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Criterion

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Emmaus Walk

Plan for first book is a God-story, writes columnist Debra Tomaselli, page 12.

CriterionOnline.com

August 24, 2018

Vol. LVIII, No. 45 75¢

Archbishop responds to controversy surrounding Roncalli counselor

Dear Sisters and Brothers in Christ:

I regret the pain that has been caused by the recent controversy surrounding the employment of Shelly Fitzgerald, a guidance counselor at Roncalli High School in Indianapolis. We are called as the Body of Christ to pray for and love one another, even in times of disagreement and controversy.



Archbishop Charles C. Thompson

As has been reported in the media and discussed publicly by Ms. Fitzgerald, she is living in a civil marriage to another woman that is not valid in the eyes

of the Church. She is on paid administrative leave. The issue concerning Ms. Fitzgerald's employment is not about sexual orientation, but about the Church's teaching that marriage is a covenant between a man and a woman as established and revealed by God.

There is nothing in Church teaching that says being gay or lesbian is a sin. God created each of us with equal dignity. The dignity of the human person, rooted in his or her creation in the image and likeness of God, is a fundamental principle of Catholic social teaching. The Church upholds the dignity of every human person, including persons with same-sex attraction, who "must be accepted with respect, compassion, and sensitivity" (*Catechism of the Catholic Church*, #2358).

At the same time, the Church upholds the dignity and sanctity of marriage, a natural institution established by God. By its very nature, marriage is a permanent partnership between one man and one woman ordered to the good of the couple and the procreation and education of children. It is the foundation of the family, where children are raised and nurtured, and learn values and virtues that help them to grow in maturity.

The archdiocese's Catholic schools are ministries of the Church. School administrators, teachers and guidance counselors are ministers of the faith who

See **RESPONSE**, page 9



Bishops kneel while praying for victims of clergy sexual abuse during Mass on June 14, 2017, at SS. Peter and Paul Cathedral in Indianapolis during the U.S. Conference of Catholic Bishops' annual spring assembly. Cardinal Daniel N. DiNardo, president of the U.S. Conference of Catholic Bishops, has announced a comprehensive plan to address the new abuse scandal that has hit the Church in the United States. (File photo by Sean Gallagher)

Head of bishops' conference shares plan to address 'moral catastrophe' of abuse

WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops (USCCB) on Aug. 16 announced three key goals and a comprehensive plan to address the "moral catastrophe" of the new abuse scandal hitting the Church in the United States.

The plan "will involve the laity, lay experts, the clergy and the Vatican," Cardinal Daniel N. DiNardo of Galveston-Houston said. This plan will be presented to the full body of bishops at their general assembly meeting in Baltimore in November.

He said the "substantial involvement of the laity" from law enforcement, psychology and other disciplines will be essential to this process.

He also said that right now, it is clear that "one root cause" of this catastrophe "is the failure of episcopal leadership."

In a lengthy letter addressed to all Catholics, Cardinal DiNardo laid out three goals just established by the bishops' executive committee in a series of meetings held early during the week of Aug. 13.

The first is a "full investigation" into "the questions surrounding" Archbishop Theodore E. McCarrick, a former cardinal and retired archbishop of Washington. He said the executive committee will ask the Vatican to conduct an apostolic visitation into these questions "in concert with" a group of laypeople identified for their expertise by the USCCB's lay-run National Review Board who will be "empowered to act."

With a credible allegation that Archbishop McCarrick abused a minor nearly 47 years ago and accusations of his sexual misconduct against seminarians, many have been asking how

the prelate could have risen up the ranks of the Church as an auxiliary bishop, bishop, archbishop and finally cardinal.

Cardinal DiNardo described the second and third goals, respectively, as an opening of new and confidential channels for reporting complaints against bishops, and advocacy for more effective resolution of future complaints.

The three goals "will be pursued according to three criteria: proper independence, sufficient authority and substantial leadership by laity," he said.

"Two weeks ago, I shared with you my sadness, anger, and shame over the recent revelations concerning Archbishop Theodore McCarrick," the cardinal said. "Those sentiments continue and are deepened in view of the Pennsylvania Grand Jury report."

See **ABUSE**, page 9

Pope Francis: Abuse victims' 'heart-wrenching pain' is more powerful than attempts to silence them



Pope Francis prays as he leads a Lenten penance service in early March in St. Peter's Basilica at the Vatican. "No effort must be spared" to prevent future cases of clerical sexual abuse and "to prevent the possibility of their being covered up," Pope Francis said in an Aug. 20 letter addressed "to the people of God." (CNS photo/Stefano Rellandini, Reuters)

VATICAN CITY (CNS)—"No effort must be spared" to prevent future cases of clerical sexual abuse, and "to prevent the possibility of their being covered up," Pope Francis said in a letter addressed "to the people of God."

"I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons," the pope wrote in the letter dated and released on Aug. 20.

The letter was published less than a week after the release of a Pennsylvania grand jury report on decades of clerical sexual abuse and coverups in six dioceses. The report spoke of credible

allegations against 301 priests in cases involving more than 1,000 children.

"The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced," Pope Francis said. "But their outcry was more powerful than all the measures meant to silence them."

"The pain of the victims and their families is also our pain," he said, "and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults."

In his letter, Pope Francis insisted all Catholics must be involved in the effort to accompany victims, to strengthen safeguarding measures and to end a culture where abuse is covered up.

While the letter called all Catholics to

See **VICTIMS**, page 8

See related editorial, page 4.



Rescue workers evacuate people from flooded areas on Aug. 16 after the opening of a dam following heavy rains on the outskirts of Cochin, India. The Catholic Church has joined relief efforts as unprecedented floods and landslides continue to wreak havoc in India's Kerala state, killing at least 75 people within a week. (CNS photo/Sivaram V, Reuters)

Church in India joins relief efforts as floods wreak havoc in Kerala

COCHIN, India (CNS)—The Catholic Church has joined relief efforts as unprecedented floods and landslides continue to wreak havoc in India's Kerala state, killing about 370 people within a week.

[Ucanews.com](http://ucanews.com) reported that all 41 Catholic dioceses in the state in the southern part of India have opened schools and other institutions to accommodate flood victims and are cooperating to send food, clothes and other relief materials to affected areas.

Nearly a million people were in temporary relief camps after incessant rain since Aug. 13 filled Kerala's 33 reservoirs to the brim, forcing authorities to open their dams' sluices. This caused all 44 rivers in the area to overflow and inundate homes, farms and roads and railways as floodwater gushed to the Arabian Sea on the state's western border.

"It is an extremely worrying situation," Pinarayi Vijayan, Kerala's chief minister, told media members on Aug. 15, noting that heavy rain was forecast for another two days. [Ucanews.com](http://ucanews.com) reported it was the heaviest rain and floods since 1924.

Road and rail lines remain flooded in several parts, and the state's main Kochi International Airport halted operations following the inundation of runways.

"It is an unprecedented situation in my lifetime," said 70-year-old Father Jose Plachickal, vicar general of Idukki Diocese, home to the state's biggest reservoir. "The roads to many parishes are blocked because of massive landslides and uprooted trees."

Most people living near rivers lost all they had, including homes, when dam shutters were opened.

Many moved out with whatever they could carry, fearing landslides from saturated slopes could hit their homes at any time, the priest said. But some believed their homes were the safest place.

"We cannot venture out of our homes ... there is no guarantee to come back as you may face flash floods and landslides

any time," said one farmer. "Now we don't even feel safe in our homes as continuing rains have weakened our old houses. But where could I go?"

Father Thomas Punamadathil, who works with the social service wing of Bathery Diocese in Wayanad district, said rescue and relief teams were unable to reach many places, especially those where tribal people live.

"Some relief camps are now isolated after roads were blocked by landslides," Father Punamadathil told ucanews.com on Aug. 20, adding that it was difficult to deliver food and water to those in the camps.

Thousands of Catholic volunteers have joined early clean-up efforts to protect communities from the risk of diseases and other health issues, he said.

Caritas India has 10 million Indian rupees (\$145,000) to help the flood victims, said spokesman Jaimon Joseph.

Cardinal Oswald Gracias, president of the Catholic Bishops' Conference of India, asked the country's bishops to come together to help the victims.

"We are distressed by the extensive damage to the life and property through a disaster of this magnitude," Cardinal Gracias said.

On Aug. 19, Pope Francis urged the international community to assist those affected by the flooding.

He said the Church was assisting with relief efforts and urged those gathered at the Vatican to pray for those who had died and those affected by the disaster. †

'It is an unprecedented situation in my lifetime. The roads to many parishes are blocked because of massive landslides and uprooted trees.'

—Father Jose Plachickal, vicar general of Idukki Diocese in India



Public Schedule of Archbishop Charles C. Thompson

August 25 - September 13, 2018

August 25 — 9 a.m.

Keynote address for Catholic Charities' Parish Social Ministry gathering at Holy Name of Jesus Parish, Beech Grove

August 25 — 5:30 p.m.

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

August 26 — 2 p.m.

Mass for 150th Parish Anniversary at St. Rose of Lima Parish, Franklin

August 28 — 11 a.m.

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

August 28 — 5 p.m.

Work of Angels Dinner to benefit New Albany Deanery Youth Ministry at Huber's Orchard, Winery and Vineyards, Starlight

Sept. 4 — 7 p.m.

Indianapolis East Deanery presentation at Holy Spirit Parish, Indianapolis

Sept. 5 — 7 p.m.

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

Sept. 6 — 10 a.m.

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

Sept. 6 — 3 p.m.

Archdiocesan Finance Council at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

Sept. 8 — 10:30 a.m.

Mass for Mount St. Francis Cursillo Community, at Mount St. Francis Center for Spirituality, Mt. St. Francis

Sept. 9-12

U.S. Conference of Catholic Bishops' committee meetings in Washington

Sept. 13 — 6 p.m.

Cathedral High School 100th Anniversary Mass at Cathedral High School in Indianapolis

(Schedule subject to change.)

Vatican confirms pope will meet abuse survivors in Ireland

VATICAN CITY (CNS)—Pope Francis will meet survivors of sexual abuse during his trip to Ireland on Aug. 25-26, but it will be up to the survivors to decide whether any information about the meeting will be released, said the director of the Vatican press office.



Pope Francis

Greg Burke, press director, told reporters on Aug. 21 that from the moment the Vatican decided the World Meeting of Families 2018 would be in Dublin, it was clear that the

pope would have to acknowledge the crimes committed against thousands of Irish Catholics by priests in parishes and by priests, religious brothers and nuns in schools, orphanages and other institutions.

The magnitude of abuse inflicted in Ireland is staggering.

Beginning in the mid-1990s, the Church in Ireland was rocked by a series of very public revelations about sexual abuse and, particularly, about how the abuse and allegations of it were mishandled by senior Church leaders.

The abuse included thousands of cases of sexual and physical abuse in Catholic residential schools and care facilities, including the so-called Magdalene

laundries where young women were sent for having children out of wedlock or being suspected of sexual promiscuity.

The date, time and location of the pope's meeting and the list of survivors invited will not be released until after the meeting, and then only with the permission of the survivors taking part, Burke said.

Pope Francis wants the trip to focus on families, Burke said, which is why he is not going to Northern Ireland on the same visit. Even the moments dictated by protocol—for example, meetings with government officials—will focus on the family, he said.

Asked whether the pope and the Vatican were concerned that with renewed media attention on clerical sexual abuse the theme would overshadow the pope's focus on the family, Burke responded, "Any trip to Ireland was not only going to be about the family."

"The pope is well rested and ready and wants to talk about the family," Burke said.

However, in discussing the individual events on the pope's schedule in Ireland, the spokesman also mentioned that on Aug. 25 Pope Francis would begin his visit to Dublin's co-cathedral by praying silently before a candle in the Blessed Sacrament chapel that burns for the abuse survivors.

Without providing details, Burke also said the pope would talk about abuse in at least one of his speeches during the trip. †



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Advertising: 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1454
Toll free: 1-800-382-9836, ext. 1454

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2018 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
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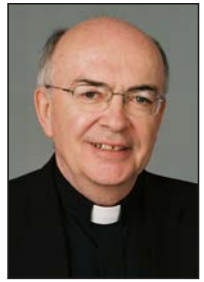
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Jesuit Father Thomas Widner, former archdiocesan priest and editor of *The Criterion*, dies at age 76

By Sean Gallagher

Jesuit Father Thomas Widner, director of spiritual formation at Bishop Simon Bruté College Seminary in Indianapolis and formerly an archdiocesan priest, died on Aug. 13 at St. Vincent Hospital in Indianapolis. He was 76.



Fr. Thomas Widner, S.J.

The Mass of Christian Burial was celebrated on Aug. 20 at St. Andrew the Apostle Church in Indianapolis.

Jesuit Father Bradley Schaeffer, a provincial assistant of the Jesuits USA Midwest Province, was the principal celebrant of the Mass. Burial followed at Calvary Cemetery in Indianapolis.

Ordained a priest of the Archdiocese of Indianapolis in 1969, Father Widner served in parishes in central and southern Indiana until he entered the novitiate of the Society of Jesus in 1985. He also served as editor of *The Criterion* from 1975-84.

The son of a former editor of the *Indianapolis Star*, he was the last priest to serve as editor of the archdiocesan weekly newspaper. As a Jesuit, he went on to serve as editor-in-chief of *The New World*, the newspaper of the Archdiocese of Chicago, and as an assistant editor and writer for *America*, a national magazine published by the Jesuits.

Retired Father Jeffrey Godecker, an ordination classmate of Father Widner, said his friend was "a teacher at heart" who sought to share the Gospel with others through his ministry in journalism. "It was about communicating the Gospel and Catholic values," Father Godecker said. "I think he took to that pretty well. He was very loyal to the Church.

"Tom [also] enjoyed getting to know people. He was a man who made connections."

He did so through parish ministry, especially at St. Andrew the Apostle Parish in Indianapolis, which he served as co-pastor from 1972-75.

Father Widner was also known for making connections with others and helping people make a greater connection with God in spiritual direction and retreats.

That aspect of his ministry will be his lasting legacy in Indianapolis, where he spent the last 14 years of his ministry, said Jesuit Father William Verbryke, president of Brebeuf Jesuit Preparatory School in Indianapolis. He noted how Father Widner led many of the faculty and staff of Brebeuf Jesuit in the *Spiritual Exercises* of St. Ignatius of Loyola while serving as the high school's vice president for mission and identity from 2004-10.

"I'm still hearing from people today how him having gone through the *Exercises* with them was very life-giving and life-changing for them," Father Verbryke said.

This work of leading people to a deeper relationship with God became more focused when Father Widner became director of spiritual formation at Bishop Bruté, a role in which he served as the principal spiritual director of dozens of college seminarians from the archdiocese and other dioceses across the Midwest.

"He was an excellent spiritual director and did a wonderful job with our guys," said Father Robert Robeson, Bishop Bruté's rector from its founding in 2004 until 2016. "He was sort of a grandfatherly figure to a lot of our guys. He always made himself available to the guys. He really loved them and cared for the souls of the guys."

Father Robeson, who now serves as pastor of Holy Name of Jesus Parish in Beech Grove, said that Father Widner's experience as both an archdiocesan priest and as a Jesuit with the order's focus on spiritual discernment was a good combination for him in his ministry at Bishop Bruté, helping

college-age young men grow spiritually and in human maturity at the same time.

"His understanding of the spiritual life allowed him to understand how the spiritual formation and human formation were integrated," said Father Robeson, noting that Father Widner helped the seminarians "to recognize that every moment of their lives and the struggles they were having on a human level were profoundly spiritual.

"For me, that was one of the greatest gifts he brought to the seminary."

Father Joseph Moriarty, Bishop Bruté's current rector, said that the many graduates and current seminarians of the seminary who gathered to pray at Father Widner's bedside in his final days were a testament to the profound effect that he had on their lives.

"He was a pastor to them, like a shepherd, a mentor and a friend," said Father Moriarty.

Thomas Charles Widner was born on April 27, 1942, in Indianapolis to Frank and Marie Widner. He grew up as a member of the former St. Bernadette Parish in Indianapolis.

A graduate of Father Thomas Scecina Memorial High School in Indianapolis, Father Widner earned a bachelor's degree in English in 1964 at Marian University in Indianapolis before becoming an archdiocesan seminarian.

He received priestly formation at the former St. Mary's Seminary in St. Mary, Ky., and at Kenrick-Glennon Seminary in St. Louis.

Archbishop Paul C. Schulte ordained him a priest on May 24, 1969, at SS. Peter and Paul Cathedral in Indianapolis. That same year, Father Widner earned a master's degree in English from the University of Notre Dame in northern Indiana.

His first pastoral assignment in the archdiocese was to the former Latin School, an archdiocesan high school seminary in Indianapolis, where he served as an English teacher, and

as associate pastor of Our Lady of the Greenwood Parish in Greenwood from 1969-72.

Father Widner ministered as co-pastor of St. Andrew the Apostle Parish in Indianapolis from 1972-75 before serving as editor of *The Criterion* from 1975-84.

During that time, he also served as administrator of the former St. Rose of Lima Parish in Knightstown from 1979-80. He later ministered as associate pastor of St. Barnabas Parish in Indianapolis and as administrator of Holy Trinity Parish in Edinboro from 1984-85.

In the Society of Jesus, Father Widner served on the editorial staff of *America* from 1987-91, as the associate director of the Spiritual Renewal Center in Hammond, Ind., from 1991-92, and then as editor-in-chief of *The New World* in Chicago.

From 1995-97 he was a publications assistant at *Company Magazine* and director of communications of the office of the then-Chicago Province of the Society of Jesus. He then served for two years in retreat ministry at the Jesuit Spiritual Center in Milford, Ohio, before ministering as secretary for communications for the USA Jesuit Conference from 1999-2004 and as superior of the Jesuits' Leonard Neale House in Washington.

Father Widner returned to Indianapolis in 2004, serving as vice president of mission and identity at Brebeuf Jesuit Preparatory School until 2010, when he became director of spiritual formation at Bishop Simon Bruté College Seminary, a position he held until his death.

He is survived by brothers Daniel Widner of Mechanicsville, Va.; James Widner of Dayton, Ohio; John Widner of Edinboro, Pa.; Michael Widner of Blairsville, Ga.; and Robert Widner of Indianapolis.

Memorial gifts may be sent to The Midwest Jesuits, P.O. Box 6713, Carol Stream, IL, 60197-6713, or at jesuitsmidwest.org/FrWidnerMemorials. †

Eucharist is a taste of heaven on Earth, Pope Francis says

VATICAN CITY (CNS)—By receiving the Eucharist at Mass, Christians are given Christ's same spirit and a taste of eternal life, Pope Francis said.

"Every time that we participate in the Holy Mass, we hasten heaven on Earth in a certain sense because from the eucharistic food—the body and blood of Christ—we learn what eternal life is," the pope said on Aug. 19 during his *Angelus* address.

After praying the *Angelus* prayer with pilgrims in St. Peter's Square,

the pope led them in praying for the victims of massive flooding caused by monsoon rains in the Indian state of Kerala.

According to the BBC, more than 350 people have died while thousands more are still trapped and awaiting rescue.

"I am close to the Church in Kerala, which is in the front lines to bring aid to the population. We are all close to the Church in Kerala, and let us pray together for those who have lost their lives and for those people who are tried by this great

calamity," the pope said.

In his main address, Pope Francis reflected on the Sunday Gospel reading in which Jesus tells the crowd that "whoever eats my flesh and drinks my blood has eternal life" (Jn 6:54).

The Eucharist, the pope said, is where Christians find "that which spiritually feeds us and quenches our thirst today and for eternity."

"Happiness and eternity of life depend on our capacity for making the evangelical love we received in the Eucharist fruitful," he said.

Resistance to allowing oneself to be nourished by Jesus' body and blood, he said, is seen "when we struggle to model our existence to that of Jesus, to act according to his standards and not according to the standards of the world."

"This is so important: to go to Mass and receive Communion because to receive Communion is to receive the living Christ who transforms us from within and prepares us for heaven," Pope Francis said. †

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Editorial



Greg Burke, Vatican spokesman, is seen with Pope Francis aboard the flight from Dhaka, Bangladesh, to Rome on Dec. 2, 2017. In an Aug. 20 letter "to the people of God," the pope said "no effort must be spared" to prevent future cases of clerical sexual abuse, and "to prevent the possibility of their being covered up." (CNS photo/Paul Haring)

Wounds of sexual abuse cause universal Church to suffer

"If one member suffers, all suffer together with it" (1 Cor 12:26).

With those words from Scripture, Pope Francis began his Aug. 20 letter "to the people of God" offering his heartfelt contrition after more sexual abuse claims revealed last week through a grand jury report in Pennsylvania rocked the universal Church.

Tragically, the burden of this sin also weighs heavily on those of us who turn to God when evil rocks our lives of faith.

"These words of St. Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons," the pope said in his letter, "crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient."

That there were credible allegations against 301 clergy and religious in cases involving more than 1,000 children in six Pennsylvania dioceses (Pittsburgh, Harrisburg, Allentown, Scranton, Greensburg and Erie) over a 70-year period is heartbreaking, and another wake-up call for our Church that no one—not even members of our clergy—is immune from sin.

In response to the recent abuse claims, Cardinal Blasé J. Cupich of Chicago cited the Holy See's Aug. 16 statement following the release of the grand jury report: "The Church must learn hard lessons from its past, and there should be accountability for both abusers and those who permitted abuse to occur."

As a former chair of the U.S. Conference of Catholic Bishops' Committee for the Protection of Children and Young People from 2008-11, Cardinal Cupich says he, like many of us, is asking himself: How could this be happening again? Didn't the U.S. bishops address this crisis 16 years ago when they met in Dallas? What are they doing now, and why should we trust that this time they will do the right thing?

"These are precisely the questions that ought to be asked," Cardinal Cupich said. "And sorrow, disgust, outrage—these are righteous feelings, the stirrings of the conscience of a people scandalized by the terrible reality that too many of the men who promised to protect their children,

and strengthen their faith, have been responsible for wounding both."

Though most of the crimes are too old to be prosecuted, Pennsylvania Attorney General Josh Shapiro said during an Aug. 14 press conference, "for many of the victims, this report is justice."

The grand jury report also noted that "much has changed over the last 15 years" in how the Church in Pennsylvania approaches claims of clergy sex abuse.

"It appears that the Church is now advising law enforcement of abuse reports more promptly. Internal review processes have been established. Victims are no longer quite so invisible," the report said. "But the full picture is not yet clear."

In the days, weeks, months and, yes, even years ahead, the Church must be unequivocally committed to being part of the solution. Cardinal Daniel N. DiNardo, president of the U.S. Conference of Catholic Bishops, has laid out a comprehensive plan to respond to the abuse scandal that will involve the laity, lay experts, the clergy and the Vatican.

The three-part plan will include: a full investigation into the "questions surrounding" Archbishop Theodore E. McCarrick, a former cardinal and retired archbishop of Washington, and sexual misconduct claims made against him; an opening of new and confidential channels for reporting complaints against bishops; and advocacy for more effective resolution of future complaints.

Reflecting on the letter Pope Francis addressed to the Church in which he encouraged penance and prayer, Cardinal DiNardo said, "These words must provoke action—especially by the bishops. We bishops need to—and we must—practice with all humility such prayer and penance."

The pope is also inviting "all the faithful" to join in prayer and fasting as a way to help foster conversion and genuine change of life wherever it is needed, even in the shepherds of the Church, Cardinal DiNardo added.

At times like this, our faith implores us to do as much. Our response must begin with prayer and an unabashed commitment to help bring the light of faith to this time of darkness.

Jesus' own words about the power of prayer and fasting, Cardinal DiNardo said, are "a humble reminder that such acts of faith can move mountains and can even bring about true healing and conversion."

—Mike Krokos

Reflection/Sharon Horvath

Church is 'still in' on addressing climate change

With the release of "*Laudato Si': On Care for Our Common Home*" in 2015, Pope Francis drew attention to the urgent need for Christians to undergo "an 'ecological conversion,' whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living our vocation to be protectors of God's handiwork is essential



to a life of virtue; it is not an optional or a secondary aspect of our Christian experience" (#217).

In response to the growing awareness of climate change, all the nations of the world signed the historic 2015 Paris climate agreement and committed to take actions aimed at keeping the global temperature rise to well below 2 degrees Celsius above pre-industrial levels. Even though the pledges made in the agreement are not sufficient by themselves to reach that goal, the Paris agreement was an important recognition of the problem and provides a framework for actions.

In June of 2017, President Donald J. Trump announced his intention to withdraw the United States from the Paris agreement. Almost immediately, a coalition of state and local community leaders, businesses, universities, faith groups, and investors said, "We are still in," and declared their commitment to take climate action in support of the Paris agreement.

The Catholic Church, both globally and locally, has also expressed support for climate action. "The United States Conference of Catholic Bishops (USCCB),



along with Pope Francis and the entire Catholic Church, has consistently upheld the Paris agreement as an important international mechanism to promote environmental stewardship and encourage climate change mitigation. The president's decision not to honor the U.S. commitment to the Paris agreement is deeply troubling," said Bishop Oscar Cantu, chairman of the USCCB Committee on International Justice and Peace.

Catholic parishes, dioceses, organizations, religious orders, hospitals, schools and individuals have the opportunity to express their own support

for climate action by signing the U.S. Catholic Climate Declaration. This declaration, organized by the Catholic Climate Covenant and in solidarity with the U.S. bishops' position, has been signed by representatives of nearly 700 U.S. Catholic institutions so far, including the Archdiocese of Indianapolis and the Diocese of Fort Wayne-South Bend.

Archbishop Charles C. Thompson said, "The care of creation, especially inspired by the fact that this is one of the seven key principles of Catholic social teaching as well as by Pope Francis' encyclical letter, "*Laudato Si': On Care for Our Common Home*," is essential to living the Gospel. I would hope that we take time to pray, study, reflect, dialogue and act to care for the environment and make positive contributions to overcome problems of waste, abuse, destruction and disregard for the beauty of creation.

"Ultimately, it begins with a willingness to make sacrifices as individuals, families and communities [such as parishes, schools, agencies,

See CLIMATE, page 10

Reflection/John F. Fink

Pope will find a different Ireland from one visited by John Paul II

Pope Francis is scheduled to be in Ireland on Aug. 24-26, mainly for the World Meeting of Families. It will be only the second time a pope has visited Ireland.

The first time was 39 years ago in 1979.

I was in Ireland when Pope John Paul II, now St. John Paul, visited that country. But my presence there was purely coincidental, or perhaps providential.

At the time, I was president of the International Federation of Catholic Press Associations. We had had a federation conference in Vienna, Austria, in 1977, and selected Dublin for the next meeting.

We had scheduled our conference 18 months before it took place, but it turned out that we were going to be there at the exact same time as Pope John Paul II was making his first visit to the United States, stopping in Ireland on the way.

We had asked to meet with the archbishop of Dublin during our conference, and he agreed to have a reception for us. But we thought he might have to cancel that because of the pope's visit. He didn't cancel it at all. We had the reception the day before the pope's arrival, and the archbishop couldn't have been more gracious. More than that, he gave us front-row seats at the Mass the pope was going to celebrate in Phoenix Park.

That Mass was some event! An estimated 1 million people were in the park to see the pope, and I had never seen so many people in one place before. The pope's plane arrived from Rome and flew

low over the park before landing. The people went wild. Then the pope arrived at the park and celebrated Mass. We members of the Catholic press had the best seats in the place for the whole liturgy.

After the Mass, we were bused to the archbishop's home, where the pope was staying. After his dinner, he came out to meet the press, giving us a little reflection but not answering questions. It wasn't really a press conference.

The pope toured Ireland before leaving for the United States, and so did we. Our tour took us to the shrine at Knock the day after the pope was there. The place was still a mess from all the trash strewn by those who had seen the pope.

The Ireland that Pope Francis is visiting is far different from the one Pope John Paul II visited in 1979.

Then 87 percent of Catholics attended Mass weekly or more. Today, it's about 20 percent, and declining.

Then there was a surplus of priests, with many of them becoming missionaries in other countries, including the United States. Today, Ireland has few vocations. The average age of its priests is approaching 70, and the Church there is seeking missionaries from African countries.

In 1979, contraception, divorce and abortion were all banned by law. Not so today.

As Irish Cardinal Kevin J. Farrell said in an article published in the Aug. 3 issue of *The Criterion*, "Ireland is a country that has suffered tremendously, and suffered at the hands of the Church, also—so many cases of abuse: sexual abuse, physical abuse, emotional

See IRELAND, page 10



Christ the Cornerstone

Husband and wife called into great mystery of marriage

“He who loves his wife loves himself. For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the Church, because we are members of his body. For this reason, a man shall leave his father and his mother and be joined to his wife, and the two shall become one flesh.” This is a great mystery, but I speak in reference to Christ and the Church” (Eph 5:2a, 25-32).

The readings for this Sunday, the 21st Sunday in Ordinary Time, present us with “hard sayings” that challenge us to look beyond commonplace understandings to the heart of God’s truth.

The first reading, which is from the Book of Joshua (Jos 24:1–2a, 15–17, 18b), reminds us that we have a fundamental choice. We can commit our lives to the Lord, or we can devote ourselves to other gods. Just as in Israel’s early history, we are confronted with many false idols that can take possession of our minds and hearts—even as we claim to be faithful to the Christian way of life.

Any life that is obsessed by money, political power, social standing or sexual self-gratification is a life that

is fundamentally misguided. Only conversion—turning back to God—can restore a wayward soul to the right path.

In the second reading, St. Paul challenges us to see marriage in a totally different light. Far from being just a social contract or a convenient living arrangement for cohabitating couples, Christian marriage is something holy. It is a sacrament that unites a man and a woman in a way that makes them “one flesh” without in any way sacrificing their individuality.

“This is a great mystery,” St. Paul tells us (Eph 5:32). It is possible only because we are members of Christ’s body, his Church. Husbands are challenged to love their wives as Christ loves his Church. Wives are likewise called to respect and be open to their husbands out of reverence for Christ. No one—husband or wife—should dominate the other. Both are called to love unselfishly and to give themselves wholeheartedly for the good of the other.

The Gospel for this Sunday (Jn 6:60–69) quotes Jesus’ disciples as saying, “This saying is hard; who can accept it?” (Jn 6:60)

The saying referred to is from the paragraphs preceding this Sunday’s reading. Jesus responds to the request for earthly bread by saying: “I am the bread of life. Your ancestors ate the manna in the desert but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world” (Jn 6: 48–51).

By baptism, we become one in Christ. We are now his flesh and blood. Our reception of the Eucharist renews and strengthens our connection to Christ. When we eat his flesh and drink his blood, we enter into communion with Christ and with all our sisters and brothers. “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink” (Jn 6: 54-55).

No wonder the disciples found this to be a hard saying. Some couldn’t handle it and returned to their former way of life. But others, led by St. Peter, remained faithful. “Master, to whom shall we go? You have the words of

eternal life,” Simon Peter says. “We have come to believe and are convinced that you are the Holy One of God” (Jn 6: 68–69).

We are all one flesh in Christ, but when a man and a woman enter into a sacramental marriage, they participate in this great mystery in a unique and beautiful way. The love of husband and wife makes possible the family (the domestic Church) and this sacred institution nourishes, supports and gives life to its members, the Church universal and society at large.

The mystery that is marriage should never be underestimated or taken for granted. To unite and to give life are the dual purposes of the sacrament of marriage. No marriage accomplishes these purposes perfectly, but wherever Christ is present his grace is sufficient to heal whatever brokenness exists and to bless the couple with love.

“For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the Church. For this reason, a man shall leave his father and his mother and be joined to his wife, and the two shall become one flesh” (Eph 5:29, 31). †



Cristo, la piedra angular

Los esposos están llamados a vivir el gran misterio del matrimonio

“El que ama a su mujer, a sí mismo se ama. Porque nadie aborreció jamás su propio cuerpo, sino que lo sustenta y lo cuida, así como también Cristo a la iglesia; porque somos miembros de su cuerpo. Por esto el hombre dejará a su padre y a su madre, y se unirá a su mujer, y los dos serán una sola carne. Grande es este misterio, pero hablo con referencia a Cristo y a la iglesia” (Ef 5:28-32).

Las lecturas de este domingo, el 21.º del Tiempo Ordinario, nos presentan “declaraciones duras” que nos desafían a ver más allá de las nociones comunes y centrarnos en la esencia de la verdad de Dios.

La primera lectura, tomada del Libro de Josué (Jos 24: 1–2; 15–17; 18), nos recuerda que tenemos una elección fundamental: podemos entregar nuestras vidas al Señor o podemos entregarnos a otros dioses. Tal como sucede en la historia primitiva de Israel, nos enfrentamos a muchos ídolos falsos que pueden apoderarse de nuestras mentes y corazones, incluso aunque declaremos ser fieles a la forma de vida cristiana.

Toda vida obsesionada con el dinero, el poder político, el estatus social o la autogratificación sexual, es una vida fundamentalmente

descarriada. Solamente la conversión, es decir, volver a Dios, puede devolver un alma obstinada al camino correcto.

En la segunda lectura, san Pablo nos desafía a ver el matrimonio bajo una luz totalmente distinta. Lejos de ser un mero contrato social o arreglo de vida conveniente para las parejas que cohabitan, el matrimonio cristiano es algo sagrado. Se trata de un sacramento que une a hombre y a una mujer de una forma que los convierte en «una sola carne» sin que esto los obligue a sacrificar en modo alguno su individualidad.

“Grande es este misterio,” nos dice san Pablo (Ef 5:32). Es posible únicamente porque somos miembros del cuerpo de Cristo, su Iglesia. Los esposos tienen el desafío de amar a sus esposas tal y como Cristo ama a su Iglesia. De la misma forma, las esposas están llamadas a respetar y a aceptar a sus esposos por reverencia a Cristo. Ninguno de los dos, ni esposo ni esposa, debe dominar al otro. Ambos están llamados a amar desinteresadamente y a entregarse de todo corazón por el bien del otro.

El Evangelio de este domingo (Jn 6:60–69) cita lo que dijeron los discípulos de Jesús: “Dura es esta declaración; ¿quién puede escucharla?” (Jn 6:60)

La declaración a la que se refiere el párrafo anterior proviene de la lectura de este domingo. Jesús responde ante la solicitud del pan terrenal diciendo: “Yo soy el pan de la vida. Vuestros padres comieron el maná en el desierto, y murieron. Este es el pan que desciende del cielo, para que el que coma de él, no muera. Yo soy el pan vivo que descendió del cielo; si alguno come de este pan, vivirá para siempre; y el pan que yo también daré por la vida del mundo es mi carne” (Jn 6:48-51).

Mediante el bautismo nos convertimos en uno solo con Cristo y somos entonces su carne y su sangre. Al recibir la eucaristía renovamos y fortalecemos nuestra conexión con Cristo. Cuando comemos su carne y bebemos su sangre entramos en una comunión con Cristo y con todos nuestros hermanos. “El que come mi carne y bebe mi sangre, tiene vida eterna, y yo lo resucitaré en el día final. Porque mi carne es verdadera comida, y mi sangre es verdadera bebida” (Jn 6:54-55).

No es de sorprender que los discípulos consideraran que esta era una declaración dura. Algunos no pudieron aceptarla y volvieron a su antigua forma de vida. Pero otros, guiados por san Pedro, permanecieron

fieles. “Señor, ¿a quién iremos? Tú tienes palabras de vida eterna” dice Simón Pedro. “Y nosotros hemos creído y conocido que tú eres el Santo de Dios” (Jn 6: 68-69).

Todos somos una sola carne con Cristo, pero cuando un hombre y una mujer contraen matrimonio sacramental, participan en este gran misterio de una forma única y hermosa. El amor de los esposos hace posible que exista la familia (la Iglesia doméstica) y esta institución sagrada nutre, apoya y da vida a sus miembros, la Iglesia universal y la sociedad en general.

El misterio del matrimonio jamás debe subestimarse ni darse por sentado. Unirse y dar vida es la doble finalidad del sacramento del matrimonio. Ningún matrimonio logra cumplir perfectamente estos propósitos, pero dondequiera que Cristo esté presente su gracia basta para sanar cualquier carencia que exista y para bendecir a las parejas con amor.

“Porque nadie aborreció jamás su propio cuerpo, sino que lo sustenta y lo cuida, así como también Cristo a la iglesia. Por esto el hombre dejará a su padre y a su madre, y se unirá a su mujer, y los dos serán una sola carne” (Ef 5:29, 31). †

Events Calendar

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

August 27-31

Indianapolis St. Vincent de Paul Distribution Center, 1201 E. Maryland St., Indianapolis. **Bikes for the Homeless**, accepting used adult bicycles (must be rideable), locks, helmets and backpacks, drop-off hours 8:30 a.m.-4 p.m. Mon.-Fri., pick-up available if five or more bikes by calling Jeff Blackwell, 317-924-5769, ext. 320. Information: www.svdpindy.org.

August 31

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

August 31-Sept. 2

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Fall Festival**, Fri. and Sat. 5-11 p.m., Sun. 3-11 p.m., American and Vietnamese food, rides, kids' tent, community barn sale, blackjack, poker, beer garden, chicken bingo, silent auction. Information: 317-244-9002.

August 31-Sept. 3

Sacred Heart Parish, gymnasium, 558 Nebeker St.,

Clinton. **Spaghetti Fest**, Fri. 4-9 p.m., Sat. and Sun. 11 a.m.-9 p.m., Mon. 11 a.m.-5 p.m., sauce prepared by Knights of Columbus #9441, air-conditioned dining, handicapped accessible, adults \$8, children 12 and younger \$5, silent auction, craft booths, free parking. Information: 765-832-8468.

September 1

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.

September 2

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

September 3

St. Peter Parish, 1207 East Road, Brookville. **Labor Day Festival**, 10 a.m.-8 p.m., family-style fried chicken

dinner in air-conditioned hall, handicap accessible, basket booth, quilts, turtle soup, games, big money raffle. Information and reservations: 765-647-5462.

St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. **Labor Day Festival**, 11 a.m., chicken and roast beef dinners, games, beer garden, \$10,000 grand prize raffle. Information: 812-934-6218.

September 4

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Holy Hour of Prayer for Vocations**, 7-8 p.m. Information: 317-236-1490, amiller@archindy.org.

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.

September 5

St. Jude Church, 5353 McFarland Road,

Indianapolis. **Holy Hour of Prayer for Vocations**, 7-8 p.m. Information: 317-236-1490, amiller@archindy.org.

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.

September 6

Nora Christian Community, Fellowship Building, 465 E. 86th St., Indianapolis. **Ecumenical Opportunity: "Life from a Muslim Perspective,"** Faryal Khatri presenting, 6:30 p.m., free. Registration required: www.dwellingplaceindy.org/mindfulness. Information: dwellingplaceindy@gmail.com, 317-669-6100.

The Sagamore Club, 10900 Golden Bear Way, Noblesville (Lafayette diocese). **Charity Golf Outing**, sponsored by the Knights of Columbus Fr. Thomas J. Kelley Council #6923, benefiting the Gibault

School, Little Sisters of the Poor and other local charities, 9 a.m. registration, deli lunch buffet, noon shot-gun start, \$180 per person, sponsorship opportunities available. Information and registration: www.kofc6923.org/activities/golf.

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

September 7

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.

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

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

September 7-8

Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison. **Shawe and Pope John XXIII Summertime Festival**, 5 p.m.-midnight, Fri. fish fry, food booth, beer tent, carnival rides, two \$5,000 cash giveaways, live music 8:30-11 p.m. Fri. by "The Louisville Crashers" and Sat. by "The Rumors." Information: 812-265-5835.

September 7-9

St. Mary Parish, 629 Clay St., North Vernon. **Community Festival**, Fri. 5-11 p.m., Sat. 10 a.m.-11 p.m., Sun. 11 a.m.-4 p.m., Fri. indoor fish fry, Sat. outdoor grilled food, Sun. indoor chicken buffet, carnival rides, live music, beer garden, kickball tournament, silent auction, \$10,000 cash raffle. Information: 812-346-3604. †

Retreats and Programs

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

September 11

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$30. Information and registration: 317-788-7581, www.benedictinn.org.

September 14-16

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **How to Read the Gospel of John with Understanding: Signs of Our Time**, Benedictine Father Eugene Hensell presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

September 16

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sunday at the Woods: Photography as a Form of Prayer**, 2-4 p.m., freewill offering. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event. †

Our Lady of Fatima Retreat House to host widows' weekend retreat on Sept. 21-23

"Peace in the Mourning," a retreat for widows, will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, starting at 6:30 p.m. on Sept. 21 and ending by 1 p.m. on Sept. 23.

The retreat offers an opportunity for hope and healing for faithful widows of all faith backgrounds and ages as they remember their beloved spouses.

It was founded by Jennifer Trapuzzano, who was widowed in 2014 when her husband was killed in Indianapolis during an attempted mugging just one month before the couple's first anniversary and the birth of their first child.

The retreat will be facilitated by Providence Sister Connie Kramer, a

certified group counselor and grief specialist.

Presenters include Father James Farrell, pastor of St. Pius X Parish and priest moderator of St. Andrew the Apostle Parish, both in Indianapolis, and director of mission advancement at Our Lady of Fatima Retreat House; Marilyn Hess, a member of the archdiocesan Consolation Ministry's core team; and a panel of widows.

The cost is \$195, which includes private accommodations and all meals. Scholarship money is available by contacting Cheryl McSweeney at 317-545-7681, ext. 106.

Register online at www.archindy.org/fatima or by calling Dustin Nelson at 317-545-7681, ext. 101, or e-mailing dnelson@archindy.org. †

Works of two artists on display at Archabbey Library Gallery through Sept. 30

The works of two Indiana artists will be on display in the Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., in St. Meinrad, through Sept. 30.

Curt Schmitt combines art and craft to build functional and unique furniture rooted in the natural qualities of wood.

Griffin Norman is a photographer whose photos for this exhibit focus on

images of abandoned objects found along a stretch of Indiana State Road 66.

The exhibit is free and open to the public.

For library hours, call 812-357-6401, 800-987-7311, or visit the Archabbey Library's website: www.saintmeinrad.edu/library/hours. All times are Central Time. †

VIPs



Darryl and Andrea (Mullins) Eskew, members of St. John the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 30.

The couple was married in St. Mary (Immaculate Conception) Church in Rushville, on Aug. 30, 1968.

They have three children: Stacy Flannery, Amy Schaffer and Brent Eskew.

The couple also has eight grandchildren. †



Jim and Debbie (Bornhorst) Bogemann, members of St. Vincent de Paul Parish in Shelby County, will celebrate their 50th wedding anniversary on Aug. 24.

The couple was married in St. Joseph Church, in Shelbyville, on Aug. 24, 1968.

They have two children: Jennifer and David Bogemann.

The couple also has four grandchildren. †



Louis and Marianne (Smith) Markovich, members of Our Lady of Lourdes Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 24.

The couple was married in St. Andrew the Apostle Church, in Milford, Ohio, on Aug. 24, 1968.

They have two children: Kristine Alpi and L. Vincent Markovich.

The couple also has four grandchildren. †

Camp Rancho Framasa offers one-day and three-day family camps in Sept. and Oct.

Catholic Youth Organization's (CYO) Camp Rancho Framasa, 2230 Clay Lick Road, in Nashville, is offering several opportunities designed to encourage and foster relevant, intentional and relational experiences for parents and children.

A Mother/Son Day is planned from 9 a.m.-8 p.m. on Sept. 25. The cost is \$25 per child through age 17, and \$45 per adult.

A Father/Son Weekend will be held beginning at 7 p.m. on Sept. 21 through 2 p.m. on Sept. 23. The cost to attend is \$50 per child through age 17, and \$75 per adult.

The cost for attending only on

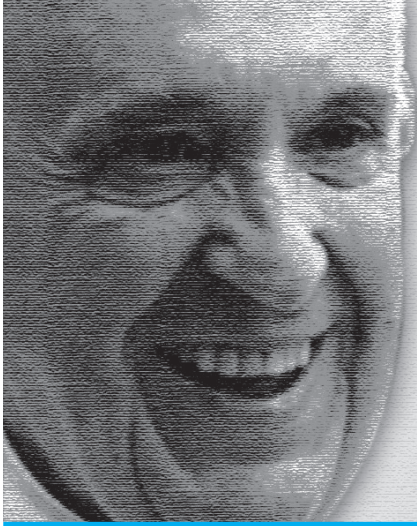
Sept. 22 is \$25 per child through age 17, and \$45 per adult. Check-in is from 8-9 a.m. and check-out is after the campfire activity.

A Father/Daughter Day is planned from 9 a.m.-8 p.m. on Oct. 13. The cost is \$25 per child through age 17, and \$45 per adult.

Activities at each event include canoeing, hiking, archery, a climbing tower, prayer, Mass, campfire and evening activities.

For more information, call 888-988-2839, ext. 122, or e-mail info@campranchoframasa.org.

Register online at www.campranchoframasa.org/family-camps. †



The Face of Mercy

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

By Daniel Conway

Sinners can become saints, but the corrupt cannot

"David was a saint. He was a sinner. A sinner, and he became a saint. Solomon was rejected because he was corrupt. Someone who is corrupt cannot become a saint. And one becomes corrupt by following the path of weakness of the heart." (Pope Francis, homily on Feb. 8, 2018)

Pope Francis is famous for making statements, often "off the cuff," that can seem to conflict with the way we ordinarily think of things. One such statement was made during his homily at morning Mass at his residence, the Casa Santa Marta, last February.

Speaking about corruption, a theme he frequently addresses, the Holy Father said, "Someone who is corrupt cannot become a saint."

To illustrate this point, he compared the Old Testament's King David to his son Solomon. David was a sinner who repented, and is now considered a saint. Paradoxically, Solomon, who appeared to live a "balanced" life as a wise and righteous man "turned away from the Lord" to follow other gods.

How is it that a great sinner like David can be considered a saint whereas a renowned, even revered, leader like his son Solomon, who the pope says was "praised throughout the world," can distance himself from the Lord?

According to Pope Francis, the answer is weakness of the heart. "When the heart begins to weaken," the pope says, "it is not like a situation of sin. You commit a sin and you realize it immediately. 'I have committed this sin' [you tell yourself]; it's clear. Weakness of the heart is a slow journey that slides along step by step, step by step. Solomon, adorned in his glory, in his fame, began to take this road."

Paradoxically, the pope continues, "the clarity of a sin is better than weakness of the heart. The great king Solomon wound up corrupted, tranquilly corrupt, because his heart was weakened."

Corruption is everywhere and in every walk of life. Politicians like Solomon, who start out wanting to do what is best for their people, can gradually slide along step by step into weakness of heart. The same can be true for teachers and

lawyers, for priests and bishops. They can start out wanting to make a difference, but over time they can become weary, disillusioned and faint of heart. They can become corrupt.

A corrupt religious leader lacks zeal for the things of God. A corrupt politician no longer cares for the common good of the people he or she serves. A corrupt business leader cheats his or her customers or suppliers. A corrupt soldier or police officer fails to "protect and serve" and, instead, places her or his own interest above the needs of the community or nation.

Corruption erodes the fabric of society and contributes to the overall decline of the civilized world. As Pope Francis has repeatedly observed, families can become corrupt too—as in the case of families ensconced in a life of organized crime.

Better to be a sinner who repents than a weak-hearted person who is in denial about his or her complicity with evil, the pope says. "If we do not oppose evil, we feed it tacitly. It is necessary to intervene where evil spreads because evil spreads where there are no daring Christians

who oppose evil with good." Corruption gradually prevents us from recognizing the presence of evil and reaching out to oppose it with good.

"It is not enough not to hate," the pope teaches. "It is necessary to forgive. It is not enough not to have a grudge; we must pray for our enemies. It is not enough to not speak badly about others; we must intervene and stop it when we hear someone speaking badly about another."

Corruption gradually robs us of the courage and strength we need to love God and our neighbor wholeheartedly. It weakens our resolve and blinds us to the truth about ourselves and our world.

What is the solution, the way to safeguard our souls from corruption? "Vigilance!" Pope Francis says. "Guard your heart at all times. How is my heart doing? How is my relationship with the Lord? Enjoy the beauty and the joy of fidelity, and, every day, be careful about what is happening in your heart."

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

El rostro de la misericordia/Daniel Conway

El pecador puede llegar a ser santo, el corrupto no

"David es santo. Era pecador. Un pecador puede llegar a ser santo. Salomón fue rechazado porque era corrupto. Un corrupto no puede convertirse en santo. Y a la corrupción se llega por ese camino del debilitamiento del corazón." (Papa Francisco, homilía del 8 de febrero de 2018).

El papa Francisco es famoso por sus afirmaciones que a menudo se "saca de la manga" y que parecen contradecir el modo en que normalmente concebimos la vida. Una de esas afirmaciones se produjo durante su homilía en la misa matutina en su residencia, la Casa Santa Marta, el pasado febrero.

Hablando acerca de la corrupción, un tema que aborda frecuentemente, el Santo Padre expresó que "un corrupto no puede convertirse en santo."

Para ilustrar esta afirmación, comparó al rey David del Antiguo Testamento con su hijo, Salomón. David fue un pecador que se arrepintió y hoy se lo considera santo. Paradójicamente, Salomón quien parecía llevar una vida "equilibrada" como un hombre sabio y recto, "se alejó del Señor" para seguir a otros dioses.

¿Cómo puede ser que un gran pecador

como David sea considerado un santo, en tanto que un líder reconocido e incluso reverenciado como su hijo, Salomón, de quien el Papa afirma que fue "reverenciado en todo el mundo" se distancie del Señor?

De acuerdo con el papa Francisco, la respuesta está en la debilidad del corazón. "Cuando el corazón comienza a debilitarse—afirma el papa—no es como una situación de pecado: tú cometes un pecado, y te das cuenta enseguida: "Yo he cometido este pecado," está claro. El debilitamiento del corazón es un camino lento, que resbala poco a poco, poco a poco, poco a poco. ... Y Salomón, adormecido en su gloria, en su fama, comenzó a recorrer este camino."

Y el papa prosigue diciendo que, paradójicamente «es mejor la claridad de un pecado, que el debilitamiento del corazón, porque el gran Rey Salomón terminó corrupto: tranquilamente corrupto, porque el corazón se le había debilitado».

La corrupción ocurre en todos lados en cada instancia de la vida. Los políticos como Salomón, que comienzan con el deseo de hacer lo mejor para su pueblo, pueden ir sucumbiendo poco a poco a la debilidad del corazón. Lo mismo se puede afirmar de maestros y abogados,

sacerdotes y obispos. Quizá comiencen con el deseo de marcar la diferencia, pero con el tiempo se vuelven escépticos, se desilusionan y su corazón se debilita; entonces se vuelven corruptos.

Un líder religioso corrupto carece del celo para velar por las cosas de Dios; a un político corrupto ya no le importa el bien común del pueblo al cual sirve; un líder de negocios corrupto engaña a sus clientes o proveedores; un soldado o un policía corrupto no "protege y sirve" y, en vez de ello, coloca sus intereses por encima de las necesidades de la comunidad o del país.

La corrupción erosiona el tejido de la sociedad y contribuye al declive general del mundo civilizado. Según lo ha señalado repetidamente el papa Francisco, las familias también se corrompen, tal como sucede en el caso de las familias que participan en una vida de crimen organizado.

El papa nos dice que es mejor ser un pecador que se arrepiente que una persona de corazón débil que niega su complicitad con el mal. "Si no nos oponemos al mal, lo alimentamos de modo tácito. Es necesario intervenir donde el mal se difunde; porque el

mal se difunde donde faltan cristianos audaces que se opongan con el bien." La corrupción nos impide gradualmente reconocer la presencia del mal y oponernos a este con el bien.

"No basta no odiar—predica el papa—es necesario perdonar; no basta no tener rencor, es necesario orar por los enemigos; no basta no ser causa de división, es necesario llevar la paz donde no existe; no basta no hablar mal de los demás, es necesario interrumpir cuando escuchamos hablar mal de alguien."

La corrupción nos roba paulatinamente el valor y la fortaleza que necesitamos para amar a Dios y al prójimo con todo el corazón. Debilita nuestra determinación y nos ciega ante la verdad de nosotros mismos y del mundo.

¿Cuál es la solución, cómo podemos proteger nuestras almas contra la corrupción? "Vigilancia," dice el papa Francisco. "Vigilar sobre tu corazón. Todos los días, estar atento a lo que sucede en tu corazón. ¿Cómo está mi corazón, mi relación con el Señor? Y gustar la belleza y la alegría de la fidelidad."

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

On Assumption feast, Pope Francis asks consolation for all who suffer

VATICAN CITY (CNS)—Mary's assumption into heaven was a special sign of God's favor, but it also indicates God's desire to save all people, body and soul, Pope Francis said.

Reciting the *Angelus* prayer on the feast of the Assumption on Aug. 15, Pope Francis also asked the crowd in St. Peter's Square to join him in praying for the people who died on Aug. 14 when a large span of a highway bridge collapsed in Genoa, Italy.

But he also prayed for all people who are suffering around the world. "To Mary, consoler of the afflicted, whom we contemplate today in the glory of heaven, I want to entrust the anguish and torment of those who, in many parts of the world, suffer in body and spirit.

"Let us pray that Mary, with her maternal intercession, will help us live our daily journey in the sure hope of joining her one day with all the saints and

our loved ones in heaven," the pope said.

The assumption of Mary, body and soul, into heaven was a "divine privilege" given to her because of her close union with Jesus from the very beginning, the pope said. "It was a corporal and spiritual union that began at the annunciation and matured throughout Mary's life," leading finally to the foot of the cross.

While Mary was given a special grace, the pope said, the feast day should remind

Catholics that the Church professes faith in "the resurrection of the body" for all who are saved by Christ.

"The stupendous assumption of Mary manifests and confirms the unity of the human person and reminds us that we are called to serve and glorify God with our whole being, body and soul," he said. "Serving God only with our body would be the action of a slave; serving God only with the soul would be contrary to our human nature." †

Report details rape of children, culture of secrecy that fanned it

(Editor's note: Due to the graphic nature of portions of this article, there are some paragraphs readers may find too explicit to read.)

WASHINGTON (CNS)—The report begins dramatically, imploring its readers: “We, the members of this grand jury, need you to hear this.”

Plain and simple, at least 1,000 children identified in the investigation were abused in Catholic places of worship, in schools, and in diocesan owned vehicles, and were “groomed” through diocesan programs and retreats so they could be molested, wrote members of a 23-person grand jury who heard those accounts over a period of almost two years of an investigation of clergy sex abuse said to have taken place in six dioceses in the state of Pennsylvania during the course of 70 years. Their findings were unveiled on Aug. 14.

In almost 1,400 pages, they describe graphic accounts of the abuse they say happened in the Catholic dioceses of Pittsburgh, Harrisburg, Allentown, Scranton, Greensburg and Erie.

They detail accounts they heard of boys and girls whose genitals were touched, who were raped or made to perform a variety of sex acts. The report says one priest molested five girls in a family. In some cases the report details, girls became pregnant after being raped. One priest was “rendered irregular” after helping arrange an abortion for a minor he impregnated and mentions a letter that followed from Church officials that “seemed to exclusively address the procurement of the abortion with little concern that [the priest] had impregnated a child.”

Some cases were worse than others, the report said, when detailing a case involving a boy who was given holy water by a priest to wash out his mouth

after he had the boy perform a sex act. Most of the children were teens and some were preteens, according to the report.

What is depicted comes from internal documents made available by dioceses, from testimony of those who offered it, “and, on over a dozen occasions, the priests themselves appeared before us. Most of them admitted what they had done,” the report says.

When the children or their families reported what happened, “all of them were brushed aside, in every part of the state, by Church leaders who preferred to protect the abusers and their institution above all,” the report says.

“The bishops weren’t just aware of what was going on; they were immersed in it. And they went to great lengths to keep it secret. The secrecy helped spread the disease,” the report said.

Most of the crimes are too old to be prosecuted, but “for many of the victims, this report is justice,” said Pennsylvania Attorney General Josh Shapiro in an Aug. 14 news conference unveiling the report, as some of those who had testified for the grand jury attended.

“We’re going to shine a light,” Shapiro added. “We can tell our citizens what happened.”

The report says that it recognizes that “much has changed over the last 15 years.”

Grand jury members said they heard reports from the six dioceses investigated, “so that they could inform us about recent developments in their jurisdictions.”

“In response, five of the bishops submitted statements to us, and the sixth, the bishop of Erie, appeared before us in person. His testimony impressed us as forthright and heartfelt,” they wrote. “It appears that the Church is now advising law enforcement of abuse reports more promptly. Internal review processes have



In a screen grab taken from video, Pennsylvania Attorney General Josh Shapiro speaks during an Aug. 14 news conference to release a grand jury report on a months-long investigation into abuse claims spanning a 70-year period in the dioceses of Harrisburg, Pittsburgh, Scranton, Allentown, Greensburg and Erie. (CNS photo/Reuters video)

been established. Victims are no longer quite so invisible. But the full picture is not yet clear.”

Even though the report is long and its details painful, knowing what happened is “the only way to fix these problems,” they write.

The report recommends that the Pennsylvania legislature drop the statute of limitations for child sexual abuse. They also ask for a “civil window” law that would let older victims sue the dioceses “for the damage inflicted on their lives when they were kids.” It says better laws for “mandated reporting of abuse” are needed and that confidentiality agreements or non-disclosure agreements should not apply when it comes to criminal investigations.

The grand jury said it keeps in mind that there are likely more than 1,000 victims

identified and likely more offending priests it does not know about. It identified 301 clergy and religious in the report.

“What we can say, though, is that despite some institutional reform, individual leaders of the Church have largely escaped public accountability,” the report says. “Priests were raping little boys and girls, and the men of God who were responsible for them not only did nothing; they hid it all. For decades, Monsignors, auxiliary bishops, bishops, archbishops, cardinals have mostly been protected; many, including some named in this report, have been promoted. Until that changes, we think it is too early to close the book on the Catholic Church sex scandal.”

A grand jury does not determine guilt or innocence but whether there may be enough evidence or probable cause to support a criminal charge. †

Pennsylvania prelate says any bishops who hid abuse should resign

WASHINGTON (CNS)—In an Aug. 16 interview with Eternal Word Television Network (EWTN), Erie, Pa.,



Bishop Lawrence T. Persico

Bishop Lawrence T. Persico said the only way to regain the trust of the laity after decades-long claims of sexual abuse by priests and others at six Pennsylvania dioceses is by deeds and one of those deeds may mean getting rid of bishops who hid abusers.

During a report on EWTN’s evening show, reporter Jason Calvi asked him:

‘A light has been shined on part of the culture that allowed this to happen and there is a great resolve not to let it happen again.’



— Bishop Timothy L. Doherty of Lafayette, Ind., chairman of the U.S. Conference of Catholic Bishops’ Committee for the Protection of Children and Young People

“Should bishops who knew about or covered up abuse resign?”

“I think they should,” Bishop Persico answered. “I think we need complete transparency if we’re going to get the trust of the people back. We have to be able to demonstrate it.”

Bishop Persico was the only bishop who met in person with members of a grand jury investigating decades-long claims of abuse at six Pennsylvania dioceses. In an explosive report, the grand jury said it identified more than 1,000 people who said they were victimized as children by priests and other Church workers in the state.

“I’ve been saying, we can talk about transparency and truth, but much is going to depend upon our deeds, how do we carry that transparency out and how do we act moving forward?” he said during the TV interview. “That’s going to be key to all of this, and we have to show that we mean what we’re saying.”

Bishop Persico’s Diocese of Erie, as well as the dioceses of Harrisburg, Allentown, Scranton,

Pittsburgh and Greensburg were named in the report released on Aug. 14 after an investigation of almost two years.

A grand jury does not determine guilt or innocence but whether there may be enough evidence or probable cause to support a criminal charge. Almost all of the cases in the report were too old for charges to be filed, and many of the 301 clergy and religious named are dead or no longer in ministry. But Catholic laity have been insisting on some form of accountability for those who may have known of and hidden the abuse.

“We need this transparency, and we also need action, so that if there were other bishops or leaders that were negligent, then they need to be removed because the more we cover up, the less credibility we have,” Bishop Persico said.

He said it was important to note that the report documented 70 years of abuse, most of it from 1970s into the 1990s. Following the sex abuse crisis in 2000 in the U.S., the country’s bishops in 2002 approved procedures and protocols for addressing allegations of abuse.

“There’s less [abuse]” since then, Bishop Persico said, “but we still have to be on guard.”

In an interview with CNN’s “New Day” news show on Aug. 17, Bishop Timothy

L. Doherty of Lafayette, Ind., who is chairman of the U.S. Conference of Catholic Bishops’ Committee for the Protection of Children and Young People, answered questions about how it was possible that given the procedures and protocols set in 2002, abuse seems to continue.

As allegations of sexual abuse by former Cardinal Theodore E. McCarrick came to light this summer, the procedures have come under fire because they contained no provisions for holding bishops accountable, leading many to ask whether they were thorough enough because the Church continues to deal with similar situations.

“I think all the bishops are asking that question and part of it is, there isn’t a great explanation,” said Bishop Doherty on the news show. “We’re still looking at the facts here. I could speak for bishops of my era, and I know we came in without knowing much about this and having a great trust in our Church and people that we work with, and so this is devastating.”

But because this has come out in the public, “a light has been shined on part of the culture that allowed this to happen, and there is a great resolve not to let it happen again,” he said. †

VICTIMS

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prayer and fasting, it does not change any current policies or offer specific new norms.

It did, however, insist that “clericalism” has been a key part of the problem, and said the involvement of the laity will be crucial to addressing the crime and scandal.

Change, he said, will require “the active participation of all the members of God’s people.”

“Many communities where sexual abuse and the abuse of power and conscience have occurred,” he said, are groups where there has been an effort to “reduce the people of God to small elites.”

“Clericalism, whether fostered by priests themselves or by lay persons, leads to a split in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today,” Pope Francis said. “To say ‘no’ to abuse is to say an emphatic ‘no’ to all forms of clericalism.”

In his letter, Pope Francis acknowledged the Church’s failure.

“With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives,” he wrote.

“We showed no care for the little ones,” Pope Francis said. “We abandoned them.”

“Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient,” he said.

“Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated.”

Recognizing the safeguarding policies that have been adopted in various parts of the world as well as pledges of “zero tolerance” for abusive clerics, Pope Francis also acknowledged that “we have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future.”

As members of the Church, he said, all Catholics should “beg forgiveness for our own sins and the sins of others.”

Pope Francis also asked Catholics to pray and to fast so that they would be able to hear “the hushed pain” of abuse survivors.

He called for “a fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combating all forms of the abuse of power, sexual abuse and the abuse of conscience.” †

Victims say they felt hurt by many Catholics' lack of compassion

WASHINGTON (CNS)—Sexual assault victims say they were hurt not only by individual priests, but by Church officials and fellow Catholics who treated them with intolerance and indifference.

Four survivors of sexual assaults by priests shared their stories with Catholic News Service. They are: Jim VanSickle and Mike McDonnell of Pennsylvania, Michael Norris of Houston and Judy Larson of Utah.

Many of them have not been to a Catholic church in years. They say the hardhearted attitudes of diocesan officials, staff and ordinary churchgoers and an atmosphere at their parishes allowed the abuse.

"Being raised Catholic, I remember—you don't speak out against your own Church," said VanSickle. "Nobody's going to listen to you."

Most of them belonged to what they described as extremely traditional parishes and said they were attacked as vulnerable children. Their view of Catholicism changed when fellow believers showed them no compassion and acted to protect selfish interests.

"I've known others that came forward. They were ridiculed and ostracized—even by their own family members," said VanSickle, 55. He stood next to Attorney General Josh Shapiro when grand jury findings were released to the public on Aug. 14. He had suffered silently for 37 years after being sexually abused by a priest at age 16.

"We lived in a neighborhood where most of the people in the subdivision were Catholic. Everything in our lives revolved around the Church," said Larson, who is now retired and in her 70s. "To be in that kind of environment and try to say something horrible happened to you, by a person everybody thinks is a god on Earth, you're all alone."

The abuses these survivors suffered at the hands of priests were not crimes of passion, they said, but cold exploitations of control. Most victims were not aware that their attackers were serial abusers. Each felt alone when he or she was victimized.

"I think it's opportunistic," said VanSickle. "I feel like I was targeted."

"It's a lifelong impact. I deal with it every single day," said Norris, a chemical

engineer. He said he was abused by a priest in Louisville, Ky., at age 10. After many years of struggle, he revealed the truth to his devout parents at a point when he "couldn't take it anymore."

When he acted to report the abuse, he and his family members were mistreated by fellow Catholics in the archdiocese. "They discredited me," he said.

"Probably the biggest disappointment in my life was how the Church responded to my accusations. Maybe I was naive, but I expected them to believe my story and take action. When they didn't do what I saw as morally right, I became more disillusioned with their teachings."

Survivors also faced a stigma caused by sexual assault. The victims were molested at an age when they did not know about sex. Confused, they realized what happened when they grew up. Feeling disgust, anger and shame, they feared hostile reactions from their faith communities.

"When I was growing up, we were told, 'It would be better for you to die than lose your virtue.' This was told to me in fourth grade," said Larson. "I didn't know what 'lose your virtue' meant."

She was raped by a priest one year later at age 10. After realizing the truth as an adult, she did not tell her parents. She knew they would not listen, since it was taboo to speak ill of a priest or nun in their presence.

Some Catholics viewed sex as scandalous and treated victims as if they were contaminated.

"People say, 'You're a bad person,' or 'You must have wanted it,'" said VanSickle. "It's amazing that they attack their own people. They attack their own faithful."

The survivors are disillusioned with the way Church officials handle abuse cases. This disillusionment has affected their personal beliefs.

Norris is no longer Christian. "I personally can't set foot in another church because of what's happened and the way I was treated," he said.

Larson hasn't been inside a church in more than 50 years. "For a lot of us, going to church is a triggering experience. It's re-traumatizing to victims," she said.

VanSickle said he has strong belief

in Jesus and has become a Christian. His family members are Catholic. He welcomes interactions with Catholics and wishes to be reconciled with the Church, but wants the institution to change first.

"To be away from the Eucharist in my life is a hard thing to deal with because of my belief as a Catholic," he said. "But I can't reconcile myself with the Church until I see change."

They feel sorry for Catholics who are struggling with their beliefs in light of the recent grand jury report. Norris and VanSickle say they do not wish for Catholics to lose their faith.

Despite the pain caused by recent revelations, they hope change will result.

"It reopens a wound from the past for me as a survivor. But I'm also extremely happy that this information is coming to light," said McDonnell, a specialist at a drug and alcohol treatment facility in Philadelphia, regarding the recent grand jury report. "It is vindication and validation for many survivors and victims."

He believes the Church needs to stop withholding information about abuse and be honest with the public. "It will invite people back to the Catholic Church once they see that the Church is not just publicly making a statement that 'we're sorry,'" he said.

As the Church hierarchy considers change, Catholics can make simple changes in their homes and parishes. According to Larson, the average age for a clergy sexual abuse victim to come forward is 42. As child victims grow into adults, they begin to realize what happened to them—and fall silent due to religious and social pressures. Fellow Catholics can



Jim VanSickle stands in front of St. Paul Cathedral in Pittsburgh on Aug. 20, a church he would like to reconcile with someday. VanSickle told a Pennsylvania grand jury that he was sexually abused by a priest as a teenager in Bradford, Pa. (CNS photo/Chaz Muth)

solve this problem, she said, by treating others around them with openheartedness instead of moral superiority.

"Be compassionate," said Larson, sharing her advice to families coping with revelations of abuse. "Believe your family member. They're in pain. And they've held this terrible secret for many, many years because of their fear of your reaction when they tell you."

One of the hardest things Norris experienced in his life was the shattering effect of the abuse on his parents. They did not find out about it until they were much older. One of the last things his father expressed on his deathbed was sorrow for what happened.

VanSickle said a family's first responsibility is to love and believe a child who speaks out about sexual abuse by clergy.

"They need to wrap their arms around that kid and make them feel safe. That never happened for me," he said. "You need to hug and protect your child first. Deal with the Church after."

McDonnell said victims recover with support from others, including fellow survivors.

"Part of the healing process is coming forward. I'm only as sick as my secrets," he added. "Talk to somebody." †

ABUSE

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"We are faced with a spiritual crisis that requires not only spiritual conversion, but practical changes to avoid repeating the sins and failures of the past that are so evident in the recent report," he added.

Cardinal DiNardo said the members of the executive committee "have already begun to develop a concrete plan for accomplishing these goals, relying upon consultation with experts, laity and clergy, as well as the Vatican."

In addition to this plan being presented to the full body of bishops at their Baltimore assembly, the cardinal said he will go to Rome to present these goals and criteria to the Holy See, and to urge further concrete steps based on them.

"The overarching goal in all of this is stronger protections against predators in the Church and anyone who would conceal them, protections that will hold bishops to the highest standards of transparency and accountability," Cardinal DiNardo explained.

He elaborated on each of the goals he described, starting with the "full investigation" of the Archbishop McCarrick case and questions surrounding it.

"These answers are necessary to

prevent a recurrence," he said, and "so help to protect minors, seminarians and others who are vulnerable in the future."

The bishops will "invite the Vatican to conduct an apostolic visitation to address these questions, in concert with a group of predominantly laypeople identified for their expertise by members of the National Review Board and empowered to act," he said.

He said the second goal "is to make reporting of abuse and misconduct by bishops easier."

"Our 2002 'Statement of Episcopal Commitment' does not make clear what avenue victims themselves should follow in reporting abuse or other sexual misconduct by bishops," he explained. The statement is in the bishops' "Charter for the Protection of Children and Young People," approved in Dallas in 2002, and revised in 2005, 2011 and 2018.

"We need to update this [commitment] document," Cardinal DiNardo said. "We also need to develop and widely promote reliable third-party reporting mechanisms. Such tools already exist in many dioceses and in the public sector, and we are already examining specific options."

The third goal has to do with advocating for "better procedures to resolve complaints against bishops," he said.

"For example, the canonical

procedures that follow a complaint will be studied with an eye toward concrete proposals to make them more prompt, fair and transparent, and to specify what constraints may be imposed on bishops at each stage of that process," he said.

He also laid out the three criteria for pursuing these goals: "genuine independence," authority and "substantial involvement by the laity."

"Any mechanism for addressing any complaint against a bishop must be free from bias or undue influence by a bishop," he said. "Our structures must preclude bishops from deterring complaints against them, from hampering their investigation, or from skewing their resolution."

Regarding authority in the Church, he said, "Because only the pope has authority to discipline or remove bishops, we will assure that our measures will both respect that authority and protect the vulnerable from the abuse of ecclesial power."

About the "substantial involvement of the laity," he said, "Laypeople bring expertise in areas of investigation, law enforcement, psychology, and other relevant disciplines, and their presence reinforces our commitment to the first criterion of independence."

In closing, he said, "I apologize and humbly ask your forgiveness for what my brother bishops and I have done and failed to do."

leadership address the situation by working with the person to find a path of accompaniment that will lead to a resolution in accordance with Church teaching.

Let us pray that everyone will respect and defend the dignity of all persons as well as the truth about marriage according to God's plan and laws.

"Whatever the details may turn out to be regarding Archbishop McCarrick or the many abuses in Pennsylvania [or anywhere else], we already know that one root cause is the failure of episcopal leadership," Cardinal DiNardo said. "The result was that scores of beloved children of God were abandoned to face an abuse of power alone. This is a moral catastrophe."

"It is also part of this catastrophe that so many faithful priests who are pursuing holiness and serving with integrity are tainted by this failure."

He said the U.S. bishops "firmly resolve, with the help of God's grace, never to repeat it."

"I have no illusions about the degree to which trust in the bishops has been damaged by these past sins and failures. It will take work to rebuild that trust," Cardinal DiNardo said.

He said the goals and plans outlined in his letter are "only the beginning."

"Other steps will follow," he said. "I will keep you informed of our progress toward these goals."

He asked U.S. Catholics "to hold us to all of these resolutions."

"Let me also ask you to pray for us, that we will take this time to reflect, repent and recommit ourselves to holiness of life and to conform our lives even more to Christ, the Good Shepherd." †

Please know of my prayers for you, and I ask of your prayers for me.

Your Brother in Christ,

+ Charles C. Thompson

Archbishop Charles C. Thompson

RESPONSE

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are called to share in the mission of the Church. No one has a right to a ministerial position, but once they are called to serve in a ministerial role they must lead by word and example.

As ministers, they must convey and be supportive of the teachings of the Catholic Church. These expectations are clearly spelled out in school ministerial job descriptions and contracts, so everyone understands their obligations.

When a person is not fulfilling their obligations as a minister of the faith within a school, Church and school

Chatard's first home football game ever is a time of celebration

By John Shaughnessy

During a night of celebration, the memorable scenes kept unfolding on Aug. 17 as Bishop Chatard High School in Indianapolis had its first true "home" football game in 55 years of playing the sport.

Throughout the game, the overflowing student section pulsed with the energy of teenagers smiling, cheering and waving blue-and-white spirit towels—all the students wearing white T-shirts with the message, "Making History, We've waited 55 years for this."



Bill Sahlm

At the game's end—a 38-7 win over the team from Brebeuf Jesuit Preparatory School in Indianapolis—the Trojan football players raced toward the stands, raising their helmets in celebration as they led their fans in singing the school's fight song.

Then there was the far more low-key scene that defined the night for Bill Sahlm, the president of Bishop Chatard, the archdiocesan high school for the Indianapolis North Deanery.

As darkness fell, Sahlm looked out from the north end zone and scanned the field that was bathed in the stadium's glowing lights. He savored the sea of blue-and-white on the home sideline, noticed the crimson and gold on the visitors' sideline, and saw the Chatard students in their white T-shirts behind the opposite end zone. That's when the specialness of the night finally sank in for him.

"Very few of us thought it was possible, and here we were," Sahlm says in recalling that moment. "It was such a great night, and I had so many wonderful conversations with people. It was great to be around so many happy people."

The journey to the night began six years when the stadium first opened, one of the newest facility upgrades to the school's campus. Soccer and lacrosse games have been played there, and track meets have been held there. And while the football team practices on the field, there were many logistical concerns that needed to be addressed before a first home football game could happen, Sahlm says.

When it did happen to open the 2018 season, Sahlm knew it would be a special moment for the current football team and students. Yet even more, he views the home games as far-reaching in many ways.

"It's really for the longtime vitality of the school," Sahlm says, stressing how that vitality helps ensure the school's main goals of faith formation and academic success.

"It gets our alumni back on campus. Four of our five



Cheerleaders from Bishop Chatard High School in Indianapolis lead their school's football team onto the field on Aug. 17 for the first true "home" game in the school's 55 years of playing the sport. (Photo by John Shaughnessy)

classes holding their reunions this year have scheduled them around home football games. It also helps us create an environment where North Deanery parish families could come and enjoy the evening. We want to create an experience that makes it feel like home for them for the future."

An estimated 3,500 people attended the school's first home game, including a large number of students from North Deanery grade schools who receive free passes to attend all the school's games and events, Sahlm says.

And while Sahlm viewed the first home football game with an eye to the future, he also recognized the moment as a time to pay tribute to the past and present supporters of the school that opened in 1961 and began playing football in 1963.

"I would like to thank all the people who were part of the school from the beginning who created the history we have that allows us to do the things we are doing today. It truly is a culmination of 57 years of support and contribution from a lot of people." †



Students at Bishop Chatard High School in Indianapolis cheer on their Trojan football team on Aug. 17, the night of the first true "home" football game at the school—a 38-7 win over the team from Brebeuf Jesuit Preparatory School in Indianapolis. (Photo courtesy of Banayote Photography)

CLIMATE

continued from page 4

dioceses] for the greater good of respecting life and creation as God's sacred gift to us," Archbishop Thompson continued. "I especially appreciate how Pope Francis reminds us that our relationships with God, self, others and creation are intricately intertwined."

What can you do? Sign the Catholic Climate Declaration and encourage the leader of your local Catholic institutions to sign as well at www.catholicclimatecovenant.org/catholic-climate-declaration. Institutions that sign by Sept. 1 will be reflected at a Catholic event to be held at the Global Climate Action Summit in San Francisco on Sept. 12-14.

The Season of Creation—from Sept. 1 to Oct. 4—is

a time for prayer, reflection and action. Honor the season by attending a prayer service for the Care of Creation at 10:30 a.m. on Sept. 1 at Holy Spirit Church, 7243 E. 10th St., in Indianapolis, or at 7 p.m. on Sept. 6 at St. Thomas Aquinas Church, 4625 N. Kenwood Ave., in Indianapolis. Visit catholicclimatemovement.global for ideas on actions you can take as an individual or at your parish to care for God's creation.

Begin or continue your faith journey of "ecological conversion." Pray. Learn. Act.

(Sharon Horvath is a member of St. Thomas Aquinas Parish in Indianapolis and of the archdiocesan Commission for Creation Care Ministry, which is part of the archdiocesan Office of Pastoral Ministries. For more information, contact Deacon Michael Braun at 317-236-1531 or mbraun@archindy.org.) †

IRELAND

continued from page 4

abuse." In other words, the Church in Ireland has largely brought its problems upon itself.

But the blame shouldn't be placed totally on the Church in Ireland. I have been back to Ireland since 1979, most recently in 2015, and I can attest that Irish society isn't what it once was. What was once a poor country is now thriving economically, and immigration has created a much more multicultural and pluralistic society.

Ireland, therefore, has become a much more secular society than it was 39 years ago. In this respect, of course, it is like the rest of Europe and increasingly like the United States.

Pope Francis has recognized the way our world has become more secular, and continues to strive to see how the Catholic Church can play its rightful role in such a society. It will be interesting to see what he says and does during this visit to the Emerald Isle.

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

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Sept. 8 evangelization event to highlight listening to God

By Natalie Hoefler

The archdiocesan Secretariat for Worship and Evangelization's annual "Gathering of Disciples" day of reflection will take place at Roncalli High School, 3300 Prague Road, in Indianapolis, from 9 a.m.- 3 p.m. on Sept. 8. The event is open to catechists, parish evangelization team members, liturgical ministers and all who are interested in evangelization. Tracks will be available in English and in Spanish.

This year's theme is, "God is Calling—How Do We Listen?" The keynote speaker will be Damon Owens, founder of JoyToB and the first executive director of the Theology of the Body Institute in Philadelphia.

"Damon is well-known for his ability to make the [Catholic] faith accessible for ordinary, lay Catholics—helping bridge the gap between faith and everyday life," says Ken Ogorek, director of the archdiocesan Office of Catechesis.



Ken Ogorek

He says the goal of the event is "to encourage and equip folks who serve in our parishes, helping to draw folks closer to Jesus through various ministries."

But Ogorek also notes the event is not limited to those who serve in an official capacity in a parish or on a parish team. "We're defining catechist and related ministries broadly in that all Catholics are called to share and celebrate our beautiful faith," he says. "So anyone interested in teaching, sharing and celebrating the Catholic faith—especially catechists and parents as primary educators of their children—will be enriched by this day."

In addition to the keynote address by

Owens, the day will feature five breakout sessions in English, and five in Spanish.



Fr. Eric Augenstein

archdiocesan director of vocations.

The five English sessions will be:

- "Theology of the Body for Everyday Life" by Damon Owens.
- "Discernment: Teaching the Art of Listening to God's Voice" by Father Eric Augenstein,

- "Lesson Planning 101: The Ecclesial Method" by Theresa Inoue, an intern for the archdiocese through the University of Notre Dame's Echo program.
- "You Can Do This: Being a Disciple-Maker Within Your Parish" by Matt Faley, archdiocesan director of young adult and college campus ministry.

- "Spirituality for Liturgical Ministers" by Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization.

The five breakout sessions in Spanish are:

- "Supporting All to Respond to God's Call: Sacraments and Persons With Disabilities" by Esther Garcia, National Catholic Partnership on Disability.
- "Great Gospel Passages for Evangelizing Conversations" by Father Nicolas Ajpacaja Tzoc, associate pastor of Holy Spirit Parish in Indianapolis.



Theresa Inoue

- "Discernment: Listening to God in Everyday Life" by Erick Carrero, certified lay spiritual director.
- "Lesson Planning 101: The Ecclesial Method" by Emily McFadden, parish

catechetical leader for St. Anthony Parish in Indianapolis.

- "Oremos: An Introduction to the Roman Missal in Spanish" by Oscar Castellanos, director of the archdiocesan Office of Intercultural Ministry.



Matt Faley

To highlight a few of the talks, *The Criterion* reached out to three speakers about their sessions. Father Augenstein's talk on discernment closely follows the day's theme of listening. "We will be discussing the topic of discernment in general and discernment of vocations in particular ...," he explains. "Specifically, we will be discussing how to teach the art of discernment to young people, so they can build a solid foundational relationship with God throughout their lives, so that the tools and skills are in place to help them discern a lifelong vocation when that time comes."

Castellanos' talk addresses the new *Roman Missal* in Spanish released by the United States Conference of Catholic Bishops on May 1. In his session, he hopes to "reflect on the importance that this step has made to the Hispanic-Latino Catholics in the U.S."

Faley hopes his session about being a disciple-maker will leave participants "inspired to fulfill the call the Lord has put in our lives."

"So often in my own life discipleship can become a good intention," he says. "I know what the Lord teaches, but often do not know how to make it a focal point of my life. ... I have come to find discipleship, while not easy, is simple. Jesus offers us a way to live this life in communion with him and the mission of the Gospel exactly where we are in our lives."

Faley will also lead all participants in prayer and worship to close the event.

Ogorek hopes that after the event, all participants feel "renewed enthusiasm for their disciple relationship with Jesus, lived in full communion with his Body, the Church."



Oscar Castellanos

He also expects them to gain knowledge regarding sacred Scripture and sacred tradition, and practical tips for sharing the Catholic faith. To assist with this, exhibitors will be on hand to offer materials useful for teaching, sharing and celebrating the faith. "You can't give what you don't have," Ogorek says. "Folks who serve in our parishes deserve a day that will replenish them for their ministries throughout the program year."

"While online and independent study has a role to play in equipping us for ministry, there's nothing quite like personally participating in an excellent Gathering of Disciples."

Roncalli is located at 3330 Prague Road in Indianapolis.

The cost is \$25 per person assessed to parishes in the Indianapolis deaneries, and \$20 per person assessed to parishes in other deaneries.

Registrations received by Sept. 1 will guarantee lunch; walk-ins are welcome.

The registration link, along with a complete list of breakout session topics and information on Spanish translation options can be found at goo.gl/STf513 (case sensitive).

For additional information, contact Rose Ruiz at 317-236-1550, 800-382-9836, ext. 1550, or e-mail catechesis@archindy.org.

Nebraska Catholic bishops invited all to pause to pray during execution

OMAHA, Neb. (CNS)—The state of Nebraska on Aug. 14 executed its first death-row prisoner in 21 years, convicted murderer Cary Dean Moore, who was pronounced dead at 10:47 a.m. (CDT) at the Nebraska State Penitentiary in Lincoln.

Omaha Archbishop George J. Lucas and Bishops James D. Conley of Lincoln and Joseph G. Hanefeldt of Grand Island invited Catholics of the state and all people of goodwill to join them in silent prayer by pausing in their homes, schools and workplaces at 10 a.m. as the execution got underway.

Having expressed their opposition to

the death penalty, the three bishops spent silent time in prayer for Moore's victims, Moore himself and an end to capital punishment in Nebraska.

The Omaha World-Herald daily newspaper reported that Moore, 60, had said he was ready to die. He was convicted of shooting and killing cab drivers Reuel Van Ness and Maynard Helgeland in the summer of 1979. He was sentenced to death in 1980.

People across the state were invited to pray silently or pray the Divine Mercy Chaplet, said Tom Venzor, executive director of the Nebraska Catholic Conference. †

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David Bereit

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Amid the Fray/Greg Erlandson

Response to an angry friend admits Church needs cleansing

My friend, thank you for writing.

You have every right to be angry. The recent revelations about sexual abuses and what Cardinal Daniel N. DiNardo calls the “grave moral failures of judgment on the part of Church leaders” are tremendously disheartening.



In terms of scale, the revelations about Archbishop Theodore E. McCarrick, now resigned from the College of Cardinals,

and the grand jury report on six dioceses in Pennsylvania are dwarfed by the revelations of sexual abuse by clergy that came out in 2002 and its aftermath.

But many people have said what you told me: This feels worse. The wounds from earlier scandals have not fully healed, and the recent revelations have a kind of multiplier effect: Our anger becomes cumulative. Our patience even shorter. Our sense of betrayal larger.

In many ways the “clergy sexual abuse” crisis has always been a “trust in leaders” crisis. Priests moved around. Cover-ups and lies. Now a shepherd who was a predator, and allegations that others knew and did nothing.

As one woman told me, “Cardinal McCarrick said all the right words. He was practically a poster boy for the bishops’ 2002 charter and its

aftermath. Yet all his words were lies. How are we to trust any of them now?”

I find it hopeful, however, that bishops are speaking out. Bishops from Albany, Fort Worth, Pensacola-Tallahassee, Oklahoma City and Anchorage are releasing their own statements expressing shame and calling for investigations. Some call for a greater role for the laity. They have been plain in their criticism and their sorrow.

The president of the U.S. Conference of Catholic Bishops, Cardinal DiNardo, has committed himself and the Church to “pursue the many questions surrounding Archbishop McCarrick’s conduct to the full extent of its authority.” Because the real authority to investigate and punish bishops resides in Rome, he adds that where the authority of the Catholic conference is limited, “the conference will advocate with those who do have the authority.”

Bishops are speaking up, but I am not sure how many Catholics are hearing them. The secular press pays little attention, and there are fewer diocesan news outlets these days. Bishops are having a harder time getting their voices heard. One theologian went so far as to tell me that the bishops have lost the communications war.

Meanwhile, when the Boston scandals broke in 2002, social media was in its infancy. Today, social media is driving a great deal of the anger and frustration, and all sorts of accusations are floating about that confuse and dishearten people further.

You are right that we need a thorough cleansing of the Church. My hope is that this is an opportunity for purification and renewal. This great institution we once called holy mother Church cared for her children. She built parishes for the care of their souls, hospitals for their bodies, schools for their minds. Today our mother is grievously weakened by self-inflicted wounds.

For purification to take place, we need saints, not programs. We need exemplars, not platitudes. We need leaders who model the faith, not just CEOs.

One thousand years ago, St. Peter Damian faced sexual abuses far worse than anything we have seen. He challenged both bishops and priests. He challenged popes. Pursuing transparency, reforming procedures, admitting painful truths—these actions all carry risk. But to ignore the moment is far more dangerous. We need to pray for our Church, pray for her purification, and our own.

I find these words of St. Bridget of Sweden particularly powerful:

“Show me the way and make me ready to follow it. It is dangerous to delay, yet perilous to go forward. Answer my petition and show me the way. ... Give peace, O Lord, to my heart!”

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

Living Well/Maureen Pratt

The sweetest thing of all

One of the most captivating songs in the musical *Fiddler on the Roof* is “If I Were a Rich Man.” The main character, Tevye, a



poor Jewish milkman, lists all the grand things he’d do if he were wealthy, but in the end, admits what he’d really most like to do is spend time in prayer and to “discuss the holy books with the learned men seven hours every day.” That, he says, “would be the sweetest thing of all.”

Many of us might feel a bit like Tevye, financially constrained and caught up in very busy lives, but yearning to spend much more time learning about our faith.

Although the hours of the day or finances can pose specific limitations on our ability to continue our education in the faith, there are, actually, more opportunities today than ever before to expand our knowledge of religion, the sacraments and the historical context of the local and universal Church. I used many of these pathways of learning to write my eighth book (coming out in September), and I’m delighted to share them here.

The first and most obvious way to continue learning about faith and to come in contact with people who practice it is to be more active in Church: volunteer for service at liturgy, attend Bible studies and reading groups, speak with long-term parishioners who hold in their memories a wealth of information about the parish and its history.

Also, listen carefully at Mass. Take in the Scripture readings as if it were the first time hearing them, and note the ongoing histories presented in them. With open ears and heart, words we’ve heard for years can suddenly carry fresh insight.

In writing my upcoming book, I wanted to give strong context to the development of ministry with persons with disabilities, and so went to the Vatican website, and dove into papal speeches, Church documents and timelines of activities. All of these were readily available, free of charge, and offered tremendous lessons for today and beyond.

The U.S. Conference of Catholic Bishops website also has an online archive of statements, documents and other information that forms a powerful body of work for study.

Catholic radio and television networks such as Relevant Radio and EWTN, and news sites like Catholic News Service not only report on current events, trends and social issues, but provide a faith context for them and links to resources to better understand specific beliefs or Church teachings.

Degree programs might seem impossible for some of us, but online courses through Catholic universities and other faith-based institutions are increasingly available and within reach of even the busiest stay-at-home mom or overscheduled father. And many of these offer degree and non-degree options, certificates and in some cases financial aid, too.

Age can seem to be an impediment to lifelong learning. As we watch streams of younger students head back to school, we might think we’re too old to embark on our own course of study.

But reports from experts say otherwise: Learning actually helps slow cognitive aging, and anyone can learn something new if they truly try. My own attempts at learning Italian last year might have been clumsy, but they were, after a time, effective!

One of the first people I worked for once told me that of all the things I could acquire during my lifetime, education was one of the few things no one could ever take away.

God’s love, too, is unshakeable. And the combination of faith with lifelong learning about it? Priceless!

(Maureen Pratt writes for Catholic News Service. Her website is www.maureenpratt.com.) †

Emmaus Walk/Debra Tomaselli

Like everything else, author’s plan for first book is a God-story

Daily Mass provides clarity in the confusion of my life. It’s here that I dump my worries and burdens, only to leave



with a song in my heart and a spring in my step. It’s here that the Lord speaks to me. So, it’s no surprise that when my writing life took a turn, I ran here for guidance.

It all began when I recently attended a local Christians Writers

Critique group, where I was asked to introduce myself.

“I’ve been writing devotional columns since 2003,” I said. “Some of you might remember me. I belonged to the group back then, but in recent years, ongoing cancer treatments have rendered me too weak to attend.” I took a deep breath, “until today.”

I looked at the members of the organization that, so long ago, helped turn my musings into published material.

“I’m not sure what the Lord is calling me to,” I said, “but I know you’ll help me discover it. Maybe write a book? Maybe not. We’ll see where God leads.”

That very day, Jeanne, another

member, directed me to a local self-publisher. I began developing a manuscript according to their online submission guidelines.

Then I secured quotes. They would list the book on Amazon. No Kindle. No free author copies. Another local publisher offered print books only. No Amazon. No Kindle.

What? Which way to go?

Immobilized by indecision, I headed to Mass one weekday morning. As I grabbed my car keys, a thought suddenly popped into my head: Maybe Bert Ghezzi will be there. Bert is a well-known Catholic author who attends our parish.

Again, when I pulled into the church parking lot, the random thought re-surfaced: Maybe Bert Ghezzi will be there.

As I stepped into the church foyer, guess who was there? Bert!

I told him about my book plans. “How can I help?” he asked.

I explained how I was about to sign a contract, but, knowing nothing about this process, was frozen with indecision. He offered to review the agreement.

Ultimately, Bert directed me to three national publishers, suggesting I compare contracts. He was leaving town for a few

days, and we agreed to talk upon his return.

Meanwhile, I began my research. I learned a lot. One of the national publishers offered everything I wanted—print books, Amazon, online booksellers, and all e-reader versions including Kindle—all for a competitive rate.

Bingo! By the time Bert and I spoke, my decision was made. He agreed wholeheartedly.

My Emmaus Walk, True Stories of Faith, Hope and Inspiration, will soon be available at bookstores and on Amazon, in print or e-reader forms like Kindle.

My head is spinning. Amazing, how God works, isn’t it?

Surprisingly, by my next writers’ group meeting, I’ll have the author copy of my first book in hand, ready to finalize production.

Who would have guessed?

I’ve always felt that someday I’d write a book. I never knew that someday was now.

Like everything else in life, it’s a God-story. It’s all a God-story.

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

A More Humane Society/Richard Doerflinger

National Catholic newspaper on wrong side of abortion debate

The Senate debate over a new U.S. Supreme Court nomination has revived an older debate: whether that



court should overrule its 1973 *Roe v. Wade* decision declaring a “right” to abortion. A publication called the *National Catholic Reporter (NCR)* has entered that debate, on the wrong side.

NCR has criticized Church teaching on sex and procreation for many years. But its July 27 editorial against protection for unborn children breaks new ground in dismissing Catholic social teaching and some basic facts.

To begin with the teaching: The Church holds that governments must respect the innate dignity and rights of everyone. The first and most basic right, the condition for all others, is the right to life. If that

right is not inherent in each member of the human family, it is not a basic right but a privilege, which a government can grant to some but not others based on what it favors at a given time.

And as many abortion advocates now admit, the child in the womb is a living human being. (Even the Supreme Court has spoken of respect for the “life” of the unborn in recent years, abandoning the incoherent term “potential life” used in *Roe*.)

So *Roe v. Wade* is an unjust law. It has no moral authority and should be reversed, like past laws discriminating against black Americans, people with mental disabilities, members of minority religions and Americans of Japanese descent.

NCR ignores this human rights teaching, relying instead on practical arguments borrowed from Planned Parenthood’s former research affiliate, the Guttmacher Institute. Let me comment on three of these.

Claim No. 1: “Criminalizing abortion is not the answer.”

NCR even cites an uninformed (and quickly retracted) comment by then-presidential candidate Donald J. Trump to suggest that pro-life laws could impose criminal penalties on women as well as abortionists, though the pro-life movement rejects this idea. In any case, pro-life laws—not only criminal laws but even modest regulations on issues like informed consent and parental involvement—reduce abortions. And *Roe* poses a threat even to such laws.

In 2016, the Supreme Court knocked down a Texas law requiring abortionists to have admitting privileges at a local hospital so they can address complications, and to obey safety standards that govern other outpatient surgical clinics. Why? Because the court saw the law as intended to reduce ready access to abortion.

See DEBATE, page 15

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

The Sunday Readings

Sunday, August 26, 2018

- Joshua 24:1-2a, 15-17, 18b
- Ephesians 5:21-32
- John 6:60-69

The Book of Joshua provides the first reading for Mass this weekend. The book draws its name from the ancient Israelite



leader, Joshua, who followed Moses and was the one to guide the Hebrews into the land God had promised them.

Fleeing from slavery in Egypt to settlement in the promised land was long, difficult and,

at times, chaotic. Natural problems, such as the lack of water and food in the Sinai desert, accounted for much of the trouble. Another serious problem was the restlessness of the people, who were apt to stray away from the path given them by God. They had no map or navigation to guide them. In short, they were wanderers.

The greatest task before Moses, and later Joshua, was to reinforce the people's trust in the guidance given by God.

In this weekend's reading, Joshua summons the leaders of the people. He bluntly calls them to be true to God and to none other.

The people respond by declaring their will to follow God. They realize that God alone has led them out of the misery of Egypt. He has guided them so far. They trust that God will guide them until they are secure in the promised land.

St. Paul's Epistle to the Ephesians supplies the second reading. This reading often is misunderstood in the modern context, in which the human rights of women are much noticed and appropriately demanded. To understand Paul's message, it helps to know the environment in which the New Testament was written.

The Jews at the time of Jesus had a better sense of the fact that all persons, male or female, share human dignity, although the Jewish culture of the time is criticized for having at best a paternalistic attitude toward women.

This Epistle, however, was not written for Jews, but for Christian converts. They were

generally converts from paganism who lived in Ephesus, a great center of Roman culture and of the Roman pagan religion.

In this Roman culture, women were little better than animals. Elders arranged marriages. Brokers negotiated prices for brides. Love in marriage was accidental, if it existed at all. Wives had few rights. Abuse and infidelity were to be expected. Paul, then, was utterly revolutionary, calling upon spouses, male or female, to see marriage as a true union, characterized by mutual love, existing to give both spouses the means to happiness and eternal life amid the realities of the times.

St. John's Gospel is the source of the last reading. It makes a point often forgotten. Never did Jesus meet total acceptance. He was disputed. He was ignored. He was criticized. Perhaps just as many if not more rejected Jesus as those who accepted the Gospel.

The Gospel, and this particular reading, do not end with reporting the opposition to Jesus. They conclude with faith.

In answer to the Lord's question as to their faith, the Apostles profess their trust in him. It is important to know that Jesus sought their testimony. Their absolute faith was crucial in their roles as builders of the Church. It also is important to note that Peter spoke for them.

Reflection

The three readings together remind us that the Gospel will never universally be accepted. People at times will prefer their own will and perspective on life. People will sin.

God's love has been proven. He has come to people in need again and again. He offers us life each day. His love never ends. He never forsakes us or forgets us. His strength still comes to us. Our contact with God is through the Apostles and the Church they left behind them, with Peter as their head.

We respond with the help of God's grace by loving him wholeheartedly, without qualification, despite the temptations to sin. †

Daily Readings

Monday, August 27

St. Monica
2 Thessalonians 1:1-5, 11-12
Psalm 96:1-5
Matthew 23:13-22

Tuesday, August 28

St. Augustine, bishop and doctor of the Church
2 Thessalonians 2:1-3a, 14-17
Psalm 96:10-13
Matthew 23:23-26

Wednesday, August 29

The Passion of St. John the Baptist
2 Thessalonians 3:6-10, 16-18
Psalm 128:1-2, 4-5
Mark 6:17-29

Thursday, August 30

1 Corinthians 1:1-9
Psalm 145:2-7
Matthew 24:42-51

Friday, August 31

1 Corinthians 1:17-25
Psalm 33:1-2, 4-5, 10-11
Matthew 25:1-13

Saturday, September 1

1 Corinthians 1:26-31
Psalm 33:12-13, 18-21
Matthew 25:14-30

Sunday, September 2

Twenty-second Sunday in Ordinary Time
Deuteronomy 4:1-2, 6-8
Psalm 15:2-5
James 1:17-18, 21b-22, 27
Mark 7:1-8, 14-15, 21-23

Question Corner/Fr. Kenneth Doyle

Hand washing ritual has been part of the Mass since the fourth century

Q One of the parishes where we sometimes attend Mass does not have the "lavabo" (the washing of hands) during the Eucharist. The priest has been asked about it, and he simply says that they don't do it at this parish. But isn't the *lavabo* a standard part of every Mass? It's done everywhere else that I've been. (New York)



A Yes, you are right: The *lavabo* is, in fact, a standard part of every Mass and has been so since the fourth century. The "General Instruction of the *Roman Missal*"—which set forth the Church's norms for the celebration of the Mass—says: "Then the priest washes his hands at the side of the altar, a rite in which the desire for interior purification finds expression" (#76). No option, as you see, is offered for skipping this prayer and ritual action.

From time to time, I have heard a rationale offered for eliminating the *lavabo*—namely, that the gesture stems from the days when loaves of baked eucharistic bread were carried to the altar at the offertory, and the priest needed to cleanse his hands of crumbs before proceeding with the sacred eucharistic prayer.

Since premade hosts are now used instead, this argument runs, the washing of the fingers has become unnecessary and obsolete. It may sound like a plausible argument, but it has the disadvantage of being wrong: Far from being just a practical and physical washing, the gesture symbolically expresses the interior need of the priest and, by extension, the entire congregation, for purification.

Many churchgoers may not know the prayer the priest is saying at that moment—since it is inaudible—but the words are these: "Wash me, O Lord, from my iniquity and cleanse me from my sin."

Indeed, the term "*lavabo*" (Latin for "I will wash") for this ritual originates in the first word of the prayer during this ritual in the Latin text of the form of the Mass celebrated before the liturgical renewal following the Second Vatican Council.

Q One of the beatitudes in Jesus' Sermon on the Mount is "Blessed are the poor in spirit" (Mt 5:3). Does that mean those simple-minded people who don't ask any questions? (Virginia)

A I like it when people ask me about the Beatitudes because I don't think we

focus enough on them. They are central to the lives of those who would try to follow Jesus.

If you were to ask Christians to name the Ten Commandments, most of us could list them; but if you asked those same Christians to list the Eight Beatitudes, we might not do as well. And yet the Beatitudes could in a sense be described as the "Christian commandments."

Most of the Ten Commandments given to Moses directed people what not to do—a sort of "least common denominator." But the Beatitudes tell us instead, in a positive way, what we should be spending our time doing—acting as peacemakers, showing mercy, hungering for justice, etc.

But to answer your question: No, to be poor in spirit does not mean to be simple-minded and unquestioning. It means not being attached to a lavish lifestyle and material wealth as the goal of human existence. But even more, it signifies an attitude—a conscious awareness of our need for God. We didn't create ourselves, nor do we sustain ourselves in being. God does that.

Once, some years ago, someone asked Billy Graham, with regard to this particular beatitude, "Shouldn't we strive to be rich in spirit, not poor?" And Graham suggested substituting in the text the word "humble" in place of "poor." We must not be self-satisfied or proud of heart, he said, but instead recognize our own dependency, our weaknesses and our need for God's continual forgiveness.

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

My Journey to God



Look Up Child

By Ann Wolski

Look up my child. Let me see your smile.
Put away the phone. Walk with me awhile.
Tell me what is happening, no distractions, no ring tone,
just a quiet conversation, you and me, alone.
Please don't shut me out, say everything is fine.
I want to know what's going on. What is on your mind?
Bring me anything, your questions and your doubts.
I will try to guide you as you figure this life out.
Share with me your dreams, your hopes, your goals and plans.
I will cheer you on. I am your biggest fan.
I will always be there, just a call away.
Simply whisper "Our Father" and then begin to pray.

(Ann Wolski is a member of St. Matthew the Apostle Parish in Indianapolis. Photo: A teen focuses on her cell phone while walking near train tracks.)

(Free stock photo by Daria Nepriakhina downloaded from unsplash.com.)

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. †

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.

AXSOM, Ruth E. (Hepp), 92, St. Therese of the Infant Jesus (Little Flower), Aug. 3. Mother of Cecily Fultz, Kathryn Woerner and Douglas Axsom. Sister of Martha Kiemer. Grandmother of five.

BERGER, Mark E., 41, St. Jude, Indianapolis, Aug. 6. Son of Kathryn Berger. Brother of Cynthia, Gary and Michael Berger. Uncle of several.

BEYER, Roberta, 95, St. Vincent de Paul, Shelby County, Aug. 5. Sister of Marian Weiler. Aunt of several.

BUDEWITZ, John, 75, St. Vincent de Paul, Shelby County, June 15. Father of Michael Budewitz.

BULACH, Charles, 67, St. Peter, Franklin County, Aug. 12. Son of Antoinette Bulach. Brother of Dorothy Frensemeier and Joe Bulach. Uncle of several.

COPFER, Howard, Jr., 75, St. Jude, Indianapolis, Aug. 3. Husband of Terri Copfer. Father of LeeAnn, Douglas, Michael and Zachary Copfer. Brother of Barbara and Robert Copfer. Grandfather of five.

GOEBEL, Rebecca J., 89, Prince of Peace, Madison, Aug. 6. Mother of Theresa Collins and William Goebel, Jr. Grandmother of eight. Great-grandmother of nine. Great-great-grandmother of two.

HALEY, Dale, 67, St. Mary, Rushville, Aug. 8. Husband of Julie Haley. Father of Andy

and Eric Tallent and Gus Haley. Brother of Joyce Adams and Janet Mullins. Grandfather of two.

HUMPERT, Todd W., 49, St. Mary, Greensburg, July 30. Son of William and Diane Humpert. Brother of Lance and Scott Humpert. Uncle of several.

KOTTYAN, Ann, 84, St. Elizabeth Ann Seton, Richmond, Aug. 10. Mother of Mary Imel and Jeffrey Kottyan. Sister of Charles Totten. Grandmother of one.

MALATESTA, Mary Margaret, 96, St. Joan of Arc, Indianapolis, July 28.

MARLEY, Robert J., 72, St. Roch, Indianapolis, Aug. 9. Father of BethAnn and Scott Marley. Brother of Sandy Coleman, Margaret Dearing and Thomas Marley. Grandfather of six. Great-grandfather of two.

MCHUGH, William A., 80, Sacred Heart of Jesus, Indianapolis, Aug. 8. Stepfather of Gail Napier and Dennis Fraga. Grandfather of two. Great-grandfather of three.

MEYER, Charles J., infant, St. John Paul II, Sellersburg, Aug. 2. Son of Brandon Meyer and Emily Eurlon. Grandson of Jim and Mary Eurlon and Ed and Debbie Meyer. Great-grandson of Evelyn Eurlon and Corenia Hardin.

MORAN-BRAIER, Joanne E., 83, St. Luke the Evangelist, Indianapolis, Aug. 4. Mother of Karen Beyer, Therese Hannah, Mary Pat O'Connor,

Ginny Phillips, Don, Ken and Mike Moran. Sister of Mary Halterman. Grandmother of 28. Great-grandmother of nine.

O'BRIEN, Michael V., 77, St. Jude, Indianapolis, Aug. 3. Father of Jill Fanning and Michael O'Brien, Jr. Brother of Barbara Minatel, Mary, Patricia, Robert and Thomas O'Brien. Grandfather of three.

PRICKEL, Rosemary H., 86, St. Louis, Batesville, Aug. 11. Mother of Karen Enneking, Margaret Fasbinder, Kathy Ferringer, Joan Wagner, Jerry and Rick Prickel. Sister of Louella Voegele, Fred and George Scheele. Grandmother of 18. Great-grandmother of 15.

ROBINSON, Judith A., 77, St. Jude, Indianapolis, Aug. 12. Wife of Lowell Robinson. Mother of Debbie Nail, Patty Todd and Cathy Wimmenauer. Sister of Peggy Howard. Grandmother of six. Great-grandmother of five.

SCHASNEY, Joseph M., 96, St. Mary, Greensburg, Aug. 11. Brother of Agnes Mikulski and Rudolf Schasney, Jr. Grandfather of two. Great-grandfather of four.

SMOLARCZYK, Anelia, 94, Prince of Peace, Madison, Aug. 11. Mother of Jadwiga Baker. Sister of Fabian, Franchek and Josef Sebastian. Grandmother of seven. Great-grandmother of 14.

SOMMER, Margaret L. (Thinnes), 88, Prince of Peace, Madison, Aug. 12. Mother of Susan Anderson, Mary Brown, Rose Furnish, Sandra Smallwood, Ramona Wild, Donald and John Sommer. Grandmother of 30. Great-grandmother of 44. Great-great-grandmother of three.

TROESCH, Virlee, 82, St. Meinrad, St. Meinrad, Aug. 6. Wife of Walter Troesch. Mother of Lisa Shipman and Steve Troesch. Sister of Ruth Durcholz and Dorothy Schaefer. Grandmother of six. †



Devotion to Mary

A woman prays as she takes part in celebrations on the Solemnity of the Assumption of the Blessed Virgin Mary on Aug. 15 at Jasna Gora Monastery in Czestochowa, Poland. (CNS photo/Kacper Pempels, Reuters)

'We didn't have food,' say Venezuelan families at Colombian shelter

BOGOTA, Colombia (CNS)—Asiangelis Guevara sat at the dining room table at a shelter for migrants, sipping hot chocolate, holding her 1-year-old son and encouraging him to eat a piece of bread.

He gripped the food, but just stared back at her while her two daughters, ages 3 and 5, sat at a child-size table nearby, devouring their snacks and giggling at a visitor.

Tiny, curly haired Ruben Dario is the reason Guevara, 21, and her husband, Ruben Dario Cazar, 28, left their home in Venezuela, with three children and only the bags they could carry, in hopes of starting over in Colombia.

"The situation was terrible," Cazar said. "The children were malnourished. We didn't have food."

That was a common refrain among the steady stream of Venezuelans who arrived at a shelter run by Scalabrinian sisters on July 23, the same day as Cazar and his family.

Most had been traveling for several days on foot, in trucks and by bus, sometimes sleeping under bridges. At the Bogota bus terminal, the migrant ministry staffs a small office that offers assistance and sometimes referrals to the shelter, where people can stay for a few days while they look for housing or make arrangements to continue traveling to another city or country.

All are fleeing a situation that is growing increasingly desperate, said Scalabrinian Sister Teresinha Monteiro, who welcomes new arrivals at the shelter with basics such as towels and soap.

Venezuela's spiraling economic and political crisis has left shelves bare in stores, including supermarkets and pharmacies.

"You can't get food or medicines,"

says 14-year-old Eliezer Rojas, who had arrived with his mother after crossing the border on foot and spending three nights in the bus terminal. "People use natural remedies, because there's no medicine."

The Scalabrinian sisters started their bus-station ministry in 1989 and opened the shelter in 1995 in response to Columbia's decades-long civil war that was resolved in 2016. Since then, the sisters have largely served Venezuelan migrants, which have been arriving in increasing numbers since mid-2017.

Most Venezuelan migrants in the past were men or single women who left the country alone to seek work and send money home, now many of the new arrivals are senior citizens or entire families with children.

For the newcomers, leaving their homes and most of their possessions and starting all over again is not the only strain.

"Many are malnourished when they arrive," Sister Teresinha said, and some have medical problems that have gone untreated for lack of medicine in their home country.

That can be especially dangerous for children and for older adults who have chronic illnesses that require ongoing treatment, she said. Some infectious diseases are also following migration routes.

For Venezuelans with health problems, getting care in Colombia is not easy. Migrants often are afraid to seek help, for fear of being deported, Sister Teresinha said. Those who go to a hospital may spend hours in a waiting room or be turned away unless the shelter staff steps in.

That's one example of the discrimination the migrants encounter,



Scalabrinian Sister Teresinha Monteiro greets a boy who arrived on July 23 at a shelter in Bogota, Colombia, after fleeing Venezuela's spiraling political and economic crisis. (CNS photo/ Barbara Fraser)

Sister Teresinha said. Others range from comments in the street to anti-Venezuelan messages circulating on the Internet in various Latin American countries.

Employment is a flash point. Without work visas, migrants end up working in what economists call the "informal sector" of the economy. Those jobs range from selling candy on street corners to off-the-books restaurant jobs, where they receive no benefits and are likely to be willing to work for less than their Colombian peers, which can depress wages for everyone. Some women end up trapped in prostitution.

Despite the hazards and hardships of leaving home with only the belongings that will fit into a gym bag, not knowing if they will ever return, migrants in the shelter said they encountered bright spots along the way.

Staying at the shelter can be life-changing for migrants, Sister Teresinha said. She often prays in the first-floor chapel with people facing difficulties.

One man sought her out to ask, "Who is that 'Señor' you were talking to in the chapel?" she said. "Señor," which means "mister" in Spanish, is also the word for "Lord," but the man had never heard of God.

He began religious instruction and will soon be baptized—an unexpected but welcome fruit of the migrant ministry.

Besides the shelter and the bus station outreach, the migrant ministry includes a workshop where people learn skills that they can apply in jobs. Asked what kind of assistance the staff needs most, Sister Teresinha responded without hesitation.

"Help us with prayer," she urged, "so we have the energy and strength to go on." †

Investing with Faith/Elisa Smith

Frequently asked questions about charitable gift annuities

Last month, I shared with you that the American Council on Gift Annuities (ACGA) has increased suggested maximum payout rates for charitable gift annuities, effective on July 1, 2018, and the Catholic Community Foundation is honoring these new rates.



This column will address questions we receive from donors regarding charitable gift annuities.

Q. What is a charitable gift annuity?

A. A charitable gift annuity is a contract between an individual and a charitable organization in which the donor makes a contribution of property in exchange for fixed lifetime payments.

Q. Instead of cash, can I give stocks or other marketable securities to fund the charitable gift annuity?

A. Yes. In fact, there could be tax benefits from gifting appreciated securities because capital gains that would be due upon selling the property could be reduced or delayed.

Q. What determines the size of the annuity payment?

A. In addition to the dollar amount of the property gifted, the age(s) of the annuitant(s) at the time the annuity is created determines the payout amount.

Q. Are my annuity payments taxable?

A: During the annuitant's life expectancy, a portion of the payout is considered ordinary income, and a portion is tax-free. If the annuitant exceeds their life expectancy, the payments are considered ordinary income. If a donor funds a gift annuity with appreciated property, the taxation of payouts will need to take into consideration the long-term capital gain.

Q. Are there any other tax benefits in establishing a charitable gift annuity?

A. Yes. The donor receives an immediate charitable income tax deduction for the gift portion.

Q. Can my spouse continue receiving the annuity after my death?

A. Instead of a single life agreement, a donor may establish a two-life agreement with their spouse whereby

if the annuity is paid to the donor and the spouse survives the donor, the annuity is then paid to the spouse.

Q. In establishing a charitable gift annuity with the Catholic Community Foundation, what charity(ies) can I name as beneficiary?

A. A charitable gift annuity created with the Catholic Community Foundation can provide for your parish, school, other Catholic agency or ministry of the Archdiocese of Indianapolis.

Please contact the Catholic Community Foundation at 1-800-382-9836, ext. 1482, or ccf@archindy.org to obtain a free illustration showing your potential income tax charitable deduction and the amount of your annual payments for life. Or visit our website, www.archindy.org/CCF, for more information.

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

LCWR reaffirms commitment to addressing 'the sin of racism'

ST. LOUIS (CNS)—Drums punctuated a silent march by almost 800 Catholic women religious leaders on Aug. 10 as they processed two blocks from a hotel ballroom to the Old Courthouse in downtown St. Louis, the site of the first two trials of the historic Dred Scott case.

This call to action at the general assembly for the Leadership Conference of Women Religious (LCWR) emphasized the conference's recommitment to a 2016 resolution that recognized "racism as a systemic, structural cause underlying and contributing to the multiple situations of injustice identified in the LCWR Call."

"In the presence of constant and painful reminders of the deep roots of racism in our country," reads the 2018 statement of recommitment, which echoes the wording of the 2016 resolution, LCWR pledges "to go deeper into the critical work of creating communion, examining the root causes of injustice and our own complicity, and purging ourselves, our communities, and our country of the sin of racism and its destructive effects."

The conference unanimously affirmed the recommitment just before marching to the courthouse, which was two blocks away from the hotel where the sisters convened on Aug. 8-10 for the LCWR annual assembly.

In the 1857 Dred Scott decision, the U.S. Supreme Court ruled that no African-American, free or slave, could claim U.S. citizenship and was therefore unqualified to petition for freedom in court. Opposition to the decision was a catalyst for the Civil War and led

to the adoption of the 13th, 14th and 15th amendments to the Constitution.

Sisters held signs on the courthouse steps that read "Being in Communion, Standing Against Racism," a continuation of the 2018 assembly's theme, "Being the Presence of Love: The Power of Communion."

Following five minutes of standing on the courthouse steps in silence, the sisters began to sing the lyrics that had echoed in the assembly: "We stand in communion, we stand in grace. We stand in communion with the human race."

"As we gather here today, let us recall that it has been 50 years since the great civil rights leader and man of God, the Rev. Martin Luther King Jr. ... was gunned down in Memphis," Sister Donna Gribshaw, a Sister of Divine Providence of Allison Park, Pa., and chair of LCWR's Global Concerns Committee, said to the assembly participants before marching.

"And still we are confronted today with the sin of racism and the persistence of white privilege," she added. "In our work, the Global Concerns Committee recalled the desire expressed by members for additional time to go deeper and to deal more fully with the systemic racism that afflicts our country and our communities.

"Recent events in our nation, including the rise of white supremacy, growing nationalism and xenophobia, and our own failure to deal effectively with persistent systemic racism have heightened our concern and our desire to address racism



Approximately 800 women religious attending the Leadership Conference of Women Religious annual assembly gather on Aug. 10 on the steps of the Old Courthouse in downtown St. Louis. Earlier, as part of their 2018 annual assembly, they reaffirmed a 2016 LCWR resolution against racism. The Old Courthouse was the site of the first two trials in the Dred Scott case. (CNS photo/Soli Salgado, Global Sisters Report)

as a root cause of injustice," Sister Donna said. "And finally, we heard the deepening desire among you, the members, to address our own complicity in this enduring evil."

In 2016, a central part of the LCWR assembly that year focused on addressing institutionalized racism in women religious congregations and featured the work of historian and professor Shannen Dee Williams. Since then, several congregations have invited Williams to address them individually. Some communities sought out black women who were discriminated against to apologize.

In her presidential address to the 2017 LCWR assembly, Sister Mary Pellegrino, a Sister of St. Joseph of Baden, Pa., and former LCWR president, discussed steps her community has taken to face historical incidents of racism.

The call to action during this year's assembly also fell days before the anniversary of an Aug. 12, 2017, rally in Charlottesville, Va., in which white nationalists carried torches and yelled racial slurs, causing riots. The violent clash led to the death of a woman.

"The sin of racism and the injustice it breeds ultimately deprives all of us of the ability to be at home, to know peace," Sister Danielle Bonetti, a Sister of St. Joseph of Carondelet and member of the Global Concerns Committee, told the assembly before the march to the courthouse.

Following their recommitment to the 2016 resolution, sisters at the assembly as a group said they "stand in communion" with those who struggle for civil rights, economic injustice and the limitations of prejudice based on race, nationality or sex.

DEBATE

continued from page 12

Claim No. 2: The way to reduce abortion is more contraception.

NCR even claims that a decline in abortion rates after 2011 was due to the contraceptive, abortifacient and sterilization mandate in the Obama health care plan. Yet studies have shown no decline in abortions from contraceptive programs or contraceptive coverage mandates.

The abortion rate has declined steadily since 1981, regardless of different administrations' birth control policies. The most recent decline seems largely due to a dramatic decline in teen sexual activity and an increase in the proportion of pregnant

women who let their babies live.

Claim No. 3: Laws against abortion only lead to dangerous "back-alley" abortions.

This claim was made against bans on public funding of abortion in the

1970s, and was disproved. Even Guttmacher has admitted that such bans reduce abortions among the women affected.

NCR also ignores the hundreds of women dying from legal abortions since Roe was issued. *Slate*

magazine is among those documenting this tragedy in its 2011 series "The Back Alley: How the Politics of Abortion Protects Bad Clinics."

Editors at NCR do endorse material assistance for pregnant

women's needs, and that is welcome. What they ignore is the question: Why should a government bother with real assistance, as long as it elevates to a constitutional right the solution that is quick, simple, bad for

women and unjust?

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.) †

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Network of homes provides love, hope, help for pregnant women

WASHINGTON (CNS)—When Chris Bell was working in Times Square in New York City in the late 1970s, he was shocked to repeatedly see young mothers entering crisis shelters with their children, and he decided that he had to do something.

With the help of Father Benedict Groeschel, a member of the Franciscan Friars of the Renewal, and his spiritual director at the time, Bell founded Good Counsel, a network of pro-life maternity homes.

Currently, Good Counsel operates seven homes—four in New York state, one in New Jersey, one in Alabama and one in Connecticut—and works with other homes all over the country. It also is looking to both grow and expand its

network.

“Good Counsel is one of the founding members of the National Maternity Housing Coalition,” Bell told Catholic News Service (CNS). “Most of the homes are small and limited in what they can do, but we can help find a place for any pregnant woman in the country.”

Bell said that any pregnant women can enter the maternity homes for free, and the homes will help provide them with opportunities to go back to school and find jobs.

Good Counsel will even assist pregnant women with treatment for drug addictions or mental illnesses.

They also can help plan adoptions. Bell said that many women don’t realize that they can choose the couple who would

adopt their child and fear that the child will be placed in the foster care system.

Bell said that many women who are told that their child will have genetic defects can benefit from maternity homes.

“I don’t know why the only response so many medical people have is to tell the mother to get rid of it if it looks like the child will have genetic defects,” he said. “Especially in the United States, where we’re rich and have the technology to help them.”

He told the story of a woman whose doctor told her that her unborn son had a defect in every cell in his body, and the doctor recommended she abort.

She then called Good Counsel, saying “I just want to be a good mother.” Good Counsel took her in, found a different medical facility for her, and prayed with her because she wanted to pray.

When the boy was born, the fears of the doctor were unfounded. He had a hole in his heart, which required two surgeries, but by the time the mother left the home her son looked like any other 1-year-old.

Bell also told another story of a mother who already had a 3-year-old when she came to Good Counsel.

When she told the father that she was pregnant, he kicked her in the stomach. She left him.

Within her first few months, she had obtained a home health certificate, and, after having the baby and staying with him for a few months, she found a job.

“When I think about where she was when she came to us and where she was when she left, it was a total turnaround,” Bell said.

Bell said he thought that media coverage was one reason for a lack of awareness about maternity homes.

“I think the media has a strong bias against anything anti-abortion,” he said.

Despite that, he intends on continuing his work.

“The question I ask: Isn’t there enough



A woman plays with a child in 2016 at a maternity home in Riverside, N.J., one of six pro-life maternity homes in the Good Counsel network. Good Counsel also has four in New York state and one in Alabama and works with other homes all over the country. The Riverside facility houses about a dozen expectant mothers, provides a safe environment for the women to continue their pregnancy, and offers continuing education, job training and material support. (CNS photo/Jeffrey Bruno)

love in the world for another baby? Where there’s love, there’s life, and where there’s life, there’s hope. We can change things by looking at one life at a time and one family at a time.”

(Information about the Good Counsel network of homes can be found by going to goodcounselhomes.org or by calling 800-723-8331.) †



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5:30pm (until 11pm)
“Adult Night”

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“Family Day”

Bake Sale
Kid’s Games
Pop Toss
Balloon Bust
Face Painting
& LOTS more!!!
Inflatables
Putt-Putt
Adult Casino Games
Black Jack
7 Card Stud
Over/Under
& More!!!!

BINGO

Concessions
Live Entertainment
by Keith Swinney Band from
12pm-4pm
Raffle (4pm)
Regular Raffle
Basket Raffle
Super-Raffle

Location
St. Mary’s School
1331 E. Hunter Robbins Way
Greensburg, IN 47240

Proceeds will benefit
the
St. Mary’s Building Fund.

SATURDAY, AUGUST 25, 2018



In Memory of Steve & Denise Butz and Don & Barb Horan

SCHEDULE OF EVENTS

8:00am
Registration & packet
pick-up
8:30am (until 11:00am)
Kids’ Games Open
9:00am
5K Run/Walk
10:00am
Kids’ Fun Run
10:15am
Awards

LOCATION

St. Mary’s School
1331 E. Hunter Robbins Way
Greensburg, IN 47240

Proceeds will benefit
On Eagle’s Wings
Scholarship Fund,
Decatur County United
Fund,
St. Mary’s School,
and the
GCHS Wrestling Program
as requested by the families of
Steve & Denise Butz
and
Don & Barb Horan.

REGISTRATION

Download Registration Form at
www.oneagleswings5k.com

OR

Register online at
<https://www.racemenu.com/events/156038-On-Eagles-Wings-5K->

SPONSORS

<p>Gold Level</p> <p>Best Way Disposal Crossroad Farms Dairy Don Meyer Ford Family of Don & Barb Horan Game Plan Graphics Hedinger’s Auto Care, Inc. Helen Kramer Indianapolis Bakery Enhanced Telecommunications Corp. Families of Dick & Carolyn Martin Kennelly & Meyer Construction Obermeyer Agri Group, Inc. Todd & Carol Reed & Family Sound Hearing Solutions, LLC Tom Sibbitt Chevrolet Buick</p>	<p>Silver</p> <p>Bruns-Gutzwiller Inc. Butz-Kramer Families Cork Liquor Agresta, Storms & O’Leary PC Davis & Daughters Car Wash Mesco Manufacturing Southeastern Indiana Vision Development Center</p>	<p>Bronze</p> <p>Kramer Glass Street Smart Inc. Weber’s Greenhouse Ford Abstract Gecom Noles Family Dental Robert & Joan Navarra Decatur County Farmers Mutual Enneking Auto Body of Greensburg Greensburg Soy Processors Rolfes, Garvey, Walker & Robbins</p>
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UP-TO-DATE Information on SPONSORS, SCHEDULES & parking can be found at:

www.stmarysfestival.org