



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



For The Journey

Mollie Tibbetts left legacy of faith, inspiration, writes columnist Effie Caldarola, page 12.

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'An act of penance'

Worshippers kneel in prayer while Archbishop Charles C. Thompson lays prostrate on the floor of SS. Peter and Paul Cathedral in Indianapolis on Sept. 15 during a "Holy Hour for Prayer, Penance and Healing" for victims of sexual abuse. (Photos by Sean Gallagher)

Archbishop Thompson leads holy hour in response to clergy sexual abuse crisis

By Sean Gallagher

Archbishop Charles C. Thompson laid prostrate in prayer on the floor of SS. Peter and Paul Cathedral in Indianapolis for several minutes on Sept 15 at the start of a "Holy Hour for Prayer, Penance and Healing."

See related stories, pages 8-9.

In a homily during the hour-long time of eucharistic adoration, he said his laying prostrate

was "an act of penance and a pledge of doing everything in my power to do what is right, just and holy in eradicating the great scourge of sexual abuse and sexual harassment of all persons, most especially children and young people, making every effort to prevent it from happening again."

The holy hour, which was attended by approximately 175 people, was organized in response to recent allegations of clergy sexual abuse in central and southern

See HOLY HOUR, page 7



Christen Havard, left, and Luis Ayala kneel in prayer during the holy hour. Both are members of St. John the Evangelist Parish in Indianapolis.

After meeting with Pope Francis, Cardinal DiNardo says he's hopeful about addressing abuse crisis

VATICAN CITY (CNS)—Cardinal Daniel N. DiNardo of Galveston-Houston struck a determinedly hopeful tone after his long-awaited meeting with Pope Francis to discuss the growing clergy sexual abuse crisis in the United States.



Cardinal Daniel N. DiNardo

"I myself am filled with hope," he said, "but I also realize all these things might take purpose and time."

The cardinal spoke following a noon meeting on Sept. 13 at the Vatican. Cardinal DiNardo, president of the U.S. Conference of Catholic Bishops (USCCB), was joined in his meeting with the pope by: Cardinal Sean P. O'Malley

of Boston, president of the Pontifical Commission for the Protection of Minors; Archbishop Jose H. Gomez of Los Angeles, vice president of the USCCB; and Msgr. J. Brian Bransfield, general secretary of the conference.

"The Holy Father is the important figure for us in this," Cardinal DiNardo said. "He sees the problem all over the Church and throughout the world."

While the cardinal did not want to discuss the specifics of the private meeting beyond a statement released by the U.S. bishops, he did describe the encounter as "very, very fruitful."

"It was lengthy, and we shared a lot of thoughts and ideas together," the cardinal told Catholic News Service, "so I found the meeting very good from that point of view."

"The pope is well informed," the cardinal said, "and he's also very, very attentive to

what has happened to abuse victims in the Church in the United States."

It had been a whirlwind week for the cardinal. He arrived in Rome on Sept. 12 following a meeting with the U.S. bishops' Administrative Committee, which consists of conference officers, regional representatives and the chairs of all the conference committees. Its task was to set the agenda for the November general assembly in Baltimore of all of the country's bishops.

Cardinal DiNardo described the Administrative Committee meeting as "sober."

"I thought there was a good deal of unity of the bishops on where we need to go," and on the fact that "we have to move into action" in terms of addressing the abuse crisis, he said. The cardinal said the bishops must be "united in purpose on solutions."

See MEETING, page 3

Sept. 29 Mass and banquet will honor health care professionals

By Natalie Hoefler

The annual White Mass honoring health care professionals will be celebrated at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 6:30 p.m. on Sept. 29.



Dr. Matt Will

Father C. Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis and chaplain of the St. Raphael Catholic Medical Guild of Indianapolis, will be the principal celebrant.

Following the Mass, the guild will host a banquet at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The keynote speaker will be Dr. Matt Will, associate professor of finance for the masters of business administration program at the University of Indianapolis School of Business. He will speak on "The Economics of Health Care."

Three awards will be given to honor those who have provided outstanding service and served as role models in advancing Catholic values within the medical industry.

This year's winners are Dr. Brandon Brown of Riley Hospital for Children at IU Health in Indianapolis, receiving the St. Gianna Catholic Physician of the Year Award; Agnes Therady, RN, of Franciscan Health, receiving the St. Luke Catholic Clinical Health Care Worker of the Year Award; and Mark and Michelle Overholt of the One in Christ marriage preparation program, receiving the St. Raphael Catholic Non-clinical Health Care Workers of the Year Award.

According to its website, the St. Raphael Catholic Medical Guild is a chapter of the Catholic Medical Association, which was created "in order to help medical professionals grow in the spirit of Christ, to bring his spirit to all touched by our science and art, and to assist the whole Christian

community with the unique leadership and knowledge we have as Christian physicians."

The Indianapolis guild "seeks to unite and empower local Catholic health care providers to deepen their own relationship with the Holy Trinity and to share their faith with like-minded health professionals," the website explains.

The date of the Mass and banquet holds special significance to the members of the local St. Raphael Guild—Sept. 29 is the Feast of the Archangels: Michael, Gabriel and Raphael, whose name means "God heals."

The White Mass, which originated in the United States in 1932 to honor medical doctors, is so named for the white lab coats doctors wear.

The Mass was resurrected in the archdiocese in 2014. In that year, Archbishop Joseph W. Tobin, then the shepherd of central and southern Indiana, appointed Father McCarthy as chaplain of the guild.

"The purpose [of the Mass] is to ask God's grace upon the medical community as they serve all those in need," Father McCarthy told *The Criterion* in 2016. "Secondly, it's to encourage and strengthen those in the medical field. And finally, it's to celebrate the graces and blessings God's given us in having such a strong Catholic community in health care."

All are invited to the Mass. To attend the banquet afterward, tickets are \$35 (plus a \$4.01 fee) for those ages 13 and older, \$5 (plus a \$2.33 fee) for medical students, and free for children ages 12 and younger.

Those wishing to have a business card-sized ad in the program can request to do so online for \$100 (plus a \$7.62 fee).

All registrations and requests for a program ad can be made online at bit.ly/2xeSSGv (case sensitive) and must be made by Sept. 27.

For more information on the event, email info@indycathmed.org. For more information on the St. Raphael Catholic Medical Guild of Indianapolis, go to indycathmed.org. †

Pope Francis prays for young people in Palermo, their diligence and courage

VATICAN CITY (CNS)—As he often does with a group made up of people of different faiths or no faith, Pope Francis gave young people in Palermo a special blessing, but not a ritual one.

After the pope's meeting with teenagers and young adults on Sept. 15, some Catholics on Twitter expressed dismay that there was no formal apostolic blessing in the name of the Father, Son and Holy Spirit.

Instead, the pope asked God to look upon the thousands of young people gathered with him in Palermo's Piazza Politeama.

After giving his formal speech, Pope Francis apologized to the young people for delivering it while seated when they were all standing. But, he said, "my ankles are really sore."

"Now I would like to give you a blessing, but I know that among you there

are young Catholics, Christians, members of other religions and a few agnostics," he said. "For this reason, I will give everyone a blessing, and I will ask God to bless the seed of restlessness that is in your heart."

The pope clasped his hands, bowed his head and prayed: "Lord, Lord God, look upon these young people. You know each one of them. You know what they think. You know that they want to go forward, to make a better world.

"Lord, make them seekers of goodness and happiness. Make them diligent in their journey and in their encounters with others. Make them bold in serving; make them humble in seeking their roots and nurturing them to bear fruit, to have an identity, to belong. May the Lord, the Lord God, accompany all these young people on their journey and bless each one. Amen." †



Public Schedule of Archbishop Charles C. Thompson

September 20 - 30, 2018

Sept. 20-23

Fifth National *Encuentro* of Hispanic/Latino Ministry in Grapevine, Texas

Sept. 25 — 7 p.m.

Confirmation for youths of Holy Angels and St. Rita parishes, both in Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

Sept. 26 — noon

Indianapolis North Deanery Priests Meeting at Christ the King Parish, Indianapolis

Sept. 26 — 7 p.m.

Confirmation for youths of St. Joseph Parish, Shelbyville, and St. Vincent de Paul Parish, Shelby County, at SS. Peter and Paul Cathedral

Sept. 27 — 10 a.m.

Leadership Team Meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

Sept. 27 — 11:30 a.m.

Legal review meeting at Archbishop Edward T. O'Meara Catholic Center

Sept. 27 — 6 p.m.

United Catholic Appeal Mass and Dinner at Our Lady of Perpetual Help Parish, New Albany

Sept. 29 — 10 a.m.

Archdiocesan Pastoral Council at St. Bartholomew Parish, Columbus

Sept. 29 — 7 p.m.

Confirmation for youths of St. Joan of Arc Parish at St. Joan of Arc Church, Indianapolis

Sept. 30 — 10:45 a.m.

Confirmation for youths of St. Thomas More Parish at St. Thomas More Church, Mooresville

(Schedule subject to change.)

Respect Life Sunday to be marked by archdiocesan Mass, Life Chain events

Criterion staff report

Respect Life Sunday, always the first Sunday in October, is on Oct. 7 this year.

Each year on Respect Life Sunday, the archdiocesan Office of Human Life and Dignity celebrates a special Mass during which an adult or married couple is honored for their service and leadership in respecting human life. The Mass will be held at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 7, with archdiocesan vicar general Msgr. William Stumpf as the principal celebrant.

Two honorees were selected this year for the Archbishop Edward T. O'Meara Respect Life Award: Tom McBroom of St. Patrick Parish in Terre Haute, and Patricia Vesper of St. Luke the Evangelist Parish in Indianapolis.

Also on Respect Life Sunday, National Life Chain events are held in the United States and Canada. National Life Chain is an ecumenical event in which participants stand near streets and roads for peaceful, prayerful and public pro-life witness. More than 1,900 cities across the United States and Canada are expected to participate this year.

Below is a listing of Life Chain events verified as taking place throughout central and southern Indiana on Oct. 7, according to www.lifechain.net. For more information on one of the events listed below, contact that location's contact person. For general information or for more Life Chain events, go to www.lifechain.net and select Indiana or the desired state from the list on the left

side of the screen.

- Bloomington: 2-3 p.m., neighborhood parking and signs available at 16 locations along E. Third Street from College Mall Road west to College Avenue, then south on College Avenue to the Planned Parenthood facility at 421 S. College Ave. Information: Carole Canfield, 812-322-5114.

- Brookville: 2-3 p.m., Main Street at the courthouse. Information: Jerry Mersch, 513-702-4949.

- Columbus: Second Street at Washington Street, 2-3 p.m.; Judith Jackson, 812-350-0479.

- Greencastle: 2-3 p.m., Washington Street at College Avenue. Information: Mary Howard, 317-539-5727.

- Greensburg: 2-3 p.m., N. Lincoln Street at 10th Street. Information: Pat Koors, 812-614-0595.

- Indianapolis: 2:30-3:30 p.m., N. Meridian Street from Michigan Street to 15th Street, and from 30th Street to 38th Street. Information: Ron and Mary Kramer, 317-527-9531, or Larry Holbrook, 317-919-1653.

- Milan: 3-4 p.m., Highway 101 at Highway 350. Information: Ed King, 812-654-6502.

- Richmond: 2-3 p.m., 900-1700 blocks of South A Street. Parking available at First Baptist Church, 1601 South A St. Signs can be picked up across from the church starting at 1:45 p.m. Information: Cheryl Spence, 765-935-1786.

- Terre Haute: 2-3 p.m., 3rd Street at Wabash Avenue. Parking will be behind the Vigo County Court House. Information: Tom McBroom, 812-841-0060. †



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Pope to convene meeting on abuse prevention with bishops' leaders

VATICAN CITY (CNS)—Pope Francis is calling the presidents of every Catholic bishops' conference in the world to Rome on Feb. 21-24 to discuss the prevention of the abuse of minors and vulnerable adults.

The Vatican made the announcement on Sept. 12 after the pope and members of his international Council of Cardinals wrapped up three days of meetings.

After hearing from his council, the pope decided to convoke a meeting with the presidents of the bishops' conferences of the Catholic Church on the theme of the protection of minors and vulnerable adults, the council said.

The members present "extensively reflected together with the Holy Father on the matters of abuse" during their deliberations on Sept. 10-12. Cardinal Sean P. O'Malley of Boston, president of the Pontifical Commission for the Protection of Minors, also updated those present with the commission's ongoing efforts.

Three of the nine council members were absent for the meetings: Cardinal George Pell, 77, who currently is on trial in Australia on sex abuse charges; Cardinal Francisco Javier Errazuriz Ossa, 85, retired archbishop of Santiago, Chile, who is facing questioning over his handling of abuse allegations; and

Cardinal Laurent Monsengwo Pasinya of Kinshasa, Congo, who turns 79 in early October.

The six present for the September meeting were: Cardinals O'Malley, 74; Pietro Parolin, 63, Vatican secretary of state; Oscar Rodriguez Maradiaga, 75, of Tegucigalpa, Honduras; Oswald Gracias, 73, of Mumbai, India; Reinhard Marx, 64, of Munich and Freising, Germany; and Giuseppe Bertello, 75, president of the commission governing Vatican City State.

The papally appointed group of nine cardinal members, the so-called C9, has been tasked with helping advise the pope on the reform of the Vatican's organization and Church governance.

The council said in its statement that, concerning work on the reform of the Curia, it finished "rereading the texts already prepared [and] also called attention to the pastoral care of personnel who work there," in the Roman Curia.

Paloma Garcia Ovejero, vice director of the Vatican press office, told reporters that a major part of the council's work was making final changes to the draft of the apostolic constitution that would govern the Curia.

The document, provisionally titled "*Praedicate Evangelium*" ("Preach the



Pope Francis celebrates morning Mass in the chapel of his residence, the Domus Sanctae Marthae, at the Vatican on Sept. 10. Several members of the pope's advisory Council of Cardinals were present at the Mass on the first of three days of council meetings. (CNS photo/Vatican Media)

Gospel"), is still set for further "stylistic editing" and canonical review, she said.

Pope Francis reviewed for his considerations the finalized draft at their last meeting in June. The draft document emphasizes four points: the Curia is at the service of the pope and the local Churches throughout the world; the work of the Curia must have a pastoral character; the new section in the Vatican Secretariat of State would oversee the training, assigning and ministry of Vatican nuncios and diplomats around the world; and the proclamation of the Gospel and a missionary spirit must characterize the activity of the Curia.

Garcia Ovejero reiterated the council's last written statement from Sept. 10 in

which the members asked Pope Francis for a reflection on "the work, structure and composition of the council itself, also taking into account the advanced age of some of its members."

The six again "expressed full solidarity with Pope Francis for what has happened in the last few weeks," she said.

In response to questions, she said there was no word yet on the expected release of the "possible and necessary clarifications" the council said were being formulated by the Holy See given the current debate on abuse in the Church.

The council will meet again on Dec. 10-12. †

MEETING

continued from page 1

Cardinal DiNardo originally announced on Aug. 16 that he was requesting a meeting with Pope Francis. The request followed the release of the Pennsylvania grand jury report on sexual abuse cases in six Pennsylvania dioceses and the announcement of credible allegations of child sexual abuse committed by Archbishop Theodore E. McCarrick, the former cardinal-archbishop of Washington.

In his statement on Aug. 16, Cardinal DiNardo said the USCCB Executive Committee had established three goals: "an investigation into the questions surrounding Archbishop McCarrick; an opening of new and confidential channels for reporting complaints against bishops; and advocacy for more effective resolution of future complaints."

When asked about the three priorities after the meeting with the pope, the cardinal said: "I think we can make movement on those things. I think we

have to do it step by step."

Since Aug. 1, Cardinal DiNardo has issued five statements responding to various aspects of the sexual abuse crisis and has called for greater transparency and accountability in the Church, particularly on the part of the bishops.

When asked what role there could be for Catholic media, he said they "have to tell the truth, and they have to tell the truth in a way that is very balanced." Acknowledging the anger and even "rage" among some commentators, he said the

task of Catholic media is "speaking the truth, but never forgetting the role of charity."

When asked where he finds hope during the current wave of scandals and controversy, he said, "Our trust is in the Lord."

"Even the pope today mentioned the cross, that you need to ... be crucified with the Lord—that's the only way you can deal with this, go through it. You have to listen to other people, and you hope that in that shared vision of mission, of cooperating together, you grow in hope." †

Archbishop Charles C. Thompson and the Catholic Community Foundation invite you to



ARCHDIOCESAN CHRISTMAS TREE LIGHTING & PRAYER SERVICE

Thursday, December 6, 2018 • Catholic Center Assembly Hall

1400 N. Meridian St., Indianapolis, IN 46202

Prayer service begins at 6:30 p.m. • Doors will open at 6:00 p.m.

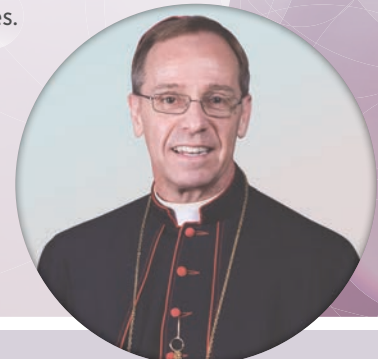
Reception to follow.

Just as the Vatican in early December lights the Christmas tree in St. Peter's Square and the Holy Father reflects on the Nativity, so, too, will Archbishop Thompson lead an Archdiocesan Christmas tree lighting and prayer service.

At this special event, we will prepare our hearts for Jesus' coming as the Light of the World and celebrate those who have shared their own light by establishing memorial endowments in the names of loved ones.

For a donation of \$10 or more, you can dedicate a luminaria in memory of a loved one, which will be lit at the prayer service. Their legacy will live on as the gifts will be invested in the Catholic Community Foundation to support the growth of parish, school, and agency ministries.

Regular, weekday Mass will be celebrated at SS. Peter and Paul Cathedral prior to the event at 5:15 p.m. The Mass intention will be for loved ones remembered at the Evening of Lights. All who wish to attend Mass prior to the event are welcome.



Archbishop Charles C. Thompson



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Editorial



Archbishop Charles C. Thompson lays prostrate on the floor of SS. Peter and Paul Cathedral in Indianapolis on Sept. 15 during a "Holy Hour for Prayer, Penance and Healing" for victims of sexual abuse. (Photo by Sean Gallagher)

A time of true penance, reparation, and a pledge to move forward

The silence was lengthy, even moving, and in many minds, it spoke volumes.

As he lay prostrate for five, six, seven minutes praying in silence at the beginning of the "Holy Hour for Prayer, Penance and Healing" on Sept. 15 in SS. Peter and Paul Cathedral in Indianapolis, Archbishop Charles C. Thompson laid the foundation for seeking God's mercy, healing and grace upon our local Church.

But the prayers weren't only for central and southern Indiana, they were for the universal Church and everyone impacted by clergy sexual abuse.

No one can deny the hurt, anger and even betrayal many people of faith feel as we continue to come to grips with the revelations of priests, religious and other people ministering on behalf of the Church abusing the most vulnerable among us.

And there are no appropriate words for the victims, their families and others impacted by these sinful actions.

There is still brokenness for many, an emptiness that most of us will never be able to grasp, and unimaginable pain.

"I cannot begin to imagine the depth of sorrow that is being felt and experienced by so many, both within and outside the Church," Archbishop Thompson said at the beginning of his homily during the holy hour.

The archbishop offered his "deepest apologies" to all who have been abused. He noted, "We particularly ache for the most vulnerable and innocent among us ... children and youth ... who have been victimized. One very notable U.S. archbishop likened the sexual abuse scandal to an incredibly destructive storm, not of rain or wind, but man-made, which will necessarily include a road to recovery like that of any devastating disaster."

Sadly, we have learned the abuse also includes vulnerable adults and even seminarians on the East Coast, where a prelate is accused of acting in sexually inappropriate ways with several young priests and men in formation for the priesthood. Many of us are asking: How can something like this have happened? What are we to do?

In times like these, our family of faith must come together, and not

allow this crisis to further fracture the universal Church. The road to recovery cannot be an issue of "we" or "them." It requires our community of faith coming together—laity, clergy and religious alike—as the people of God.

Benedictine Sister Marie Racine, who attended the holy hour, said as much. "I think it's important for us to come together as a Church to pray for our Church, for those that have been victimized by members of our Church, so we can bring healing and justice. It's important to come together—it's a time of crisis."

Norbert Krapf, a victim of priestly sexual abuse decades ago in the Diocese of Evansville, Ind., agreed the holy hour was a good initial step.

"You can't open yourself to healing until you open yourself to the grief. And I think too much of the grief has been shut out and suppressed," said Krapf, now a member of SS. Peter and Paul Cathedral Parish in Indianapolis. "Survivors who suppress their grief pay the price. The same is true of the community and of the whole Church. And that's where we're going now, I think."

Though our prayers for victims and our Church must be paramount, we must also pray for the good, holy priests who have been committed to their vows and been blindsided by the revelations about their fellow clergy.

"A great cloud hangs over so many of our wonderful priests who remain ever faithful in their witness of priestly ministry and service," Archbishop Thompson said.

Seven minutes. It may seem like a short amount of time, but on Sept. 15, it spoke poignantly when addressing a crisis of faith.

"I thought it needed to be profound," Archbishop Thompson said afterward about the amount of time he lay prostrate at the beginning of the holy hour. "It couldn't be just 10 seconds or a minute. ... It's got to be a time of true penance, true reparation, a time of reflection and pause, and also a pledge for moving forward. Now, by the grace of God, may we do it."

—Mike Krokos

Be Our Guest/Sr. Constance Veit, L.S.P.

Take courage, be not afraid, trust God's providence

Growing up, many of my family's summer vacations took place at the ocean.

Whenever we could afford it, we would head for Cape Cod, Mass., New Hampshire or Maine.

As we kids splashed around in the salt water or searched for shells, my mother loved to just sit and watch the waves crashing against the rocks.



"I could stay here all day," she'd often muse. We'd cringe at these words as we quickly grew bored and looked for the next great adventure!

But as I grew older and began to progress in a life of prayer, I came to understand my mother's fascination with the sea.

Whenever I visited the ocean, I'd find a good spot where I could watch the waves crashing against the rocks or rolling across the sand, pull out my Bible or my rosary and reflect on the majesty and providence of God.

This summer, I found myself thinking about the sea for a special reason. It was 150 years ago this September that seven Little Sisters of the Poor set off from our motherhouse in Brittany, France, on a long ocean journey.

The sisters traveled across the Atlantic in an immigrant ship named Napoleon III, arriving in Brooklyn, N.Y., on Sept. 13, 1868. The massive iron vessel had been built in 1865 expressly for transatlantic travel, but the trip must have been harrowing just the same. An etching of the Napoleon III shows the ship being tossed about by waves during one of its voyages.

Beyond the normal anxieties associated with such an undertaking, the young Little Sisters on their way to New York surely entertained a host of other fears—for they were about to begin a new life and a new mission in a foreign country, with no expectation of ever returning to their homeland.

But this little band of sisters had been formed in the school of St. Jeanne Jugan, whose charity and trust in God's loving providence had led her to establish a new religious community despite a virtual lack of resources and preparation. Our pioneering Little Sisters surely rode out many a storm, leaning on their formation and trusting in the Lord, whom even the winds and the waves obey (cf. Mt 8:27).

Despite their lack of proficiency in English and their ignorance of American culture, within two days of their arrival in New York, the sisters ventured out into the city to collect alms and procure all that would be necessary for the care of the elderly. Within a week, they welcomed their first residents.

By the end of September, a second group of Little Sisters destined for a foundation in Cincinnati had set out on the long journey to America. A third group arrived in New Orleans in December. In just four years, the Little Sisters established 13 homes for the elderly in the United States; many more would follow, including the St. Augustine Home for the Aged in Indianapolis. All were founded in extreme poverty, but with great trust in God's providence.

Amazed at how completely God provided for their needs, the sisters in one home wrote to the motherhouse, "Divine goodness never disappoints us in our expectations and often surpasses them."

Father Ernest Lelièvre, a French

priest who served as the congregation's ambassador in America, encouraged the sisters. "The Lord is with you; that says everything. ... Are you not his family, his people? Has not each of your homes had proof, a hundred times over, of his predilection? ... Do not things happen

every day which repeat to you: 'You are in the house of the Lord, and it is here that he delights to dwell?'"

As we prepare to launch our sesquicentennial celebrations in our homes across the country, I find peace and confidence in remembering our story and thanking God for his providence every day and in every undertaking.

At the same time, I am conscious of how much the barque of the Church has been subjected to violent storms this summer, and I confide to our Lord those whose faith has been shaken in recent weeks.

My prayer for all of us is that each day we may hear the voice of Jesus deep in our hearts as he calms our inner storms: "Take courage, it is I; do not be afraid" (Mt 14:27, Mk 6:50).

(*Little Sisters of the Poor Sister Constance Carolyn Veit is director of communications for the Little Sisters of the Poor in the United States.*) †

'Divine goodness never disappoints us in our expectations and often surpasses them.'

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit

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

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Death penalty revision confirms all human life is sacred

“Recourse to the death penalty on the part of legitimate authority, following a fair trial, was long considered an appropriate response to the gravity of certain crimes and an acceptable, albeit extreme, means of safeguarding the common good. Today, however, there is an increasing awareness that the dignity of the person is not lost even after the commission of very serious crimes. In addition, a new understanding has emerged of the significance of penal sanctions imposed by the state. Lastly, more effective systems of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption. Consequently, the Church teaches, in the light of the Gospel, that ‘the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person,’ and she works with determination for its abolition worldwide” (Catechism of the Catholic Church, #2267, revised).

On Aug. 2, 2018, Pope Francis approved a revision of paragraph #2267 (concerning capital punishment) in the *Catechism of the Catholic Church*. This revision makes clear our Church’s opposition to capital punishment and our commitment to work for its abolition worldwide.

Previously, the catechism acknowledged the possibility that the death penalty might be necessary in extremely rare circumstances to defend human lives against an unjust aggressor. But it went on to say, “If, however, non-lethal means are sufficient to defend and protect people’s safety from the aggressor, authority will limit itself to such means, as these are more in keeping with the concrete conditions of the common good and more in conformity with the dignity of the human person” (#2267).

The new language eliminates the possibility that capital punishment might be needed. Instead, it clearly states that “in the light of the Gospel, the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person” (*Catechism of the Catholic Church*, #2267, revised).

The fundamental teaching of the Church remains the same: All human life is sacred, and the unjust taking of a human life is never permissible. In cases of self-defense, or to save the life of someone who is in immediate danger of death, taking the life of another person is not considered unjust. In fact, it may be morally necessary. However, killing another person in self-defense does not change the principle that all human life is

sacred. It simply acknowledges that when no other options are available, killing someone in self-defense (or to save the lives of others) may be necessary.

We used to view capital punishment in a similar light. Although all human life was recognized as sacred and inviolable, including the lives of the most heinous criminals, the traditional teaching of the Church did not exclude recourse to the death penalty, if this was seen as the only possible way of effectively defending human lives against an unjust aggressor. What’s changed is the new perspective on safeguarding human society against even the most dangerous criminals. As the catechism’s new paragraph states:

“Today, however, there is an increasing awareness that the dignity of the person is not lost even after the commission of very serious crimes. In addition, a new understanding has emerged of the significance of penal sanctions imposed by the state. Lastly, more effective systems of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption” (Catechism of the Catholic Church, #2267, revised).

In today’s world, capital punishment is not necessary. Therefore, it is not a legitimate option for defending human lives. Like all other forms of unjust aggression against human life (for example, abortion, euthanasia and unjust war), capital punishment should be abolished worldwide.

Pope Francis’ teaching on capital punishment follows the teaching of his predecessors. St. John Paul II reminded us that “not even a murderer loses his personal dignity, and God himself pledges to guarantee this.” Pope Benedict XVI urged the world’s leaders “to make every effort to eliminate the death penalty.”

Simply put, capital punishment is no longer needed or morally justified as a means to safeguard human life. Like other aspects of the Church’s teaching on the dignity and inviolability of human life, this refinement of Catholic moral teaching will not be universally understood or accepted. That’s because it is a prophetic warning to the leaders of our society, and to all of us, that God alone is the Lord of Life.

Catholic teaching on the dignity and inviolability of human life is absolute and unchanging.

Let’s pray that human dignity will be affirmed and protected always. †



Cristo, la piedra angular

La enmienda sobre la pena capital confirma que toda la vida humana es sagrada

“Durante mucho tiempo el recurso a la pena de muerte por parte de la autoridad legítima, después de un debido proceso, fue considerado una respuesta apropiada a la gravedad de algunos delitos y un medio admisible, aunque extremo, para la tutela del bien común. Hoy está cada vez más viva la conciencia de que la dignidad de la persona no se pierde ni siquiera después de haber cometido crímenes muy graves. Además, se ha extendido una nueva comprensión acerca del sentido de las sanciones penales por parte del Estado. En fin, se han implementado sistemas de detención más eficaces, que garantizan la necesaria defensa de los ciudadanos, pero que, al mismo tiempo, no le quitan al reo la posibilidad de redimirse definitivamente. Por tanto la Iglesia enseña, a la luz del Evangelio, que ‘la pena de muerte es inadmisibles, porque atenta contra la inviolabilidad y la dignidad de la persona,’ y se compromete con determinación a su abolición en todo el mundo” (Catecismo de la Iglesia Católica, #2267, enmendado).

El 2 de agosto de 2018 el papa Francisco aprobó una enmienda al párrafo #2267 (sobre la pena capital) del *Catecismo de la Iglesia Católica*. Esta enmienda deja en claro la oposición de la Iglesia a la pena capital y nuestro compromiso de trabajar en favor de su abolición en todo el mundo.

Anteriormente el catecismo reconocía la posibilidad de que la pena de muerte fuera necesaria en circunstancias extremadamente raras, para defender la vida humana contra un agresor injusto. El catecismo planteaba lo siguiente: “Pero si los medios incruentos bastan para proteger y defender del agresor la seguridad de las personas, la autoridad se limitará a esos medios, porque ellos corresponden mejora las condiciones concretas del bien común y son más conformes con la dignidad de la persona humana” (#2267).

El nuevo texto elimina la posibilidad de que la pena capital sea necesaria. En vez de ello, señala claramente que “a la luz del Evangelio [...] la pena de muerte es inadmisibles, porque atenta contra la inviolabilidad y la dignidad de la persona” (*Catecismo de la Iglesia Católica*, #2267, enmendado).

La enseñanza fundamental de la Iglesia sigue siendo la misma: toda la vida humana es sagrada y tomar injustamente una vida jamás es un acto permisible. En casos de defensa personal o para salvar la vida de alguien que se encuentra en peligro de muerte inminente no se considera injusto tomar la vida de otra persona. De hecho, quizá sea moralmente necesario. Sin embargo, matar a alguien en defensa personal no modifica el principio de que toda la vida humana es sagrada. Simplemente se reconoce que, cuando no existe ninguna otra alternativa, matar a alguien

en defensa personal (o para salvar la vida de otros) puede ser necesario.

Solíamos ver la pena capital desde esta perspectiva. Si bien existía el reconocimiento de que toda la vida humana es sagrada e inviolable, inclusive la de los criminales más abyectos, las enseñanzas tradicionales de la Iglesia no excluían el recurso de la pena de muerte si esta se consideraba como la única alternativa para defender eficazmente vidas humanas contra un agresor injusto. Lo que ha cambiado es la nueva perspectiva con respecto a proteger a la sociedad humana inclusive en contra de los criminales más peligrosos. Tal como lo establece el nuevo párrafo del Catecismo:

“Hoy está cada vez más viva la conciencia de que la dignidad de la persona no se pierde ni siquiera después de haber cometido crímenes muy graves. Además, se ha extendido una nueva comprensión acerca del sentido de las sanciones penales por parte del Estado. En fin, se han implementado sistemas de detención más eficaces, que garantizan la necesaria defensa de los ciudadanos, pero que, al mismo tiempo, no le quitan al reo la posibilidad de redimirse definitivamente” (Catecismo de la Iglesia Católica, #2267).

La pena capital no es necesaria en el mundo de hoy en día. Por lo tanto, no constituye una opción legítima para defender las vidas humanas. Como

sucede con todas las demás formas injustas de agresión contra la vida humana (por ejemplo, el aborto, la eutanasia o las guerras injustas), la pena capital debe abolirse en el mundo entero.

Las enseñanzas del papa Francisco con respecto a la pena capital concuerdan con las de sus predecesores. San Juan Pablo II nos recordaba que “ni siquiera un asesino pierde su dignidad personal y el propio Dios se compromete a garantizar esto.” El papa Benedicto XVI exhortó a los líderes mundiales a “hacer todo lo posible para eliminar la pena de muerte.”

En términos llanos, la pena capital ya no es un recurso necesario o justificable moralmente como un medio para proteger la vida humana. Al igual que otros aspectos de las enseñanzas de la Iglesia acerca de la dignidad y la inviolabilidad de la vida humana, este perfeccionamiento de las enseñanzas morales católicas no será comprendido ni aceptado por todos. Esto se debe a que constituye una advertencia profética para los líderes de nuestra sociedad, y para todos nosotros, de que solo Dios es el Señor de la Vida.

Las enseñanzas católicas sobre la dignidad y la inviolabilidad de la vida humana son principios absolutos e inmutables.

Recemos para que la dignidad humana sea siempre reafirmada y protegida. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

September 25

Indianapolis Marriott Downtown, 350 W. Maryland St., Indianapolis. **Celebrate Life Dinner**, sponsored by Right to Life of Indianapolis, co-founder and former CEO of 40 Days for Life David Beret speaking, 6 p.m. registration, 6:45 p.m. dinner and awards, 8 p.m. keynote, \$75 per person, sponsorships available. Information and registration: www.rtlindy.org, 317-582-1526.

September 26

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Best Practices for Observing All Soul's Day Workshop**, presented by the archdiocesan Office of Marriage and Family Life, 6:30-8:30 p.m., free. Information and registration: Deb VanVelse, dvanvelse@archindy.org, 317-236-1586 or 800-382-9836, ext. 1586.

St. Mary Parish "Spaghetti Dinner" at **Lawrence County Persimmon Festival**, Main St., Mitchell, 2:30-6 p.m. Information: 812-849-3570.

St. Michael Church, 519 Jefferson Blvd., Greenfield. **Holy Hour of Prayer for Vocations**, 7-8 p.m. Information: 317-236-1490,

800-382-9836, ext. 1490, or amiller@archindy.org.

St. Mary-of-the-Knobs Parish, 5719 Saint Mary's Rd., Floyds Knobs. **Dessert Card Party**, door prizes, raffles, pull tabs, 7-10 p.m., \$5. Information: 812-923-2492, mhartlage@yoursmk.org.

September 27

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Fall Card Party and Quilt Raffle, 11 a.m.-2:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

September 28-29

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Fall Festival**, Fri. 5-10 p.m., Sat. noon-10 p.m., food, live music, rides, children's games, silent auction, Monte Carlo, art and homemade crafts area, beer and wine tent, wristband Sat., \$15,000 raffle. Information: 317-859-4673.

September 29

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **St. Raphael Catholic Medical Association Guild of Indianapolis White Mass and Reception**, for Catholic health care

professionals, 6:30 p.m. Mass, followed by banquet at Archbishop Edward T. O'Meara Catholic Center across from cathedral, \$39.01 per person, \$7.33 medical students, children 12 and younger free. Reservations due by Sept. 27 at www.indycathmed.org. Information: info@indycathmed.org.

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **Michaelmas, A Celebration of St. Michael**, 5 p.m. Mass followed by free catered dinner, silent auction and raffle, \$10,000 grand prize, \$50 raffle tickets available for purchase at parish office during business hours or by mailing the parish office, tickets will be returned by mail, need not be present to win. Information: 317-462-4240, cmurphy@stmichaelsgrfld.org.

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **Pumpkinfest**, 11 a.m.-9:30 p.m., live entertainment, games and prizes, food, desserts, beer, bounce houses, pumpkin patch, pumpkin recipe contest, face painting, arts and crafts bazaar. Information: 317-926-7359.

St. Bartholomew School, 1306 27th St., Columbus. **School Fall Festival**, 4-8 p.m., games and activities for ages K-8th grade, food. Information: 812-379-9353.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **St. Rita Raffle, Auction and Dance**, 6-10 p.m., \$25 advance tickets include 50/50 tickets, \$30 at the door. Information: 317-632-6349.

Primo Banquet and Conference Center, 2615 National Ave., Indianapolis. **Angels of Grace Awards Luncheon**, style show, lunch, award ceremony, 10:30 a.m.-2 p.m., \$35 per person, \$260 table of eight. Information and registration: 317-788-7581, www.benedictinn.org.

September 30

St. Catherine of Siena Parish, St. Maurice Campus, 1963 N. St. John St., Greensburg. **Maryknoll Mission Breakfast**, sausage, biscuits and gravy, eggs, potatoes, pastries, fruit and drinks, carry out available, 8 a.m.-noon, freewill offering, all are welcome. Information: 812-663-4754, stcatherinevs@gmail.com.

Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Fall Farm Day at the Woods**, 1-4 p.m., hayrides, historical videos, fiber demonstrations, free snacks, children's activities, free will offering. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

St. Mark Parish, 5377 Acorn Road, Tell City. **Shooting Match and Picnic**, 10 a.m.-4 p.m. CT, chili, hamburgers, brats, homemade pies, quilt raffle, big raffle, family games, ham shooting match for \$600 beef box prize. Information: 812-836-2481.

October 1

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Red Mass and Fundraiser Dinner**, sponsored by St. Thomas More Society of Indianapolis, 5:30 p.m. Mass, Archbishop Charles C. Thompson presiding, 6:45 p.m. dinner at Indiana Roof Ballroom, 140 W. Washington St., Indianapolis, keynote Jim McClelland, executive director for Drug Prevention, Treatment, and Enforcement for the state of Indiana, all are welcome to either or both

events, dinner tickets \$75 per person, \$600 per table. Information and tickets: indyredmass.eventbee.com.

October 2

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off all purchases, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

October 3

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Mass for Feast Day of St. Mother Theodore Guérin**, 11 a.m. Information: 812-535-2931, wvc@spsmw.org, www.spsmw.org/providence-center/events. †

Retreats and Programs

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

October 9

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Ecumenical Councils of the Catholic Church II**, second of four (Oct. 16 and 30), Benedictine Father Matthias Neumann presenting, 7-8:30 p.m., \$25 per session. Information and registration: 317-788-7581, www.benedictinn.org.

October 10

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$30.

Information and registration: 317-788-7581, www.benedictinn.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **In the Ignatian Way**, a series on the spiritual exercises of St. Ignatius of Loyola, "The Passion of Christ—Strength to Carry Out One's Mission," Father Jeffrey Godecker presenting, fourth of five (Oct. 17), 6 p.m. dinner, 7-8:30 p.m. presentation, prayer and discussion, \$35 per session, registration required. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima.

October 11

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Biblical Walk with Mary**, first of three (Oct. 18, 25) Benedictine Sister Carol Faulkner and Patty Moore presenting, 7-8:30 p.m., \$25 per session. Information and registration: 317-788-7581, www.benedictinn.org.

October 12-14

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Environmental Spirituality**, Benedictine Father Adrian Burke presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

October talks to focus on end-of-life ethics and Father Stanley Rother, first U.S.-born martyr

Two talks of interest to Catholics in central and southern Indiana will be held at Our Lady of Mt. Carmel Parish, 14598 Oak Ridge Road, in Carmel, Ind., (Lafayette Diocese), near the northern border of the archdiocese, in October.

Palliative care specialist Dr. Natalie Rodden will present "Ethics on the Edges of Life," in the St. Thomas Aquinas Room after the 9:30 a.m. Mass on Oct. 14.

She will answer common end-of-life ethical questions that face Catholics, including advanced illness and disability care consistent with the Church and how to initiate these conversations with loved ones.

All attendees will receive a free copy of "A Catholic Guide to Health Care Directives."

All are also invited to learn about Blessed Stanley Rother in a presentation called "The Shepherd

Who Didn't Run: Walking with Blessed Stanley Rother" given by the priest's cousin, Father Donald Wolf, in the church at 7 p.m. on Oct. 23.

Blessed Stanley Rother was a priest of the Archdiocese of Oklahoma City, Okla., who served as a missionary priest in Guatemala. He was murdered in his rectory there on July 28, 1981. Father Wolf will provide first-person testimony about the radical love of the first American-born martyr.

Father Rother was declared a martyr by Pope Francis on Dec. 2, 2016, and beatified in Oklahoma City on Sept. 23, 2017.

All attendees will receive a blessed medal of Blessed Stanley Rother.

Both presentations are free, and registration is not required.

For more information, call 317-430-3448 or e-mail diane.conover@sbcglobal.net. †

VIPs



Walter and Virginia (Volkert) Angermeier, members of St. Ann Parish in Indianapolis, celebrated their 60th wedding anniversary on Aug. 23.

The couple was married in St. Joseph Church in Elizabethtown, Ill., on Aug. 23, 1958.

They have five children: Julie Harrington, Nancy Litherland, Diane Williams, Colleen and Michael Angermeier.

The couple also has four grandchildren. †

Melvin and Rita (Lunsford) Gramman, members of St. Michael Parish in Brookville, celebrated their 70th wedding anniversary on Sept. 1.

The couple was married in St. Mary-of-the-Rock Church in Franklin County on Sept. 1, 1948.

They have six children: Marlene Fohl, Donna Forthofer, Karen Pflum, Melanie Roberts, Maureen Seals and Kevin Gramman.

The couple also has 13 grandchildren and 11 great-grandchildren. †

Archbishop Thompson is featured speaker at Catholic Radio Indy Dinner on Oct. 2

Archbishop Charles C. Thompson will be the featured speaker at the annual Catholic Radio Indy dinner and fundraiser at the Knights of Columbus Council #3343, 2100 E. 71st St., in Indianapolis, on Oct. 2.

The evening begins with a reception and silent auction from 5:30-7 p.m.

Dinner will be served at 7 p.m.,

followed by a live auction and music.

Tickets are \$65 per person; a table of eight is available for \$450.

Priests, deacons and religious are welcome to attend at no charge.

Reservations are required by Sept. 27 at goo.gl/Z1PGGM (case sensitive).

For more information, call 317-870-8400. †

Professor to present on religious attitudes from black Catholic perspective on Sept. 27

"Studying Black Catholics: Testing My Patience, Faith and Community," is the title of a lecture being presented by University of Notre Dame political science professor Dr. Darren Davis at Holy Angels School, 2822 Dr. Martin Luther King Jr. St., in Indianapolis, at 6 p.m. on Sept. 27. The school, which faces Dr. Martin Luther King Jr. St., can be accessed via Udell Street and W. 28th Street.

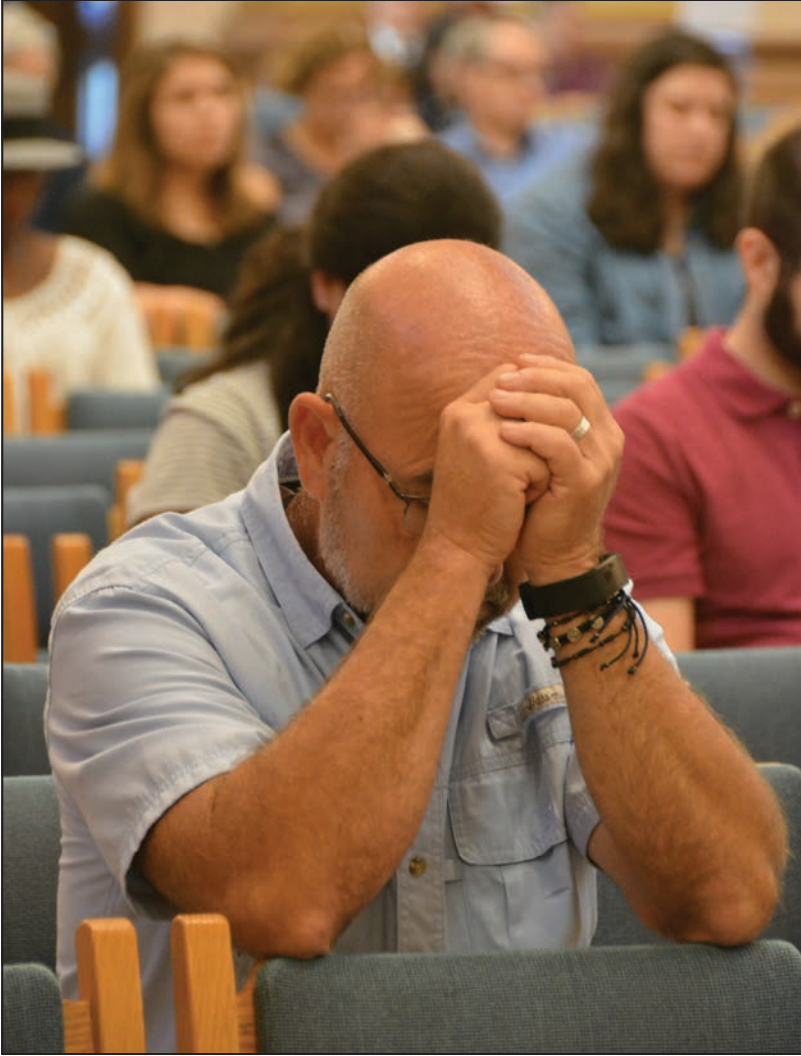
Davis will present on his book, *Perseverance in the Parish? Religious Attitudes from a Black Catholic Perspective*, and will examine the findings

and challenges involved in researching and writing about black Catholics.

The event is sponsored by the Indiana University Consortium for the Study of Religion, Ethics and Society seminar series "Those Who Know the Trouble I've Seen: Citizenship and Resistance in the African Christian Community."

There is no charge to attend and registration is not required; all are welcome.

For additional information, call 317-926-3324 or e-mail holyangelsbulletin@hotmail.com. †



Steve Dlugosz of St. Monica Parish in Indianapolis prays during the Sept. 15 "Holy Hour for Prayer, Penance and Healing" for victims of sexual abuse. (Photo by Natalie Hoefler)



Benedictine sisters Marie Racine, left, Nicolette Etienne and Anne Louis Frederick sing a hymn during a "Holy Hour for Prayer, Penance and Healing" for victims of sexual abuse on Sept. 15. (Photo by Natalie Hoefler)



Archbishop Charles C. Thompson greets Carol Feick of St. Luke the Evangelist Parish in Indianapolis after the Sept. 15 "Holy Hour for Prayer, Penance and Healing" for victims of sexual abuse. (Photo by Sean Gallagher)

HOLY HOUR

continued from page 1

Indiana and in the broader Church in the U.S. and other countries, and the failure of Church leaders to properly respond to clergy abuse in the past.

The holy hour took place on the Memorial of Our Lady of Sorrows, which recalls the suffering that the Blessed Virgin Mary experienced at the foot of the cross in witnessing the crucifixion of her Son. It included exposition of the Blessed Sacrament, Scripture readings, periods of silent prayer and solemn Benediction.

Christen Havard, 24, was one of the people who attended. A member of St. John the Evangelist Parish in Indianapolis, Havard said she came because the clergy sexual abuse crisis has "been very much in my heart in prayer," and she wanted "especially to be in prayer with the community of the Archdiocese of Indianapolis, ... for the sex abuse victims."

She said witnessing Archbishop Thompson laying prostrate in penance and prayer was "very powerful," noting that "prayer, sacrifice and penance" was needed "first and foremost" as the Church moves forward in response to new allegations of sexual abuse and inadequate response to them by Church leaders.

Archbishop Thompson described the holy hour as "merely an initial step in the long road of recovery, and it must begin with my deepest apologies for the atrocious sins of abuse, neglect and omission by those who have been entrusted with the mission of caring, loving, respecting, protecting, defending, honoring and healing. This includes clergy

and others who serve in the Church."

He also expressed sorrow for the failures of bishops "who have acted in any way contrary to the episcopal mission of witness, pastoral care and oversight."

While he noted the necessity of apologizing, Archbishop Thompson emphasized that action was needed as well.

"The U.S. bishops are being called upon to provide more independent reporting of concerns involving bishops themselves and greater lay involvement in the process of oversight among other things," he said. "I am confident that these will be put in place."

He noted reforms put into place in the archdiocese since 2002, including the archdiocesan Review Board, an independent means of submitting accusations and independent audits to certify that the archdiocese is complying with the U.S. bishops' "Charter for the Protection of Children and Young People."

"This does not mean, however, that there is not room for improvement," Archbishop Thompson said. "If we have learned anything these last few weeks, we must remain ever diligent, vigilant and courageous. Trust can only be restored by greater transparency and accountability."



A monstrance containing the Blessed Sacrament sits on the altar as Archbishop Charles C. Thompson offers a prayer on Sept. 15. Also pictured, partially obscured, is Father Patrick Beidelman, rector of SS. Peter and Paul Cathedral Parish, who served as master of ceremonies. (Photo by Natalie Hoefler)

The archbishop expressed hope that the healing will be furthered by the Church's response to the current clergy sexual abuse crisis.

"To that end, we must provide victims with the opportunities to be heard, understood, counseled, renewed, appreciated and respected as beloved children of God," the archbishop said.

After the holy hour, Benedictine Sister Nicolette Etienne admitted to feeling "very emotional" about the crisis in part because she is the sister of Archbishop Paul D. Etienne of Anchorage, Alaska, formerly an archdiocesan priest, and two priests of the Evansville, Ind., diocese.

"I know that they've worked really hard to help bring people closer to the heart of God, and I know the pain they're experiencing right now," she said.

Her concern extended beyond her family to the rest of the Church, and especially the victims of abuse.

"I just feel for all those involved," she said. "I feel for the victims, their parents. I feel for the good, holy priests and bishops who have lived their lives loving and serving God. I feel the pain that they're going through now. I feel for our Church, at this time. I feel broken, and I feel broken for our Church."

Like Sister Nicolette, Father Jude Sahayam has also been challenged emotionally by the clergy sexual abuse

crisis. Because of that, his first inclination was to stay away from the holy hour.

"I didn't want to go," said Father Sahayam, associate pastor of St. Christopher Parish in Indianapolis. "It was hard. But I said, 'I have to be there,' both for the victims and for the priests who abused. That's how we become one body. Sexual abuse really puts us apart from another. But the Blessed Sacrament brings us together."

Archbishop Thompson, too, reminded those attending the holy hour, of the central role that God will play in the Church's response to the current clergy sexual abuse crisis.

"In the end, however, it is ultimately the grace of God that brings about healing, redemption and salvation for us all," Archbishop Thompson said. "That grace has been made possible through the passion, death and resurrection of Jesus Christ."

"As we commemorate the Memorial of Our Lady of Sorrows, we must keep in mind that our Blessed Mother did not despair in her sorrow. As she endured with her Son, his passion and cross, so we must do so with one another. It is in the Cross that we find the grace of healing, peace, reconciliation and redemption."

(Criterion reporter Natalie Hoefler contributed to this story.) †



Priests serving in the archdiocese listen to the first reading during a "Holy Hour for Prayer, Penance and Healing" for victims of sexual abuse on Sept. 15 in SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefler)

Holy hour is an initial step in long road to recovery, healing

(Following is Archbishop Charles C. Thompson's homily for the "Holy Hour of Prayer, Penance and Healing" on Sept. 15 at SS. Peter and Paul Cathedral in Indianapolis.)

On the Memorial of Our Lady of Sorrows, I cannot begin to imagine the depth of sorrow that is being felt and experienced by so many, both within and outside the Church.

This "Holy Hour of Prayer, Penance and Healing" is merely an initial step in the long road of recovery, and it must begin with my deepest apologies for the atrocious sins of abuse, neglect and omission by those who have been entrusted with the mission of caring, loving, respecting, protecting, defending, honoring and healing. This includes clergy and others who serve in the Church.

I express my sincere apology for the failures, especially if criminal, of bishops who have acted in any way contrary to the episcopal mission of witness, pastoral care and oversight. In other words, those who, as the prophet Ezekiel mentions in the first reading, did not act in imitation of the Good Shepherd.

We particularly ache for the most vulnerable and innocent among us ... children and youth ... who have been victimized. One very notable U.S. archbishop likened the sexual abuse scandal to an incredibly destructive storm, not of rain or wind, but man-made, which will necessarily include a road to recovery like that of any devastating disaster.

The hurt, anger, disillusionment and woundedness—justifiable anger at that—runs very deep by what has been done and what we have failed to do.

The road to recovery necessarily involves more than apologies. While prayer is essential, as signified in this Holy Hour, there clearly must be action. The U.S. bishops are being called upon to provide more independent reporting of concerns involving bishops themselves and greater lay involvement in the process of oversight, among other things. I am confident that these will be put in place.

Since 2002, a great deal of action has taken place here in the Archdiocese of Indianapolis. In addition to a very solid Review Board of talented, qualified

professionals—lay persons in the fields of psychology, law enforcement, legal expertise and others—a very independent means of receiving accusations and reporting to proper civil authorities has been in operation for several years.

Additionally, the archdiocese undergoes a thorough audit by an independent firm to make sure we are complying with the "Charter for the Protection of Children and Young People."

This does not mean, however, that there is not room for improvement. If we have learned anything these last few weeks, we must remain ever diligent, vigilant and courageous. Trust can only be restored by greater transparency and accountability.

Several have written or spoken to me about both the formation and the well-being of our seminarians. I believe we are blessed with a wonderful vocation office which includes clergy and laity, as well as two very sound seminaries in Simon Bruté College Seminary, here in Indianapolis, and St. Meinrad School of Theology, in the southern part of the archdiocese.

We have an extensive screening and formation process that focusses on quality rather than quantity of candidates. Our archdiocesan vocation team works closely with our seminarians to provide them with all means of security, safety, care and reporting of any inappropriate behavior. In light of all that has transpired, we must discern how we can do even more to both protect and prepare our seminarians.

Our priests, like so many of our good people throughout central and southern Indiana, are hurting as well. Even one act of sexual abuse or harassment, causing a lifetime of pain and anguish, is too many.

A great cloud hangs over so many of our wonderful priests who remain ever faithful in their witness of priestly ministry and service. This particular moment, however, is about prayer, penance and healing.

I thank you for your presence here today in prayer and ask you to join me in prayer not only during this sacred Hour, but continuously as we strive to move forward. This includes both individual and communal prayer. We especially need the grace of the sacraments and the Word of God in order to persevere in faith, hope and love charity.



Archbishop Charles C. Thompson delivers a homily during a "Holy Hour of Prayer, Penance and Healing" on Sept. 15 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefler)

With regard to the second aspect of this Hour, it must be your bishop who submits first and foremost to acts of penance by means of ongoing prayer and fasting for victims of abuse and their families. Many of my brother priests have already begun a weekly intention of fasting and praying on Thursdays for this very cause.

Today's symbol of prostration at the beginning of this liturgy is meant as an act of penance and a pledge of doing everything in my power to do what is right, just and holy in eradicating the great scourge of sexual abuse and sexual harassment of all persons, most especially children and young people, making every effort to prevent it from happening again.

The healing will take time, a lifetime for so many. To that end, we must provide victims with the opportunities to be heard, understood, counseled, renewed, appreciated and respected as beloved children of God.

And please, we need to hear from any victim who has not yet come forward. For as one suffers, we all suffer. As Jesus prays in the Gospel, we are one with the Father only when we are one with one another in and through him, Jesus Christ, our Savior.

In the end, however, it is ultimately the grace of God that brings about healing, redemption and salvation for us all. That grace has been made possible through the

passion, death and resurrection of Jesus Christ.

As we commemorate the Memorial of Our Lady of Sorrows, we must keep in mind that our Blessed Mother did not despair in her sorrow. As she endured with her Son, his passion and cross, so we must do so with one another.

It is in the Cross that we find the grace of healing, peace, reconciliation and redemption. It is through the Cross that we come to know and realize that vision in the second reading. In the words of St. Theodora Guérin, the first in the Hoosier state to be canonized; "Let us take courage; the Cross, it is true, awaits us at every turn, but it is the way to heaven."

The cross came about as a horrific instrument of torment, humiliation, condemnation and death. In and through Jesus Christ, it was transformed into the sign of salvation and redemption. Beyond the cross is the empty tomb, pointing to the Resurrection, where sorrow is eventually turned into joy, a joy that God alone can provide.

Here, as we gather today in this eucharistic adoration, we are reminded through this Eucharist, through this exposition, that we must remain Christ-centered if we wish to rise from the ashes. For He alone is the Way, the Truth and the Life (cf. John 14:6). †

Father Steve Giannini invites you to

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Priest abuse victim at holy hour says it ‘was the right thing to do’

By Natalie Hoefler

The couple looked tired. They had returned from a trip to Germany the prior evening.

But jet lag or not, Norbert and Katherine Krapf were there at SS. Peter and Paul Cathedral in Indianapolis on Sept. 15 for the “Holy Hour of Prayer, Penance and Healing.” They were there not just because they are members of the Cathedral Parish. Nor were they there out of shock at the growing clergy abuse scandal.

“I feel that I need to be here to represent my fellow survivors,” said Norbert.

By “survivors,” he means survivors of priest sexual abuse. The 74-year-old native of Jasper, Ind., in the Evansville Diocese, was among the scores of Catholic boys abused by his parish priest in the 1950s.

Norbert stifled his emotions and memories for decades. But in 2006 he revealed the abuse of the priest, who died in 1988, to Bishop Gerald A. Gettelfinger, then-bishop of the diocese where the abuse took place. In 2007, the bishop made the priest’s abuse public.

Since then, Norbert has been on a journey of healing through counseling and writing. To cope with his emotions and to help other victims cope with theirs, the 2008-10 Indiana poet laureate has published a book of poetry and a book about his journey of healing. He is nearing completion of a staged production featuring the four voices in his poetry book about the abuse—the boy, the adult, the priest and a mentor called “Mr. Blues.”

“I’ve been writing about this since 2007,” he said. “I’ve written other things, but it [dealing with the effects of the abuse] has been with me for sure.”

Katherine has suffered as well through her husband’s struggles with suppressing and confronting his abuse throughout their nearly 50 years of marriage.

For her, the holy hour was “an intense relief, because I’ve been waiting for some kind of acknowledgment of the crisis from the sanctuary in the church,” she said.

Silence about abuse has negative impacts, as Norbert knows from so many years of suppressing his own emotions.

“You can’t open yourself to healing until you open yourself to the grief,” he explained. “And I think too much of the grief has been shut out and suppressed.”



Katherine and Norbert Krapf kneel in silent prayer during the “Holy Hour of Prayer, Penance and Healing” in SS. Peter and Paul Cathedral in Indianapolis on Sept. 15. (Photo by Sean Gallagher)

“Survivors who suppress their grief pay the price. The same is true of the community and of the whole Church. And that’s what’s happening now, I think,” he said of the growing accusations of sexual misconduct and abuse by priests, and the bishops who covered up the accusations.

The holy hour proved to be “unadorned and straightforward, a perfect balance of silence and words,” said Katherine, 79.

Part of the time of silence occurred during the exposition of the Blessed Sacrament.

“When I saw the monstrance, and inside it is the body of Christ, I said to myself, ‘My God. Every priest, in abusing a child, was abusing the body of Christ,’” Norbert said. “I’ve never seen it quite that directly. That was powerful.”

So, too, was his response to the reading from Ezekiel, in which God proclaims, “I myself will be the shepherd of my sheep” (Ez 34:15).

“A beautiful service like this makes one feel aspects of the [Scripture] not evident before,” Norbert said. “I kept thinking of all the sheep that were ruined ...,” he said of both the “injured” sheep in the Scripture passage and the current victims of priest abuse. “I thought of the many survivors I now know, ... [and] how the abuse just keeps rippling, the side effects, the consequences.”

But Katherine also noted the other side of those suffering, the “victimization of the good priests,” she said. “When I saw [Archbishop Charles C. Thompson] prostrate I thought, ‘Why does *he* have to do this?’”

“But there was room for all those suffering” from the sexual abuse scandal, she said. “I found myself even praying for the priests who were the abusers,” and “those [victims] who haven’t found their way back to the Church. ... How good [the holy hour] could have been for some people who are thinking of never entering a church again.”

One of the most striking moments for Katherine was the singing of the centuries-old Latin hymns *O Solutarius Hostia* and *Tantum Ergo*, the traditional musical bookends for adoration of the Blessed Sacrament.

“It was as though it brought me back into that world, into that time period” of the 1950s and 1960s, when much of the abuse occurred, she said. “It’s a beautiful thing that the hymns survive, and that they will continue to be beautiful hymns, and that they give us comfort.”

Though tired from jet lag, the Krapfs agreed they were gratified by the “Holy Hour of Prayer, Penance and Healing.”

“I was very comforted by the archbishop’s statement that this was simply the beginning of a long process,” said Katherine.

“I want to thank Archbishop Thompson for holding this holy hour,” Norbert added. “It was the right thing to do.” †

Catholic Charities distributes disaster relief to areas hit by Florence

RALEIGH, N.C. (CNS)—The Carolinas were hard hit with record rainfall and flooding rivers from Hurricane Florence since it made landfall on Sept. 14. And although the storm was downgraded from a hurricane to a Category 1 tropical storm, it still caused extensive water damage.

At least 32 people died in storm-related incidents, tens of thousands of homes were damaged and about 500,000 homes

and businesses were still without power on Sept. 17.

Prior to the storm, Catholic Charities of South Carolina was preparing to help those in need. Kelly Kaminski, director of disaster services for Catholic Charities, said the agency activated its Emergency Operations Center and disaster services team on Sept. 10 and had been coordinating with county

emergency management teams, the Federal Emergency Management Agency and Catholic Charities USA.

It has been working with local partners to have water, cleaning supplies, baby items and other needed supplies readily available in areas along the coast.

Catholic Charities USA has set up its website donation page and text-to-give platform to help individuals and families impacted by Hurricane Florence. As it did in response to last year’s hurricanes, the agency forwards 100 percent of funds raised to the local Catholic Charities agencies that serve the affected communities.

“We are praying for those affected by the storm,” said Dominican Sister Donna Markham, president and CEO of Catholic Charities USA. “Unfortunately, those most impacted by natural disasters are the individuals and families who are already struggling to make ends meet.”

“But thanks to the generosity of our donors, the most vulnerable have their immediate needs met and the long-term recovery support they need to rebuild their lives,” she said in a statement.

Catholic Charities USA said its staff members are prepared to deploy to local agencies that may need additional support. Its mobile response unit also is standing by to be sent to the region. The vehicle can be packed with nonperishable food items, health and hygiene kits and bottled water, all of which are ready for distribution. A trailer connected to the vehicle contains a washer and dryer that

will allow survivors to clean their clothes. The mobile response unit also can be used as a field office.

Two charity organizations, Food for the Poor and Matthew 25: Ministries, had teamed up and coordinated efforts with Catholic Charities of the Diocese of Raleigh, N.C., to distribute disaster relief supplies to the hardest hit areas.

Food for the Poor received three tractor-trailer loads of goods from Matthew 25: Ministries for the relief effort with water, hygiene items, cleaning supplies, paper towels and toilet paper to be distributed by Catholic Charities.

Daniel Altenau, director of communications and disaster services for Catholic Charities in Raleigh, said a disaster can be one of the most traumatic things a family can experience.

“We are working with local partner agencies to address the immediate needs of families across central and eastern North Carolina,” he said.

Altenau said Catholic Charities was grateful for the support from Food for the Poor, noting: “We know that no one can recover from a disaster this big alone, and no single agency can meet all the needs of survivors. But, as a community, we can care for our neighbors in need.”

(Those wishing to donate to Catholic Charities USA disaster relief can text CCUSADISASTER to 71777 or call 800-919-9338. The latest information on the situation can be found at CCUSA.faith/disaster.) †



U.S. Coast Guard members help Roger Hedgpeth, carrying his dog Bodie, get to higher ground on Sept. 16 after Tropical Storm Florence in Lumberton, N.C. The storm, downgraded to a tropical depression, was affected more than 10 million the week of Sept. 17. (CNS photo/Jason Miczek, Reuters)

Benedictine Brother Lorenzo Penalosa makes journey of faith from the Philippines to Indianapolis to Rome

By Sean Gallagher

The young monk stood among his fellow monks in the church where they gather for prayer several times a day, raised his arms in a gesture of humble prayer and chanted a plea to God taken from the Psalms:

“Uphold me, O Lord, according to your promise and I shall live” (Ps 119:116).

He then humbly knelt and continued the prayer, “And do not confound me in my expectation.”

Moments before, he professed solemn vows before God and his fellow monks to live the rest of his life as a monk of Saint Meinrad Archabbey in St. Meinrad.

It is a ritual that St. Benedict himself 1,500 years ago made a part of the profession of vows for monks in his *Rule* for monasteries. Countless monks of Saint Meinrad have repeated it since the 1854 founding of the monastery nestled in the hills of southern Indiana. The religious community was itself founded by monks from Einsiedeln Abbey in Switzerland, which was established more than 1,000 years ago.

The latest to profess solemn vows at Saint Meinrad is Benedictine Brother Lorenzo Penalosa. He traveled a long journey of faith both physically and spiritually to reach that solemn moment on Aug. 15 at the Archabbey Church of Our Lady of Einsiedeln.

Born in the Philippines in 1991, he grew up in Lucban, a small town in the central part of the southeast Asian island nation.

In 2005, he and his mother crossed the globe to settle in Indianapolis where they became members of St. Joseph Parish. Brother Lorenzo later became an archdiocesan seminarian, graduating from Bishop Simon Bruté College Seminary in Indianapolis in 2012.

In 2015, he entered the novitiate of Saint Meinrad Archabbey and professed temporary vows a year later.

He described the day of his solemn profession of vows as “one of the happiest days of my life.”

“I couldn’t believe it was actually happening,” Brother Lorenzo said in an e-mail interview with *The Criterion* from his temporary home in Urbana, Italy, where he is studying Italian. “Professing solemn vows was the fruit of years of discernment—in some ways, it was the end of initial formation, yet it was a door to a more serious, lifelong commitment.”

The door through which he walked has now led Brother Lorenzo even further in his journey of faith. This fall, he will live in Rome where he will be a graduate student in liturgy at the Pontifical Athenaeum Sant’ Anselmo.

He expects eventually to be ordained a transitional deacon and then a priest, but dates for these steps in his spiritual journey have not yet been set.

Brother Lorenzo has a keen awareness that every step of his journey has only happened through the grace of God, something he said was expressed when he prayed what Benedictines traditionally call the *Suscipe* (Latin for “uphold”) prayer.

“It was a sober reminder that I can’t do my vows on my own,” he said. “God claimed me as his own when I was baptized, and my profession as a monk is another way God continues to claim me.”

“The fact that the monastic community alternated with me in singing the *Suscipe* was also a reminder that we live out our vows together and not in isolation. We help each other out in the path of holiness.”

Knowing that many Benedictines of Saint Meinrad and beyond who have gone before him have also lived out these vows is an encouragement to Brother Lorenzo.

“Countless monks, nuns and oblates have become holy because of this way of life,” he said. “And Saint Meinrad in particular has produced lots of holy monks who have served the archdiocese as teachers, pastors and humble workers. I couldn’t be any prouder to belong to this awesome tradition.”

He also recognizes how other communities of faith have helped him along the way in his journey of faith. St. Joseph Parish, he said, “was a welcoming family of faith” for him when he first moved to Indianapolis from the Philippines.

“It’s a small, loving parish full of caring people who have continued to walk with me along my vocation journey,” Brother Lorenzo said.

He also recalled Father Glenn O’Connor, St. Joseph’s pastor when he was a member there, as “a great inspiration to me. He is a hard-working priest with a big heart and a sense of humor—a great role model for me.”

Brother Lorenzo also found role models at Bishop Bruté: Father Robert Robeson, its rector when he was a seminarian there, Father Patrick Beidelman, its vice rector then, and the late Jesuit Father Thomas Widner, its director of spiritual formation at the time.

The formation staff and the growing number of seminarians at Bishop Bruté all made it a place that Brother Lorenzo said was “steeped in prayer” in the Liturgy of the Hours, Mass and eucharistic adoration.

“It was great living with many other men, brothers, who were also discerning God’s will and valiantly doing their best to grow in holiness,” he said. “Maybe this formation in daily prayer and community life influenced me in seeking religious life, specifically Benedictine monasticism.”

After graduating from Bishop Bruté, Brother Lorenzo entered into priestly formation at Saint Meinrad Seminary and School of Theology as an archdiocesan seminarian before discerning a call to life as a Benedictine monk.

Looking back, he appreciates his time at Bishop Bruté in which he grew in “an infatuation with the faith.” But the joy he experiences as a monk he says is “more stable.”

“It’s a quiet, enduring peace,” Brother Lorenzo said. “I really can’t think of a better way to describe this than stability. Life as a monk is stable amidst the changing rhythms of life. Because of this, I feel more grounded and full of peace.”

At Sant’ Anselmo, he expects to grow in his love for the Church’s worship that he said was first nurtured in him when he was a young boy in the Philippines.

“I look forward to learning more about the historical development of the liturgy, how we as a Church have worshipped God throughout the ages,” Brother Lorenzo said. “I am also excited to learn more about inculturation—how the liturgy has adapted in different times, places and cultures, adding to the richness of the Catholic faith. I hope that what I learn will help me better share with others my love for the liturgy.”

The people with whom he may share his love for the Church’s worship may later be the Catholics of central and southern Indiana.



Benedictine Brother Lorenzo Penalosa kneels during a ritual after professing solemn vows on Aug. 15 as a monk of Saint Meinrad Archabbey in St. Meinrad. His hair has been cut in what is traditionally called a *corona* (Latin for “crown”). Among other things, it is a symbol of the humility at the heart of monastic life. (Photos courtesy of Saint Meinrad Archabbey)



Benedictine Brother Lorenzo Penalosa reads a handwritten document in which he professes solemn vows as a monk of Saint Meinrad Archabbey in St. Meinrad. The profession of vows took place during an Aug. 15 Mass in the monastery’s Archabbey Church of Our Lady of Einsiedeln. A native of the Philippines, Brother Lorenzo grew up as a teenager in St. Joseph Parish in Indianapolis and was previously an archdiocesan seminarian.

“As a monk, I am at the abbot’s and the community’s disposal,” Brother Lorenzo said. “At this point, I don’t exactly know what ministries I’ll be involved in, whether teaching or working in the seminary, serving parishes, giving retreats, or other responsibilities.”

“Most of these do involve serving the Church in central and southern Indiana. Regardless, of the work I do, however, this I can promise: I will continue to pray for the archbishop, priests, religious and the people of the archdiocese.”

(For more information about Saint Meinrad Archabbey in St. Meinrad, visit www.saintmeinrad.org.) †

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Church has promoted scientific research throughout its history

By Michelle M. Francl

When friends and colleagues find out I work with the Vatican Observatory, their first reaction is often surprise that the Catholic Church supports a scientific research institute, particularly one that studies astronomy. After all, the Catholic Church put Galileo on trial for heresy.

As it turns out, Galileo's difficulties were more the exception than the rule. The Catholic Church has supported science and scientists throughout its history, beginning with the early Fathers of the Church through to the 21st-century popes Benedict XVI and Francis.

The Vatican Observatory itself was founded by Pope Leo XIII for exactly this reason, so "that everyone might see clearly that the Church and her pastors are not opposed to true and solid science, whether human or divine, but that they embrace it, encourage it and promote it," as read in the document "*Ut Mysticam*."

Many early Catholic saints, including St. Augustine, St. Basil and St. John Chrysostom, encouraged Christians to study

the universe as a way to learn about the Creator, often referring to creation as God's "other book." St. Anthony of Egypt, a monk who lived in the desert in the fourth century, said, "My book is the nature of created things, and as often as I have a mind to read the words of God, it is at my hand."

Many people know that Pope Francis trained as a chemist, but he is not the first scientist to become a pope. At the start of the 11th century, when the first flickers of modern science began to be seen in Europe, a pope was a mathematician and astronomer.

Gerbert of Aurillac, who would become Pope Sylvester II, was sent by his abbot to Barcelona in 967 to study mathematics. Gerbert wrote several popular mathematics textbooks, but it

was his calculating device, based on Arabic numerals, that would introduce the decimal system to Europe and set the stage for modern mathematics.

Popes have supported scientists and mathematicians for hundreds of years. In 1748, Pope Benedict XIV read "Foundations of Analysis" by the Italian mathematician (and theologian) Maria Gaetana Agnesi. "Foundations" was one of the first calculus textbooks written and the first mathematics book by a woman in Europe.

Pope Benedict XIV was so impressed by Agnesi's work that he appointed her to the faculty at the University of Bologna. The first woman professor of physics in Europe, Laura Bassi, was also a protege of Pope Benedict XIV, who asked her to join his elite circle of scholars, known as the Benedettini.

Religious orders have nurtured scientists and their work for more than a thousand years. Among the scientific writings of 12th-century Benedictine abbess St. Hildegard of Bingen are a catalog of the local plants and animals, and a primitive theory of evolution. In 1979, St. John Paul II called

her "a light for her people and time," and in 2012, Pope Benedict XVI declared her a saint and recognized her as a doctor of the Church, for both her spiritual and scientific insights.

Gregor Mendel, known as the father of genetics, was a 19th-century Augustinian monk. Sister of Mercy Mary Celine Fasnemyer, an American who died in 1996, was a mathematician and made possible key discoveries in computer science in her doctoral thesis.

The priests and brothers of the Society of Jesus have produced scores of scientists, from Jesuit Father Jean Leurechon, who in 1626 published one of the first descriptions of a thermometer, to Jesuit Father Angelo Secchi, an astronomer who in the middle of the 19th century developed the first classification systems for stars. Present-day

"Science and religion are not seen by the Church as opposing forces, but distinct and valuable approaches to understanding the universe and our place in it."



U.S. Jesuit Brother Guy Consolmagno, director of the Vatican Observatory, is pictured at an observatory in Rome. Science and religion are not seen by the Church as opposing forces, but distinct and valuable approaches to understanding the universe and our place in it. (CNS photo/Annette Schreyer)

Jesuit scientists include Jesuit Father Cyril Opeil at Boston College, who explores the fundamental properties of matter, and Jesuit Brother Robert Macke of the Vatican Observatory, who studies meteorites. Both are physicists.

Faithful Catholic lay men and women have also made many major contributions to science, and many see their work as rooted in their faith. Henri Becquerel, who won the 1903 Nobel Prize in physics for his discovery of radioactivity, was remembered at his funeral as a man who found God "on the very highway of science" as well as in the simple prayers of his childhood.

Andre-Marie Ampere, who made fundamental discoveries about electricity and magnetism, would startle his roommate by crying, "How great is God, and how little is our knowledge!"

Science and religion are not seen by the Church as opposing forces, but distinct and valuable approaches to understanding the universe and our place in it. Each has something to offer the other.

St. John Paul II observed in a 1988 letter to Jesuit Father George Coyne, then

the director of the Vatican Observatory, that "science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes."

The Church also recognizes the common thread that unites faith and science: the search for truth. Addressing the world's scientists on this shared vocation at the closing of the Second Vatican Council, Blessed Paul VI noted, "Your road is ours. Your paths are never foreign to ours. We are the friends of your vocation as searchers, companions in your fatigues, admirers of your successes and, if necessary, consoling in your discouragement and your failures."

The universe is a wonderful mystery we are called by our Creator to explore with delight—whether we are scientists or not.

(Michelle M. Francl is chair and professor of chemistry at Bryn Mawr College and adjunct scholar of the Vatican Observatory. She and Jesuit Brother Guy Consolmagno, director of the Vatican Observatory, recently recorded an audio series, "Seeking the Face of God: The Lives and Discoveries of Catholic Scientists.") †

Scripture is a 'love letter from God,' not an up-to-date scientific textbook

By Andrew Dutko

The Bible is a love letter from God to humanity, not the final thoughts of scientific progress. It was written at specific moments that reflect our understanding at those times. These "freeze-frames" of understanding are not unique to the Bible.

Isaac Newton's scientific understanding of the world inspired humanity to do great things, until the limitations of those understandings were discovered and his theories needed to be revised.

Then Albert Einstein, and others like him, solved these problems and incorporated new knowledge into new science. This process is still evident as we see problems arising in their scientific understanding, for example, the reality within black holes or the moment of the Big Bang.

It would be inaccurate to suggest that the science of the Bible or Newton or Einstein contradicts the reality in which we live; it only suggests that none are the final thoughts of scientific progress.

That being said, the science expressed in the Bible is not the reason for the book's existence. It exists to express God's love for us and to determine what he expects of us. We do this by focusing on those larger and deeper conversations between God and humanity within Scripture, and interpreting their meanings to the best of our ability.

St. Thomas Aquinas suggests four ways to interpret Scripture: literal, allegorical, moral and anagogical. A

literal interpretation limits us to view the contents of the Bible from a single view and to take what we can from it.

Science is limited to this interpretation because it only attempts to express a physical reality that exists in the greater context of scriptural teaching.

For example, Hebrews 11 is arguably the most eloquent teaching on faith in Scripture. One verse in Hebrews uses as an example of faith a simple understanding of atoms, "What is visible came into being through the invisible" (Heb 11:3), or what we see is made of things we cannot see.

While accurate, read alone it is vague and does not reap the benefit of the rich and multifaceted fourfold approach of St. Thomas that can be applied to the greater story of Scripture.

As a common example, look at the story of Abraham intending to sacrifice Isaac. A literal interpretation limits us to focus on the story as an historical event—Isaac walking up Mount Moriah with the wood for his sacrifice—and one might be appalled that a father would try to kill his son.

As an allegory, we add depth to this story as we see Isaac as a prefigurement of Jesus as he walks the way of the cross to Calvary carrying the wood for his own sacrifice. A moral interpretation adds more to the story as we understand the importance of obedience and faith in God's will.

And, finally, anagogically, we realize how sacrifice prepares us for the eternal glory that is promised to us.



The Bible of St. Paul Outside the Walls, dating from the ninth century, is displayed at the Vatican. The Bible is a love letter from God to humanity, not the final thoughts of scientific progress. (CNS photo/Paul Haring)

The science expressed in the Bible does not have this depth.

Science progresses and our understanding of it changes. What does not change is the truth of the Bible's purpose: to know of God's love for us and to determine what he expects of us.

(Deacon Andrew Dutko is a transitional deacon studying for the priesthood for the Diocese of Paterson, N.J. He managed the Princeton University Advanced Physics Lab from 2000-06. He has degrees in mathematics and business.) †

Worship and Evangelization/Fr. Patrick Beidelman

Crisis offers chance to grow in relationship with Jesus

At this time when a light is shining on the plight of victims of abuse and on the failures of the Church, I, like so many, am feeling a full range of emotions.



I am angry and frustrated. I am sad and concerned for those who are suffering.

However, amid these many reactions, I am also feeling a nudge from God to intensify my

efforts to strive to personally grow in my faithfulness to God.

After 46 years of life on this Earth and more than 20 years of serving God and the Church as a priest, I still find great solace in the promptings of the Holy Spirit to consider going deeper in my relationship with Jesus Christ.

Thank the heavens I am still receiving these invitations from our Lord! (It is my contention that he is offering these invitations to all of us all the time.)

These promptings and these invitations in my life now feel both the same as and different from the ones I

received when I was younger. They feel the same in that the God of eternity is the one who continues to call, the God who has been with me all along, who I knew and loved as a child, a teenager and a young adult.

He is the God of my days in the seminary at Saint Meinrad Seminary and School of Theology in St. Meinrad and of my time as a young priest.

He is the God who has shown me such great mercy when I have fallen short in my call to imitate him, and in giving him my best, as well as the God who has made it all possible by his grace.

In a lot of ways, these promptings and these invitations from my life now feel the same. But there is also something different about them, too.

At this time in my life, these invitations to grow deeper in my relationship with the Lord feel a bit more urgent but a lot less threatening. Whereas in the newness of my adult relationship with Christ, I used to feel like I was taking a blind leap of faith to trust in God's providence and in God's plan, now when I am beckoned to follow his voice and answer his call, I have had so much more experience of his power, his faithfulness and

his mysterious love in my life and in the lives of others that it feels less like jumping off a cliff into the unknown and more like returning to a familiar and warm place that I am just discovering is bigger than I thought it was.

And so, it is in light of the consolation and solace that I feel in my awareness of these invitations to go deeper in my relationship with Jesus that I would challenge us to open our hearts to the person of Jesus in our prayer during these days.

It is our relationship with Jesus Christ, especially in the Eucharist, that leads us to deeper understanding, to healing and peace, and to strength so that we can witness as disciples of the Lord and ministers of the Gospel.

Being missionary disciples of Jesus means striving always to encounter the Lord at all times.

May he visit all of us with his powerful presence and lead us to deeper communion with him and with one another.

(Father Patrick Beidelman is executive director of the archdiocesan Secretariat for Spiritual Life and Worship.) †

For The Journey/Effie Caldarola

Mollie Tibbetts and our Church

Can you take any more bad news about the Catholic Church right now?

I didn't think so. The Pennsylvania grand jury report on clergy sexual abuse and the cover-up by Church officials, the disgrace of the former Cardinal Theodore E. McCarrick, the confusing letter by a disgruntled former papal nuncio to the U.S. in which he

urged Pope Francis to resign. In my

lifetime, I've never seen so much terrible news about my Church.

Around the time of this late summer disaster, a young woman out here in my neck of the woods (as they say in the Midwest) was discovered dead in a cornfield after a monthlong search. This, too, was very sad news indeed.

But the life of Mollie Tibbetts, and her late August funeral Mass held in a small-town Iowa gymnasium, gave us a moment to thank God for all that remains good and wholesome in the faith we love and the people who espouse that faith.

I was initially stunned by the national attention paid to Tibbetts' disappearance and death. I live in eastern Nebraska, a stone's throw from our Iowa neighbors. So it wasn't surprising that when the University of Iowa student was reported missing after going for a run in the little town of Brooklyn, Iowa, where she lived, and where she was housesitting for her boyfriend, it was big news in Omaha.

Driving through Iowa, I saw "missing" posters for Tibbetts at every rest stop. When a sign on the interstate indicated Brooklyn was somewhere nearby, off beyond the rolling green cornfields, something in my heart sank.

And when she was found dead, and her suspected murderer was discovered to be an undocumented Mexican worker, it was a double jolt. Added to this tragedy would be hatred unleashed against a group of people for the criminality of one.

It took barely hours for some politicians to use her death as an example of immigration problems and to tar yet again Mexican people.

But then something wonderful emerged. First, members of the Tibbetts family went on social media and decried any attempt to use her death to impugn immigrants.

Then, the bishop of Davenport, Iowa, presided over her funeral Mass, a ritual full of the spirit of hope and resurrection.

According to Catholic News Service (CNS), her parish's director of religious education talked about Tibbetts growing stronger in her faith and her desire to be a child psychologist.

Her small-town pastor gave the homily and compared Tibbetts, according to CNS, as not just a mustard seed, "but as a full-grown bush" full of many seeds.

He compared her to St. Thérèse of Lisieux, who also died young but left a "legacy of faith and inspiration."

The pastor emphasized not the horrible sorrow of a young life cut short, but instead, "Who can say what good will come of what Mollie has already given the world? ... Look at the good God is working among us here today."

To me, his words evoked the classic Catholic embrace of the grain of wheat dying, then yielding a rich harvest. That mysterious Christian concept is one we might pray over during these days of sorrow in our Church.

Finally, I laughed warmly at the words the *Des Moines Register* quoted from Tibbetts' father. These words help explain where Mollie Tibbetts received her good-natured grounding in grace and faith.

"The Hispanic community are Iowans," said Mr. Tibbetts. "They have the same values as Iowans. As far as I'm concerned, they're Iowans with better food."

(Effie Caldarola writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

Dialogues of life, action to be highlighted at Festival of Faiths

Last month, I wrote of interreligious connections in the Louisville and Cincinnati areas. The reason was to highlight that an archdiocese as



geographically large as ours often can be served by its neighbors.

This month, I return to the greater Indianapolis area, and to the sixth annual Indy Festival of Faiths.

The Center for Interfaith Cooperation (highlighted in a column in February) is the creator and sponsor of this event. It will take place from 1-5 p.m. on Oct. 14 at Veterans Memorial Plaza, located at the corner of Meridian and Michigan streets in downtown Indianapolis.

This year's theme is "Compassion through action."

The event offers a wonderful opportunity for the greater local community to learn about, share and celebrate our rich religious diversity. Each religion will witness at various booths to their outreach in compassion to their neighbors.

Such outreach is a universal principle of the religions of our world. The theological or philosophical reasons may find their roots in different texts and

cultural backdrops, but their universal focus is human dignity and human need.

The Indy Festival of Faiths offers anyone the opportunity to engage in dialogue. As noted in a prior column, the 1991 document "Dialogue and Proclamation" issued by the Pontifical Council for Interreligious Dialogue identifies four forms of dialogue. At this event, two of those four forms can be entered.

Dialogue of life. The festival will allow you to see people striving to live in an open and neighborly spirit, sharing their joys and sorrows, their human problems and preoccupations.

Dialogue of action. The festival will reveal concretely how Christianity and other religions act and even collaborate for the integral development and liberation of people.

As Pope Francis has often stated, dialogue is an integral part of living the Gospel.

He also speaks of living the Gospel through encounter, compassion and accompaniment.

Encounter is to spend time with a person who has a life story, hopes, dreams and losses.

Mercy is not solely an emotion, which can be fleeting. Mercy is compassion, a willingness to "suffer with" another, to be vulnerable to their pain, connected to my pain.

a digital world of images that possess the power to move young people as never before—a world to take most seriously.

New imaging raises challenging questions for today's Church: If the advancement of imaging is now a leading tool for moving people, what would happen if the Church applied the best of imaging in attracting more priests, deacons and lay ministers? This doesn't imply that the Church isn't doing a good job, but asks: Is the Church doing enough?

For example, how much diligent scientific research goes into learning why one image moves a person more than another? In promoting the priesthood, is the image of priests in collars praying more, less or equally powerful than portraying priestly ministry like being a military chaplain or campus minister, or ministering to a

Accompaniment is meeting people where they are, but not superficially. It is not leaving them where they are, but walking with them toward a better life, broader understanding and greater wisdom.

The archdiocese will be represented at two booths. This office and Catholic Charities will be present to share how the compassion to which we are called by Christ is shown to our neighbors daily, regardless of their race, religious affiliation, or any other distinguishing characteristic.

In this time of polarization, coming together in such a straightforward and simple way will help to demonstrate the value of human solidarity.

Seeing what other religions are doing may inspire us to do the same.

Learning what we as a Church do may inspire others to follow our lead.

And seeing what people rooted in faith can do may inspire some of the varied faiths to find new ways of cooperative, compassionate care.

Come join us! Bring an open mind, your heart and your faith. Absorb, and be connected as you may never have before!

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

The Human Side/Fr. Eugene Hemrick

Imaging is latest advance that can help Church make progress

"It ruined me for life."

This utterance is that of a participant in lay volunteerism. Disturbing images of working with the poor in a foreign country were burned into his memory—images of the gap between rich and poor that drive him to continue to serve the poor back at home.



Students at St. Vincent College

in Latrobe, Pa., who worked with people living off dumped garbage in Guatemala, also reported they would never be the same because of the images left by that experience.

In a keynote address at a recent J.S. Paluch gathering of vocation directors, Bishop Frank J. Caggiano of Bridgeport, Conn., noted we now live in

dying person or being involved in social justice issues?

What role does the setting of an image play? Is the image of a deacon with sleeves rolled up helping a poor person to find a job more, less or as attractive as a deacon preaching or baptizing?

When lay ministry is portrayed, is it portrayed by one person's work or a team of persons in consultation?

How often are those aspiring to minister put into an actual situation—as were the people working with the poor cited here? Is setting up real situations used, when possible, to create moving images?

As powerful as is the written word, the role of imaging is now equal to and in many places surpassing it: an advanced art and skill for making Church progress.

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

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

The Sunday Readings

Sunday, September 23, 2018

- Wisdom 2:12, 17-20
- James 3:16-4:3
- Mark 9:30-37

Protestants, many of whom are accustomed to reading the King James translation of the Bible, often ask why Catholic versions of the Scriptures include the Book of Wisdom. The King James Bible omits it, because Wisdom was one of several Old Testament books discounted by the biblical scholars who prepared the version commissioned



by King James I of England and presented in 1611.

The Catholic Church, long before 1611 and certainly since, has taught that Wisdom indeed is the inspired word of God. This book provides this weekend's first reading.

Wisdom was written amid cultural warfare in which the Jews fought for their identity. Many had left the Holy Land to find better conditions elsewhere. Living elsewhere meant that they were in the midst of pagans.

These pagans had all the advantages, and they were firmly in control. Ignoring all these advantages was not easy. Jewish parents especially had to inspire their children, understandably impressed by the dazzle of the pagan world, to hold fast to the seemingly rigid demands of the religion of their forebears.

The wisdom literature of the Old Testament, including the Book of Wisdom, developed as part of this effort to defend, explain and perpetuate the ancient beliefs of the chosen people.

More directly about this weekend's reading, Wisdom very clearly illustrates the struggle between good and human evil, with God in the center of the struggle. This conflict causes a situation not best described as two ships passing silently in the night. Rather, there is no place for evil in the presence of God, and vice versa.

The Epistle of St. James offers us the second reading. This clear and frank message speaks of those human activities that are at root and in expression evil. It warns that hardness of heart and wicked intentions lead humans to unholy and destructive behavior.

St. Mark's Gospel supplies the last reading. Jesus predicts the crucifixion. He forecasts being seized and delivered to evil persons. He also declares that after the crucifixion, the resurrection will come in three days. He will prevail!

It is important to note that in this reading, as so often in all four Gospels, Jesus gathers together the Apostles as special students, especially called and personally commissioned to build the Church.

They still are humans, however, vulnerable to human pettiness and sin. Reminding them to be servants to all, Jesus calls them to humility and to live in the model that he has set for them.

In this model and in the grace he provides will be their security.

Reflection

The Church has called us, through the biblical readings at Mass these weeks, to discipleship. It has not led us down a primrose path. Last weekend, it called us to ponder, celebrate and connect with the cross. It bluntly said that to follow Christ, we must truly walk the path through a hostile world to our own Calvary.

In this weekend's first reading from Wisdom, the Church again says that discipleship is not easy. The world stands utterly opposed to Jesus. We cannot stand midway between Christ and evil. We must choose one or the other.

If we choose evil, as the Epistle of St. James recalls, we invite our destruction.

Jesus never forsakes us. He is with us in the teachings of the Apostles, whom the Lord commissioned to continue his work of salvation. In their teachings, applied even now in the Church, we hear Jesus. He is with us in the sacraments, also conveyed to us through the Twelve and their successors, the Church's bishops.

Jesus does not thunder into our hearts and homes. We must welcome the merciful, life-giving, crucified Savior. The first step in this process is to acquire the humility to know who we are and what we need. We are humans, with all the dignity and also the limitations involved. We need God, always. We cannot save ourselves alone. †

Daily Readings

Monday, September 24

Proverbs 3:27-34
Psalm 15:2-5
Luke 8:16-18

Tuesday, September 25

Proverbs 21:1-6, 10-13
Psalm 119:1, 27, 30, 34-35, 44
Luke 8:19-21

Wednesday, September 26

St. Cosmas, martyr
St. Damian, martyr
Proverbs 30:5-9
Psalm 119:29, 72, 89, 101, 104, 163
Luke 9:1-6

Thursday, September 27

St. Vincent de Paul, priest
Ecclesiastes 1:2-11
Psalm 90:3-6, 12-14, 17
Luke 9:7-9

Friday, September 28

St. Wenceslaus, martyr
St. Lawrence Ruiz and companions, martyrs
Ecclesiastes 3:1-11
Psalm 144:1b, 2abc, 3-4
Luke 9:18-22

Saturday, September 29

St. Michael the Archangel
St. Gabriel the Archangel
St. Raphael the Archangel
Daniel 7:9-10, 13-14
or Revelation 12:7-12a
Psalm 138:1-5
John 1:47-51

Sunday, September 30

Twenty-sixth Sunday in Ordinary Time
Numbers 11:25-29
Psalm 19:8, 10, 12-14
James 5:1-6
Mark 9:38-43, 45, 47-48

Question Corner/Fr. Kenneth Doyle

Christ rose from the dead with a glorified human body

Q Did the resurrected Jesus have a human body? (Georgia)

A It is a fundamental truth of Christianity that Jesus rose from the dead in his physical body. This



differs, by the way, from the doctrine of Jehovah's Witnesses who hold that the post-resurrection Christ was spiritual, not physical. Christians believe that the Jesus who appeared to more than 500 witnesses after

Easter (1 Cor 15:6) was not a ghost but was actually there—walking, talking, even eating.

When Jesus showed himself to the disciples in the Upper Room on Easter Sunday night, they were at first terrified and thought that they were seeing a ghost. But he said to them, "Why are you troubled? ... Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have" (Lk 24:38-39).

Seeing them still amazed, Jesus asked them, "Have you anything here to eat?" They gave him a piece of baked fish, which he then ate in front of them (Lk 24:41-42). A week later, still bearing the wounds of the crucifixion, Jesus appeared to Thomas and said, "Put your finger here and see my hands, and bring your hand and put it into my side" (Jn 20:27).

At the same time, though, it needs to be said that Christ's post-resurrection body was somewhat different than his physical body on Earth, since it was now glorified—incorruptible and free of suffering, a promise of what our own bodies will be like in heaven.

He could enter closed rooms, for example, even though the door was locked (Jn 20:19), and he was able to disappear, as he did when he vanished from the sight of the disciples on the road to Emmaus (Lk 24:31); and, of course, he was able to ascend into heaven (Acts 1:9).

Q My sister married in the Catholic Church while very young. After a couple of years, that marriage fell apart and eventually she received an annulment from the Catholic tribunal. After a few years, she met a divorced man who had

been married previously in the Catholic Church and she married him in a civil ceremony.

More than 30 years have now passed, and they stopped having conjugal relations some years ago. Because of multiple social, financial and health issues, they still live under the same roof—although in separate rooms.

My sister wants to come back to the Church and receive the sacraments. The family has met with two priests and received two different opinions. The first priest indicated that she cannot receive the sacraments unless she divorces.

The second one said that, since there is no expectation of further sexual relations (they would continue to maintain a brother-sister relationship), she can receive the sacrament of reconciliation and then holy Communion. Please let me know the Church's position. (Louisiana)

A I would agree with the second priest. In fact, St. John Paul II provided for such a circumstance in his 1981 apostolic exhortation "*Familiaris Consortio*," saying that "reconciliation in the sacrament of penance, which would open the way to the Eucharist" can be granted "when, for serious reasons, such as for example the children's upbringing, a man and a woman cannot satisfy the obligation to separate, they [quoting from a homily he had given a year earlier] 'take on themselves the duty to live in complete continence'" (#84).

(Note: I would deem as "serious reasons" what you describe as "multiple social, financial and health issues.")

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

My Journey to God

Spirituality of Waiting

By Cathy Lamperski Dearing

A flower knows how to wait keeping faith that in due time it will bloom.

Every leaf courage unseen eventually lets go surrendering itself to the wind.

Birds hold off singing their songs trusting completely the dawn will come.

I too, must learn to wait, knowing that with faith everything blossoms; with courage comes surrender;



with trust light shines.

Waiting ~ patient, active, and full of hope.

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. Photo: Autumn leaves are seen behind a gravestone at SS. Peter and Paul Church in Institute, Wis., on Oct. 20, 2017.) (CNS photo/Sam Lucero, The Compass)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefler@archindy.org. †

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.

BEDAN, Carroll L., 80, St. Mary-of-the-Knobs, Floyd County, Sept. 5. Husband of Jeanette Bedan. Father of Debra Wilson and Jeffery Bedan. Brother of Gary Bedan. Grandfather of four. Great-grandfather of four.

BOGEMAN, Paul V., 100, St. Christopher, Indianapolis, Sept. 10. Father of Vicky Leak and Betty Bogeman. Grandfather of five. Great-grandfather of 12.

BREEN, Edward F., Jr., 54, St. Christopher, Indianapolis, Sept. 7. Husband of JoAnn Brown. Son of Edward Breen, Sr., and Elizabeth Breen. Step-father of Taylor Flanery and Sierra Underwood. Brother of Beth Lewis and Peggy Wilson. Step-grandfather of three.

CHRISTIE, Mary Patricia (Clifford), 89, St. Therese of the Infant Jesus (Little Flower), Aug. 31. Mother of Denise Demeter, Ann Sherlock, Nancy White, Dennis, Keith and Lee Christie. Sister of Joan Clifford. Grandmother of 20. Great-grandmother of 10.

DAVIS, Stella M., 90, St. Simon the Apostle, Indianapolis, Sept. 4. Mother of Ann Smyth and Andrew Davis. Grandmother of two.

DICKMAN, Richard F., 88, St. Louis, Batesville, Sept. 7. Husband of Irene Dickman. Father of Carmen Belter, Colleen Doll, Nancy Kinker, Mara Kruthaupt, GERALYN Litzinger, Shelia Merkel, Ellen Paul, Karen Snuffer, Ann Sweeney, Daniel and Dennis Dickman. Brother of Shirley Suttman and Alvin Dickman. Grandfather of 29. Great-grandfather of 13.

FILIATREAU, Dorothy M., 102, Christ the King, Indianapolis, Grandmother of two. Great-grandmother of one.

FIRSICH, Leon E., 87, St. Gabriel, Connersville, Sept. 12. Husband of Nancy Firsich. Father of Lee Ann Girolami and Daniel Firsich. Brother of Mary Ann Williams. Grandfather of three. Great-grandfather of one.

FROELICH, Paula D., 68, St. Anthony, Indianapolis, Sept. 1. Daughter of Richard Froelich. Sister of Mike and Steve Froelich. Aunt and great-aunt of several.

HAURI, Ruth C. (Eckerle), 99, St. Gabriel, Connersville, Sept. 3. Mother of Francis, Melvin and Richard Hauri. Grandmother of 19. Great-grandmother of 32. Great-great-grandmother of nine.

HESSION, Jacqueline K., 84, St. Malachy, Brownsburg, Aug. 14. Mother of Colleen Bohm, Lora Kay Cooksley and Daniel Hession. Sister of Theresa Davidson, Joann Gates, Shirley Priest, Leo and Richard Runyon. Grandmother of seven. Great-grandmother of two.

HOPKINS, Martha, 88, St. Elizabeth Ann Seton, Richmond, Sept. 4. Mother of Mary Weiss, Dennis, Doug and Steve Hopkins. Sister of Donald Eales. Grandmother of eight. Great-grandmother of nine.

KOOPMAN, Margaret D., 83, St. John the Baptist, Starlight, Aug. 18. Wife of Lawrence Koopman. Mother of Kathy Hash, Mary Kraha, Rebecca, Peter and Ron Koopman. Sister of Carol, Ralph and Judy Schleicher. Grandmother of eight. Great-grandmother of 18.

MCCALLISTER, Margaret A., 85, Holy Spirit, Indianapolis,



Hong Kong typhoon

Police officers rescue a child from a flooded street on Sept. 16 after Typhoon Mangkhut hit Hong Kong. More than 3 million people moved to safety in southern China as the violent storm moved northward and continued to wreak havoc across the region. (CNS photo/Jerome Favre, EPA)

Aug. 29. Mother of Theresa Vickers. Grandmother of four. Great-grandmother of six.

MCCARTY, Norman E., 82, St. Therese of the Infant Jesus (Little Flower), Aug. 23. Husband of Ann McCarty. Father of Jeanette Corrigan, Marianna and Scott McCarty. Brother of Carolyn Stralka and Phyllis Young. Grandfather of six. Great-grandfather of three.

MEYER, Evelyn L., 86, St. Michael, Brookville, Sept. 6.

O'TOOLE, Steven T., 71, St. Bridget of Ireland, Liberty, Sept. 11. Husband of Susan O'Toole. Father of Gena Waltz and Martin O'Toole. Grandfather of two.

PAPANDRIA, Robert J., 68, St. Malachy, Brownsburg, Sept. 4. Husband of Julie Papandria. Father of Christopher and Nicholas Papandria. Brother of Anthony, Jr. and David Papandria. Grandfather of three.

PARSHALL, Emma C., 91, St. Luke the Evangelist, Indianapolis, Sept. 11. Mother of Patty Eddleman, Nancy Weyl and Steven

Parshall. Grandmother of 10. Great-grandmother of nine.

RICOL, Pascual, 94, St. Malachy, Brownsburg, Sept. 2. Husband of Antonia Ricol. Father of Antonio Ricol. Grandfather of two. Great-grandfather of five.

THOMAS, Joseph, Sr., 89, St. Mary, Navilleton, Sept. 8. Husband of Joan Thomas. Father of Cheri Knable Bierman, Chris Knable Franz,

Vicki and John Knabel, Dennis, Joe, Jr. and Larry Thomas. Brother of Regina Barnes, Uldine Skees and Charles Thomas, Jr. Grandfather of 21. Great-grandfather of 30.

WITTICH, Philip R., 70, St. John the Baptist, Osgood, Aug. 29. Husband of Barbara Wittich. Father of Amy Miller, Leanne Smiley and Julie Wittich. Brother of Janet Broz. Grandfather of eight. †

Benedictine Father Mel Patton was an educator, liturgical musician and chaplain

Benedictine Father Mel Patton, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Sept. 6 in the monastery infirmary. He was 93.

The Mass of Christian Burial was celebrated on Sept. 10. Burial followed in the Archabbey Cemetery.

Father Mel was a jubilarian of monastic profession, having celebrated 65 years of monastic profession. He was also a jubilarian of ordination, having celebrated 61 years of life and ministry as a priest

Raymond Anthony Patton was born on March 2, 1925, in Fairview Park, Ohio. After graduating from high school, Father Mel enlisted in the U.S. Army and served as an infantryman in Europe during the last two years of World War II. He was awarded the Combat Infantryman's Badge, the Purple Heart and the Bronze Star.

An accomplished pianist, Father Mel studied music at the Cincinnati Conservatory of Music and Baldwin Wallace University in Berea, Ohio. He accompanied the Little Theater at Severance Hall in Cleveland for four years, during which time he also accompanied the Finnish Light Opera Company. He also served as organist and choir director at John Carroll University in Cleveland and as organist at St. Gregory the Great Parish in South Euclid, Ohio.

Father Mel earned a bachelor's degree in French in 1949 at John Carroll University and

continued studies in Latin and English. He later earned a master's degree in journalism at Marquette University in Milwaukee and a master of divinity degree at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Father Mel was invested as a novice of Saint Meinrad Archabbey on July 30, 1952, professed temporary vows on July 31, 1953, and solemn vows on Aug. 6, 1956. He was ordained a priest on Sept. 22, 1956.

After ordination, he served the monastic community in public relations and as a retreat director and organist. He also taught English at the former Saint Meinrad High School and Saint Meinrad College for 28 years, as well as offering lessons in piano, organ and singing.

Father Mel later served as an organist at St. Bernard Abbey in Cullman, Ala., and the former Blue Cloud Abbey in Marvin, S.D. He also ministered as a chaplain at Holy Angels Convent in Jonesboro, Ark., and at Sacred Heart Monastery in Yankton, S.D.

For almost 20 years, Father Mel ministered on weekends as a military chaplain at Fort Knox in Kentucky. He resided in the monastery infirmary beginning in 2010.

Father Mel is survived by a brother, Manus J.T. Patton of Grafton, Ohio.

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

Franciscan Sister Irvin Marie Kreiner served in Catholic education for 42 years

Franciscan Sister Irvin Marie Kreimer died on Sept. 8 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 97.

The Mass of Christian Burial was celebrated on Sept. 11 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Florence Catherine Kreimer was born on July 15, 1921, in Cincinnati.

She entered the Sisters of St. Francis on Sept. 8, 1938, and professed final vows on Aug. 12, 1944.

During 80 years as a Sister of St. Francis, Sister Irvin Marie ministered as an educator for 42 years in Catholic schools in Illinois, Indiana, Missouri and Ohio. In the archdiocese,

she served in Indianapolis at St. Therese of Infant Jesus (Little Flower) School from 1940-45, Our Lady of Lourdes School from 1945-50 and at St. Lawrence School from 1974-78. She also served at St. Mary School in Greensburg from 1950-51, Holy Name of Jesus School in Beech Grove from 1978-81 and at the former St. Mary School in New Albany from 1982-83.

Sister Irvin Marie returned to the motherhouse in 1983 and ministered as employee manager for the community and later as motherhouse minister. She served an additional 13 years as a motherhouse chauffeur before retiring at 84.

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

Franciscan Sister Rosemary Lee served in Catholic education for 35 years

Franciscan Sister Rosemary Lee, formerly Sister Damien Marie Lee, died on Aug. 30 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 96.

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

Sister Rosemary was born on July 25, 1922, in Indianapolis, where she grew up as a member of the former St. Catherine of Siena Parish on the city's south side. She also attended the former St. Mary Academy in Indianapolis.

Sister Rosemary entered the Sisters of St. Francis on Sept. 8, 1940, and professed final vows on Aug. 12, 1946.

During 78 years as a Sister of St. Francis, Sister Rosemary ministered as an educator

for 35 years in Catholic schools in Indiana and Ohio. In the archdiocese, she served in Indianapolis at St. Mark the Evangelist School from 1976-77 and at the former St. Rita School from 1969-71. She also served at St. Andrew School (now St. Elizabeth Ann Seton School) in Richmond from 1942-43, the former St. Mary School in New Albany from 1943-46, the former Sacred Heart School in Clinton from 1946-55, St. Mary School in Greensburg from 1961-63 and Holy Name of Jesus School in Beech Grove from 1971-76.

The last 18 years of Sister Rosemary's ministry before her retirement in 1996 was at Marian University in Indianapolis, where she served in its mailroom and in ministry to the poor.

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

Investing with Faith/Elisa Smith

Answers to what the new tax act means to charitable giving

It has been said that the Tax Cuts and Jobs Act of 2017 is the most significant overhaul of the federal tax system since the Tax Reform Act of 1986.



This column will address questions we are receiving from donors regarding what the new tax law means for charitable giving.

Q. Can I still itemize my deductions this year?

A. For 2018, the basic standard deduction will be \$24,000 for joint filers, \$12,000 for single filers and \$18,000 for heads of household. If

your itemized deductions for the tax year are greater than your standard deduction amount, you may be able to itemize.

Q. What is the charitable deduction limit for 2018?

A. The tax act created a new 60 percent charitable deduction limit which applies strictly for cash contributions to public charities—not real property or appreciated assets or other noncash gifts. Donors can now deduct up to 60 percent of adjusted gross income (AGI), up from 50 percent. If cash donations exceed that

limit, you can carry forward any unused deductions for five years.

Q. What is meant by “bunching” charitable contributions?

A. “Bunching” is a strategy whereby donors make larger charitable contributions in some years and smaller or no gifts in other years. In doing so, taxpayers can still itemize deductions for those years in which they are making larger charitable contributions, and then can take the standard deduction for years in which they make little or no gifts.

Q. What is a donor-advised fund?

A. A donor-advised fund allows the donor to make a large charitable contribution to a fund, receive an immediate tax deduction for the donation, and then recommend grants from the fund to charities over time. Donor-advised funds can be established with the archdiocesan Catholic Community Foundation.

Q. What are other ways I can give to charity to save taxes?

A. Donating shares of appreciated securities is a way to avoid paying capital gains tax on the

appreciation. In addition, if you itemize, you can deduct the fair market value of the asset as a charitable contribution. The deduction for contributing stocks to a public charity or donor-advised fund is limited to 30 percent of AGI. Again, you can carry forward unused deductions.

It is important to note that although the new tax law may impact when and how people make charitable contributions so as to receive maximum tax benefits, people will not stop giving to charities. Most people give because they want to support their charitable organization, express gratitude to God as an act of stewardship, or leave a legacy.

You may contact the Catholic Community Foundation at 800-382-9836, ext. 1482, or ccf@archindy.org to learn more. Or visit our website, www.archindy.org/CCF.

(Elisa Smith is director of the archdiocesan Catholic Community Foundation. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †

Anniversary of 9/11 marked with moments of silence, prayer, Masses

WASHINGTON (CNS)—Churchgoers around the United States once again marked the anniversary of the 9/11 terrorist attacks with moments of silence, special prayer services and Masses.

In Brooklyn, N.Y., a Mass for fallen heroes was celebrated at the Co-Cathedral of St. Joseph on Sept. 11.

The Mass followed a procession of firefighters from across the country who first gathered at ground zero in Lower Manhattan, where the twin towers of the World Trade Center once stood. They marched in single file across the Brooklyn Bridge carrying 23 ceremonial flags of the New York City Fire Department. Each flag represented one of 23 firefighters from Battalion 57 in Brooklyn killed in the line of duty at the trade center.

The journey from ground zero to Brooklyn served “to symbolically bring the brothers back home,” said organizers. The procession included a ceremonial flag for every New York City firefighter killed that day and an American flag “in remembrance of all who died that day.”

Led by fire trucks and motorcycles, the procession went past several firehouses on the way to the co-cathedral.

Official ceremonies took place at the sites in New York, Virginia and Pennsylvania where four hijacked planes crashed 17 years ago, claiming the lives of 2,996 people (including the 19 hijackers).

Two planes flew into the World Trade Center in New York, bringing down the twin towers and killing office workers and other staff in the buildings, emergency first responders and people fleeing in the streets.

Another plane crashed into the Pentagon in Virginia, just outside Washington, and a fourth airliner went down in a field near Shanksville, Pa.

President Donald J. Trump spoke at anniversary ceremonies at the Flight 93 National Memorial near Shanksville. Vice President Mike Pence addressed a crowd at the Pentagon.

Attending a meeting of the U.S. bishops’ Administrative Committee on Sept. 11 in Washington, New York Cardinal Timothy M. Dolan said he and his brother bishops remembered all those who perished and their families at a Mass at the U.S. bishops’ conference headquarters.

A week earlier, he said in a statement, he had celebrated Mass at historic St. Peter’s Church in downtown New York. The “venerable church,” he noted, had “served as a sanctuary, first-aid station, hospice, relief center and even a mortuary” on 9/11 and for many days afterward.

It was there that the body of Franciscan Father Mychal Judge, a fire department chaplain, among the first to die in the attack, “was reverently placed upon the altar.” The priest died ministering to victims in the rubble of the World Trade Center.

During Mass at St. Peter’s, Cardinal Dolan said, the congregation “prayerfully remembered with sorrow, reverence and love those who had perished that unforgettable day, and their families who still grieve, along with those who have since lost their lives due to illnesses contracted during the rescue and recovery efforts that followed.”

The attacks have claimed the lives of a number of people who helped clear the wreckage afterward, as cancer and other conditions caused by toxic smoke have begun to emerge.

Cardinal Dolan recalled that nine years ago he was in New York for his first 9/11 anniversary observance, some

months after he was installed as archbishop of New York. He was at St. Peter’s then too.

“Never will I forget the wise comment of the pastor at the time, Father Kevin Madigan,” Cardinal Dolan said. The priest told him: “9/11 was Good Friday again here in New York, but the story we need to remember is actually 9/12, a real Easter, as this community rose in rescue, relief, support, rallying and rebuilding.”

In 2015, during his pastoral trip to the United States, Pope Francis visited the site of the 9/11 attacks in Lower Manhattan. He said the grief remained “palpable.” †



An officer mourns at the National September 11 Memorial and Museum in New York during ceremonies on Sept. 11 marking the 17th anniversary of the attacks. Nearly 3,000 people died in the attacks in New York City, Shanksville, Pa., and at the Pentagon. (CNS photo/Brendan McDermid, Reuters)

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Safe landing in Indianapolis

In this photo, Archbishop-designate Paul C. Schulte arrives in Indianapolis after his appointment as archbishop in 1946. Archbishop Schulte was appointed archbishop on July 20, 1946, and arrived in Indianapolis on Oct. 8 of that year. His installation at SS. Peter and Paul Cathedral in Indianapolis was held two days later. He had previously served as bishop of Leavenworth, Kan., beginning in 1937. From left to right in this picture are Msgr. Raymond Noll, archdiocesan vicar general; Msgr. Eugene Vallely, vicar general of the Diocese of Leavenworth; Archbishop Schulte, and Msgr. Henry Dugan, archdiocesan chancellor.

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

DA clears Bishop Rhoades of misconduct in Pennsylvania case

FORT WAYNE, Ind. (CNS)—The Diocese of Fort Wayne-South Bend, Ind., welcomed findings by a Pennsylvania district attorney that cleared Bishop Kevin C. Rhoades of wrongdoing after an allegation of misconduct was made against him.

District Attorney Fran Chardo of Dauphin County, Pa., announced on Sept. 13 that “a full investigation” by his office found no evidence that Bishop Rhoades ever engaged in “a criminal or otherwise improper relationship” with a now-deceased man.

Chardo said that he believed the original report was the result of an honest, mistaken recollection, the news website PennLive.com reported. But the DA also said the claim has brought “significant” harm to the bishop.

The investigation of Bishop Rhoades, the former bishop of Harrisburg, Pa., began after diocesan officials forwarded a recent allegation of misconduct to Chardo’s office.

Bishop Rhoades, who has headed the Fort Wayne-South Bend Diocese since 2010, “adamantly” denied the allegation on Sept. 6 in a statement from his diocese.

After Chardo’s announcement, the Diocese of Fort Wayne-South Bend said that “while it is important that allegations be brought forward, it’s equally important for due process to take place.”

“The result of this investigation underscores the importance of allowing appropriate authorities to determine credibility of accusations before the reputation of any individual is impugned in the court of public opinion,” the diocese said.

Chardo called the accusation “a case of a public airing of mere speculation of impropriety with no foundation.” †



Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., is seen on June 13 at the U.S. Conference of Catholic Bishops’ annual spring assembly in Fort Lauderdale, Fla. Bishop Rhoades was recently cleared of wrongdoing after an allegation of misconduct was made against him while he was a priest in Pennsylvania. (CNS photo/Bob Roller)

PennLive.com reported. He said the leaking of the allegation “did unnecessary harm” and was a “disservice to actual victims of sexual abuse.”

“It has also caused significant and unnecessary harm to Bishop Rhoades,” Chardo said.

The allegation stemmed from a 1990 trip to Puerto Rico in which Bishop Rhoades agreed to take along a young man who had been paroled from the Dauphin County Prison. The man asked Bishop Rhoades if he could join him so he could visit his grandmother.

Bishop Rhoades maintained that the trip evolved as an extension of his work in prison ministry. The man died in 1996. †

Update way priests are chosen, accompanied, pope tells new bishops

VATICAN CITY (CNS)—The best way to help the Catholic Church, Pope Francis told new bishops, is not by pointing fingers and creating scapegoats, but by working together doing God’s will.

Do not be embarrassed to talk to the faithful, to answer their questions, he told them, and pay “specific attention” to the priests and seminaries in the diocese.

“We cannot respond to the challenges we have regarding them without updating our processes of selection, accompaniment, evaluation,” the pope said.

However, he said, all efforts will be fruitless if the responses do not address “the spiritual abyss, which, in many cases, permitted scandalous weaknesses, if they do not expose the existential vacuum that [the weaknesses] nurtured, and if they do not reveal why God was made voiceless like this, hushed up like this, removed like this from a certain way of life as if he didn’t exist.”

The pope’s remarks came in a lengthy speech on Sept. 13 to 144 recently appointed bishops from around the world. It also came a day after he announced he was convening a global gathering of the presidents of the world’s bishops’ conferences to discuss the prevention of abuse and the protection of minors and vulnerable adults in the wake of ongoing revelations of abuse and its cover-up by clergy, bishops and other Church members in the United States, Chile and other countries.

In his speech, the pope urged the new bishops not to let themselves be “tempted by stories of catastrophes or prophecies of disasters, because what really matters is persevering, not letting love grow cold, but standing upright, heads raised toward the Lord because the Church is not ours but is God’s! He was here before us and will be here after us!”

“Each one of us,” he said, must humbly and deeply reflect on “what can be done to make more holy the face of the Church, which we govern in the name” of God.

“It is useless just to point fingers at others, create scapegoats, rend garments, delve into the weakness of others,” he said.

“It is necessary here to work together and in communion,” the pope said. But at the same time, the bishops must remember that “authentic holiness is what God works in us, when—docile to his Spirit—we return to the simple joy of the Gospel” so that his blessings may come to others through the choices the bishops make and the way they live their lives.

The fate of the Church, this “tiny flock,” the pope said, can be found in the cross, and their fate is in God’s hands.

Therefore, he told the bishops, do not waste valuable energy “listing failures and rubbing in bitterness,” letting their hearts shrivel and horizons narrow.

“May Christ be your joy, the Gospel be your nourishment. Keep your gaze fixed only on the Lord Jesus,” he told them, so that as they get used to Christ’s light, they will know how to seek it constantly, even in the most diverse or humble places.

The bishops, he said, will find Christ’s light in families where the gift of life is cherished and nurtured with “tenacious patience and nameless generosity,” and where consecrated men and women and other ministers of God silently persevere, “oblivious to the fact that often the good doesn’t make any noise, is not the topic of blogs nor makes the front pages.”

Many men and women, he said, continue to believe, courageously preach and offer mercy unafraid of the wounds of the world, “the flesh of Christ, always afflicted by sin and often by the children of the Church.”

Christ’s light, he said, also can be found in hearts holding the “fragile but indestructible certainty that the truth shall prevail, that love is not in vain, that forgiveness has the power to change and reconcile, that unity always wins over division, that the courage to overlook oneself for the good of others is more



Pope Francis speaks during a meeting with recently appointed bishops from around the world at the Vatican on Sept. 13. The pope spoke about updating the processes of selection, accompaniment and evaluation of priests. (CNS photo/Vatican Media)

rewarding than the intangible primacy of the ego.”

The pope underlined how even though the world may be awash in indifference, individualism and abandonment, “we are not allowed to ignore the flesh of Christ,” the millions of men, women and children in need, but whose fate has not moved anyone’s conscience, even the conscience of those who carried the biggest responsibility, “but guiltily reject them.”

Christ’s wounds “also belong to us. It is imperative to touch them,” not to turn them into manifestos of “understandable rage,” but for the Church to learn just how disfigured she can become when she lets Christ’s image fade from her, Pope Francis said. And the Church can learn from these wounds how to start over “in humble and scrupulous fidelity to the voice of her Lord.”

Be vigilant, he told the bishops,

especially when the temptation is to retreat and “the evil one, who is always lurking, subtly suggests that, at this point, dawn will never come.”

The way to be holy, he said, is to abandon oneself to God, “like a weaned child that does not need to demand proof his mother is near,” and to let the beauty, security and fullness of God shine through.

“God is not tamable,” the pope told the new bishops. “He doesn’t need fences for defending his freedom, and he does not get contaminated as people come close, rather, he sanctifies what he touches.”

At the end of the meeting, the pope told them to “go forward full of joy, not bitterness; serene, not distressed; consoled and not desolate,” with hearts like lambs, “who, even when surrounded by wolves, know they will win because they count on the help of their shepherd.” †