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

The late-afternoon gathering on Oct. 6 brought more than 5,000 young people, mostly Italian high school and university students, to the Vatican audience hall. Young adults from several countries told their personal stories of finding faith; one young man recounted his teen years of crime, detention and finally jail; another spoke of his recovery from addiction; a young Italian woman spoke of volunteer work, living and working in a Syrian refugee camp in Lebanon; and another young woman talked about her current discernment as a novice in a religious order.

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

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

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

The Archdiocese of Indianapolis is committed to protecting children and ensuring that the tragedy of sexual abuse never happens again in the Archdiocese.

In the spirit of further accountability and transparency, the Archdiocese is releasing this list of clergy who have been credibly accused of sexual abuse of a minor or young person.

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

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

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

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

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

Samson Killingsworth, left, Ester Costa and Hudson Costa proudly display their pro-life signs during the Bloomington LifeChain event on Oct. 7.

Members of St. Charles Borromeo and St. John the Apostle parishes and St. Paul Catholic Center, all in Bloomington, participated, as well as members from Christian churches such as Clear Note Church, which the children attend. (Submitted photo by Marian Leahy)

For more Respect Life Sunday coverage, see pages 8 and 9.
Mary is a mother to sinners, not the corrupt, pope says in new book
VATICAN CITY (CNS)—Promising a thorough review of how the Vatican handled allegations of sexual misconduct by former Cardinal Theodore E. McCarrick, the Vatican acknowledged that what happened may fall short of the procedures that are in place today.

"The Holy See is conscious that, from the examination of the facts and of the circumstances, it may emerge that choices were taken that would not be consonant with a contemporary approach to such issues. However, as Pope Francis has said: ‘We will follow the path of truth wherever it may lead.’ " the Vatican said in a statement released on Oct. 26.

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

After the meeting with the pope, neither the bishops nor the Vatican mentioned an investigation. However, the president and vice president of the conference—Cardinal Daniel N. DiNardo of Galveston-Houston and Archbishop Jose H. Gomez of Los Angeles—are at the Vatican for the Synod of Bishops.

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

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

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

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

In the weeks after the allegations were made public, another man came forward claiming he was abused as a child by Archbishop McCarrick, and several former seminarians have spoken out about never imposed formal sanctions on the retired Washington prelate, which means Pope Francis never lifted them. Cardinal Ouellet wrote on Oct. 7 in an open letter to Archbishop Carlo Maria Viganò, the former apostolic nuncio to the United States.

The archbishop had issued an open letter to Cardinal Ouellet in late September urging him to tell what he knew about now-Archbishop McCarrick. Archbishop Viganò’s letter followed a massive statement in mid-August calling on Pope Francis to act on claims made in 2000—when he was a cardinal—by Father Boniface Ramsey, pastor of St. Joseph Parish in New York City, concerning Archbishop McCarrick.

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

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

Cardinal Ouellet’s letter, written with the approval of Pope Francis, was published the day after the Vatican said the pope had ordered a “thorough study of the entire documentation present in the archives of the different offices of the Holy See regarding the former Cardinal McCarrick in order to ascertain all the relevant facts, to place them in their historical context and to evaluate them objectively.”

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

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

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

Pope Francis recently asked members of the Catholic Church to pray for the protection of the Church from attacks by the devil. He understands—as many of us do—that the Church is facing a serious crisis because of sins committed through clerical sexual abuse, and the Holy Father asked Catholics to pray the rosary to support the Church. He also asked that each recitation of the rosary conclude "with the prayer to St. Michael the Archangel, who protects us in the battle against evil."

Sadly, the book written by the devil continues to add to its history of evil in society, and we can partly blame technology for its role in the latest chapter

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

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

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

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

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

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

So today and each day, as we battle evil, let us pray, "St. Michael the Archangel ..." —Mike Krokos

Be Our Guests
Carolyn Woo

Plea from the brokenhearted

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

Much attention by Church leaders, as it should be, is directed at new promises to take abuse seriously, encourage reporting, care for victims and establish safeguards. Yet little is said of the brokenhearted laypeople. And the clergy themselves. If the church looks at the anguish and grief of a teen who walked out after a homily when the priest made brief mention of his disappointment at the abuse and moved on to some other topic? Could he not sense the devastation that she felt?

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

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

In addition to the inexcusable harm to the victims of sexual abuse, another injury is the deep gash inflicted on the collective body with the rupture in trust and the questioning of the Church as an effective, and even to some, a necessary institution. We must be humble enough to accept that some people who criticize or leave the Church are not those who do not care, who do not love God or do not appreciate the role of the Church.

They may actually care deeply about their journey to and with God, but simply do not know where to place the failures and hypocisies they have witnessed.

Letters to the Editor

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

In a letter to the editor in the Oct. 5 issue of The Criterion, a letter writer raises some serious points concerning unity in the Catholic Church. While many believe that today has pretty much destroyed any real unity, the Church and society in general, once had. This idea has a world of truth to it, but it’s OK for you; allows for vast differences in opinion as to what is morally right and wrong.

If the letter writer’s statistics are accurate—and I can’t say they aren’t—the moral cat is already out of the bag, the toothpaste out of the tube. No wonder that so many people consider the Church out of step with society with facts such as these. Satan certainly appears to be winning in the court of public opinion. On the other hand, the Church’s role as moral arbiter has been severely compromised with the clergy sex-abuse scandal. This is the proverbial "plank" in our eye plainly visible to others which erodes our ability to lead on moral issues.

Though most of these happenings decades ago, as Editor Emeritus John F. Fink notes in the same issue, the cover-up and continuing revelations keep it on as a "plank." We must let the world know, and we must let our children know that we care deeply about their journey to and with God.

We need to come together to protect our children, whether they be male or female, Roman Catholic or not.

Homosexuality among religious in our Church is also a critical issue, but whether or not it is the Church’s teaching about gay lifestyles, surely we can unite for the safety of our children.

Robert Rose

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

I saw the letter to the editor in the Oct. 5 issue of The Criterion, and was somewhat distressed when I read it. The letter writer says that commentators have argued "that Catholics should ‘come together’ to solve the crisis in evangelical churches.”

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

The issue here is sexual abuse of children by priests they have trusted! It is not about homosexuality. We need to come together to protect our children, whether they be male or female, Roman Catholic or not.

Homosexuality among religious in our Church is also a critical issue, but whether or not it is the Church’s teaching about gay lifestyles, surely we can unite for the safety of our children.

Louise A. Anderson

Terre Haute
In Chapter 4 of “Evangelii Gaudium” (“The Joy of the Gospel”), Pope Francis calls our attention to “The Social Dimension of Evangelization.”

The Holy Father reminds us that while our faith in Jesus Christ is deeply personal, it is never private. “At the very heart of the Gospel,” the pope teaches, “is life in community and engagement with others.” (#177).

To ignore the social implications of Christ’s teaching is to completely misunderstand his message. “The Gospel is about the loving God who reigns within us, the life of society is defined by his presence and by his needs.” (#180).

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

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

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

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

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

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

This fundamental belief, which we accept as a fact, dramatically influences the way we are called to live our lives. No longer do we exist only for ourselves and our own kind. In Christ, we exist for the sake of all—regardless of race, gender, nationality, economic or social status, educational background, political affiliation, sexual orientation or any other distinction. We do not have to agree with everyone or support their customs or actions, but we do have to keep in mind that whatever we do (or fail to do) for Christ and his brothers and sisters, we do (or fail to do) for Christ, who is our brother and our Lord.

As we in Indiana bishops note in the introduction to our 2015 pastoral letter, “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana”: “The Gospel insists that God’s heart has a special place for the poor, so much so that God himself has ‘become poor’ [2 Cor 8: 9]. Jesus recognized their suffering, and he had compassion for their loneliness and fear. He never looked away from their plight or acted as if it did not concern him. Always, our Lord stood with the poor—comforting their sorrows, healing their wounds and feeding their bodies and their souls. He challenged his friends to recognize the poor and not remain unmoved.”

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

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El Evangelio es algo profundamente personal, pero no privado

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

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

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

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

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

En toda la arquidiócesis se reconoce el trabajo de Catholic Charities y otras agencias de servicio social por sus esfuerzos para ofrecer apoyo a las jóvenes embarazadas y otras formas de ayuda para los necesitados. Nuestra Iglesia local está familiarizada con las necesidades de los pobres que se encuentran entre nosotros. Somos igualmente generosos en nuestra respuesta frente a las necesidades que existen en otras partes del país y del mundo. El papa Francisco nos exhorta a cultivar la generosidad natural de nuestro pueblo, a promover nuestra conciencia y entendimiento, y a dejar que los pobres (“que tienen mucho que enseñarnos”) nos enseñen a vivir el Evangelio en nuestra vida cotidiana.

Lo que hagamos al más pequeño de nuestros hermanos, lo hacemos a Cristo. Esta es una verdad fundamental de la antropología cristiana. Somos uno con Jesucristo, por lo que aquello que hacemos al más pequeño de nuestros hermanos, especialmente a los pobres, los vulnerables, los enfermos, los inmigrantes y los ancianos, se lo hacemos a Cristo.

Esta creencia fundamental que nosotros aceptamos como un hecho, influye drásticamente en la forma en que estamos llamados a vivir. Ya no existimos únicamente para satisfacernos o para nosotros mismos o a nuestros iguales. En Cristo, existimos por el bien de todos, sin distinción de raza, sexo, nacionalidad, situación económica o social, nivel de educación, afiliación política, inclinación sexual o cualquier otra distinción. No tenemos que estar de acuerdo con los demás o apoyar sus costumbres o acciones, pero debemos tener presente que todo lo que hagamos (o dejemos de hacer) a esos hermanos, se lo hacemos (o no lo dejamos de hacer) a Cristo, nuestro hermano y nuestro Señor. Tal como lo expresamos los obispos de Indiana en el prefacio de nuestra carta pastoral publicada en 2015, “Pobreza en la Encrucijada: La respuesta del evangelio ante la pobreza en Indiana”:

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

Estamos llamados a amar a los pobres en el mismo grado que amamos a los demás, tal como lo hizo Jesús. Convirtamos la dimensión social del Evangelio en una dimensión integral de nuestras creencias y prácticas católicas diarias. †
October 15
Benedict Inn Retreat & Conference Center, 2042 Souther Avenue, Beech Grove. Pray, pray, pray! Presentation on Divine Mercy by Mother of Mercy Messengers. Oct. 15: “The Spark from Poland Ignites the Youth!” for students, 9-10 a.m. grades K-4, 10:15-11:15 a.m. grades 5-8. (Polish language) “Divine Mercy for America” after 6 p.m. Mass, followed by holy hour and confession. Oct. 16: “The Spark from Poland Ignites Young Hearts!” for families, 6-7:30 p.m. All are welcome to each event. No cost. Information: parish office 812-934-3204, or info@stjosedeevanschool.org.

October 17

October 18
St. Joseph Parish, 1401 S. Mckelley Ave., Indianapolis. Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

October 19
Our Lady of Peace Cemetery & Mausoleum, 9001 Haverstick Road, Indianapolis. Monthly Mass, 2 p.m. Information: 317-574-8998 or www.catholiccemeteries.org.


October 20
St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. Family Fun Night, benefiting the ministry of St. Anthony of Padua Parish and St. Louis Parish (Batesville) in Indiana, Haiti, 5-9 p.m. silent auction on hand-crafted items, certificate gifts, sporting events and auctionnement park tickets, firewood soup and salad dinners, children’s games, snacks. Information: Erica, 812-748-1784, grove@archindy.org.

Holy Name of Jesus Parish, 21 N. 16th St., Beech Grove.

Altar Society Fall Bungalow Sale, clothing, electronics, dishes, jewelry, and more, 8-3 p.m., free Information: 317-788-7581, 4pl80crenter@yahoo.com.

Riverica Club, 560 N. Illinois St., Indianapolis. Ladies Holiday Boutique benefiting St. Vincent de Paul Society. 40 vendors including clothing, décor, jewelry, cosmetics, art and more, free with donation of non-perishable food item or personal hygiene product for SNAP food bank and cash bar available. 9 a.m.-2 p.m. Indiana Blood Mobile on site on Oct. 20, 1-4 p.m. at 3222 W. 13th St., Indianapolis. Website: www.donorsreact.org. For more information: 317-244-9002, or info@stjosedeevanschool.org.

October 21
St. Bidente Parish, 6501 St. Isidore Road, Broad Ripple, Shooting Star Festival. 10:30 a.m. CT, food, raffle, bingo, children’s games. Information: 812-434-8373.

Sisters of Providence, 114 S. White River, Noblesville. “Saint Mary-of-the-Woods, Saint Mary-of-the-Woods.” Sunday after Adoration, Fall Architectural Tour, meet outside the Church of the Immaculate Conception, 1601 S. East St., Noblesville, 1-4 p.m. $10, free for students.

October 22

October 23
St. Anthony of Padua Parish, 2345 W. 27th St., in Indianapolis, from 9 a.m.-6 p.m. on Oct. 23, and from 9 a.m.-3 p.m. on Oct. 24. For more information, contact Colleen Yeaton at 317-514-8122 or e-mail cyeaton@archindy.org.

October 24
St. Bartholomew Church, 1306 27th St., in Indianapolis, 9 a.m. and 5 p.m. Mass 5 p.m. Information: 317-654-7055, stcharleschurch@yahoo.com.

October 27

October 28
St. Charles Borromeo Parish, 213 W. Ripley St., Oldenburg.


October 31
Benedictine Sisters of Holy Family, 22143 Main St., Oldenburg. “The Spark from Poland Ignites Young Hearts” 6-7 p.m. $20 free will offering. Information: 812-355-2952, prcewcy@archindy.org or www.spsmw.org/event.

St. Louis Parish, 17 E. St. Louis Place, Batesville. Super Sunday Bingo, games, door prizes, hot dogs, pull tabs, fried chicken and pulled pork meals, $15,000 total jackpot, 54 bingo packages, 11 a.m. doors open, 1 p.m. early bird, 3:30 p.m. bingo, special accommodations for buses and groups of 40 or more. Reservations: www.stlbino.org, 812-474-8966, stlbingo@archindy.org.

Events Calendar
For a list of events for the next few weeks as reported to The Criterion, log on to www.archindy.org/events.
ABUSE (continued from page 1)
An allegation of sex abuse of a child or young person was deemed credible if, after a thorough investigation and review of available information, the accusation was determined to be more likely to be true than not in the judgment of the Archdiocesan Review Board. The following priests of the Archdiocese of Indianapolis have claims deemed to be credible of at least one act of sexual abuse of a child or adolescent: William Leroy Blackwell, Edward Theodore Bockhold, Conrad Louis Cambron, Jeffrey James Charlton, Samuel Thomas Curry, Albert Vincent Deerey, Jack F. Emrich, Donald J. Evvard, Micheal Howard Kelley, Joseph Stanley Kos, Laurence Michael Lynch, John S. Maung, Harold E. Monroe, Eugene Jack Okon, Roger Gerard Rudolf, Frederick Adam Schmitt, John Bernard Schoettelkotte, Myles Hale Patrick Smith and Jonathan Lovill Stewart. The following religious order priests who have served in the Archdiocese of Indianapolis have claims deemed credible of at least one act of sexual abuse of a child or adolescent: Brennan Harris, OFM Conv.; Bernard Knoth, SJ; Donald O'Shaughnessy, SJ, and Roman Pfalzer, OFM.
A more detailed list can be found below:

### Archdiocesan Priests

<table>
<thead>
<tr>
<th>Name of Priest</th>
<th>Number of Victims</th>
<th>Date of Ordination</th>
<th>Reported Time Period of Abuse</th>
<th>Action Taken</th>
</tr>
</thead>
</table>

### Religious Order Priests

<table>
<thead>
<tr>
<th>Name of Priest</th>
<th>Number of Victims</th>
<th>Date of Ordination</th>
<th>Reported Time Period of Abuse</th>
<th>Action Taken</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brennan Harris, OFM Conv.</td>
<td>1</td>
<td>1969</td>
<td>1971</td>
<td>Removed from priestly ministry by the Franciscan Province of Our Lady of Consolation; deceased (1985).</td>
</tr>
<tr>
<td>Bernard Knoth, SJ</td>
<td>1</td>
<td>1977</td>
<td>1978</td>
<td>Reported to USA Midwest Province of the Society of Jesus; dispensed from the clerical state.</td>
</tr>
<tr>
<td>Donald O'Shaughnessy, SJ</td>
<td>2</td>
<td>1955</td>
<td>1965</td>
<td>Removed from priestly ministry by the USA Midwest Province of the Society of Jesus; deceased (7/8/2013).</td>
</tr>
</tbody>
</table>

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

If you are a victim of sexual abuse or sexual harassment by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact civil authorities and the Archdiocesan Victim Assistance Coordinator, Carla Hill, at (317) 236-1548, or (800) 382-9836, ext. 1548, or by e-mail at carlahill@archindy.org. To make a report online, please visit [www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com).
I think this is what I was meant to do. — Pat lives pro-life," Hannagan wrote in his comments. "Everything Pat does is well done, with enthusiasm and great care, no matter how menial the task.

John Hannagan also revealed that Vesper is his nominating committee. Hannagan is a fellow member of St. Luke’s pro-life committee. He is also one of the sidewalk counselors she supports in prayer at the Planned Parenthood abortion center.

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

"She said she'd been driving up and down Georgetown Road, where the abortion center is located, looking for John and Tim for a long time," said Vesper. "We wanted to thank her for helping her choose life some time ago. She now has a beautiful 11-month-old baby boy. How can you not love doing this?"

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

Vesper’s prayerful presence at the abortion center continues during the spring and fall 40 Days for Life campaigns. In addition to finding two volunteers per hour for 12 hours one day a week for each six-week period, she also signs herself up for the 3 a.m. slot because she knows that in the early morning hours, she is present to her, commended Indianapolis 40 Days for Life coordinator Ethel Mauzy on her form nominating Vesper. "It is always cold and dark during that hour, but she is there faithfully."

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

"She is very organized, conscientious, enthusiastic and aware of everything pro-life, both locally and nationally. Pat always has a positive attitude. One unidentified person was quoted on the nomination form as saying that ‘Pat is kind and patient, fearless and tenacious—an example for us all. When she needs assistance, it’s impossible to turn away—it would be like saying ‘no’ to a saint. Vesper knows all about not being able to say no.’"

"You have things you want to do, but God has his own plan for you," she said. "I think this is what I was meant to do."
Archdiocese Review Board evaluates abuse claims, helps victims

By Sean Gallagher

The Archdiocese Review Board worked closely with Archbishop Charles C. Thompson to prepare the list of clergy serving in central and southern Indiana dating back to the 1940s who have had credible allegations of sexual abuse made against them that is published in this issue of The Criterion.

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

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

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

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

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

Archdiocese, Kenosis Counseling Center are hosting trauma session in Indy

Thirty-six people will attend a training session to help people deal with trauma in their lives at the Archdiocese of Indianapolis on Oct. 15-17.

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

A press release for the training program states, “Healing often feels impossible as people struggle to believe in or connect with a loving God. But there is hope!”

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

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

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

WASHINGTON (CNS)—As the world Synod of Bishops concludes in the Vatican, thousands of faithful pilgrims get ready to witness the Oct. 14 canonization of Blessed Oscar Romero, along with Blessed Paul VI and five other new saints.

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

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

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

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

But he also was a man who lived out the Gospel, sought God’s will and lived his Christian commitment to the ultimate consequence: martyrdom, she said.

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

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

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

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

Sister Anna Maria concurred that there is a need to continue studying Blessed Romero’s legacy. “His homilies are densely filled with a lot of the Church’s teachings, Scriptures, and all that can still continue to teach us more, so there is to be done more work,” she said.
Misunderstood ‘seamless garment’ challenges us to value all life

By Steven P. Millies

I once heard someone argue that Jesus’ family from Nazareth must have been prosperous and wealthy. The argument ran like this: “The Gospel tells us how soldiers cast lots for his tunic, which ‘was seamless, woven in one piece from the top down’ (Jn 19:23). Obviously, it was expensive, the kind of garment only a gentleman would wear!” People can “see for themselves” why they are looking for when they read a text.

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

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

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

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

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

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

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

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

In remarks he made in 1984, Cardinal Bernardin offered us a vital clue about what he meant. He said, “While the state has the obligation to defend its people against a crime, while the other is the killing of innocents. Several times, he observed that each issue “requires its own moral analysis,” and they are “distinct problems, enormously complex.” Nevertheless he did insist that all of those issues are “linked.”

In remarks he made in 1984, Cardinal Bernardin offered us a vital clue about what he meant. He said, “While the state has the obligation to defend its people against attacks on their lives ... we believe the exercise of the right to capital punishment does not foster the kind of reverence for life that is needed to deal creatively and effectively with the whole range of life questions we face in our society today.”

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

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

That cuts both ways. In “The Challenge of Peace,” the U.S. bishops asked, “In a society where the innocent unborn are killed wantonly, how can we expect people to feel righteous revulsion at the act or threat of killing noncombatants in war?”

A culture that accepts abortion so easily also can dehumanize people just because they live in another country. The issues are linked.

For 35 years, the consistent ethic of life has called us to change our attitudes and examine questions that affect human life with fresh eyes. It has been effective. Earlier this year, Pope Francis amended the Catechism of the Catholic Church to describe the death penalty as “inadmissible.”

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

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

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

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

(Steven P. Millies is associate professor of public theology and director of the Bernardin Center at Catholic Theological Union in Chicago. His most recent book is Good Intentions: A History of Catholic Voters’ Road from Roe to Trump | CNS)
Catholic school's composting mandate a lesson in faith

At a recent volleyball game at Duchesne Academy of the Sacred Heart in Collins, Neb., the younger fans chanted: “Compost! Compost!”

Really? A bunch of kids at school cheering with gusto about garbage being composted? That’s what a good educational experiment about Pope Francis’ encyclical on the environment, “Laudato Si,” can do, or so we can hope.

It has proven so successful that parents are telling Kraekowski of the school’s composting at home, and students have eagerly volunteered to increase composting collection sites throughout the school.

Does this environmental commitment translate in practical terms? During one week in December, Duchesne collected 621 pounds of food waste and soiled paper products picked up by a composting company. They recycled 124 pounds of cardboard, 75 pounds of 139 pounds of mixed recyclables, and sent 13 pounds of plastic bags and other plastic waste, which makes composite decking material.

Score: Landfill, 273 pounds. Diverted from the landfill, 958 pounds of waste. And that’s just one week’s effort.

Before the project was launched, a survey indicated 95 percent of students and staff felt sustainability was important to Duchesne—clearly “a mandate,” said Kraekowski. In addition to being a sustainability leader, the school also helped to create a business model that supports local organizations and the school.

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

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

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

“This is probably the most important thing I’m doing in my job,” said Kraekowski, who said environmental issues are “a passion for me.” Duchesne’s success raises the question: When will more Catholic institutions step up?

“Personally, I’ve been very disappointed that the term ‘Laudato Si’ talked about composting in our parishes and in homes,” Kraekowski said. “We’re not challenged to consume less as part of our faith. Duchesne Academy has a long, prestigious history in this Missouri River town. Founded in 1881 by Religious of the Sacred Heart, the stately old brick campus once housed a college, which closed.

Today, the school is part of a network of 24 Sacred Heart schools in the U.S. and Canada. Duchesne works to educate the whole Gospel group to assess goals for Duchesne.

Clearly, these young women are embracing practices and attitudes toward environmental issues and respect for our Earth that they’ll carry through their lives. How about us? I’m not the only person in my crowd who now carries her own fork to events where I fear plastic will be the choice.

Can we encourage bigger changes at parish events and schools? Recycle, reduce, reuse. Inspire us, Catholic institutions can lead the way.

(Effie Calderola writes for Catholic News.)

The Grace of Enough

Haley Stewart stared at the publishing company on the title page of the novel that sat on her desk.

It’s nerve racking to announce big news, especially when it’s not your own kind of news.

Haley couldn’t believe how deeply the news resonated. “So many people said: ‘I wish we could do something like that, or, ‘I wish we could do that right now, but we’re trying to figure out how to simplify our lives.’”

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

For the Stewart family, it was messier and more daunting than they anticipated, but it was also exhilarating. They felt connected to one another, to the land and the seasons and their neighbors and their faith.

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

“There are a few things that I’m drawn to,” Haley said. “It really clarified our spiritual foundations,” said Haley, who was now chronicling their adventures in the kitchen in the making soup. “It was very cool.”


Haley Stewart is a writer and mother of two children. She lives in Waco, Texas.

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

“Thank you for the goals for kids should be to study hard, not because they want to make big money someday, but because the same knowledge they’ve done their best. And the goal of being happy means loving others in every thought and action, not in expensive toys or mindless entertainments. Let’s take God, our loving parent, as our example.”

(Cynthia Dwyer, a member of St. Paul the Apostle Parish in Greenacres, is a regular columnist for The Criterion.)
The Sunday Readings
Sunday, October 14, 2018

 Wisdom 7:11-12
 Hebrews 4:12-13
 Mark 10:17-20

The Book of Wisdom is the source for the first reading for Mass this weekend. This book came to be composed as a devotional text, distant from their homeland and from their religious and cultural roots, attempted to confront the great pressure put upon them by the overwhelmingly pagan societies in which they lived. Jewish parents worried about their children. It is easy to imagine Jewish youth of this time, rebellious and questioning as are adolescents in any time or place, finding the strict rules of their parents’ religion very binding. Whereas, the pagans, who lived all around them, followed quite different codes of behavior. And the pagans flourished.

This book is part of a series of books that together compose the wisdom literature of the Bible. These writings concentrate upon human reasoning and decision. But they insist loving according to God’s revelation through Moses and the prophets is showing true wisdom. Often in these writings, as is the case in this selection, wisdom is mentioned as if wisdom were a person. It is a literary technique.

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

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

Jesus calls him to absolute commitment. It is more than obeying the commandments. It is the total imitation of Christ’s own complete sacrifice of himself, an expression of total trust in God. The man cannot accept this blunt suggestion. He cannot forsake what he has of this world’s things. Sadly, he walks away.

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

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

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

My Journey to God

Stand and Stare
By Ron Lewis

What is this life if, full of care,
We have no time to stand and stare.
No time to wait till her mouth can
Enrich the smile her eyes began.
And watch her feet, how they can dance.
Not time to turn at beauty’s glance,
What is this life if, full of care,
We have no time to stand and stare.

Question Corner

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

O
St. Luke’s Gospel begins, “Several biographies of Christ have already been written” (Lk 1:1). Why, then, are there only four Gospels in the New Testament, and how were they chosen?

A First, just a comment on your quote from the opening verse of Luke. The text you offer comes from an edition called the Living Bible. I prefer instead the New American Bible (used by the Catholic Church at liturgies), which translates that same line as follows: “Since many have undertaken to compile a narrative of the events that have been fulfilled among us” (Lk 1:1).

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

Matthew, Mark, Luke and John can more properly be seen as statements of faith—narratives of some of the actions and sayings of Jesus to convey the writers’ conviction that Christ was indeed the Messiah.

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

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

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

(On May 21, the Criterion will publish a special article on the four Gospels.)

Daily Readings

Monday, October 15
St. Teresa of Avila, virgin and doctor of the Church
Galatians 4:22-24, 26-27, 31-5
Psalm 113:1-7
Luke 11:29-32

Tuesday, October 16
St. Hedwig, religious
St. Margaret Mary Alacoque, virgin
Galatians 5:1-6
Psalm 119:41, 43-45, 47-48
Luke 11:37-41

Wednesday, October 17
St. Ignatius of Antioch, bishop and martyr
Galatians 5:18-25
Psalm 1:1-4, 6
Luke 11:42-46

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

Friday, October 19
St. John de Brebeuf, priest
St. Isaac Jogues, priest, and companions, martyrs
Ephesians 1:11-14
Psalm 33:1-2, 4-3, 12-13
Luke 12:1-7

Saturday, October 20
St. Paul of the Cross, priest
Ephesians 1:13-23
Psalm 8:2-7
Luke 12:8-12

Sunday, October 21

Wrentham, Mass, in Ordinary Time
Isaiah 53:10-11
Psalm 33:8-5, 18-20, 22
Hebrews 4:14-16
Mark 10:35-45
or Mark 10:42-45
Kavanaugh says he feels no 'bitterness' over confirmation process

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

Kavanaugh had a law degree from the University of Chicago but was acting as he strives to be that person for others in his role as a Supreme Court justice. "It is not my place to talk about how the rules of the Senate are made or about how the rules of the Senate are kept or not kept. It is not my place to talk about how the Senate is run," Kavanaugh said.

Kavanaugh, 53, graduated from the University of Notre Dame and later served in the U.S. Marine Corps Reserve. He is a Catholic who has worked for years as a lawyer, law professor and judge.

Kavanaugh has faced opposition from both sides of the aisle. He does not sit on the bench for now, but he will always be a team player on the team of nine. "I am not the one to challenge the team," Kavanaugh said.

Justice Brett Kavanaugh

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

By Mike Krokos

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

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

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

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

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

When we take a contradictory posture before God, then we choose on purpose, noted Owens, who served as the first executive director of the Theology of the Body Institute in Philadelphia.

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

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

“But that’s the two-dimensional look,” he continued. “If we try to look at it in a different dimension, you entrust yourself to another in order to will their good, which allows them to will your good by entrusting themselves to you. So we receive in a giving way another, and we give in a receiving way to another.

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

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

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

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

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

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

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

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

More than 200 people registered for the daylong gathering, noted Ken Ogorek, archdiocesan director of catechesis. Ogorek said the annual event is an opportunity for disciples of Jesus—catechists, evangelization team members, liturgical ministers or parishioners—to “be fed by experiences of [God] and equipped for ministry.”

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

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

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

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

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

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

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

(For more information on Joy ToB, visit joytob.org.)

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

Oscar Castellanos, director of the archdiocesan Office of Intercultural Ministry, leads a session in Spanish titled “Dejando que la Misia cobre vida” (‘‘Letting the Mission Come Alive’’) on Sept. 8.

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

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

(Bishop Robert E. Barron)

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

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

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

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

“We are not different,” Bishop Onah said. “We are struggling with the same emotions, the same passions and the same difficulty in coming to terms with the little achievements we make on our road to holiness as you do.”

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

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

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

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

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

He also told the members of the Synod of Bishops that, without “feminizing the sciences,” a renewed catechesis can show young men and women that there are “non-scientific and yet essentially rational paths that conduces toward knowledge of the real.”

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

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

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

And, especially if one is a priest or religious, he said, “follow the path of the beatitudes, not the path of worldliness, the path of clericalism, which is one of the greatest stumbling blocks in the acceptance of the Church.”

Young people, too, he said, “must be consistent in your journey and ask yourselves: ‘Am I consistent in my life?’”

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

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

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

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

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