and grands are just adorable and innocent of sinister ulterior motives. In other words, they get by with a lot.

Kids are innocent, but they can still be manipulative. Babies know, maybe just instinctively, that a certain cry will bring Mom running. And tots know exactly when to be charming or loud or whatever the situation requires to get attention. And so it goes on and on through the years. Sometimes, it goes so far that we think

some adults are being "childish," and it's not complimentary.

When you watch the evening news on TV you have to wonder why bad behavior seems so prevalent these days. Murders, rape, armed robbery, you name it. People are doing these things every day and, it seems, more and more often. What's going on?

The only answer I can come up with is the lack of parenting in our society. We used to learn what to do and certainly what not to do, from our parents and other adult authorities. And not only did they establish guidelines, but they also promised consequences for our actions. We were rewarded when we did the right thing, and punished when we did not.

Today there seem to be no consequences for our actions. There's no responsibility required of many children, who act up in public and at school and at home. Some teachers bend to their will because they're pressured by administrators, who are pressured by parents. No one pays for their errors, so we shouldn't be surprised when adults feel empowered to misbehave.

Just because there's a two-parent family, good parenting may still be lacking. It takes time to be a parent, to

listen and pick up on what's going on in a child's life. It was easier when most moms stayed home because at least one parent was literally on duty. But it can still be done in households where both parents work. In the end, it's the real attention, not the time spent or the perfect venue, that it takes to reach a child.

Maybe we need to sign up the kids for fewer dance lessons and other extra-curricular activities in favor of more time at home, and not in front of a TV. Maybe the parents would work at home a couple afternoons a week just to be present for the kids. Maybe the family could spend a quiet hour after supper just "catching up" and visiting together.

Finally, I think our goals for kids should be to study hard, not because they want to make big money someday, but to have the satisfaction of knowing they've done their best. And the goal of being happy means loving others in every thought and action, not in expensive toys or mindless entertainments. Let's take God, our loving parent, as our example.

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

## Our Works of Charity/David Bethuram

## Who cares for the least among us? We do, as brothers, sisters in Christ

Have you noticed how often you hear or use the phrase, "who cares?" It is generally used for saying that you do not think something is important and that you are not worried about it.



"I don't know. Who cares?" Or, "I mean, really, who cares whether he lied or not?" After reflecting on the use of "who cares," I began to ask the question: Who or what should we care about?

Recently, I read a story about Stephen Collins Foster. Foster lived in the mid-1800's. He was known as "the father of American music," primarily for his parlor and minstrel music. His songs literally made the whole world sing, tunes like "Camptown Races," "Oh! Susanna" and hundreds of others.

One would think that, at the end of

his life, he would have been heralded as a wonderful songwriter who wrote the songs that became deeply rooted in our rich American heritage.

But we learn he was a routine admission to busy Bellevue Hospital in New York, a charity case, one among hundreds. It says he was a drunken bum with a slashed throat from the Bowery, a hotel in the East Village of New York City, at that time known as the last stop before the morgue. It was a synonym for filth, loneliness, cheap booze, drugs and disease.

His name was misspelled on the hospital admission form, but then what good is a name when the guy's a bum. The age listed was also incorrect. He was 38, not 39, and looked twice his age. Someone may have remarked, "What a shame for one so young," yet no one probably did because no one cared.

The details of what happened in the predawn hours of that chilly winter morning

were fuzzy. The nurses may have shrugged it off. They had seen thousands of patients. They were sure to see thousands more.

Foster's health was gone, and he was starving. He had been found lying in a heap, bleeding from a deep gash in his throat. His forehead was badly bruised, and he was unconscious. A doctor used a sewing thread to suture the wound. He was then taken to Bellevue Hospital, where he languished and died. But it didn't seem that anyone cared.

Later, a friend looking for him was directed to the local morgue. There, among dozens of other nameless corpses, Stephen Collins Foster was identified. When they scraped together his belongings, they found a ragged, dirty coat with 38 cents in one pocket and a scrap of paper in the other. All his earthly belongings. Possibly enough coins for another night at the Bowery and five words, "Dear friends and gentle hearts."

See BETHURAM, page 16

Twenty-eighth Sunday in Ordinary Time/Msg. Owen F. Campion

# The Sunday Readings

Sunday, October 14, 2018

- Wisdom 7:7-11
- Hebrews 4:12-13
- Mark 10:17-30

The Book of Wisdom is the source of the first reading for Mass this weekend. This book came to be centuries ago as devout



Jews, distant from their homeland and from their religious and cultural roots, attempted to confront the great pressure put upon them by the overwhelmingly pagan societies in which they lived.

Jewish parents worried about their children. It is easy to imagine Jewish youth of this time, rebellious and questioning as are adolescents in any time or place, finding the strict rules of their parents' religion very binding. Whereas, the pagans, who lived all around them, followed quite different codes of behavior. And the pagans flourished.

This book is part of a series of books that together compose the wisdom literature of the Bible. These writings concentrate upon human reasoning wisdom. But they insist living according to God's revelation through Moses and the prophets is showing true wisdom.

Often in these writings, as is the case in this selection, wisdom is mentioned as if wisdom were a person. It is a literary technique.

The reading this week maintains that true wisdom is a greater possession than the finest silver or gold.

As the second reading, the Church this weekend offers us a passage from the Epistle to the Hebrews.

Profound Jewish theological themes run throughout this epistle. God is wise. He is the Creator. In God alone is order. To God therefore, all persons must render an account.

St. Mark's Gospel provides the last reading. It is a familiar story. A man asks Jesus what is needed for salvation. Jesus tells him to obey the commandments.

The man says that he observes them. Then, Jesus tells the man to sell his many possessions, give the proceeds to the poor, and follow the Lord. Sad, the man walks away from Jesus.

Jesus sees in the man a determined effort to find, and to be with, God. So, Jesus offered the man the key to salvation, calling him to the most radical commitment of obedience to God. The man should not just make contributions, as Jewish custom would have required of him since he was wealthy, but he should give everything in his possession to the poor.

As the story closes, St. Peter speaks. This is one of the 111 references to Peter in the Gospels. He always speaks for the Twelve. He insists that he and the other Apostles have put aside everything to follow the Lord. Jesus accepts this statement and blesses them.

## Reflection

The readings this weekend are fundamental, intense, wide-ranging and radical. The story of the rich man is crucial to the lesson of this weekend's Liturgy of the Word. This rich man already obeys God's commandments. He wants to be with God.

Jesus calls him to absolute commitment. It is more than lip service. Indeed, it is more than obeying the commandments. It is the total imitation of Christ's own complete sacrifice of himself, an expression of total commitment to and trust in God.

The man cannot accept this blunt suggestion. He cannot forsake what he has of this world's things. Sadly, he walks away.

In the first reading, true wisdom was seen as being in divine revelation, not in limited human judgment. All things of Earth, including human judgment, are subject to flaw.

The story from the Gospel reading applies to everyone. Discipleship is limited to no particular age. It is not limited to any class of people. It is an invitation to all and a decision for all.

The Gospel again reaffirms the place of Peter himself as spokesman for the community of Apostles, and also reaffirms the Twelve. As the rich man was asked, they had been asked to leave everything and follow Christ. They chose to follow the Lord. †

## Daily Readings

### Monday, October 15

St. Teresa of Jesus, virgin and doctor of the Church  
Galatians 4:22-24, 26-27, 31-5:1  
Psalm 113:1-7  
Luke 11:29-32

### Tuesday, October 16

St. Hedwig, religious  
St. Margaret Mary Alacoque, virgin  
Galatians 5:1-6  
Psalm 119:41, 43-45, 47-48  
Luke 11:37-41

### Wednesday, October 17

St. Ignatius of Antioch, bishop and martyr  
Galatians 5:18-25  
Psalm 1:1-4, 6  
Luke 11:42-46

### Thursday, October 18

St. Luke, evangelist  
2 Timothy 4:10-17b  
Psalm 145:10-13b, 17-18  
Luke 10:1-9

### Friday, October 19

St. John de Brebeuf, priest  
St. Isaac Jogues, priest, and companions, martyrs  
Ephesians 1:11-14  
Psalm 33:1-2, 4-5, 12-13  
Luke 12:1-7

### Saturday, October 20

St. Paul of the Cross, priest  
Ephesians 1:15-23  
Psalm 8:2-7  
Luke 12:8-12

### Sunday, October 21

Twenty-ninth Sunday in Ordinary Time  
Isaiah 53:10-11  
Psalm 33:4-5, 18-20, 22  
Hebrews 4:14-16  
Mark 10:35-45  
or Mark 10:42-45

## Question Corner/Fr. Kenneth Doyle

### Canonical Gospels seen by early Church leaders as traceable to the Apostles

St. Luke's Gospel begins, "Several biographies of Christ have already been written" (Lk 1:1). Why, then, are there only four Gospels in the New

Testament, and how were they chosen? (Virginia)



First, just a comment on your quote from the opening verse of Luke. The text you offer comes from an edition called the *Living Bible*.

I prefer instead the *New American Bible* (used by the Catholic Church at liturgies), which translates that same line as follows: "Since many have undertaken to compile a narrative of the events that have been fulfilled among us" (Lk 1:1).

The difficulty I have with the version you are quoting is that the four canonical Gospels are not really "biographies" in the contemporary sense of that word. They mention very little, for example, about the early life of Jesus and have varying views on the exact sequence of events during Christ's public life.

Matthew, Mark, Luke and John can more properly be seen as statements of faith—

narratives of some of the actions and sayings of Jesus to convey the writers' conviction that Christ was indeed the Messiah.

While it is true that many accounts regarding Jesus were circulated in the early Church and became the subject of discussion and debate, by about the year 180 St. Irenaeus, bishop of Lyon in Gaul, noted that there were four and only four authoritative Gospels—Matthew, Mark, Luke and John.

This reflected a growing consensus among Church leaders that only these four versions could be traced to the Apostles and were commonly considered as proper for liturgical use. Following the Protestant Reformation, that same Catholic canon of the Gospels was reaffirmed at the Council of Trent in 1546.

Some of the common characteristics of the four Gospels declared to be canonical were a central focus on Jesus as Savior and divine Son of God (not just an enlightened teacher, as some of the apocryphal versions had it) and the inclusion of a Passion narrative.

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

## My Journey to God

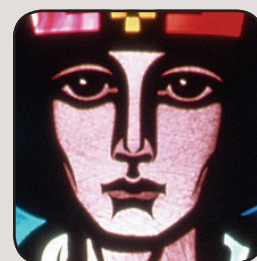
# Stand and Stare

By Ron Lewis

What is this life if, full of care,  
We have no time to stand and stare.  
No time to stand beneath the boughs  
And stare as long as sheep or cows.  
Not time to see, when woods we pass,  
Where squirrels hide their nuts in grass.  
No time to see, in broad day light  
Streams full of stars, like skies at night.  
Not time to turn at beauty's glance,  
And watch her feet, how they can dance.  
No time to wait till her mouth can  
Enrich the smile her eyes began.  
A poor life this, if full of care,  
We have no time to stand and stare.



(Ron Lewis is a member of St. Anthony Parish in Clarksville and an oblate of Saint Meinrad Archabbey in St. Meinrad. Sunlight is reflected on a stream in the Kaniksu National Forest near Sandpoint, Idaho, on July 5.) (CNS photo/Cindy Wooden)



## Ignatius of Antioch

c. 37 - 107

Feast - October 17

This Syrian-born martyr, who gave himself the nickname "God-bearer" because of his certainty of God's presence within him and who may have been a disciple of St. John the Evangelist, became bishop of Antioch about the year 69. Eventually he was arrested and sent to Rome, where his strong desire for martyrdom was fulfilled when he was thrown to the lions in the Colosseum. In seven letters written to Christians in Asia Minor and Rome, he stressed the need to heal church conflicts, the authority of local bishops and the Eucharist as a source of unity.

# 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.

**BRAUN, Harold C.**, 92, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 18. Husband of Betty Braun. Father of Danny, David and Tim Braun. Brother of Patricia Fahle, Margaret, Richard and Robert Braun. Grandfather of three. Great-grandfather of five.

**DUKE, David G.**, 71, St. Jude, Indianapolis, Sept 24. Husband of Carole Duke. Father of Karen Foster and Laura McConahay. Brother of Patricia Daniels, Jeanne Doggett and Terrance Duke. Grandfather of four.

**GREEN, Rosemary A.**, 94, St. Jude, Indianapolis, Sept. 25. Mother of Roseann Cameron and Greg Green. Sister of Elizabeth MacDonald. Grandmother of four. Great-grandmother of three.

**G'SELL, Robert A.**, 53, Our Lady of Lourdes, Indianapolis, Sept. 21. Father of Irene and Eric G'Sell. Son of Robert G'Sell and Jane

McDonald. Brother of Mary G'Sell.

**JAMES, Dorothy A.**, 87, St. Pius X, Indianapolis, Sept. 27. Mother of Kevin James. Grandmother of four. Great-grandmother of two.

**LAHMANN, Herbert**, 88, St. Elizabeth Ann Seton, Richmond, Sept. 29. Father of Jane Bumbalough, Becky Lewis, Dorothy Quinn, Dee Wright, Bob, Chris, Joe, Pat and Ray Lahmann. Brother of Beverly. Grandfather, great-grandfather and great-great-grandfather of several.

**MASTERTSON, Bob**, 84, St. Vincent de Paul, Bedford, Aug. 31. Husband of Sue Masterson. Father of Lynn Brinegar, Terry Rogan, Kelly, Kevin and Kyle Masterson. Brother of Helen Jean Kleeman. Grandfather of 10. Great-grandfather of four.

**NATHANSON, Gladys F.**, 99, St. Lawrence, Indianapolis, Aug. 17. Mother of Carol and Mary. Grandmother of seven. Great-grandmother of nine.

**NOLAN, Dr. Ronald**, 69, Holy Family, New Albany,

Sept. 26. Husband of Angela Nolan. Father of Gregory, Matthew and Nicholas Nolan. Brother of Marilyn Ziegler, Alan and Brian Nolan. Grandfather of five.

**RUST, Patrick M.**, 58, St. Bartholomew, Columbus, Aug. 1. Brother of Barbara Rust Brown, John, Philip III and Thomas Rust. Uncle and great-uncle of several.

**SAUL, Dee C.**, 79, Immaculate Heart of Mary, Indianapolis, Sept. 21. Husband of Paula Saul. Father of Dancye Letkewicz and Dr. D'Anna

Saul. Grandfather of two.

**SCHRAGE, James T., Jr.**, 65, St. Luke the Evangelist, Indianapolis, Sept. 28. Husband of Cathy Schrage. Father of Christy and Lisa Schrage. Brother of Jan Kingen, Jane Selsemyer, Ann, Bill and Joe Schrage.

**UHL, Harlan F.**, 75, St. Michael, Bradford, Sept. 23. Husband of Jonnie Sue Uhl. Father of Kathy Brown, Carrie Gardner and Kelly Uhl. Brother of Mary Jane Book, Mildred Rueger, Anthony, Frederick, Gerald, Maurice,

# The Church in China

A woman holding a rosary prays on Oct. 1 at St. Joseph Catholic Church in Beijing. (CNS photo/Isaac Brekken, EPA)



Robert, Samuel and William Uhl. Grandfather of five.

**WEBER, Donna L.**, 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 19. Mother of Kim Behnke, Vicki Steeb, Brian, Kris and Rick Weber. Grandmother of two. Great-grandmother of two.

**WELLS, Nancy C.**, 71, SS. Francis and Clare of Assisi, Greenwood, Aug. 30. Wife of Ron Wells. Mother of Andrea Chandler, Chris and Doug Wells. Grandmother of nine. Great-grandmother of 14. †

## Kavanaugh says he feels no 'bitterness' over confirmation process

WASHINGTON (CNS)—New Supreme Court Associate Justice Brett Kavanaugh said on Oct. 8 he has no "bitterness" over a contentious confirmation process that ultimately ended with a Senate vote on Oct. 6 to confirm him for the seat on the high court left vacant by the retirement of Justice Anthony Kennedy.

"The Supreme Court is an institution of law. It is not a partisan or political institution. The justices do not sit on

opposite sides of an aisle. We do not caucus in separate rooms," Kavanaugh said in remarks at an evening ceremonial swearing-in held in the East Room of the White House. "The Supreme Court is a team of nine, and I will always be a team player on the team of nine."

Kennedy administered the judicial oath at the ceremonial swearing-in, which was hosted by President Donald J. Trump. The packed room include Kavanaugh's wife

and daughters and other family members along with Chief Justice John Roberts



Justice Brett Kavanaugh

and all the associate justices. Kavanaugh was to hear his first cases on Oct. 9 with the rest of the court.

Roberts officially swore in Kavanaugh late on Oct. 6, after the Senate's 50-48 confirmation vote, which took place despite the interruptions of

screaming protesters who had to be escorted from the gallery that oversees the Senate chamber.

The demonstrators were voicing their objection to the confirmation because Kavanaugh had been accused of sexual misconduct. The vote followed the conclusion of a weeklong FBI probe. The agency's final report was not released to the public but made available to all the senators for their review; the agency found no corroborating evidence on the claims.

In an Oct. 6 statement, Kavanaugh's high school alma mater, Jesuit-run Georgetown Preparatory School in the Washington suburb of North Bethesda, Md., noted how when he first accepted Trump's nomination, Kavanaugh stated that "one of the goals of Jesuit education is the aspiration to be a 'man or woman for others.'"

"The call to public service is one of the highest manifestations of that ethic," the school said. "Georgetown Prep congratulates Justice Kavanaugh on his confirmation, and promises our prayers for him and his family as he strives to be that person for others in the service of our nation."

Kavanaugh, 53, graduated from the school in 1983 and joins another alumnus of the school on the court, Associate Justice Neil Gorsuch, who graduated in 1985. Gorsuch, who also was nominated by Trump, was confirmed in April 2017.

On July 9, Trump nominated Kavanaugh, a judge on the U.S. Court of Appeals for the District of Columbia Circuit, to fill the vacancy left by the retirement of Anthony Kennedy.

Even when Kavanaugh, a Catholic, was still on a list of potential nominees, many Democrats vowed they would oppose his confirmation. The chorus of objections only grew when allegations of sexual assault were lodged against the nominee late in the confirmation process. And after his confirmation, Kavanaugh's opponents said they would continue to protest him taking a seat on the high court.

The Senate Judiciary Committee, chaired by Sen. Charles Grassley, R-Iowa, conducted confirmation hearings for Kavanaugh the first week of September.

The evening of Sept. 23, Sen. Dianne Feinstein, D-California, who is the ranking member of the committee, released a letter she had received sometime in July that was written by a woman, later identified as Christine Blasey Ford, claiming that Kavanaugh sexually assaulted her at a party 36 years ago when they both were in high school in the Washington area.

On Sept. 27, the committee held a daylong hearing to allow Ford to give her testimony. Kavanaugh also testified, vehemently denying any such assault occurred. He said he did not even know Ford.

Afterward, the committee voted to send the Kavanaugh nomination to the full Senate, but also agreed with a proposal by Sen. Jeff Flake, R-Arizona, to give the FBI a week to investigate claims made against Kavanaugh.

The FBI wrapped up its investigation Oct. 3 and sent its report to committee members for their review. On Oct. 5, senators voted 51-49 to move the Kavanaugh confirmation to the final vote. †

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I certify that the statements made by me above are correct and complete.

*Mike Krokos*

Signed: Mike Krokos, Editor

# Communion with God, others at the heart of discipleship, speaker says

By Mike Krokos

As Catholics, we must be in right relationship with God and with each other as we live out our call to discipleship, said the keynote speaker at the third annual archdiocesan Gathering of Disciples.

"I'm convinced that God has placed paradox, God has placed communion, God has placed relation into all of creation because that's how he speaks to us. It's how he reveals himself to us and invites us to see him," speaker Damon Owens said on Sept. 8 at Roncalli High School in Indianapolis. The theme of this year's gathering was: "God is Calling—How Do We Listen?" The program had both English and Spanish tracks.

When we see God, it's a personal encounter, Owens said.

"Our entire existence and story begins with God revealing that we're made in his image and likeness," noted Owens, founder of Joy ToB, a teaching ministry based in Elizabethtown, Pa., dedicated to proclaiming the joy of being made in the image and likeness of God, male and female.

Owens uses St. John Paul II's "Theology of the Body" and documents on marriage and the family at the heart of Joy ToB.

When we take a contradictory posture before God, the cost is that we lose our ability to hear his voice, noted Owens, who served as the first executive director of the Theology of the Body Institute in Philadelphia.

"He's still speaking to us in everything, he is still longing for us—this is hard for us to fathom—God doesn't just love us ... meaning willing our good, he asks us to entrust ourselves to him."

That is the formula for love, said Owens, adding it is also the communion of entrusting yourself to another who wills your good.

"But that's the two-dimensional look," he continued. "If we try to look at it in a different dimension, you entrust yourself to another in order to will their good, which allows them to will your good by entrusting themselves to you."

"So we receive in a giving way another, and we give in a receiving way to another."

"Either way, these are two parts that serve a greater reality of communion. It's all about communion."

In another talk, Owens discussed "Theology of the Body" and how it is very relevant in today's world.

The 130 short talks on human love in God's divine plan were drawn from a manuscript St. John Paul II had completed just before his election to the papacy. He shared them as part of his general audiences between 1979 and 1984 and focused on answering the questions: Who are you? Whose are you? What is your mission, your vocation, your call in life?

"The Theology of the Body was meant to be the theology of everyday life," Owens said. "It's meant to be for us, that we look at our life, our day, the way we spend our time, the way we spend our money, the way we look at the relationships we have. What do we worry about? What do we offer to God? How does it draw us closer to one another and closer to God?"

In his "Theology of the Body" talks, Pope John Paul used the words of Christ to answer questions of identity, relationship and mission, Owens noted.

This teaching, he added, is needed more than ever.

"It is about the vocabulary of how we express our relationship with Jesus Christ. Our willingness to speak about who Christ is in our lives, about Christ being in others' lives. It's about how we speak to issues like homosexuality and gender dysphoria. It's how we speak about contraception and permanency of marriage," Owens said.

"And it's not just the lyrics of what we say or the vocabulary, all of this also affects the melody, it affects the tune. ... It either attracts people or it repels them. And being able to speak the Gospel of truth of Jesus Christ both in lyric and in melody makes our faith a song that, God willing, resonates in the head and in the heart" of those who hear it.

More than 200 people registered for the daylong gathering, noted Ken Ogorek, archdiocesan director of catechesis.

Ogorek said the annual event is an opportunity for disciples of Jesus—catechists, evangelization team members, liturgical ministers or parishioners—"to be fed by experiences of [God] and equipped for ministry."



Keynote speaker Damon Owens of Joy ToB on Sept. 8 discusses how communion with God and with others must be at the heart of discipleship during the third annual archdiocesan Gathering of Disciples at Roncalli High School in Indianapolis. (Photos by Mike Krokos)



Father Eric Augenstein, archdiocesan director of vocations, leads a workshop titled "Discernment: Teaching the Art of Listening to God's Voice." The priest told those in attendance, "You are called to be a mentor to young disciples."



Oscar Castellanos, director of the archdiocesan Office of Intercultural Ministry, leads a session in Spanish titled "Dejando que la Misa cobre vida" ("Letting the Mass Come Alive") on Sept. 8.



Matt Faley, the director of young adult and college campus ministry for the archdiocese, leads those attending the Gathering of Disciples in song on Sept. 8.



Theresa Inoue, an Echo Apprentice within the archdiocesan Secretariat for Worship and Evangelization, discusses "Lesson Planning 101: The Ecclesial Method" during the Sept. 8 Gathering of Disciples.

"This event is a prime opportunity each year to learn and be energized for service to God's people in parishes throughout the archdiocese," Ogorek added.

In his keynote address, Owens said listening is an integral part to living out the call to discipleship as well.

"So how does God speak to us?" he asked. "He speaks to us in every element of creation, he speaks to us in every person that's brought before us, because every encounter, every person, every event—good, bad and ugly—is a call to become who we are. And here's the challenge: that becoming who we are is suffering, it hurts. It's a dying, it's a dying to what we desire, it's a dying to what we want, and it's a receiving of what God wants for us. ..."

Lisa Roll, a catechist from St. Michael Parish in Bradford, has taught "Theology of the Body" to high school students at the parish for several years, and jumped at the chance to hear Owens share his knowledge.

"After doing something for so long, I was excited to have an opportunity to come and hear Damon, who's on the cutting edge, learn about his ministry, [and] where to pick up some new information," she said. "I was very inspired and recharged by his energy and where he's going with it."

Ogorek said, "Zeal for souls and the joy of being a disciple of Jesus are noticeable in the lives of catechists and others, and appealing to people in the neighborhoods that surround each of our parishes—people who want to know: 'You have such joy and peace; what's your secret?'"

"The Gathering of Disciples reminds participants not to keep Jesus a secret, but rather to share the joy of living a disciple relationship with him in full communion with his body, the Church," he added.

(For more information on Joy ToB, visit [joytob.org](http://joytob.org).) †

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## Businessman donates altar for Assumption Church

In this photo appears Joseph A. Rink, a wealthy businessman who donated the altar during the construction of the church at the former Assumption Parish in Indianapolis in 1894. Rink's brother later married the sister of Father Joseph Weber, the founding pastor of the parish. Assumption Parish was merged with St. Anthony Parish in Indianapolis in January 1995. That same year, Assumption Church was purchased by the Byzantine Catholic Eparchy of Parma, Ohio, to serve as the spiritual home of its St. Athanasius the Great Parish in Indianapolis. The parish and eparchy of which it is a member are part of the Byzantine Catholic Church, one of several Catholic Churches in eastern Europe and the Middle East that are in full communion with the pope and thus part of the universal Catholic Church. The church is still in use today by St. Athanasius the Great Parish.

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

## Bishops say young people need to be heard, not arrogantly lectured

VATICAN CITY (CNS)—The Catholic Church needs to communicate the beauty and intelligence of faith to young men and women without resorting to



Bishop Robert E. Barron

condescending and aggressive methods, Auxiliary Bishop Robert E. Barron of Los Angeles told members of the Synod of Bishops. A "renewed apologetics and catechesis" can help young people who are tempted to leave the Church due to convictions "that religion is opposed to science or that it cannot stand up to rational scrutiny, that its beliefs are outmoded, a holdover from a primitive time, that the Bible is unreliable, that religious belief gives rise to violence, and that God is a threat to human freedom," Bishop Barron said in his speech to the synod on Oct. 4.

"I hope it is clear that arrogant proselytizing has no place in our pastoral outreach, but I hope it is equally clear that an intelligent, respectful and culturally sensitive explication of the faith ['giving a reason for the hope that is within us'] is certainly a *desideratum* ['desire']," he said.

Later that evening, Bishop Barron joined Nigerian Bishop Godfrey Igwebuike Onah of Nsukka at an event dedicated to the synod on youth, faith and vocational discernment.

The University of Notre Dame's Center for Ethics and Culture sponsored the event in Rome.

Seven Notre Dame students spoke at the event about their faith, highlighting their positive experiences while also expressing their concerns that internal divisions and the scandal of sexual abuse are wounding the Church.

Bishop Onah, 62, told participants it was important for bishops to listen to young men and women, otherwise the synod risks becoming a meeting of "only old people" talking about young people.

"As one bishop rightly pointed out," he said, "sometimes we talk about our own experience of youth thinking that it corresponds with the present experience of young people, not remembering that our experience 30, 40, 50, 60 years ago is quite different from the experience of young people today."

Nevertheless, Bishop Onah added, "even though many old people are talking about youth, it is still positive that they are doing that."

The Nigerian bishop said he was moved by the testimonies of the students, including Aly Cox, a Notre Dame law student, who said that the Church—wounded by the scandal of division and abuse—"is in need of healing."

Bishop Onah said that like Christ's wounds, which were still visible after his resurrection, the Church's wounds do "not deprive the Church from being a healer."

"The wounds on the body of the Church, the wounds on the body of Christ, will never destroy the Church," he said. "That is my feeling because that body is risen."

He also said one root of the scandal is that seminarians, priests and bishops are "wrongly made to believe that we are different."

"We are not [different]," Bishop Onah said. "We are struggling with the same emotions, the same passions and rejoicing over the little achievements we make on our road to holiness as you do."

If Church leaders had realized that sooner, he added, "we wouldn't have had to cause all this harm in hiding the fact that we are just men, ordinary men."

Earlier that day, Bishop Barron told the synod that his work as founder of Word on Fire Catholic Ministries confirmed that inadequate education about Church teaching is among the "crucial stumbling blocks to the acceptance of the faith among young people."

Among the major religions, he explained, "Catholicism was second to last in passing on its traditions," and the "army of our young who claim that religion is irrational is a bitter fruit of this failure in education."

While some may view apologetics as "something rationalistic, aggressive, condescending," he said he would propose a new way of explaining and defending religious doctrine that "would not be imposed from above, but would rather emerge organically from below, a response to the yearning of the mind and the heart."

The works of St. Thomas Aquinas, for example, often emerged from lively debates over disputed questions "that stood at the heart of the educational process in the medieval university," he said. "Thomas was deeply interested in what young people were really asking. So should we."

He also told the members of the Synod of Bishops that, without "denigrating the sciences," a renewed catechesis can show young men and women that there are "non-scientific and yet eminently rational paths that conduce toward knowledge of the real."

Bishop Barron said the beauty of faith as depicted in music, art, architecture and liturgy as well as the compelling lives of the saints can also provide "a powerful matrix for evangelization."

The Church, he said, "must walk with young people, listen to them with attention and love, and then be ready intelligently to give a reason for the hope that is within us. This, I trust, will set the hearts of the young on fire." †

## SYNOD

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the synod by responding.

But he said the young people's use of the word "consistency" or "coherence" was striking.

"It's a strong word: consistency. The consistency of life," he said. "When you see an inconsistent Church, a Church that reads the beatitudes to you, but then falls into the most princely and scandalous forms of clericalism—I understand you. I understand."

A Christian, he said, must put into practice the beatitudes from Matthew 5:1-12 by being poor in spirit, pure of heart, meek and merciful, working for justice and peace.

And, especially if one is a priest or religious, he said, "follow the path of the beatitudes, not the path of worldliness, the path of clericalism, which is one of the ugliest perversions in the Church."

Young people, too, he said, "must be consistent in your journey and ask yourselves: 'Am I consistent in my life?'" †

## BETHURAM

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Christians are called to care for those like Stephen Collins Foster. To care enough to step in with love; to restore a soul, rekindle a flame that sin snuffed out, and renew a song that once was a life.

Some of these souls are in prison. Some are in hospitals. Some in nursing homes. Some are on the streets or under a bridge. And some silently slip into Church on Sunday mornings, confused and afraid.

Do you care enough to show

hospitality to strangers as the Book of Hebrews puts it? It also says that in doing so, we occasionally "entertain angels without knowing it" (Heb 13:2).

Angels who don't look anything like angels. Some might even look like bums from the Bowery. They also may have a song of joy dying in their hearts because nobody knows, and nobody cares.

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

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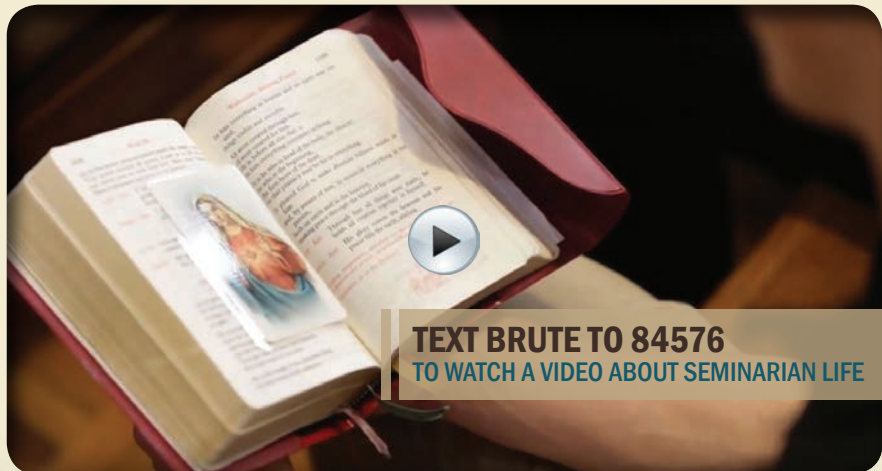
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