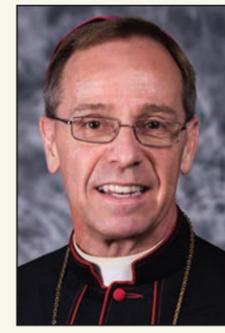




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Christ the Cornerstone

Like Jesus, bring an attitude of humility to all you do, page 5.

CriterionOnline.com

October 25, 2019

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Synod groups: Ecology, violence, migration among challenges for Church

VATICAN CITY (CNS)—Proposals made by the small groups at the Synod of Bishops for the Amazon not only involved theological matters, but also the Catholic Church's role in helping indigenous communities confront issues such as ecology, violence and migration.

The Church must continue to reaffirm the rights of indigenous people to their "land, culture, language, history identity and spirituality" as well as "defend their rights to prior, free and informed consent to projects in their territories," the Italian-A group noted in its report.

"Indigenous people, people of African descent, fishermen, migrants and other traditional communities in the Amazon are threatened like never before and are often divided or strategically weakened by the seductions of money and power," the group noted.

The 12 small-group reports, published by the Vatican on Oct. 18, were the result of reflections in groups organized by language; each group summarized its members' conclusions and offered proposals for the whole synod.

Several groups made proposals that call on the Church to take a more active role in protecting the environment, both in awakening the public conscience through "ecological conversion" as well as through practical and concrete measures.

"An ecological conversion to a sober life is indispensable, which implies changes in mentality, in lifestyle, in modes of production, in practices of accumulation, consumption and waste. We already know that 'later, it will be too late!'" the Portuguese-B group noted.

The Portuguese-C group stressed that to be a "visible and credible witness of ecological conversion" means that the Church must also be ecologically conscience in practical actions such as recycling and eliminating the use of plastic.

The Spanish-E group highlighted the importance of ensuring that the "fruits of the Amazonian synod become a reality," and called for the establishment of a "postsynod

See SYNOD, page 8



'I have found my God'

Dr. Beth Wehlage of St. Luke the Evangelist Parish in Indianapolis has relied upon the Sacred Heart of Jesus during her journey of suffering and faith while dealing with cancer. (Photo by John Shaughnessy)

Mother of three lives her legacy of faith while facing devastating, rare cancer

By John Shaughnessy

During each radiation treatment for her stage 4 cancer, Dr. Beth Wehlage clutched a cross, a rosary that had been blessed at Lourdes, and a crucifix that was a gift from the Sisters of St. Benedict.

As she tried to stay motionless so the radiation could pinpoint the area behind her ear where the cancer had concentrated, the 58-year-old mother of three prayed the rosary, the seven sorrows

of the Blessed Mother and the prayers of St. Bridget on the Passion of Christ.

She prayed for healing, for strength, for God's will, all the time focusing on an image that had given her comfort during her previous treatments for this most devastating stage of cancer—the image of the Sacred Heart of Jesus.

Yet on this day, Wehlage experienced something that had never happened before, something that still touches and stuns her.

"I pray to Jesus in front of me, and I see his Sacred Heart," she recalls. "I see

his limitless love, his limitless mercy. I completely surrender, visualizing this image, this Sacred Heart of Jesus. And in an instant, in a moment, as I lie on this table, *I feel him. He stands near, so very near.*

"My radiation enters on my left. He stands on my right. He puts his hand on my shoulder. I feel Jesus and his Sacred Heart move—to be by my side.

"I have found my God. He is with me. Always."

See MOTHER, page 8

Faley savors 'the gift' of helping young adults grow closer to God

By John Shaughnessy

For 10 years, Matt Faley has been involved in trying to bring young adults and college students in the archdiocese into a closer relationship with God and the Church.

During that time, Faley has also seen his own faith life grow and develop as he has made the transitions from being single to being married and the father of three small children.

As Faley marks his 10th year, *The Criterion* invited the archdiocese's director of Young Adult and College Campus Ministry to reflect on his own faith journey and the efforts to help those in the 18-35 age group on their faith journeys.

Q. From your perspective as the director of Young Adult and College Campus Ministry, what are young adults mostly seeking in their lives, and how can the Church help them in that search?

See FALEY, page 15



Matt Faley, archdiocesan director of Young Adult and College Campus Ministry, mingles with the crowd during a Theology on Tap gathering on June 12 in Indianapolis. (Submitted photo)



Pro-life supporters rally outside the U.S. Supreme Court during the 46th annual March for Life in Washington on Jan. 18. The theme for the 2020 March for Life is "Life Empowered: Pro-Life is Pro-Woman." (CNS photo/Joshua Roberts, Reuters)

March theme pays tribute to pro-life view of early feminists

WASHINGTON (CNS)—Organizers of the March for Life have chosen "Life Empowered: Pro-Life Is Pro-Woman" for the 2020 rally and march in Washington.

In embracing the theme, Jeanne Mancini, president of the March for Life Education Fund, cited the coming centennial of the 19th Amendment, which gave women the right to vote, and the views of early suffragists, including the best-known figure of the movement, Susan B. Anthony.

"The present moment is marked by a profound confusion of what it means to be pro-woman," Mancini said at a U.S. Capitol panel discussion on Oct. 15. "We've come a long way from 'Safe, legal and rare' to 'Shout your abortion.'"

Next year's march and rally, always held near the anniversary of the Supreme Court's *Roe v. Wade* decision of 1973, which legalized most forms of abortion on demand, will be on Jan. 24. The event in recent years has drawn more than 100,000 marchers.

President Donald J. Trump has addressed the rally via video hookup from the White House the past two years, and Vice President Mike Pence was a rally speaker in 2017 and this year. A full list of rally speakers will be announced in the coming weeks.

Leaders of the suffrage movement, Mancini said, knew that "mothers and babies were not at odds with each other." Citing Alice Paul, leading strategist of the 19th Amendment, Mancini said Paul referred to abortion as "the ultimate exploitation of women."

This was reinforced by another panelist, Serrin Foster, president of Feminists for Life, who said early American feminists condemned abortion "in no uncertain terms."

Abortion, Foster said, "was constantly referred to as child murder," and it was a frequently discussed topic in the feminist newspaper edited by Elizabeth Cady Stanton. Anthony, the best known feminist leader of her age, was a frequent contributor to the newspaper.

A page on the website of the Susan B. Anthony House and Museum in

Rochester, N.Y., disputes the notion Anthony can be considered a heroine to the pro-life movement, insisting her writings for the paper, called *The Revolution*, were mostly appeals to support the publication.

"This [pro-life] claim is based to a large extent on 'Marriage and Maternity,' an article written [in 1869] anonymously that disagreed with calls in a medical journal for laws against abortion, but nonetheless deplored it as 'child-murder,'" the page states.

Representatives of the museum refused to comment to Catholic News Service about the Web page's description of Anthony.

Mancini concluded her panel remarks by saying: "There is no known suffragist that was pro-abortion."

Speaker Victoria Cobb, president of the Family Foundation of Virginia, called the promotion of the Equal Rights Amendment (ERA), which supporters believe could enshrine abortion in the Constitution if adopted, "pure deception."

The ERA was first introduced in 1923, shortly after the 19th Amendment was adopted. "It's that old, it's that outdated, and it's past its prime," Cobb said, adding that current proponents of the ERA are based in "a 1970s mentality," meaning "for women to have parity with men, they had to appear not to be a mother."

"In this mindset, motherhood, in all its glory, becomes a barrier to becoming equal to men," she added.

"Abortion," said Gloria Purvis, host of the Morning Glory program on ETWN Radio, "is predicated on the notion that the infant in the womb is really not human. Killing the poor is not a solution to poverty. And that is what the pro-abortion movement posits."

The 19th Amendment to the U.S. Constitution giving women the right to vote was passed by the U.S. House on May 21, 1919, and by the U.S. Senate on June 4, 1919; it was then submitted to the states for ratification. On Aug. 18, 1920, Tennessee was the last of the necessary 36 states needed to ratify the measure, and the 19th Amendment was officially adopted on Aug. 26, 1920. †



Public Schedule of Archbishop Charles C. Thompson

October 25 – November 3, 2019

October 25 – 6 p.m.

Marian University's 27th Annual Gala at JW Marriott, Indianapolis

October 26 – 10:30 a.m.

Confirmation for youths of St. Bridget of Ireland Parish, Liberty; St. Elizabeth Ann Seton Parish, Richmond; St. Elizabeth of Hungary Parish, Cambridge City; St. Anne Parish, New Castle; St. Mary (Immaculate Conception) Parish, Rushville; and St. Gabriel Parish, Greenfield, at St. Andrew Church, Richmond

October 27 – 2 p.m. CST

Confirmation for youths of St. Augustine Parish, Leopold; St. Pius V Parish, Troy; and St. Paul Parish, Tell City Deanery, at St. Paul Church

October 29 – 12 p.m.

Indiana bishops and health care leaders meeting, Lafayette

October 29 – 5:30 p.m.

White Mass at Cathedral of St. Mary of the Immaculate Conception, Lafayette

October 30 – 10:15 a.m.

United States Penitentiary visit, Terre Haute

October 30 – 6 p.m.

Notre Dame ACE Academies Extravaganza at Crane Bay Event Center, Indianapolis

October 31 – 10 a.m.

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

November 1 – 5:30 p.m.

Little Sisters of the Poor Thanksgiving Celebration at The Willows, Indianapolis

November 2 – 10 a.m.

Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus

November 2 – 4 p.m.

Mass and dinner with Equestrian Order of the Holy Sepulchre of Jerusalem at St. Mary Parish, New Albany

November 3 – 10 a.m.

Mass to celebrate 150th anniversary of St. Malachy Parish at St. Malachy Church, Brownsburg

November 3 – 6 p.m.

Mass for feast of St. Martin de Porres at St. Monica Church, Indianapolis

(Schedule subject to change.)

USCCB resources offer ways to raise awareness of domestic violence

Criterion staff report

"Violence against women, inside or outside the home, is never justified.

Violence in any form—physical, sexual, psychological, or verbal is sinful; often, it is a crime as well."

—From the U.S. Conference of Catholic Bishops 2002 statement, "When I Call for Help: A Pastoral Response to Domestic Violence Against Women"

October is National Domestic Violence Awareness Month, and the Committee on Laity, Marriage, Family Life and Youth of the United States Conference of Catholic Bishops (USCCB) has compiled a list of resources for parishes and groups to raise awareness of domestic violence.

The USCCB again affirmed its stance against domestic violence, and its support for victims of domestic violence, in its 2002 statement, which is an updated version of its 1992 statement. The statement:

- Addresses abused women, men who abuse, and pastors and pastoral staff;
- Offers updated statistics, resources and information about domestic violence

(updated again in 2016); and

- Includes practical suggestions for dioceses and parishes based on actual experiences.

The following are a few of the resources compiled by the committee that can be found at bit.ly/1SmUF2z:

- preaching suggestions;
- a resource flier for posting in church facilities;
- full text of the USCCB's 1992 statement "When I Call for Help: A Pastoral Response to Domestic Violence Against Women," renewed in 2002 and updated in 2016 (available in English and Spanish).

The page also includes links to other sites, such as Catholics for Family Peace (including a media tool kit with facts, tips for recognizing abuse, prayers and more), For Your Marriage and the National Domestic Violence Hotline.

Other helpful USCCB resources not included on the committee's page on domestic violence include a podcast on the topic called "Made for Love" (bit.ly/2VIah6u), and prayers on their Call to Prayer for Life, Marriage and Religious Liberty page (www.usccb.org/pray). †



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Local Catholics use 40 Days campaign to stand up for life

Criterion staff report

40 Days for Life is an organized prayer effort to save unborn lives and convert hearts to end abortion.

During the semi-annual 40-day campaigns, participants form a prayerful, peaceful presence in front of a Planned Parenthood abortion center or other abortion facility. According to the organization's website, the campaigns have grown from a single Texas location in 2007 to 816 cities in 56 countries today.

Two campaigns run in the archdiocese each spring and fall at Planned Parenthood abortion facilities—one in Bloomington and one in Indianapolis. The fall campaign began on Sept. 25 and will end on Nov. 3.

As *The Criterion* went to press, the Bloomington location reported two "saves"—a woman or a couple deciding to spare their unborn child's life—and the Indianapolis site reported four possible saves.

Below are updates from both locations.

Bloomington

"The prayers of those participating do not go unanswered. And God has mercifully allowed us to see some of the fruit.

"One example is a couple who had gone into the Bloomington Planned Parenthood for abortion counseling, despite being offered help by a sidewalk counselor. They remained inside for only 10 minutes, then came over to the advocate who had offered help. The woman was in tears and said that they couldn't go through with the abortion. They accepted help next door at the [pro-life] Women's Care Center.

"Another example is a couple that was

inside the Planned Parenthood facility for a long time, receiving abortion counseling. They came out, appearing quite sad. They came over, and this time they accepted the blessing bag and talked for a bit with the sidewalk advocate. They went back to their car and looked over the material for a half-hour. As they pulled away, they were smiling and thanked the advocate for being there. From comments made, they seem to be on their way to now choosing life!" —**Monica Siefker, St. John the Apostle Parish, Bloomington**

Indianapolis

Tim O'Donnell, lead coordinator for the fall campaign in Indianapolis, reported that two cars stopped to speak with the sidewalk counselors one day in early October. One car had three women, and the other had one.

After talking with the counselors and accepting a blessing bag, both cars turned around and immediately went to the Women's Care Center located next to the Planned Parenthood. Those who witnessed the possible saves noted that all four women had still not left after two hours in the pro-life organization's building.

The event happened on Oct. 2, the feast of the Guardian Angels.

For additional information on the Indianapolis area 40 Days for Life campaign, contact Tim O'Donnell by calling 317-372-0040 or e-mail idiptionsapere@me.com.

For additional information on the Bloomington campaign, contact Deacon Russ Woodard at 317-759-1225 or e-mail deaconrussw@gmail.com.

To sign up for an hour of prayer per week with any 40 Days for Life campaign location, go to 40daysforlife.com. †



Members of St. Gabriel the Archangel Parish in Indianapolis promote respect for life outside the Planned Parenthood abortion facility in Indianapolis as part of an America Needs Fatima rosary rally of prayer for the conversion of hearts on Oct. 12. The rally fell within the timeframe of the 40 Days for Life fall prayer campaign taking place outside the same facility, the state's largest abortion provider. (Submitted photo by Tim O'Donnell)



Matt Britton, chairman of the board and general counsel for 40 Days for Life, addresses fall campaign participants outside the Planned Parenthood abortion center in Bloomington. He was there to encourage them during a campaign midpoint rally on Oct. 13. (Submitted photo by Deacon Russ Woodard)



A group of parishioners from All Saints Parish in Dearborn County prepare to leave for Cincinnati to pray outside the city's Planned Parenthood abortion center on the weekend of Sept. 28-29 as part of the 40 Days for Life fall campaign effort. The parish supplied enough volunteers throughout the course of the two days to cover all of the prayer slots from 7 a.m.-7 p.m. (Submitted photo by Sara Yunger)

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Editorial



Pope Francis gives the homily as he celebrates a Mass marking World Mission Day in St. Peter's Basilica at the Vatican on Oct. 20. (CNS photo/Paul Haring)

Following our mandate to be missionaries of faith

Pope Francis used a liturgy he celebrated last weekend to remind us of a mandate of our faith: to be missionaries for Christ, sharing the good news of salvation and making disciples for him, not for ourselves or for a clique of like-minded believers.

“What instructions does the Lord give us for going forth to others? Only one, and it’s very simple: Make disciples. But, be careful: his disciples, not our own,” the pope said on Oct. 20 as he celebrated World Mission Sunday in St. Peter’s Basilica at the Vatican. Dozens of participants from the Synod of Bishops for the Amazon joined the pope for the Mass, and many indigenous wore their native headdresses, had their faces painted or dressed in traditional clothes.

When World Mission Sunday is celebrated each fall, some people of faith envision missionaries serving the less fortunate in third-world countries or in nations who have been at war where hunger, violence, homelessness and uncertainty reign. Images of religious sharing their hearts and hands with children lacking food and shelter move our hearts and lead many of us to act, responding to God’s command to help the least of our brothers and sisters.

Others mark this annual celebration by thinking of and praying for the religious sisters and brothers we see serving the Church in central and southern Indiana—in parishes, schools and other ministries being the hands and feet of Christ to so many who cross their path.

But Pope Francis used this year’s World Mission Sunday celebration to again remind us that, as Christians, we are each called to share God’s love and mercy with all people. “All, because no one is excluded from his heart, from his salvation. All, so that our heart can go beyond human boundaries and particularism based on a self-centeredness that displeases God. All, because everyone is a precious treasure, and the meaning of life is found only in giving this treasure to others.

“Those who bear witness to Jesus go out to all, not just to their own acquaintances or their little group,” he added.

The pope’s message reinforces that although we celebrate Mass as a family of faith each weekend, we must live our tenets as disciples of Christ outside our parish home in all that we say and do. And as we’ve heard Pope Francis and other Church leaders—including Archbishop

Charles C. Thompson—tell us time and time again, our vocations as missionary disciples mean we must step outside our comfort zones and bring Christ to others.

The call to be a missionary is a call that is included in every Christian’s baptism, the pope continued, telling people at the Mass: “Jesus is also saying to you: ‘Go, don’t miss a chance to bear me witness!’ My brother, my sister, the Lord expects from you a testimony that no one can give in your place.”

If we are to be disciples of Christ, the first and most important way to share the Gospel with others is by living it, Pope Francis continued. “A credible proclamation is not made with beautiful words, but by an exemplary life: a life of service that is capable of rejecting all those material things that shrink the heart and make people indifferent and inward-looking; a life that renounces the useless things that entangle the heart in order to find time for God and others.”

In today’s world, we understand the challenges many of our brothers and sisters face in making faith a priority. More and more people are falling into a secularist mentality where “it’s all about me” is their mantra of living.

Being a missionary disciple, the Holy Father said, does not mean “conquering, mandating, proselytizing,” but rather “witnessing, humbling oneself alongside other disciples and offering with love the love that we ourselves received.”

Humility. We see examples of it in Scripture quite frequently, from Jesus, who described himself as “meek and humble of heart” (Mt 11:29) to the story of the prodigal son (Lk 15:11-32), who seeks his father’s forgiveness for his life of sin, to many other examples where humbling oneself leads to a beautiful witness of discipleship.

“Our mission,” Pope Francis said, is “to give pure and fresh air to those immersed in the pollution of our world; to bring to Earth that peace which fills us with joy whenever we meet Jesus on the mountain in prayer; to show by our lives, and perhaps even by our words, that God loves everyone and never tires of anyone.”

If we follow our mandate to be missionaries of faith, we can bring Christ’s light to so many people who are enveloped in darkness.

May we find the courage to be the people God calls us to be.

—Mike Krokos

Be Our Guest/Claudia Pfeiffer

A symbolic Eucharist? No, it is truly the body and blood of Jesus

Symbols? Really? Is that what the bread and wine of the holy Eucharist are? Is that all they are? Aren’t they, instead, the reality of transubstantiation?



Perhaps that belief has been discarded by so many because it’s difficult to explain—and next to impossible to understand with our finite minds.

Transubstantiation is the miraculous event wherein bread baked by man’s hands and wine extracted from grapes tended by man are transformed into the real body and blood of Jesus Christ.

It seems today that many people believe the bread of the Eucharist is only a symbol of our Lord’s body. And that the wine simply stands for Christ’s blood. This is not so. In fact, the bread is transformed into his sacred body, and the wine into his precious blood.

If it is only symbols, the holy Eucharist is a hollow promise. This certainly was not Jesus’ intention. He did not suffer immense pain in trading his life for our sins for a symbol. Was it a facsimile of our Lord that died on the cross? What would be the value in that?

The Catholic Church teaches the reality of transubstantiation. It is a hard teaching to grasp. Rather than turning from this reality, or making it a symbol, as Catholics we must trust in our faith.

We are not expected to understand all things spiritual. That’s where our faith comes in. That’s how we are able to accept that the bread and wine are actually transformed into Christ’s real body and blood.

And not just once. Not just something that happened once thousands of years ago and since then is displayed as a symbol of Jesus’ institution of the Eucharist. Not just a one-time miracle,

but an event that occurs every time the Catholic Mass is celebrated.

As followers of Jesus Christ, when we receive the holy Eucharist, we receive his real body and blood. This is difficult to comprehend. It is much easier to accept the bread and wine as symbols of Christ’s body and blood.

But if we accept the Church’s teaching about transubstantiation, we realize the incredible value of the real presence of Christ today. Here we receive the strength to believe, the love to sustain us, the guarantee that Christ is ever with us through no merit of our own, but through his merciful and unconditional love.

When Christ instituted the eucharistic feast, he passed the bread and wine to his disciples and spoke. He did not say: “This bread is a symbol of my body, this wine a symbol of my blood.” No. Instead, he stated, “This is my body. . . . This is my blood” (Lk 22:19-20; Mt 26: 26, 28; Mk 14: 22, 24; 1 Cor 11:24-25).

If we truly believe these words, how can we possibly stay away from Mass, from participating in Christ’s feast, from receiving the divine reality of our Lord and Savior into our very being? If we received news that Jesus was sitting in the third pew of our church, we would hasten there to be in his presence. What a shame that we sometimes fail to hasten there where he is always present in his sanctuary.

The Catholic teaching regarding the holy Eucharist does not give credence to the present-day belief of many that the bread and wine are simply symbols of Christ’s presence.

Instead, Catholicism states that the body and blood present in the Eucharist are as real today as they were when Jesus broke the bread and shared the wine with his disciples. Truly and surely real. Not just symbols.

(Claudia Pfeiffer is a member of Christ the King Parish in Indianapolis.) †

Letter to the Editor

Forum on clergy sex abuse reminds us there is still work to do, reader says

Thank you for publishing the article, “Abuse will always be one in long list of betrayals of Christ, says speaker” in the Oct. 11 issue of *The Criterion*. The article shared valuable updates, some good news and, unfortunately, some concerning views. I appreciate the full breadth of the speakers who participated in this forum, and *The Criterion*’s publication of the article.

Former FBI executive assistant director Kathleen McChesney, one of speakers during the forum, indicated a number of concerns that were listed toward the end of the article that are disturbing. My hope is that she is not the only one with the concern and that there are Church leaders who are addressing these issues.

Bishop Robert E. Barron, in his book *Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Scandal*, asks us to “fight by raising your voice in protest; fight by writing a letter of complaint; fight by insisting that protocols be followed . . .”

The Church has selected experts such as McChesney, who was appointed in 2002 as the first executive director of the U.S. bishops’ Office of Child and Youth Protection, to improve the Church’s ability to protect our young people. The Church needs to listen to the concerns and advice of the experts. We need the help of publications such as *The Criterion* to help us hold the Church accountable for its choices of inaction.

I strongly urge *The Criterion* to pursue and provide additional in-depth coverage on these very issues. None of us should accept the excuse, as McChesney stated, “The Church will continue to be slow to reform. I think that shouldn’t be an option, but I think that sadly, that is the way this Church works.”

Thank you for this opportunity to fight.

Kathy Heath
Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

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Readers with access to e-mail may send letters to criterion@archindy.org. †



Christ the Cornerstone

Like Jesus, bring an attitude of humility to all you do

“True humility is not thinking less of yourself; it is thinking of yourself less.”
(C. S. Lewis)

The Gospel reading for this weekend, the 30th Sunday in Ordinary Time, includes the familiar parable of two men at prayer.

One prays with pride saying, “O God, I thank you that I am not like the rest of humanity—greedy, dishonest, adulterous—or even like this tax collector” (Lk 18:11). The other “would not even raise his eyes to heaven but beat his breast and prayed: ‘O God, be merciful to me a sinner.’” (Lk 18:13).

Jesus tells us in no uncertain terms that the humility of the tax collector is greatly preferred to the arrogance of the Pharisee, a righteous man who says that he fasts twice a week and pays tithes on his whole income. “I tell you, the latter went home justified, not the former; for whoever exalts himself will be humbled, and the one who humbles himself will be exalted” (Lk 18:14).

Humility is a challenging concept for most of us. We have been taught by the values of our society to promote ourselves and our talents, to be proud of all the things we have accomplished, and to “be righteous” by being good

and being seen to be good. Surely Jesus is not telling us to be “greedy, dishonest or adulterous” like those who are public sinners. Why is humility so much preferred to arrogance?

The answer is to be found in the life and ministry of Jesus himself. As Pope Francis says, “Jesus did not sound the trumpet when he healed someone or preached or performed a miracle like the multiplication of the loaves. No, he was humble. He just did it. And he was close to the people.”

Quoting a popular hymn of his day, St. Paul tells us that humility is the essence of Jesus’ character:

“Have among yourselves the same attitude that is also yours in Christ Jesus,

Who, though he was in the form of God,

did not regard equality with God something to be grasped.

Rather, he emptied himself, taking the form of a slave,

coming in human likeness;

and found human in appearance,

he humbled himself,

becoming obedient to death, even

death on a cross.

Because of this, God greatly exalted him

and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:5-11).

Self-emptying is fundamentally important to Christian life. In order to follow Jesus and to serve his people, we have to get out of our own way. We need to acknowledge our own sinfulness and our inadequacy as ministers of the Gospel in order to allow the Holy Spirit to fill us with the power to witness effectively to the healing power of a loving and merciful God.

As Pope Francis reminds us, nowhere in the Gospels does Jesus exalt himself. Jesus’ authority came from his humility and not from proudly proclaiming, “I am the Messiah or I am the prophet.” In fact, the Gospel is filled with examples of Jesus’ attempts to downplay his accomplishments by either attributing them to his Father or by asking (often unsuccessfully) that the recipients of his healing and

forgiveness “tell no one.”

Meekness and tenderness, Pope Francis says, are the two characteristics that defined Christ’s authority. He was humble, and he challenges all of us who wish to be his disciples to do the same.

Humility is a challenging concept for us because we have been taught that it is demeaning, that it somehow devalues us as persons. Nothing could be further from the truth. In all humility, we rightly believe that each one of us is made in the image and likeness of God. We are blessed by the grace of Christ who liberates us from the bondage of self and empowers us to work wonders in his name.

The virtue of humility does not make us less. It makes us more by acknowledging that God is the source of our goodness, our strength and our ability to care for the needs of others, especially the poor and vulnerable.

Let’s pray for the grace to pray like the tax collector in Jesus’ parable: “O God, be merciful to me a sinner.” And let’s ask God to help us remember that the good we do is not the result of our own efforts, or our own righteousness, but is entirely the result of God’s grace working in our lives. †



Cristo, la piedra angular

Al igual que Jesús, imprimamos humildad a todo lo que hacemos

“La verdadera humildad no es considerarse menos que los demás, sino pensar menos en sí mismo.”
(C. S. Lewis)

La lectura del Evangelio de este fin de semana, el domingo número 30 del Tiempo ordinario, incluye una parábola conocida sobre dos hombres que oran.

Uno de ellos reza con orgullo y dice “¡Oh, Dios! Te doy gracias porque yo no soy como los demás: ladrones, malvados y adúlteros. Tampoco soy como ese recaudador de impuestos” (Lc 18:11). El otro “ni siquiera se atrevía a levantar la vista del suelo, sino que se golpeaba el pecho y decía: ‘¡Oh Dios! Ten compasión de mí, que soy pecador’” (Lc 18:13).

Jesús nos dice muy claramente que la humildad del recaudador de impuestos es sin duda preferible a la arrogancia del fariseo, un hombre recto que dice que ayuna dos veces por semana y paga el diezmo sobre todo su ingreso. “Les digo que este recaudador de impuestos volvió a casa con sus pecados perdonados; el fariseo, en cambio, no. Porque Dios humillará a quien se ensalce a sí mismo; pero ensalzará a quien se humille a sí mismo” (Lc 18:14).

La humildad es un concepto que resulta difícil para la mayoría de

nosotros. Los valores de nuestra sociedad nos han enseñado a promovernos y a ensalzar nuestros talentos, a sentirnos orgullosos de todo lo que hemos logrado y a ser «justos» al ser buenos y que se nos perciba como buenos. Por supuesto que Jesús no nos dice que seamos “ladrones, malvados y adúlteros” como los pecadores públicos. ¿Por qué la humildad es muy preferible a la arrogancia?

La respuesta se encuentra en la vida y el ministerio del propio Jesús. Tal como nos lo explica el papa Francisco: “Jesús no hacía sonar una trompeta cuando sanaba a alguien, cuando predicaba o cuando realizaba milagros como la multiplicación de los panes. No, era humilde. Sencillamente lo hacía y estaba cerca del pueblo.”

Citando un cántico popular de la época, san Pablo nos dice que la humildad es la esencia del carácter de Jesús:

“Compórtense como lo hizo Cristo Jesús, el cual, siendo de condición divina

no quiso hacer de ello ostentación, sino que se despojó de su grandeza, asumió la condición de siervo y se hizo semejante a los humanos.

Y asumida la condición humana, se rebajó a sí mismo hasta morir por obediencia, y morir en una cruz.

Por eso, Dios lo exaltó sobremanera y le otorgó el más excelso de los nombres, para que todos los seres, en el cielo, en la tierra y en los abismos, caigan de rodillas ante el nombre de Jesús, y todos proclamen que Jesucristo es Señor, para gloria de Dios Padre” (Fil 2:5-11).

La entrega desinteresada es fundamentalmente importante para la vida cristiana. Para seguir a Jesús y servir a su pueblo, tenemos que abandonar nuestra forma de ser, reconocer nuestra condición de pecadores y nuestra insuficiencia como ministros del Evangelio para permitir que el Espíritu Santo nos llene de la fuerza para ser efectivamente testigos del poder sanador de un Dios amoroso y misericordioso.

Como el papa Francisco nos recuerda, en ninguna parte del Evangelio Jesús se exalta a sí mismo; su autoridad provenía de su humildad y no de proclamar con orgullo “yo soy el Mesías” o “yo soy el profeta.” De hecho, el Evangelio está repleto de ejemplos de los intentos de Jesús de restarle importancia a sus logros, ya sea atribuyéndoselos al Padre o al pedirles a los beneficiarios de su sanación y perdón que “no se lo contaran a nadie” (a menudo sin mucho éxito).

La docilidad y la ternura, según

explica el papa Francisco, son las dos características que definían la autoridad de Cristo Jesús. Era humilde y nos desafía a todos los que deseamos ser sus discípulos, a hacer lo mismo.

La humildad es un concepto difícil para nosotros porque nos han enseñado que es algo que degrada, que de alguna forma nos desvaloriza como personas. Nada más alejado de la verdad. Con toda humildad, creemos que cada uno de nosotros está hecho a imagen y semejanza de Dios. Somos bendecidos por la gracia de Cristo quien nos libera de las ataduras del ego y nos empodera para obrar maravillas en su nombre.

La virtud de la humildad no nos minimiza sino que nos engrandece a través del reconocimiento de que Dios es la fuente de nuestra bondad, nuestra fuerza y nuestra capacidad para atender las necesidades de los demás, especialmente los pobres y los vulnerables.

Recemos para obtener la gracia de orar como el recaudador de impuestos en la parábola de Jesús: “¡Oh, Dios! Ten compasión de mí, que soy pecador.” Y pidámosle a Dios que nos ayude a recordar que lo bueno que hacemos no es producto de nuestros propios esfuerzos o nuestra rectitud, sino el resultado de la gracia de Dios obrando en nuestras vidas. †

Events Calendar

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

October 28

One-day only showing of documentary *Faustina: Love and Mercy*, tracing the origins of the Divine Mercy image and the spreading of the Divine Mercy devotion. Information, locations and times: fathomevents.com/events/faustina-love-and-mercy.

November 1

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

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.

St. Agnes Parish, 1008 McLary Road, Nashville. **Christmas Festival and Bazaar**, Christmas décor, crafts, books, collectibles, baked goods, boutique jewelry and clothing, vendors, wood crafts, furniture, quilt raffle, silent auction of baskets and tabletop trees, 9 a.m.-5 p.m., free admission and parking. Information: 812-988-2778, st.agnesnashville@gmail.com.

November 2

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Christmas Holiday Bazaar**, vendors, St. Martin's Attic and Crafts, Christmas cookies by the pound, bake shop, cash and quilt raffle, door prizes, food and drink available for purchase, 9 a.m.-3 p.m., free. Information: 765-342-6379.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **All Souls Day Memorial Mass**, 10 a.m. Information: 317-257-4297, bulletin@saintmatt.org.

St. Elizabeth Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., Indianapolis. **Fall Festival Celebrating Adoption Awareness**, free, family-friendly activities, silent auction, music, food and drinks available for purchase, 3-6 p.m. Information: Nadja Radtke, nradtke@secindy.org, 317-787-3412.

Providence Spirituality and Conference Center, Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteer Opportunity**, ages 12-18, sharing time and talent with retired Providence sisters, 9 a.m.-2 p.m. (first of several teen volunteer opportunities through April 2020). Registration and parent/guardian waver: www.spsmw.org/event/teen-volunteer-opportunity/all Information: Providence Sister Joni Luna, 361-500-9505, jluna@spsmw.org.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional

prayers, rosary, 8 a.m. Information: 765-647-5462.

St. Malachy School Gymnasium, 7410 N. County Road 1000 E., Brownsburg. **Altar Society Christmas Bazaar**, 50 vendors, jewelry, candles, soaps, decorations, crafts, chicken salad sandwiches, homemade chicken noodle dinners, desserts, free admission, 9 a.m.-3 p.m. Information: 317-852-3195, altarsociety@stmalachy.org.

November 2-3

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Craft Show and Chicken Dinner**, 9 a.m.-4 p.m. craft show, wood and fabric crafts, jewelry, candles, home baked goods, mega split-the-pot; Sat. 10:30 a.m.-2 p.m. sandwich and soup lunch; Sun. 11 a.m.-5 p.m. chicken dinners, \$12 adults, \$6 children, free admission and parking. Information: 812-576-4302, emilyalig.asp@gmail.com.

November 3

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **St. Martin**

de Porres Bilingual Mass, sponsored by the archdiocesan Black and Hispanic Catholic ministries, Archbishop Charles C. Thompson presiding, 6 p.m. with fiesta to follow, bring dish to share. Information: Pearllette Springer, pspringer@archindy.org, 317-236-1474.

St. Isidore the Farmer Parish, St. Martin of Tours Campus, 27246 Perry St., Siberia. **Shooting Match/Festival**, 10:30 a.m. CT, food, raffle, bingo, children's games. Information: 812-843-5713.

St. Joan of Arc Catholic School, 500 E. 42nd St., Indianapolis. **Open house**, 11:30 a.m.-2 p.m., serves pre-K-8th grades, Lighthouse accredited. Information: 317-283-1518.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sundays at the Woods: Eating for a Better Climate**, 1:30-3:30 p.m., free will offering, register by Oct. 25. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

November 5

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, 30 percent off clothing, 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.

Marian University, Dining Commons Bldg., 3200 Cold Spring Road, Indianapolis. **Vocations Awareness Day**, sponsored by Marian University and Sisters of the Third Order of St. Francis in Oldenburg, for those discerning religious life, 4-8 p.m. Information: 812-933-6417, kbranhams@oldenburgosf.com.

November 6

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777. †

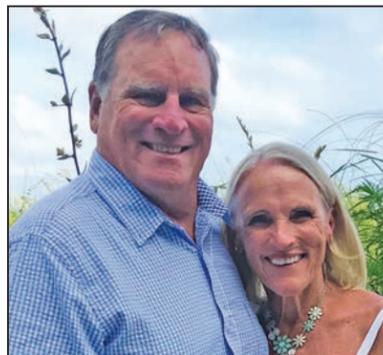
Married couples invited to celebrate fun at sports-themed night in Greenwood on Nov. 9

Our Lady of the Greenwood Parish's Celebrate Marriage Ministry will host a sports-themed evening of fun for married couples in the parish's Madonna Hall, 335 S. Meridian St., in Greenwood, from 6:30-9 p.m. on Nov. 9. The evening will include dinner, friendly competitions and prizes. Since the

event is sports-themed, couples are invited (but not required) to dress as a team. The cost is \$20. Registration is required by Nov. 3. To register or for more information, contact Marcie and Tom Renken at 317-489-1557 or olgmarrageministry@gmail.com. †

VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.



Dave and Ann (McAtee) Gandolph, members of SS. Francis and Clare of Assisi Parish in Greenwood, will celebrate their 50th wedding anniversary on Oct. 25. The couple was married in Holy Spirit Church in Indianapolis on Oct. 25, 1969. They have four children: Jennifer Gandolph Hawk, Dan, David, Jr., and Thomas Gandolph. The couple also has 10 grandchildren. †



Moments with Mother Mary

Parent volunteer Deb Mack portrays Mary during a visit with the fifth-grade students at St. Louis School in Batesville on Sept. 19. The staff and students are celebrating the school's theme for the year, "Year of Mary," by focusing on a Marian feast day each month. Mack will continue to make visits throughout the school year. (Submitted photo)

Indulgence walk planned at historic Indianapolis Catholic cemetery on Nov. 3

Our Lady of the Most Holy Rosary Parish Knights of Columbus Santo Rosario Council #14449 and the Catholic Cemeteries Association will host an indulgence walk in Holy Cross and St. Joseph Cemetery, 2446 S. Meridian St., in Indianapolis, starting at the Pleasant Run Parkway gate from 1:30-2:30 p.m. on Nov. 3.

This prayerful tour of the historic cemetery will include life stories of several people who are buried there.

A plenary indulgence for souls in purgatory is possible with completion of other conditions.

Registration is not required.

For more information, call 317-636-4478 or e-mail info@holyroaryindy.org. †

Divorce and Beyond offered on Mondays from Nov. 11-Dec. 16 in Indianapolis

Divorce and Beyond, a peer-ministry support group of the archdiocesan Office of Marriage and Family Life, will be offered at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 7-9 p.m. on six consecutive Mondays (including Thanksgiving week) from Nov. 11-Dec. 16.

The group is designed to help guide men and women through the process of divorce. It explores stress, anger, blame, guilt and loneliness, with the goal of leading participants toward ultimate forgiveness,

happiness and growth.

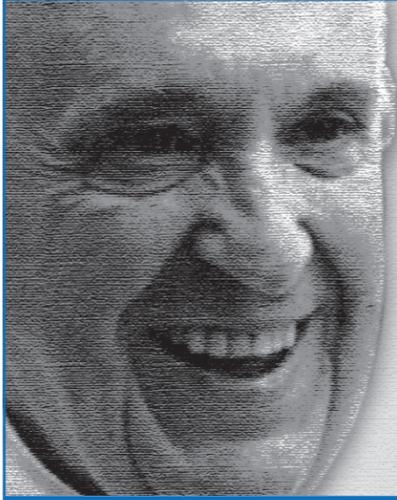
The support group is for Catholics who are separated or going through a divorce; however, people of all faiths may benefit from participating and are welcome to attend.

The cost of the six-week session is \$30, which includes materials. Scholarships are available.

Registration is requested online at www.archindy.org/marriageandfamily, click on Divorce Ministry.

For more information, contact Gabriela Ross in the Office of Marriage and Family Life at 317-592-4007 or e-mail gross@archindy.org. †

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.



The Face of Mercy

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

By Daniel Conway

Blessed Virgin Mary helps us enter through the narrow gate

"What took place most singularly in the Virgin Mary also takes place within us, spiritually, when we receive the word of God with a good and sincere heart and put it into practice. It is as if God takes flesh within us; he comes to dwell in us, for he dwells in all who love him and keep his word. It is not easy to understand this, but really, it is easy to feel it in our heart." (Pope Francis)

From the beginning of his pontificate, Pope Francis has called attention to the Blessed Virgin Mary's role as "a gate that exactly follows the form of Jesus: the gate of the heart of Jesus, demanding, but open to all."

As a gateway, Mary not only shows us the way to her son, Jesus, but she also intercedes for us, making it easier for us to seek and find him.

According to the Holy Father, Mary "welcomed [Jesus] with all her heart and followed him every day of her life, even when she did not understand, even when a sword pierced her soul."

In her role as mother of God and our mother, Mary nurtures and protects us. She argues on our behalf even, or especially, when we have sinned and lost our way. "Mary is the mother," Pope Francis says, "and a mother's main concern is the health of her children. ... Our Lady guards our health ... helps us grow, face life and be free."

Mary never turned away from the pain and suffering in her own life or in the life of her Son. She did not pretend to understand why Jesus had to endure mockery, torture and an excruciatingly painful death on a cross. But she accepted God's will and she did everything in her power to support and comfort Jesus as he suffered and died for us.

Mary suffered, too, as only a mother could, but her suffering was offered up for the sake of her children. She faced life on life's terms and, in so doing, she was set free.

Reflecting on the passage in St. Luke's Gospel where Jesus is asked how many (or how few) people will be saved

(Lk 13:22-24), Pope Francis observes that "The way to heaven is difficult and the gate to enter small, but Jesus' mother, Mary, who herself entered through the narrow gate, will help those who ask." This is what the Holy Father means when he says that "Mary is the gate of the heart of Jesus." She shows us the way and then helps us to enter through the narrow gate.

In St. Matthew's Gospel, Jesus says: "Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction, and those who enter through it are many. How narrow the gate and constricted the road that leads to life. And those who find it are few (Mt 7:13-14).

There is no easy road to heaven, no broad pathway or wide-open door. Too many obstacles stand in our way and the entrance is small. "Strive to enter through the narrow gate," Jesus says, "for many, I tell you, will attempt to enter, but will not be strong enough" (Lk 13:24).

Jesus makes it clear that it is not a question of numbers. "There is no 'closed number' in Paradise! But it is a question

of going through the right passage, which is there, for everyone, but it is narrow," Pope Francis tells us. That's why we should turn to Mary. We should follow her example and ask her to help us along the way.

Jesus invites us to take personal responsibility, to imitate him and to empty ourselves of the material and spiritual burdens that make it difficult for us to face life and be free.

As the pope tells us, Jesus does not deceive people; he does not say that the way to heaven is a big, beautiful highway with a large door at the end, to not worry. "No, Jesus tells us things as they are: the passage is narrow." And many who seek to enter God's kingdom discover they don't have the capacity to make it through.

Mary our mother is determined to point the way and help us make it to heaven. If only we will turn to her and allow her to help us to "face life and be free."

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

El rostro de la misericordia/Daniel Conway

La Santísima Virgen María nos ayuda a entrar por la puerta estrecha

"Pero lo que ha ocurrido en la Virgen Madre de manera única, también nos sucede a nosotros en el plano espiritual cuando acogemos la Palabra de Dios con corazón bueno y sincero y la ponemos en práctica. Es como si Dios adquiriera carne en nosotros. Él viene a habitar en nosotros, porque toma morada en aquellos que le aman y cumplen su Palabra. No es fácil entender esto, pero, sí, es fácil sentirlo en el corazón." (Papa Francisco)

Desde el comienzo de su pontificado, el papa Francisco ha destacado la función de la Santísima Virgen María como "una puerta que sigue exactamente la forma de Jesús: la puerta del corazón de Dios, corazón exigente, pero abierto a todos nosotros."

Como puerta, María no solo nos muestra el camino hacia su hijo Jesús, sino que también intercede por nosotros y nos facilita la tarea de buscar y encontrarlo.

Según el Santo Padre, María "lo acogió con todo su corazón y lo siguió todos los días de su vida, aun cuando no entendía, aun cuando una espada atravesaba su alma."

En su papel de madre de Dios y nuestra madre, María nos acoge y nos protege. Ella nos defiende incluso, o especialmente, cuando hemos pecado y nos hemos extraviado del camino. "María es la madre—dice el papa Francisco—y la preocupación principal de una madre es la salud de sus hijos. ... Nuestra Señora vela por nuestra salud ... nos ayuda a crecer, a enfrentar la vida y a ser libres."

María jamás le huyó al dolor y al sufrimiento, ni en su vida ni en la de su hijo. No fingía entender por qué Jesús tuvo que soportar burlas, torturas y una muerte atroz en una cruz, pero aceptó la voluntad de Dios e hizo todo lo que estuvo a su alcance para apoyar y consolar a Jesús mientras sufría y moría por nosotros.

María también sufrió, como solo una madre puede hacerlo, pero su sufrimiento fue una ofrenda para el bien de sus hijos. Se enfrentó a la vida en términos terrenales y al hacerlo, se liberó.

En una reflexión sobre el pasaje del Evangelio según san Lucas en el que preguntan a Jesús cuántos serán salvados (Lc 13:22-24), el papa Francisco señala

que "el camino al cielo es difícil y la puerta para entrar es estrecha, pero María, la madre de Jesús, quien también pasó por esa puerta estrecha, ayudará a quienes invoquen su auxilio." A eso se refiere el Santo Padre cuando dice que "María es la puerta del corazón de Jesús." Ella nos muestra el camino y luego nos ayuda a entrar por la puerta estrecha.

En el Evangelio según san Mateo, Jesús dice: "Entren por la puerta estrecha. La puerta que conduce a la perdición es ancha, y el camino fácil, y muchos son los que pasan por ellos. En cambio, es estrecha la puerta y angosto el camino que llevan a la vida, y son pocos los que los encuentran" (Mt 7:13-14).

No existe una vía fácil para llegar al cielo, no hay un sendero amplio ni una puerta ancha. Demasiados obstáculos se interponen y la entrada es pequeña. "Esfuércense en entrar por la puerta estrecha—dice Jesús—porque les digo que muchos intentarán entrar, pero no podrán" (Lc 13:24).

Jesús deja claro que no es una cuestión de cifras. "No hay 'número cerrado' en el Paraíso. Se trata de atravesar desde

ahora el pasaje correcto, que está ahí para todos, pero es estrecho," nos advierte el papa Francisco. Por eso debemos acudir a María. Debemos seguir su ejemplo y pedirle que nos ayude por el camino.

Jesús nos invita a responsabilizarnos, a imitarlo y a despojarnos de las cargas materiales y espirituales que interfieren con nuestra capacidad para enfrentar la vida y ser libres.

Y tal como lo expresa el Papa: Jesús no engaña a nadie; no dice que el camino al cielo sea una autopista grande y hermosa con una puerta ancha al final, para despreocuparnos. "[Jesús] nos dice las cosas como son: el pasaje es estrecho." Y muchos que buscan entrar en el reino del Señor descubren que no tienen la capacidad para lograrlo.

María, nuestra madre, está decidida a señalarnos el camino y a ayudarnos a llegar al cielo, si tan solo acudimos a ella y dejamos que nos ayude a "enfrentar la vida y ser libres."

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

Pope criticizes cruelty of world marked by hunger, obesity, food waste

VATICAN CITY (CNS)—Resolving the global crises of world hunger and malnutrition demands a shift away from a distorted approach to food and toward healthier lifestyles and just economic practices, Pope Francis said.

"We are, in fact, witnessing how food is ceasing to be a means of subsistence and turning into an avenue of personal destruction," he said in his message to Qu Dongyu, director general of the Food and Agriculture Organization (FAO) of the United Nations, to mark World Food Day on Oct. 16. World Food Day marks the date the FAO was founded in 1945 to address the causes of world hunger.

Pope Francis said he hoped the world day theme of 2019—"Our actions are our

future: Healthy diets for a #ZeroHunger World"—will be a reminder of how many people continue to eat in an unhealthy way.

"It is a cruel, unjust and paradoxical reality that, today, there is food for everyone, and yet not everyone has access to it, and that in some areas of the world food is wasted, discarded and consumed in excess, or destined for other purposes than nutrition," he said.

"To escape from this spiral, we need to promote 'economic institutions and social initiatives which can give the poor regular access to basic resources,'" he said, citing his encyclical, "Laudato Si", on Care for Our Common Home."

The theme also points to "the distorted relationship between food and nutrition," he

said. Some 820 million people in the world suffer from hunger, "while almost 700 million are overweight, victims of improper dietary habits," said Pope Francis.

Being overweight is no longer a major health issue in developed countries, he said, but also in poorer areas where people may "eat little but increasingly poorly, since they imitate dietary models imported from developed areas."

Poor nutrition based on excess often results in illnesses, such as cardiovascular diseases, diabetes and degenerative diseases, and poor nutrition has seen an increasing number of deaths related to anorexia and bulimia, he said.

A better understanding of food and its true purpose as well as "a conversion in our

way of living and acting" will aid in fighting hunger and malnutrition, the pope said.

"Nutritional disorders can only be combated by the cultivation of lifestyles inspired by gratitude for the gifts we have received and the adoption of a spirit of temperance, moderation, abstinence, self-control and solidarity," the pope said.

"By adopting such a lifestyle, we will grow in a fraternal solidarity that seeks the common good and avoids the individualism and egocentrism that serve only to generate hunger and social inequality," he said. Pope Francis also highlighted the vital role of the family in continuing traditions of sustainable farming and the production of nutritional products. †

MOTHER

continued from page 1

She pauses. Then this doctor who had a medical career that included helping mothers deliver their babies continues talking about this radiant moment in her life.

“No worker, *no one*, can be in the radiation room while anyone is having radiation,” explains Wehlage, a member of St. Luke the Evangelist Parish in Indianapolis. “When all is finished, they come in the room.

“I know. I know. Maybe there are some skeptics. Maybe I’ve even been a skeptic. This was not something I had ever envisioned, or even prayed for. But I felt him by my side.”

‘I am grateful for every blessing’

Eight years have passed since Wehlage experienced that moment. Eight years in which this grandmother has placed all her emphasis on making the most of her life and making the most of her faith—even as the cancer continues to be a concern.

“I’ll have scans forever,” she says about the efforts to track the rare, aggressive disease that is known as adenoid cystic cancer.

At the same time, she also has that continuing belief that God is with her always. It’s the theme of a presentation that she has shared on rare occasions, a talk that she calls, “The Mystery of Suffering and Faith—A Connection with God. What is Your Legacy of Faith?” And that experience with Christ in the

radiation room is the emotional and spiritual heart of her presentation.

That experience has also led her to a deeper exploration of her faith.

She commits to a weekly hour of eucharistic adoration. She becomes part of a book club with fellow Catholic women and searches for movies that focus on faith. As part of her Lenten observance, she memorizes prayers, including the *Sanctus* in Latin. And she makes sure that every room in her family’s house “has a symbol of faith that is a testimony for our Lord.”

Wehlage also savors the extended gift of time that she has been given as a mother, a grandmother and a wife.

She has rejoiced at the wedding of her oldest daughter Molly to Dillon O’Neill.

She has beamed seeing her daughter Katie graduate from medical school.

She has glowed watching her youngest daughter Lucy “sing her heart out” as the lead in a high school musical.

In August, she celebrated her 30th wedding anniversary with her husband Martin.

She has felt the joy of holding their first grandchild—Molly and Dillon’s nearly 2-year-old daughter Maeve.

“I am grateful for every blessing,” says Wehlage, who has also experienced the thrill of climbing the Half Dome rock formation in Yosemite National Park in California. “I try to be and expect less perfection—and fill my soul with gratitude in God’s plan.”

It’s an attitude she has strived to keep, even during the time when another cancer scare intensely reminded her of her mortality.



Beth Wehlage and her daughter Katie pose for a photo after climbing to the top of the Half Dome rock formation in Yosemite National Park in California in 2014. (Submitted photo)

Tears of fear and joy

“I have a possible recurrence in 2015,” she recalls. “A concern was seen on an MRI scan. Symptoms and discomforts are near my ear, my jaw and my eye that make my mind worry. Doctors, biopsies, waiting. Internet searches where I see scary photos of jaws removed, of head and neck deformities from my cancer.”

Fearful for a moment, she thought of her children and her desire to be there for them “in their futures, in their faith.” Then she returned to the foundation of her faith—“complete surrender” to God.

Waiting for the biopsy report, she received a blessing and the prayers of a missionary priest, Society of Our Lady of the Trinity Father James Blount.

“He asked about the men in my life,” she recalls. “I told him my father prays for me every day at daily Mass since my diagnosis, and my dear husband is faithful and devoted. Father Jim asks that Martin begin to pray over me that very day—to hold me in his arms at the end of the day and pray the Novena to St. Joseph. And my husband did this.

“My husband and I pray and cry together. Martin and I talk of eternal healing in heaven. We talk of complete gratitude for our faith.”

When the biopsy report came back, it showed there was no recurrence.

“My husband cries aloud in the hospital, ‘Thank you, St. Joseph!’” she says.

‘What is your legacy of faith?’

When she gives a presentation about

her life, her struggles with cancer and the inspiration of her faith, Wehlage concludes it by asking the people in the audience to consider whether they have a legacy of faith in their family and how they nurture it—and even how they sustain it during times of suffering.

“There is so much mystery when we try to understand suffering,” she says. “Yet Christ carried his cross. [And] there are benefits in suffering. Simply, we come to Christ when we suffer. We all have a story. We all carry a cross.

“When you suffer and you share your cross and your suffering—your struggles—with others, you make a warm, loving embrace, a field of inspiration that extends far and wide—your legacy of faith.”

It’s a legacy she works to create through the way she lives her life, including how she deals with the reality of cancer. Her doctor has told her that the longer she lives, “the more likely this type of cancer will return.”

“I do pray for my complete healing, but my prayer has evolved,” she says. “I pray for the will of my God—to be his servant, for his Blessed Mother to be my intercessor.

“My family knows to turn to God with their gratitude and with their burdens. This is the legacy of faith.”

She continues to hope to “live a long life—a life of family joy, friends and memories.” She also has another great hope.

“Our daily life here on this Earth is a practice. A practice to live our holiest life, to get to heaven with our eternal healer. And I know that every step of the way, God is by my side.” †



The Wehlage family celebrates the marriage of Molly Wehlage to Dillon O’Neill in 2016. Molly and Dillon are flanked by Molly’s parents, Martin and Beth Wehlage, and Molly’s sisters, Lucy and Katie Wehlage. (Submitted photo)

At catacombs, synod members pledge simplicity, closeness to poor

ROME (CNS)—More than a half century after a group of bishops at the Second Vatican Council made a solemn

pledge to live a simple lifestyle close to their people, a group of participants from the Synod of Bishops for the Amazon signed a new pact in the Catacombs of Domitilla.

Brazilian Cardinal Claudio Hummes, relator general of the

synod, presided at an early morning Mass on Oct. 20 in the catacombs where he and several dozen synod participants signed the new “Pact of the Catacombs for the Common Home.”

The original Pact of the Catacombs was signed by 42 bishops on Nov. 16, 1965, in the Catacombs of Domitilla.

Invoking the martyred Christians buried in the catacombs and the martyrs of the Amazon, the signers of the new document promised to defend the Amazon rainforest, to promote an “integral ecology” of care for people and for the Earth and, “before the avalanche of

consumerism,” to live “a happily sober lifestyle, simple and in solidarity with those who have little or nothing.”

They made a renewed commitment to listening to and walking with migrants, the poor and, particularly, with the indigenous people of the Amazon, helping them “preserve their lands, cultures, languages, stories, identities and spiritualities.”

Doing so, the signers said, meant “to abandon, consequently, in our parishes, dioceses and groups all types of colonist mentality and posture,” instead “welcoming and valuing cultural, ethnic and linguistic diversity in a respectful

dialogue with all spiritual traditions.”

Without mentioning the possible ordination of married men who are leaders of their communities, an idea that garnered much support at the synod as a way to give Catholics regular access to Mass and the sacraments, the bishops signing the pact committed themselves to “ensuring that the right to the table of the Word and the table of the Eucharist are effective in all communities.”

They also promised to “recognize the services and real ‘*diakonia*’ of a great number of women” already ministering to Catholic communities in the region. †



Cardinal Claudio Hummes

SYNOD

continued from page 1

ecclesial organization” under the auspices of the Latin American bishops’ council, also known as CELAM for its acronym in Spanish.

This organization, the group noted, will lead the charge in “new ways of evangelization and integral ecology” in the region.

Another issue affecting indigenous populations in the Amazon is violence, particularly against women and young people, who “suffer the most due to a ‘macho’ culture, that includes

authoritarian behavior and clericalism, as well as abuses and trafficking,” the Italian-A group noted.

The Spanish-B group noted that the increase in violence against “women and our sister, ‘mother Earth,’ requires special attention.” The group also expressed its concerns “about a possible relationship between violence against women and violence against the land.”

Such violence, the group stated “demands a greater prophetic denunciation by the Church” as well as “a culture of dialogue and encounter” that works for a peaceful resolution of conflicts.

Violence and the abuse of poor or

vulnerable people is seen particularly among migrants, especially young migrants who fall for the “deceitful enchantment of urbanization and propaganda,” one group stated.

“Many of them are trapped by drug trafficking and organized crime and see their human rights systematically disrespected,” the group identified as Spanish-C noted. “Indigenous people, women and children are the ones who suffer the worst and most heartbreaking experiences of abuse.”

The Spanish-D group also noted that migration, particularly among indigenous people, has not only contributed to the

“disintegration of the family,” but also “the loss of cultural identity, social marginalization, rejection by people in cities where they arrive as foreigners, they are exploited and fall into violent or criminal organizations, prostitution, etc.”

The group proposed that local Churches work with their respective governments to establish and develop projects aimed at addressing “the needs of the communities.”

“Both indigenous and rural territories, as well as cities, suffer a permanent pressure to which we must be attentive to and ready to act as a Church—especially at the borders—to define the type of service we can give,” the group stated. †

Speakers: With political will, countries can meet needs of refugees

NEW YORK (CNS)—The plight of the world's refugees will be solved by politics, not by appeals to conscience or awareness of the tremendous scope of the issue, said speakers at an Oct. 17 New York symposium on migration.

"You move states by forcing them to act," said T. Alexander Aleinikoff in his keynote address.

"Stop calling this a humanitarian crisis. This is a totally manageable situation," said Aleinikoff, director of the Zolberg Institute on Migration and Mobility at The New School in New York. "There are 25 million refugees and 7 billion people in the world."

He said if the political will is present, it is realistic to "let career civil servants deal with it."

Aleinikoff said refugees need the option to move from place to place so they can care for themselves, rather than being confined to camps. "We have to think beyond the traditional three responses to refugee situations. Resettlement, repatriation and integration into the host community are not working," he said.

The daylong 2019 annual "Academic and Policy Symposium on Forced Migration, Protection and Border Control" was organized by the Center for Migration Studies. The center is a think tank and educational institute established by the Congregation of the Missionaries of St. Charles, also known as Scalabrinians.

Bishop Nicholas DiMarzio of Brooklyn told Catholic News Service (CNS) the conference underscored that "facts and the truth have to form our policies, and not myths and misinformation about immigration and its impacts."

The bishop, a member of the center's board of trustees, said: "We have to speak truth to power, understand the issues and get to people who make a difference and be advocates."

Rick Towle, acting director of the New York office of the UNHCR, the U.N. refugee agency, said the global system of refugee protection is based on two principles. First, refugees are an exception to state sovereignty and border control. The second, honored primarily in the breach, is the burden of caring for the world's refugees should be shared in an equitable way.

Towle said, "Eighty-five percent of refugees are in countries that can least afford to look after them but do, by and large without complaint."

He said "more privileged states" use physical and legal devices to prevent refugees from arriving legally. Subsequently, refugees turn to smugglers and traffickers. "Without rights and without solutions, you have a cocktail for human disintegration," he said.

Towle said that "a multilateral process can yield dividends for states and people." If the countries' people leave and those they transit through working with the receiving countries and others that might provide financial support, a balance can be found to serve refugees in an orderly way and share the burden of their care.

"The only thing that's normal now is chaos and confusion," said Wendy Young, president of Kids in Need of Defense.

Known as KIND, the organization aids migrants and refugees, particularly those along the southern border.

"The U.S. has relinquished its role in refugee protection," she said.

Talk of the border wall, she said, now seems to be an archaic and rhetorical discussion in the face of a new "policy wall that is increasingly shutting down access to the U.S. asylum system."

"The human costs of the policies are devastating," Young added. She described a 19-year-old migrant who fled violence in her home country with her 13-year-old sister. Faced with a new system that "meters" arrivals of asylum-seekers in Mexico and can add months to the wait time, the older sister prostituted herself to get a place on the list for herself and her sister.

Bill Canny, executive director of the U.S. Conference of Catholic Bishops' Migration and Refugee Services, described as "mean-spirited" the decision by the Trump administration to dramatically reduce the number of refugees admitted to the U.S. This deprives communities of the opportunity to interact with and welcome newcomers,



An immigrant from Central America is seen at the Casa del Migrante shelter in Ciudad Juarez, Mexico on Sept. 24. He and several dozen others were returning to their home countries on a bus that day, after giving up on entering the United States. (CNS photo/Tyler Orsburn)

Canny said, and prevents refugees from taking the opportunity to build and enrich the country.

Speakers said leadership is critical to improve the prognosis for refugees.

"People are looking for a sense of order in our process," Young said. "There are lessons to be learned from the last two years."

She said the government "manipulation of the law is frankly breathtaking," and the administration used loopholes to shut down the asylum system.

Legal representation is a key to successful claims, Young said. "Kids are five times more likely to be granted protection if they have a lawyer," she said.

Susan Miller said of the 70 million people currently displaced by conflicts or human rights situations, most are in a situation of "protracted displacement," that is, lasting more than five years. Miller is the Donald G. Herzberg professor emeritus in the School of Foreign Service at Georgetown University.

"Failure to address this global crisis of protracted displacement will waste human potential and lead to the irregular movement of people from

poor to rich regions," said John Thon Majok, a refugee from South Sudan and senior program analyst at the Woodrow Wilson International Center for Scholars.

Msgr. Robert Vitillo, secretary-general of the International Catholic Migration Commission, said: "In protracted situations, refugees are seen not as people, but crises and emergencies. Their personhood is lost." In addition, he said, "mental health issues get more complicated, people lose hope and feel there is no way out."

Speakers said it is important to identify and address the "drivers" that lead people to make a mass exodus from their home country. It also is prudent to provide education to displaced people and job opportunities while they wait to return home or resettle.

Programs can help receiving countries develop a culture of integration and not just assimilation. International organizations can offer a debt moratorium for refugee host governments to free up money for public services and recognize the public good they provide. †

Cured mother: Newman events 'experience of a thousand lifetimes'

LONDON (CNS)—The Chicago mother healed from a potentially lethal hemorrhage at the intercession of



Melissa Villalobos poses with her 5-year-old daughter, Gemma, at the Basilica of St. Mary Major in Rome on Oct. 12. The Chicago mother healed from a potentially lethal hemorrhage at the intercession of St. John Henry Newman has described his canonization as "the experience of a thousand lifetimes." (CNS photo/Simon Caldwell)

St. John Henry Newman has described his canonization as "the experience of a thousand lifetimes."

Melissa Villalobos attended the Oct. 13 liturgy at the Vatican with her husband and their seven children, and together they carried the offertory gifts to Pope Francis, who blessed her youngest sons, John Henry and Blaise. The pope also met Gemma, 5, who as an unborn baby was saved when heavy bleeding from a torn placenta came to a sudden halt after her mother prayed to the English cardinal for help.

"It is difficult to express in mere words the immense joy and gratitude I feel in my heart to have had my entire family in Rome, including Gemma, for the canonization of St. John Henry Newman," Villalobos said in an Oct. 16 e-mail to Catholic News Service.

"If not for him, we could not all be here," she said. "During the canonization Mass, I held Gemma's little hand and kept giving thanks for her life."

"It has been the experience of a thousand lifetimes attending the beautiful events surrounding the canonization and, of course, attending the canonization itself is a blessing beyond words," Villalobos continued.

"I am grateful to almighty God for this gift to our Church and to the world, and I'm grateful for the many people who have prayed throughout the years for his canonization. It has been a thrill

meeting so many who share the same immense love and affection for him as I do."

Pilgrims lined up to speak to Villalobos at the Basilica of St. Mary Major, where she read a prayer at an Oct. 12 prayer vigil for the new saint.

The following day, Villalobos was introduced to Prince Charles, who attended the canonization on behalf of Queen Elizabeth II.

A native of St. Louis, Villalobos, 42, discovered Cardinal Newman only as an adult, through a TV program she was watching while doing her ironing. She said she was struck by the "admiration and affection" that the guests on the show held for him and began to read his works.

"One of the very first passages I read from Newman is one in which he refers to Mary as 'our nursing mother,'" she said in her e-mail.

"This particular phrase of his struck me with a powerful force and was absolutely influential in giving me the confidence to carry on a very personal and intimate relationship with him, despite his immensely brilliant mind and my mind being more like that of a regular person," she said.

"From this passage, I knew he perfectly understood the tender and loving bond between a mother and her child, and, as such, he would also understand my needs and joys as a nursing mother,"

she said. "To me, he is the patron saint of nursing mothers."

She added: "I pray that mothers everywhere will come to know that St. John Henry Newman will assist them in nurturing their children just as I have discovered. Thank you, St. John Henry Newman, for saving a nursing mother."

Villalobos was healed on May 15, 2013, when she woke in a pool of blood.

She had been diagnosed with a partially detached placenta eight weeks into her fifth pregnancy, and an ultrasound scan had also identified a blood clot on the fetal membrane.

Doctors could treat neither mother nor daughter and fully expected Villalobos to miscarry. They warned her also that her life might be in danger from a hemorrhage and that she had to be ready to call emergency services at any time.

She collapsed on her bathroom floor but could not call for help because she left her phone downstairs and, in desperation, she prayed: "Please, Cardinal Newman, make the bleeding stop."

The flow stopped instantly and, during the following minutes she smelled a strong scent of roses on three separate occasions.

Doctors could not understand her full and instant recovery and, following investigations by medics and theologians, Pope Francis approved the healing as the miracle required to declare Blessed Newman as a saint. †

Barr sees 'growing refusal' to accommodate free exercise of religion

WASHINGTON (CNS)—Religion “helps promote moral discipline within society” and “helps teach, train and habituate people to want what is good,” U.S. Attorney General William Barr told an audience at the University of Notre Dame Law School.

“Religion helps frame moral culture within society that instills and reinforces moral discipline,” he said, but “over the past 50 years religion has been under increasing attack” by secularists.

There has been a “steady erosion of our traditional Judeo-Christian moral system” and “a comprehensive effort to drive it from the public square,” he added.

He made the comments in an Oct. 11 address on religious liberty in America, which he called “an important priority” for the Trump administration and the Department of Justice.

Barr, a Catholic, spoke to the law school and Notre Dame’s de Nicola Center for Ethics and Culture. A text of his prepared remarks was posted on the Justice Department website, www.justice.gov.

He said a new task force within the department meets regularly and includes representatives from its various entities, including the Solicitor General’s Office, the Civil Division and the Office of Legal Counsel.

The group is alert to “cases or events around the country where states are misapplying the Establishment Clause in a way that discriminates against people of faith, or cases where states adopt laws that impinge upon the free exercise of religion,” Barr explained.

Today, he said, there is “a growing refusal to accommodate the free exercise of religion,” when “just 25 years ago, there was broad consensus in our society that our laws should accommodate religious belief.”

He pointed to the Religious Freedom

Restoration Act, called RFRA, which passed by Congress in a bipartisan vote in 1993.

From the founding of this country onward, Barr said, “there was strong consensus about the centrality of religious liberty in the United States. ... The imperative of protecting religious freedom was not just a nod in the direction of piety. It reflects the Framers’ belief that religion was indispensable to sustaining our free system of government.”

The U.S. Constitution “provides for limited government, while leaving ‘the people’ broadly at liberty to pursue our lives both as individuals and through free associations,” he continued, adding that underpinning a free society and self-government was the Founding Fathers’ trust “in self-discipline and the virtue of the American people.”

“Self-government,” he said, did not mean “primarily the mechanics” of selecting a representative government, but “referred to the capacity of each individual to restrain and govern themselves.”

Religion promotes “the moral discipline and virtue needed to support free government” by first giving us “the right rules to live by,” Barr said.

As Christians, the Founders believed Judeo-Christian moral standards were “the ultimate utilitarian rules for human conduct,” he added.

“They are like God’s instruction manual for the best running of man and human society,” said Barr, adding that “no secular creed has emerged capable of performing the role of religion.”

“We are told we are living in a post-Christian era,” he continued. “But what has replaced the Judeo-Christian moral system? What is it that can fill the spiritual void in the hearts of the individual person? And what is a system of values that can sustain human social life?”

Secularists promote “humane values,”

he said, but “what undergirds these values? What commands our adherence to them? ... [They] are really nothing more than mere sentimentality, still drawing on the vapor trails of Christianity.”

He sees “an unremitting assault on religion and traditional values” taking place today, which he described as “organized destruction” of religious values through mass communications, popular culture, the entertainment industry and academia.

These venues “promote secular orthodoxy” and “drown out and silence opposing voices,” Barr said, adding that the “high-tech popular culture” distracts people from the moral chaos going on around them. But this constant connectivity offers “limitless ways of indulging all our physical appetites,” he added.

Society’s “self-corrective mechanisms” are being suppressed, according to Barr. This can be seen, for example, in safe injection sites being promoted as the answer to drug addiction and abortion promoted as the solution for sexual irresponsibility, he added.

“Christianity teaches a micro-morality. We transform the world by focusing on our own personal morality and transformation,” Barr said. “The new secular religion teaches macro-morality. One’s morality is not gauged by their private conduct, but rather on their commitment to political causes and collective action to address social problems.”

Religion has never been forced on nonbelievers in this country, Barr stated, but today “irreligion and secular values” are being forced on people of faith.

He said he considers the nation’s schools “ground zero” for the attacks on religion. He pointed to states like New Jersey requiring by law that public schools adopt an LGBT curriculum “that many feel is inconsistent with traditional Christian teaching.” In many of these states, parents who object on religious grounds to this instruction for their children cannot opt out, he noted.

He also raised concerns about the Archdiocese of Indianapolis being sued over the direction it gave to Catholic



U.S. Attorney General William Barr speaks in the McCartan Courtroom on Oct. 11 at the University of Notre Dame’s Law School in Indiana. Religion “helps promote moral discipline within society,” but in the U.S. secularists are assaulting religion and its values, said Barr. (CNS photo/Matt Cashore, University of Notre Dame)

schools to not employ teachers in same-sex marriages because the example of those same-sex marriages would undermine the schools’ teaching on the Catholic view of marriage and complementarity between the sexes.

In the Archdiocese of Indianapolis, every archdiocesan Catholic school and private Catholic school has been instructed to clearly state in its contracts and ministerial job descriptions that all ministers must convey and be supportive of all teachings of the Catholic Church.

“I do not mean to suggest that there is no hope for moral renewal in our country,” Barr said. “But we cannot sit back and just hope the pendulum is going to swing back toward sanity.”

“As Catholics,” he said, “we are committed to the Judeo-Christian values that have made this country great. We know that the first thing we have to do to promote renewal is to ensure that we are putting our principles into practice in our own personal private lives. ... It is hard to resist the constant seductions of our contemporary society. This is where we need grace, prayer and the help of our Church.”

He urged a greater emphasis be placed “on the moral education of our children,” called for promoting and supporting “authentic Catholic education at all levels,” and asked all to “be vigilant” to keep secularization from driving religious viewpoints from the public square and impinging “on the free exercise of our faith.” †

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Faithful are called to proclaim the Gospel with boldness

By B. Kevin Brown

On a number of occasions during the past six and a half years, Pope Francis has called his listeners to live out the Gospel with “*parrhesia*.” “*Parrhesia*” is not a word that you hear every day. So why is Pope Francis using it, and what is he trying to communicate when does?

It is impossible to get inside the mind of Pope Francis to identify why he has chosen to use this word instead of others. But there are some clues both from history and the context of when Pope Francis uses the word that shed some light on why he might be encouraging us all to adopt a posture of “*parrhesia*” as we take up the Church’s mission in the world.

In ancient Greece, to speak with “*parrhesia*” was to speak with frankness and forthrightness.

To speak with “*parrhesia*” was to speak your mind in a way that neither hid your intentions nor sought to manipulate your hearer. If a person spoke with “*parrhesia*,” there was no doubt about what was being said. A person speaking this way does so openly, refusing to hide from a person he or she might be critiquing.

The Greek word “*parrhesia*” appears in the writings of the New Testament more than 30 times. There, its meaning is similar to how it was used in the writings of ancient Greece. But it takes on a distinctive Gospel character.

For example, in the Gospel of St. John, when Jesus speaks with “*parrhesia*,” he is not speaking figuratively. He is speaking plainly of the love of God and the demands that it makes on us as we respond to him.

When the word is applied to Jesus’ disciples in other New Testament writings, its meaning shifts.



Members of the Sisters of Life join more than 200 other pro-life advocates as they brave temperatures in the teens while praying the rosary across the street from an abortion clinic in New York City on Dec. 28, 2017, the feast of the Holy Innocents. Pope Francis has encouraged the faithful to be bold witnesses to the Gospel even in the face of opposition. (CNS photo/Gregory A. Shemitz)

It still describes a way of speaking that is frank and not circuitous. But it also means speaking with boldness. It describes a way of living and speaking with confidence in the truth of the Gospel.

To speak and live with “*parrhesia*” is to do so with courage to respond to the Holy Spirit’s invitation to transform creation toward the kingdom of God, even in the face of opposition.

Similarly, when Pope Francis uses the word, he is exhorting his listeners to speak boldly, to speak with courage, and to testify to the Gospel while doing so. This is seen in two contexts where he often uses the word.

First, he often uses the word when inviting large gatherings of Church leaders, like the synod of bishops and last February’s meeting on the protection of minors in the Church at the Vatican, to engage authentically in synodal practices.

The word “synod” stems from the Greek word “*synodos*,” meaning to journey together.

Pope Francis has made it clear that he longs for the Church to engage in synodal practices—to discern together how the Church is called to respond to the Spirit and carry forward the Gospel as one body in mission to the world.

In these settings, Pope Francis is calling bishops and laity alike to speak boldly and courageously, even in the face of disagreement.

Importantly, this is not a call to engage in unproductive disagreement, like those who would criticize others behind the cloak of an anonymous letter or those who disappear after offering a word of critique.

To speak with “*parrhesia*” is to speak plainly and frankly, without fear of disagreement.

The pope, then, is exhorting the Church to allow disagreements over the ways it is called to carry forward the Gospel to be aired openly and with charity so that, together, through dialogue and prayer, the Church might discern how best to respond to the Spirit today.

Second, Pope Francis often uses the word when discussing the nature of

missionary discipleship.

Especially when traveling, he calls the baptized whom he encounters to act with courage and boldness, even in the face of resistance from those whose privilege or power is threatened by Jesus’ word that the kingdom of God is good news for the poor and oppressed.

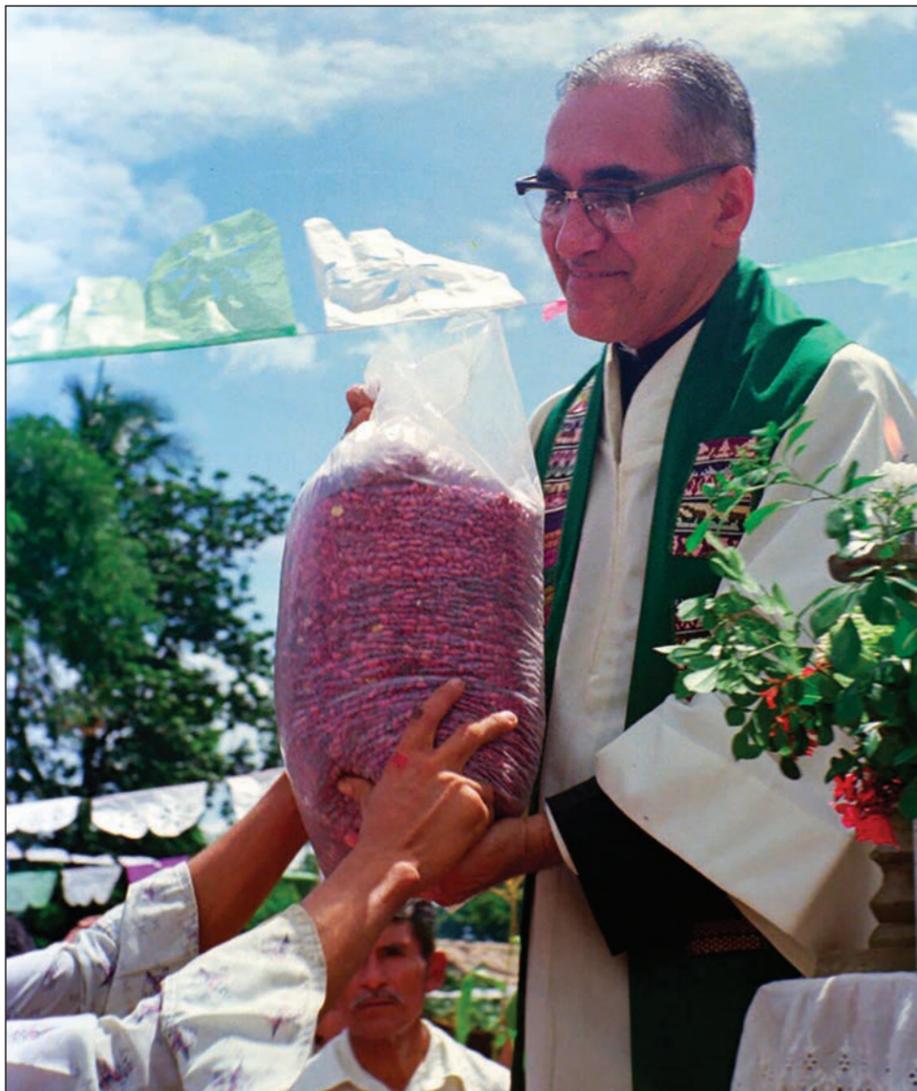
In this sense, the pope is calling the Church to act in ways that are similar to St. Oscar Romero, Dorothy Day and Martin Luther King Jr., who spoke the truth of the Gospel in the face of persecution and opposition without fear.

Early in his ministry as pope, Pope Francis reflected on the mission of Barnabas to the gentiles in a homily. He stated, “Today let us think about the missionary nature of the Church: these disciples who took the initiative to go forth, and those who had the courage to proclaim Jesus to the Greeks, something which at that time was almost scandalous.”

“Let us ask the Lord for this ‘*parrhesia*,’ this apostolic fervor which impels us to move forward, as brothers and sisters, all of us: forward! Forward, bearing the name of Jesus.”

This encapsulates Pope Francis’ vision of cooperating with the Holy Spirit’s work through “*parrhesia*.” He is summoning the Church to proclaim the Gospel with boldness, as one body, journeying together in patient dialogue with one another and the Spirit, discerning how the kingdom of God might be built up in our midst.

(B. Kevin Brown received his doctorate in systematic theology from Boston College and teaches theology in the religious studies department at Gonzaga University, where he is also senior specialist for faculty and staff formation in the Office of Mission and Ministry. He is the editor of the Proceedings of the Catholic Theological Society of America.) †



St. Oscar Romero receives a sack of beans from parishioners following Mass outside of a church in San Antonio Los Ranchos in Chalatenango, El Salvador, in 1979. Pope Francis is calling the Church to act in ways that are similar to St. Oscar Romero, Dorothy Day and Martin Luther King Jr., who spoke the truth of the Gospel in the face of persecution and opposition without fear. (CNS photo/Octavio Duran)

Corrections Corner/Susan Hall

Being a prison volunteer is a life-changing opportunity

Locally, some 15 Prisoner Visitation and Support (PVS) volunteers have responded to Jesus' invitation to visit him in prison—more specifically, in the federal penitentiary in Terre Haute. Many, though not all, of these PVS volunteers are Catholic.



PVS is a non-denominational organization founded in 1968 by two pacifist

Quakers for the purpose of visiting imprisoned conscientious objectors. PVS quickly expanded into a national organization dedicated to caring for prisoners of all types.

To this day, PVS remains the only interfaith, volunteer program in the United States authorized to visit all federal and military prisons.

Currently, more than 400 PVS volunteers make thousands of visits each year in 102 federal prisons and four military prisons across the nation.

Ninety-eight percent of these prisoners will eventually be released back into society, and the quality of their contact with the outside world while incarcerated

will often determine whether following release they will commit crimes again and return to prison.

Given the few opportunities for human contact, PVS visitors provide a valuable service in the form of help and moral support to prisoners who seek contact with someone outside the immediate prison community as they struggle to survive their incarceration, to live constructive lives and to maintain their self-esteem.

Here in the Archdiocese of Indianapolis, we have a federal prison where those who are ready to follow Jesus' admonition to "visit the prisoner" can enter into a life-changing opportunity.

PVS visitors regularly get to two of the three facilities at the Federal Correctional Complex in Terre Haute, serving especially those who don't have regular visitors, have long sentences, are in solitary confinement, or are on death row.

Of our 15 local volunteers, 11 visit at the maximum-security facility and four get to the medium-security facility. Two visitors come from as far away as Batesville (a two-hour and 15-minute drive one way). Others come from Danville, Bloomington, Greencastle, Terre Haute, and Dennison, Ill. One of our

volunteers has visited for 31 years and

will reach the young age of 90 this month.

At present, there are 67 prisoners on our visiting list, including nine on death row. Most of us visit once a month, but a few are able to visit more often.

Despite our best efforts, there are an additional 14 prisoners on a waiting list who would like to have a PVS visitor.

And that is the purpose of this column: besides being informational, we are also offering a very unique opportunity for several people to have this life-changing experience. New PVS visitors are always needed.

We visitors all agreed that we receive far more than we give. One doesn't have to be a great conversationalist, just a great listener!

If you feel the call to do something different, something life-changing, and do it for the welfare and good of another, please contact Teresa Batto, the PVS coordinator for the Terre Haute complex, for more information. Her e-mail address is: tbatto@cinergymetro.net.

(Susan Hall is a Prisoner Visitation and Support volunteer. She is also a member of St. Benedict Parish in Terre Haute and of the archdiocese's Corrections Advisory Committee.) †

Faith and Family/Sean Gallagher

The beatitudes are 'pathways to holiness' for families

At Mass on All Saints Day on Nov. 1 each year, the beatitudes from the Gospel of St. Matthew are proclaimed. They



are what the saints embodied in their daily lives that led them to heaven.

How can they help parents and children today become saints? Here are some suggestions.

"Blessed are the poor in spirit, for

theirs is the kingdom of heaven" (Mt 5:3). As children grow, they naturally want to do things for themselves. To an extent, that's good and appropriate. It's important for them, though, to continue to depend on the help of others, especially the wisdom of their elders. Parents can model this by listening attentively when children speak about how things should go in the home.

"Blessed are they who mourn, for they will be comforted" (Mt 5:4). Children often cry their eyes out when a favorite toy is broken or lost—usually something an adult wouldn't think twice about. But parents and older siblings can grow in holiness when we show understanding to our mourning young ones.

"Blessed are the meek, for they will inherit the land" (Mt 5:5). Family members embody this beatitude when they show humility in their relationship with each other. Sometimes, they can be stubborn in demanding their own way. Humility—being meek—is a way to foster harmony and holiness in a home.

"Blessed are they who hunger and thirst for righteousness, for they will be satisfied" (Mt 5:6). Today, many parents and children think they'll be satisfied with more material things, especially the latest digital device. That never happens, though. We always end up wanting what's next. It is seeking to do God's will for us that brings lasting satisfaction.

"Blessed are the merciful, for they will be shown mercy" (Mt 5:7). It's common in families for individuals to have a laser-like focus on justice when they've been wronged. This beatitude reminds us that we all sin, and thus we all need mercy. Therefore, with God's help, we can and should show mercy to those who hurt us.

"Blessed are the clean of heart, for they will see God" (Mt 5:8). Both parents and children can have their attention split among many appropriate and necessary things every day—caring for children, doing chores around the house, doing homework, etc. For disciples of Christ, our faith helps us see the unity of these varied tasks. God's will for us is in them all. And his grace will open our eyes to his presence in our daily lives when we seek to do them well and offer them up to him.

"Blessed are the peacemakers, for they will be called children of God" (Mt 5:9). Conflict to one degree or another is a daily fact of life among children growing up in a family home. Parents need to model for them how to settle differences peacefully in ways that show respect to those we oppose because they're made in the image and likeness of God.

The last two beatitudes can go together: "Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me. Rejoice and be glad, for your reward will be great in heaven. Thus they persecuted the prophets who were before you" (Mt 5:11-12).

In society today, disciples of Christ are

See GALLAGHER, page 15

For the Journey/Effie Caldarola

Don't become distracted or worry; choose the better part

You're having a dinner party.

You're in the kitchen. The pasta water's boiling, the salad needs tossing, the table



needs setting. The guests have arrived, and you need to keep things popping.

So where's your sister, the co-host? She's discovered that the guest of honor is so fascinating that she's taken off her apron and sat down

close to him in the front room to hear all the conversation.

Are you angry? Ya think?

Since the Gospel of Luke first told a version of this story a couple of millennia ago, millions of women have probably been inclined to think that Martha has a good point. Her guest is Jesus, and probably everyone is hanging on his words. But someone has to cook, serve and clean up.

And Martha does get upset. So upset that rather than remonstrate quietly with Mary, she complains to Jesus himself about her sister.

Jesus, it appears in a quick reading, seems to take Mary's side. Mary has "chosen the better part" (Lk 10:42).

Any woman who has ever juggled

Thanksgiving dinner by herself would agree Mary's chosen a pretty nice option. Forget the stuffing and instead relax with a glass of red. I remember thinking once, as I read Luke's story, "So, Jesus, are you going to help with the dishes?"

But we need to be careful about quick and literal readings of the Gospel. Everyone who reads Scripture prayerfully experiences it personally. St. Ignatius of Loyola taught us that bringing ourselves into Scripture by using our imagination is a beautiful way to find out how God is speaking to each of us.

In early October, a weekday reading for the liturgy was the story of Jesus dining with his good friends, Martha and Mary, whose brother Lazarus Jesus was to raise from the tomb. These seem to be people Jesus knew and loved well, in whose home he was comfortable and with whom he spoke freely.

Remember, this was a man's society where women were second-class citizens, and of course the distaff side of dinner fell to them. Martha must have felt very comfortable and relaxed with Jesus to complain about her sister so freely to a male guest. If you, in your imagination, sit at this party, you might feel you're with a family open to jokes, laughter and even a little whining.

So on this October morning, I no

longer felt sorry for Martha, or irate for her, burdened as she was with the meal prep and hoping for a verbal nudge to Mary from Jesus. Instead, I realized what a beautiful gift Jesus offered Martha, and was offering me that very morning.

The point was so much bigger than "who's going to help with dinner?"

Jesus tells Martha she is "anxious and worried" (Lk 10:41). I'm often anxious and worried as well, particularly in these trying times in our country. Other translations are similar: "You worry and fret," he says, or "You are worried and distracted."

Suddenly, those words told me the whole story. Jesus was talking well beyond women's work or any particular dinner party. He wasn't just talking to Martha.

He was saying to all of us in these frantic times, with 24-hour news and constant social media and a cultural bias toward always being busy: Don't be so distracted. Sit at my feet and listen to me. Prioritize the quiet, the reflective, the prayer in your life.

Give me your anxiety, your worry, your distraction. Become thoughtful, present to the moment. We all have the obligation and the option to choose the better part.

(Effie Caldarola writes for Catholic News Service.) †

Living Well/Maureen Pratt

When it comes to suicide, remember to tell teens they matter

My life with ongoing disability has been punctuated by many crises. But, even in the darkest moments, I have found tremendous support through faith, family and friends.



These gifts have brought me through immediate trauma and have been great encouragement when I've faced subsequent challenges—a cumulative effect that

has built resilience and enabled me to find joy in suffering.

Many adults I know also witness to the experience-forged life lesson of, "I've been through tough times before, so I can make it through the next ones, too."

But sometimes we forget that youth do not have the benefit of a track record of resilience-building challenges and, tragically, many consider and some

choose ending their lives before they reach adulthood.

An analysis by the Southern California News Group revealed one in five California high schoolers surveyed says he or she has considered suicide. The American Foundation for Suicide Prevention reports that the national rate of suicide for teens and young adults (ages 15-24) in 2017 was 14.46 per 100,000, up from 13.15 in 2016. The Centers for Disease Control and Prevention reports that suicide is now the second leading cause of death among teens.

These statistics provide a sobering basis for reflecting on a terrible problem that seems to only be getting worse. As Catholic adults, what can we do?

Joe Sikorra is the father of two sons, a licensed clinical therapist and author of *Defying Gravity: How Choosing Joy Lifted My Family from Death to Life*. He acknowledges that feelings of anxiety, hopelessness and worthlessness have a lot

to do with suicide ideation and suicide.

But adults, particularly parents, can help teens face problems and build resilience through honest, open communication and the deep blessing of support through faith.

"As parents with this generation, we've worked so hard to bring ease to our kids so that they're living in this comfortable world," says Sikorra. "But look at the Gospel of Matthew, where Jesus says, 'If you want to come with me, pick up your cross and follow' [Mt 16:24]. Don't run from suffering, embrace it. Follow Jesus; he'll show you how."

When facing life's problems, adults can help teens focus on positive solution and wide choices.

Sikorra says, "What leads to suicide in young and older people is the sense of life isn't going to get better. But problems are transient. We can most always do something, no matter how small the

See PRATT, page 15

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

The Sunday Readings

Sunday, October 27, 2019

- Sirach 35:12-14, 16-18
- 2 Timothy 4:6-8, 16-18
- Luke 18:9-14



The Book of Sirach provides the first Scriptural reading for Mass on this weekend. The book is part of that group of biblical writings classified by scholars collectively as the wisdom literature.

The wisdom literature developed through an interesting and very believable process. As conditions worsened in the Holy Land several centuries before Christ, many Jews emigrated.

Probably many prospered economically in new places. Prosperity, however, came at a price. In new surroundings, paganism abounded. The riches and pleasures of the pagan culture were powerful attractions for the children of these Jewish transplants. Devout Jews and conscientious Jewish parents realized that they had to convince their youths and their less than fervent Jewish neighbors of the worth of the ancient Hebrew religion.

This literature was part of this process to persuade audiences that the Hebrew religion in itself was the summit of human logic, a bold claim in the Greek culture, in which human reasoning was so exalted.

With this overall objective, each of the wisdom books was composed in its own time and in the face of its own circumstances. Thus, it is important always to know the context in which a book was written, even if a similar purpose was the driving force, and paganism was the common concern.

It is easy, and not out of place, to imagine the conditions in which this particular work, the Book of Sirach, was composed. The message is clear. Sirach offers a picture of the God of Hebrew revelation as far above the tawdry shortcomings and schemes of humans and the less than admirable traits of the pagan gods.

God is perfect. Humans are not. It is the greatest wisdom.

St. Paul's Second Epistle to Timothy, who was a disciple of Paul, provides the second reading. Paul taught Timothy the deep meaning of the Gospel and guided him in the process of spiritual

development. The Apostle also ordained him a bishop.

In this reading, Paul encourages Timothy to be true to the Lord. The great Apostle offers himself as an example. He has been imprisoned and mistreated for Christ. His way has been rocky and uphill, but he has remained loyal.

St. Luke's Gospel furnishes the final reading. Here again, Jesus presents the smug and insincere as being without God's favor. A humble and unassuming man is God's favorite.

The reading makes two points. It teaches that those who have heartfelt love for God will endure. Gaudy, outward appearances mean nothing. Good works must rise from genuine faith and love.

Second, the reading echoes what already has been said in the first reading. God is perfectly just, and we desperately need him. Human reasoning and ability are inadequate.

Reflection

The Book of Sirach suggests a time and conditions very long ago. In reality, they are quite similar to circumstances met in life today, or any day. Humans always exaggerate their ability. They cannot admit their limitations despite all the proof for it. It is the result of pride. It is a byproduct of original sin.

Simply, God alone is almighty and truly wise. Realizing God's majesty and human imperfections, it is obvious that God alone is the model of perfection. Earthly rewards are empty and fleeting. God alone provides the only reward. God is everything.

Anyone who seeks a reward other than in God, as the Pharisee pursued other ends in the story told by Luke, chases after phantoms. The humble man in the Gospel truly is wise, so he is humble. He receives the reward. He succeeds. He achieves.

Humility is an essential Christian virtue. It is not a denial of who and what we are. Rather, it expresses the deepest insight of who and what we are. We are limited, but blessedly, marvelously, miraculously, we may rely upon God's guidance and strength. †

Daily Readings

Monday, October 28

St. Simon, Apostle
St. Jude, Apostle
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Tuesday, October 29

Romans 8:18-25
Psalm 126:1b-6
Luke 13:18-21

Wednesday, October 30

Romans 8:26-30
Psalm 13:4-6
Luke 13:22-30

Thursday, October 31

Romans 8:31b-39
Psalm 109:21-22, 26-27, 30-31
Luke 13:31-35

Friday, 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

Saturday, November 2

The 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

Sunday, November 3

Thirty-first Sunday in Ordinary Time
Wisdom 11:22-12:2
Psalm 145:1-2, 8-11, 13-14
2 Thessalonians 1:11-2:2
Luke 19:1-10

Question Corner/Fr. Kenneth Doyle

Marriages in the Church are recognized as civil marriages in the United States

QI am a widow going out now with a widower. We love each other, and he wants me to marry him. Can we get married in the Church, keep our own names and not be married by the law of the state?

The reason is this: If we get married under state law, I would lose my deceased husband's social security and pension, and that would put a financial burden on me. Please advise. (Indiana)



AUnfortunately, I don't see a way for you to do this. In the United States, marriage by a member of the clergy is recognized by the state as a valid civil marriage. Prior to the marriage, a civil marriage license must be presented to the officiant, who then signs it following the ceremony and returns it to the municipal jurisdiction where the couple obtained it.

If a priest in the U.S. were to marry a couple in a Church ceremony without reporting it as a civil marriage, that would be considered fraudulent.

I could see in a nation, for example, where interracial marriages were prohibited that a priest could on principle marry a couple religiously without reporting it civilly—but in the U.S., I don't think it's possible.

QWe had a discussion the other day about some of the difficulties facing priests, and this question came up: Do all priests take a vow of poverty? (Virginia)

APriests who are members of religious orders (e.g., Franciscans, Dominicans, Jesuits, etc.) profess a vow of poverty and own nothing; the houses they live in, the cars they drive, even the clothing they wear belong not to themselves but to the religious order. Diocesan (sometimes called "secular")

priests do not take this vow. Diocesan priests are ordained for a specific geographic region and usually work in parishes. Diocesan priests are given a salary (usually including room and board) and are expected to pay their own expenses—car, clothing, charitable gifts, etc.

The U.S. Conference of Catholic Bishops notes on its website that "it is also expected that diocesan priests will lead a life of simplicity consonant with the people they serve."

Perhaps some numbers serve best to illustrate: I am a diocesan priest, now retired after 50 years of active ministry. My retirement income from the diocese is currently \$1,900 per month, and my monthly Social Security amounts to about \$1,200.

From this, I am expected to pay rental for an apartment, food expenses, taxes, automobile expenses and travel, as well as any donations to charity. (Retired priests, if they are healthy, often supplement their income by helping out with liturgies at local parishes, for which they receive a modest stipend.)

The Church's *Code of Canon Law* states clearly that "clerics are to foster simplicity of life and are to refrain from all things that have a semblance of vanity" (#282.1).

I mentioned some years ago in this column that one of my heroes was Bishop Kenneth E. Untener of Saginaw, Mich., who passed away in 2004. He kept all of his possessions in his small car and moved continually around his diocese, staying for a month at a time in each one of his diocese's parishes. To me, Bishop Untener was a great example of someone who modeled his life on Jesus Christ, who "had nowhere to rest his head" (Mt 8:20; Lk 9:58).

(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

God's Gift

By Sandra Kreutzjans

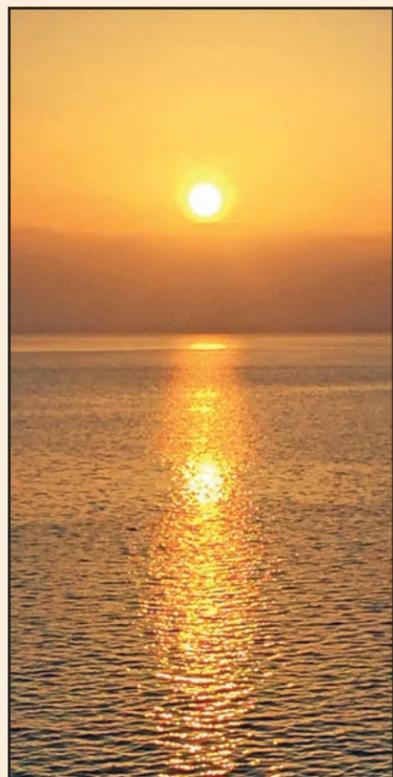
When the sun goes down
with the colors of the rainbow
And comes up with the golden brilliance
of the early morn,
I know God has blessed me
with an amazing gift,
To admire His world
as it is reborn.

My morning prayers I say
with a thankful heart.

I can hardly wait for my new day
and my new adventure to start.

I know each step will be different
from the rest as I stroll along today.
So please, God, send me an angel
to guide me, so I'm not tempted to stray.

How happy I am as I wander along
with my God so near at hand.
And when the day ends, as it always does,
I hope I have pleased my very best friend.



(Sandra Kreutzjans is a member of St. Mary Parish in North Vernon. Photo: The sun rises over the Sea of Galilee in Israel on May 18.) (File photo by Natalie Hoefler)

Submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

CLAYPOOL, Genevieve B., 104, St. Luke the Evangelist, Indianapolis, Oct. 14. Mother of Elizabeth Koschnick and Joseph Claypool. Grandmother of nine. Great-grandmother of 12.

COLLINS, Stephen, 77, St. Charles Borromeo, Milan, Oct. 11. Husband of Judith Collins. Father of Kim, Liz, Susan and Terri. Grandfather of several.

DAVIS, Michaela, 21, St. Bartholomew, Columbus, Sept. 27. Daughter of Charles and Melissa Eder Davis. Sister of McKenzie Davis. Half-sister of Kandi Siebenaller and Michael Davis. Aunt of two.

FRITZ, Kenneth L., Sr., 76, St. Mary-of-the-Knobs, Floyd County, Oct. 12. Husband of Mildred Fritz. Father of Marcia Steele, Michelle Gaylord and Kenneth Fritz, Jr. Brother of D. Stephen, Oscar, Jr., and Robert Fritz. Grandfather of 10. Great-grandfather of three.

GALLAGHER, Marjorie, 90, St. Elizabeth Ann Seton, Richmond, Oct. 14. Mother of John, Mark and Mike Gallagher. Sister of Carol Rosselot and Ralph Sheridan. Grandmother of six. Great-grandmother of five.

GRUBB, Mary Jane, 76, St. Jude, Indianapolis,

Oct. 13. Mother of Kathy Evans, Denise Gates and Anne Talbott. Sister of John and Tom Swisher. Grandmother of seven. Great-grandmother of one.

HOWARD, Patricia A., 76, Most Sacred Heart of Jesus, Jeffersonville, Sept. 15. Wife of James Howard. Mother of Lisa Rasdon. Stepmother of Beth Cox, Susan, Bryan and Kevin Howard. Daughter of Cecelia Fischer. Sister of Betty Johnson, Carole, Larry and Michael Fischer. Grandmother of one. Step-grandmother of seven. Step-great-grandmother of eight.

KEINSLEY, Glenn, 87, St. Mary, Lanesville, Oct. 3. Husband of Betty Keinsley. Father of Brenda Brown,

Rebecca Klemens and Gregory Keinsley. Brother of Nick Keinsley. Grandfather of two. Great-grandfather of four.

KOETTER, Betty J. (Kruer), 87, St. John the Baptist, Starlight, Oct. 14. Mother of Darlene Kuzmic, Susan Fields, Mark, Raymond and Regis Koetter. Sister of Jerry and Roy Kruer. Grandmother of 13. Great-grandmother of 17.

LYONS, James B., Sr., 75, Christ the King, Indianapolis, Sept. 11. Father of Melissa McGrath and Jim Lyons. Brother of Mary Helen Quinn. Grandfather of five.

MCATEE, Wilma Jean, 92, St. Simon the Apostle, Indianapolis, Oct. 8. Mother

of Mary Jean Denk, Pam Hoskins, Janice Scully and Dennis McAtee. Sister of Connie Glenn and Rick Hagerty. Grandmother of 10. Great-grandmother of two.

MELCHER, Robert W., 72, St. Mary, Greensburg, Oct. 2. Husband of Mary Melcher. Father of Kim Pike,

Kristen Weber and Robert Melcher. Brother of Linda Haptonstall and Gene Melcher. Grandfather of four.

RENN, Florence A. (Andres), 96, St. John Paul II, Sellersburg, Oct. 6. Mother of Wanda Bilkey, Robin Heitz, Monica Jenkins, Peggy and

Bruce Renn. Grandmother of four. Great-grandmother of six.

SAGESER, Carol A., 73, St. Bartholomew, Columbus, Sept. 28. Mother of Mary Ann Frederick. Sister of Nancy Wadman. Grandmother of two. †



New national shrine

The historic chapel of the Shrine of Our Lady of La Leche is seen at Mission Nombre de Dios in St. Augustine, Fla., with a statue of the nursing and watchful mother of Jesus. Bishop Felipe J. Estevez made a surprise announcement on Oct. 11 that the shrine has been elevated to a national shrine by the U.S. Conference of Catholic Bishops. (CNS photo/St. Augustine Catholic)

Providence Sister Marie Alexis Geiger served in Catholic education for 50 years

Providence Sister Marie Alexis Geiger died on Oct. 14 at Mother Theodore Hall at Saint Mary-of-the-Woods Winfield Woods Healthcare in Winfield, Ill. She was 91.

The Mass of Christian Burial was celebrated on Oct. 18 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Elizabeth Clarissa Geiger was born on June 22, 1928, in Loogootee, Ind. She grew up as a member of St. Patrick Parish in Indianapolis. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1946, and professed final vows on Aug. 15, 1953.

Sister Marie Alexis earned a bachelor's degree in education from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and a master's degree in education at Marquette University in Milwaukee.

During her 73 years as a member of the Sisters of Providence, Sister Marie Alexis ministered for 50 years as an educator in

Catholic schools in Illinois, Indiana and Washington, D.C.

In the archdiocese, she served at the former Sacred Heart School in Terre Haute from 1953-54, the former St. Anne School in New Castle from 1954-56, and in Indianapolis at St. Simon the Apostle School from 1969-70 and 1976-81, Immaculate Heart of Mary School from 1970-76, Holy Spirit School from 1981-89 and Cardinal Ritter Jr./Sr. High School from 1989-98. After retiring from serving in Catholic schools, Sister Marie Alexis ministered as the coordinator of Educational Family Services in West Terre Haute.

After volunteering for several years at the Providence Food Pantry in West Terre Haute and at the Providence Spirituality and Conference Center, she committed herself entirely to prayer beginning in 2012.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Franciscan Sister Francis Joan Clements served in Catholic education for 48 years

Franciscan Sister Francis Joan Clements died on Oct. 6 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 94.

The Mass of Christian Burial was celebrated on Oct. 11 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Anita Evelyn Clements was born on June 2, 1925, in Clementsville, Ky.

She entered the Sisters of St. Francis on Sept. 8, 1945, and professed final vows on Aug. 12, 1951.

Sister Francis Joan earned a bachelor's degree in education at Marian University in Indianapolis and attended continuing education courses at

Xavier University in Cincinnati and University of the Cumberlands in Williamsburg, Ky.

During 74 years as a Sister of St. Francis, Sister Francis Joan ministered as an educator for 48 years in Catholic schools in Indiana, Missouri and Ohio. In the archdiocese, she served at the former St. Francis de Sales School in Indianapolis from 1948-53, St. Michael School in Brookville from 1954-55 and at the Oldenburg Academy of the Immaculate Conception in Oldenburg from 1988-92. She later served in pastoral care and in ministry at the motherhouse before retiring in 2008.

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

Franciscan Sister Rita Vukovic served for 42 years at Cardinal Ritter Jr./Sr. High School

Franciscan Sister Rita Vukovic, formerly Sister Mary Anselm, died on Oct. 5 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 89.

The Mass of Christian Burial was celebrated on Oct. 9 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Rita Mae Vukovic was born on April 6, 1930, in Dayton, Ohio.

She entered the Sisters of St. Francis on Sept. 8, 1948, and professed final vows on Aug. 12, 1954.

Sister Rita earned a bachelor's degree in education at Marian University in Indianapolis and later completed continuing education courses at Xavier University in Cincinnati and Central Michigan University in Mount Pleasant, Mich.

During 71 years as a Sister of St. Francis, Sister Rita ministered as an educator for 61 years in Catholic schools in Indiana and Ohio. In the archdiocese, she served in Indianapolis at Our Lady of Lourdes School from 1951-54 and St. Michael-St. Gabriel Archangels School from 1959-61. She also served at Father Thomas Sceccina Memorial High School from 1961-64 and St. Mary Academy from 1967-70.

She is especially remembered for her 42 years of ministry at Cardinal Ritter Jr./Sr. High School from 1970-2012. Sister Rita went on various adventures to support the school through fundraisers. They included her riding in 2004 in a two-seater IndyCar race car at 175 miles per hour and flying in 2005 in a T-6 Texan Warbird, which was a single-engine military training aircraft used from World War II through the early 1970s.

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

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

- 1 Ethics Point Confidential, Online Reporting**
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

FALEY

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A. “Community. That word encompasses many things—desires for connection, real friendship, vocation, desires to be seen, loved and known. All of these things exist within the daily life of a young adult navigating deep questions of existence and purpose. God is a communion of love, and we spend our entire lives in search of that communion. But young adults are existing in a time in history where communion and community look so differently and are often difficult to find.

“Within these new realities of community, the Church stands out as a light in the darkness even more. All of these things that they innately desire are here in the Church. We only have to go out and find them, invite them, accompany them and give them a place in the life of the Church to use their gifts and charisms. This is our mission.”

Q. With college students settling into their daily schedules and routines by now, what advice do you have for them to keep a focus on their faith as an important part of their lives?

A. “If I was speaking to college Matt, I would say three things: Use this time well, you are not as busy as you think you are, and the world needs the gifts that God gave you and he wants to reveal them to you. I offer the same advice now. Like any season in life, you will not get this time back. College has an opportunity to be such a formative time in your lives. It is almost like a four- to five-year pilgrimage if we allow it to be.

“Use your time well by forming good relationships that lead you closer to Jesus because that will ultimately lead you to a fuller revelation of yourself. God has amazing plans for your life, and the fruits of these gifts are ready to be uncovered as gifts to the Church and to the world.”

Q. Five years ago, you started the young adult intramural program in the archdiocese. What has been its impact from a social and faith perspective?

A. “Greater than we could have ever expected. I remember feeling that nudge in my prayer life that we needed to start IndyCatholic Intramurals. It just seemed obvious at the time. We look back at it now and see why the Lord asked us to get this started. We have seen incredible fruit. It builds a sense of community and connection amongst practicing Catholics and the searching alike. We’ve had marriages, folks that enter in the Church through RCIA [Rite of Christian Initiation of Adults] and everything in-between.

“We also structure the rest of our program year around these sports so that there is an invitation made to go deeper. Whether joining a small group that we call Emmaus Group, coming to a retreat or attending a night of eucharistic adoration that we call First Fridays, Intramurals allows an open door to a deepening relationship with Jesus and the Church that did not exist before we started the program.”

Q. What are some upcoming programs and developments that are planned in young adult and college campus ministry in the archdiocese?

A. “We are always asking, ‘What next?’ And each new year has brought new grace. We have grown tremendously over the last few years with 5,000 people coming through our programs. We want to make sure we do not rest on those gifts that the Lord has given us and that young adults are being accompanied and not just invited. For now, that means further investment in a vision for evangelization and discipleship.

“Programmatically, that is taking place mainly through what we call Emmaus Groups. These are small group Bible studies that serve as our most fruitful and intimate engagement with young adults. We have groups meeting all over the archdiocese in many different contexts. We also will be continuing to pour our efforts into service to our parishes.

“One thing we are most excited about is the piloting and expansion of Deanery Young Adult Ministry. We are still in the planning and proposal stage, but we see the Lord making a way for us to serve parishes and young adults alike more effectively on a regional level.”

Q. You’re in your 10th year of being involved in young adult ministry in the archdiocese. During that time, you’ve gone from being single to getting married to now being a married father of three small children. How has your own faith evolved through those changes, and how does your experience in those different stages help you to

counseling services and the National Suicide Prevention Lifeline (NSPL): 1-800-273-8255 and the NSPL online chat: suicidepreventionlifeline.org/chat/.

Parish-based opportunities for teens to gather and share their experiences and become involved in service projects can build a sense of belonging. And compassionate attention and a willingness to listen is crucial.

“We’re imperfect beings trying to do a very difficult job, but love makes up for a multitude of sins,” Sikorra says. “The more we can be available, laugh, communicate, the more we are saying, ‘You matter.’ That’s the best thing we can do for our kids.”

(Maureen Pratt’s website is www.maureenpratt.com. Joe Sikorra’s website is www.callingsong.com.) †

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step. We can make a choice to place our focus on solutions.”

Helping teens understand their worth in the eyes of God is also important.

“We can feel overwhelmed because we’ve been defined by an unloving world,” says Sikorra. “But when we allow ourselves to be defined by God, we can see and find hope. The God who created the universe lives and breathes in you. That equips you to do anything in life.”

Ministries within faith communities can reduce the stigma surrounding mental illness and raise awareness about the signs of depression and other mental health issues and offer information about local

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pressured to hide or even compromise Gospel principles that run counter to popular beliefs on a wide spectrum of issues—from marriage and sexuality to the welcoming of immigrants.

If, with the help of God’s grace, we not only hold onto our beliefs, but let them be lights shining in our cultural darkness, we

may be persecuted, but we’ll also receive blessings unimagined. The place to be trained for this spiritual and cultural battle is in the home. It is there that children, under the care of their parents, can learn Gospel principles, make them their own and begin to live them with joy.

With the help of God’s grace, families can take their place in the great cloud of witnesses of the saints by following in their daily lives the pathways of holiness marked out to us by the beatitudes. †



The Faley family includes Matt’s wife, Kara, holding 2-year-old Mae; daughter Bernadette, 4, between her parents; and Matt holding the couple’s son, Gus, 1. (Submitted photo)

assist young adults across the spectrum to grow in their faith?

A. “So much life has happened for me in these last 10 years. I went from being a transplant to Indianapolis to single and seeking, to married and now a father of three children. I then navigated parish life, led a small group, discerned my gifts and everything in-between. It has been a gift to do this alongside so many other young adults and use my story as a witness.

“On top of that, these 10 years have allowed me to build so many connections

with young adults, priests and parish staff of the archdiocese. The benefit of being here so long is that I am able to know the culture of the archdiocese in an intimate way and to see a long-term vision of how we can grow this ministry. It has been an incredible season in my life, and I will be here until God tells me its time.”

(For more information about the archdiocese’s Young Adult and College Campus Ministry, visit the website, www.indycatholic.org.) †



Members of the archdiocesan Office of Young Adults and College Campus Ministry enjoy a lighter moment outside the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. Pictured, from left, Madison Kinast, assistant director; Matt Faley, director; and Rebecca Kovert, event and volunteer coordinator. (Submitted photo)

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From the ARCHIVES



Church bell in Madison

The blessing of the new church bell at the former St. Michael Church in Madison is shown in this photo from March 19, 1911. The bell is wrapped in a white net. The pastor, with his back to the church wall, is Father Joseph Bauer. The other two priests to his right are Father George Widerin and Father Michael Guthneck. St. Michael Parish merged with other Madison area parishes to form Prince of Peace Parish in 1993. St. Michael Church is now operated as a historic landmark.

(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.)



Birthday blessing

Altar server Olivia Head, left, and her twin brother, Brent, celebrated their 16th birthday on Sept. 19 by assisting Archbishop Charles C. Thompson during the United Catholic Appeal Mass at Our Lady of Perpetual Help Church in New Albany. (Submitted photo by Leslie Lynch)

Pew: Number of ‘nones’ now tops Catholics in American society

WASHINGTON (CNS)—“Nones,” those who profess no religious affiliation, are now the largest subgroup in American society, their numbers having grown in the past decade while the percentage of Catholics in the United States slipped over the past 10 years.

In a Pew Research Center “religious landscape” report issued on Oct. 17, nones have jumped from 17 percent of the adult population in 2009 to 26 percent in 2019. Catholics, meanwhile, have slipped from 23 percent in 2009 to 20 percent today.

Meanwhile, the Catholic Church can no longer claim a majority of the nation’s Hispanic population. The figure dropped from 57 percent in 2009 to 47 percent in 2019, although the latter number still represents a plurality. The percentage of Hispanics who say they are unaffiliated climbed from 15 percent in 2009 to 23 percent in 2019, and those who say they are Protestant went up 1 percentage point

from 23 percent to 24 percent.

Amid a number of setbacks for religionists outlined in the study, it did say 62 percent of those who profess Christianity say they attend services at the same rate they did in 2009—at least twice a month. Overall, 65 percent of respondents described themselves as Christians.

However, the study’s numbers also suggest that the overall number of Christians has dropped in the United States over the past decade, from 178 million in 2009 to about 167 million today, while the number of Americans who are religiously unaffiliated grew by close to 30 million.

Pew said that in the General Social Survey conducted by NORC at the University of Chicago—originally the National Opinion Research Center—the percentage of Catholics in the U.S. population peaked at 27 percent in the early 1970s, the early 1980s and the late

2000s, but slipped to 25 percent in the early 2010s and 23 percent in the late 2010s. Protestants peaked at 64 percent in the late 1970s, but have either slipped or held steady every survey since to the current 48 percent in the late 2010s.

The overall “Protestant” designation that accounted for 51 percent of the population a decade ago has sunk to 43 percent now. While the number of U.S. Protestants overall outpaces that of Catholics, there is no one Protestant denomination with

more adherents than Catholicism.

Even for those who fall into the “nones” category, there are different strains.

The most significant rise was among those who espoused “nothing in particular” when it came to religious belief, up from 12 percent in 2009 to 17 percent in 2019, a jump of five percentage points. The number of self-described atheists doubled from 10 years ago, from 2 percent to 4 percent. Self-described agnostics moved up from 3 percent in 2009 to 5 percent today.

Gregory A. Smith, associate director of research for Pew, said the results were distilled from 88 “political” polls conducted by phone over the past decade, with 168,000 Americans over the age of 18 reached. The margin of error for any given year of the past decade, he told Catholic News Service, was 0.7 to 1 percentage points.

Each of those polls asked this question: “What is your present religion, if any? Are you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?”

Most, but not all, of the 88 polls also asked: “Aside from weddings and funerals, how often do you attend religious services? More than once a week, once a week, once or twice a month, a few times a year, seldom or never?”

The answer to the latter question also showed a shift over the past decade.

In 2009, a majority of Americans, 52 percent, said they went to church at least once a month, while 47 percent said they did not. In 2019, those numbers are basically reversed, with only 45 percent saying they attend religious services at least once a month, and 54 percent saying they do not.

Smith said the political polls ask respondents a lot of demographic details—including the two about religion—so they can identify trends within demographic groups. “Many social

scientists have pointed to politics as a factor behind these trends” showing an ongoing disaffection for both politics and religion, he added.

The decline in the number who say they are Christian cut across every major demographic group; the smallest drop cited by Pew was 2 percent among the “silent generation,” those born between 1928 and 1945. Double-digit drops were recorded among both men (12 percent) and women (11 percent); women are less likely than men to describe themselves as nones, 23 percent vs. 30 percent, and more likely to go to religious services at least once a month, 50 percent to 40 percent.

Other double-digit drops were recorded among whites (12 percent), blacks (11 percent) and Hispanics (10 percent); college graduates (13 percent) and those with less than a college education (11 percent); those living in the American Northeast (15 percent), South (12 percent) and Midwest (10 percent); and Democrats or those who lean Democratic (17 percent). The number of white Democrats who describe themselves as religious fell to under 50 percent for the first time, while black and Hispanic Democrats who profess religious adherence, though down over the decade, are both still above 70 percent.

The density of Catholics in the Northeast, long considered a Catholic stronghold, dipped by 9 percent to 27 percent, being eclipsed by nones at 28 percent. The South, once considered a Protestant stronghold, fell 11 points, although, at 53 percent of the adult population, they still constitute a majority.

Pew said there are as many millennials—those born between 1981 and 1996—who say they never attend religious services as there are who say they go at least once a week, both at 22 percent.

(The full report released Oct. 17 can be found online at <https://pewrsr.ch/2MmKOWq>.) †



Tara Isabella Burton, a New York-based novelist who writes widely on religion, speaks during a symposium on “God, Religion and the ‘Nones’” on Oct. 15 at Fordham University in New York City. Also pictured are: Kaya Oakes, author of *The Nones Are Alright: A New Generation of Seekers, Believers and Those In Between*, and Ryan Burge, an American Baptist Church pastor and an assistant professor of political science at Eastern Illinois University. (CNS photo/Fordham University)