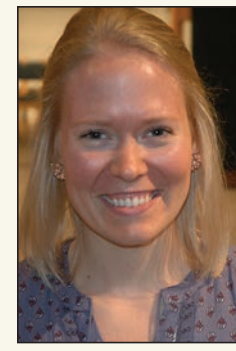




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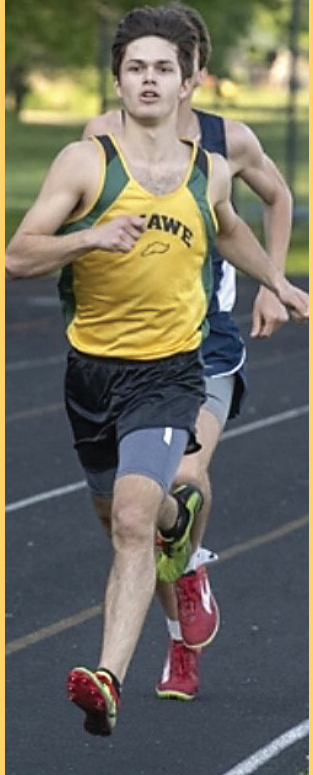
'We're all called to be teachers'

Young adult among leaders honored for passing on the faith, page 9.

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September 28, 2018

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Faith and sports: a winning combination in the lives of high school student-athletes

By John Shaughnessy

Second of two parts

In sports, perhaps the greatest compliment that athletes receive can be summed up in these words: "They give their heart and their soul."

As another fall season of high school sports unfolds, *The Criterion* is featuring some of the Catholic school student-athletes from across the archdiocese who give their hearts to their game *and* who give their souls to their faith.

To help with the project, athletic directors at each of the Catholic high

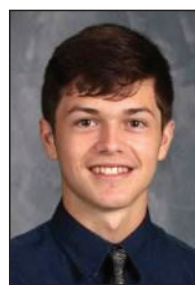
schools in central and southern Indiana were asked to nominate student-athletes who represent that heart-and-soul combination. From these nominations, *The Criterion* has selected one athlete from each school to feature, with the added focus of making sure that each high school sport played in the fall is represented.

We realize this story doesn't do justice to all the student-athletes who approach their sports with a heart-and-soul attitude, but we believe our readers will be inspired by the ones who are featured here.

'My faith sets up the values for my life'

Sometimes the biggest challenge for Leon Kinne as a cross country runner is that he often has to practice alone.

That's because there's only one other runner on the boys' team at Father Michael Shawe Memorial Jr./Sr. High School in Madison, and that teammate is usually practicing his first sport—soccer.



Leon Kinne

Still, Leon never feels like he's running alone.

"Before each race, I'll make the sign of the cross and say a Hail Mary. I know God will be with me on the course, no matter what," says the 17-year-old senior. "Sometimes, you just have to rely on God to get you through."

Willing to go the extra mile for running, he does the same for his faith.

"I'm on the pro-life group at school," says Leon, a member of Prince of Peace Parish in Madison. "I'll go to the March for Life in January. I went last year. It's falling back on my Catholic values. We

See FAITH, page 8

Today is 'hour of the laity,' Archbishop Gomez tells gathering of Hispanic Catholic delegates in U.S.

GRAPEVINE, Texas (CNS)—Hispanic Catholic leaders are living an important moment in the history of the Catholic Church in the U.S. and are called to rise and continue the work of building the Church, Los Angeles Archbishop Jose H. Gomez said on Sept. 23.

He made the comments in Grapevine during the closing Mass of the Fifth National

Encuentro, Spanish for the word "encounter."

"The *Encuentro* has made us see our missionary reality and responsibility as Hispanic Catholics in the United States," he said. "But most important, the *Encuentro* has made us reflect on the personal 'encounter' with Jesus Christ."

Archbishop Gomez, who is vice president of the U.S. Conference of Catholic Bishops (USCCB), was the

See ENCUESTRO, page 8



Delegates celebrate the Sept. 23 closing session of the Fifth National *Encuentro*, or V *Encuentro*, in Grapevine, Texas. The Sept. 20-23 gathering brought together more than 3,200 Hispanic Catholic leaders and about 125 bishops from across the country. (CNS photo/Tyler Orsburn)

Scandals create outrage, but there is time for conversion, pope says

TALLINN, Estonia (CNS)—In what is probably the least religious country in Europe, Pope Francis said he is surprised by how many people hold firm to their faith despite all the sexual abuse and financial scandals in the Catholic Church.

“We know—as you have told us—that many young people do not ask anything of us because they do not believe we have anything meaningful to say about their lives,” the pope said on Sept. 25 during an ecumenical meeting with young adults in Estonia.



Pope Francis

Some young people “even ask to be left in peace because they feel the Church’s presence is a bother or even irritating—and it’s true,” he said. And the bolder ones say, “Don’t you see nobody is listening to you anymore or believes what you have to say?”

Often, they think the Church has no clue about what is important to young people, he said, or that the Church wants them just to be passive members of the congregation and parish programs.

And “they become outraged when they do not see a clear condemnation of sexual and financial scandals,” the pope said.

But the Catholic Church, he said, wants to respond to young people, and “wants to be a transparent, welcoming, honest, attractive, communicative, accessible, joyful and interactive community.” That, he added, is one of the main aims of the Synod of Bishops on young people, which begins on Oct. 3.

Still, he said, the amazing thing is that young people continue to find Jesus in the Church and through its members and ministers.

Just as Jesus praised God for revealing truths to the “little ones,” Pope Francis told young Estonians, “I marvel that, for all our lack of witness, you continue to discover Jesus in our communities.”

“We know that where Jesus is, there is always renewal,” the pope said. “There are always new opportunities for conversion and for leaving behind everything that separates us from him and our brothers and sisters.

“Beyond all our limitations and divisions, Jesus is still the reason for our being here,” he told them.

Young believers must be generous and courageous enough to share that hope with their peers, especially in a country where an estimated 75 percent of the population identify themselves as “nonreligious.”

Meeting the young people in Tallinn’s Kaarli Lutheran Church, Pope Francis listened to the stories of trials and faith shared by an 18-year-old Lutheran named Lisbel, whose father is sometimes a violent drunk; an Orthodox young man named Tauri, who said he found faith through the Divine Liturgy, lost it studying theology, but discovered it again through the Greek fathers of the Church;

and Mirko, a Catholic, who directs a theater company and believes beauty is the path to discovering God.

“We want to mourn with you when you mourn, to accompany and support you, to share in your joys, and to help you to be followers of the Lord,” the pope told them.

The Christian churches and, really, “every institutionally structured religious organization,” he said, “at times bring attitudes that make it easier for us to talk, give advice, speak from our own experience, rather than listen, be challenged and learn from what you are experiencing.”

Pope Francis assured the young people that the Church does, in fact, want to listen to them, respond to their questions and support them as they seek the ultimate meaning of their lives.

And, he said, the Church wants to help them come to know Jesus and to know God’s love.

Early in the afternoon, Pope Francis met at the city’s Catholic cathedral with individuals and families assisted by Catholic charities and Catholic religious orders. The clients, too, shared their stories with the pope and told him how they found material help, faith and love.

Jesus, the pope said, calls all people to love “with a love that shatters the chains that keep us isolated and separate, and instead builds bridges; with a love that enables us to create one big family where all of us can feel at home, as in this house; with a love that exudes compassion and dignity.”

Pope Francis ended his visit in Tallinn’s Freedom Square, continuing to preach about memory, freedom and responsibility; the connection among the three was a theme that ran throughout his four-day visit to Lithuania, Latvia and Estonia in the year the three Baltic nations celebrated the 100th anniversary of their shortly lived independence after World War I.

Eighty British soldiers and 20 from Denmark were at the Mass in their khaki uniforms. They are part of a 1,000-strong NATO Enhanced Forward Presence deployment in Estonia.

Obviously aware of the very low rate of religious affiliation in Estonia, Pope Francis told people at the outdoor Mass, “Some people think they are free when they live without God or keep him at arm’s length. They do not realize that in doing so they pass through this life as orphans.”

Strength, he said, comes from listening to God and to other people and seeking ways to help all people share in the benefits of freedom, politically and economically.

“Some people speak in a loud voice, full of self-assurance—with no doubts or hesitation,” he said. “Others shout and hurl threats about using weapons, deploying troops and implementing strategies. That way they appear to be stronger.”

Such attitudes and behavior are all about gaining power, which runs counter to the Christian faith, the pope said. “You did not gain your freedom in order to end up as slaves of consumerism, individualism or the thirst for power or domination.” †



Public Schedule of Archbishop Charles C. Thompson

September 29 - October 8, 2018

Sept. 29 — 10 a.m.

Archdiocesan Pastoral Council meeting 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

Oct. 1 — 5:30 p.m.

Red Mass and Dinner at St. John the Evangelist Church and Indiana Roof Ballroom, Indianapolis

Oct. 2 — 12:30 p.m.

United Catholic Appeal Employee Gathering at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

Oct. 2 — 5:30 p.m.

Catholic Radio Indy annual fundraiser dinner at Northside Knights of Columbus, Indianapolis

Oct. 3 — noon

Mass for St. Theodora Guérin Feast Day at SS. Peter and Paul Cathedral, Indianapolis

Oct. 3 — 7 p.m.

Confirmation for youths of St. Gabriel the Archangel Parish in Indianapolis at SS. Peter and Paul Cathedral

Oct. 4 — 10 a.m.

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

Oct. 4 — 7 p.m.

Confirmation for youths of St. Rose of Lima Parish in Franklin at SS. Peter and Paul Cathedral

Oct. 8 — 11

Canon Law Society of America Convention in Phoenix, Ariz.

(Schedule subject to change.)

Catholic relief organizations offer ways to help after hurricane and typhoon

Criterion staff report

Within the last two weeks, two major storms, Hurricane Florence and Typhoon Mangkhut, have caused massive devastation for many communities within the southeastern portion of the U.S. (Hurricane Florence) and on the Philippine island of Luzon (Typhoon Mangkhut).

Catholic Charities USA and Catholic Relief Services are responding to both crises with immediate shelter, food, clean water and hygiene supplies. Both agencies will also be assisting individuals and families with the rebuilding of homes and communities, as well as offering trauma counseling as people try to rebuild their lives after a disaster.

Your support helps people through the immediate aftermath and continues helping

them as they work through the long process of recovery. Catholic Charities agencies that serve the affected communities receive 100 percent of the funds raised.

To contribute toward efforts to help those affected by Hurricane Florence, go to bit.ly/2xIuOgD, call 800-919-9338, or send a check made out to Catholic Charities USA with “Hurricane Florence” in the memo line and mail it to: 2050 Ballenger Ave., Suite 400, Alexandria, VA 22314.

To contribute toward efforts to help those affected by Typhoon Mangkhut, go to bit.ly/2zqY2BF, call 877-435-7277, or send a check made out to Catholic Relief Services with “Typhoon Mangkhut” in the memo line and mail it to: Catholic Relief Services, P.O. Box 17090, Baltimore, MD 21297-0303. †

Pope Francis’ prayer intention for October



• **The Mission of Religious**—That consecrated religious men and women may bestir themselves, and be present among the poor, the marginalized and those who have no voice.

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

Correction

In the Sept. 21 issue of *The Criterion*, the years in which Benedictine Brother Lorenzo Penalosa moved to the United States and entered the

novitiate of Saint Meinrad Archabbey in St. Meinrad were incorrectly listed. They are, respectively, 2006 and 2014. †



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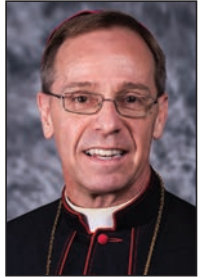
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Formation at seminary is praised during ‘Celebrate Bruté’ event

By Sean Gallagher

In the midst of a time in the life of the Church when questions are being raised about priestly formation in the wake of the current clergy sexual abuse crisis, nearly 200 people gathered on Sept. 17 to show their support for Bishop Simon Bruté College Seminary in Indianapolis.



Archbishop Charles C. Thompson

The “Celebrate Bruté” event to honor the seminary’s supporters took place on the grounds of the archdiocesan college seminary. It is located about a mile south of Marian University

where the 43 seminarians enrolled at Bishop Bruté attend classes.

Catholics from across central and southern Indiana came to Bishop Bruté, where nine dioceses send seminarians to be formed for the priesthood. Currently, the archdiocese has 13 seminarians at Bishop Bruté.

One of them is seminarian Liam Hosty, a junior at Bishop Bruté and a member of St. Barnabas Parish in Indianapolis. He helped check in those attending “Celebrate Bruté,” and was encouraged to see so many supporters of the seminary that he calls home.

“It’s beautiful to see [the support] so tangible in the number of people here this evening,” said Hosty. “It can definitely be a challenging time.”

In his remarks to the people at the event, Archbishop Charles C. Thompson acknowledged the difficulties the Church is currently facing.

He noted that he was a participant in a recent meeting of the administrative committee of the U.S. Conference of Catholic Bishops. The committee made plans for the bishops’ fall general assembly meeting in November in Baltimore where the current clergy sexual abuse crisis will be addressed.

“It was a very sobering meeting,” Archbishop Thompson said. “What impressed me, though, was the great hearts and great minds that are trying to get this right and to really address things.



Fr. Daniel Bedel

They’re very much shepherds of the Church.

“I think we’re doing some good things. We’ll move forward. I think it’s going to take a while to move through this and to heal. But I believe the Holy Spirit is very present and very much at work.”

He also believes the Holy Spirit is at work in the priestly formation happening at Bishop Bruté that involves what the Church calls the “four pillars” of formation: spiritual, intellectual, pastoral and human.

Among other goals, Archbishop Thompson said human formation at Bishop Bruté seeks to help its seminarians “cultivate a mature celibate relationship, fidelity to their commitments and a deep respect for the dignity of all persons.”

“The very core of this formation experience must be the ethos that honors and appreciates the dignity of every human person regardless of their differences,” he said. “You can be assured these four pillars are taking place at Simon Bruté.”

Father Daniel Bedel, pastor of St. Margaret Mary and St. Patrick parishes, both in Terre Haute, is a 2010 graduate of Bishop Bruté who spoke at the event, reflecting on how the



Archbishop Charles C. Thompson speaks on Sept. 17 before nearly 200 supporters of Bishop Simon Bruté College Seminary in Indianapolis. The “Celebrate Bruté” event took place on the grounds of the archdiocesan college seminary. (Photo by Sean Gallagher)

friendships he formed contributed to the human formation he received there.

“I am incredibly grateful for the human formation that I received, the community of brothers that came together here,” Father Bedel said. “That was 10 or 11 years ago, but those friendships are going to last a lifetime.

“This place allows those friendships to begin so that we, as priests, can support each other. We, as priests, know that we can depend on each other and lean on each other and support each other, especially when things are hard, as they have been recently.”

Father Joseph Moriarty, Bishop Bruté’s rector, reflected during the event on how he sits at the back in the seminary’s chapel during many liturgies. Seeing its seminarians before him, he admires their striving for holiness and their dedication to discernment and priestly formation.

“In many senses, if we look around the culture, the Church is on fire,”

Father Moriarty said. “And these guys are running in. They want to help. They want to be a part of something greater than themselves within the body of Christ.”

Larry Dougherty, a member of Immaculate Heart of Mary Parish in Indianapolis, attended the “Celebrate Bruté” event and spoke afterward about the support he and his wife Mary have for the archdiocese’s future priests and its college seminary.

“We pray for the seminarians,” Dougherty said. “We pray for the priests. It’s very near and dear to our hearts. Simon Bruté is such a blessing for our archdiocese. It’s a tremendous facility. All the young men here studying for the priesthood are getting a great education to become great priests.”

(For more information on Bishop Simon Bruté College Seminary in Indianapolis, visit <https://bishopsimonbrute.org>.) †

‘In many senses, if we look around the culture, the Church is on fire. And these guys are running in. They want to help. They want to be a part of something greater than themselves within the body of Christ.’



—Father Joseph Moriarty, rector of Bishop Simon Bruté College Seminary in Indianapolis

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A statue of an angel is silhouetted as smoke from the California wildfires makes for a vibrant, diffused sunset in the Midwest on the grounds of St. Raphael the Archangel Catholic Parish in Oshkosh, Wis. (CNS photo/Brad Birkholz)

Angels serve as God's messengers, protectors

"The feast of Saints Michael, Gabriel and Raphael, who were God's messengers as recorded in sacred Scripture, reminds us that we are never alone. We have advocates [guardian angels] who stand with us and bring healing, reconciliation and the good news of our salvation in Jesus Christ." (Cardinal Joseph W. Tobin)

On Saturday, Sept. 29, we celebrate the Feast of Saints Michael, Gabriel and Raphael, three angels named in sacred Scripture and associated with important moments in the history of our salvation. At this time in the Church's life, when there is so much confusion, anger, anxiety and doubt, it's good to step back a little and reflect on some of the more mysterious—and comforting—elements of our Catholic belief and practice. Church teaching on angels certainly fits in this category.

Reruns of the popular television program, "Life is Worth Living," which featured then-Bishop Fulton J. Sheen, the first and some would say greatest Catholic television evangelist, often addressed the topic of angels. Bishop Sheen did this with humor. (He said it was an angel who erased his blackboard when it was off camera.) But he was also deadly serious in the way he discussed the existence of angels and their influence on our daily lives.

Noting that the word "angel" comes from the Greek word for messenger, Bishop Sheen explained the angels are God's emissaries and that they exercise two fundamental responsibilities in their interaction with us human beings: First, as messengers they help to illuminate our understanding of God's will for us. Certainly that was the role played by the angel Gabriel in his appearances to Mary and Joseph. Following Gabriel's disclosures, Mary understood (and accepted) her unique role in God's plan for our redemption, and Joseph assumed his rightful place as the guardian and protector of Mary and her divine son.

The second role that angels play in human affairs is that of protection and healing. St. Michael the Archangel and St. Raphael stand for the advocacy and the healing power of God's grace. They testify to the fact that, when necessary, angels can be warlike in their defense of God's truth and justice, but they are often equally kind and merciful in their dealings with those who are suffering any kind of hardship or abuse.

Every one of us has a guardian angel. We don't hear nearly enough about them these days. Even in the 1950s, when "Life is Worth Living" (whose reruns can be found at www.formed.org) was at the peak of its popularity on American television, Bishop Sheen had a hard time convincing his audiences that the doctrine of angels was more than just a pious, sentimental teaching. Why? Bishop Sheen's explanation was the influence of materialism and secularism. After all, if you only believe what you can see and touch or place under a microscope, there's not much room for beings who have a mind and will, but no body.

And yet, Christians have always believed that what is invisible is in some ways more real than what is visible. When God took on human flesh, he forever united the spiritual world with the material world. He showed us the true miracle of human life is that we are much more than we appear to be. We are each made in the image and likeness of God, which means that we are spirit and flesh incarnate.

Bishop Sheen speculated that the reason some angels turned away from God is because they could not abide the scandal of the Incarnation. It was too much for them to accept that God's only Son would so humiliate himself as to take on human flesh—not just the holographic appearance of humanity, but the actual, messy, bloody reality. Certainly, it's quite possible that the reason Lucifer and his companions fell from grace was because they were too proud to pay homage to one who was beneath them in the order of being, a man like us human beings in all things but sin.

Pope Francis has repeatedly called our attention to the role played by the Evil One, a fallen angel, in the scandals that are shaking the foundations of our Church today, in the sins of some priests and bishops and their further degradation by "hypocrites" who use the media (especially social media) to destroy reputations and enflame the legitimate hurt and anger of others.

Saints Michael, Raphael and Gabriel, and all holy angels, pray for us. We need your inspiration, healing and protection now more than ever! May your ministry as angels of mercy and guardian angels guide us, protect us and keep us from all evil. Now and forever. Amen.

—Daniel Conway

Reflection/John F. Fink

Pope Paul VI's legacy leads to canonization on Oct. 14

I have to admit that I have a soft spot when it comes to Blessed Pope Paul VI. Perhaps it's because he was the first pope I ever met, or because he did things that affected my life in various ways.



Pope Paul VI is one of six people that Pope Francis will canonize on Oct. 14. El Salvadoran Oscar Romero is one of the other five.

When Pope Francis canonized both Pope John XXIII and Pope John Paul II on

April 27, 2014, it seemed that Paul VI was skipped over since John preceded Paul and John Paul II came later. That is finally being corrected.

Perhaps no man since Pope Gregory VII in the 11th century was better prepared to be pope when Pope Paul VI was elected in 1963. He was born Giovanni Battista Montini on Sept. 26, 1897, in northern Italy. He was ordained a priest in 1920 and immediately sent to study at the Accademia dei Nobili Ecclesiastici, the training school for Vatican diplomats. Two years later, he joined the staff of the Secretariat of State.

By 1937, he was assistant secretary of state under Cardinal Eugenio Pacelli. When Cardinal Pacelli became Pope Pius XII two years later, Msgr. Montini became the top official in the Secretariat of State while also serving as the pope's private secretary.

During World War II, Msgr. Montini established an office to assist refugees, mainly Jews. More than 15,000 of them were sheltered in the papal summer residence in Castel Gandolfo. During

and after the war, Msgr. Montini was recognized as the second most important person in the Vatican.

However, Pope Pius XII never made Montini a cardinal. Instead, he made him archbishop of Milan in 1954. Since he wasn't a cardinal when Pope Pius died in 1958, Archbishop Montini was not elected pope at that time.

When John XXIII was elected pope, he almost immediately named Archbishop Montini a cardinal. After Pope John called the Second Vatican Council, Cardinal Montini was one of his closest advisers. When Pope John died after the first session of the council, Cardinal Montini was elected pope, took the name Paul VI, and immediately announced that he would reconvene the council.

Although Pope John XXIII convened the council, Pope Paul VI guided it through its final three sessions, and it was Pope Paul who had the responsibility for carrying out its decisions.

Pope Paul, like the council, was greatly interested in ecumenism and trying to heal the division between the Catholic Church and Orthodox Churches. His meeting with Patriarch Athenagoras I in 1964 was historic.

It was also historic that the meeting occurred in Jerusalem because Pope Paul began traveling. Today we're accustomed to the popes traveling, but he was the first pope in more than 100 years to travel outside Italy, eventually visiting 20 countries.

After his trip to Jerusalem in 1964, he recognized that the Holy Land was becoming a museum for Christianity. He did two things to try to reclaim a presence there for Christianity. He founded Bethlehem University and asked the

See REFLECTION, page 15

Making Sense of Bioethics/Fr. Tad Pacholczyk

Opioids, pain management, and addiction: Balancing ethical duties

Almost 2 million Americans are now addicted to opioids. The National Institute on Drug Abuse notes that more than 100 people die each day in the U.S. from opioid overdoses.



This unprecedented level of abuse—which involves not only heroin, but also prescription pain relievers such as OxyContin, Percocet, morphine, codeine and fentanyl—has become a national crisis.

Reportedly, about 80 percent of heroin addicts first misused prescription opioids. Yet for many patients, no pain-relieving options more effective than opioids exist. Figuring out how to use these powerful pharmacological agents in an appropriate and ethical manner is urgent and imperative.

At a minimum, a three-pronged approach is required. One prong involves working with medical professionals to limit the use and availability of these drugs by modifying prescribing practices.

A second involves making patients more aware of the risks of addiction and increasing their involvement in monitoring their medications and managing decisions about their care.

A third involves making effective addiction treatment and outreach programs accessible to those caught in the throes of chemical dependency.

With regard to reducing opioid availability, in recent years medical professionals have been seeking to establish guidelines for prescribing opiates that take into account the number of pills typically needed to get through a surgery or treatment. For example,

recovery from more complex stomach surgeries might require 60 opioid pills, while an appendectomy or hernia might only require 15-20. Although prescription guidelines can be helpful, they clearly can't be fixed in stone, as individual patients will have varying pain management needs.

Some nurses recall well the days when concerns about addiction could result in undermedicated patients watching the clock and writhing in pain until the time of the next dose. Unmanaged pain is a spiritual assault on the dignity of a person, and plays right into the hands of assisted suicide advocates.

Careful titration of pain medications, whether for surgery or chronic pain, also helps to avoid overmedicating patients and rendering them lethargic or semi-comatose. In terminal situations, patients still have the right to prepare for their death while fully conscious, and they should not generally be deprived of consciousness or alertness except to mitigate excruciating or otherwise uncontrollable pain.

In certain cases, of course, it may not matter if a person becomes addicted to pain medications. If a patient has only a few weeks of life remaining, and he or she is experiencing intractable pain such that high doses of opioids are the most effective approach, addiction during his or her final days and hours would not generally raise ethical concerns.

There are alternatives to the use of opioids that may be suitable for some patients. These include the use of less-addictive or non-addictive drugs, such as acetaminophen, ibuprofen, naproxen, or anesthetics and blockers at the pain site.

Cognitive behavioral therapy, stress management and relaxation techniques

See BIOETHICS, page 15



Christ the Cornerstone

Sainthood of Blessed Pope Paul VI is a time to rejoice

“Love is total—that very special form of personal friendship in which husband and wife generously share everything, allowing no unreasonable exceptions and not thinking solely of their own convenience. Whoever really loves his partner loves not only for what he receives, but loves that partner for the partner’s own sake, content to be able to enrich the other with the gift of himself” (Blessed Pope Paul VI, “Humanae Vitae,” #9).

In just a few weeks, Blessed Pope Paul VI, who died 40 years ago on Aug. 6, 1978, will be officially declared a saint by one of his successors, Pope Francis. This will be an occasion of great joy for our Church that is once again suffering from the suspicion and doubt caused by the failures of bishops in many different regions of the world, including our own country.

Giovanni Battista Montini, later Pope Paul VI, served as a priest and bishop in his native Italy. He was elevated to the College of Cardinals in 1958 and was elected pope in 1963, following the death of St. Pope John XXIII. He served as pope for 15 years until his death.

For those who are old enough to remember, those years were full of

emotional, social and political ups and downs. The enthusiasm of the Second Vatican Council gave way to confusion over the implementation of its teaching. Traditional religious and moral values seemed to be superseded by forms of cultural relativism, and sexual mores—aided by new forms of technology—were being radically transformed.

Blessed Paul VI was sometimes severely criticized (even publicly mocked) for his fidelity to the Church’s understanding of the fundamental dignity of the human person and the meaning of human sexuality. Anyone who reads this pope’s writing—his numerous homilies, speeches and pastoral communications—can see that he was not rigid or closed-minded.

In fact, he cared deeply about the people of God, and he was passionate about the work of evangelization, which he saw as sharing God’s love with everyone, especially the young.

In the encyclical “*Humanae Vitae*” (“Of Human Life: on the Regulation of Birth”) which was published 50 years ago on July 29, 1968, Paul VI affirmed the traditional teaching of the Church regarding married love, responsible parenthood, and the rejection of artificial contraception. Needless to say,

“*Humanae Vitae*” was—and still is—controversial. But the five decades that have passed since its promulgation have more than validated the encyclical’s prophetic teaching.

Today, the Church’s teaching on the meaning of human sexuality—especially the inseparable connection between the love of wife and husband and their participation in God’s procreative work—can seem hopelessly old-fashioned. In reality, it is a refreshingly new way of understanding the physical intimacy and spiritual depth of married love.

The sacramental view of marriage, which our Church professes in spite of all efforts to redefine its meaning, regards the union of a man and a woman as something sacred that involves more than just the union of two people.

Marriage is much more than a social contract or a convenient form of cohabitation. It is something holy—the union of a loving couple with their loving God. And the children who are born of this sacred union are doubly blessed because they are children of God and children of parents who have committed themselves totally to doing God’s will.

During his 15 years as a successor of St. Peter, Paul VI frequently taught that each human person has been made

in the image and likeness of God. In many ways, he initiated the modern papal themes of tenderness and mercy. He stressed that Christian life is more inclined to “messages of trust” than to rigid or forbidding rules and regulations. Especially when dealing with young people, Paul VI focused on communicating an “intelligent and free faith, a culture thirsting for truth and open to dialogue.”

The ordinary process for the canonization of a saint requires that two miracles be verifiably attributed to the person being considered for sainthood. In the case of Blessed Pope Paul VI, both miracles concern the lives of unborn children.

In two separate cases, fetuses which had no hope of being born without being seriously deformed, or with a very slim chance of survival outside the womb, were entrusted to Paul VI, the protector of unborn life. Both were miraculously born as healthy infants thanks to their parents’ fervent prayers and the intercession of this holy man, soon to be our next great papal saint.

Let’s rejoice with the whole Church on Oct. 14. Let’s pray that the prophetic teaching of Pope Paul VI will prevail in the years ahead. †



Cristo, la piedra angular

La santidad del beato papa Pablo VI es un momento de júbilo

“Es un amor total, esto es, una forma singular de amistad personal, con la cual los esposos comparten generosamente todo, sin reservas indebidas o cálculos egoístas. Quien ama de verdad a su propio consorte, no lo ama sólo por lo que de él recibe sino por sí mismo, gozoso de poderlo enriquecer con el don de sí” (“Humanae Vitae,” #9).

Dentro de unas pocas semanas el beato papa Pablo VI, quien falleció hace 40 años el 6 de agosto de 1978, será declarado oficialmente santo por uno de sus sucesores, el papa Francisco. Esta será una ocasión de gran júbilo para nuestra Iglesia que una vez más sufre a causa de las sospechas y las dudas que han generado las equivocaciones de los obispos en distintas regiones del mundo, inclusive en nuestro país.

Giovanni Battista Montini, posteriormente conocido como el Papa Pablo VI, se desempeñó como sacerdote y obispo en su natal Italia. Fue elevado al Colegio de Cardenales en 1958 y elegido papa en 1963 tras la muerte del santo Papa Juan XXIII. Fue papa durante 15 años hasta su defunción.

Para quienes tengan edad de recordarlo, aquellos años estuvieron repletos de altibajos emocionales, sociales y políticos. El entusiasmo

del Concilio Vaticano Segundo dio paso a confusión con respecto a la implementación de sus enseñanzas. Los valores tradicionales religiosos y morales estaban sufriendo una profunda transformación a causa de la imposición de formas de relativismo cultural y costumbres sexuales, apoyadas por nuevas formas de tecnología.

El beato Pablo VI en ocasiones fue duramente criticado (e incluso expuesto al escarnio público) por su fidelidad a la interpretación de la Iglesia de la dignidad fundamental de la persona y el significado de la sexualidad humana. Quien lea las escrituras del Papa, sus numerosas homilías, discursos y comunicaciones pastorales, se dará cuenta de que no es una persona rígida ni de mente cerrada.

De hecho, se preocupaba profundamente por el pueblo de Dios y sentía una pasión especial por la obra de la evangelización que consideraba una forma de compartir el amor de Dios con todos, especialmente con los jóvenes.

En su encíclica titulada “*Humanae Vitae*” (Sobre la regulación de la natalidad) que fue publicada hace 50 años el 29 de julio de 1968, Pablo VI afirmó las enseñanzas tradicionales de la Iglesia con respecto al amor conyugal, a la responsabilidad de los padres y el rechazo de los métodos anticonceptivos artificiales.

Evidentemente, “*Humanae Vitae*” era y sigue siendo controversial. Pero las cinco décadas que han transcurrido desde que se promulgó han validado ampliamente las enseñanzas proféticas de la encíclica.

Hoy en día, las enseñanzas de la Iglesia sobre el significado de la sexualidad humana, especialmente la conexión inseparable entre el amor de los esposos y su participación en la obra procreadora de Dios quizá aparezcan irremediamente anticuadas. Pero en verdad, se trata de una nueva y refrescante forma de entender la intimidad física y la profundidad espiritual del amor conyugal.

La visión sacramental del matrimonio que nuestra Iglesia profesa pese a todos los esfuerzos por redefinir su significado, considera la unión de un hombre y una mujer como algo sagrado que involucra más que simplemente la unión de dos personas.

El matrimonio es mucho más que un contrato social o una forma conveniente de cohabitación; es algo sagrado, la unión de una pareja que se ama con su devoto Dios. Y los hijos que nacen de esta unión sagrada están doblemente bendecidos porque son hijos de Dios y de padres que se han comprometido totalmente a cumplir la voluntad de Dios.

Durante sus 15 años como sucesor de San Pedro, Pablo VI a menudo predicó que la persona humana ha sido hecha

a imagen y semejanza de Dios. En muchas formas, inició los temas de los papados modernos sobre la ternura y la misericordia. Hizo énfasis en que la vida cristiana es más afín a los “mensajes de confianza” que a normas y reglas rígidas y severas. En especial al hablar acerca de los jóvenes, Pablo VI se centró en comunicar una “fe inteligente y libre, una cultura sedienta de la verdad y del diálogo abierto.”

El proceso ordinario de canonización de un santo requiere que se hayan producido dos milagros verificables y que estos se atribuyan a la persona que se está considerando para elevar a calidad de santo. En el caso del beato Papa Pablo VI, ambos milagros se refieren a la vida de niños en gestación.

En dos casos separados, los fetos que no tenían esperanza de nacer sin presentar graves deformaciones o cuya probabilidad de supervivencia fuera del vientre era bastante escasa, fueron confiados a Pablo VI, el protector de la vida en gestación. Ambos nacieron milagrosamente como bebés sanos gracias a las oraciones fervientes de sus padres y a la intercesión de este hombre santo que próximamente se convertirá en un santo papa.

Alegrémonos con toda la Iglesia el día 14 de octubre y recemos para que las enseñanzas proféticas del papa Pablo VI prevalezcan en los años venideros. †

Events Calendar

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

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, \$75 per person dinner tickets, \$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. **Feast Day of St. Mother Theodore Guérin Mass**, 11 a.m. Information: 812-535-2931, wvc@spsmw.org or www.spsmw.org/providence-center/events.

October 4

St. Barnabas Parish, 8300 Rahke Rd. Indianapolis. **"Come Worship Our Lord and Sing,"** eucharistic adoration praise and worship night featuring the St. Barnabas youth choirs and Francesca LaRosa, parish music director. All are welcome. Free admission. Information: 317-882-0724.

October 4-6

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival**, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. 3-11 p.m., rides, kids' games, live entertainment, gambling, raffle, silent auction. Information: 317-356-7291.

October 5

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

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

October 5-6

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Oktoberfest**, 5 p.m.-midnight, live music, authentic homemade German food, health and safety fair, kids' zone, 50/50 raffle, \$25,000 raffle, beer garden. Information: 317-784-5454.

October 6

St. Mary Parish, New Albany, serving American and Mexican food during the **Harvest Homecoming Parade**, corner of Spring and Eighth streets in New Albany, 11 a.m.-1 p.m. Information: 812-944-0417.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Octoberfest**, sponsored by the Knights of Columbus, 4-11 p.m., indoor and outdoor activities, bingo, poker booth, raffle, kids' activities 4-8 p.m., live music by The MacDaddys 7-11 p.m., food, craft and domestic beer, wine. Information: 765-653-5678.

St. Anthony Parish, 337 N. Warman Ave., Indianapolis. **Annual Saints in the Streets Neighborhood Clean-Up**, in cooperation with St. Barnabas Parish of Indianapolis and Keep Indianapolis Beautiful, Inc., 8 a.m.-noon, breakfast

provided, volunteers receive a T-shirt. Register: www.kibi.org/event/october-great-indy-cleanup-3. Information: 317-292-8964, connie_merkeyl@yahoo.com.

October 7

Holy Family Parish, 3027 Pearl St., Oldenburg. **Fall Festival**, 10 a.m.-6 p.m., chicken and roast beef dinners served 11 a.m.-4 p.m., turtle soup, homemade ice cream, children and adult games, quilt and money raffles, basket booth, bakery and craft booths, silent auction. Information: 812-934-3013.

St. John Paul II Parish, St. Joseph Campus, 2605 St. Joe Road W., Sellersburg. **Turkey Shoot, Fall Festival and Chicken Dinner**, 11 a.m., chicken dinners with homemade dumplings, booths, raffles, quilts, kids' games, firing range. Information: 812-246-3522.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Feast of Our Lady of the Rosary and Rosary Coast to Coast Event**, 4 p.m. recitation of 15 decades of the rosary and Vespers led by parish choir; pitch-in

dinner to follow in Priori Hall, registration required. Registration and information: tinyurl.com/ybc4phfn, 317-636-4478.

October 9

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "That All May be One," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

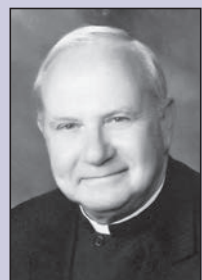
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

October 11

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis. **Open House**, for prospective students and families, 6-8 p.m., welcome pep rally, scholarship information, tours, meet and greet. Registration requested: www.scecina.org/openhouse. Information: Miriam Medina, 317-352-3225, mmedina@scecina.org. †

Nov. 3 Corrections Ministry conference in Bloomington, register by Oct. 22

The archdiocesan Corrections Ministry conference will take place at St. Paul Catholic Center, 1413 E. 17th St., in Bloomington on Nov. 3. Check-in begins at 8:30 a.m., and the conference will take place from 9 a.m.-3:30 p.m.



Fr. David Link

This year's theme is "My Heart Near to Your Heart." Archbishop Charles C. Thompson will offer a welcome at the beginning of the conference, and will lead participants in the praying of the Liturgy of the Hours. Father David Link, a priest of the Diocese of Gary, Ind., will offer the keynote address.

Father Link is a lawyer, former dean of the University of Notre Dame Law School and an author. He is also a widowed grandfather who was ordained a priest at the age of 71 in 2008, and now devotes his life to corrections ministry.

His inspirational biography *Camerado, I Give You My Hand* shares his story and how God can be found anywhere.

Author Maura Poston Zagrans writes, "Father Dave upends what we think we know about mercy, compassion, justice and service. He shows that even in the most fallow of fields the seeds of peace can be sown with the hand of friendship. He demonstrates how helping others can be the purpose of life as well as the joy in life. His faith is straight-forward: love is a verb; everything else is just chatter."

The book will be available for purchase.

The day will include interactive concurrent breakout sessions, networking with successful programs and ministries across southern and central Indiana, and the opportunity to hear directly from those re-entering society and from their families.

The conference is geared toward clergy, lay volunteers and those discerning involvement in correction ministry. Parish teams are especially encouraged to attend.

There is no charge, although freewill offerings will be accepted. A complimentary lunch will be included.

Registration is required by Oct. 22 and is available at www.archindy.org/corrections. †

Archdiocesan pilgrimage to basilica in Vincennes is set for Nov. 5

The archdiocese will sponsor a pilgrimage to the Basilica of St. Francis Xavier (also known as Old Cathedral) in Vincennes on Nov. 5. The basilica was the original cathedral for the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.

The pilgrimage, which will be led by archdiocesan archivist Julie Motyka and archdiocesan vicar judicial Father Joseph Newton, will include Mass at the Old Cathedral; a tour of the Old Cathedral museum, library and cemetery; and lunch at Dogwood BBQ.

The bus will leave the Archbishop Edward T. O'Meara Catholic Center at 1400 N. Meridian St., in Indianapolis, at 7:30 a.m., and return at approximately 5:30 p.m.

The cost is \$69 per person, which includes deluxe motor coach transportation, a bag breakfast, lunch and all fees and gratuities.

Registration is required by Oct. 22 at www.archindy.org/pilgrimage.

To learn more, contact Rita Maguire at 317-236-1428 or 800-382-9836, ext. 1428, or e-mail rmaguire@archindy.org. †

VIPs



Lawrence and Elaine (Lindblom) Denzio, members of St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 28.

The couple was married in St. Roch Church in Indianapolis on Sept. 28, 1968.

They have three children: Jennifer Huelskamp, Dyan Schoettle and Anthony Denzio.

The couple also has three grandchildren. †



Andrew and Ellenmarie (Sarsfield) Vasiento, members of St. Monica Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 28.

The couple was married in the Basilica of Our Lady of Perpetual Help in Brooklyn, N.Y., on Sept. 28, 1968.

They have four children: Nicole Rosen, Amanda, Andrew III and Christopher Vasiento.

The couple also has five grandchildren. †



A sign of faith

Members of St. Rose of Lima Parish in Franklin form a cross for an overhead shot by a drone as part of the festivities on Aug. 26 celebrating the parish's 150th anniversary. (Submitted photo)



The Face of Mercy

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

By Daniel Conway

In communication, silence can speak louder than words

"Express how you feel and then be quiet. Because the truth is humble, the truth is silent, the truth isn't noisy. It's not easy, what Jesus did; but the dignity of the Christian is anchored in the power of God. With people lacking good will, with people who only seek scandal, who seek only division, who seek only destruction, even within the family: silence, prayer." (Pope Francis, homily, September 3, 2018)

Pope Francis surprised many people when he refused to discuss allegations that he knowingly ignored—even covered up—abusive behavior by resigned Cardinal Theodore E. McCarrick.

When journalists asked him to comment on the allegations made by Archbishop Carlo Maria Viganò, former nuncio to the United States, the Holy Father said, "I will not say a single word on this." He then invited journalists to use their investigative skills to determine for themselves whether or not the allegations are truthful.

We are so accustomed to public figures giving strong and often detailed statements in responses to allegations of every kind, that it's jarring to have someone refuse to say

a single word in his own defense. Why has Pope Francis chosen this approach? What does he hope to communicate with his silence?

It's clear from remarks during a homily by the pope at his Santa Marta residence on Sept. 3 that Pope Francis believes that the former nuncio's allegations are intended to cause grave harm to the Church. "With people lacking good will," the pope said, "with people who only seek scandal, who seek only division, who seek only destruction, even within the family: silence, prayer" are the only appropriate responses.

Is Archbishop Viganò someone who only seeks scandal or division? Without more information, it's impossible to know for sure. And yet, Pope Francis prefers to treat what are grave charges against the pope and many other Church officials both in the U.S. and in the Vatican as the worst kind of scandal-mongering and, therefore, unworthy of comment.

To gain an insight into the pope's thinking here, it's helpful to read his public statement for the 2018 World Day of Communications. In it, the Holy Father said:

"To discern the truth, we need to discern everything that encourages

communion and promotes goodness from whatever instead tends to isolate, divide and oppose. Truth, therefore, is not really grasped when it is imposed from without as something impersonal, but only when it flows from free relationships between persons, from listening to one another. Nor can we ever stop seeking the truth, because falsehood can always creep in, even when we state things that are true. An impeccable argument can indeed rest on undeniable facts, but if it is used to hurt another and to discredit that person in the eyes of others, however correct it may appear, it is not truthful. We can recognize the truth of statements from their fruits: whether they provoke quarrels, foment division, encourage resignation; or, on the other hand, they promote informed and mature reflection leading to constructive dialogue and fruitful results."

In other words, Pope Francis believes that intentions or motivation play an important role in determining the truth or falsehood of an accusation made against someone.

What Pope Francis is telling journalists (and all of us) in his 2018 World Day of Communications message is that both the intentions and the effects of our messaging can

help us discern whether or not we are transmitting or receiving the truth.

"Falsehood can always creep in," the Holy Father says, "even when we state things that are true." So, if our communication is factually accurate but intended to discredit another or cause harm to individuals or communities, we may well be guilty of spreading fake news. This is doubly true when the information being shared is not accurate or when it is a distortion of the truth.

Time will tell whether Pope Francis has made the right decision here—responding to serious charges of cover-up with silence and prayer. In the same homily, the pope prayed:

"May the Lord give us the grace to discern when we should speak and when we should stay silent. This applies to every part of life: to work, at home, in society. ... Thus we will be closer imitators of Jesus."

May the Lord also give Pope Francis the grace to confront the scandals that are doing so much damage to our Church and lead us all to a renewed sense of what it truly means to be the one, holy and apostolic Church.

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

El rostro de la misericordia/Daniel Conway

En la comunicación el silencio puede hablar más alto que las palabras

"Expresar lo que sientes y luego callar. Porque la verdad es suave, la verdad es silenciosa, la verdad no es rumorosa. No es fácil, eso que ha hecho Jesús; pero existe la dignidad del cristiano que está asegurada en la fuerza de Dios. Con las personas que no tienen buena voluntad, con las personas que buscan solamente la destrucción, incluso en las familias: silencio. Y oración." (Papa Francisco, homilía del 3 de septiembre de 2018).

El papa Francisco sorprendió a muchos al negarse a hablar sobre los alegatos de que había ignorado a sabiendas, e incluso encubierto, el comportamiento abusivo del excardenal Theodore E. McCarrick.

Cuando los periodistas le pidieron que se pronunciara con respecto a las alegaciones que hizo el arzobispo Carlo Maria Viganò, antiguo nuncio de Estados Unidos, el Santo Padre contestó que «no pronunciaré una sola palabra al respecto». Luego invitó a los periodistas a que aplicaran sus dotes de investigación para determinar por sí mismos si los alegatos eran verdaderos o no.

Estamos tan acostumbrados a que las personalidades públicas ofrezcan declaraciones contundentes y, a menudo, detalladas en respuesta a alegatos de todo tipo, que resulta desestabilizante que alguien se niegue a pronunciar una sola

palabra en defensa propia. ¿Por qué el papa Francisco ha elegido actuar de esta forma? ¿Qué espera transmitir con su silencio?

De sus comentarios durante la homilía que pronunció en su residencia en Santa Marta el 3 de septiembre, resulta claro que el Sumo Pontífice considera que los alegatos del antiguo nuncio tienen por objetivo causar daños graves a la Iglesia. "Con las personas que no tienen buena voluntad"—señaló el Papa—"con las personas que buscan solamente la destrucción, incluso en las familias: silencio. Y oración," son las únicas respuestas adecuadas.

¿Acaso el arzobispo Viganò es alguien que busca causar escándalos o división? Sin contar con más información, resulta imposible saberlo a ciencia cierta. Y sin embargo, el papa Francisco prefiere tratar lo que se consideran cargos graves en contra de su persona y de muchos otros oficiales de la Iglesia, tanto en Estados Unidos como en el Vaticano, como uno de los peores tipos de chismes escandalosos y, por consiguiente, indignos de comentario alguno.

Para profundizar más sobre el razonamiento del Papa en este sentido, resulta útil leer su declaración pública durante el Jornada Mundial de las Comunicaciones Sociales de 2018, durante la cual expresó lo siguiente:

"Para discernir la verdad es preciso distinguir lo que favorece la comunión y promueve el bien, y lo que, por el contrario, tiende a aislar, dividir y contraponer. La verdad, por tanto, no se alcanza realmente cuando se impone como algo extrínseco e impersonal; en cambio, brota de relaciones libres entre las personas, en la escucha recíproca. Además, nunca se deja de buscar la verdad, porque siempre está al acecho la falsedad, también cuando se dicen cosas verdaderas. Una argumentación impecable puede apoyarse sobre hechos innegables, pero si se utiliza para herir a otro y desacreditarlo a los ojos de los demás, por más que parezca justa, no contiene en sí la verdad. Por sus frutos podemos distinguir la verdad de los enunciados: si suscitan polémica, fomentan divisiones, infunden resignación; o si, por el contrario, llevan a la reflexión consciente y madura, al diálogo constructivo, a una laboriosidad provechosa."

En otras palabras, el papa Francisco considera que las intenciones o la motivación desempeñan una función importante a la hora de determinar la verdad o la falsedad de una acusación presentada contra alguien.

En su mensaje durante la Jornada Mundial de las Comunicaciones Sociales de 2018, el papa Francisco dijo a los periodistas (y a todos nosotros) que tanto la intención como el efecto de nuestros

mensajes pueden ayudarnos a discernir si estamos transmitiendo o recibiendo la verdad.

Expresa el Santo Padre que "siempre está al acecho la falsedad, también cuando se dicen cosas verdaderas." Por lo tanto, si nuestra comunicación es precisa en cuanto a hechos, pero tiene como finalidad desacreditar a otro o dañar a alguna persona o comunidad, seremos culpables de diseminar noticias falsas. Esto es doblemente cierto cuando la información transmitida no es precisa o constituye una distorsión de la verdad.

El tiempo dirá si el papa Francisco ha tomado la decisión correcta en este caso al responder con silencio y oración ante el cargo grave de haber encubierto. En la misma homilía, el Papa elevó una oración diciendo:

"Que el Señor nos dé la gracia de discernir cuándo debemos hablar y cuándo debemos callar. Y esto en toda la vida: en el trabajo, en el hogar, en la sociedad ... en toda la vida. Así seremos más imitadores de Jesús."

Que el señor también le dé al Santo Padre la gracia para enfrentar los escándalos que tanto daño hacen a nuestra Iglesia y nos guíe hacia un sentido renovado del verdadero significado de ser una Iglesia santa, católica y apostólica.

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

FAITH

continued from page 1

value all life. My faith sets up the values for my life.”

‘It helped me feel closer to God’

When it comes to her Catholic faith, Lucia Corsaro says she has always benefitted from “the firm foundation” and “great role models” of her family.



Lucia Corsaro

The sophomore volleyball player at Cathedral High School in Indianapolis tries to keep that same emphasis on faith and family with her teammates and classmates.

“Before the season started, we went to a camp together and did team-bonding exercises. We prayed together, and it helped me feel closer to God and them. Our goal is to win in faith, friendship and volleyball.”

Lucia has another defining goal in the way she lives her life.

“For me, my faith means loving everyone and making sure everyone feels loved,” says the member of St. Pius X Parish in Indianapolis.

“If someone has a bad day, I’ll stay up with them all night if it’s needed. If someone needs help with homework, I’ll help. I just want to let everyone know I care. I’ve had experiences with people telling me no one cares about them. I want to make sure no one feels that way.”

‘God helps me to believe in myself’

It’s not something that referees usually do after a game, but this ref felt compelled to share his thoughts about one of the players.

The ref had just officiated a soccer match that ended in a 6-0 loss for the boys’ team

at Providence Cristo Rey High School in Indianapolis. Yet the one-sided score didn’t linger in the ref’s mind. Instead, what lasted



Brian Adame

was the approach of one of the Cristo Rey players, an older, talented player who stayed positive and kept encouraging and passing the ball to his younger teammates even as the other team dominated.

So the ref made a point of telling people how impressed he was by the attitude of the player—Brian Adame.

It’s equally telling that the 16-year-old junior wasn’t the one who shared the story about the ref. It came from the communications person at the school.

“I’m a team player,” says Brian, a member of St. Anthony Parish in Indianapolis. “I try to do everything for my team. And I always stay positive.”

He has that same attitude toward his faith.

“My faith gives me something to believe in and something to work harder for,” he says. “God helps me to believe in myself.”

He also believes that God has given him a purpose.

“I think it’s to help others. On and off the field, I like helping my teammates and the people around me.”

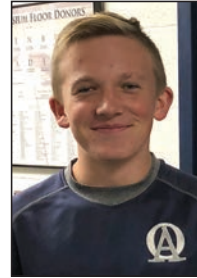
‘It just changes everything for me’

Like all athletes, Will Yunger has times when he struggles.

“It can be pretty frustrating when you lose a few points and you’re mad at yourself,” says Will, a member of the boys’ tennis team at the Oldenburg Academy of the Immaculate Conception in Oldenburg. “Someone told me when I’m struggling to just ask God to guide my racket. It just changes everything for me. I ask God for help, and it calms me down.”

That focus on faith during his sport is an approach that the 15-year-old junior

has shared with his teammates. It’s also an important part of his life.



Will Yunger

“God’s a big part of my life. We pray before every practice and match. And I’m from a big Catholic family,” says Will, a member of All Saints Parish in Dearborn County. “I’m the oldest of six kids. I wouldn’t be where I am today without my family. My parents are involved in our church and our faith, and I’m definitely lucky for that.”

‘We always try to stay as a team’

As the athletic director of Father Thomas Scecina Memorial High School in Indianapolis, Jason Kehrer gives a succinct summary of the specialness of senior soccer player Cecilia Linn:



Cecilia Linn

“She’s a model Catholic student. She leads by example with her Catholic faith, she helps out at school, and she does a lot of charity work.”

Cecilia also takes her faith and her relationship with God onto the field.

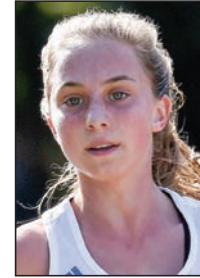
“I always try to keep a positive attitude, knowing God is always with us. When times are tough, I always know I have that to lean on, and I’m not alone,” says the member of St. John the Evangelist Parish in Indianapolis.

She makes a point of sharing that approach with her teammates, especially the freshmen.

“During a game, if the other team is super tough and aggressive and our team’s spirits are getting down, I try to help us come together and stay positive. We always try to stay as a team.”

‘We’re trusting in God’s will’

While many athletes rely on their favorite music to get them mentally and emotionally ready to compete, Katie O’Donnell turns to a favorite prayer—St. Ignatius’s Prayer of Generosity.



Katie O’Donnell

She especially focuses on these lines as she and her cross country teammates say the prayer together before a race: *To fight and not to heed the wounds, To toil and not to seek for rest.*

“I like how it’s talking about fighting and not seeking rest,” says Katie, a member of the cross country team at Brebeuf Jesuit Preparatory School in Indianapolis. “It’s trusting that God will get us through that last mile. We’re trusting in God’s will.”

That approach has not only helped Katie to keep running through the pain of a 3.1-mile race, it’s also helped her make her path to a deeper relationship with God.

“In the past four years, Brebeuf has allowed me to explore my faith and my relationship with God,” says Katie, a 17-year-old senior and a member of St. Luke the Evangelist Parish in Indianapolis.

“I’ve been able to make my own way through my faith. For me, God is love.”

Her thoughts about her love of God and her love of running lead her back to the Prayer of Generosity, and these lines:

To labor and not to seek reward, Except that of knowing that I do your will.

“If we win, it’s his will,” she says. “If we do well, it’s his will.”

(Student-athletes from Bishop Chatard, Cardinal Ritter, Our Lady of Providence, Roncalli and Seton Catholic high schools were featured in the Sept. 14 issue.

To see their stories, visit www.Criteriononline.com. †

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ENCUENTRO

continued from page 1

homilist. The USCCB’s president, Cardinal Daniel DiNardo of Galveston-Houston, was the principal celebrant of the Mass. Concelebrants were Archbishop Christophe Pierre, apostolic nuncio to the United States; Bishop Michael F. Olson of Fort Worth, the hosting diocese; and Archbishop Gustavo



Archbishop Jose H. Gomez

Garcia-Siller of San Antonio.

Archbishop Gomez reminded the faithful that they are missionary disciples on a journey, just like those who walked with Jesus in Galilee and Jerusalem.

The journey eventually reached Latin America and was sealed with God’s love in the apparition of Our Lady of Guadalupe to St. Juan Diego, who entrusted him with the mission of building the Church in the Americas.

“Jesus entrusted the mission of his Church in the New World to a layperson. Not to a priest or a bishop. Nor to a member of a religious order,” Archbishop Gomez said. “You are the children of Our Lady of Guadalupe in our present times; you are the spiritual heirs of Juan Diego.”

“The mission that was entrusted to him, is now entrusted to you.”

The archbishop invited participants to answer the call to be leaders by striving to be holy and to work with their bishops.

“I believe that this moment in the Church—is the hour of the laity. It is the time for saints,” Archbishop Gomez continued. “He is calling the lay faithful to work together with the bishops to renew and rebuild his Church. Not only in this country, but throughout the continents of the Americas.”

He also encouraged them to seek discernment as soon-to-be-canonized Blessed Oscar Romero did, by asking what God’s will for him was.

“He is asking you to take your place

in the history of salvation, and to do your part for the mission of his Church,” Archbishop Gomez concluded.

About 3,200 diocesan delegates, bishops and representatives from ecclesial movements and Catholic organizations participated in four days of dialogue and consultation to discern the priority issues for Hispanic ministry currently and for years to come.

The V *Encuentro*, as it also is known, surpassed its goal of identifying and preparing 25,000 new ministry leaders.

The three most pressing priorities identified focusing on developing faith formation opportunities, strengthening families, and developing more paid positions for Hispanic youth and young adult ministries. Another important outcome of the *Encuentro* is the goal to develop initiatives that promote and create new pathways of leadership for young adults.

“The experience of the *Encuentro* surpassed all my expectations,” said Guzman Carriquiry Lecour, the Vatican’s secretary of the Pontifical Commission for Latin America, who encouraged attendees to continue being committed to their ministries and expand their leadership and outreach.

Father Raul Valencia is ready to put things into practice at his parish in Tucson, Ariz.

“We have had an encounter with ourselves, with Christ, and with many opportunities and hope, to strengthen the pastoral ‘hispana,’” he told Catholic News Service.

“What I bring to my diocese is this drive, this happiness and emotion that we carry after this gathering and looking at so many people involved in the same mission,” said Ricardo Luzondo from the Archdiocese of San Antonio.

The V *Encuentro* is a multiyear process of missionary work, consultation, leadership development and community building. The last *Encuentro* took place in 2006.

Hispanics represent about 40 percent of U.S. Catholics and nearly 60 percent of millennial Catholics, according to research from the Center for Applied Research in the Apostolate. †

'We're all called to be teachers,' Archbishop Thompson says

By John Shaughnessy

It was a moment of shared laughter during a Mass that celebrated the people who serve on the front lines of religious education in the archdiocese—teachers, principals, school presidents, youth ministers, parish catechetical leaders and other pastoral leaders.

During his homily at SS. Peter and Paul Cathedral on Sept. 18, Archbishop Charles C. Thompson referenced the first reading in which St. Paul listed the people that God has designated as leaders in the Church. Noting that St. Paul had ranked teachers as third on that list, Archbishop Thompson smiled and declared that he always gives teachers the top spot.

After his comment drew appreciative laughs that resounded through the cathedral, Archbishop Thompson added, "We're all called to be teachers. Our role isn't just to educate the mind, but to form the heart, to form the character."

He also stressed that, as Catholic educators, "we must be evangelizers transmitting the faith, and making sure that faith is realized and understood and embraced."

The archbishop then turned to the reading from the Gospel of Luke that day (Lk 7:11-17), a passage in which

Jesus brings back to life the only son of a widow. In that moment, the archbishop noted, Jesus keeps his focus on the woman, not the dead person, knowing that in the society in which she lived a woman without a husband and children would be in a dire, life-threatening situation.

With his constant focus on the woman, Jesus was once again teaching amidst the large crowd that witnessed the resuscitation of a life. It was a lesson in "compassion for that person," the archbishop said.

In the same way that Jesus kept his focus on the woman, Catholics must keep their hearts and minds directed toward Christ, he emphasized.

"It's about him. It's not about us," Archbishop Thompson said, adding that our role as teachers is crucial "in proclaiming the Good News of salvation."

"Each one of you do that in your own unique way."

In recognition of those overall efforts, Archbishop Thompson took part in an awards ceremony after the Mass—a ceremony in which he congratulated the recipients of the four archdiocesan awards that were presented in the areas of Catholic education, catechesis, youth ministry and young adult ministry. †



Archbishop Charles C. Thompson is pictured in SS. Peter and Paul Cathedral in Indianapolis on Sept. 18 with archdiocesan staff and the winners of awards that were presented in the areas of Catholic education, catechesis, youth ministry and young adult ministry. Pictured, back row, left: archdiocesan superintendent of schools Gina Fleming; education honoree Lynne Locke; SS. Peter and Paul Cathedral rector Father Patrick Beidelman, who also serves as executive director of the Secretariat for Worship and Evangelization; archdiocesan director of catechesis Ken Ogorek; and director of the Secretariat of Pastoral Ministries Deacon Michael Braun. Front row, left: catechesis honorees Mary Jo Thomas-Day and Connie Powers; Archbishop Thompson; youth ministry honoree Julie Albertson; young adult ministry honoree Susan Grilliot; director of the archdiocese's Office of Young Adult and College Campus Ministry Matt Faley; and director of the archdiocese's Office of Youth Ministry Scott Williams. (Photo by John Shaughnessy)

Relationships mark the heart of youth minister's story

By John Shaughnessy



As a journalism teacher at Roncalli High School in Indianapolis, Julie Albertson encourages her students to find the essence of the story.

So what is the heart of the story about Albertson, this year's recipient of the archdiocese's Youth Ministry Servant Leader of the Year Award?

The story begins five years ago when Albertson felt "the call of the Holy Spirit pushing" her to go deeper in her faith—a call that eventually led the teacher, wife and mother of four to make the added commitment of being the youth minister at St. Mark the Evangelist Parish in Indianapolis.

"Things can get crazy schedule-wise," she says. "I try to spend every morning in prayer, studying the Bible and learning more about the Church. And I make sure my husband and my family don't feel they are second place in regard to my professions. When I have that balance, my life feels like it's flourishing."

So does her ministry.

"I feel very called to form strong relationships, not just with the young people but with their families. To be a positive role model for them, and have them not be afraid to form relationships with God and the Church that I love. I've been able to enter into people's stories, and I love that."

Here's the story Albertson wants people to know about connecting with youths in matters of life and faith.

"With teenagers, one must be completely authentic. I find I need to study a lot, to examine and question a lot because that's what teenagers are naturally doing. I want to be in a position to answer their questions, and sometimes to find those answers together.

"The respect we have for each other and the love we have for each other grows as we experience life together. It's easy to love them and see the amazing qualities that God has put in each one of them." †

Group honored for its support of catechetical leaders

By John Shaughnessy



The affection and admiration that Connie Powers and Mary Jo Thomas-Day have for each other shows first in their joyful embrace, and then in the way they smile and drape their arms around each other when they pose for a photograph.

Yet beyond the personal appreciation, they share a professional bond as catechetical leaders who have a deep commitment to sharing their Catholic faith in their respective parishes and across the Church in central and southern Indiana.

So there was a nice symmetry when both Powers and Thomas-Day were called forward to accept the archdiocese's Excellence in Catechesis Award.

The award recognized the efforts of the Association for Parish Catechetical Leaders, an organization dedicated to connecting and supporting catechetical leaders of all kinds across the archdiocese.

Powers serves as the current president of the organization while Thomas-Day was one of the three original members who formed the group in 1977.

"We saw how important it was to support each other," says Thomas-Day, the director of religious education at St. Monica Parish in Indianapolis for 41 years. "Throughout the past 41 years, many catechetical leaders have been enriched in their faith through workshops, speakers and retreats. We've shared support, prayers and love."

Powers says the organization has helped her "bring the love of God to everybody" in her roles as the youth minister and the coordinator of religious education at St. Mary of the Immaculate Conception Parish in Aurora.

"It really helps us to realize that the Church is bigger than our own little parish," Powers says. "Being in connection with the archdiocese strengthens our mission because we all support one another." †

Young adult's strength is lifting up faith of others

By John Shaughnessy



As Susan Grilliot talks about her upcoming wedding to Marty Arlinghaus on Oct. 13, she provides a wonderful insight into the way that God and

her Catholic faith are part of all of her meaningful relationships.

"God very obviously brought us together, so it's only fitting that we get married in a Catholic church," says Grilliot, who is 26 and a member of St. Joan of Arc Parish in Indianapolis. "Marty and I have different spiritualities that help both of us to grow closer to God and each other in new ways."

That desire to grow closer to God and others defines her relationships so much that Grilliot is this year's recipient of the archdiocese's John Paul II Young Adult Servant of the Year Award.

Ever since she came to Indianapolis in 2014 after college, she's been involved in the archdiocese's Young Adult and College Campus Ministry program as a volunteer.

She's led retreats, organized intramural teams of Catholic young adults, and directed small groups focused on faith. She has also lived in a formation house with other young adult Catholic women who make prayer, Mass and community a priority in their lives.

"One of my strengths is bringing other people into the faith," she says. "It's hard out there for young adults in our world today, so it's important to help people find Jesus in their lives. We need each other to hold us up to the standards that we want for each other as Catholics."

While Grilliot believes other people are more deserving of the award, she plans to use the honor for a purpose beyond herself.

"It gives me motivation and encouragement to continue giving back and helping lead others to deeper growth and relationship with Christ." †

Faith guides teacher's journey with her students

By John Shaughnessy



The depth of Lynne Locke's caring for her students—and her faith—makes it easy to understand why she is this year's recipient of the Saint Theodora Excellence in

Education Award, the highest honor for a Catholic educator in the archdiocese.

"I think of them all the time," Locke says about her students. "You're always looking for a way to reach them. I'm here to be a role model to them, a listening ear, and even to be the person who might say, 'That's not acceptable.'

"You have to look at the individual person and try to understand where they're coming from. It gives you the ability to look beyond what you see, to find ways you can reach children."

Locke has found a variety of ways to leave her mark on students as she teaches junior high theology and social studies at Cardinal Ritter Jr./Sr. High School in Indianapolis.

She has coached several Academic Challenge teams to championships. She also coordinates the eighth-grade class trip to New Albany and St. Louis so students can learn more about the legacy of Cardinal Joseph E. Ritter, a champion of school desegregation.

And trying to set an example of service for her students, she also prepares and serves meals to families of hospitalized children at the Ronald McDonald House in Indianapolis.

"Teaching is my way of bringing out the kingdom of God on Earth," says Locke, a member of St. Gabriel the Archangel Parish in Indianapolis. "I see teaching as an avenue for helping children learn to be aware of their path in life, to stay on the path to heaven, to allow God to guide their thoughts and actions."

She relies on her Catholic faith to help her in her own journey.

"It grounds me. It's the basis for everything I think and do. I can't imagine life without my Catholic faith." †

Pope in Lithuania: Don't let anti-Semitism, hatred resurge

VILNIUS, Lithuania (CNS)—Outside the former KGB headquarters in Vilnius, Pope Francis ended a day of paying homage to victims of totalitarianism and of warning Lithuanians to be attentive to any signs of anti-Semitism or hatred.

The walls of the KGB building—a former jail and execution site—echo the cry of Jesus on the cross, “My God, my God, why have you forsaken me?” (Mt 27:46) the pope said.

Although thousands of people filled the square in front of the building, the mood was somber for the pope’s visit on Sept. 23. And it was punctuated by long pauses for silent prayer.

He had toured the museum with 79-year-old Archbishop Sigitas Tamkevicius, whose photo is featured prominently on a wall display honoring the priests and bishops who endured imprisonment in the building’s basement.

The archbishop had been imprisoned from 1983 to 1988 for “anti-Soviet propaganda.” As a Jesuit priest, in 1972 he began publishing the *Chronicle of the Catholic Church* in Lithuania, an underground newsletter documenting communist repression of the Church. Despite repeated questioning by the KGB, he managed to publish and distribute the chronicle for more than 10 years and, once he was arrested, others continued his work. St. John Paul II named him archbishop of Kaunas in 1996, and the archbishop retired in 2015.

The pope went to the museum after stopping to pray at a monument to more than 40,000 Jews in Vilnius killed by the Nazis. The prayer coincided with the national commemoration of the 75th anniversary of the liquidation of the Vilnius Ghetto.

Standing by the former KGB headquarters, Pope Francis prayed that

God would “keep us alert” and strengthen the commitment of Catholics and all Lithuanians to fighting all forms of injustice and defending the dignity of all people.

“Lord,” he prayed, “grant that we may not be deaf to the plea of all those who cry out to heaven in our own day.”

Juozas Jakavonis, 93, sat in a place of honor and told reporters the pope’s visit was important for reminding people of all those who suffered and died for the freedom they now enjoy.

Dressed in an old military uniform, Jakavonis said his *nom de guerre* had been “Tiger.” He was part of the resistance to Soviet domination and spent three months jailed in that very building. After Lithuanian independence in 1990, he helped bring to public attention what occurred there. Records now show 1,038 people were executed in the building between 1944 and 1947.

Pope Francis began the day in Kaunas, a city about 60 miles West. The memory of the victims of Nazism and communism and the obligation of today’s Christians to fight all forms of hatred dominated there as well.

His last appointment was with priests, religious women and men and seminarians, and he began with ad-libbed remarks.

“I want to share what I feel,” the pope said. “Looking at you, I see behind you many martyrs—anonymous martyrs, in the sense that we don’t even know where they were buried.”

“Do not forget. Remember. You are children of martyrs. That is your strength,” the pope told them. “They are saints.”

Earlier in day, before reciting the *Angelus* prayer after Mass in Kaunas’ Santakos Park, Pope Francis drew special attention to the anniversary of the destruction of the Jewish ghetto and to the evil of anti-Semitism. Before the Nazis invaded the country, at



Pope Francis lays flowers at a memorial to victims outside the Museum of Occupations and Freedom Fights in Vilnius, Lithuania, on Sept. 23. (CNS photo/Paul Haring)

least 200,000 citizens were Jewish; fewer than 15,000 survived.

“Let us think back on those times and ask the Lord to give us the gift of discernment to detect in time any new seeds of that pernicious attitude, any whiff of it that can taint the heart of generations that did not experience those times and can sometimes be taken in by such siren songs,” Pope Francis said.

A visit to the famed Hill of Crosses near Vilnius was not on Pope Francis’ schedule, but he did point to it as a place where, especially during Soviet times, Catholics defiantly planted crosses to proclaim their faith.

He prayed that Mary would “help us all to plant our own cross, the cross of our service and commitment to the needs of others, on that hill where the poor dwell, where care and concern are needed for the outcast and for minorities. In this way,

we can keep far from our lives and our cultures the possibility of destroying one another, of marginalizing, of continuing to discard whatever we find troublesome or uncomfortable.”

Earlier, celebrating Mass in the park, Pope Francis had insisted that for a Christian the mistreatment Lithuanians endured first under the Nazis and then under the communists can never justify mistreating others. Instead, the experience must make victims and survivors even more sensitive and attentive to new attempts to denigrate or dominate certain groups of people.

“The Christian life always involves experiences of the cross,” Pope Francis said in his homily. Lithuania’s older generation still bears “the scars of the period of the occupation, anguish at those who were deported, uncertainty about those who never returned, shame for those who were informers and traitors.” †

Joy, hope, energy are contagious among participants at V Encuentro

GRAPEVINE, Texas (CNS)—Joy, hope, energy and a spirit of continued collaboration were contagious among the participants of the Fifth National *Encuentro* in Grapevine.

One of the attendees, a 22-year-old Mexican-American seminarian, said he felt enriched by the exchange of ideas on pastoral needs in areas such as vocations and young adults. He also felt his contributions would be of value to strengthen Catholic Hispanic ministry in the United States.

“In school we do a lot of theorizing and then you come here, and you come back to the reality to see what the needs of the Church are,” the seminarian, who asked that his name not be used, told Catholic News Service (CNS).

“One thing that surprised me is the amount of youth, young leaders, young people working for different dioceses. It’s something that I didn’t expect to be a reality,” he added.

During the *Encuentro*, Spanish for “encounter,” about 3,200 Hispanic

ministry leaders, bishops and members of organizations and ecclesial movements continued a full day of consultation and discernment on Sept. 22 on 28 ministerial areas and 10 priorities which include evangelization and catechesis, family, immigration, justice and peace, and Hispanic youth and young adults.

During an afternoon plenary session, regional representatives highlighted the contributions of “Dreamers,” or Deferred Action for Childhood Arrivals recipients. They were part of the *Encuentro* process but were unable to be present at this gathering in Texas for fear of being detained and deported due to the state’s harsh immigration laws. It was a moving moment in which the audience cheered in solidarity with them.

“I’m very hopeful with the results of this *Encuentro* that we’re going to go back home and really bring consciousness to the whole world, that we’re going to make a difference in the lives of those who need us,” Sister Norma Pimentel, an *Encuentro* delegate, told CNS. A member of the Missionaries of Jesus, Sister Norma is executive director of Catholic Charities of the Rio Grande Valley in Texas.

Other recurring issues included supporting Hispanic women in leadership roles; the need to continue the role of a missionary Church that reaches out to others; more access to leadership positions at all levels; and to reach out to, mentor and guide young adults as ministry leaders.

Unlike previous *Encuentros* where a national pastoral plan was developed following the national gathering, the results of the Fifth *Encuentro*, or *V Encuentro*, will be compiled into a final document that will be shared with all dioceses, so parishes and dioceses can utilize it to reinforce and strengthen their Hispanic ministry groups.

The reason is that the Hispanic Catholic community in the Church has grown to be large and diverse in its needs and realities, and what makes sense for San Antonio would not make sense in other dioceses like Green Bay, Wis., or Tulsa, Okla., explained Archbishop Gustavo Garcia-Siller of San Antonio in an interview with CNS. He chairs the Committee on Cultural Diversity in the Church of the U.S. Conference of Catholic Bishops.

“Each diocese has been in a different process even in the *V Encuentro*,” Archbishop Garcia-Siller said.

He also pointed out that the involvement of bishops from most dioceses and archdioceses shows their support for the Hispanic community and commitment to move forward.

“The main thing is that the bishops—and you see it with the presence of bishops [at this gathering]—we are assuming this walking together with the people of God in the Catholic Church in which many, many, many are Catholic for the sake of the whole Church,” Archbishop Garcia-Siller said. †



Archbishop Joseph E. Kurtz of Louisville, Ky., chairman of the U.S. bishops’ Committee for Religious Liberty, talks on Sept. 20 with delegates prior to the start of the Fifth National *Encuentro*, or *V Encuentro*, in Grapevine, Texas. The four-day event was a gathering of more than 3,200 Hispanic Catholic leaders and about 125 bishops from across the country. (CNS photo/Tyler Orsburn)

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Synods help Church leaders listen to each other, and Holy Spirit

By Kristin Colberg

The topic of “synodality” has generated rich conversation in recent years, especially since the election of Pope Francis. This term can seem foreign or technical, but in reality it refers to a practice that is both ancient and fundamental to the Church’s life.

The word “synod” comes from the Greek word “*synodos*” which can be rendered as “traveling on a journey together” (“*syn*” means same, “*hodos*” means road or way).

A synod of bishops, in its most basic sense, is a way for bishops to come together to deliberate on matters of shared concern. These meetings have been common throughout the Christian tradition; in fact, many critical debates about Christian teaching and practices were settled at such gatherings.

The practice of bishops gathering to discuss doctrinal, disciplinary and pastoral issues shows that Christian communities recognize bishops as not only leaders of their diocese, but also as having responsibility for guiding the Church as a whole.

Blessed Paul VI renewed this ancient practice in 1965 by establishing the world Synod of Bishops. His hope was to provide a means of continuing the collegiality and communion that was present during the bishops’ collaboration at the Second Vatican Council.

Today, synodality typically refers to the role that groups of bishops play in the governance of the universal Church. The function of a synod is generally consultative rather than deliberative; its purpose is to advise the pope and, more broadly, to foster closer unity between the Roman pontiff and bishops.

Recent synods have addressed topics including the new evangelization, family life and the role of the laity.

From the beginning of his papacy, Pope Francis has called for a greater role for synods in the Church’s pastoral discernment and decision-making. The pope has remarked that a synodal Church is a Church “that listens, that realizes that listening ‘is more than simply hearing.’”



Bishop Anton Bal of Kundiawa, Papua New Guinea, left, Bishop Jaime Rafael Fuentes Martin of Minas, Uruguay, and Cardinal Daniel Sturla Berhouet of Montevideo, Uruguay, leave a session of the Synod of Bishops on the family at the Vatican on Oct. 6, 2015. The Synod of Bishops, restored by Blessed Paul VI in 1965, is a means for Church leaders to listen to each other and to the Holy Spirit about matters of concern to all the faithful.

(CNS photo/Paul Haring)

“It is a mutual listening in which everyone has something to learn. The faithful people, the college of bishops, the bishop of Rome: all listening to each other, and all listening to the Holy Spirit, the ‘Spirit of truth,’ [Jn 14:17] in order to know what he ‘says to the Churches.’” (Rev 2:7).

Pope Francis’ commitment to synodality is rooted in a sense that this type of collaboration gives important expression to the Church’s life as a communion where all the faithful play an important part. The gathering of bishops at a synod is a concrete manifestation of the reality that the Church exists as a communion of local Churches.

In the opening address at his first synod, Pope Francis urged the bishops to speak freely and prayed that they might receive the gift of “*parrhesia*” (openness).

Thus, Pope Francis has stressed that he wants synods to be moments when the bishops prayerfully discern the needs of the Church, not one where they merely “rubber stamp” a predetermined set of teachings or actions.

This way of proceeding means that progress can be slow and disagreements might arise, but it allows for a variety of voices to be heard and teaches the bishops how to “walk together.”

The theme of the synod that will take place this fall

is “Young people, faith and vocational discernment.”

Its purpose, according to the gathering’s preparatory document, is for the Church to “examine herself on how she can lead young people to recognize and accept the call to the fullness of life and love, and to ask young people to help her in identifying the most effective way to announce the good news today.”

This topic is undoubtedly a vital one in our world today. The urgency of the questions to be addressed by the bishops demonstrates that Rome is listening to the lived experience of the faithful and seeks to reduce the distance between itself and the local Churches.

Synods are important because they are a special way that the Church listens to the faithful, to the world and to the dynamic presence of the Holy Spirit. It is a concrete representation of the fact that we are a global Church that must “walk together” as local expressions of a united whole.

Synods invite us to learn from witnesses from across the globe about their experience of, and responses to, shared concerns related to living and teaching the Gospel. When these diverse witnesses gather, amazing things can happen.

We see evidence of this from the earliest days of Christianity, all the way back to the New Testament. We should pray for the work of a synod, follow its proceedings and participate in conversations on its theme in our local communities; the gathering is meant to involve all of the faithful.

Walking together can be challenging as the way forward is not always clear.

In the end, this journey is one that we must embrace for, as Pope Francis asserts: “We must continue along this path. The world in which we live, and which we are called to love and serve, even with its contradictions, demands that the Church strengthen cooperation in all areas of her mission. It is precisely this path of synodality that God expects of the Church in the third millennium.”

(Kristin Colberg is associate professor of theology at St. John’s School of Theology and Seminary in Collegeville, Minn. She is author of the book *Vatican I and Vatican II: Councils in the Living Tradition*.) †

PAST FIVE ORDINARY ASSEMBLIES OF THE SYNOD OF BISHOPS

2005
ON THE
EUCCHARIST



2008
ON THE
WORD OF
GOD



2012
ON THE NEW
EVANGELIZATION



2015
ON THE
FAMILY



2018
ON YOUNG
PEOPLE



Amid the Fray/Greg Erlandson

What to make of Sweden's Catholic past and future

Standing in a field north of Stockholm, I was looking at a Viking rune, an arrow-shaped stone as tall as a person. It was etched with words in Old Norse that would like a ribbon over the face of the stone. On the top of the stone was a cross, and the words asked for blessings from God and God's mother, a reference to Mary. It was 1,000 years old.



Catholicism came late to Sweden, with monks arriving in the 800s. It is likely, however, that Viking explorers had already encountered Christianity as they made their way down to Byzantium and throughout Europe. What did these fierce warriors make of the Good Shepherd's disciples?

For several hundred years, Catholicism thrived in Sweden, building convents and monasteries, great cathedrals and modest churches. Its center was the soaring Gothic cathedral in Uppsala, built over the remains of the martyred King Eric. Sweden produced notable saints, most famously Bridget (or Birgitta) of Sweden (1303-1373). She was a remarkable woman—wife, mother, visionary, foundress of the Brigittines.

But it all ended relatively suddenly. King Gustav Vasa—Sweden's great warrior king—mandated that Lutheranism be the faith of the land. Within decades,

the monasteries were closed, convents banned, and Sweden's Catholic churches transformed into Lutheran ones. The Brigittines were expelled to Poland in 1595. The Uppsala Cathedral, while still recognizably Catholic, is now a Lutheran church.

From 1617 until 1873, Swedes were forbidden, under pain of exile, to become Catholic.

Today, Catholics number only about 150,000, about 1.5 percent of the population. The vast majority of Swedes might log in as nominally Lutheran, but their religious practice has tumbled to about 2 percent.

In the beautiful old city of Vadstena, where St. Bridget's order was first established, the abbey church is now Lutheran (though admirably respectful of its link to this great Catholic saint.)

Her convent has been turned into a resort hotel. In a museum on the grounds, there are relics of St. Bridget and a great deal of fascinating details about the Church in medieval Sweden. The exhibits also reveal a bit of the modern Swedish mindset. It tries to explain to visitors "the importance of religion in medieval society":

"Religion today is regarded by most as a private matter, somewhat like a personal taste in music," it explained, but in medieval Sweden, "the universe was much simpler than today." Angels and demons roamed the Earth, "capable of interfering in everyday life."

Yet after centuries of banishment, the Brigittines are back in Vadstena, running a hostel not far from their historic convent. Mass is celebrated daily in a beautiful but simple chapel as tourists splash about in the lake nearby.

For the past 500 years, Catholicism has made little impression on Sweden. Yet perhaps even now in this ardently secular country, there are small signs of change. Sweden has its first native-born Catholic bishop since the Reformation, and its first cardinal ever: Cardinal Anders Arborelius, who was raised as a Lutheran.

He argues that his nation is not as secular as it is perceived, and that Swedes are open to Gospel values. Indeed, there is an impressive concern for the common good that appears to animate Swedish society, even as the country struggles with its influx of immigrants and the high costs of a social welfare state.

Whether Sweden is Europe's past or future is hard to determine. The forces of secularization seem inexorable, with the rich Catholic histories of France, Germany, Spain and Italy facing growing hostility. As has often been the Church's history, will this adversity cause a rebirth of faith, or is Europe going the way of Christian Sweden?

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †

Faith and Family/Sean Gallagher

Cry out to Mary in times of suffering

Over the years, my wife Cindy has not only been able to distinguish the particular cries of our five sons, she's also noted when one of them is crying in distress.



Whenever that sound reaches her ears, she instinctively stops whatever she's doing and runs to that child to find out what's wrong and to help and comfort him in whatever way she can.

While I appreciate and admire this quality in Cindy, I know that it's not unique to her. It seems to be universal that mothers have a keen sense of when their children are suffering and a driving desire to alleviate it.

In our broken world, particular circumstances may limit a mother's ability to care for her children. Relationships between a mother and her children can be strained and make it hard for her to express her natural desire to care for them.

Certainly our home isn't a perfect one. There are times when a wrongdoing of one of our boys may make Cindy a little slow in showing him compassion when that fault results in hardship for him. (Sometimes sin is its own punishment.) But time and again, I've seen Cindy realize that, no matter how frustrating one of our sons' behavior might be, the thing that he needs the most is just a hug, letting him know that he is loved.

Now if this is the case for mothers living in this broken world, how much more true is it for the mother of us all, the Blessed Virgin Mary who is full of grace and free from the stain of original sin?

This can be a consolation for us in the Church at this difficult time of the current clergy sexual abuse crisis.

There are many among us who are suffering at present. First, of course, are the abuse victims. Surely their cries reach out to heaven. And those cries will re-echo for a long time, since healing from such unspeakable evil can take a lifetime.

But all of us among the faithful bear our own share of pain. This may be especially true for clergy who have remained true to their calling, but bear a heavy weight of shame because of the failings of others among the ordained.

Mary hears the cries of all of her suffering children. She knows particularly when they are in distress. And when she hears those cries, she runs to our side to comfort us and lift us up.

Mary does this without fail and hesitation, no matter how much we may have marred by our sins the image of God—the image of her Son—in which we were created.

And she comes to comfort us as one who has borne a pain that we cannot even begin to image. The suffering laid upon her shoulders when she stood at the foot of the cross of her Son helps Mary all the more console us in our trials.

The more we grow in awareness of how much Mary wants to help us in our distress, the more we might seek out her tender care.

The month of October that will begin in a few days has been traditionally dedicated to Mary, and to the rosary in particular. The memorial of Our Lady of the Rosary is celebrated on Oct. 7.

The rosary can be a way for us, at this time of suffering in the Church, to cry out to Mary for the consolation that only our spiritual mother can provide.

So consider during the month of October to pray the rosary more often, perhaps daily if possible. Cry out to Mary in praying it for your own suffering, but also for others bearing heavy crosses at this time in the Church.

Such prayers will surely bring us not only closer to Mary, but also to all the faithful, renewing us as the family of faith in which Mary is the mother of us all. †

Emmaus Walk/Debra Tomaselli

More bad news: What do we do? Stand strong and pray

"I am disgusted with the Catholic Church," I said. I laid the newspaper down as I finished reading yet another report of sexual abuse by priests.



Strong words for someone who loves Catholicism. Someone who embraces Christ present in the Eucharist. Our universal Church. Our apostolic succession. But now ... again ... more ugly reports?

What's going on?

I shuddered. Maybe the critics are right. Maybe I should leave the Church. How can I remain with an organization where some of its leaders did such horrific things?

I'm tormented. Confused. Angry. I want to run ... away.

But where would I go?

There are so many things I love about the Catholic faith. I love the Mass and the real presence of Christ in the Eucharist. I love that Catholicism is universal ... worldwide. I love that it's an apostolic Church, with roots in Jesus.

I love praying the mysteries of the rosary, the Stations of the Cross, and the Liturgy of the Hours. These devotions are empowering. They draw Christ into my life.

Could I really leave all that?

My shoulders slumped.

"Do you want to pray the rosary?" my husband asked.

"Yes," I said. I reached for my beads.

We prayed for the Catholic Church.

We prayed for the abusers, the abused, the enablers. We also prayed for the good and holy priests and bishops. We prayed for all lay people, for we are the Church.

Afterward, I turned my thoughts to God himself. What should I do? Where is this going? What do you want from me?

Answers came.

Suddenly, I thought, "We are not much different than the early Church."

One of the leaders of the early Church, indeed, one of the 12 disciples chosen by Jesus, did something horrific. He handed Jesus over to be crucified. He intentionally had Jesus killed in a vulgar and ugly manner. The innocent lamb was slain.

And please, let's remember that the 11 remaining Apostles weren't perfect either. Peter, James and John fell asleep in the Garden of Gethsemane. Peter denied Christ three times, and while John and Mary were at the foot of the cross, nobody else was.

Judas hanged himself. Jesus was crucified.

prepared, suitable apparel is picked out and the leisure of summer gives way to school routines.

Home lifestyle suddenly undergoes dramatic changes. Homework becomes a priority, favorite TV programs are put on the back burner, parents are often involved in their children's homework, and after-school activities become as important as classroom activities.

In the classroom, new worlds open up in which students are encouraged to stretch their minds, become more disciplined and learn new subjects. It also spawns interaction between classmates. Although they may not be studying the principles of sociability, it is a laboratory in which the value of relationships is developed.

Needless to say, pressure, tears and sweat accompany learning. Making the grade and being accepted by classmates

The remaining Apostles must have been lost. Now what?

They must have felt like I do today. Disturbed. Defeated. Deceived.

I'm out of here.

Ready to give up. Wanting to leave.

But listen: Here's what they did.

They huddled together in the Upper Room, fearful, behind locked doors. They prayed ... and their prayer had powerful effects.

Jesus appeared to them. And again, urging doubting Thomas to believe. Later, the Holy Spirit appeared to them, filling them with courage to go forth and preach the good news.

What looked like the end of the Church was really just a beginning.

I'm glad the remaining disciples, angry, confused and discouraged as they must have been, didn't walk away.

I'm thankful for the Catholic Church and what it means to me.

Let's not leave. Let's right the wrongs. Let's stand strong. Let's pray.

Others are counting on us.

Lord, have mercy.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

The Human Side/Fr. Eugene Hemrick

School is precious gift that illumines the mind, challenges us

"School days, school days/ Dear old golden rule days/ Reading and 'riting and 'rithmetic/ Taught to the tune of the hick'ry



stick/ You were my queen in calico/ I was your bashful, barefoot beau/ And you wrote on my slate, 'I love you, Joe'/ When we were a couple o' kids."

Written in 1907 by Will Cobb and Gus Edwards, the song "School Days"

reminds us of the beginning of the school year and its unique rhythms.

Books, backpacks and school supplies now suddenly occupy the family household.

Sleep patterns change in order to get children to school on time. Lunches are

often trade places with being a joy one minute and a cross the next.

As challenging and trying as school can be, it is a precious gift that illumines the mind, challenges the best in us and determines much of our destiny.

Unfortunately, it is not a gift for those who must contend with the disappointment of beautiful minds deprived of the excitement of learning—deprived of experiencing their children's exhilaration in uplifting experiences.

It is tragic when youths are deprived of the wholesome rhythms that are part of receiving an education. When we next hear the tune "School Days," let us thank God for the privilege of education, and pray and work for those not so privileged.

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

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

The Sunday Readings

Sunday, September 30, 2018

- Numbers 11:25-29
- James 5:1-6
- Mark 9:38-43, 45, 47-48

The Book of Numbers, the source of the first reading for Mass this weekend, is one of the first five books of the Bible.



The ancient Hebrews and Jews today attribute these five books, collectively called the Pentateuch, to Moses.

Moses, however, has only been seen as the human instrument through whom God spoke to the people.

Thus, these five books, in Jewish theology and in Catholic teaching, are the very words of God. So, the Pentateuch, or the Torah, is the basis of all Jewish belief and religious practice. Even historical events, such as that mentioned in this weekend's reading, are interpreted in the light of this fundamental understanding.

This reading's message is that God's inspiration does not necessarily follow the route that humans may suppose or prefer.

Moses made this clear. The men discussed in the reading did not appear to be worthy messengers of God. Moses warns his contemporaries that they should not judge these men. Mere humans cannot judge whether or not a person possesses God's grace. God does not operate according to any human timetable or set of requirements.

For its second reading, the Church this weekend presents a section from the Epistle of St. James.

All the epistles are interesting since they reveal the circumstances of Christian life in the generations immediately after Jesus.

Christians in the last third of the first century were a minority in the broader society. Among them were some who were wealthy who experienced ease and a certain sense of security.

This advantage of the rich tempted Christians, therefore, to assume that God especially blessed persons of wealth.

The epistle corrects this thinking. Wealth seems so desirable, but it is impermanent. It guarantees no ultimate security. Furthermore, it so often is a dangerous distraction. If nothing else,

it obscures what truly matters in life, namely being with God and building up storehouses of spiritual treasures. One day, when we die, earthly possessions will mean absolutely nothing.

St. Mark's Gospel furnishes the last reading. John is troubled by the fact that a man uses the name of Jesus to drive away demons.

How can this be? John does not know this man. The man is not within the circle of disciples. Therefore, the man cannot be authentic.

The Lord replies that obviously no enemy of the Lord would, or could, invoke his name to accomplish anything good. The Lord states that all those of honest faith are of God.

The reading has a second part. It reminds us that the benefits and, indeed, the needs of this world may be fleeting when eternity and things of the spirit are considered.

Reflections

Cardinal Thomas Wolsey was archbishop of York, England, in the years immediately prior to King Henry VIII's break with the Church. The cardinal served for several years as chancellor of England, an office equivalent to prime minister today.

It is said that, as Cardinal Wolsey lay dying, he said that if he had served God as diligently as he had served the king, he would not be afraid to die.

This worldly cardinal was hardly alone among humans who looked back upon life with regret when they were dying. Cardinal Wolsey was hardly the only human approaching death to realize that he squandered time on Earth by running after material rainbows. He finally saw that only the spiritual endures.

The Church calls us all to see that earthly achievements one day will help us not at all. Only our nearness to God in this life will matter as we face the next life.

The readings remind us that we are humans. We can be tempted, and temptations can be strong. We are limited and near-sighted, our judgments imperfect. We need God. †

Daily Readings

Monday, October 1

St. Thérèse of the Infant Jesus, virgin and doctor of the Church
Job 1:6-22
Psalm 17:1-3, 6-7
Luke 9:46-50

Tuesday, October 2

The Holy Guardian Angels
Job 3:1-3, 11-17, 20-23
Psalm 88:2-8
Matthew 18:1-5, 10

Wednesday, October 3

St. Theodora Guérin, virgin
Job 9:1-12, 14-16
Psalm 88:10-15
Luke 9:57-62

Thursday, October 4

St. Francis of Assisi
Job 19:21-27
Psalm 27:7-9, 13-14
Luke 10:1-12

Friday, October 5

Blessed Francis Xavier Seelos, priest
Job 38:1, 12-21; 40:3-5
Psalm 139:1-3, 7-10, 13-14
Luke 10:13-16

Saturday, October 6

St. Bruno, priest
Blessed Marie Rose Durocher, virgin
Job 42:1-3, 5-6, 12-17
Psalm 119:66, 71, 75, 91, 125, 130
Luke 10:17-24

Sunday, October 7

Twenty-seventh Sunday in Ordinary Time
Genesis 2:18-24
Psalm 128:1-6
Hebrews 2:9-11
Mark 10:2-16
or Mark 10:2-12

Question Corner/Fr. Kenneth Doyle

The Church allows divorced Catholics to receive the sacraments

QI am in my 50s and have now been divorced for three years. I was married in the Catholic Church and have always attended Sunday Mass regularly and received



Communion. But I have begun to wonder whether I should still receive Communion.

I asked a priest recently in confession, and he said that it was OK, but I still feel unsure about it. Also, I have kept my marriage vows so far. But if I were to become involved with someone else, would it still be OK to receive Communion? (Kentucky)

AYes, in your present situation you may continue to receive the Eucharist. Many people are under the misimpression that a divorce by itself separates a person from membership in the Catholic Church and disqualifies that person from receiving holy Communion. That is not so; sometimes the end of a marriage can occur with little or no fault on the part of at least one of the spouses.

And since you have been to the sacrament of penance, I am going to assume that you've already confessed whatever may have been your own responsibility for the breakup. However, it's your second question that troubles me.

Your divorce does not prohibit you from friendships with women or female companionship. But if you were to become involved sexually with someone to whom you were not married in the Church, you would not, of course, be eligible to receive the Eucharist because, in the Church's eyes, you would be living in the state of serious sin.

If you are considering a new romantic relationship, why not see a priest and look into the possibility of an annulment of your first marriage so that the way would be clear—if you decided—to marry that person with the Church's approval?

QMy sister was upset with her adult daughter and her husband (who is a convert to Catholicism) when they received holy Communion recently after having missed Mass. She told her daughter that they had committed a mortal sin by missing Mass and then, again, by receiving Communion without first going to confession. She had brought up the matter before with her daughter.

My question is this: Is my sister being judgmental and wrong? Or would this be considered helpful guidance in getting her

daughter and her family back on God's path? Her daughter resents her mother for doing this, and the daughter's husband is angry. My fear is that they will become alienated from the Church and stop bringing their kids up Catholic. Can you help me to help my sister? (California)

AYour sister is right on her theology but, perhaps, wrong on her strategy. Clearly, the Church teaches that the obligation to attend Sunday Mass is a serious one. The *Catechism of the Catholic Church* states: "The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason [for example, illness, the care of infants]. ... Those who deliberately fail in this obligation commit a grave sin" (#2181).

Gravity of matter, of course, is just one of three conditions necessary for mortal sin—the others being complete consent of the will and full knowledge of the sinful character of the act or omission. Assuming that your niece and her husband fulfilled these conditions, they must have their sins forgiven in the sacrament of penance before receiving the Eucharist.

But the "strategy question" is how best to encourage that family to fidelity to their faith. Your sister has already brought it to their attention; to continue to berate them about it, I would think, would be counterproductive—and, from what you say, that seems to be the case. Better at this point, it seems to me, for your sister to spend her time not in offering "helpful guidance" to her daughter's family, but praying for them and giving them a good example instead.

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

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 nhoefer@archindy.org. †

My Journey to God

Learn from the Good Thief

By Natalie Hoefler

O wolf who dons a shepherd's cloak
And claims to help all bear their yoke,
Yet preys upon the souls of those you're to assist,

In your heart the dark has grown
So that the fiend calls you his own,
And you have given Christ a Judas-kiss.

But learn from that Apostle's end
That Christ would yet still call you friend
If you express remorse for sins so grave.

Then as Christ promised to the thief
Who uttered sorrow and belief,
His sacrifice your soul for God will save.



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for *The Criterion*. Photo: A man portraying Christ nailed to the cross glances toward the "good thief" crucified to his right during a live re-enactment of the Stations of the Cross at All Saints Catholic Church in Houston on Good Friday.)

(CNS photo/James Ramos, Catholic Herald)

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.

BARTON, Neil DeShaw, 75, Christ the King, Indianapolis, Sept. 13. Husband of Barbara Barton. Father of Deanna, Marjorie and Neil Barton, Jr. Brother of Shelly, Gary and Harry Barton. Grandfather of five. Great-grandfather of eight.

CLEMENS, Marie J., 100, St. Paul, Tell City, Sept. 5. Mother of Mary Becker, Ruth Herre, Jane Stiles, Angela Thatcher, Paul and Peter Clemens. Grandmother of 20. Great-grandmother of 17.

DALE, Helen P., 85, Good Shepherd, Indianapolis, Sept. 17. Mother of Cynthia Alexander and Kathleen Hammons. Sister of Mary Allen, Rose Johnson and Jane O'Malia. Grandmother of three. Great-grandmother of three. Great-great-grandmother of one.

DAY, Patrick R., 55, St. John Paul II, Sellersburg, Sept. 8. Father of Lauren and Ryan Day. Son of Nancy Voignier. Brother of Erin Coyle, Kelly Galvin and Mike Day.

DOOGS, Lezley C., 56, St. Paul, Tell City, Sept. 6. Daughter of Merle Doogs. Sister of Bryan and Rodney Doogs. Aunt of several.

DUNCAN, Karen (Weilhammer), 63, St. Mark the Evangelist, Indianapolis, Sept. 16. Wife of Keith Duncan. Mother of Jennifer McGillem and Denise Rooney. Sister of Kathy Clements and Mark Weilhammer. Grandmother of six.

DURBIN, Robert C., 86, Immaculate Heart of Mary, Indianapolis, Sept. 17. Husband of Ruth Ann Durbin. Father of Bridget Parr, Patrick, Robert Jr., Timothy and William Durbin. Brother of Ruth Walsh, David, James and John Durbin. Grandfather of seven.

FIRSICH, Martha A., 87, St. Gabriel, Connersville, Sept. 17. Mother of Sue Jobe and John Firsich. Sister of Buell Widman. Grandmother of two.

GASTINEAU, Aaron L., 36, St. Malachy, Brownsburg, Sept. 15. Son of David and Lina Gastineau. Brother of Heather Lyons, Holly Grimes and Ethan Gastineau. Uncle of several.

HENRICKSON, Larry N., 84, St. Paul, Tell City, Sept. 12. Husband of Louise Henrickson. Father of Janet Peter, Brad, Bruce, Gary and Larry Henrickson. Grandfather of 12. Great-grandfather of 10.

KELLEY, Mary E., 98, St. Anthony of Padua, Clarksville, Sept. 11. Mother of Patricia Leffew, Grant, Lyle, P. Douglas and Ronald Kelley. Sister of James, Marvin and W. Earl Ellis. Grandmother of nine. Great-grandmother of 17. Great-great-grandmother of eight.

MCLEAN, Jerry, 80, Holy Family, New Albany, Sept. 5. Husband of Mary Ann McLean. Father of Matthew

McLean. Brother of Tony McLean. Grandfather of two.

MORGAN, Kenneth D., 68, St. Gabriel, Connersville, Sept. 13. Father of Joseph and Paul Morgan. Son of Bernice Morgan. Brother of Larry Morgan. Grandfather of five.

MORIARTY-ADAMS, Mary B., 64, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 6. Wife of Frank Adams. Daughter of Patrick Moriarty. Sister of Therese Brandon, Brian, Denis, John, Father Joseph, Michael and Thomas Moriarty. Aunt of several.

NAU, Joan, 95, St. Michael, Brookville, Sept. 17. Wife

of Robert Nau. Mother of Mary Anne Harris, Joanne Sawyer, Teri, Don and Jim Nau. Grandmother of four. Great-grandmother of one.

SANDIFER, Nancy J. (Thompson), 82, St. Mary, New Albany, Sept. 14. Wife of Charles Sandifer, Jr. Mother of Shannon Speth, Andrew and Scott Sandifer. Sister of Marie French. Grandmother of seven. Great-grandmother of one.

VEERKAMP, John B., 88, St. Joseph, Shelbyville, Sept. 9. Father of Jean Armstrong, Debbie Moorhead and Jerry Veerkamp. Brother of Carl Veerkamp. Grandfather of four. Step-grandfather of 2. Great-grandfather of two.

Step-great-grandfather of seven. Step-great-great-grandfather of two.

WARD, Charlotte E. (LaGrange), 83, St. Paul, Tell City, Sept. 9. Mother of Gayle King and Bryan Ward. Sister of Joe and Marty LaGrange. Grandmother of two. Step-grandmother of five. Great-grandmother of one. Step-great-grandmother of three.

WENNING, Travis P., 6, St. Catherine of Sienna, Decatur County, Sept. 12. Son of Nick and Julie Wenning. Brother of Josie and Henry Wenning. Grandson of Carolyn Hill and Roger and Mary Beth Wenning. Great-grandson of Norma Beatty.



Pooches meet pope

Pope Francis greets dog owners during his general audience in St. Peter's Square at the Vatican on Sept. 19. (CNS photo/Paul Haring)

Stay close to the suffering, forgive one another, pope tells Latvians

AGLONA, Latvia (CNS)—“What would Mary do?” was the question Pope Francis, in effect, asked Latvian Catholics gathered at their nation’s popular Marian shrine.

Celebrating Mass on Sept. 24 at the Basilica of the Assumption, a shrine holding a beloved icon of the Mother of God in Aglona, 60 miles from the Russian border, Pope Francis insisted Marian devotion was about more than just pilgrimages; it means imitating Mary by staying close to those who suffer, acknowledging situations of injustice, forgiving offenses and promoting reconciliation.

In a country that experienced 50 years of Soviet domination and that remains

fiercely proud of its re-conquered independence, members of Latvia’s large Russian minority have struggled to obtain citizenship rights, and many claim they still face discrimination. Russian speakers make up about a quarter of the population.

Pope Francis spent the day in Latvia as part of a visit on Sept. 22-25 to the Baltic nations.

The country declared a holiday in connection with his visit, which combined with his early morning arrival and cold rainy weather, meant there were few people on the streets of Riga, the country’s capital.

But thousands gathered later in the city center to watch Pope Francis and President Raimonds Vejonis lay flowers at

the Freedom Monument, a towering memorial to Latvia’s independence. The sculpture, dedicated in 1935, was a source of irritation to the Soviets once they annexed Latvia after World War II, but every plan to destroy the monument was put on hold out of concern for the social unrest it would provoke.

The centerpiece of Pope Francis’ morning in Riga was an ecumenical prayer service in the city’s Lutheran cathedral. Lutherans, Catholics and Orthodox each account for

between 18 percent and 25 percent of the country’s population.

Praising ecumenical cooperation in the country, the pope urged Latvians to be on the lookout for an attitude toward faith that would treat it more as “a curio from the past, a tourist attraction, a museum piece” than a living faith that inspires a person’s daily actions and approach to life.

At a prayer service accompanied by the sweet tones of a girls’ choir, Pope Francis said, “If the music of the Gospel ceases to resonate in our very being, we will lose the joy born of compassion, the tender love born of trust, the capacity for reconciliation that has its source in our knowledge that we have been forgiven and sent forth.”

A variety of factors, including increasing secularism, pose challenges to Christian faith and action in the world, the pope said, but they must not lead to a “closed and defensive mentality.”

“If Christ deemed us worthy to live in these times, at this hour—the only hour we have—we cannot let ourselves be overcome by fear, nor allow this time to pass without living it fully with joyful fidelity.”

Immediately after the ecumenical meeting, Pope Francis went to the Catholic St. James Cathedral for prayer and a brief meeting with older men and women, who, the pope said, witnessed “the horror of war, then political repression, persecution and exile,” including to Siberia.

“Neither the Nazi regime nor the Soviet regime could extinguish the faith in your hearts,” Pope Francis told the elders, who fought and suffered for freedom.

Yet, he said, now that Latvia is free and the market economy is growing, the elderly face “solitude, abandonment, lack of assistance, social exclusion and even poverty.”

“If that is the case,” he said, “then the so-called train of freedom and progress has ended up with the very people who fought to gain those rights as its last car, onlookers at other people’s party, honored in words but forgotten in daily life.”

Reaching the small town of Aglona after a helicopter ride from the capital, Pope Francis drew special attention to Mary at the foot of the cross and Mary as she is seen in the “Magnificat,” her song of praise of God in response to the angel Gabriel’s news that she would bear Jesus.

“The Mighty One has done great things for me, and holy is his name [Lk 1:49],” she says. “He has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty” (Lk 1:52-53).

Today, the pope said in his homily at the Basilica of the Assumption, Mary “stands near those who suffer, those from whom the world flees, including those who have been put on trial, condemned by all, deported.” †



An elderly woman holds the Latvian flag as Pope Francis celebrates Mass on Sept. 24 at the Shrine of the Mother of God in Aglona, Latvia. (CNS photo/Paul Haring)

Vatican signs provisional agreement with China on naming bishops

VILNIUS, Lithuania (CNS)—For the first time in decades, all of the Catholic bishops in China are in full communion with the pope, the Vatican announced.



Pope Francis

Pope Francis lifted the excommunications or irregular status of seven bishops who had been ordained with government approval but not with the Vatican's consent, the Vatican announced on Sept. 22. A few hours earlier,

representatives of the Vatican and the Chinese government signed what they described as a "provisional agreement" on the appointment of bishops.

"With a view to sustaining the proclamation of the Gospel in China, the Holy Father Pope Francis has decided to readmit to full ecclesial communion the remaining 'official' bishops ordained without pontifical mandate," the Vatican said, listing their names.

The pope also included in the list Bishop Anthony Tu Shihua, who, before dying on Jan. 4, 2017, "had expressed the desire to be reconciled with the Apostolic See," the Vatican said.

Regularizing the bishops' status, the Vatican said, Pope Francis hopes "a

new process may begin that will allow the wounds of the past to be overcome, leading to the full communion of all Chinese Catholics," some of whom steadfastly have refused to participate in activities or parishes under the leadership of bishops not recognized by Rome.

In recent years, most bishops chosen by the government-related Chinese Catholic Patriotic Association have sought and received Vatican recognition before their ordinations.

Cardinal Pietro Parolin, Vatican secretary of state, said in a statement that "the objective of the Holy See is a pastoral one: the Holy See intends just to create the condition, or to help to create the condition, of a greater freedom, autonomy and organization, in order that the Catholic Church can dedicate itself to the mission of announcing the Gospel, and also to contribute to the well-being and to the spiritual and material prosperity and harmony of the country, of every person and of the world as a whole."

"What is required now is unity, trust and a new impetus," Cardinal Parolin said in a video message recorded before he left Rome to join the pope in Vilnius. "To the Catholic community in China—the bishops, priests, religious and faithful—the pope entrusts, above all, the commitment to make concrete fraternal gestures of reconciliation among

themselves, and so to overcome past misunderstandings, past tensions, even the recent ones."

The nomination and assignment of bishops have been key sticking point in Vatican-Chinese relations for decades. The Catholic Church has insisted that bishops be appointed by the pope, and the Chinese government has maintained that would amount to foreign interference in China's internal affairs.

Catholic communities that have refused to register with the government and refused to follow government-appointed bishops commonly are referred to as the underground Church. Many communities, though, have bishops who were elected locally, but who pledged their unity with and fidelity to the pope, which in effect meant they were recognized by both the government and the Vatican.

Vatican officials always have said that giving up full control over the nomination of bishops would not be what it hopes for, but could be a good first step toward ensuring greater freedom and security for the Catholic community there.

The provisional agreement, the Vatican said, "is the fruit of a gradual and reciprocal rapprochement, has been agreed upon following a long process of careful negotiation, and foresees the possibility of periodic reviews of its application. It concerns the nomination of bishops, a

question of great importance for the life of the Church, and creates the conditions for greater collaboration at the bilateral level."

News reports in mid-September, like earlier in the year, said the provisional agreement would outline precise procedures for ensuring Catholic bishops are elected by the Catholic community in China and approved by the pope before their ordinations and installations.

Media reports in the days before the announcement said future candidates for the office of bishop will be chosen at the diocesan level through a democratic election system, and the results of the elections will be sent to Beijing for government authorities to examine. The government would then submit a name via diplomatic channels to the Holy See.

The Holy See will carry out its own investigation of the candidate before the pope either approves or exercises his veto, according to the Jesuit-run *America* magazine. If the pope approves the candidate, the process will continue. If not, "both sides will engage in a dialogue, and Beijing would eventually be expected to submit the name of another candidate."

The pope will have the final word on the appointment of bishops in China, the report said. †

REFLECTION

continued from page 4

Christian Brothers to staff it. And he asked his friend, Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, to start the Ecumenical Institute of Tantor in Jerusalem, still

operated by Notre Dame. (I studied there for three months in 1997.)

During later travel, he was the first pope to speak to the United Nations, in 1965. In his moving address, he cried out, "Never again war."

Pope Paul is also known for his encyclical "*Humanae Vitae*," in 1968. It was controversial at the time because

it reinforced the condemnation of contraception right in the middle of the sexual revolution. It turned out that he was prophetic when he spelled out the consequences of widespread contraception.

My meeting with Pope Paul was in 1977 while I was president and publisher of *Our Sunday Visitor* (OSV). OSV was the

U.S. publisher for *The Pope's Family Prayer Book*, with prayers selected by Pope Paul. I presented the first copy to the pope and also a packet of other things published by OSV. We spent about 20 minutes talking about the papers in the packet.

(John F. Fink is editor emeritus of The Criterion.) †

BIOETHICS

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can help patients learn how to modify triggers that increase pain. Specialists sometimes remind us that bringing pain down to a tolerable level should be the goal, rather than trying to eliminate it entirely, which in many cases may not even be possible. Some patients may require assistance to come to accept even a limited amount of pain.

A San Diego-based pilot program to reduce the overprescription of opioids included the novel step of notifying physicians when one of their patients had died from an overdose. The San Diego medical examiner would send health care professionals a letter in this format: "This is a courtesy communication to inform you that your patient [name, date of birth] died on [date]. Prescription drug overdose was either the primary cause or contributed to the death."

In follow-up studies, physicians who received these letters were found to prescribe at significantly decreased levels, and they were also less likely to start new patients on opioids at all. Researchers speculated that, like everyone else, physicians tend to assess health and safety risks differently when bad outcomes spring readily to mind. At the same time, taking steps to restrict opioid availability can backfire, with devastating consequences for chronic pain patients who may now end up being refused opioid prescriptions

they need and have relied on for years.

The proper use of pain medications, in the final analysis, requires a balanced approach, attending to objective indications from the

patient, so clinicians can offer sufficient comfort and remediation of their pain.

Patients must also take responsibility for their own pain management decisions, becoming informed about, and aware

of, the challenges and risks.

When the goal is to provide the lowest dose of opioids for the shortest amount of time, in direct response to the level and severity of the pain, patients are likely to have better

treatment outcomes with diminished risks of addiction.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at

Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

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Employment

ASSOCIATE DIRECTOR OF MISSION ADVANCEMENT

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Associate Director of Mission Advancement. This position will report to the Director of Mission Advancement for Catholic Charities in the Office of Stewardship and Development. Approximately three-quarters of the duties are devoted to projects related to mission advancement for Catholic Charities, and one-quarter of the duties are related to projects supporting mission advancement for Catholic Education.

Serving as a supporting agent in mission advancement for the Catholic Charities Secretariat and Catholic Education Initiatives, this role focuses on back-office development functions and advisor board development. The Associate Director of Mission Advancement will be accountable for key functions of ongoing development and operations through successful creation of direct mail pieces and graciously accepting and stewarding gifts. The Associate Director will implement a strategy of multi-media presence in each area of responsibility through websites, newsletters, brochures, Facebook posts, Tweets and other marketing communications in support of each ministry.

The position requires prior experience in fundraising and related development activities, including donor prospect identification and cultivation, social media outreach, marketing, and public relations. Excellent writing skills and effective verbal and interpersonal communications skills are essential. The abilities to prioritize work under pressure, maintain confidentiality, and oversee multiple projects are required. The position also requires a bachelor's degree in communication, business administration, marketing, non-profit management, development/fundraising or public relations and/or equivalent experience.

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St. Joan of Arc Class of 1931

This photo depicts the eighth-grade graduating class of St. Joan of Arc School in Indianapolis in 1931. Shown in the center of the front row is Father Maurice O'Connor, who served as pastor of the parish from 1924-1939. St. Joan of Arc Parish was formed in 1921, and the school opened in January 1922. These graduates were the second class to complete all years of their elementary education at St. Joan of Arc School.

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

Bono calls pope 'extraordinary man for extraordinary times'

VATICAN CITY (CNS)—Bono, the lead singer of the Irish band U2, said he told Pope Francis that in Ireland “it looks as though the abusers are being more protected than the victims. And you could see the pain in his face.”



Bono

Bono met the pope on Sept. 19 to sign an agreement between his charity, ONE, and the Scholas Occurrentes educational charity supported by Pope Francis.

During the half-hour meeting, Bono said, he brought up Pope Francis' recent trip to Ireland and the concerns there about the sexual abuse crisis.

The pope was “aghast,” Bono said. “I thought he was sincere.”

“I think he is an extraordinary man for extraordinary times,” the singer said.

ONE is a campaign and advocacy effort working to end extreme poverty,

especially in Africa. One of its current focuses, Bono told reporters on Sept. 19, is education for girls and young women. Some “130 million girls around the world do not go to school, because they are girls,” he said.

Scholas began in Pope Francis' Archdiocese of Buenos Aires, supporting education in poor neighborhoods by pairing their schools with private schools and institutions in wealthier neighborhoods. The organization has grown to other countries and supports a variety of exchange programs aimed at promoting education, encouraging creativity and teaching young people about respect, tolerance and peace.

Bono said the conversation with the pope touched on many topics, including poverty, commerce and meeting the U.N. Sustainable Development Goals.

They spoke, he said, “about how we have to rethink the wild beast that is capitalism and how, though it is not immoral, it is amoral and it requires our instruction. He's very keen on that.” †



SEEK2019

The archdiocesan Office of Young Adult and College Campus Ministry and the Fellowship of Catholic University Students (FOCUS) hosted “Set Alight” on Sept. 4 in Indianapolis. The gathering featured information about SEEK2019, an international, five-day FOCUS-presented conference that will take place at the Indiana Convention Center in Indianapolis on Jan. 3-7, 2019. More than 15,000 people are expected to attend the event, which will include a collegiate track, a campus ministry track and a lifelong mission track. Pictured, top photo, members of the group FOCUS Collective perform a song at the Sept. 4 gathering; middle photo, FOCUS founder and CEO Curtis Martin discusses SEEK2019; bottom photo, master of ceremonies Nick Meyer, a member of St. John the Evangelist Parish in Indianapolis, shares how his life was impacted by serving as a FOCUS missionary. Young adults looking for more information on SEEK2019 are encouraged to visit indycatholic.org. Others may visit seek2019.com. (Photos by Mike Krokos)



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