



The

Criterion

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Encuentro

Delegates say meeting offers call to build Church, bring all closer to Christ, page 9.

CriterionOnline.com

October 26, 2018

Vol. LIX, No. 4 75¢

An exercise of love



Physical education teacher Steve Imel flashes a smile as members of the sixth-grade class at SS. Francis and Clare of Assisi School in Greenwood strike their best flexing poses on the new fitness area at the school. (Photo by John Shaughnessy)

Teacher finds fitting way to say thanks for support when he fought for his life

By John Shaughnessy

GREENWOOD—Steve Imel says he still gets misty-eyed when he thinks of all the love that people showed him during the toughest time of his life.

And he still gets goose bumps when he considers all the support his family received when he was fighting for his life.

Imel also confides something that he knows most people will find hard to believe concerning his life-threatening struggle with cancer:

“As hard and as ugly as it was at times, I wouldn’t change anything,” says the physical education teacher at SS. Francis and Clare of Assisi School in Greenwood. “I really learned a lot from all the experiences.”

The 39-year-old husband and father has learned the comfort of his faith, the deep love of his family and friends, the

depth of support from a Catholic school community, and the bonds that connect people who share the same journey of fear, uncertainty and hope.

He has also learned to not be afraid of pursuing possibilities that could benefit others. It’s a quality that has contributed to SS. Francis and Clare being the first Catholic school in the country to receive a national grant from an organization that promotes health and fitness.

This then is the story of someone who has been given a new way of looking at life, someone who is also trying to give a measure of thanks to the community that was there for him when he needed them most.

‘Is this really happening?’

Imel’s story begins on Labor Day weekend of 2014, just a few weeks after the start of another school year. Healthy throughout all his life, he had

experienced tingling and numbness in his hands throughout that summer, and he had lost about 30 pounds, but he ignored the symptoms until that weekend.

“My wife Santina came home and found me in a state of complete exhaustion from running the vacuum around the house,” he recalls. “She said, ‘You need to get looked at.’ I went to an immediate care place, they took an X-ray, and the doctor said she didn’t like how it looked.”

A short time later, Imel was being rushed by ambulance to Methodist Hospital in Indianapolis where he immediately began chemotherapy for non-Hodgkin’s lymphoma.

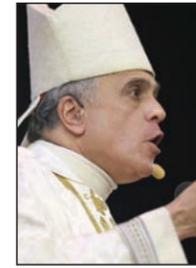
For the next seven months, he endured a combination of chemo and radiation treatments, often thinking, “Is this really happening?”

At the same time, he couldn’t believe how the school community of

See **SUPPORT**, page 8

Response to clergy sexual abuse crisis tops agenda for USCCB fall meeting

WASHINGTON (CNS)—The firestorm surrounding the clergy sex abuse crisis and the way some bishops handled allegations of abuse against priests will be an important



Cardinal Daniel N. DiNardo

part of the agenda of the U.S. Conference of Catholic Bishops’ (USCCB) fall general assembly.

The bishops have had to deal with seemingly endless revelations of allegations of abusive clergy since June, most of which referred to long-past incidents.

New reports from media outlets also are expected as the Nov. 12-14 assembly in Baltimore approaches.

Bishops nationwide also are facing new challenges as several state attorneys general have opened investigations into the handling of abuse allegations. The investigations follow the release of a Pennsylvania grand jury report in August that linked more than 300 priests and Church workers to abuse claims and identified more than 1,000 victims over a 70-year period dating from 1947.

The USCCB has not directly addressed the investigations, and has not offered any indication that it will advise bishops on how to respond.

Beyond the discussions of clergy sexual abuse and any further actions, the bishops were expected to vote on a new pastoral letter on racism, though the agenda for the meeting has not been finalized.

Security, always tight during the twice-a-year assemblies, is expected to be stricter than usual to prevent access to the Marriott Waterfront Hotel meeting site by protesters upset with the way the bishops have handled reports of abuse by clergy.

In preparing for the fall assembly, the bishops’ Administrative Committee on Sept. 19 outlined actions to address the abuse crisis, including approving the establishment of a third-party confidential reporting system for claims of any abuse by bishops.

Committee members instructed the bishops’ Committee on Canonical Affairs

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Synod groups on sexuality: Catholic Church welcomes all, calls all to conversion

VATICAN CITY (CNS)—No one is excluded from the love of God or from being welcomed into the Catholic Church, but God’s love and the Church’s welcome also come with a call to conversion, said the English-language groups at the Synod of Bishops.

Young people need to know “the Church’s beautiful, yet challenging, vision, teaching and anthropology of the body, sexuality, love and life, marriage and chastity,” said the English-A group.

“At the same time, we restate the Church’s opposition to discrimination against any person or group, and her insistence that God loves every young person, and so does the Church,” the group said in its report.

The reports, published by the Vatican on Oct. 20, were the result of reflections in the small groups—divided

by language—on the final chapter of the synod working document, which dealt with “pastoral and missionary conversion.”

Most of the 14 working groups called for further local and national dialogue with young people on what they need from the Catholic Church and what they can offer the Church. Most also called for a greater involvement of women in the life of the Church, including in the training of priests, and many acknowledged how the clergy sexual abuse scandal undermines the Church’s credibility.

None of the synod groups in any language used the term “LGBT,” but many of them did refer to a need to help young people who struggle with Church teaching on sexuality or,

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Jonathan Lewis, a synod observer from the Archdiocese of Washington, participates in a small group discussion at the Synod of Bishops on young people, the faith and vocational discernment at the Vatican on Oct. 19. (CNS photo/Vatican Media)



Prayers in the park

Despite dropping temperatures, parish administrator Father Francis Joseph Kalapurackal and members of St. Thomas More Parish in Mooresville recite the rosary and other prayers in Bicentennial Park in downtown Mooresville on Oct. 13. The date commemorates the Miracle of the Sun, which took place at Fatima, Portugal, on Oct. 13, 1917. Father Kalapurackal also led the group in the Divine Mercy Chaplet, asking forgiveness for the offenses caused by our country and the world. (Submitted photo)

BISHOPS

continued from page 1

and Church Governance to develop proposals for policies addressing restrictions on bishops who were removed or resigned because of allegations of abuse of minors or adults.

The Administrative Committee also initiated the process of developing a code of conduct for bishops regarding sexual misconduct with a minor or adult or "negligence in the exercise of his office related to such cases."

The Administrative Committee consists of the officers, chairmen and regional representatives of the USCCB. The committee, which meets in March and September, is the highest authority of the USCCB outside of the full body of bishops when they meet for their fall and spring general assemblies. Archbishop Charles C. Thompson is a member of the committee.

Francesco Cesareo, chairman of the National Review Board, said in an Oct. 16 e-mail to Catholic News Service (CNS) that board members were continuing to draft recommendations that would be delivered to the bishops during the assembly.

In August, Cesareo told CNS that the bishops "have to put their trust in lay leadership and allow that lay leadership to develop the processes and oversight when these kinds of allegations occur, particularly holding bishops accountable."

The all-lay National Review Board, established by the bishops in 2002, oversees compliance by dioceses with the "Charter for the Protection of Children and Young People." It has no role in oversight of bishops.

Bishop Christopher J. Coyne of Burlington, Vt., chairman of the bishops' Committee on Communications, told CNS on Oct. 19 that the bishops must "continue to press forward" in explaining how well the charter "is working and continues to work."

"It is important that we as a conference have made incredible strides in protecting children to the point that one of the safest places for children to participate is the Catholic community in the United States," he said.

"But that message is not getting out there. Many people still believe that the abuse of children and the cover-up by Church authorities is an ongoing issue and that the bishops haven't done enough to address the issue. That's contrary to the evidence in contrast to the number of reported abuses since 2002," Bishop Coyne said.

"We have to continually say the charter is working and doing its job."

Bishop Coyne also told CNS he would recommend that dioceses voluntarily open their clergy personnel files—including those of bishops—to investigators.

"We all do it, and it's done," he said.

Meanwhile, work on the pastoral letter addressing racism was nearing its conclusion.

Bishop Sheldon J. Fabre of Houma-Thibodaux, La., chairman of the bishops' Ad Hoc Committee Against Racism, has shepherded the final stages of work on the document since May when he stepped in for Bishop George V. Murry of Youngstown, Ohio, who resigned to undergo treatment for acute leukemia.

The proposed statement, "Open Wide Our Hearts: The Enduring Call to Love—A Pastoral Letter Against Racism," says that "despite many promising strides made in our country, the ugly cancer of racism still infects our nation."

"Racist acts are sinful because they violate justice. They reveal a failure to acknowledge the human dignity of the persons offended, to recognize them as the neighbors Christ calls us to love," the proposed pastoral letter says.

The document examines the history of racism in the U.S. While acknowledging many other groups in the country have endured racism and discrimination in the past, it focuses on three groups: African-Americans, Hispanics and Native Americans. †



Public Schedule of Archbishop Charles C. Thompson

Oct. 27 - Nov. 7, 2018

Oct. 27 — 11 a.m.

Confirmation of youths of New Albany Deanery at Our Lady of Perpetual Help Church, New Albany

Oct. 28 — 11 a.m.

Mass for 150th anniversary of St. Louis Parish at St. Louis Church, Batesville

Oct. 29 — 4:30 p.m.

Mass for Indiana Non-Public Education Association Conference at St. John the Evangelist Church, Indianapolis

Oct. 30 — 11 a.m.

Mass and lunch for retired priests at St. Paul Hermitage, Beech Grove

Oct. 30 — 5 p.m.

Notre Dame ACE Academies Xtravaganza fundraiser at Crane Bay Event Center, Indianapolis

Nov. 1 — noon

Mass for the Solemnity of All Saints at SS. Peter and Paul Cathedral, Indianapolis

Nov. 3 — 9 a.m.

Corrections Ministry Conference at St. Paul Catholic Center, Bloomington

Nov. 4 — 11:30 a.m.

Mass for 60th Anniversary of St. Matthew the Apostle Parish at St. Matthew the Apostle Church, Indianapolis

Nov. 4 — 2 p.m.

Prayer Session for Archindy Teen Experience at Butler University, Indianapolis

Nov. 4 — 5 p.m.

Mass for Archindy Teen Experience at Butler University

Nov. 5 — 12 p.m.

Pastoral Planning Steering Committee at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

Nov. 5 — 6 p.m.

Annual Fundraiser Dinner for Our Lady of Fatima Retreat House at The Willows on Westfield, Indianapolis

Nov. 6 — 11 a.m.

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

Nov. 6 — 6:30 p.m.

Mass and Simon Bruté statue dedication at St. Paul Church, Guilford, of All Saints Parish, Dearborn County

Nov. 7 — 3 p.m.

Finance Council Meeting, Archbishop Edward T. O'Meara Catholic Center

(Schedule subject to change.)

Christians are meant to serve, not be served, Pope Francis says

VATICAN CITY (CNS)—Jesus shows Christians the rule they must live by: that they are there to serve, not be served, Pope Francis said.

Christ's message is clear, the pope said on Oct. 21 during his Sunday *Angelus* address: "While the great ones of the Earth build 'thrones' for their own power, God chooses an uncomfortable throne—the cross—from which to reign, giving life," the pope said.

The pope reflected on the Sunday Gospel reading from St. Mark, in which Jesus tells his disciples, "Whoever wishes to be great among you will be your

servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many" (Mk 10:43-45).

Jesus sought to correct his disciples when he saw their enthusiasm for him had become "tainted" by a "worldly mentality," interested in power, the pope said.

"The path of service is the most effective antidote against the disease of seeking first place; it is the medicine for climbers," who exist everywhere, even among Christians and members of the Church's hierarchy, he said. †

Pope Francis' prayer intention for November



• **In Service of Peace**—That the language of love and dialogue may always prevail over the language of conflict.

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



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

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

Postmaster:

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

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

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

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

Periodical postage paid at Indianapolis, IN.
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POSTMASTER: Send address changes to: Criterion Press Inc. 1400 N. Meridian St. Indianapolis, IN 46202-2367



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'Every parish, rectory in hurricane zone' suffering, says official

MIAMI (CNS)—The physical impact of Hurricane Michael and the anticipated recovery period for parts of the Florida Panhandle appear to be on a scale of last year's Hurricane Maria in Puerto Rico and the Virgin Islands, according to the Church's top emergency management specialist in Florida.

"The devastation is so large that we are looking at a couple of years at least in recovery," said Gabe Tischler, who is working full time on the Hurricane Michael response for the Tallahassee-based Florida Catholic Conference following the storm's Oct. 10 landfall.

The event brought near Category-5 strength winds when it came ashore at Mexico Beach, Fla., near Panama City in the Florida Gulf Coast.

"Every parish and rectory in the hurricane zone has suffered damage, and we are working to get RV units in place so the clergy can move out of the damaged rectories," said Tischler.

As a resident of Tallahassee, he had to evacuate his residence and is now working remotely coordinating relief and volunteer efforts from regional dioceses, private individuals and corporate donors and state and federal authorities along with Catholic Charities agencies.

Scarcity of lodging and housing—both for residents and emergency responders pouring into the region—are among the most daunting needs of the recovery efforts, he said, noting that emergency supply distribution centers have been set up or created at Catholic parishes in the Florida Panhandle coastal towns of Panama City, Mexico Beach, Marianna, Apalachicola and Port St. Joe.

To date, Catholic Charities of Northwest Florida has distributed an estimated million pounds of goods to 8,000 recipients at a distribution site at St. Dominic Parish in Panama City, considered part of the storm's ground zero.

Portable toilets, satellite phones, portable laundry facilities and a communications vehicle are among the larger items arriving through private donors and Church agencies. Cellphone communications has been nonexistent around the hardest-hit areas, but that situation is expected to improve in the near future.

The Diocese of Pensacola-Tallahassee, in collaboration with Catholic Charities of Northwest Florida, has put out an online call for volunteers, noting that two-thirds of that diocese was substantially impacted by Hurricane Michael.

The website notes that there is a need for at least 50 volunteers seven days a week for the next few months at a Catholic Charities staging project at St. Dominic Parish. Many of the volunteers are staying at their own cost



Gabriel Schaw stands in the remains of his destroyed home on Oct. 16 in the aftermath of Hurricane Michael in Fountain, Fla. The hurricane killed at least 26 people in Florida, most of them in the coastal county that took a direct hit from the storm, state emergency authorities said. That's in addition to at least 10 deaths elsewhere across the South. (CNS photo/Terry Sylvester, Reuters)

at area hotels and Church facilities in the Tallahassee area, organizers said.

In addition, Catholic Charities USA has deployed a small team to the region, with several staff operating a portable laundry facility in Marianna, and another team that will deliver supplies and power generators to Panama City. The Knights of Columbus and individual Catholic Charities agencies around the region have also been mobilized to collect donations and send volunteers, Tischler said.

"So many people have lost everything: homes, property and even their livelihood. The scenes of destruction are heart-wrenching, knowing that when we see a place where there once was a house, a family used to live there and are now homeless," Bishop William A. Wack of Pensacola-Tallahassee said in an Oct. 12 letter to the diocese.

A week after the storm came ashore, Hurricane Michael's death toll has risen to 36 across four southern U.S. states. President Donald J. Trump and first lady Melania Trump toured hurricane-ravaged areas of the Florida Gulf Coast on Oct. 15.

In the Miami Archdiocese, Catholic Charities was sending an initial team of four logistics and fact-finding staff on Oct. 17 to spend several days there helping to establish the distribution site in St. Joe, according to Peter Routsis-Arroyo, CEO of Catholic Charities Miami.

The Miami team planned to be based at the St. John Neumann Retreat Center in Tallahassee through Oct. 21, when

another Catholic Charities team from central Florida was expected to relieve them the following week.

"Later on, they may have some specific needs up there as far as case workers or clinical social workers, but this first go-round is mostly about assessment," said Routsis-Arroyo, who is a former Catholic Charities director for the Diocese of Venice in Southwest Florida, which experienced damages from last year's Hurricane Irma.

"You have a lot of shrimpers and rural poor in that area [of Port St. Joe], and that is where they asked us to help out. They do have two sites up and running: one in Mexico Beach, which is ground zero, and one in Panama City, which was destroyed

also. We were asked to take the easternmost area [of impact]," Routsis-Arroyo added. A team from Catholic Charities Orlando is expected to assist in this area next week.

The Florida Catholic Conference's Tischler said needed items include food, water, baby and adult diapers, cash donations and on-site volunteers willing to fund their own housing.

(Contributions for hurricane relief can be made to www.catholiccharitiesusa.org. Donations can also be made to Catholic Relief Services at www.crs.org. More information about recovery and volunteer efforts can be found online at <https://bit.ly/2Cna8h2> [case sensitive].) †

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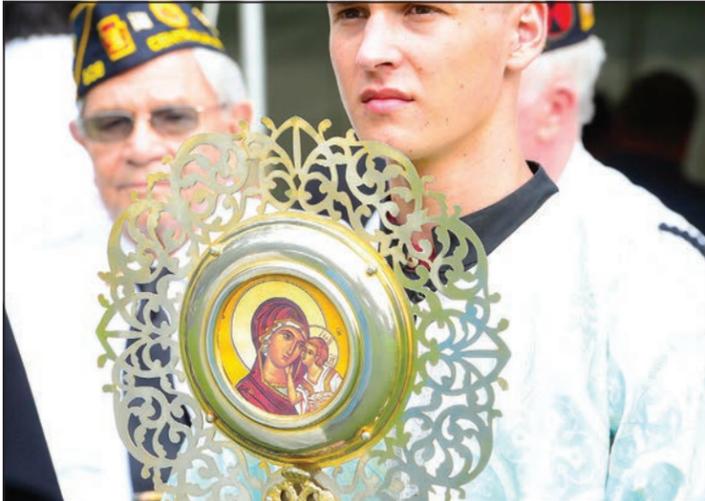
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Editorial



An icon of the Blessed Mother and the infant Jesus is seen as pilgrims walk in a procession to Assumption of the Blessed Virgin Mary Ukrainian Catholic Church in Centralia, Pa., on Aug. 26. (CNS photo/Chris Heisey, *The Catholic Witness*)

Mary, our advocate and inspiration

“Joined to Christ the head and in communion with all His saints, the faithful must in the first place reverence the memory of the glorious ever Virgin Mary, Mother of God and of our Lord Jesus Christ. ... Redeemed, in a more exalted fashion, by reason of the merits of her Son and united to Him by a close and indissoluble tie, she is endowed with the high office and dignity of the Mother of the Son of God, and therefore she is also the beloved daughter of the Father and the temple of the Holy Spirit” (“Dogmatic Constitution on the Church,” *“Lumen Gentium,”* #52-53)

The month of October is a time of special devotion to the Blessed Virgin Mary. While this is an appropriate time of remembrance every year, it’s especially appropriate during an election year. Mary can help us form our consciences for faithful citizenship. Her total acceptance of God’s will, her witness to family life, and her critical role as the first disciple of Jesus Christ make Mary a model citizen of the Church and of the world in which she lived.

Christians look to Mary to find their way to Jesus, her divine son. We look to this simple woman from Nazareth to learn how to “discern the signs of the times.”

We seek her intercession to help us respond with courage and integrity whenever human dignity, family life or individual liberty are threatened. And we hold fast to the truth whenever we are confronted by political or ideological positions that are incompatible with biblical principles and the consistent teaching of the Church during the past 2,000 years.

Mary, the Mother of the Church, was an important figure in the deliberations of the Second Vatican Council. Vatican II’s Dogmatic Constitution on the Church, *“Lumen Gentium”* (“Light of the Nations”) devotes an entire chapter, with five sections, to Mary, “sign of true hope and comfort for the pilgrim people of God” (#68).

Mary’s role in the history of salvation (past), in the life of the Church today (present) and as a sign of the world to come (future) is fundamental to understanding what the Second Vatican Council sought to accomplish more than 50 years ago. It is also vitally important to understanding—and accepting—God’s will in our daily lives.

Mary, the Daughter of Zion and ideal personification of Israel, is the

last and most worthy representative of the people of the old Covenant, but at the same time she is “the hope and the dawn of the whole world.” With her, the elevated Daughter of Zion, after a long expectation of the promises, the times are fulfilled and a new economy is established (*“Lumen Gentium,”* #55).

Like us, Mary lived in a tumultuous time of human history. Religious freedom was threatened. The poor, the sick, and people who for various reasons found themselves on the margins of society were routinely persecuted, abused or neglected. A devout Jew, Mary was surrounded by the hypocrisy, intolerance and self-aggrandizement of the political and religious leaders of her time who failed to help their people see the truth.

What was Mary’s response? Faithful acceptance of God’s will, dedication to her family and service to others. Although the world around her was in chaos, Mary remained faithful.

One of the most important issues we face today is the devaluation of marriage and family life. In their attempts to help Catholics, and all people of good will, form their consciences and exercise their responsibilities as faithful citizens, our bishops strongly emphasize the importance of the family. Based on marriage between a man and a woman, the family is the fundamental unit of society. Family is the social unit that safeguards and promotes the creation and nurturing of children.

Supporting authentic family life should be a priority for economic and social policy. Our society is only as strong, or as healthy, as our most basic social unit, the family. Every one of us is responsible for protecting and nurturing strong families. We are all called to ensure that family life is not undermined, neglected or abused.

As we work to strengthen families, we would be wise to seek the intercession and assistance of Mary, the heart of the Holy Family. Mary knows the importance of marriage and family life, and she knows the challenges we face today.

Let’s ask Mary to be our advocate and our inspiration as we encourage married couples to be as courageous and faithful as she was when she accepted God’s will, and freely chose to become the Mother of our Lord and, by the gift of God’s grace, our mother as well.

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

Sexual orientation: Hope for restoration and healing with SOCE

Sexual Orientation Change Efforts (SOCE) rely on professional therapy and counseling, often in a religious context, to assist those struggling with unwanted



homosexual inclinations who would like to diminish their same-sex attractions and grow in their ability to abstain from same-sex behaviors.

Many proponents of same-sex lifestyles argue that SOCE

are not only not effective, but also are harmful and unscientific, going so far as to advocate for legislation that would restrict a practitioner’s ability to offer SOCE.

Peter Sprigg, senior fellow for policy studies at the Family Research Council in Washington, has provided a very helpful analysis of six studies published between 2000 and 2018 in a recent review article titled, “Are Sexual Orientation Change Efforts (SOCE) Effective? Are They Harmful? What the Evidence Shows.” He concludes that SOCE “can be effective for some clients in bringing about significant change in some components of sexual orientation,” and that “few harms were reported.” Older reports from the literature, including 600 studies and five meta-analyses, support the same conclusions.

One of the six SOCE studies reviewed by Sprigg, “A Longitudinal Study of Attempted Religiously Mediated Sexual Orientation Change,” was published in the *Journal of Sex and Marital Therapy* in 2011. In this study, researchers Stanton Jones and Mark Yarhouse evaluated 61 men and women who opted to pursue religiously mediated change efforts. At the end of the study, after tracking them through therapy for six years, they found that 53 percent of them self-categorized as some version of success, either as “Success: Conversion” (23 percent) or “Success: Chastity” (30 percent). That was more than twice the number (25 percent) who described the outcome as “Failure: Confused,” or “Failure: Gay Identity.”

Interestingly, the observed success rates in the study trended higher as the study continued. Between the third and sixth year, for example, the “Success: Conversion” results improved from 15 percent to 23 percent of the participants, while the “Success: Chastity” portion improved from 23 percent to 30 percent. In commenting on this phenomenon, Sprigg notes that “rather than relapsing into homosexuality after initial success in overcoming it, as SOCE critics claim, clients are more likely to achieve success the longer they persevere in the process.”

When participants reported “Success: Conversion” as an outcome, this did not indicate that all same-sex attraction went away, but that “a reduction in homosexual attraction and an increase in heterosexual attraction” had occurred.

Letter to the Editor

We have zero rights without right to life

In the Oct. 19th issue of *The Criterion*, a letter to the editor included a significant logic fault. Under the pretense of offering pro-birth as an alternative to pro-life, the writer is proposing a commendable social agenda to help people among us who were not aborted, but nothing to the unborn who are killed in their mother’s womb. How can that be?

Without the right to life, there are no other rights. Ensure life first, and then help with a fair wage, good education, etc. We must first support the right to life if any of us ever eventually seek to help our fellow man.

Pope St. John Paul II’s 1995 encyclical, *“Evangelium Vitae”* defines the right to life.

Similarly, “Success: Chastity” was defined as “stable behavioral chastity and a reduction in homosexual attraction,” which, in the words of the report, can “also be regarded as a successful outcome” by “conventionally religious persons.” As with most studies of this type, most participants reported some significant, but not complete, change.

This same research study by Jones and Yarhouse also assessed any reported “harms” from SOCE during the course of the change efforts. They evaluated psychological distress among the participants using a standardized checklist of symptoms, but the only statistically significant trends indicated “improving psychological symptoms” rather than harms to SOCE clients.

In his review of the literature, Sprigg examines the issue of SOCE “harms” from another angle as well, evaluating the methods and claims of a very influential paper by Ariel Shidlo and Michael Schroeder, two self-identified gay researchers whose work was sponsored by the National Lesbian and Gay Health Association and the National Gay and Lesbian Task Force (the latter being a political activist group).

Their paper, published in 2002, is one of the more widely cited works asserting that clients who undergo SOCE may experience significant damage. Sprigg observes that the authors make no pretense of “being unbiased, nor of recruiting a representative sample of SOCE consumers.” Despite a scholarly veneer, their report offers almost entirely anecdotal reports of harm. It fails to offer compiled data, statistical evidence or data analysis.

The more robust and rigorous research studies reviewed by Sprigg, meanwhile, do not find notable harms to clients from SOCE, but, on the contrary, find very notable improvements both in the ability to resist homosexual behaviors and in their sense of sexual reorientation.

Set within a broader religious and human framework, these statistically significant findings about SOCE from the field of psychotherapy help push back against the dogmatism of same-sex advocates and even of some professional medical societies. Such dogmatism ignores the best interests of clients by seeking to restrict the availability of important and potentially helpful therapies when everyone should instead be supporting access to ministries of healing and change for those desiring to restore psychological and spiritual wholeness in their lives.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Its primacy is historic in the Catholic Church, and only after recognizing that right can we fulfill our obligation to help those in need.

Help God’s creation in the womb, and then help his human creatures among us. If we are allowed to have a beating heart and blood in our veins, then why take this from babies in the womb by stopping their heart during abortion?

If we, as living humans, don’t stand up for the living unborn, then we are like zebras that just go back to grazing while lions feast on one of their own nearby.

Stand up for life, and then stand up for your fellow humans. It can only be life and then justice, not either one or the other.

Paul Leddy
Columbus

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Stewardship must continue in troubled times

"The work of the Church must continue especially in troubled times. The Gospel must be proclaimed in good times and in bad times. Christ's messages of healing and hope are always urgently needed." (Cardinal Joseph W. Tobin of Newark, N.J.)

Representatives of the International Catholic Stewardship Council are meeting next week in Nashville, Tenn., for their annual conference. You can bet there will be many conversations (scheduled and unscheduled) about the challenges of raising funds for the Church's ministries in a time of public scandal.

Properly understood and practiced, stewardship should transcend politics and scandals. In all times and seasons, we are called to be responsible stewards of God's gifts (material and spiritual) and to give generously not counting the cost to ourselves. But this beautiful spiritual principle is difficult to keep in perspective especially when times are tough economically, culturally or politically. When we're angry, we are naturally tempted to "vote with our wallets" in order to make sure our voices are heard.

But as Cardinal Joseph W. Tobin of Newark, N.J., formerly archbishop of Indianapolis, reminds the people of his

archdiocese, the work of the Lord must continue in good times and in bad times.

Good stewards are not "fair weather givers." They give their time, their talents and, yes, their treasure in all times and seasons because they are grateful for God's abundant generosity to them.

Christian stewardship involves self-giving. It is much more than what we contribute to the Church or to other charitable organizations financially. Authentic stewardship requires conversion, a willingness to change our minds and hearts so that we can follow Jesus and live as he lived.

Christian stewards are generous people because they are grateful for all God's blessings. They are willing to share with others unselfishly because they know this is how God wants us to live.

Stewardship is a source of grace when it helps us develop a *lifestyle of sharing*. When we respond to God's goodness by growing in gratitude, responsibility and generosity, we can experience the difference that stewardship makes in our daily lives. Stewardship invites us to reflect on what is most basic and fundamental in our lives—and to respond from the heart.

This is the heart of Christian stewardship. To be kind and generous even

to strangers, to share our gifts of time, talent and treasure, this is what it means to be a good steward of all God's gifts.

For many generations now, the Church in central and southern Indiana has benefited from the generosity of Catholics in all 39 counties of our archdiocese. Because of the generous gifts of time, talent and treasure we receive from parishioners, our Church is able to carry out the work of the Lord here and now. Our parishes regularly celebrate Mass and the other sacraments.

Look around your parish church this Sunday. Everything you see there came from the generosity of parishioners over the course of many generations. Take a careful look at how our Church hands on the faith to future generations through our Catholic schools and parish religious education programs. Not every diocese is blessed to have the kind of education programs we have, and all of it comes from the generosity of parishioners, parents and friends.

And here in central and southern Indiana, we serve the poor and needy. We help individuals and families who are in financial trouble. We also reach out to the poor and marginalized here in Indiana and in other parts of the world. This is what

Christ asks us to do as his disciples, but it is only possible because of the good stewardship of many people.

Thank you for your past generosity. Reflect on God's blessings in your life and on the opportunities you have to be generous in sharing God's gifts with others. Stewardship helps us recognize that both the ordinary experiences of daily living and the most profound moments of our life and death are gifts from God to be cherished and shared with others.

Since God never stops giving, our opportunities to respond from the heart are truly endless. That's why we believe that stewardship is a way of life—and a lifelong source of grace and deepening spirituality.

May God's abundant blessings be on the priests, deacons, religious women and men and lay leaders who will gather in Nashville next week to promote the spirituality of stewardship. May the intercession of our Blessed Mother Mary help them—and all of us—be grateful and generous stewards of all God's gifts—in good times and in hard times.

And may the gifts we have received through Mary's Divine Son be shared freely with others so that Christ's work can continue uninterrupted here in our archdiocese and throughout the world! †



Cristo, la piedra angular

La mayordomía debe continuar en los tiempos difíciles

"La obra de la Iglesia debe continuar, especialmente en épocas turbulentas. El Evangelio se debe proclamar en los buenos momentos y también en los malos, puesto que los mensajes de esa nación y esperanza de Cristo siempre resultan muy necesarios." (Cardenal Joseph W. Tobin de Newark, N.J.)

La próxima semana se darán cita en Nashville, Tennessee, los representantes del Consejo Internacional para la Mayordomía Católica para su convención anual. Con toda seguridad habrá muchas conversaciones (programadas y espontáneas) acerca de los retos de recaudar fondos para los ministerios de la Iglesia en una época marcada por los escándalos públicos.

Cuando se comprende y se practica adecuadamente, la mayordomía debe trascender la política y los escándalos. En todas las épocas y temporadas estamos llamados a ser administradores responsables de los dones de Dios (materiales y espirituales) y a dar generosamente sin tomar en cuenta el costo para nosotros mismos. Pero resulta difícil mantener en perspectiva este hermoso principio espiritual, especialmente cuando se trata de tiempos difíciles en lo cultural, lo económico o lo político. Cuando nos enojamos, estamos naturalmente tentados a "votar con la billetera" para cerciorarnos de que se nos escuche.

Pero tal como le recuerda el cardenal Joseph W. Tobin de Newark, N.J., antiguo arzobispo de Indianápolis, a

la gente de su arquidiócesis, la obra del Señor debe continuar en las épocas buenas y en las malas.

Los buenos administradores no dan solamente cuando las condiciones son favorables; donan su tiempo, sus talentos y, por supuesto, su tesoro en todo momento y en todas las épocas porque se sienten agradecidos de la abundante generosidad de Dios hacia ellos.

La mayordomía cristiana involucra desinterés y representa mucho más de aquello que aportamos económicamente a la Iglesia o a otras organizaciones de caridad. La mayordomía auténtica requiere conversión, la disposición de cambiar la mente y el corazón para poder seguir a Jesús y vivir como él lo hizo.

Los administradores cristianos son generosos porque se sienten agradecidos por todas las bendiciones de Dios. Están dispuestos a compartir desinteresadamente con los demás porque saben que así es como Dios desea que vivamos.

La mayordomía es una fuente de gracia cuando nos ayuda a desarrollar un *estilo de vida de compartir*. Cuando respondemos a la bondad de Dios al crecer en el agradecimiento, la responsabilidad y la generosidad, somos capaces de sentir la diferencia que marca la mayordomía en nuestras vidas cotidianas. La mayordomía nos invita a reflexionar sobre lo que es más básico y fundamental en nuestras vidas y a responder desde el corazón.

Este es el pilar de la mayordomía cristiana: ser generosos, incluso con los

extraños, compartir nuestros dones de tiempo, talento y tesoros es el verdadero significado de ser buenos administradores de todos los dones divinos.

Desde hace varias generaciones, la Iglesia del centro y el sur de Indiana se ha beneficiado de la generosidad de los católicos en los 39 condados que conforman nuestra arquidiócesis. Gracias a los generosos dones de tiempo, talentos y tesoros que recibimos de los parroquianos, nuestra Iglesia puede llevar adelante la obra del Señor aquí y ahora. Nuestras parroquias celebran consecuentemente la misa y los demás sacramentos.

Desde una vuelta por su Iglesia parroquial este domingo; todo lo que verá allí proviene de la generosidad acumulada de los parroquianos desde hace muchas generaciones. Observe con detenimiento cómo transmite la Iglesia la fe a las futuras generaciones a través de nuestras escuelas católicas y programas de educación religiosa en las parroquias. No todas las diócesis tienen la bendición de contar con los tipos de programas de educación que tenemos aquí y todo esto proviene de la generosidad de los parroquianos, los padres y los amigos de la Iglesia.

Y aquí, en el centro y el sur de Indiana, atendemos a los pobres y a los necesitados, ayudamos a las personas y a las familias que enfrentan dificultades económicas y también nos acercamos a los pobres y marginados de Indiana y de otras partes del mundo. Esto es lo que Cristo nos pide que hagamos como sus discípulos, pero solamente es posible gracias a la buena

mayordomía de muchas personas.

Gracias por su generosidad. Reflexione acerca de las bendiciones de Dios en su vida y las oportunidades que tiene de ser generoso para compartir los dones de Dios con los demás. La mayordomía nos ayuda a reconocer que tanto las experiencias ordinarias de la vida cotidiana y los momentos más profundos de nuestra vida y de la muerte son dones de Dios por los cuales debemos regocijarnos y que debemos compartir con el prójimo.

Puesto que Dios jamás deja de dar, nuestras oportunidades para responder desde el corazón son verdaderamente ilimitadas. Es por ello que creemos que la mayordomía es una forma de vida, y una fuente vital de gracia y profundización de la espiritualidad.

Que Dios derrame abundantes bendiciones sobre los sacerdotes, los diáconos, los hombres y mujeres religiosos y los líderes seculares que se reunirán la semana que viene en Nashville para promover la espiritualidad de la mayordomía. Que la intercesión de nuestra Santísima Virgen María los ayude—a ellos y a nosotros—a ser administradores agradecidos y generosos de todos los dones de Dios, en las épocas buenas y en las difíciles también.

Y que los dones que hemos recibido a través del Hijo Divino de María se compartan libremente con los demás para poder continuar ininterrumpidamente con la obra de Cristo aquí en nuestra arquidiócesis y en todo el mundo. †

Events Calendar

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

November 2

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **All Souls Day Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

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

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

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

Calvary Mausoleum Chapel, 435 W. Troy Ave.,

Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

November 2-3

Little Sisters of the Poor St. Augustine Home, 2345 W. 86th St., Indianapolis. **St. Augustine Guild Christmas Bazaar**, Fri. 9 a.m.-6 p.m., Sat. 9 a.m.-3 p.m., kitchen and home items, garden and nature center, baked goods, holiday décor and gifts, painted children's furniture, dolls. Information: Colleen Yeadon, 317-514-8122, cayeadon@gmail.com.

St. Agnes Parish, 1008 McLary Road, Nashville. **Christmas Bazaar**, Fri. 9 a.m.-5 p.m., Sat. 9 a.m.-4:30 p.m., Christmas gifts and décor, crafts, cookies by the pound, baked goods, coffee, tea, vendors, quilt raffle, free admission and parking, elevator accessible. Information: www.stagneschurchnashville.org, stagnesnashville@gmail.com, 812-988-2778.

November 3

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Christmas**

Holiday Bazaar, 9 a.m.-3 p.m., vendors, craft room, cookies by the pound, baked goods, hourly door prizes, raffle cash prizes, quilt drawing, food and drinks available for purchase. Information: 765-342-6379.

St. Roch Parish, 3603 S. Meridian St., Indianapolis. **Women's Club Craft Bazaar**, 9 a.m.-4 p.m., \$1 admission or two canned goods for the David Moore Food Pantry. Information: 317-784-9144.

St. Bartholomew School, 1306 27th St., Columbus. **All Class Alumni Reunion**, for St. Bartholomew and the former St. Columba and All Saints schools, tours, appetizers, cash bar, 6-8 p.m., free. Information: 812-379-9353, marketing@stbirish.net.

St. Malachy School Gymnasium, 7410 N. 1000 E., Brownsburg. **Altar Society Christmas Bazaar**, 9 a.m.-3 p.m., 50 vendors including gift baskets, Holy Land olive wood, clothing, decorations, food and drinks, free admission. Information: 317-852-3195, altarsociety@stmalachy.org.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **15th Annual St. Martin de Porres Mass and Fiesta**, sponsored by Black Catholic and Hispanic ministries, 6 p.m. Mass, reception following, bring a dish to share, free, all are welcome. Information: Pearlette Springer, 317-236-1474, pspringer@archindy.org, or Saul Llasca, 317-236-7312, sllasca@archindy.org.

Holy Cross and St. Joseph Cemeteries, 2446 S. Meridian St., Indianapolis. **Indulgence Walk**, prayerful tour of historic cemeteries led by Our Lady of the Most Holy Rosary Parish pastor Father C. Ryan McCarthy, presented by Knights of Columbus Santo Rosario Council 14449 and the Catholic Cemeteries Association, depart from Holy Rosary Church, 520 Stevens St., after 10 a.m. Mass or meet at cemetery gate at Meridian Street and Pleasant Run Parkway at 11 a.m., tour ends 12:15 p.m., plenary indulgence for poor souls possible with completion of other conditions. Information: 317-636-4478.

St. Michael Church, 145 St. Michael Blvd.,

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

St. Elizabeth | Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., Beech Grove. **Adoption Awareness Fall Festival**, family-friendly activities, free admission, food and drink available for small fee, 3-6 p.m. Information: www.givingbirthtohope.org, 317-787-3412.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Discerning Important Choices in Life**, Franciscan Sister Janet Born presenting, 10 a.m.-noon, \$15. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

November 4

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **60th Anniversary Mass**, Archbishop Charles C. Thompson celebrating (incense will be used), 11:30 a.m., reception to follow in school gymnasium. Information: 317-257-4297, ltansy@saintmatt.org.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Meaningful Matinees**, viewing of movie "Unconditional" followed by informal discussion, Benedictine Sister Carol Faulkner and Patty Moore moderating, 2-5 p.m., free will donation. Information and registration: 317-788-7581, www.benedictinn.org.

November 5

St. Jude Parish Center, 5353 McFarland Road, Indianapolis. **Holiday Season Bereavement Support Group**, eight Mondays (Nov. 12, 19 and 26, Dec. 3, 10 and 17, and Jan. 7, 2019), 7 p.m. Information: Patti Collins, 317-786-4371, pcollins@stjudeindy.org.

November 6

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

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

Retreats and Programs

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

St. Bartholomew Parish in Columbus announces 2018-19 concert series line-up

The music ministry of St. Bartholomew Parish, 1306 27th St., in Columbus, has announced the line-up for its 13th annual concert series.

All concerts will be held in the church. The dates and performers are:

- Nov. 17: "God Among Us," featuring Catholic singer and songwriter Dan Schutte, 7 p.m.
- Dec. 22: "Christmas Passion," featuring the brass ensemble Hot Horns, 7:30 p.m.
- Feb. 16, 2019: "Young Musicians Concert," 7 p.m.
- March 23, 2019: "Meditations on the Passion," featuring vocal ensemble and baroque instrumentalists Echo Air, 7 p.m.

- April 27, 2019: "An Easter Celebration Concert," featuring the St. Bartholomew Choir, Brass Choir and Children's Choir, 7:30 p.m.
- May 11, 2019: "Clara and Robert Schumann—Life at Four Hands," featuring the Minut Piano Duo of Mirabella and Bogdan Minut, 7 p.m. No reservation is required, and all concerts are free, although goodwill offerings will be accepted. For more information, contact Bogdan Minut at 812-379-9353, ext. 237, or e-mail bminut@stbparish.net. Learn more about the concert series at www.saintbartholomew.org, Music Ministry. †



A day of promise

Members of the Indianapolis Secular Order of Discalced Carmelites pose with Father Francis Joseph Kalapurackal, pastor of St. Thomas More Parish in Mooresville, after celebrating Promise Day at St. Thomas More Church on July 7. Several members formally entered into formation and received a large brown scapular, while others made temporary or definitive promises to the community. (Submitted photo)

November 9-11

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Creative Grieving: Confronting Loss**, Benedictine Father Noël Mueller, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

November 16-18

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **The Birth of Jesus According to the Gospel of Luke**, Benedictine Father Eugene Hensell, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

November 16-18

Our Lady of Fatima Retreat

House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter Weekend**. Information and registration: Mark and Jill Levine at 317-888-1892 or www.wwme.org.

November 20

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

November 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Self-Guided Day of Reflection**,

\$35 includes room for the day, continental breakfast, lunch and use of common areas, additional \$28 extends stay to include the night before or night after day of silence, \$9 for dinner when available. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or archindy.org/fatima.

November 29

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Living the Liturgical Year**, Benedictine Sister Marie Therese Racine presenting, 6:30-8:30 p.m., \$25. Information and registration: 317-788-7581, www.benedictinn.org. †

St. Louis de Montfort to host free Thanksgiving Day dinner on Nov. 22

St. Louis de Montfort Parish, 11441 Hague Road, in Fishers, Ind., in the Lafayette Diocese, is hosting a free Thanksgiving Day dinner in Craig Willy Hall on the parish campus from 11 a.m.-2 p.m. on Nov. 22.

The menu includes turkey, mashed potatoes, stuffing, vegetables, rolls and dessert. All are welcome. For more information, call 317-517-4256. †

Exhibit of portraits at Archabbey Library Gallery ends on Nov. 15

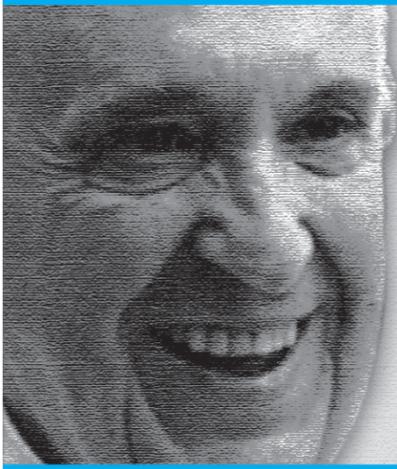
"Textual Portraits" is the title of an exhibit by Kentucky artist Leslie Nichols at the Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., in St. Meinrad, through Nov. 15.

In the exhibit, Nichols visualizes the historical context of women's lives to convey a sense of social heritage. She uses existing and original text relevant to the

individual portrayed to create the image. The exhibit is free and open to the public.

Those wishing to view the exhibit should arrive at least 30 minutes prior to closing.

For library hours, call 812-357-6401, 800-987-7311, or visit www.saintmeinrad.edu/library/library-hours. †



The Face of Mercy

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

By Daniel Conway

Hypocrites who cry 'scandal' do the work of the devil

Pope Francis makes it very clear that he has no tolerance for hypocrites or self-righteous people "who love to cry 'scandal,' to point out the failings of others and make themselves appear pure."

In fact, the Holy Father aligns the cries of hypocrites with the devil, who is working overtime to create chaos and confusion in families, in society and in the Church. "If we look at the world scene in our time," the pope says, "more and more voices are sowing division and confrontation—often by exploiting insecurity or situations of conflict—and proclaiming that the only way possible to guarantee security and the continued existence of a culture is to try to eliminate, cancel or expel others."

The Church is full of sinners. Sometimes, they sin grievously. But if they repent and seek God's forgiveness, they can experience divine mercy. The problem with hypocrites is that they are unrepentant. They denounce the faults of others, but are in denial about their own sins.

During a homily at his residence on Sept. 20, the pope said, "The devil doesn't have anything to do with repentant sinners because they look to God and say, 'Lord,

I'm a sinner. Help me,' and the devil is impotent. But with the hypocrites, he is strong," Pope Francis said. "He is strong, and he uses them to destroy, to destroy people, destroy society, destroy the Church."

While God's holy Church is made up of sinners, it also has its share of hypocrites, who love to cry "scandal" to point out the failings of others and make themselves appear pure, Pope Francis said.

The word "scandal" is taken from the Greek word, "*scandalon*," which originally meant "trap." Scandal occurs when a person's words or example cause others to stumble morally, to fall into a trap that is an occasion for unbelief or moral lapse. Scandal is an obstacle to faith in God because it creates doubt about the credibility or authenticity of someone who is supposed to be God's representative. Those who cry "scandal" to point out the failings of others often intensify the effects of scandalous behavior. They relish the destructive consequences of the moral lapses they claim to denounce.

Who are these hypocrites who love to cry "scandal"? It's tempting to name some of those well-known critics of Pope

Francis who publicly question, accuse or condemn his words and actions. But that kind of speculation would only play into the hands of the devil, who seeks to divide the Body of Christ by diminishing and degrading its leaders.

The devil's "battle horse is hypocrisy because he is a liar. He shows off as a powerful, handsome prince, but inside he's an assassin," the pope said.

Reflecting on the Mass readings for Sept. 20, Pope Francis said, "St. Paul, in the first reading [1 Cor 15:1-11], and the woman who anoints Jesus' feet in the Gospel reading [Lk 7:36-50] both realize they are sinners, but they are moved by love for Jesus." But Jesus, in spite of their sins, "forgives, receives, is merciful—words we often forget when we speak ill of others," the pope said. "Think about this: We must be merciful like Jesus and not condemn others."

The Pharisees are shocked, "scandalized," that Jesus would allow his feet to be anointed by a woman the Gospel describes as "sinful." In fact, they are the ones causing scandal by setting a trap for Jesus.

The Pharisees were self-righteous hypocrites who were always watching

Jesus "to see if they could find him in error," or could "set a trap for him," the pope said. "They had an attitude that hypocrites often use: They were scandalized."

Theirs is "the hypocrisy of the 'righteous,' the 'pure,' those who believe they are saved through their own merits," the pope said. But "Jesus calls the hypocrites 'whitewashed tombs.' They look like beautiful cemeteries, but inside they are putrid and rotten."

These are harsh words from a pope who constantly extols God's mercy and forgiveness. Like Jesus, however, Pope Francis cannot abide the hypocrisy of those who condemn others without mercy. He lashes out at those who cry "scandal" as a means of setting traps, causing chaos and destruction.

In the words of Pope Francis, "Let us ask Jesus always to protect our Church, which is a holy mother but full of sinning children like us. And may he protect each one of us with his mercy and forgiveness."

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

El rostro de la misericordia/Daniel Conway

Los hipócritas que gritan '¡escándalo!' realizan la obra de Satán

El papa Francisco ha dejado muy en claro que no tiene nada de tolerancia para con los hipócritas o los mojigatos "a quienes les encanta decir '¡qué escándalo!' para resaltar las fallas de los demás y aparentar ser puros."

De hecho, el Santo Padre compara los aspavientos de los hipócritas con el demonio que trabaja sobretiempos para crear el caos y la confusión en las familias, la sociedad y la Iglesia. "Si miramos la escena mundial de nuestros tiempos—apunta el papa—más y más voces están sembrando división y confrontación, a menudo al explotar inseguridades o situaciones de conflicto, y proclamar que la única forma posible de garantizar la seguridad y la continuidad de la existencia de una cultura es intentar eliminar, cancelar o expeler a otros."

La Iglesia está llena de pecadores que a veces pecan gravemente. Pero si se arrepienten y buscan el perdón de Dios, podrán experimentar la misericordia divina. El problema con los hipócritas es que no tienen propósito de enmienda: denuncian las faltas de los demás, pero niegan sus propios pecados.

Durante una homilía en su residencia, el 20 de septiembre, el papa dijo: "El diablo no tiene nada que ver con los pecadores

arrepentidos, porque miran a Dios y dicen: 'Señor, soy un pecador, ayúdame.' Y el diablo es impotente, pero es fuerte con los hipócritas," comentó. "Es fuerte y los utiliza para destruir, destruir a las personas, destruir la sociedad, destruir la Iglesia."

Si bien la santa Iglesia está compuesta de pecadores, también tiene su cuota de hipócritas a quienes les encanta gritar "¡escándalo!" para destacar las fallas de los demás y aparentar ser puros, según explica el Sumo Pontífice.

La palabra escándalo proviene del griego *scandalon* que originalmente significaba "trampa." El escándalo se produce cuando las palabras o el ejemplo de una persona provoca que otros se derrumben moralmente, para caer en una trampa que genera incredulidad o degradación moral. El escándalo es un obstáculo para la fe en Dios porque genera duda contra la credibilidad o la autenticidad de alguien que se supone que es un representante de Dios. Quienes gritan "¡escándalo!" para resaltar las fallas de los demás a menudo intensifican los efectos de la conducta escandalosa. Se regodean de las consecuencias destructivas de los deslices morales que pretenden denunciar.

¿Quiénes son estos hipócritas a quienes les encanta gritar "¡escándalo!"? Resulta tentador nombrar a algunos de los críticos

más conocidos del papa Francisco que públicamente cuestionan, acusan o condenan sus palabras y acciones. Pero ese tipo de especulación solamente le da ventaja al demonio que busca dividir el Cuerpo de Cristo al disminuir y degradar a sus líderes.

"El caballo de batalla del diablo es la hipocresía, porque él es un mentiroso: se muestra como un príncipe poderoso y hermoso, y por detrás es un asesino," dice el papa.

En una reflexión sobre las lecturas de la misa del 20 de septiembre, el papa Francisco señaló que tanto san Pablo en la primera lectura (1 Cor 15:1-11), como la mujer que le unge los pies de Jesús en la lectura del Evangelio (Lc 7:36-50) se dan cuenta de que son pecadores, pero los mueve el amor por Jesús. Pero pese a sus pecados, Jesús "perdona, recibe, usa misericordia, una palabra tan a menudo olvidada cuando cotilleamos de los demás" comenta el papa. "Piensen esto: debemos ser misericordiosos, como Jesús, y no condenar a los demás."

Los fariseos quedan atónitos y "escandalizados" de que Jesús permita que una mujer que el Evangelio describe como "pecadora" le unja los pies. De hecho, ellos son los que provocaron el escándalo al tenderle una trampa a Jesús.

Los fariseos eran hipócritas mojigatos que siempre buscaban la forma de lograr que Jesús "cometiera un error" o le tendían trampas, según cuenta el Sumo Pontífice. "Tenían la actitud que a menudo emplean los hipócritas: estaban escandalizados."

La suya es la "hipocresía de los 'santurrones,' los 'puros,' aquellos que creen que se salvan por sus propios méritos," dice el papa. Pero "Jesús llama a los hipócritas 'tumbas con fachada': aparentan ser hermosos cementerios, pero por dentro están podridos y descompuestos."

Son palabras muy severas de un papa que constantemente exalta la misericordia y el perdón de Dios. Sin embargo, al igual que Jesús, el papa Francisco no puede tolerar la hipocresía de aquellos que condenan a otros sin clemencia. Se lanza en contra de aquellos que gritan "¡escándalo!" como una forma de tender trampas, provocar el caos y la destrucción.

En palabras del Papa Francisco: "pidámosle a Jesús que siempre proteja a nuestra Iglesia, que es una madre santa llena de hijos pecadores como nosotros. Y que siempre nos proteja a cada uno de nosotros con su misericordia y perdón."

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

Pope Francis names Steven Chu to Pontifical Academy of Sciences

VATICAN CITY (CNS)—Pope Francis appointed Steven Chu, a Nobel-winning physicist from the United States, to the Pontifical Academy of Sciences.

Chu, who served as secretary of energy under U.S. President Barack Obama, was appointed to the papal think tank, the Vatican announced on Oct. 20.

Born in St. Louis, Chu is the co-recipient of the 1997 Nobel Prize in Physics "for development of methods to cool and trap atoms with laser light."

He was a professor of physics of molecular and cellular physiology at

Stanford University in Stanford Calif., before serving as energy secretary from 2009 to 2013. In that post, he was the first scientist to hold a cabinet position, according to the Stanford physics department website.

After his term in the Obama administration, Chu returned to teaching at Stanford.

Chu, 70, has published more than 280 papers in atomic and polymer physics, biophysics, biology, bio-imaging, batteries and other energy technologies. Additionally, he holds

15 patents.

Chu is also a member of the U.S. National Academy of Sciences, a foreign member of the Royal Society, the Royal Academy of Engineering, the Chinese Academy of Sciences, and the Korean Academy of Sciences and Technology.

According to the papal academy's website, the members are "eighty women and men from many countries who have made outstanding contributions in their fields of scientific endeavor. They are nominated by the

Holy Father after being elected by the body of the academicians."

The Pontifical Academy of Sciences encompasses six areas of study: fundamental science; science and technology of global problems; science for the problems of the developing world; scientific policy; bioethics; and epistemology.

Members participate in study groups and meetings, examining specific issues and publishing deliberations and scientific papers. The academy was established in 1936 by Pope Pius XI. †

SUPPORT

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SS. Francis and Clare was responding.

"I never asked for anything, and they gave me everything," he says. "It was massive support. They went grocery shopping for us, gave gift cards and monetary donations, and helped with child care for [our daughter] Lucia [who was 3 at the time]. I received cards and texts and videos from the kids and the teachers. It was overwhelming love and support from the St. Francis and Clare community. What they did was so unbelievable. It was all kinds of goodness from the heart."

He gets emotional while trying to describe how much that support meant to him.

"I don't know if my family and I could have made it without their support," he says softly. "It lets me know there are a lot of great people in the world. It makes me feel good to know my daughter is getting an education at a Catholic school like this. I get goose bumps and tears when I think about what they did."

'I knew God was with me'

The help and love from the school and parish community complemented the support and love he received from family and friends—creating the feeling that he was surrounded by "family" at every turn.

He raves about Denise Ware, his daughter's pre-school teacher at the time of his sickness, praising Ware for helping then-3-year-old Lucia during that emotionally difficult period.

He mentions Deron Spink, a school dad who volunteered to take care of the physical education classes during the year that Imel missed.

And there's a touch of awe in his voice when he recalls that his nurse during his time in the hospital was the mother of several children he has taught at SS. Francis and Clare.

"I felt God put her there for me," he says about Katie Howe. "To go through the scariest moment of my life and have someone I know taking care of me, that doesn't just happen by chance. That was pure divine intervention."

That recollection led Imel to talk about the importance of his faith during

his struggle with cancer: "My Catholic faith made a huge difference. It's so comforting. Being in a fight like that, comfort was the best thing for me."

Part of that comfort came from a gift that he received from Deacon Ron Pirau and his wife Linda, who are members of SS. Francis and Clare Parish.

"They gave me a clutch cross," Imel says. "The cross is designed to sit right in your hand. I carried that with me everywhere. Whenever I grabbed it, I felt immediately at ease. It was very comforting to have it when I had chemo. I knew God was with me."

Everyone's prayers were answered in May of 2015 when Imel's doctor told him the cancer was in remission.

"I have parents tell me that when their kids pray at night, they still mention me in their prayers," he says. "I get teary-eyed thinking about that. I tell them to keep the prayers coming until I reach my five years in remission."

That five-year landmark—often associated with the disease being cured—will be in 2020.

Yet ever since that good news in 2015, Imel has been searching for some way to thank the school community for everything they have done for him and his family.

He found one way this year.

'No Catholic school had ever gotten it'

In his seven years at the school, Imel has always put the emphasis on helping students begin "a lifetime of fitness."

"A lot of kids play sports or run around with their friends, which is great, but they've never learned to exercise with a purpose and still have fun. A little less screen time, and a little more active time. I'm trying to give them new and different ways to exercise so they lead a healthy lifestyle and learn about it at an early age."

He also appreciated the benefits of exercise even more after he returned to it following his cancer going into remission.

He took advantage of a hospital exercise program for people who had been cancer patients.

Beyond the exercise, "it gave you time to talk with other survivors who knew what you had just gone through with chemo or radiation," he says. "It's really nice to touch base with those people."



Steve Imel, his wife Santina and their daughter Lucia are all smiles for this family photo. The family is forever grateful to the SS. Francis and Clare of Assisi School community in Greenwood for supporting them as Steve battled cancer. (Submitted photo)

All those positive experiences with exercise tied in with a national grant that he learned was being offered by Project Fit America, an organization that promotes fitness education in schools.

"This was the first national grant I tried to get," he says, recalling how he submitted the grant application in early 2018. "No Catholic school had ever gotten it. I didn't think I'd get it. But I thought I'd give it a shot."

Project Fit America followed up with telephone calls to Imel, seeking more information about the school, its facilities and the physical education program. Then came a conference call in May, connecting a representative of the organization with Imel and Betty Popp, the principal of SS. Francis and Clare School.

'I stood up and pumped my fists in the air!'

The representative told them that their school was receiving a grant for nearly \$25,000 for indoor and outdoor fitness equipment and curriculum material that stresses teamwork, leadership, sportsmanship and character development.

"It was complete joy—joy and shock," Imel says. "I stood up and pumped my fists in the air!"

Popp shared in that excitement: "We were thrilled because we're the first Catholic school in the United States to get that grant. It's a big deal for us."

The principal also noted that the school's outpouring for Imel and his

family displays the way the community rallies together when someone needs support.

"They stand behind anyone who needs support and prayers," she says. "There was a lot of outreach for him and his family. He's very much a team player. He's always positive about the school. It's been a good place for him to make a home."

Imel is just glad he's been able to contribute to making that home better.

"I knew with the amount of love and support that everyone gave my family that there was never going to be one way I could give back," he says. "One thing I learned from all this is to not be afraid to go after things—like this grant. Maybe I wouldn't have gone after it in the past. But this is one way of thanking everybody for everything they've done for me. This will be here for years and years to come."

He talks about how the students are already enjoying and benefiting from the new equipment.

He mentions that school parents have told him that they're using the equipment to exercise with their children.

Then he shares the thought that has been at the forefront of his life since this entire experience with cancer began.

"It truly is the little things that matter. With cancer, it makes you realize that the things you once thought were important—material things, how you look—aren't.

"The people—your family, your friends, your co-workers—and your health, those are the things that matter." †

Retreat for nurses to focus on purpose and spirituality in retirement

By Natalie Hoefler

A retreat titled "Redefining Retirement from Nursing as a Spiritual Journey: Finding New Purpose, New Meaning and



Rachel Forbes Kaufman

New Directions" will be offered at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 8 a.m. on Dec. 1 through noon on Dec. 2.

The retreat is designed for Catholic/Christian professional nurses who are beginning to think about retirement and nurses who have already retired. Spouses are encouraged to attend, and special pricing is available for couples.

"Nurses are hard working," says Rachel Forbes Kaufman, founder of the Forbes Well-Being Advisors group that will present the retreat. "They like to stay busy and productive.

"But without intentional discernment and planning for retirement, people who were accustomed to being very busy in their jobs can replicate that busyness in retirement, but without achieving a sense of purpose or well-being."

Kaufman observes that "most retirement ads focus exclusively on finances." While finances are important, she says, "For Christians, that singular focus misses the value of our retirement years. It's during the second half of life that we are called to grow spiritually in new and wonderful ways."

The upcoming retreat is "the first-of-its-kind for the Catholic/Christian nurse," says Kaufman. "It's been designed specifically to help them find new purpose, new meaning and new directions in whatever retirement may bring."

The 11 sessions during the one-and-a-half-day retreat include such topics as Spirituality and Meaning in Retirement, and the Value of Personal Empowerment; Considerations for Being Well in Retirement: Respect for Leisure and Personal Flexibility; Preparing for Changes in Home Life and Caregiving Responsibilities; and Preparing for Your Future: Mapping Your Unique Journey. The retreat includes workshop materials, three meals on Saturday and breakfast on Sunday, one spiritual retirement coaching session, a Personalized Christian Retirement Challenge Profile and, for nurses still working, a Clinician Well-Being Self-Assessment. Overnight accommodations are available for a separate fee.

The retreat and other services of Forbes Well-Being Advisors came about after Kaufman retired in 2011 from working for more than 30 years in health care, including "many years at the highest levels."

She says she "recognized that for many health care professionals, there was a gap in faith formation activities which could improve our sense of well-being and help clinicians transition into the spiritually fertile years of retirement."

To address the situation Kaufman, who is a member of Resurrection Parish in the Diocese of Evansville, Ind., earned a Master of Theology from Saint Meinrad

Seminary and School of Theology in St. Meinrad and a Certificate in Reflective Practices in 2014. She focused on how humans develop emotionally, spiritually and intellectually throughout life.

She went on to establish Forbes Consultants, a company dedicated to physician formation and support services. In 2017 the company became Forbes Well-Being Advisors, LLC, expanding their formation and support services to all healing professionals in medicine and ministry.

That same year, Kaufman and her team of professionals launched the first division of the Medical Professionals Retirement Institute (MPRI) for the physician community. According to Kaufman, it was "the first known educational resource singularly dedicated to helping physicians of faith successfully transition into purposeful retirement."

The upcoming retreat, which is its developmental launch, will be presented by the MPRI team. It includes Kaufman, who among other roles of service is a retreat leader and consultant to the Franciscan Physician Formation Program at Marian University College of Osteopathic Medicine in Indianapolis, and a member of the Catholic Medical Association.

Dr. Richard Johnson, a clinical psychologist practicing in the St. Louis area, will also present. Among his many achievements, he is the founding director of the Johnson Institute for Spiritual Gerontology and Lifelong Adult Faith Formation. He is also the author of more than 20 books on the journey of the second-half-of-life, including *Creating a*

Successful Retirement: Finding Peace and Purpose, which will be used during the retreat.

"Dr. Johnson is limiting his outside engagements," says Kaufman. "This beta launch for nurses at Our Lady of Fatima Retreat House is a rare opportunity for nurses to learn from one of the premier retirement scientists and counselors practicing in the United States."

The MPRI team also includes two certified financial advisors who will present at the retreat. Both advisors specialize in retirement and investment planning, and one also focuses on insurance, business and estate planning, and life care planning for families with a disabled or special needs individual.

The cost of the retreat is \$325 through Nov. 10 and \$349 after that date. Special pricing is available for spouses and retired nurses.

Overnight accommodations are available at Our Lady of Fatima Retreat House for \$70 per night and should be reserved through Forbes Well-Being Advisors.

Each registrant will complete a one-page Christian Retirement Challenge Profile Inventory and return it to Forbes Well-Being Advisors by Nov. 14. All currently practicing clinicians will also complete a separate online Well-Being Self-Assessment Test. Instructions regarding these pre-retreat requirements will be sent upon registration.

For registration and room reservation, go to www.forbeswellbeingadvisors.org/register. For more information, contact Rachel Forbes Kaufman at 812-459-1058 or rachel.forbes.kaufman@gmail.com. †

Delegates say *Encuentro* offers call to build Church, bring all closer to Christ

By John Shaughnessy

It was a moment of pure joy and hope for Saul Llacsas, a moment when the archdiocese's coordinator of Hispanic ministry saw the future and the challenge awaiting the Church in the United States.

That defining moment occurred as Llacsas was part of the delegation from the archdiocese—including Archbishop Charles C. Thompson—that participated in the Fifth National *Encuentro* in late September in Grapevine, Texas.

Recalling the scene that involved more than 3,200 Hispanic Catholic leaders and about 125 bishops from across the country, Llacsas notes, "The moment that really lifted my heart up was the moment when we were talking about the importance of young people. We emphasized that the future of the Catholic Church has a 'Hispanic face.' Sixty percent of all the Catholics younger than 18 years old are Hispano/Latino.

"Young people need a voice to express their needs, and they need space and room to develop better ways to serve the Lord and the community. It is time for 'laboratory.' We need to give opportunity to the younger Church to create programs and be fully immersed into the leadership of our parishes."

For Llacsas, that moment reveals the essence of *V Encuentro*—the Spanish word for "encounter." While the participants were mainly Hispanic, the focus of the gathering was on continuing the building of the entire Church, with the goal of bringing all people closer to Christ.

"We are called to be bridges of an encounter of love," Llacsas says. "We have the conviction that we are called to an encounter with Christ. The Latino/Hispanic community has the mission to proclaim the Good News wherever we go. It is embedded in our hearts and our culture.

"The Hispanic community needs also to take care of our neighbors, [especially] those who suffer by injustice and racism. *V Encuentro* sends us to the peripheries to nourish the souls of our brothers and sisters, and most importantly to bring God to our communities."

The national *Encuentro*'s focus on encounter and outreach offers a model of evangelizing for the archdiocese and the Church in the U.S. to follow, says Anne Corcoran, a member of the



The members of the archdiocese's delegation to the *V Encuentro* gathering in late September in Texas pose for a group photo: Francisco Ruiz, left, Oscar Castellanos, Archbishop Charles C. Thompson, Giselle Duron, Anne Corcoran (back), Dianna Perez (front), Gabriela Ross and Saul Llacsas. (Submitted photo)

archdiocesan delegation who is also the pastoral associate of St. Monica Parish in Indianapolis.

"It showed us how to gather as persons in love with God, how to go out and listen to the hopes, dreams and hardships that complete strangers have in their lives, to accompany them, and finally invite them to the life we enjoy in God," Corcoran says.

That model starts with small faith groups in parishes, she notes.

"*Encuentro* was a call to reach out together, to go with God's love to the peripheries, to find there our brothers and sisters, and to encounter God in them. To me, this is the essence of what it means to be a Christian. Our whole lives are to be taken up in the work of the Gospel, to share in the life and work of Jesus."

Corcoran's excitement from participating in the *Encuentro* experience hasn't diminished since returning from Texas.

"Can you imagine what our Church would be like if we all went out and met two new people a year? Listened and loved them. Walked with them and then invited them to join us.

"Can you imagine what a parish planning process or a Sunday School might look like if it was all based on what we learned about the hopes and dreams and obstacles of other persons, not ourselves—a Church that cares enough about every person to go out looking for them?"

Corcoran's enthusiasm also extends to the influence that the Hispanic Catholic community already has—and can have even more—on the Church in the United States.

"It has been impossible for me to think of *Encuentro* in terms of Hispanic ministry only," she says. "One of the greatest gifts of Latin and South American countries has been its ecclesiology, which is just a fancy way of saying that they have a great way of 'being Church.' The gifts and insights that they bring are helpful to all of us."

That emphasis on inclusion and unity became a defining quality of the *V Encuentro*, she says.

"It was awesome to be with the bishops as well as my other brothers and sisters in faith. Our own Archbishop Thompson was with us the whole time. The bishops were fantastic, as were the priests and every delegate

gathered. I have never had the opportunity to be part of something so wonderful, so blessed."

That sentiment was echoed by Gabriela Ross, coordinator of catechetical resources for the archdiocese.

"My experience of the *Encuentro* could be summed up in the words communion, collaboration and celebration," Ross says. "Celebrations of the holy Mass were beautiful and lively. We were in communion with each other."

It all added up to a time of joy and hope in the life of the Church, says Oscar Castellanos, the director of the archdiocese's Office of Intercultural Ministry.

"It really felt like Pentecost—being congregated in the upper room, listening to the Holy Spirit through the different means and venues of the event.

"For someone like me who had read about the previous *Encuentros* but had not experienced one in the past, this has truly given me hope for future generations, since the topics of youth, young adults and inculturation were very present throughout the event. The Church of the U.S. will continue to experience a renewal if we remain open to these realities." †

SYNOD

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more explicitly, those who experience "same-sex attraction."

The English-B group said that it "discussed the issue of Catholics who experience same-sex attraction or gender dysphoria," which refers to believing



Cardinal Blase J. Cupich

one's biological sex does not correspond to his or her true identity.

The group asked that the synod's final document include "a separate section for this issue, and that the main objective of this be the pastoral accompaniment of these people which

follows the lines of the relevant section of the *Catechism of the Catholic Church.*" The catechism teaches that homosexual activity is sinful, but that those with same-sex attraction must be respected and welcomed.

Three members of the group took part in the Vatican's daily press briefing on the synod and were asked about the discussion on homosexuality.

Cardinal Blase J. Cupich of Chicago told reporters the group wanted to ensure

that the synod's final document would say "something that was inclusive of everyone."

Cardinal John Ribat of Port Moresby, Papua New Guinea, said the synod could not ignore the topic because it is one of the things young people, inside and outside the synod, are talking about.

"Now," he said, "the approach of the Church is to be able to welcome everyone and to make them feel at home and that nobody is excluded. That is the Church."

Australian Archbishop Peter A. Comensoli of Melbourne told reporters, "Very simply, aren't we all sinners and aren't we all looking to be found by God and, being found by God, how might we then find our lives in him?"

The English-D group said it, too, "spent a good deal of time reflecting on the motif of the Church's stance of welcome and inclusivity. We fully and enthusiastically acknowledge that the Church of Jesus Christ reaches out in love to absolutely everyone."

"No one, on account of gender, lifestyle or sexual orientation, should ever be made to feel unloved, uncared for," the group said. "However, as St. Thomas Aquinas specifies, love means 'willing the good of the other.' And this is why authentic love by no means excludes the call to conversion, to change of life."

The group also echoed a sentiment shared by other groups that through the

synod, the speeches and the contributions of the young adults present, "it became eminently clear that young people crave holiness of life and desire practical training that will help them walk the path of sanctity."

The French-B group asked for a special section in the synod's final document on "the gift of the body [and] the grace of affectivity and sexuality."

The section should explain Church teaching clearly and in a way young people understand "to avoid confusion," the group said. But "we believe it is important to deepen a reflection on pastoral outreach and the mission of the Church regarding certain categories before introducing them into the document."

The Spanish-B group, led by Cardinal Luis Ladaria, prefect of the Congregation for the Doctrine of the Faith, also called on the Vatican—probably his office—to prepare a document in which "the subject of sexuality is approached in a systematic and clear way, with anthropological arguments, accessible to all young people, that shows that the virtue of chastity is a joyful affirmation that creates the conditions for human and divine love."

"We must adopt a welcoming and cordial attitude to promote the integration and accompaniment of all people, including those of different sexual

orientations, so that they may grow in faith and in their relationship with God, who is love and the source of truth and mercy," the group said.

The French-A group said Church leaders must remember that "the life of a young person 16 to 30 years old is not linear. It is marked by successes, failures, decisive and happy stages like passing an exam, getting one's first job, entering a relationship or creating a family. It is important to allow young people to live these moments spiritually, discerning in the Holy Spirit the path God is opening before them."

The English-C group, like many others, noted that while the synod can provide general suggestions for listening to young people and involving them in the life of the Church, individual parishes and dioceses will need to find specific ways to put those suggestions into practice.

"We suggest that episcopal conferences be strongly invited to take up the results of the synod and engage in a similar process of reflection in their own milieus, even including nonbishops in the deliberations, as this synod has done," the group said.

The Spanish-A group asked that Pope Francis, in celebrating the closing Mass for the synod on Oct. 28, make a formal gesture to symbolize he is sending all the synod participants back to their home countries to put into practice what they heard at the assembly. †

Skull rosary offers spiritual lessons in life and death

By Daniel Tews

Special to The Criterion

BRAZIL—Pope St. John Paul II, describing his favorite prayer, said, “The simple prayer of the rosary marks the rhythm of human life.”

Catholics clutch their prayer-worn beads tightly through the joys and sorrows of life. The faithful pray in thanksgiving at marriage and childbirth, and for Mary’s aid in sickness and for a good death.

There is an ancient tradition, however, that seems to bring joy and sorrow, life and death together—the skull rosary.

This may seem to some to be sacrilegious. Mary, our Mother, shouldn’t be associated with something as morbid as a skull. Or should she?

‘Remember the end of your life’

The skull rosary has been in use since the early 16th century. It symbolizes the idea of the *memento mori*, or the remembrance of death, according to an article on the Artnet News website. The skull rosary also seems to fit in with the teachings of the faith.

The Book of Sirach says, “In all you do, remember the end of your life, and then you will never sin” (Sir 7:36).

Ministers tracing ashes on worshippers’ foreheads in the form of a cross on Ash Wednesday often say, “Remember that you are dust, and to dust you shall return.”

Catechists remind students of the last four things—death, judgment, heaven and hell.

The Church has recognized that a constant reminder of mortality keeps the gaze on the afterlife: “Pray for us now and at the hour of our death.”

The skull rosary and *memento mori* has nothing to do, however, with the so-called Saint Death or, as they say in Spanish, *Santa Muerte*. This new, demonic cult, growing in popularity in Mexico and Latin America, mixes some aspects of Marian devotion with the occult.

In his 2016 visit to Mexico, Pope Francis warned, “I am particularly concerned about those many persons who, seduced by the empty power of the world, praise illusions and embrace their macabre symbols to commercialize death in exchange for money which, in the end, ‘moth and rust consume’ and ‘thieves break in and steal’” (Mt 6:19).

Value in contemplating morality

Sam Bunch, a member of Annunciation Parish in Brazil, has found great comfort and spiritual growth through a devotion to the rosary. He has a large collection of them, including many skull rosaries.

“I find that [praying the rosary] suffuses my life with the Gospel, calms my mind, allows me to focus on what is important in the present moment,” Bunch explained, “and cultivates in me a disposition of tenderness and love toward Christ and his Mother.”

At a time when worldly cares were taking over his

spiritual life, Bunch developed an interest in skull rosaries.

“For the most part, death hasn’t been something that is close to me,” Bunch said. “We don’t see the routine and countless deaths that result in the food on our table. We also don’t see the deaths of our family from incurable diseases at nearly the rates our ancestors would have.”

Without seeing death, Bunch said he began to forget about the importance of a holy death and eternal life.

“That eventually sunk in as a spiritual lesson after many years,” he said, “and I realized why it was so valuable to keep in mind our own mortality.”

‘Keeps me focused on spiritual life’

Bunch found inspiration from saints who also saw value in frequently pondering mortality.

Reading the *Rule* of St. Benedict, he said, “which exhorts the brethren to ‘keep death daily before your eyes’ [Chapter 4, #47], was a capstone” to his understanding that recalling one’s mortality could enhance the desire for a holy death and life forever in God’s presence.

“One of the interesting things about St. Francis [of Assisi],” Bunch added, “is that he is known as a joyful, animal-loving man who lived in true solidarity with the poor. And he also carried a skull around with him. He is even said to have slept with the skull and brought the skull along to breakfast with the brethren.”

Bunch explained that though many today find this practice morbid and depressing, he started digging deeper.

“One of the most valuable things [the skull rosary] has done for me is to keep me focused on the spiritual life and avoid the pitfall of focusing too much energy on my day-to-day worries. Using a rosary with skulls on it means that I can’t really avoid thinking in quite visceral terms about Christ’s death. I can’t abstract it away to avoid dealing with the horror of what he endured for us on the cross.”

St. Paul teaches followers of Christ to unite their death with Christ’s death, and only then does the resurrection become real. “For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his” (Rom 6:5), he writes.

Rosaries with symbolism

Bunch designs rosaries and has them made by a third party. His designs emphasize different aspects of the spiritual life. He says he recognized that not only are the beads, crosses and medals useful for counting prayers, but they are also a means of inspiring deeper prayer and understanding of theology.

He adds particular colors for the beads and different crosses to connect the artistry with the spiritual purpose of the rosary.

For example, Bunch said, “On the Celtic rosary that has a very eucharistic symbolism in the Celtic cross, I really wanted the red cord to symbolize the Precious Blood.”

According to Bunch, adding the skull beads can serve a specific purpose, too. For instance, they might be used particularly to pray for a friend or family member who has died.

Or they may be used simply to focus intentionally on *memento mori*.

“A rosary with skull beads is one nice way to do that,” he said. “Or in my case, lots of rosaries with skull beads because I need lots of reminders.”

‘You’ll want to pray more’

Through a Vatican press release issued on Sept. 29, Pope Francis called on all the faithful throughout the world to pray the holy rosary every day during the month of October.

Bunch is on board.

“The power and beauty of the rosary is in its simplicity of form and its constant invitation to us to contemplate the Gospel, not just as a story about people who lived long



Sam Bunch prays using a skull rosary inside Annunciation Church in Brazil. (Submitted photos by Daniel Tews)

ago, but rather as a visceral encounter with Christ and his Mother who leads us to him in the present—if we just ask.”

Bunch offered advice to those considering praying the rosary daily.

“I would say that one Our Father or one Hail Mary prayed with absolute sincerity is a great start,” he said. “Before you know it, you’ll want to pray more once you’ve started praying with your whole heart. You may not be praying a daily rosary by tomorrow, but if you start with sincerity and ask God for his help, you will be given the grace to continue and become someone who prays the rosary every day.”

Bunch believes that if a *memento mori* is included with the prayers, all the better.

“Making my own death and Christ’s death more real to me,” he said, “made the resurrection all the more real to me as well.”

(Daniel Tews is a freelance writer and a member of Annunciation Parish in Brazil.) †



Pictured is a skull rosary designed by Sam Bunch, a member of Annunciation Parish in Brazil. The red cord symbolizes the Precious Blood.

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6:00-8:00 pm
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lumenchristischool.org

Lumen Christi Catholic School
Preschool-8th Grade

Grade School Open House
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Faith *Alive!*

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Catholics can bring light, love to the world of social media

By John Grosso

These days, one is hard-pressed to find people who speak positively about social media. In fact, a quick Google search of the term “social media” brings about doom-and-gloom articles discussing how social media have brought about the ruin of our institutions, turned us into antisocial scrollers and are the root source of depression and anxiety.

I am not one to discount or deny the negative aspects of social media, particularly as it relates to the Catholic Church, but I take a different approach.

Social media, especially Catholic social media, can be a difficult, hostile place. These days, we often see discussion devolve into debate, debate devolve into fighting and fighting devolve into mudslinging. The current climate in the Church has supercharged this phenomenon in an ugly way.

It is for these very reasons that faithful Catholics must take our message of love of and trust in Jesus Christ to social media. Now is the time to show the world what it means to be a Catholic, to love our neighbor, to advocate for life in all of its forms and to be in awe of the real presence of Jesus Christ in the Eucharist.

Social media allow us to communicate with hundreds of thousands of people with one click—so what better place to spread this message of hope and love than Facebook, Twitter or Instagram?

Using social media to witness to Christ and hopefully to evangelize in his name, starts by treating social media as an end in itself, not just a means to an end. Pope Francis, in his 2016 message for World Communications Day, alluded to this:

“E-mails, text messages, social networks and chats can also be fully human forms of communication. It is not technology that determines whether or not communication is authentic, but rather the human heart and our capacity to use wisely the means at our disposal.”

It is extremely important to use our social media outlets to invite people to Mass, adoration, confession and Catholic events, but we can't use our social media only in this way. Rather, we must acknowledge that our Facebook



Students at St. Joseph Academy in Brownsville, Texas, check their smartphones during lunch on May 3. Catholics can bring light into the often dreary world of social media when their use of it is informed by their faith. (CNS photo/Tyler Orsburn)

friends, or the accounts following our parish's Twitter account, are communities themselves.

That means we must use social media to minister to and feed these communities by offering them content that will help them encounter Jesus in some way. Whether it is an inspiring or comforting quote from Scripture, live streaming Masses or events, or catechetical videos that share the richness of our Catholic tradition, we need to offer something of substance to our friends and followers.

If we share meaningful content, we can use social media to bring people into an encounter with Christ every single day.

Meaningful content is two things: authentic and vulnerable. In a world where lives are lived on social media, where we are bombarded with advertisements and noise, people crave authenticity. They desire something stable, something comforting and something that helps them make sense of their crazy lives. That something is actually someone, and his name is Jesus Christ.

In my role as director of digital media at the Diocese of Bridgeport, Conn., I've found people respond strongly to short videos, authentic reflections and spiritual graphics. Most of all, they respond to our shepherd, Bishop Frank J. Caggiano, who uses social media to post daily reflections, ask questions and offer prayers.

Likewise, parishes that use their social media to highlight parishioners, share words of wisdom from their pastor, and provide prayer and reflection resources to the faithful are all authentically using social media for the betterment of their members.

Social media must also be vulnerable. These days, many people live their lives on social media, meaning they open themselves up to the inherent and

'If we share meaningful content, we can use social media to bring people into an encounter with Christ every single day.'

constant vulnerability that comes from putting their hopes, dreams, emotions, opinions and day-to-day experiences out on display for all to see.

Since they live their lives this way, they expect the institutions they follow to live this way too. That's why it is so important for our parishes, schools and dioceses to have fun on social media, to use informal language and to show people “the behind the scenes” of the institution.

This allows us to show that the Church is made up of people, with all of their triumphs and tribulations, all trying to serve God as best they can. In this way, we are both authentic and vulnerable.

We cannot resign ourselves to indifference or cynicism simply because social media sites can often be dispiriting places. Rather, if we bring a spirit of love and joy, rooted in Christ, to everything we do on social media, we can provide an incredibly compelling example to a searching world.

Christ himself tells us: “This is how all will know that you are my disciples, if you have love for one another” (Jn 12:35).

There is nothing more authentic, no narrative more powerful and no message more challenging than the Gospel. Let us strive to share it through our example of loving witness on social media.

(John Grosso is director of digital media at the Diocese of Bridgeport, Conn.) †



Commuters pass a “Flat Francis” display in Daley Plaza in Chicago in 2015. Chicago-based Catholic Extension created the Flat Francis social media campaign to officially welcome Pope Francis on his first visit to the United States. Catholics can use humor and fun, in addition to the Gospel, to draw people closer to Christ and the Church through use of social media. (CNS photo/Karen Callaway, Chicago Catholic)

For the Journey/Effie Caldarola

Ireland of the past fighting to retain its heritage, charm

When our youngest daughter shopped for clothes for high school dances, her father would often comment, "I hope that dress is on sale for half-price, because it's half a dress."



It was a joke, but it made his point. Our youngest child was pretty with an eye-catching figure, and she hit the social scene just as skirts got tighter and shorter and

her parents got older. It's not easy being the fashion arbiter to a 16-year-old.

When I was in Ireland last spring, I was reminded of his observation on the last night we spent in Dublin. The hotel lobby was crowded. Maybe something special was going on for youths somewhere in the hotel—a dance, a school or college event—or perhaps it was just a typical night out.

But I found myself gaping at the outfits I saw on the bevy of very young ladies who glided and giggled through the foyer. Very short, very tight and ... is that transparent? And oh, my goodness, did your dad let you leave the house in that?

For me, it was a journey back to

Ireland after years of absence. When I was a young teacher, I spent my first year's paychecks traveling to Ireland for the summer. I met an older teacher on my Aer Lingus flight, and she told me she visited Ireland every year.

That's what I want to do, I thought. Then life happened and decades passed.

The Ireland I visited this year was very different from the one I saw when I was young. Since I was on a parish pilgrimage, we saw much of Catholic Ireland. I visited St. Patrick's tomb—well, OK, one of them, but I choose to believe I nailed it. We visited the Holy Well of St. Brigid, where I circled the well in traditional prayer and was touched by the hundreds of notes hung in the cave nearby, notes of thanks and prayers of remembrance.

And at St. Mary's Cathedral in Killarney, I wept at the large tree that grows over the site of a mass famine grave.

But I was aware of a new Ireland as well. Membership in the European Union has changed the Republic.

Want an old-time thatched roof, the kind I saw when I visited decades ago? Today, you need to prove you've applied the right fire retardant. I have pictures of friends dangling their legs over the Cliffs of Moher many years ago; today, fences and

warnings keep folks from the edge. I felt as if Ireland was fighting to retain its charm, while becoming modern and efficient.

If you know anything about Irish history, you know that at one point, Ireland was basically a theocracy. The Catholic Church, hand in hand with Eamon de Valera, ruled Ireland with an iron hand. Some bad things happened: Magdalene Laundries held unwed mothers hostage in disgrace, clerical sexual and physical abuse was a hidden plague, many of Ireland's great authors fled to escape censorship.

Today's newfound freedom presents opportunity, but brings with it sobering responsibility. Church attendance has dropped precipitously, and a recent vote took away an amendment that protected an unborn baby's right to life. I found myself praying that all the beauty and truth of the Irish faith could remain—the monks, the mystics, the heritage of Celtic spirituality—while the scourge of patriarchal domination and clericalism might disappear.

But freedom isn't easy, and it comes with risk. I thought about that as I saw young girls disappearing into the Dublin evening, each wearing half a dress.

(Effie Caldarola writes for Catholic News Service.) †

Faith and Family/Sean Gallagher

Heaven and Earth come together in Catholic cemeteries

Visiting cemeteries is something that Catholics do a good bit at this time of year. All Souls Day on Nov. 2 is a feast in which we're especially encouraged to pray for the souls in purgatory.



The Church offers this invitation in part through a plenary indulgence that can be gained for any deceased person during the first week of November.

To gain the indulgence, a person has to visit a cemetery and pray there (or at least pray for the deceased mentally) and visit a church and pray an Our Father and the creed. And as with any plenary indulgence, a person also has to be completely detached from sin, have sacramentally confessed his or her sins, received Communion and prayed for the intentions of the pope.

In addition to the great good of helping our beloved dead—or anyone who is deceased—to be welcomed into heaven, visiting parish cemeteries or Catholic cemeteries in cities that serve several faith communities can be like a family reunion.

I grew up in St. Joseph Parish in Shelbyville. And when I visit its cemetery and pause before the gravestones of my mom and my paternal grandparents, my memories of these loved ones become so vivid that it's almost like they're right there with me.

And, in a real way, they are. Since its earliest days, the Church has understood itself as the mystical body of Christ extending without break from heaven to Earth. Through the grace of God, all of the faithful in a state of grace, both living and dead, are in complete communion with the Lord.

Visiting cemeteries, where the bodily remains of faithful are laid to rest, in a sense, puts flesh and bones on this Church teaching that might otherwise seem abstract and separated from our daily lives.

And that's been the case throughout Church history. The Christians who lived in the Roman Empire distinguished themselves from the pagans of their day by this belief.

Our forebears in the faith saw the graves of the saints as places where heaven and Earth literally came together. The physical life of the Church came to be centered on these graves, with major churches, like St. Peter's Basilica at the Vatican and its ancient predecessor being built over the top of them.

Pagans, in contrast, believed that there was an unbridgeable gulf separating the dead from the living. This belief was reflected in the fact that their cemeteries were placed on the edge of towns, outside of their city walls.

Now I don't foresee a huge basilica being built anytime soon over St. Joseph's cemetery. But that doesn't mean that it's still not a place where saints are buried.

I have a Christian hope based in faith that my loved ones are either in heaven or will be there one day. And I believe that's also the case with so many parishioners and priests buried there whom I've known over the years. They're all part of my family of faith.

Walking slowly by their graves brings back many memories of them. It also brings to life stories I've heard about those whom I never had the chance to meet in this life, like my great-great grandfather John Peter Gallagher, who came to Indiana from his native Ireland some 150 years ago and who was laid to rest at St. Joseph Cemetery.

So, there's no unbridgeable gulf separating all of these wonderful men and women of faith from me as I seek to follow in their footsteps. And that's all thanks to our loving God who desires to draw all of his children into one family of faith. †

Cornucopa/Cynthia Dewes

Why are we in such a hurry? Time-savers and our devices

The lady who cuts my hair has a little 2-year-old who sometimes cutely appears while his mother is working, so



she has to pause for a moment and see what he needs. One day he was hungry, so she popped out to give him some lunch. She returned so fast I was surprised, but she told me she made him something quick: a frozen peanut butter

and jelly sandwich with crusts removed, which she'd heated in the microwave

Being out of the loop of modern times, I was amazed. Who knew you could get a kid's lunch together in an instant? And even with the crusts removed. Of course, having six kids to feed in a hurry was a different story, but I digress.

If you think about it, the number of conveniences, time-savers and prepared items top the list of consumer goods. We can get out of bed at the last minute, put the frozen peanut butter and jelly sandwich in the lunch pail so it will be thawed and ready when he or she eats lunch, feed him

or her instant cooked cereal and send them out to the school bus in minutes.

Then we can start the laundry with the pre-set washing machine ready with the detergent/bleach/softener product. Of course, we'll have to put the clothes in the dryer, but that's later after we've had a cup of instant coffee and bakery doughnut to sustain us while we wait. Meanwhile, we may watch one of the 150 channels on the TV.

When the kids return from school, they can eat their commercially prepared snack and then do their homework as fast as possible, using their laptop and calculator. After that, they can start in on one of their devices. They may take pictures, access social media sites or send texts and Instagrams to their friends, and sometimes to their enemies if no one's watching.

Dinner may consist of more frozen, deli or prepared foods eaten off paper plates to save time and effort. Then follows more TV time and devices and baths before bed. The end to a perfect day.

Now, my question is: What will we do with all the time we save? Perhaps we have work outside the home which demands more attention. Maybe we cook gourmet meals with exotic ingredients,

as per the TV cooking shows. Maybe we listen to audio books while we're doing something else, like working out or jogging or making a list for the house cleaner when she comes.

Don't imagine that I am sneering at time-savers, because I'm not. I appreciate them and use them as much as anyone, but I do worry about what all this convenience is doing to us. Think about the obesity problem in this country. Maybe if we actually shopped for and cooked food from scratch, we'd use up more calories and slim down.

Maybe if we turned off the devices, we'd be less distracted and actually learn more by reading a book or taking a class.

Maybe if we (gasp!) wrote a letter or picked up the phone or visited a friend, we'd make memories and have meaningful conversations. We might even learn something about them or about ourselves. Meanwhile, I'm staying out of my recliner, foregoing my snack and turning off my TV. God gave us brains and bodies, so we'd better use them.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Emmaus Walk/Debra Tomaselli

What's in your name? Whatever it is, it's a beautiful thing

Moments before friends and family gathered for the launch of my new book, *My Emmaus Walk, True Stories of Faith,*



Hope and Inspiration, someone knocked on my door. It was Mary, our neighbor, and she handed me a wrapped gift. "This is from me, Karen and Katy," she said. "You'll want to open it now."

I removed the floral gift-wrap, and gently opened the slim box. Inside, nestled on velvet padding, was an elegant silver pen.

I looked up, astounded. Mary was beaming. "We thought this might come in handy today!" she said.

I smiled. "Definitely!"

"We didn't have time to get it engraved," she said, "so if you give it back to me tomorrow, I'll do that. What are your initials?"

I'm not wild about my initials, D.A.T., but after the launch, I gave her the pen anyway. Days later, when she returned the pen, I didn't expect much. However, when

I opened the box, the exquisite silver pen, now engraved, took my breath away. In script it read: "Debra Tomaselli."

The sight captivated me. I couldn't take my eyes off it. Simply the fact that it was my full name, not those silly initials ... moved me. It filled me with such joy.

Debra Tomaselli: It spoke my name.

The script was ... beautiful ... just beautiful. Suddenly, I felt an ownership with this gift pen that claimed a spot in my new ministry—the endeavors of book writing—and my friends who gifted it to me.

After all, their unspoken support was engraved in this pen, but more importantly, etched in my heart. They called me by name.

Debra Tomaselli.

With it, I began to wonder: what's in a name?

I remember the first time my name meant something to me.

It was in first grade. I can still envision the strip of white poster board and the big block letters written with black marker, spelling out my name: Debbie Holmes.

At first, the print looked foreign. The

letters made no sense to me. I needed help finding and identifying my name and my desk.

With time, however, the jumbled print fell into place. I began to recognize my name. It looked different than the others. Little changes here and there. And it began to click in.

My name gave me power. It was mine; nobody else's. My name defined who I was. It claimed my space in that classroom. It said I belonged.

Names are powerful. I believe God meant it to be that way.

Think of the name of Jesus. Think of the great I AM. Think of Saul, who, once converted, became the great Apostle Paul.

Your name is slightly different than others. It's distinct. It defines you. It calls you to the purposes of God. Figure out that jumbled print. Heed that calling. It not only says you belong, but who you belong to.

A name is a beautiful thing. Don't waste it.

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

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, October 28, 2018

- Jeremiah 31:7-9
- Hebrews 5:1-6
- Mark 10:46-52

The Book of Jeremiah provides the first reading for this weekend's Mass. A few facts about Jeremiah are known from the book itself. He was from Anathoth, a village only a few miles from Jerusalem, and he was the son of Hilkiah, a priest. He served as a prophet for more than 40 years.



Being the son of a priest, he in all likelihood was

quite familiar with ancient Hebrew religious traditions. He would have been particularly aware of the importance of the Exodus, the flight from Egypt and slavery that molded the Hebrews into one distinctive nation that resulted in their settlement in the Holy Land.

He would have thought that the Hebrews did not escape Egypt simply because they were lucky or clever. To the contrary, they succeeded in fleeing the bondage they had endured in Egypt only by the mercy and power of God.

Jeremiah saw events in his lifetime as threatening or as awful as the plight of his people centuries earlier in Egypt. He lived to see Babylonia completely overtake the Hebrew homeland, and he saw the coercion brought to bear upon his people by Babylon and other imperialistic neighbors.

He addressed these threats—and the humiliation and destruction of being conquered—with faith that the merciful God of the Exodus again would rescue the people. This weekend's reading is a powerful and expressive acclamation of God's power and goodness, and the assurance that once more God will protect and lead the people.

As is typical of this book, this reading is moving in its eloquence and feeling.

For its second reading, the Church presents a passage from the Epistle to the Hebrews.

This New Testament Scripture is abundant in its references to ancient Jewish beliefs and customs. The author, although unknown, clearly knew

Judaism and Jewish life in the first century very well.

Supreme in Jewish worship and other aspects of Jewish life in the first century was the high priest, descending in office from Aaron, the brother of Moses. The high priest acted for the entire nation as he offered the sacrifice in the temple.

The Epistle to the Hebrews sees Jesus as the great high priest of the new era of salvation, the era of Christianity. Jesus acts for all humanity in sacrificing to God, bringing reconciliation and a new bonding after sin tore humanity away from God.

St. Mark's Gospel furnishes the last reading. It is the story of Bartimaeus, a blind man who begged by the roadside in Jericho. It is no wonder that Bartimaeus had to beg in order to survive.

At the time of Jesus, people with severe physical challenges, such as blindness, were reduced to begging unless their families assisted them.

Blindness, as all other bodily difficulties, had a spiritual component for the ancient Jews. God willed nothing evil or heartless. Disease and incapacity were signs of a grave sin that had been committed.

Thus, when Jesus healed, the effects and power of sin also were overcome.

The key to Bartimaeus' being healed was his faith.

Reflection

Jeremiah was hardly the only ancient Hebrew writer who concentrated on the mercy of God as seen in the Exodus. God's mercy is everlasting, because he is eternal and unchanging.

God is not forgiving and blessing in one instance, but punitive and angry in another.

Just as hardships and great worries troubled the ancient Hebrews long after they had left Egypt, so sadness and difficulties confront us today.

We cannot do everything ourselves. Nonetheless, the loving God who came to the aid of the Hebrews at the time of the Exodus helps us through the reconciling death and resurrection of Jesus. The key is that we, as Bartimaeus, love and trust in God. †

Daily Readings

Monday, October 29

Ephesians 4:32-5:8
Psalm 1:1-4, 6
Luke 13:10-17

Tuesday, October 30

Ephesians 5:21-33
or Ephesians 5:2a, 25-32
Psalm 128:1-5
Luke 13:18-21

Wednesday, October 31

Ephesians 6:1-9
Psalm 145:10-14
Luke 13:22-30

Thursday, November 1

Solemnity of All Saints
Revelation 7:2-4, 9-14
Psalm 24:1-4ab, 5-6
1 John 3:1-3
Matthew 5:1-12a

Friday, November 2

Commemoration of All the Faithful Departed (All Souls' Day)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11
or Romans 6:3-9
John 6:37-40

Saturday, November 3

St. Martin de Porres, religious
Philippians 1:18b-26
Psalm 42:2-3, 5cdef
Luke 14:1, 7-11

Sunday, November 4

Thirty-first Sunday in Ordinary Time
Deuteronomy 6:2-6
Psalm 18:2-4, 47, 51
Hebrews 7:23-28
Mark 12:28b-34

Question Corner/Fr. Kenneth Doyle

Christ is fully present in the Eucharist in both the Body and Blood

As an extraordinary minister of Holy Communion, I have something bothering me. As we distribute



Communion, we say "the body of Christ" for the host and "the blood of Christ" for the chalice. But aren't we actually offering the "complete Christ"—body, blood, soul and divinity—under each species? (Nebraska)

You are correct. In fact, the Catholic bishops in the U.S. answered that exact question in a 2001 document titled "The Real Presence of Jesus Christ in the Sacrament of the Eucharist," which states: "Christ Jesus, our Lord and Savior, is wholly present under the appearance either of bread or of wine." This is a comfort to those who are unable to receive under both species. Some, for example, may have a wheat allergy, and a low-gluten host may not be available; others may have an alcohol addiction where even a single sip could trigger a problem.

When possible, though, it is appropriate to receive under both species—since that serves as a more precise reminder of the Last Supper when Jesus, instituting the Eucharist, passed around both the unleavened bread and the chalice saying, "Take and eat" and "Take and drink."

My question concerns the requirement for a Catholic to be confirmed before being allowed to be married in a Catholic wedding ceremony. My grandson is engaged to a Catholic girl who was baptized and received her first Communion, but was never confirmed. The priest they went to for their marriage preparation said that she needs to attend classes on Catholicism from September until next June, in preparation for confirmation.

She is fully employed at a hospital and simply cannot attend all of these classes, so she asked me "how mandatory" this requirement actually is, and I was hoping that you could provide an answer. I am aware that different priests may have different views on this. (Virginia)

In a fair number of dioceses, the sacrament of confirmation is not

administered until the candidate is in his or her teens (often in 10th or even 11th grade), the thinking being that the sacrament has more impact at a time when the candidate is in the process of making other lifetime choices.

Since some may have dropped out of religious education by then, an unintended result is that they arrive at the time of marriage never having been confirmed. This is unfortunate since, as the *Catechism of the Catholic Church* says: "The sacraments of Christian initiation—baptism, confirmation and the Eucharist—lay the foundations of every Christian life" (#1212).

Which leads us to your question: "How mandatory" is confirmation before a Catholic marriage? The answer is contained in the Church's *Code of Canon Law*: "Catholics who have not yet received the sacrament of confirmation are to receive it before they are admitted to marriage if it can be done without grave inconvenience" (#1065). This canon is also quoted in the introduction to "The Order of Celebrating Matrimony," which contains the texts used in the liturgical exchange of wedding vows and norms for the celebration of such liturgies (#18).

So confirmation before a Catholic marriage is clearly not obligatory, since the wording of the canon allows for exceptions. As the website of the Catholic cathedral in Houston puts it: "The Church strongly recommends all Catholics to be fully initiated prior to receiving the sacrament of matrimony, if it can be done without unnecessary burden or delay. Catholics in the United States are not required to be confirmed prior to marriage, but it is strongly advised."

As you point out, individual dioceses or parishes are free to adopt their own practices, but your grandson and his fiancée have canon law on their side. I would suggest that they return to the priest they saw for marriage preparation and explain to him how the confirmation classes are complicated by her work schedule. A more abbreviated program may be possible—with an individual instructor provided through the parish—or perhaps the wedding could take place first, with confirmation coming later when her work schedule permits.

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

My Journey to God

Bouquets of Love

By Sandy Bierly

The beauty of fresh cut flowers
Brightens our day and lifts us up.
Their fragrance brings such delight,
Our soul must surely be touched.

The love that goes into each bouquet
Lifts our spirits to soaring heights,
Just knowing that someone cares
By bringing us a bouquet of love.

We need to be thoughtful too,
Offering bouquets of love to Our Lady,
Who gave us her only son,
Who is the Redeemer of mankind.

We need bouquets of love
To fill our churches on special Feasts,
To help lift our minds and hearts
To the heavenly realm!



(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: Pope Francis venerates a statue of Mary and the child Jesus at the conclusion of the opening Mass of the Synod of Bishops on young people, the faith and vocational discernment at the Vatican on Oct 3.) (CNS photo/Paul Haring)

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.

ANTICO, Bertha L. (Williams), 91, St. Gabriel, Connorsville, Oct. 12. Mother of Dan, Jim and Stephen Antico. Grandmother of seven. Great-grandmother of 14.

BENJAMIN, Anna M., 82, St. Elizabeth Ann Seton, Richmond, Oct. 14. Mother of Denise Maitlen, Danny and Donald Benjamin, Sister of Raymond Harrison. Grandmother of 12. Great-grandmother of 15.

BURKE, Thomas P., 74, Christ the King, Indianapolis, Oct. 2. Husband of Helen Burke. Father of Eileen Dennie and Sean Burke. Brother of Joan Bader. Grandfather of five.

CATHCART, Joseph D., 56, Holy Spirit, Indianapolis, Sept. 30. Husband of Kimberly Cathcart. Father of Kelly, David and Ryan Cathcart. Stepfather of Allison, Kali and Taylor Curry. Son of Joyce Cathcart. Brother of Patricia Duncan, Charles, Robert, Thomas and William Cathcart.

CIRESI, Ruth A., 95, Our Lady of Lourdes, Oct. 3. Wife of Tony Ciresi. Mother of Ginny Engle, Mary Ann Piatek, Toni Schaney, Gus, Jerry, John, Mark and Mike Ciresi. Sister of Patricia Connor. Grandmother of 19. Great-grandmother of 13.

CUNNINGHAM, Louise C., 96, St. Augustine, Leopold, Oct. 5. Mother of Carolyn Collins, Ruth Meunier, Brenda Stutsman, Charles and Jerry Cunningham. Grandmother of eight. Great-grandmother of 12.

DICKEY, Dorothy M., 95, Holy Spirit, Indianapolis, Sept. 26. Mother of Rebecca White and Lawrence Dickey. Grandmother of four. Great-grandmother of seven.

GARY, George J., 91, Holy Spirit, Indianapolis, Sept. 21. Father of Rebecca Bradley, Georgeann Ferrer and Joseph Gary. Grandfather of 10. Great-grandfather of 11.

GOODIN, Catherine L. (Feigen), 95, St. Malachy, Brownsburg, Oct. 2. Mother of Nancy Angel, Mary Hockaday, Katy Lou, Rosie, Mike, Paul and Tom Goodin. Grandmother of 18. Great-grandmother of 21. Great-great-grandmother of six.

GREINER, Michael D., 75, St. Gabriel, Connorsville, Oct. 7. Brother of Sara Broaddus and Nancy Jurmanovich. Uncle of several.

HAHN, Richard F., 86, St. Matthew the Apostle, Indianapolis, Oct. 8. Father of Jennifer Clifton, Elizabeth Ellis and Matthew Hahn. Brother of Loretta Williams and Leo Hahn. Grandfather of seven.



Prayer for reparation and healing

Msgr. Kevin M. Quirk, rector of the Cathedral of St. Joseph in Wheeling, W.Va., holds a monstrance carrying the Blessed Sacrament during Benediction at the closing of Mass on Oct. 9 for "Forty Hours in Reparation for Sins and for Healing of the Church." Last month, Pope Francis accepted the resignation of Bishop Michael J. Bransfield, shepherd of the Wheeling-Charleston Diocese, after charges of sexual harassment of adults were made against him. (CNS photo/Colleen Rowan, *The Catholic Spirit*)

HANLEY, Joseph, 86, Our Lady of Lourdes, Indianapolis, Oct. 4. Brother of David and Martin Hanley, Jr. Uncle and great-uncle of several.

HARTZLER, John T., 74, St. Christopher, Indianapolis, Oct. 13. Husband of Cynthia Hartzler. Father of Dana Lufholm and John Hartzler III. Grandfather of eight. Great-grandfather of five.

HUBBS, Charles P., 84, St. Paul, Tell City, Sept. 11. Father of Charles, Clay and Craig Hubbs. Brother of Linda Anderson, Meg Boswell, Kitty Farquhar, Annie Fowler, Sue Masterson, Jane Meek, Vicky Smith, Bea Ann Spahn, Emily Weddle, Mark and William Hubbs. Grandfather of five. Great-grandfather of three.

KARVER, Walter R., 78, St. Mary-of-the-Knobs, Floyd County, Oct. 11. Husband of Judith Karver. Father of Ann Marie Cunningham, Susan Marshall, Karen Pizzano and Robert Karver. Brother of Dianne Clapperton, Lorraine Courtney and Richard Karver. Grandfather of 10.

KNECHT, Bonita, 72, St. Peter, Franklin County, Oct. 9. Wife of Ernest Knecht. Mother of Jessie Angelo, Julie Meier, Jennie, Jamie, Jeremy and Joe Knecht. Sister of Melissa Knoller, Becky Teece, Marsha and John Deutsch. Grandmother of four.

KRZYZANOWSKI, Kreszenz, 85, St. Mary, Greensburg, Oct. 7. Mother of Ruth Galloway,

Lore Oesterling, Trish Witkemper, Sonja and Roger Krzyzanowski. Sister of Resi Reiter. Grandmother of six. Great-grandmother of three.

LEACH Kathryn L., 57, St. Mark the Evangelist, Indianapolis, Oct. 10. Wife of Michael Leach III. Mother of Amanda Tryon, Amy and Annette Leach. Sister of Sally Barnes, Mary Sutton and Jeff Vangen.

LOUNSBERRY, Emma M., infant, St. Charles Borromeo, Bloomington, Sept. 19. Daughter of Scot and Paula Lounsberry. Granddaughter of John and Pamela Pranger and Ralph and Nancy Lounsberry.

MCCLURE, Virginia, 92, St. Elizabeth Ann Seton, Richmond, Oct. 6. Mother of Carol Stough and Charles McClure. Sister of Jack Zeyen. Grandmother of 11. Great-great-grandmother of six.

MCQUEEN, Harriet, 93, St. Joseph, Shelbyville, Sept. 14. Mother of Chris, Jeff and Randy McQueen. Grandmother of eight. Great-grandmother of 17.

MCNEAL, Andrew J., 51, St. Bridget of Ireland, Liberty, Oct. 8. Father of Meagan, Daniel and Gary McNeal. Brother of Jennifer Mingione. Stepson of Gary Peck.

MEYER, Norbert J., 88, St. Mary, Greensburg, Oct. 6. Husband of Connie Meyer. Father of Kathy Campbell and David Meyer. Brother of Ruth Buerger. Grandfather of four.

MILLER, Florence M., 72, St. Roch, Indianapolis, Sept. 16. Wife of Richard Miller. Mother of David and Seth Miller. Sister of Carole Paster. Grandmother of two. (*Correction*)

PULSKAMP, Leon J., 69, St. Louis, Batesville, Oct. 10. Husband of Linda Pulskamp. Father of Julie Abel, Jill Weberding and Jeff Pulskamp. Brother of Linda Suding and Allen Pulskamp. Grandfather of six.

SHINE, J. Robert, 94, St. Mary-of-the-Knobs, Floyd County, Oct. 12. Brother of Sam Shine. Uncle and great-uncle of several.

SWALLOW, William L., 94, Holy Spirit, Indianapolis, Sept. 27. Father of Sally Davis and Christopher Swallow. Grandfather of six. †

Franciscan Sister Marietta Sharkey served as school teacher, director of religious education

Franciscan Sister Marietta Sharkey died on Sept. 19 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 84.

The Mass of Christian Burial was celebrated on Sept. 25 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Mary Ann Sharkey was born on Aug. 18, 1934, in Indianapolis and grew up as a member of St. Therese of the Infant Jesus (Little Flower) Parish.

After graduating from the former St. Mary Academy in Indianapolis, she entered the Sisters of St. Francis on Sept. 8, 1952, and professed final vows on Aug. 12, 1958.

Sister Marietta earned a bachelor's degree at Marian University in Indianapolis and a

master's degree in education and theology at Xavier University in Cincinnati.

In 22 years of ministry in Catholic education, Sister Marietta served in schools in Indiana and Ohio. In the archdiocese, she served at the former Holy Family School (now St. Elizabeth Ann Seton School) in Richmond from 1968-69 and at St. Monica School in Indianapolis from 1969-76.

Beginning that year, Sister Marietta began ministry as director of religious education in parishes in Ohio before retiring in 2010.

She is survived by step-sister Mary Lou Withem and step-brothers Charles, Joe and Tom Withem.

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

Album of saints has many young ones and room for more, cardinal says



A man holds a banner showing new St. Nunzio Sulprizio during the canonization Mass for seven new saints celebrated by Pope Francis in St. Peter's Square at the Vatican on Oct. 14. Among the new saints were St. Paul VI and St. Oscar Romero. (CNS photo/Paul Haring)

VATICAN CITY (CNS)—All saints are exceptional, but the canonization of 19-year-old St. Nunzio Sulprizio wasn't, if one considers how many young people officially have been recognized by the Catholic Church, said the cardinal who leads the Vatican office in charge of documenting holy lives.

Cardinal Angelo Becciu is prefect of the Congregation for Saints' Causes, an office that was established in 1588 to standardize the process used to determine which holy men and women would be recognized as saints and have their feast days added to the Church's calendar.

St. Nunzio Sulprizio was canonized on Oct. 14 during the same liturgy that proclaimed the holiness of St. Paul VI, who was pope from 1963 to 1978, and St. Oscar Romero, the archbishop of San Salvador, who was assassinated in 1980 while celebrating Mass.

In the 430 years since his office was established, Cardinal Becciu told the Synod of Bishops on Oct. 17 that about 160 young people—under the age of 30—have been

canonized, and another 733 have been beatified or declared "blessed," which is the step before they are recognized as saints.

In the cases of another 54 young people, the Church formally has recognized that they lived the Christian virtues in a heroic way; that declaration—meaning the person is "venerable"—is the first major step of the sainthood process.

Before they can be beatified, the Church must recognize that they were martyred for their faith or must attribute a miracle to their intercession, which in most cases means that someone who was seriously ill prayed that the venerable young person would intercede with God and request healing.

The Catholic Church sees the miracle as a sign that the sainthood candidate really is in heaven with God.

At the Synod of Bishops, an assembly discussing young people, the faith and vocational discernment, Cardinal Becciu said there are at least another 150 young people whose holiness is being studied. That number, he said, does not include

young men and women under 30 who may be part of large groups of martyrs.

"Is that a lot? Is that too few?" the cardinal asked synod members. "The essential question, I would say, is not the number, but the message that these young people are able to transmit to their peers and the ability of the Church—beginning with its pastors—to make their witness eloquent and fascinating."

The whole process leading to an official Church declaration of sainthood usually begins in the diocese where a holy person lived and died. And, at the synod, Cardinal Becciu asked all the bishops who lead dioceses to "help us make the young people in heaven more visible."

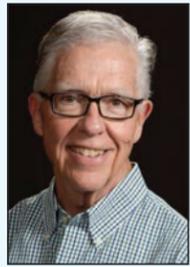
Hundreds, perhaps thousands of the Catholic Church's officially recognized saints are men and women who started religious orders of priests or sisters.

Cardinal Becciu pleaded with the bishops: "Don't reserve the fast track to the altars to founders and foundresses but expand the list of young people on the waiting list." †

Investing with Faith/Steve Gaylord

Donor-advised funds build a legacy, reduce income taxes

With the signing of the Tax Cuts and Jobs Act, which went into effect on Jan. 1, 2018, the opportunity to deduct charitable contributions has



become somewhat limited for certain individual donors. The new federal law effectively doubled the standard deduction for both single and married joint filers.

Thus, for donors to deduct charitable contributions on their tax returns, their total itemized deductions (which include charitable contributions) must exceed the new standard deduction of \$12,000 for single filers or \$24,000 for joint filers. This means that most donors might not get a

specific tax benefit for giving to charities.

Because of this change in the tax law, many donors may consider establishing a donor-advised fund (DAF) with the archdiocesan Catholic Community Foundation (CCF) to support their giving.

A DAF is a segregated fund maintained and administered by a sponsoring organization. Donor contributions to a DAF are irrevocable, and the sponsoring organization has legal control over the fund. However, the donor receives an immediate tax deduction for their contribution to the DAF and has advisory privileges as to which year the funds are distributed and to which charities. Meanwhile, the assets in the DAF are invested by the sponsoring organization and grow tax-free.

A DAF enables a donor to “bunch” their donations to the fund every few years to surmount the higher standard

tax deduction, especially in years when the donor’s income is higher, but direct the sponsoring organization to distribute the funds to charities on a more regular timetable. Donors may also contribute long-term appreciated assets, such as stocks, bonds and real estate, to the DAF and thereby avoid paying capital gains taxes. And a donor may take an immediate income tax deduction for the full fair market value of the appreciated assets, up to 30 percent of the donor’s adjusted gross income.

Donor-advised funds administered by the CCF are very cost-effective and are a great way to grow your legacy of giving to the ministries of the Catholic community in central and southern Indiana, as well as around the world.

Fifty-one percent of available funds from a CCF-administered DAF must be

made to any ministry that is part of the Archdiocese of Indianapolis, including its parishes. The remaining 49 percent of available funds may be made to any Catholic organization recognized in *The Official Catholic (Kenedy) Directory*.

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

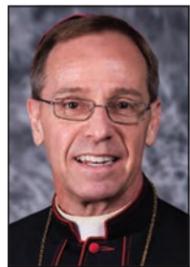
(Steve Gaylord is a retired CPA and member of the archdiocesan Catholic Community Foundation Board. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors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

Legal professionals called to service during annual Red Mass

By Sean Gallagher

Judges, lawyers and law students from across central Indiana gathered on Oct. 1 at St. John the Evangelist Church in Indianapolis to continue a centuries-old tradition of praying for the guidance of the Holy Spirit in their work as a new judicial session begins.

They worshipped together at the annual Red Mass of the St. Thomas More Society of Central Indiana, an organization of area Catholic legal professionals. The liturgy, which has been celebrated since the 13th century, is called a “Red Mass” because of the red vestments used during it, which symbolize the Holy Spirit.



Archbishop Charles C. Thompson

As time-honored as the Red Mass is, the dinner that took place afterward focused on a contemporary problem facing society: the opioid crisis.

Jim McClelland, Indiana’s executive director for drug prevention, treatment and enforcement, delivered a keynote address on the crisis that has seen a sharp spike in overdose deaths and other negative social effects during the past several years.

The dinner also featured the bestowing of the St. Thomas More Society’s annual “Man for All Seasons Award,” which this year was given posthumously to Tom Spencer, a member of St. Luke the Evangelist Parish in Indianapolis, who died on Feb. 23.

Archbishop Charles C. Thompson was the principal celebrant of the Red Mass. In his homily, he praised the legal professionals at the Mass for embracing “a noble vocation of service to others, providing for order and right conduct amid the various intricacies of relations between individuals, groups and society.”

He later encouraged his listeners to place service at the heart of their work.

“Our gifts and talents, cultivated through study and hard work—and God knows, judges have had many years of study and hard work—are meant to be used in service to others, including those who have trouble with the law,” Archbishop Thompson said.

“Recalling the Church’s long-standing option for the poor and vulnerable beckons to keep in mind that we should be especially attentive to the needs of the unborn, uneducated, undocumented, elderly, refugee, abused and victims of human trafficking and, as we know in these last weeks of the great trials of our Church, especially children, those who are so unprotected and those who continue to be the most vulnerable among us.”

During the dinner that followed, Spencer was praised as one who served the Church and broader community and promoted the common good through

his support of numerous organizations, including his parish, the Little Sisters of the Poor, the Indianapolis Serra Club and Right to Life of Indianapolis.

“Tom is a role model,” said Patrick Olmstead, president of the St. Thomas More Society. “He inspires those around him, even when he is gone. He is one of the best men I have ever known.”

In his keynote address, McClelland called on the service of the broader community to address the large challenges facing society in the opioid crisis.

In introducing McClelland, Olmstead noted that 72,000 people in the U.S. died in 2017 from drug overdose, most of them related to opioid drugs.

McClelland, who, before being appointed to his current position by Gov. Eric Holcomb in 2017, served for 41 years as president and CEO of Goodwill Industries of Central Indiana, said that drug overdose has been the primary factor in the decline of the average American lifespan during the past two years.

“It’s no question that it’s a public health crisis,” McClelland said. “But we also have to remember that every public health crisis is both a medical issue and a social issue. This epidemic is in cities, suburbs, small towns and rural areas. It cuts across all socioeconomic lines.”

He explained how the crisis came about through an increasingly wide use of highly addictive prescription pain killers, with users later switching to OxyContin



Jim McClelland

and heroin, and the pain relievers and heroin being spiked with powerful—and illegal—synthetic opioids.

McClelland also encouraged his listeners to view addictions as a medical disorder.

“Regardless of the path that leads to the development of an opioid use disorder, once you have it, you have a chronically relapsing disease that changes the brain’s structure and function at the molecular and cellular levels,” he said. “The good news is that it’s treatable and recovery is possible.”

Progress has been made, he said, in treating and preventing opioid abuse during the past 18 months through effective use of medical-assisted treatment and behavioral therapy.

Drug courts, in which drug-related offenders are given help to enter into recovery, have also contributed to the progress.

So have support groups for people in recovery, which are often sponsored by churches and other faith-based organizations.

“That’s an area where churches and other faith-based organizations can often play a significant role,” McClelland noted.

Despite the progress made, McClelland



Judges worship during the Oct. 1 Red Mass of the St. Thomas More Society of Central Indiana celebrated at St. John the Evangelist Church in Indianapolis. The judges are, from left, Marion County Superior Court Judge Clark Rogers; Chief Judge Robyn Moberly of the U.S. Bankruptcy Court; Indiana Supreme Court Justices Mark Massa (partially obscured) and Geoffrey Slaughter; Marion County Magistrate David Hooper (partially obscured); Marion County Superior Court Judge Calvin Hawkins; and U.S. District Court Judge Tanya Walton Pratt. (Photo by Sean Gallagher)

told his listeners that “I must emphasize ... that we have not yet turned a corner. There are still far, far too many overdosing and dying. But we are on the right track, with a lot of work yet to do.”

He argued that the most important area of work is in supporting young people and families at risk of being drawn into the opioid crisis, and for the efforts of governmental agencies and not-for-profit organizations, including churches, to focus and combine their work.

“There are a lot of really good services and resources out there,” McClelland said. “But, in general, we haven’t done a really good job connecting them. And that’s

what we need to be doing.

“Perhaps above all, as we address substance abuse, particularly the opioid crisis and the people who are affected by it, we need more compassion and less judgment. Wherever possible, we need to do all that we can to replace despair with hope.”

(For more information on the St. Thomas More Society of Central Indiana, go to www.stmsindy.org. For more information on recovery from substance abuse and Substance Abuse Ministry in the archdiocese, go to bit.ly/2NHI3mQ [case sensitive] or contact Brie Anne Eichhorn at beichhorn@archindy.org.) †

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Saint Meinrad Volunteer Firefighters

Volunteer firefighters from St. Meinrad, including several Benedictine monks, pose with their truck in this photo which originally appeared in *The Criterion* on Oct. 14, 1966. At that time, the fire department included two companies, one to serve the town of St. Meinrad, and the other to serve Saint Meinrad Archabbey. Second from the right in the first row is Hubert Werne, captain of the town company, and on the far right in the first row is Benedictine Brother Daniel Linskens, captain of the abbey company. On the far right in the second row is Benedictine Father Kevin Ryan, who was rector of the former Saint Meinrad Seminary High School and served as fire marshal. The volunteer fire department continues to be headquartered today at the eastern foot of the hill on which Saint Meinrad Archabbey and the seminary it operates is located. Benedictine Brother Benjamin Brown, who joined the fire department in 1972, is the only monk firefighter at this time.

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

Learn about adoption, foster care as pro-life options at events in November

Criterion staff report

Adoption creates a pro-life alternative for mothers considering abortion. With National Adoption Awareness month approaching in November, *The Criterion* has compiled a list from the Internet of events in central and southern Indiana celebrating adoption and providing information for couples who want to learn more about adoption.

The list also includes events promoting foster care as a loving option for children either needing a home temporarily or awaiting adoption. According to www.adoptuskids.org, there are nearly 9,300 children in foster care in Indiana needing a temporary or permanent home and a loving family.

Catholic-based adoption events and services

- **Nov. 3, 3-6 p.m.:** St. Elizabeth | Coleman Pregnancy & Adoption Services, 2500 Churchman Ave., in **Indianapolis**, will host its annual free Fall Festival with family-friendly activities such as games, face painting, music and more, with food and drinks available for small fee. Participants will have the opportunity to meet and talk with staff and others connected to adoption. For more information, go to www.givingbirthtohope.org or call 317-787-3412.

- St. Elizabeth Catholic Charities in New Albany offers adoption services for residents of Kentucky and Indiana through Adoption Bridges of Kentuckiana. For more information, go to www.adoptionbridges.org or call 502-585-4369.

Other adoption and foster care events in central and southern Indiana

- **Nov. 3, 8:30 a.m.-4 p.m.:** Adoption Awareness booth hosted by Indiana

Adoption Program (a statewide initiative to find adoptive families for youth in foster care, which is a partnership between Children's Bureau, Inc., and Indiana Department of Child Services) at Center Grove Craft Fair, Center Grove High School, 2717 S. Morgantown Road, in **Greenwood**, \$2 admission fee for craft fair.

- **Nov. 4, 10 a.m.-3 p.m.:** Adoption Awareness booth hosted by Indiana Adoption Program at Holiday Bazaar, Batesville Primary School, 760 State Road 46 W., in **Batesville**, free.

- **Nov. 16, 4-8 p.m.:** National Adoption Month celebration hosted by Indiana Adoption Program at Terre Haute Children's Museum, 727 Wabash Ave., in **Terre Haute**, free with ticket obtained through registration at bit.ly/2EvC9Ga (case sensitive). Information: Anna Wolak at awolak@childrensbureau.org.

- **Nov. 17, 5:45-7:45 p.m.:** National Adoption Month celebration hosted by Indiana Adoption Program at Kidscommon, 309 Washington St., in **Columbus**, free with ticket obtained through registration at bit.ly/2IVP4zs (case sensitive). Information: Anna Wolak at awolak@childrensbureau.org.

- **Nov. 18, 6-8 p.m.:** Adoption Awareness booth hosted by Indiana Adoption Program at Love One Orphan Sunday event, Emmanuel Church, 1640 Stones Crossing West Road, in **Greenwood**, free.

(General information about adoption and foster care in Indiana can be found online through the Indiana Department of Child Services at adoptachild.in.gov and www.in.gov/dcs/fostercare.htm, or through the Children's Bureau, Inc., at www.childrensbureau.org or by contacting them at 888-25-ADOPT or iap@childrensbureau.org.)†

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