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

By Sean Gallagher

Archbishop Charles C. Thompson laid prostrate in prayer on the floor of SS. Peter and Paul Cathedral in Indianapolis for several minutes on Sept 15 at the start of a “Holy Hour for Prayer, Penance and Healing” for victims of sexual abuse. (Photos by Sean Gallagher)

In a homily during the hour-long time of eucharistic adoration, he said his laying prostrate was “an act of penance and a pledge of doing everything in my power to do what is right, just and holy in eradicating the great scourge of sexual abuse and sexual harassment of all persons, most especially children and young people, making every effort to prevent it from happening again.”

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

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

VATICAN CITY (CNS)—Cardinal Daniel N. DiNardo of Galveston-Houston struck a determinedly hopeful tone after his long-awaited meeting with Pope Francis to discuss the growing clergy sexual abuse crisis in the United States. “I myself am filled with hope,” he said, “but I also realize all these things might take purpose and time.”

The cardinal spoke following a noon meeting on Sept. 13 at the Vatican. Cardinal DiNardo, president of the U.S. Conference of Catholic Bishops (USCCB), was joined in his meeting with the pope by: Cardinal Sean P. O’Malley of Boston, president of the Pontifical Commission for the Protection of Minors; Archbishop Jose H. Gomez of Los Angeles, vice president of the USCCB; and Msgr. J. Brian Bransfield, general secretary of the conference.

“The Holy Father is the important figure for us in this,” Cardinal DiNardo said. “He sees the problem all over the Church and throughout the world.” While the cardinal did not want to discuss the specifics of the private meeting beyond a statement released by the U.S. bishops, he did describe the encounter as “very, very fruitful.”

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

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

By Sean Gallagher

Cardinal Daniel N. DiNardo of Galveston-Houston

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

See related stories, pages 8-9.

See related stories, pages 8-9.
Respect Life Sunday to be marked by archdiocesan Mass, Life Chain events

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

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

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

Below is a listing of Life Chain events verified as taking place throughout the United States and Indiana on Oct. 7, according to www.lifechain.net. For more information on one of the events listed below, contact that location’s contact person. For general information or for more Life Chain events, go to www.lifechain.net or send an email to holyheart@archindy.org.

Respect Life Sunday events

United States

- Bloomington: 2-3 p.m., neighborhood parking and signs available at 16 locations along E. Third Street from College Mall Road west to College Avenue, then south on College Avenue to the Planned Parenthood facility at 421 S. College Ave. Information: Carole Canfield, 812-322-5114.
- Brookville: 2-3 p.m., Main Street at the courthouse. Information: Jerry Merz, 765-702-5940.
- Greenscastle: 2-3 p.m., Washington Street at College Avenue. Information: Mary Howard, 317-539-5727.
- Greensburg: 2-3 p.m., N. Lincoln Street at 10th Street. Information: Pat McCarthy, 812-885-1653.
- Indianapolis: 2-3:30-3:30 p.m. N. Meridian Street from Michigan Street to 15th Street, and from 30th Street to 38th Street. Information: Ron and Mary Kramer, 317-527-9571, or Larry Holcomb, 317-569-1653.
- Richmond: 2-3 p.m., 900-1700 blocks of South A Street. Parking available at First Baptist Church, 1601 South A St. Signs can be picked up across from the church starting at 1:45 p.m. Information: Cheryl Spence, 765-935-1766.
- Terre Haute: 2-3 p.m., 3rd Street at Wabash Avenue. Parking will be behind the Vigo County, Court House. Information: Tom McEwen, 812-841-0060.

Canada

- Cambridge, Ont.: 2-3 p.m., side of the screen.
- London: 2-3 p.m., neighborhood parking and signs available at 16 locations along E. Third Street from College Mall Road west to College Avenue, then south on College Avenue to the Planned Parenthood facility at 421 S. College Ave. Information: Carole Canfield, 812-322-5114.
- Brockville: 2-3 p.m., Main Street at the courthouse. Information: Jerry Merz, 765-702-5940.
- Greenscastle: 2-3 p.m., Washington Street at College Avenue. Information: Mary Howard, 317-539-5727.
- Greensburg: 2-3 p.m., N. Lincoln Street at 10th Street. Information: Pat McCarthy, 812-885-1653.
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Pope to convene meeting on abuse prevention with bishops’ leaders

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

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

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

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

Three of the nine council members were absent for the meetings: Cardinal George Pell, 77, who currently is on trial in Australia on sex abuse charges; Cardinal Francisco Javier Errázuriz Ossa, 85, retired archbishop of Santiago, Chile, who is facing question over his handling of abuse allegations; and Cardinal Laurent Monsengwo Pasinya of Kinshasa, Congo, who turns 79 in early October.

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

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

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

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

The document, provisionally titled “Praedicate Evangelium” (“Preach the Gospel”), is still set for further “stylistic editing” and canonical review, she said.

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

García Ovejero reiterated the council’s last written statement from Sept. 10 in which the members asked Pope Francis for a reflection on “the work, structure and composition of the council itself, also taking into account the advanced age of some of its members.”

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

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

“The council will meet again on Dec. 10-12.”

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

When asked about the three priorities after the meeting with the pope, the cardinal said: “I think we can make movement on those things. I think we have to do it step by step.”

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

When asked what role there could be for Catholic media, he said they “have to tell the truth, and they have to tell the truth in a way that is very balanced.”

Acknowledging the anger and even “rage” among some commentators, he said the task of Catholic media is “speaking the truth, but never forgetting the role of charity.”

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

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

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The silence was lengthy, even moving, and in many moods, it spoke volumes. As he lay prostrate for five, six, seven minutes praying in silence at the beginning of the “Holy Hour for Prayer, Penance and Healing” on Sept. 15 in SS. Peter and Paul Cathedral in Indianapolis, Archbishop Charles C. Thompson laid the foundation for seeking God’s mercy, healing and grace upon our local Church.

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

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

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

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

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

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

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

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

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

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

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

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

“Divine goodness never disappears us in our expectations and often surpasses them.”

Take courage, be not afraid, trust God’s providence.

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

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

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

Father Ernest Lehlèvre, a French priest who served as the congregation’s ambassador in America, encouraged the sisters. “The Lord is with you; that says everything... Are you not his family, his people? Has not each of your homes had proof, a hundred times over, of his presence?”

Do not let things happen every day which repeat to you: “You are in the house of the Lord, and it is here that he delights to dwell!”

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

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

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

(Little Sisters of the Poor Sister Constance Carolyn Veit is director of communications for the Little Sisters of the Poor in the United States.)
La enmienda sobre la pena capital confirma que toda la vida humana es sagrada

“Recuerde a la pena de muerte por parte de la Historia el último – o uno de los últimos – días del asesinato de la Justicia, como un terreno de sal, un punto de partida, un llamamiento a la salvación. Cada una de las formas de muerte condena otras formas de resultado, mientras que la muerte de una vida deshumaniza cualquier forma de vida. La vida humana es sagrada y trasciende a toda la historia de violencia, injusticia y destrucción que la ha consumido a lo largo del tiempo.”

Anteriormente el catecismo reconoció la posibilidad de que la pena de muerte podría ser neutralizada en circunstancias extremadamente raras, para defender la vida humana contra un agresor inundo. El catecismo planteaba lo siguiente: “Si los medios cruciales bastan para proteger y defender al agresor la seguridad de las personas, la autoridad se limitará a esos medios, porque ellos corresponden mejor a las condiciones concretas del bien común y son más conformes con la dignidad de la persona humana” (#2267).

El nuevo texto elimina la posibilidad de que la pena capital sea necesaria. En vez de ello, señala claramente que “la vida del Evangelio es valorada como sacrificio, pero a su vez, es necesaria para que se mantenga la dignidad de la persona y se proporcione a la sociedad humana la posibilidad de salvar una vida.”

El 2 de agosto de 2018 el papa Francisco aprobó una enmienda al #2267 del Catecismo de la Iglesia Católica. Esta enmienda deja clara la oposición de la Iglesia a la pena capital y nuestro compromiso de trabajar en favor de su abolición en todo el mundo. La enmienda reconoce que, cuando no existe ninguna otra alternativa, matar a alguien en defensa personal (o para salvar la vida de otros) puede ser necesario. Sin embargo, el nuevo texto establece que “la vida del Evangelio es valorada como sacrificio, pero a su vez, es necesaria para que se mantenga la dignidad de la persona y se proporcione a la sociedad humana la posibilidad de salvar una vida.”

En términos llanos, la pena capital ya no es un recurso necesario o justificable moralmente como un medio para proteger la vida humana. Al igual que otros aspectos de las enseñanzas de la Iglesia acerca de la dignidad y la inviolabilidad de la vida humana, este perfeccionamiento de las enseñanzas morales católicas no será comprendido ni aceptado por todos. Esto se debe a que constituye una advertencia profética para los líderes mundiales a “hacer todo lo posible para eliminar la pena de muerte.”

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HOLY HOUR continued from page 1

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

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

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

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

Havard recalled feeling "very emotional" about the crisis in part because "we are called to be priests" of God, and she said she is the sister of Archbishop Paul D. Etienne, formerly a cardinal in the Archdiocese of Anchorage, Alaska, formerly an archdiocesan priest, and two priests of the Evansville, Ind., diocese.

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

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

"In the end, however, it is ultimately God's grace that brings about the grace of healing, peace, reconciliation and redemption."
Holy hour is an initial step in the long road to recovery, healing

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

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

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

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

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

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

The road to recovery necessarily involves more than apologies. While prayer is essential, as signified in this first reading, did not act in imitation of our Savior.

For as one suffers, we all suffer. As Jesus prays in the Gospel, we are one with the passion, death and resurrection of Jesus Christ.

We therefore call for a weekly intention of fasting and praying on Thursdays for this very cause.

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

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

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

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

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

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

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

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

**Archbishop Charles C. Thompson delivers a homily during a “Holy Hour of Prayer, Penance and Healing” on Sept. 15 at St. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefer)**
By Natalie Hoefer

The couple looked tired. They had returned from a trip to Germany the prior evening. But jet lag or not, Norbert and Katherine Krapf were there at SS. Peter and Paul Cathedral in Indianapolis on Sept. 15 for the “Holy Hour of Prayer, Penance and Healing.” They were there not just because they are members of the Cathedral Parish. Nor were they there out of shock at the growing clergy abuse scandal.

“I feel that I need to be here to represent my fellow survivors,” said Norbert. By “survivors,” he means survivors of priest sexual abuse. The 74-year-old native of Jasper, Ind., in the Evansville Diocese, was among the scores of Catholic boys abused by his parish priest in the 1950s. Norbert stifled his emotions and memories for decades. But in 2006 he revealed the abuse of the priest, who died in 1988, to Bishop Gerald A. Gettelfinger, then-bishop of the diocese where the abuse took place. In 2007, the bishop made the priest’s abuse public.

Since then, Norbert has been on a journey of healing through counseling and writing. To cope with his emotions and to help other victims cope with theirs, the 2006 Indiana poet laureate has published a book of poetry and a book about his journey of healing. He is nearing completion of a staged production featuring the voices of his poetry book about the abuse—the boy, the adult, the priest and a mentor called “Mr. Blues.”

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

Katherine has suffered as well through her husband’s struggles with suppressing and confronting his abuse throughout their nearly 50 years of marriage. For her, the holy hour was “an intense relief, because I’ve been waiting for some kind of acknowledgment of the crimes committed in the sanctuary in the church,” she said. Silence about abuse has negative impacts, as Norbert knows from so many years of suppressing his own emotions. “You can’t open yourself to healing until you open yourself to the grief,” he explained. “And I think too much of the grief has been shut out and suppressed.”

Survivors who suppress their grief pay the price. “The same is true of the community and of the whole Church. And that’s what’s happening now, I think,” he said of the growing accusations of sexual misconduct and abuse by priests, and the bishops who covered up the accusations. “The holy hour proved to be ‘unadorned and straightforward, a perfect balance of silence and words,’” said Katherine, 79. Part of the time of silence occurred during the exposition of the Blessed Sacrament.

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

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

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

But Katherine also noted the other side of those suffering, the “victimization of the good priests,” she said. “I think of the priests who were the abusers,” and “those [victims] who haven’t found their way back to the Church … How good [the holy hour] could have been for some people who are thinking of never entering a church again.”

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

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

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

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

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

Catholic Charities distributes disaster relief to areas hit by Florence

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

At least 32 people died in storm-related incidents, tens of thousands of homes were damaged and about 500,000 homes and businesses were still without power on Sept. 17. Prior to the storm, Catholic Charities of South Carolina was preparing to help those in need. Kelly Kaminski, director of disaster services for Catholic Charities, said the agency activated its Emergency Operations Center and disaster services team on Sept. 10 and had been coordinating with county emergency management teams, the Federal Emergency Management Agency and Catholic Charities USA.

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

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

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

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

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

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

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

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

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

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

(Those wishing to donate to Catholic Charities USA disaster relief can text CCUSADISASTER to 71777 or call 800-919-9338. The latest information on the situation can be found at CCUSA.faith/disaster.)
Benedictine Brother Lorenzo Penalosa makes journey of faith from the Philippines to Indianapolis to Rome

By Sean Gallagher

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

“UplIFT me, O Lord, according to your promise and I shall live” (Ps 118:116).

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

Moments before, he professed solemn vows before God and his fellow monks to live the rest of his life as a monk of Saint Meinrad Archabbey in St. Meinrad. It is a ritual that Benedict himself, 500 years ago made a part of the profession of vows for monks in his Rule for monasteries. Countless monks of Saint Meinrad have repeated it since the 1854 founding of the monastery nestled in the hills of southern Indiana. The religious community was itself founded by monks from Einsiedeln Abbey in Switzerland, which was established more than 1,000 years ago.

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

Born in the Philippines in 1991, he grew up in Luchuan, a small town in the central part of the southeastern island nation.

In 2001, he and his mother crossed the globe to settle in Indianapolis where they became members of St. Joseph Parish. Brother Lorenzo later became an archdiocesan seminarian, graduating from Bishop Simon Bruté College Seminary in Indianapolis in 2012.

In 2015, he entered the novitiate of Saint Meinrad Archabbey and professed temporary vows a year later. He described the day of his solemn profession of vows as “one of the happiest days of my life.”

“I couldn’t believe it was actually happening,” Brother Lorenzo said in an e-mail interview with The Criterion from his temporary home in Urbana, Italy, where he is studying ecclesiastical law. “Proclaiming solemn vows was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment—in some ways, it was the fruit of years of discernment.

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

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

Brother Lorenzo has a keen awareness that every step of his journey has only happened through the grace of God and his fellow monks to live the rest of his life as a monk of Saint Meinrad Archabbey in St. Meinrad. His heart has been cut in what is traditionally called a corona (Latin for “crown”). Among other things, it is a symbol of the humility at the heart of monastic life. (Photos courtesy of Saint Meinrad Archabbey).
Faith has popular mathematics textbooks, but it mathematics. Gerbert wrote several astronomer. Europe, a pope was a mathematician and of modern science began to be seen in the 11th century, when the first flickers scientist to become a pope. At the start of trained as a chemist, but he is not the first St. Augustine, St. Basil and St. John Chrysostom, encouraged Christians to study this thing. Augustine asked them to learn about the Creator, often referring to creation as God’s “other book.” St. Anthony of Egypt, a monk who lived in the desert in the fourth century, said, “My book is the nature of created things, and as often as I have a mind to read the words of God, it is in my hand.”

Many people know that Pope Francis trained as a chemist, but he is not the first scientist to become a pope. At the start of the 11th century, when the first flickers of medieval science began to be seen in Europe, a pope was a mathematician and astronomer. Gerbert of Aurillac, who would become Pope Sylvester II, was sent by his abboc to Barcelona in 967 to study mathematics. He wrote several popular mathematics textbooks, but it was his calculating device, based on Arabic numerals, that would introduce the decimal system to Europe and set the stage for modern mathematics. Popes have supported scientists and mathematicians for hundreds of years. In 1748, Pope Benedict XIV read “Foundations of Analysis” by the Italian mathematician (and theologian) Maria Gaetana Agnesi. “Foundations” was one of the first calculus textbooks written and the first mathematics book by a woman in Europe. Pope Benedict XIV was so impressed by Agnesi’s work that he appointed her to the faculty at the University of Bologna. The first woman professor of physics in Europe, Laura Bassi, was also a protege of Pope Benedict XIV, who asked her to join his elite circle of scholars, known as the Benedettini.

Religious orders have nurtured scientists and their work for more than a thousand years. Among the writings of 12th-century Benedictine abbess Hildegard of Bingen are catalogs of the local plants and animals, and a primitive theory of evolution. In 1979, St. John Paul II called her “a light for all ages” and in 2012, Pope Benedict XVI declared her a saint and recognized her as a doctor of the Church, for both her spiritual and scientific insights.

Gregor Mendel, known as the father of genetics, was a 19th-century Augustinian monk. Sister of Mercy Celine Fasenmyer, an American who died in 1996, was a mathematician and made possible key discoveries in computer science in her doctoral thesis. The priests and brothers of the Society of Jesus have produced scores of scientists, from Jesuit Father Jean Leurechon, who in 1626 published the first complete description of a thermometer, to Jesuit Father Angelo Secchi, an astronomer who in the middle of the 19th century developed one of the first classification systems for stars. Present-day Jesuits include Jesuit Father Cyril Opie at Boston College, who explores the fundamental properties of matter; and Jesuit Brother Robert Macke of the Vatican Observatory, who studies meteorites. Both are physicists.

Faithful Catholic lay men and women have also made many major contributions to science, and many see their work as rooted in their faith. Henri Bequerel, who won the 1903 Nobel Prize in physics for his discovery of radioactivity, was remembered at his funeral as a man who found God “on the very highway of science” as well as in the simple prayers of his childhood. Andre-Marie Ampère, who made fundamental discoveries about electricity and magnetism, would startle his roommate by crying, “How great is God, and how little is our knowledge!”

Science and religion are not seen by the Church as opposing forces, but distinct and valuable approaches to understanding the universe and our place in it. The Church believes that science and religion are not opposing forces, but distinct and valuable approaches to understanding the universe and our place in it. Each has something to offer the other. St. John Paul II observed in a 1988 letter to Jesuit Father George Coyne, then director of the Vatican Observatory, that “science can purify religion from error and superstition, religion can purify science from idolatry and false absolutes.”

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

The universe is a wonderful mystery we are called by our Creator to explore with delight—whether we are scientists or not. (Michelle M. Franci is chair and professor of chemistry at Bryn Mawr College and adjunct scholar of the Vatican Observatory. She and Jesuit Brother Guy Consolmagno, director of the Vatican Observatory, recently recorded an audio series, “Seeking the Face of God: The Lives and Discoveries of Catholic Scientists.”)
At this time when a light is shining on the plight of victims of abuse and on the failures of the Church, I, like so many, am feeling a full range of emotions. I am angry and frustrated. I am sad and concerned for those who are suffering. However, and amidst so many reactions, I am also feeling a nudge from the Holy Spirit to use my efforts to strive personally to grow in my faithfulness to God. After 66 years of life on this Earth and more than 20 years of serving God and the Church as a priest, I still feel the call to be in the forefront of the Holy Spirit to consider going deeper in my relationship with Jesus Christ.

Thank the heavens I am still receiving these invitations from our Lord! (It is my contention that he is offering these invitations to all of us all the time.) These promptings and these invitations from my life now feel the same as well as the different from one another.

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

At this time in my life, these invitations to go deeper into a relationship with the Lord feel a bit more urgent but a lot less threatening. Whereas in the newness of my adult relationship with Christ, I used to feel like I was taking a blind leap of faith to trust in God’s providence and God’s plan, now when I am beckoned to follow his voice and answer his call, I have had so much time to see and understand the presence of his power, his faithfulness and his mysterious love in my life and in the lives of others that it feels less like jumping into the unknown and more like returning to a familiar and warm place that I am just discovering is bigger than I thought it was.

And so, it is in the light of the consolation and encouragement of these invitations to go deeper in my relationship with Jesus that I would challenge each one of you to open your heart and person of Jesus in our prayer during these days.

In a lot of ways, these promptings and these invitations from my life now feel like they are a digital world of images that possess the potential to be used, when possible, to create moving images that can move the hearts of others to deeper faith, love and service.

For the Journey

Mollie Tibbetts and our Church

Can you take any more bad news about the Catholic Church right now? I didn’t think so. The Pennsylvania grand jury report on clergy sexual abuse and the cover-up by Church officials was a staggering disgrace of former Cardinal Theodore E. McCarrick.

The∕Effie Caldarola

Mollie Tibbetts was murdered in an Iowa cornfield this past July. The University of Iowa student was reported missing after going for a run in the rural town of Brooklyn, Iowa, where she lived and was housesitting for her boyfriend, it was big news in Omaha.

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The Sunday Readings
Sunday, September 23, 2018

- Wisdom 2:12, 17-20
- James 3:16-43
- Mark 9:30-37

None of the texts from the readings are quoted directly. Instead, the text appears to be a mix of commentary and interpretation:

The Sunday Readings

Protestants, many of whom are accustomed to reading the King James translation of the Bible, often ask why Catholic versions of the Scriptures include the Book of Wisdom. The King James Bible omits it, because Wisdom was one of several Old Testament books discounted by the biblical scholars who prepared the version commissioned by King James I of England and presented in 1611.

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

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

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

The wisdom literature of the Old Testament, including the Book of Wisdom, developed as part of this effort to defend, explain and perpetuate the translation of the Bible, often asking why destructive behavior.

It is a fundamental truth of Christianity that Jesus rose from the dead in his physical body. This differs, by the way, from the doctrine of Jehovah’s Witnesses who hold that the post-resurrection Christ was spiritual, not physical.

Wisdom very clearly illustrates the struggle between good and human evil, involved. We need God, always. We all the dignity and also the limitations of giving, crucified Savior.

In this weekend’s first reading from Wisdom, the Church again says that hardness of heart and wicked intentions lead humans to unholy and wicked behavior.

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

In this weekend’s first reading from Wisdom, the Church again says that discipleship is not easy. The world stands midway between Christ and evil. We must choose one or the other. If we choose evil, as the Epistle of St. James recalls, we invite our destruction. Jesus never forsakes us. He is with us in the teachings of the Apostles, whom the Lord commissioned to continue his work of salvation. In their teachings, applied even now in the Church, we hear Jesus. He is with us in the sacraments, also conveyed to us through the Twelve and their successors, the Church’s bishops.

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

The Criterion Friday, September 21, 2018

Question Corner/Fr. Kenneth Doyle

Christ rose from the dead with a glorified human body

Out the resurrected Jesus has a human body? (Georgia)

A

It is a fundamental truth of Christianity that Jesus rose from the dead in his physical body. This differs, by the way, from the doctrine of Jehovah’s Witnesses who hold that the post-resurrection Christ was spiritual, not physical.

Christians believe that the Jesus who appeared to more than 500 witnesses after Easter (1 Cor 15:6) was not a ghost but was actually there—walking, talking, even eating.

When Jesus showed himself to the disciples in the Upper Room on Easter Sunday night, they were at first terrified and thought that they were seeing a ghost. But he said to them, “Why are you troubled?” (Lk 24:38). In fact, St. Thomas even refused to believe that Jesus was actually there. “Put your finger here and see my hands, and put your finger here and see my side” (Jn 20:27).

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

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

My sister wants to come back to the Church while very young. After a couple of years, that marriage fell apart and eventually she received an annulment from the Catholic tribunal. (Louisiana)

A

I would agree with the second A statement. Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have” (Lk 24:39).

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

Readers may submit prose or poetry 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 shofer@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.


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


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

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


Webmaster: Karen McCall. 

Let us pray for the repose of our souls.

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

Benedictine Father Mel Patton, a monk of Saint Meinrad Archabbey in St. Meinard, died Sept. 6 in the monastery in infancy. He was 93. The Mass of Christian Burial was celebrated on Sept. 10. Burial followed in the Archabbey Cemetery. Father Mel was a jubilantian of monastic profession, having celebrated 65 years of monastic profession. He was also a jubilantian of ordination, having celebrated 61 years of life and ministry as a priest.

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

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

Father Mel earned a bachelor’s degree in French in 1949 at John Carroll University and continued studies in Latin and English. He later earned a master’s degree in journalism at Marquette University in Milwaukee and a master of divinity degree at Saint Meinrad Seminary and School of Theology in St. Meinard.

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

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

Father Mel later served as an organist at St. Bernard Abbey in Cullinan, Ala., and at the former Blue Cloud Abbey in Marvin, S.D. He also ministered as a chaplain at Holy Angels Convent in Jonesboro, Ark., and at the Sacred Heart Monastery in Yankton, S.D. For almost 20 years, Father Mel ministered on weekends as a military chaplain at Fort Knox in Kentucky. He resided at the monastery infirmary beginning in 2010.

Father Mel served by a brother, Marian T.T. Patton of Grafton, Ohio. Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinard, IN 47577.

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

Franciscan Sister Irvin Marie Kreiner died on Sept. 8 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 97. The Mass of Christian Burial was celebrated on Sept. 11 at the motherhouse Chapel in Oldenburg. Burial followed at the sisters’ cemetery.

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

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

During 80 years as a Sister of St. Francis, Sister Irvin Marie ministered as an educator for 42 years in Catholic schools in Illinois, Indiana, Missouri and Ohio. In the archdiocese, she served in Indianapolis at St. Therese of Jesus (Little Flower) School from 1940-45, Our Lady of Lourdes School from 1945-50 and at St. Lawrence School from 1974-78. She also served at St. Mary School in Greenfield from 1951-54 and Holy Name of Jesus School in Beech Grove from 1978-81 and at the former St. Mary School in New Albany from 1982-83.

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

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

Franciscan Sister Rosemary Lee served in Catholic education for 35 years

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

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

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

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

During 78 years as a Sister of St. Francis, Sister Rosemary ministered as an educator for 35 years in Catholic schools in Indiana and Ohio. In the archdiocese, she served in Indianapolis at St. Mark the Evangelist School from 1970-77 and at the former St. Rita School from 1969-71. She also served at St. Andrew School (now St. Elizabeth Ann Seton School) in Richmond from 1942-43, the former St. Mary School in New Albany from 1943-46, the former Sacred Heart School in Clinton from 1946-55, St. Mary School in Greensburg from 1961-63 and Holy Name of Jesus School in Beech Grove from 1971-76.

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

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100.
Answers to what the new tax act means to charitable giving

It has been said that the Tax Cuts and Jobs Act of 2017 is the most significant overhaul of the federal tax system since the Tax Reform Act of 1986. This column will address questions we are receiving from donors regarding what the new tax law means for charitable giving.

Q. Can I still itemize my deductions this year?
A. For 2018, the basic standard deduction will be $24,000 for joint filers, $12,000 for single filers and $18,000 for heads of household. If your itemized deductions for the tax year are greater than your standard deduction amount, you may be able to itemize.

Q. What is the charitable deduction limit for 2018?
A. The tax act created a new 60 percent charitable deduction limit which applies strictly for cash contributions to public charities—not real property or appreciated assets or other noncash gifts. Donors can now deduct up to 60 percent of adjusted gross income (AGI), up from 50 percent. If cash donations exceed that limit, you can carry forward any unused deductions for five years.

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

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

Q. What are other ways I can give to charity to save taxes?
A. Donating shares of appreciated securities is a way to avoid paying capital gains tax on the appreciation. In addition, if you itemize, you can deduct the fair market value of the asset as a charitable contribution. The deduction for contributing stocks to a public charity or donor-advised fund is limited to 30 percent of AGI. Again, you can carry forward unused deductions.

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

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

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

Investing with Faith/Elisa Smith

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

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

In Brooklyn, N.Y., a Mass for fallen heroes was celebrated at the Co-Cathedral of St. Joseph on Sept. 11. The Mass followed a procession of firefighters from across the country who first gathered at ground zero in Lower Manhattan, where the twin towers of the World Trade Center once stood. They marched in single file across the Brooklyn Bridge carrying 23 ceremonial flags of the New York City Fire Department. Each flag represented one of 23 firefighters from Battalion 57 in Brooklyn killed in the line of duty at the trade center.

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

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

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

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

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

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

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

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

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

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

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

Cardinal Dolan recalled that nine years ago he was in New York for his first 9/11 anniversary observance, some 2,996 planes crashed 17 years ago, claiming the lives of people (including the 19 hijackers).

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Q. What is the charitable deduction limit for 2018?
A. The tax act created a new 60 percent charitable deduction limit which applies strictly for cash contributions to public charities—not real property or appreciated assets or other noncash gifts. Donors can now deduct up to 60 percent of adjusted gross income (AGI), up from 50 percent. If cash donations exceed that limit, you can carry forward any unused deductions for five years.

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

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

Q. What are other ways I can give to charity to save taxes?
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Update way priests are chosen, accompanied, pope tells new bishops

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

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

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

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

The pope’s remarks came in a lengthy speech on Sept. 13 to 144 recently appointed bishops from around the world.

It also came a day after he announced that he was convening a global gathering of the presidents of the world’s bishops’ conferences to discuss the prevention of abuse and the protection of minors and vulnerable adults in the wake of ongoing revelations of abuse and its cover-up by clergy, bishops and other Church members in the United States, Chile and other countries.

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

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

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

“It is necessary here to work together and in communion,” the pope said.

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

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

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

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

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

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

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

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

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

And the Church can learn from these wounds how to start over “in humble and scrupulous fidelity to the voice of her Lord.”

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

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

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

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

In his speech, the pope spoke about updating the processes of selection, accompaniment and evaluation of priests.

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

District Attorney Fran Chardo of Dauphin County, Pa., announced on Sept. 13 that “a full investigation” by his office found no evidence that Bishop Rhoades ever engaged in “a criminal or otherwise improper relation” with a 24-year-old male.

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

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

Bishop Rhoades, who has headed the Fort Wayne-South Bend Diocese since 2010, “admanently” denied the allegation on Sept. 9 in a statement from his diocese.

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

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

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

The Diocese of Fort Wayne-South Bend said, “It has also caused significant and unnecessary harm to Bishop Rhoades,” Chardo said.

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

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

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