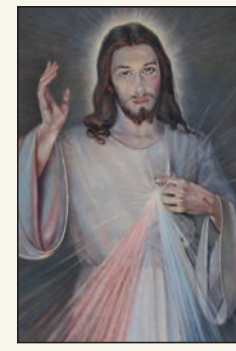




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Divine Mercy devotion

St. John Paul II Parish, others to host presentations in October, page 9.

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Pope: Pray to protect Church from devil, step up fight against abuse

VATICAN CITY (CNS)—Signaling his belief that the Catholic Church is facing a serious crisis, Pope Francis asked every Catholic in the world to pray for the protection of the Church from attacks by the devil, but also that the Church would be more aware of its sins and stronger in its efforts to combat abuse.



Pope Francis

Pope Francis asked Catholics to pray the rosary each day in

October, seeking Mary's intercession in protecting the Church, and "at the same time making her [the Church] more aware of her sins, errors and the abuses committed in the present and the past, and committed to fighting without hesitation so that evil would not prevail," the Vatican said in a statement released on Sept. 29, the feast of the Archangels.

United "in communion and penitence as the people of God," the statement said, Catholics should plead for protection against "the devil, who always seeks to divide us from God and from one another."

Pope Francis met earlier in September with Jesuit Father Federic Fornos, international director of the Pope's Worldwide Prayer Network, formerly known as the Apostleship of Prayer, to ask that the recitation of the rosary in October conclude with "the ancient invocation 'Sub Tuum Praesidium' ['Under your protection'] and with the prayer to St. Michael the Archangel, who protects us in the battle against evil."

The first prayer, to Mary, has a variety of translations. One reads: "We turn to you for protection, Holy Mother of God. Listen to our prayers and help us in our needs. Save us from every danger, glorious and blessed Virgin."

The prayer to St. Michael reads: "St. Michael the Archangel, defend us

See POPE, page 8



Father Juan Valdes, the administrator of St. Anthony Parish in Indianapolis and a new American citizen, poses for a photo with the American flag inside the gymnasium of the parish school. (Photo by John Shaughnessy)

Priest embraces the American dream—and the joys and duties of being a new citizen

By John Shaughnessy

The glow of his smile and the light in his eyes reflect just how much the moment will forever mean to Father Juan Valdes.

It was the day when he became an American citizen, the day when the administrator of St. Anthony Parish in Indianapolis was also chosen to speak on behalf of the other 104 immigrants who were becoming American citizens during this naturalization ceremony in Indianapolis.

Looking out on their faces, Father Valdes savored the joy and the pride that he shared with these immigrants from Australia, Brazil,

China, England, France, Honduras, India, Mexico and Nigeria. He also noticed the joy and pride of their loved ones.

His thoughts that day returned to his own family, growing up with 10 siblings on his parents' farm in Mexico. He remembers it as a happy time in his life—a time when the roots of his faith were planted, nurtured and grew into a call to the priesthood and his ordination in the Archdiocese of Guadalajara in Mexico in 1991.

He also recalled coming to the United States in 2006 to become the associate pastor of St. Mary Parish in Indianapolis—a journey he made following an agreement between the archbishop of Guadalajara and

then-Archbishop Daniel M. Buechlein of Indianapolis.

Then it came time for Father Valdes to speak the words he had taken the time to write down—words touched with reverence, appreciation and love for the country he could now call his own.

'Today, we belong to the United States'

"Today we are going to show loyalty to the United States of America," he said in his opening remarks. "Today, we come to celebrate our integration as immigrants to this nation.

"I want to welcome all of you. Welcoming means recognition of the other as different, but in the differences

See AMERICAN, page 10

Stories show how one person makes a difference in pro-life fight, says 40 Days for Life Founder

By Natalie Hoefler

There is one thing David Bereit wants all Christians—especially youths—to know: "One person can make a profound, lifesaving and world-changing difference. And that one person is you."

As founder and former CEO of the 40 Days for Life campaign, Bereit has a treasure trove of true stories to prove his point. He shared some of those stories with approximately 900 adults and students during his keynote address at the Right to Life of Indianapolis "Celebrate Life" dinner on Sept. 25 in Indianapolis.

And with each story came a reiteration of his message, with a special focus on the youths: "Who is

God calling to make a difference? It is you. And it is now."

'Because one man answered the call'

One of the true stories Bereit told was of the origins of the 40 Days for Life campaigns. Now, for 40 days each spring and fall, people around the world pray peacefully in front of abortion centers, fast and concentrate on sharing the pro-life message in their community.

This now-global effort had its birth in 2004 in College Station, Texas, in response to a Planned Parenthood abortion center opening in the city a few years earlier. Bereit may have started the organization,

See 40 DAYS, page 8



David Bereit, founder and former CEO of 40 Days for Life, makes a point during his keynote address at the Right to Life of Indianapolis "Celebrate Life" dinner and fundraiser at the Indianapolis Downtown Marriott on Sept. 25. (Photo by Natalie Hoefler)



An Indonesian rescue team searches for victims and survivors on Oct. 1 in a destroyed hotel after an earthquake and tsunami on Sulawesi Island. As of Oct. 2, the death toll was more than 1,200 people. (CNS photo/Antara Foto, Reuters)

Catholic aid agencies respond after quake, tsunami in Indonesia

JAKARTA, Indonesia (CNS)—Catholic aid agencies were among those working to assess the needs and get relief to the island of Sulawesi after a Sept. 28 earthquake and tsunami left more than 1,200 people dead.

Indonesia's disaster agency said on Oct. 2 the death toll from the magnitude 7.5 earthquake and tsunami was expected to rise, and nearly 50,000 people had been displaced by the disaster. The death toll was expected to rise as rescuers pulled bodies from the rubble.

Yenni Suryani, country manager for Catholic Relief Services (CRS), the U.S. Church's international relief and development agency, said humanitarian groups were struggling to get aid to people in the hard-hit cities of Palu and Donggala.

"With the airport damaged, getting access to Palu and Donggala is a huge problem," Suryani said. "Responders and local aid groups are having to drive overland 10-12 hours. That means a bottleneck for relief supplies in coming days. Landslides are hindering road travel in some places. There's very limited electricity in Palu, but power is out almost everywhere. Some mobile phone towers have been repaired, allowing limited

communication, but it's unreliable."

CRS and Malteser International were among Catholic aid agencies sending emergency response teams to Indonesia.

Central Sulawesi Gov. Longki Djanggola declared a state of emergency until Oct. 11, reported ucanews.com.

Father Joy Derry Clement, chairman of the Socio-Economic Commission of Manado Diocese in North Sulawesi, told ucanews.com some parishes in the area have been heavily hit, and at least two churches in Palu were partially destroyed.

"Their walls are cracked. In some cases, heavy steel pillars have become detached from their brackets," he said, adding a number of priests suffered minor injuries due to the quake.

At the Vatican, Pope Francis prayed for Indonesians after he recited the *Angelus* on Sept. 30.

He prayed "for the deceased ... for the wounded, and for those who have lost their homes and employment. May the Lord console them and sustain the efforts of those who are taking part in the relief efforts."

(To donate to relief efforts for those affected by the earthquake and tsunami in Indonesia, go to www.crs.org.) †

Respect Life Sunday to be marked by archdiocesan Mass, Life Chain events

Respect Life Sunday, always the first Sunday in October, is on Oct. 7 this year.

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

Two honorees were selected this year for the Archbishop Edward T. O'Meara Respect Life Award: Tom McBroom of

St. Patrick Parish in Terre Haute, and Patricia Vesper of St. Luke the Evangelist Parish in Indianapolis.

Also on Respect Life Sunday, National Life Chain events are held in the United States and Canada. National Life Chain is an ecumenical event in which participants stand near streets and roads for peaceful, prayerful and public pro-life witness.

For a listing of Life Chain events across central and southern Indiana, including in Bloomington, Brookville, Columbus, Greencastle, Greensburg, Indianapolis, Milan, Richmond and Terre Haute, go to www.lifechain.net. †



Public Schedule of Archbishop Charles C. Thompson

October 8-21, 2018

Oct. 8 — 11
Canon Law Society of America
Convention in Phoenix, Ariz.

Oct. 13 — 5:30 p.m.
Confirmation and Mass for
St. Mary Parish 175th anniversary
at St. Mary Church, Lanesville

Oct. 14 — noon
Confirmation of youths of Our Lady
of the Greenwood Parish at Our Lady
of the Greenwood Church, Greenwood

Oct. 16 — 10:30 a.m.
Priests personnel meeting at
Archbishop Edward T. O'Meara
Catholic Center, Indianapolis

Oct. 17 — 7 p.m.
Confirmation for youths of St. Monica
Parish in Indianapolis at SS. Peter and
Paul Cathedral, Indianapolis

Oct. 18 — 10 a.m.
Leadership Team meeting at
Archbishop Edward T. O'Meara
Catholic Center

Oct. 18 — 3:30 p.m.
Catholic Community Foundation
Board of Trustees meeting at
Archbishop Edward T. O'Meara
Catholic Center

Oct. 18 — 6 p.m.
Mass and dinner for United Catholic
Appeal Advance Commitment
Gathering at SS. Peter and Paul
Cathedral and Archbishop Edward
T. O'Meara Catholic Center

Oct. 20 — 11 a.m.
Confirmation for youths of
St. Mary-of-the-Knobs Parish in
Floyd County and St. Joseph Parish
in Corydon, at St. Mary-of-the-Knobs
Church

Oct. 21 — 2 p.m.
Confirmation for youths of
St. Augustine and Most Sacred Heart
of Jesus parishes in Jeffersonville
and St. Anthony of Padua Parish in
Clarksville, at St. Augustine Church

(Schedule subject to change.)

St. Mary-of-the-Knobs to host annual 'Morning with Mary' on Oct. 13

Criterion staff report

The annual archdiocesan "Morning with Mary" event will take place at St. Mary-of-the-Knobs Church, 5719 St. Marys Road, in Floyds Knobs, from 9 a.m.-noon on Oct. 13. Doors will open at 8:30 a.m.

This bilingual event will focus on the love of the Blessed Mother through a procession, speakers, witnesses, songs, the praying of the rosary and a litany.

Singing and praying will be done in English and Spanish, and both witnesses will offer their testimonies in English and Spanish.

For the keynote address, participants may attend one in English or one in Spanish. The English keynote speaker is Benedictine Father Denis Robinson, president-rector of Saint Meinrad Seminary and School of Theology in St. Meinrad. The Spanish keynote speaker is Eva Gonzalez, director of

Hispanic Ministry within the Office of Multicultural Ministry in the Archdiocese of Louisville, Ky.

Through a Marian lens, both keynote speakers will address the ongoing meeting of the Synod of Bishops on young people, faith and vocational discernment.

Representatives from the Mount St. Francis Center for Spirituality bookstore will be on hand with books and Mary-related items for purchase.

The event is free. Registration is not required, and walk-ins are welcome. However, registration in advance will be helpful for planning purposes and ordering light refreshments.

To register online, go to bit.ly/2Ighm7r (case sensitive).

To register by phone or for more information, call 800-382-9823, ext. 1550, or 317-236-1550.

If you are unable to attend the Marian Jubilee, please join the archdiocese in solidarity by praying a rosary on Oct. 13 between 8 a.m. and noon. †

Official Appointments

Effective immediately

Rev. Msgr. Paul D. Koetter, pastor of Holy Spirit Parish in Indianapolis and dean of the Indianapolis East Deanery, reappointed dean of the Indianapolis East Deanery for a three-year term while continuing as pastor of Holy Spirit Parish.

Rev. Robert J. Robeson, pastor of Holy Name of Jesus Parish in Beech Grove, appointed dean of the Indianapolis South Deanery for a term ending on July 1, 2020, while continuing as pastor of Holy Name of Jesus Parish.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



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Synod aims to renew the Church to help young Catholics, cardinal says

VATICAN CITY (CNS)—To strengthen and support young people in the faith, members of the Synod of Bishops will



Cardinal Sergio da Rocha

need to listen to their real-life stories, interpret what they hear in the light of the Gospel and make decisions that will lead to an authentic renewal of the Catholic Church, said Brazilian Cardinal Sergio da Rocha.

“Often, we hear voices that blame

young people for moving away from the Church. But many of them have lived in situations that led them to affirm that it was the Church that moved away from them,” said Cardinal da Rocha, archbishop of Brasilia and relator general of the Synod of Bishops 2018.

The Brazilian cardinal will introduce the work of the synod on Oct. 3 and, midway through the gathering, will summarize the speeches individual bishops have made in the synod hall.

The synod will meet on Oct. 3-28 to discuss “young people, the faith and vocational discernment.”

Introducing the synod at a Oct. 1 news conference, Cardinal Lorenzo Baldisseri, synod general secretary, said it will have 267 voting members, including two bishops from mainland China. While Chinese bishops always have been invited to the synod, he said, the agreement signed by the Vatican and the Chinese government on Sept. 22 made it possible for bishops to attend.

The synod’s members include 15 heads of Eastern Catholic churches, 16 heads of Vatican offices, 15 members of the synod’s permanent council, 181 members elected by national bishops’ conferences and the men’s Union of Superiors General, and

40 members named by Pope Francis. Eighteen of the voting members are priests; two are religious brothers.

The synod released on Oct. 1 a new “Instruction of the Celebration of Synodal Assemblies and on the Activity of the Secretary General of the Synod of Bishops.” The document specifies that religious brothers may be voting members of a synod, but women may not.

Cardinal Baldisseri said, however, that the synod observers, which include women and 34 young people between the ages of 18 and 29, can participate in the synod’s working groups and are encouraged to help formulate the synod’s final resolutions.

The instruction and Pope Francis’ new constitution on the synods, which was published on Sept. 18, looks to the future, but “first of all looks to the past, to the deposit of faith and the tradition of the Church,” the cardinal said. “It is the structure of the Church for a synod of bishops. Obviously, there is an increasing effort to involve the entire people of God.”

He also was asked about an article Archbishop Charles J. Chaput of Philadelphia had printed in the magazine *First Things* presenting an anonymous theologian’s critique of the synod’s working document. In a later exchange in the magazine, the archbishop wrote that he agreed with the critique, which claimed the document had a “pervasive focus on socio-cultural elements” rather than religious and moral issues, that it emphasizes the Church’s obligation to listen over its obligation to teach and that its understanding of vocation is heavily focused



The Synod of Bishops 2018

267 Voting Members

31 ex officio
 15 heads of Eastern churches
 16 heads of Vatican offices, including synod office

181 elected by bishops’ conference or Union of Superiors General

15 members of the synod’s permanent council

40 nominated by pope

Assisted by **23** experts, **49** observers
 (34 are between the ages of 18 and 29)

8 fraternal delegates from other Christian churches

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on “private meaning and truth,” rather than service.

Cardinal Baldisseri, who did not refer to Archbishop Chaput by name, noted that the bishop who complained is a member of the synod’s permanent committee and was present when a draft of the document was presented before publication. “If he had any objection, he could have said so; we would have included that, calmly. But I don’t understand why, later, he made a declaration. It’s a matter of loyalty and honesty.”

Asked whether the ongoing clerical sexual abuse crisis should or will dominate the synod discussion, the cardinal said the synod is an opportunity to explain to young people and everyone

that “this is not the Church.”

“Certainly, the scandals in the Church that have come to light recently strike the mind and the heart,” the cardinal said, but he is certain young people are “able to understand human fragility.”

“I honestly do not think it [the scandal] is an impediment” to the synod’s task, he said. “In fact, perhaps it is an occasion to awaken the Church.”

Having bishops from around the world gathered in Rome with the pope, Cardinal Baldisseri said, “is a unique opportunity to explain and help young people and adults understand what the Church is. The Church is not represented by some who make mistakes.” †

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Editorial



More than 100 young adults pray in front of the Cathedral of St. Paul in St. Paul, Minn., on Aug. 20 during a vigil for survivors of clerical sexual abuse and healing for the Church. (CNS photo/Dave Hrbacek, The Catholic Spirit)

Sex abuse cases are tragic; most are not recent

With all the news that has been reported about the clergy sex-abuse scandal in the Church, we feel that we have to comment on one important misapprehension.

Sometimes during discussions about this subject, someone will say, "I can't believe that this is still going on." Or someone will elaborate, "This was first reported 15 years ago, and nothing has been done about it!"

The facts are that most of the cases are from decades ago, and it's not true that nothing has been done about it.

The majority of cases being reported by the Church in the United States today are the same cases that were reported when the scandal was first brought to light in Boston in 2002. And most of the new allegations against priests are about things that happened decades ago.

The Center for Applied Research in the Apostolate (CARA) at Georgetown University has analyzed 8,694 allegations of sexual abuse. According to Mark Gray, the researcher who did the study, the peak years of reported incidents are the same as when the revelations of abuse began in the Boston area in 2002.

(Full disclosure: This editorial writer once served on the CARA board of trustees. Further disclosure: Former Cardinal Theodore E. McCarrick was on the board at the same time.)

There were relatively few incidents of sexual abuse prior to 1960. But during the 1960s, when the so-called "sexual revolution" hit our society, there were 2,227 cases, according to allegations made later. That number jumped to 2,710 during the 1970s. That was the peak.

In the 1980s, the number of cases, according to allegations made later, dropped to 1,520. During the 1990s, there were 346 cases. During the 2000s, there were 179 cases, and during the present decade, 123 cases.

Of course, even one case is too many, and we aren't trying to excuse the priests who committed those sins or crimes. We only want to emphasize that most of those cases happened decades ago because some people we have talked with think that they were recent.

Gray, CARA's researcher, made that same point. He said that many Catholics

remain unaware that "abuse cases were more common before 1985 than since. The fact that any abuse occurred at all, regardless of when, is horrifying. ... Yet, this detail is important in understanding the causes of the scandal, what legal actions are possible, and the steps that can be taken to prevent any future abuse."

Perhaps we should also clarify who the victims of the child abuse are. Some of the priests who committed these crimes are called pedophiles, adults who prey on pre-pubescent children. But most of these cases involved priests abusing teenagers or adults, sexually mature men or women, not children. That was the case with former Cardinal McCarrick, who was accused of improper activities with seminarians. Again, that doesn't excuse what was done. It was wrong then, and it is wrong now.

Some of the priests undoubtedly were pedophiles, who were unable to conquer their sickness. But other cases involved a single incident of a priest with an adult.

As for the charge that nothing has been done since this scandal became public, that simply isn't true. The U.S. bishops have set up many procedures to prevent men with tendencies to abuse children or teens from entering seminaries. And once there, seminarians are evaluated to try to ensure that they will be able to live celibate lives.

Finally, we must say a word about the secondary victims of this scandal: the 96 percent of priests who are faithful to their vows and who have not, and will not, abuse anyone. A study made after these charges became public showed that only 4 percent of priests were involved.

Yet, as they walk down the street wearing clerical garb, priests know that people are looking at them with suspicion. Msgr. Owen Campion, a retired priest who was a longtime editor at *Our Sunday Visitor*, wrote that he is tired, and angry, about the necessity to refrain from using a public restroom if there was the possibility of a child or young man in there by himself.

So let us pray for all the good priests who are faithfully serving us.

—John F. Fink

Be Our Guest/Moises Sandoval

Hispanic heritage in difficult times

As another Hispanic Heritage Month comes around, the writings of the late Mexican novelist Carlos Fuentes have special relevance.



In a beautifully written book titled *The Buried Mirror: Reflections of Spain and the New World*, published in 1992 for the fifth centenary of Europeans' arrival in the Americas, Fuentes wrote: "We must

remember that ours was once an empty continent. All of us came from somewhere else, beginning with the nomadic tribes from Asia who became the first Americans."

The Spaniards came next, to Florida in 1513, California in 1542 and New Mexico in 1598, their empire extending in a great arc to the West Coast and north to Oregon. Finally, the United States took possession of these vast territories after the Mexican War ended in 1848.

"So the Hispanic world did not come to the United States, the United States came to the Hispanic world," Fuentes wrote. That was certainly what happened to both the maternal and paternal branches of my family, and countless others later considered "illegal" or imposters. When my ancestors came to New Mexico in 1693, they were just moving from one part of New Spain to another. They became U.S. citizens by the treaty ending the Mexican War.

From time immemorial, wrote the historian Carey McWilliams, migrants have crossed the now Mexican border in both directions following some of the most ancient trails in North America. And they are coming still, from Mexico, Central and South America, Puerto Rico, Cuba and the rest of the Caribbean.

When the worker crosses the border, he or she finds a familiar environment, enough

to ask oneself, in Fuentes' words: "Is it not in some ways ours? He can taste it, hear its language, sing its songs, and pray to its saints." Fuentes thought it was an act of poetic justice that the Hispanic world should return, both to the United States and to its ancestral heritage in the Western Hemisphere.

As a result, as Fuentes wrote, Los Angeles is the second largest Spanish-speaking city in the world, next to Mexico City. San Antonio has been a bilingual city for more than 150 years. And thanks to Florida's large Cuban population, one could get by speaking only Spanish.

If not already, Hispanics will soon be the majority of Catholics in the U.S. They bring, as Fuentes wrote, "not only Catholicism, but something more like a deep sense of the sacred, a recognition that the world is holy, which is probably the deepest certitude of the Amerindian world."

Fuentes saw their diversity as an asset. "Is there anyone better prepared to deal with the central issue of the other than we, the Spanish, the Spanish Americans, the Hispanics of the United States?" For, as he wrote, we are Indian, black, European but above all mixed, Iberian and Greek, Roman and Jewish, Arab, Gothic and Gypsy. He sees Spain and the New World as centers where multiple cultures meet—for incorporation, not exclusion. "When we exclude, we betray ourselves. When we include, we find ourselves."

Fuentes himself was a border crosser who lectured and taught regularly at the University of Notre Dame, where I met him.

But what would he say we can celebrate in these difficult times? He would suggest our simultaneity of cultures, "the Indian sense of sacredness, community and will to survive, the Mediterranean legacy of law, philosophy, and the Christian, Jewish and Arab strains making up a multiracial Spain."

(Moises Sandoval writes for CNS.) †

Letters to the Editor

When it comes to Church division, truth has power to unify, reader says

In the Sept. 21 edition of *The Criterion*, several commentators argued that Catholics should "come together" to solve the current clergy sex-abuse crisis and that the issue should not be framed in terms of "we" or "them."

The question I would ask, though, is this: How is it even possible to find unity in the present circumstances?

Whether we like it or not, there is a culture war going on in the Catholic Church. One side believes that sodomy is a sin that "cries to heaven for vengeance" while the other side—almost 70 percent—believes that the gay lifestyle is morally acceptable. How is it possible for these two sides to come together?

This same drama is being played out at the highest levels of the Church's hierarchy. Some bishops and cardinals are pushing for transparency and speak publicly about a powerful homosexual network among their peers; others of the same rank avoid the topic altogether and say that we should pray and remain silent.

Clearly, unity is possible among Catholics only insofar as they accept the Church's teachings on sexual morality, including the teaching that homosexual behavior is disordered. This is true for all Catholics, regardless of authority or rank: to accept the Church's teachings is to promote unity; to reject them is to promote division.

The broader point is that truth has the power to unify. Catholics can come together on that basis by asking the appropriate questions about Church leaders and their response to the sex crisis: Who wants the facts, and who is stonewalling? Who blames the perpetrators, and who blames the whistleblowers? Who worries about the Church's integrity, and who worries only about appearances? Who

defines the problem as "homosexuality," and who defines it as "clericalism?"

Lay Catholics can play a role in ending this crisis by holding Church leaders accountable for accepting moral truth, conducting a thorough investigation, following the evidence wherever it leads, and acting on that evidence.

Stephen L. Bussell
Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed. Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.



Christ the Cornerstone

The fundamental characteristics of a Catholic school

What are the fundamental characteristics of a Catholic school? What constitutes a school's "Catholic identity"?

It's not the externals—the crucifixes on the classroom walls, the pictures and statues of the saints, the habits worn by religious women and men, or the little boxes or rice bowls used to collect money for the missions. These are important physical symbols (sacramentals) that remind us of deeper truths, but they are not the essential things that make a school Catholic.

There are several different ways to describe Catholic identity, but here are three fundamental elements: evangelization, catechesis and social justice.

First of all, a Catholic school must witness in a public way to the person of Jesus Christ and to his message (evangelization). Catholic schools exist to proclaim the Gospel. Everything in the school—its curriculum, its liturgies and retreats, its sports activities, and its service programs—should provide students (also staff and families) with opportunities to encounter the person of Jesus Christ, to become his disciples and to proclaim to the whole world our

salvation in him.

The symbols mentioned earlier remind us, and assist us, in our evangelizing mission, but the most important element in a school's Catholic identity is its commitment to make Christ present to everyone who attends the school or who comes into contact with it.

Secondly, a Catholic school must teach the Catholic faith (catechesis). The mystery of God, as revealed to us by the life, death and resurrection of our Lord Jesus Christ, is the primary content of a Catholic education. Everything else that we teach—as part of a genuine commitment to educational excellence—is an elaboration on the wonders of God's creation and the history of our salvation. All of the academic disciplines reveal in partial and preliminary ways the working of the Holy Spirit in our world from the beginning of time. The more we learn about math and science, diverse languages and cultures, and the ups and downs of world history and the history of our local communities, the more we discover that the teachings of our Church, as contained in Scripture and in our Catholic tradition, represent the

truth, the way things really are. Schools that are truly Catholic are vibrant learning environments that promote curiosity and an openness to new ways of living and learning.

Finally, in order to be truly Catholic, a school must teach its students and all members of the school community to reach out to others and accept responsibility for the well-being of all God's creation (social justice). Catholic schools do not exist for their own sakes. They exist for the good of their students and the communities they serve.

Frequently, a Catholic school is an "anchor" in its neighborhood, a source of stability and moral integrity. There are socio-economic reasons for this anchor effect, but more fundamentally a school that is truly Catholic serves its neighborhood and community because of its recognition that we cannot love God as we should unless we also love our neighbor. Social justice is a constitutive element of the Gospel. That means it must also be a constitutive element of the curriculum and the daily life of every Catholic school.

Evangelization, catechesis and social justice are essential to a school's Catholic identity. Everything about

a Catholic school must give witness to the teaching and the message of Jesus Christ. Catholic teaching must be integrated into every aspect of the school's curriculum and programs. And the school must help its students reach out beyond parish and school boundaries to serve the needs of others.

A school is truly Catholic when it recognizes that it is called to accomplish these three fundamental objectives: to introduce us to the person of Jesus Christ, to help us understand the world through the wisdom of our Catholic teaching, and to challenge us to serve the needs of others as Jesus did.

Here in the Archdiocese of Indianapolis, we are blessed with outstanding Catholic schools and with parish religious education programs that are distinguished in their Catholic identity. Let's pray for our teachers and catechists, our pastors and our parents, and especially for all the children, youth, young adults and adults in our parishes and schools through central and southern Indiana who give so much (and gain so much) as they meet Jesus, learn the wonders of God's creation and strive to make our world better! †



Cristo, la piedra angular

Las características fundamentales de una escuela católica

¿Cuáles son características fundamentales que distinguen a una escuela católica? ¿Qué constituye la "identidad católica" de una escuela?

No se trata de los signos externos: los crucifijos en las paredes de las aulas, las imágenes y las estatuas de santos, los hábitos que visten los religiosos, las cajitas o las canastas que se usan para recoger dinero para las misiones. Estos son símbolos físicos (sacramentales) importantes que nos recuerdan verdades más profundas, pero no son los elementos esenciales que hacen que una escuela sea católica.

La identidad católica puede describirse de muchas formas, pero he aquí tres elementos fundamentales: evangelización, catequesis y justicia social.

Primero, una escuela católica debe dar testimonio público acerca de la persona de Jesucristo y su mensaje (evangelizar). Las escuelas católicas existen para proclamar el Evangelio. Todo en la escuela—el plan de estudio, las liturgias y retiros, las actividades deportivas y sus programas de servicio—deben ofrecer a los alumnos (así como al personal y a las familias) oportunidades para encontrar a la persona de Cristo, convertirse en sus discípulos y proclamar a todo el mundo nuestra salvación en él.

Los símbolos que mencioné anteriormente nos recuerdan y nos ayudan en nuestra misión evangelizadora, pero el elemento más importante de la identidad de una escuela católica es su compromiso de hacer que la presencia de Cristo sea evidente para todo aquel que acuda a la escuela o que esté en contacto con esta.

En segundo lugar, una escuela católica debe impartir la fe católica (catequesis). El misterio de Dios, tal como nos lo revela la vida, muerte y resurrección de nuestro Señor Jesucristo, es la materia fundamental de una educación católica. Todo lo demás que enseñamos, como parte de un genuino compromiso con la excelencia académica, es para profundizar en las maravillas de la creación de Dios y la historia de nuestra salvación. Todas las disciplinas académicas revelan de formas parciales y preliminares las obras del Espíritu Santo en nuestro mundo desde el inicio de los tiempos. Mientras más aprendemos sobre matemática y ciencia, la diversidad de idiomas y culturas, los altibajos de la historia universal y la historia de nuestras comunidades locales, más nos damos cuenta de que las enseñanzas de nuestra Iglesia, según están plasmadas en las Escrituras y en nuestra tradición católica, representan la verdad y cómo

son realmente las cosas. Las escuelas verdaderamente católicas son vibrantes entornos de formación que fomentan la curiosidad y la apertura a nuevas formas para vivir y aprender.

Por último, para poder considerarla verdaderamente católica, la escuela debe enseñar a sus alumnos, y a todos los miembros de la comunidad escolar, a acercarse al prójimo y a asumir responsabilidad por el bienestar de toda la creación divina (justicia social). Las escuelas católicas no existen para beneficiarse a sí mismas, sino por el bien de los alumnos y las comunidades que atienden.

A menudo una escuela católica es un "bastión" en su barrio, una fuente de estabilidad e integridad moral. Existen motivos socioeconómicos que provocan este efecto bastión, pero fundamentalmente, una escuela verdaderamente católica presta servicio a su barrio y a su comunidad porque reconocemos que no podemos amar a Dios como deberíamos a menos que también amemos al prójimo. La justicia social es un elemento constitutivo del Evangelio, lo que significa que también debe ser un elemento constitutivo del plan de la vida cotidiana de cada escuela católica.

La evangelización, la catequesis y la justicia social son esenciales para la identidad católica de una escuela. Todo en una escuela católica debe

dar testimonio de las enseñanzas y el mensaje de Jesucristo. Las enseñanzas católicas deben integrarse en cada aspecto del plan de estudio y de los programas de la escuela, y esta debe ayudar a sus alumnos a ir más allá de la parroquia y los límites de la escuela para atender las necesidades de los demás.

Una escuela es verdaderamente católica cuando reconoce que está llamada a cumplir con estos tres objetivos fundamentales: presentarnos a la persona de Jesucristo, ayudarnos a entender el mundo a través de la sabiduría de nuestras enseñanzas católicas y desafiarnos a atender las necesidades de los demás, tal como lo hizo Jesús.

En la Arquidiócesis de Indianápolis tenemos la bendición de contar con excelentes escuelas católicas y con programas parroquiales de formación religiosa que se distinguen por su identidad católica. Recemos para que nuestros maestros y catequistas, nuestros pastores y padres, y especialmente los niños, jóvenes y jóvenes adultos de nuestras parroquias y escuelas en todo el centro y el sur de Indiana que entregan tanto (y reciben tanto) al conocer a Jesús, aprendan sobre las maravillas de la creación de Dios y se esfuercen por convertir nuestro mundo en un mejor lugar. †

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 9

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "That All May be One," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Biblical Archaeology in Jordan**, presented by Father Christopher Craig of Prince of Peace Parish in Madison, information and artifacts from archaeological digs he joined in Jordan and how they provide insight on Scripture, 11:30 a.m.-1 p.m., \$20 includes lunch. Information and registration: 812-933-6437 or www.oldenburgfranciscancenter.org.

October 11

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis. **Open House**, for prospective students and families, 6-8 p.m., welcome pep rally, scholarship information, tours, meet and greet. Registration requested: www.scecina.org/openhouse. Information: Miriam Medina, 317-352-3225, mmedina@scecina.org.

October 12-21

Downtown Square, Rockville. **St. Joseph Parish Cruller Shack** at the Parke County Covered Bridge Festival, 9 a.m.-6 p.m. Information: 765-569-5406.

October 13

CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **Father/Daughter Day**, climbing tower, canoeing/kayaking, games, crafts, archery, night hikes, campfire, prayer service, 9 a.m.-8:30 p.m., \$25 per child age 17 and younger, \$45 per adult. Information

and registration: www.campranchoframasa.org/family-camps, 888-988-2839, x122.

St. Matthew the Apostle Parish Gymnasium, 4100 E. 56th St., Indianapolis. **Women's Club Fall Craft Fair**, benefiting St. Matthew School classrooms, 9 a.m.-3 p.m., \$5 admission. Information: 317-257-4297, kathyprsgt@yahoo.com.

October 14

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

Our Lady of Mt. Carmel Parish, St. Thomas Aquinas Room, 14598 Oak Ridge Road, Carmel (Lafayette

Diocese.) **"Ethics on the Edges of Life,"** palliative care specialist Dr. Natalie Rodden presenting after 9:30 a.m. Mass, no cost. Attendees will receive a free copy of *A Catholic Guide to Health Care Directives*. Information: 317-430-3448, diane.conover@sbcglobal.net.

October 17

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

October 18

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

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or

www.catholiccemeteries.cc.

October 19-20

The Thomas Merton Center, Bellarmine University, 2001 Newburg Road, Louisville, Ky. **"Awakening the Creative Spirit: Inspired by Thomas Merton" Conference**, commemorating the 50th anniversary of Merton's death, \$75 includes refreshments, lunch, and wine and cheese farewell reception. Registration, agenda, workshop and speaker list: www.merton.org/awakening. Information: Ellyn Crutcher, ellyncrutcher@aol.com.

October 20

Holy Name of Jesus Parish, 21 N. 16th St., Beech Grove. **Altar Society Fall Rummage Sale**, linens, clothing, electronics, dishes, jewelry and more, 8 a.m.-3 p.m., free. Information: 317-784-6860, p108cmaster@sbcglobal.net.

St. Charles Borromeo Parish, 213 W. Ripley St., Milan. **Harvest Dinner and Fundraiser**, roast pork dinners

with sides and dessert, country store, great prize raffle, quilts, half-hogs, quarter-beef, cash prizes, 4-7 p.m., \$10 adults, \$5 ages 5-12, infants to age 4 free, Mass 5 p.m. Information: 812-654-7051, st.charleschurch@yahoo.com.

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Southern Indiana Winery Tour**, Stream Cliff Tearoom and Winery in Commiskey, Ertel Cellars Winery in Batesville, Holtkamp Winery in Sunman, 8:30 a.m. departure, 7 p.m. return, \$65 per person, includes wine tasting, lunch and snack. Reservations: Rose Scheibelhut, 317-356-4412, roses46239@comcast.net.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Praying with the Seasons: Autumn Blessings**, Sister of Charity Marty Dermody presenting, 10 a.m.-noon, \$15. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org. †

Retreats and Programs

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

October 19-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$298 includes separate room accommodations for couple, meals, snacks and materials. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or archindy.org/fatima.

October 30

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove.

Ecumenical Councils of the Catholic Church II, Benedictine Father Matthias Neumann presenting, 7-8:30 p.m., \$25. Information and registration: 317-788-7581, www.benedictinn.org.

November 2-4

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Pardon My Perfection**, Benedictine Father Vincent Tobin presenting, \$255 single, \$425 double.

Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

November 3

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Peace in the Mourning**, Providence Sister Connie Kramer presenting, 10 a.m.-3:30 p.m., \$45 includes lunch, register by Oct. 29. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event. †

Sisters of Providence to offer 'Come and See' weekend on Oct. 26-28

Catholic women between the ages of 18 and 42 seeking to explore a vocation with the Sisters of Providence at Saint Mary-of-the-Woods are invited to a "Come and See" weekend retreat on Oct. 26-28 at the order's motherhouse in Saint Mary-of-the-Woods, 1 Sisters of Providence, St. Mary-of-the-Woods. During the three days, participants will learn more about the life and

legacy of St. Mother Theodore Guérin, meet other women seeking a deeper relationship with God and share in the life of the sisters. There is no cost to attend the retreat. Register online at ComeandSee.SistersofProvidence.org. For additional information, contact Providence Sister Editha Ben at 812-230-4771 or eben@spsmw.org. †

'Catholics Returning Home' to be offered at Greenwood parish starting on Oct. 9

An ongoing series called "Catholics Returning Home" will be offered in the Junipero Serra Room of SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, in Greenwood, on six consecutive Tuesday evenings from 7-8:30 p.m., beginning Oct. 9 through Nov. 13. The sessions are for non-practicing Catholics who are seeking answers

to questions about returning to the Church. Because each of the sessions will cover a different topic and updates on the Catholic faith, attendance at all six sessions is recommended. Light refreshments will be served. For more information, contact Joy Burianek at 317-859-4673, ext. 119 or e-mail jburianek@ss-fc.org. †

Pro-life film viewing and panel discussion planned at Catholic Center on Oct. 23

A showing of the documentary *Fatal Flaws: Legalizing Physician-Assisted Suicide* followed by a panel discussion will take place at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, on Oct. 23.

The evening will begin with a simple meal at 5:30 p.m. followed by the film viewing and panel discussion from 6-8:30 p.m. The event is sponsored by the archdiocesan Office of Human Life and Dignity and the pro-life committees of St. John the Evangelist and Our Lady of the Most Holy Rosary parishes, both in Indianapolis, as part of their ongoing pro-life film series. The film is a thought-provoking journey through Europe and North America to ask one of the most fundamental philosophical questions of our time: Should doctors be given the legal right to end the life of others by

ethanasia or assisted suicide? The film uses powerful testimonies and expert opinion from both sides of the issue to uncover how these highly disputed laws affect society over time. Panelists will include Father C. Ryan McCarthy, Indiana Catholic Conference executive director Glenn Tebbe, Catholic hospice/palliative care physician Dr. Rafael Rosario and a hospice/palliative care nurse. There is no charge to attend. However, freewill offerings will be accepted. All funds collected will be used to purchase copies of the movie for educational outreach to Indiana state legislators. Registration is requested online by Oct. 18 at www.fatalflawsindy.eventbrite.com. For additional information, contact Brie Anne (Eichhorn) Varick at 317-236-1543, 800-382-9836, ext. 1543, or e-mailing beichhorn@archindy.org. †

Holiday Boutique on Oct. 20 will benefit St. Vincent de Paul Food Pantry

A Holiday Boutique benefiting the St. Vincent de Paul Food Pantry in Indianapolis will be held at the Riviera Club, 5640 N. Illinois St., in Indianapolis, from 9 a.m.-2 p.m. on Oct. 20. Admission is free, but patrons are asked to bring non-perishable food items or hygiene products. There will be nearly 40 vendors selling such items as clothing, home décor, jewelry, cosmetics, handmade soaps, blown glass items, American

Girl doll clothing, stained glass, yard art, gourmet food and more. Lunch will be available for purchase, and a cash bar will be available. For additional information, e-mail Paula Light at paula.light@att.net. The Indiana Blood Mobile will also be onsite from 10 a.m.-2 p.m. To sign up to donate, go to www.donorpoint.org, and enter sponsor code E385. For questions regarding the blood drive, contact the Indiana Blood Center at 317-916-5150. †

Retreat for separated and divorced Catholics offered at Fatima on Oct. 26-28

"Being and Belonging: A Retreat for Separated and Divorced Catholics" will take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on the weekend of Oct. 26-28 starting Friday at 6:30 p.m. and ending by 1:30 p.m. on Sunday. The retreat is sponsored by the archdiocesan Office of Marriage and Family Life. Father James Farrell and a team of divorced men and women will facilitate. The program will help deepen an understanding of the healing process, increase a sense of belonging and help participants discover and affirm that

God is with them in their struggles and hope. The retreat is open to all faiths. The cost to attend is \$190, which includes overnight accommodations and all meals. Scholarship money is available by contacting Cheryl McSweeney at 317-545-7681, ext. 106. Registration is required and is available online at www.archindy.org/fatima then click on Calendar of Events, or by calling 317-545-7681. For additional information, contact Deb VanVelse at 317-236-1586, 800-382-9836, ext. 1586, or e-mail dvanvelse@archindy.org. †

Napoleon parishioners set their faith on fire, hope to spread it to others

By Sean Gallagher

NAPOLEON—“Set your faith on fire.” That is what the members of St. Maurice Parish in Napoleon have sought to do during the past year.

That goal was a theme for the life of the Batesville Deanery faith community, shaping adult faith formation presentations, a parish mission, homilies and prayers of the faithful at Mass.

T-shirts that featured the theme were made and distributed among parishioners.

About 100 parishioners of all ages gathered at the parish on Sept. 22, the feast of St. Maurice, to celebrate the completion of the year in which the theme guided the life of the faith community. Parishioners shared a pitch-in dinner. During a sing-along, they sang several classic

Gospel songs such as “I’ll Fly Away” and “Just a Closer Walk with Thee.”

A candlelight procession to the parish’s church followed. And there a prayer service took place in which a new theme for the year to come was introduced. It is “Growing in Faith, Living in Hope, Acting in Love.”

Franciscan Sister Shirley Gerth, St. Maurice’s parish life coordinator, said the year just completed was “something that needed to be celebrated by all.”

“They take their faith seriously here,” Sister Shirley said. “[The past year] was a way to demonstrate and live out their faith. The camaraderie and unity in the parish is very important.”

She experienced that camaraderie in the way they sing out their faith, which was on display during the Sept. 22

celebration and at every Mass.

“The entire parish is the choir,” Sister Shirley said. “And it’s not just the singing. They’re participating fully in the Mass.”

St. Maurice’s faith formation committee formed both themes, helped guide the implementation of the first theme and is now considering ways to implement the current one.

St. Maurice parishioner Laurie Husted is a member of the committee. Looking back over the past year, she admired how parishioners, at the invitation of parish leaders,



Members of St. Maurice Parish in Napoleon participate on Sept. 22 in a candlelight procession to their faith community’s church during a celebration of a year in which parish events were tied together by the theme “Set Your Faith on Fire.” The parishioners are, front, from right, Tara Ricke, Kevin Simon, Cloey Simon, Kayla Simon, Jenny Rickey and Dottie Hellmich.

(Photos by Sean Gallagher)



James Collier, left, and Paul Thole help lead a sing-along on Sept. 23 at St. Maurice Parish in Napoleon. Members of the Batesville Deanery faith community came together that day to celebrate a year just finished in which parish events were tied together by the theme “Set Your Faith on Fire.”

wrote about what their faith means to them, statements which were published in the weekly bulletin.

“Every event through the year, we tried to touch on the theme of setting your faith on fire,” Husted said. “Reading what fellow parishioners—what it is that animates their faith life—was fruitful.”

Parishioner Jack Firkenhoff, who leads the faith formation committee, offered a reflection during the prayer service. He suggested that the theme of the year just completed presents a challenge.

“Throughout the year, all of us came to recognize that the faith being on fire is not a static thing,” he said. “We must individually and as a parish continue to stoke the flames unless it diminish and go out.”

Regarding the theological virtue of hope, Firkenhoff said that it is “confidence in the promises and goodness of God.”

“Hope is confidence in the promise of eternal life,” he said. “Hope is confidence in the self-giving action of Jesus. Hope is confidence that one’s sins are forgiven. Hope

is confidence in the unlimited love of God.”

Firkenhoff closed his reflection by speaking about Christian love.

“Acting in love must comprise all of God’s adopted children, loving all of our brothers and sisters,” he said. “We’re even called to love our enemies. ... We are expected to treat them ... as a fellow son or daughter of God.”

Before the prayer service, Husted expressed her hope that the “set your faith on fire” theme at St. Maurice in the past year will spread to people beyond the parish.

“We want to start looking out in how we can be of service to others,” Husted said. “How can we bring our faith that has been animated to others in the community?”

Sister Shirley shares with Husted this hope for the members of the parish she leads.

“I hope [the year to come] is another opportunity for them to deepen what happened this past year,” she said. “It’s exciting.” †

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40 DAYS

continued from page 1

but he credits its founding to the story of one man committed to ending abortion.

“My wife and I were having a dinner party, and this one guy, David, asked if he could talk to me privately,” he said.

David ranted about the killing of innocent babies “right in his backyard.” He couldn’t understand “why people aren’t out there praying day and night to stop this butchering of babies right in their mother’s womb.”

The next day, Bereit discerned with other pro-life advocates about how to make a more concerted effort to rid their town of Planned Parenthood through prayer.

“There was one thing that God convicted on our hearts,” he said. “It was the time frame of 40 days.”

He noted the repeated use in the Bible of 40 days as indicating both a time of transformation and a time of testing faithfulness.

“I believe that God is testing our faithfulness in this time of need in this nation that once upon a time was founded on the unalienable right to life,” Bereit stated. “And look how far we’ve fallen from that.”

David took the night shift for all 40 days of that first campaign. Bereit asked him why he was so passionate about the subject that night at the dinner party. The answer left him speechless. David’s dying father had recently told him that he, David, had almost been aborted.

“David realized [abortion] is not some abstract issue,” Bereit explained. “This is not just some debate about the Supreme Court. This is not an election issue. This is not a once-a-year thing we talk about on Sunday. It’s life and death, good and evil, heaven and hell.

“Because one young man made it personal, ... a movement was spawned that is now in all 50 states, 50 countries, 769 cities, has saved more than 14,000 lives, closed 96 abortion centers and helped 177 abortion workers out of the abortion industry—because of one person answering the call.”

‘Is it you? And if not, then who?’

To further exemplify the impact one

person can have, Bereit shared the story of an event that took place in the town of Salem, Ill., in 1837.

One evening, a young man went to a religious camp meeting. There, he heard a preacher named Dr. Peter Akers rail against a “great injustice,” and posed to the crowd the possibility that perhaps someone in their midst might be the one to end it.

The next day, Bereit said, the young man walked into his place of work and told his partner about the prior evening.

“He then looked at his partner and said, ‘I cannot shake from myself the conviction that indeed I have a role in helping to end this great injustice.’”

The young man was Abraham Lincoln, and the “great injustice” was slavery.

“And now I’d like to ask the same question that Akers asked,” said Bereit.

“Who can tell but perhaps the man or the woman, or the young man or the young woman, that God is calling to end abortion in Indianapolis, in Indiana, across the nation, could be in this very room tonight? Is it you? And if it’s not you, then who?”

“It is you. It is here. It is now. The entire pro-life movement is driven by one individual at a time hearing a call, answering a call, and then fulfilling a call.”

‘A third of your generation wiped out’

Such calls are not always to create an international organization like 40 Days for Life or to become president of the United States.

“I think sometimes looking at the problem of abortion is abstract,” Bereit told *The Criterion* in an interview. “Planned Parenthood is so big and so overwhelming, or we look at big pro-life organizations like Right to Life of Indianapolis, or Indiana Right to Life, or the March for Life and we think, ‘Oh, I could never do that.’

“But there are things every person can do—and I believe we’re called to do—to be a voice for those who have no voice, and intercede to save lives and help to transform lives.”

During his keynote address, Bereit cited statistics that speak of the great need for supporting the pro-life movement. Since *Roe v. Wade* became law, he said, more than 60 million children have lost their lives to abortion. Last year in Indiana alone, nearly 7,800 babies were aborted.

“There are children who are supposed to be in your classrooms who aren’t there,” he said, addressing the roughly 400 high school and college students in attendance at the event. “A third of your generation has been wiped out by abortion.”

Bereit addressed the youths and young adults further, asking them “to begin seeking God’s will in regards to what it is he wants you to do in this effort at this crucial moment in history.

“When you and I decide not to treat [abortion] as an issue, but decide to make it personal and answer that call, and dig deep and say, ‘God, show me what you want me to do with my time, my talent, my treasure,’ that is when the transformation begins to happen, that is when lives will be saved, and that is when abortion will begin to end.

“It’s you. You are the one God is calling.” To those students questioning the value of their role in the fight against abortion, Bereit offered assurance.

“There are gifts you have that I don’t have,” he said. “There are people you can reach that nobody else can reach.

“Whether it’s volunteering or educating yourself or others, I want you to reach out to your peers who are in the cross hairs of Planned Parenthood and the abortion industry. You’re the one who can speak to them and help them to choose life if they find themselves in an unexpected pregnancy.”

‘Is it hard? Yes. Is it worth it? Yes.’

But Bereit didn’t leave the fight entirely in the hands of the students.

“There are two things I want everyone to commit to,” he said. “Number one is, do something that you’ve never done before to support the cause. Maybe it’s to join 40 Days for Life. Maybe it’s to join some other pro-life organization. But commit to doing one new thing that will help to advance this cause.

“And the second thing is to commit to bringing at least one other person with you into this work.



The day after delivering a keynote address at the Right to Life of Indianapolis “Celebrate Life” dinner and fundraiser, 40 Days for Life founder and former CEO David Bereit rallies the crowd for the first day of the 40 Days for Life fall campaign in front of the Indianapolis Planned Parenthood abortion facility on Sept. 26. (Photo by Natalie Hoefler)

“Is it hard? Yes. Is it worth it? Yes.” To illustrate how much the cause is worth the effort, Bereit had one more “very local” story to share.

Two years ago, he was visiting Indianapolis during the 40 Days for Life fall campaign. Two women shared with him that day how after years of praying, they had never seen any proof that their prayers were making a difference.

At an event that same evening he was introduced to an 18-month-old girl named Larelle. (See related article below.)

“The woman who was with her said, ‘This young lady was one of the ones who was saved because of these people right here praying. This girl’s mother chose life because of the prayers and the love and support of those people.’”

The two women Bereit spoke with earlier in the day were also at the event.

“I introduced Larelle to [them],” he said. “Their eyes filled with tears, because they got to meet a child who was still alive because of their ‘yes.’”

“I hope one day you get to meet a child who is alive because you fulfilled your call, and you said ‘yes,’” he told the audience. “And when you meet that child, you will know how incredibly worth it all of your efforts are.”

(For more information on Right to Life of Indianapolis or to donate, go to rlindy.org. For more information on 40 Days for Life or to participate in the current fall campaign, go to 40daysforlife.com.) †

Local story shows impact of individuals in pro-life cause

By Natalie Hoefler

When 40 Days for Life founder David Bereit spoke in Indianapolis on Sept. 25 at a Right to Life of Indianapolis fundraiser, he shared stories to emphasize how one person can make a difference in the pro-life movement.

He knows such stories from around the world. But one of the greatest examples



During a 40 Days for Life rally at the Planned Parenthood abortion facility in Indianapolis on Sept. 26, Linda Kile holds Larelle Thompson, whose life she helped save from abortion at the same facility three-and-a-half years ago. (Photo by Natalie Hoefler)

he said he knows took place in the Archdiocese of Indianapolis.

Two years ago, Bereit met 18-month-old Larelle Thompson. Through the prayers of the many individuals participating in the spring 40 Days for Life campaign in 2015, he said, Larelle’s mother chose life rather than abort her child at the Planned Parenthood facility in Indianapolis.

Those prayers made a tangible difference, Bereit said.

And so did one other person who was also praying that day while driving an RV. Her name is Linda Kile.

On Sept. 26, she and a lively 3-and-a-half-year-old Larelle joined Bereit at a 40 Days for Life rally outside the very abortion facility where Larelle’s life nearly came to a horrific end.

Holding the young girl, Kile shared with *The Criterion* the story of how she and Larelle “came to be such good friends.”

Kile, who is now director of the Great Lakes Gabriel Project, drives “Gabriel,” the pro-life organization’s mobile ultrasound RV used to help women in unexpected pregnancies choose life.

“‘Gabriel’ lives in my driveway,” Kile quipped. “I was driving it that morning, and this [Planned Parenthood abortion facility in

Indianapolis] was our actual destination.”

Kile’s phone is also used as the Gabriel Project hotline. While driving to the abortion facility, the phone rang.

“[Larelle’s] mom called from inside Planned Parenthood at her [abortion] appointment,” she recalled. “She said, ‘I’m not sure I want to do this.’”

“I said, ‘Just get out of there. I’ll be there in half an hour. Don’t do anything until you talk to me. After you talk to me, if you still want to do something, you can always go back tomorrow.’”

Once inside the RV, Kile and the nurse accompanying her talked with the anxious 42-year-old woman.

“We talked with her about some of the consequences of abortion,” she said. They informed her of the medical risks, the tendency of post-abortive women to become addicted to alcohol or drugs, their tendency to suffer from depression and from an inability to develop and maintain long-term relationships.

They also discussed help available through the Gabriel Project.

“We do whatever we can as far as somebody to talk to,” said Kile. “She had an ultrasound, and she came back several times for more ultrasounds. We like to

have them do that as often as they can to develop a relationship with their baby.”

She even set up and took Larelle’s mom to her first doctor appointment, since the pregnant mother did not have a doctor.

“Needless to say, her mommy chose life,” Kile said, looking with a loving smile at the little girl in her arms.

And it truly is love.

“My husband Greg and I both fell in love with her at first sight,” said Kile, 56. “We can now call and get her pretty much whenever we want.”

The couple, empty-nesters who are members of St. Barnabas Parish in Indianapolis, have kept Larelle overnight many times since her birth.

“There is nothing I wouldn’t do for this little girl,” she said. “She’s beautiful, smart and healthy. I love spending time with her.

“I wanted to take her here [at the 40 Days for Life rally] for David to be able to see her again.”

Bereit even announced Larelle’s presence at the rally, walking over with a broad smile to give her a hug and a kiss on the head.

“Her dad has told me time and time again, ‘Linda, you saved my daughter’s life,’” said Kile. “I say, ‘I did not. God did. I was just an instrument.’” †

POPE

continued from page 1

in battle. Be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of heavenly hosts, by the power of God, thrust into hell Satan, and all evil spirits, who prowl about the world seeking the ruin of souls.”

The Vatican, announcing Pope Francis’ prayer request, cited his homily on Sept. 11 at morning Mass where he spoke about the devil as the “Great Accuser” who “roams the world looking how to blame” and spread scandal.

Archbishop Carlo Maria Vigano, the former nuncio of the United States, who has called on Pope Francis to resign, claiming the pope knew about and ignored the sexual misconduct of former Cardinal

Theodore E. McCarrick, issued another statement on Sept. 27 accusing the pope of “subtle slander” with that homily.

As of Sept. 29, neither Pope Francis nor the Vatican had responded to Archbishop Vigano’s original allegations.

In addition to the case of Archbishop McCarrick, the Catholic Church in the United States is still coming to grips with the mid-August release of the Pennsylvania grand jury report covering decades of alleged

abuse by more than 300 priests and religious; the report identified more than 1,000 victims.

A widespread abuse scandal and broad police investigation is ongoing in Chile; Cardinal George Pell, Vatican secretary for the economy, is on trial for abuse in Australia; and the bishops of Germany in late September released a report on thousands of cases of abuse in their country, some going back to 1946, but some as recent as 2000. †

St. John Paul II Parish to highlight patron's devotion to Divine Mercy

By Natalie Hoefer

This October is a noteworthy month for St. John Paul II. The 40th anniversary of his election as pope falls on Oct. 16, and his feast day is just six days later, on Oct. 22.

It stands to reason, then, that St. John Paul II Parish in Sellersburg will host an event in October to celebrate its patron. They have invited speakers to lead a presentation and holy hour—not on the saint's life, not on his papacy, but on ... Divine Mercy?

If the theme seems a bit astray from the topic of St. John Paul II, think again.

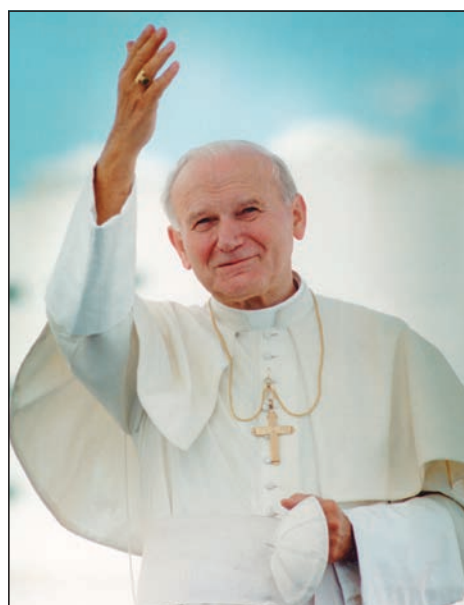


Fr. Thomas Clegg

"He was a big proponent of the Divine Mercy devotion—he's the one who instituted it," explains Father Thomas Clegg, pastor of St. John Paul II Parish. "It will be a great way to celebrate our patronal feast day."

The Divine Mercy devotion springs from apparitions and internal messages (known as locutions) of Christ to Our Lady of Mercy Sister Faustina Kowalska in Poland in the 1930s. She documented the messages in a diary, messages that focused on mercy and his desire for Sister—now Saint—Faustina to spread this message and devotion to the Divine Mercy throughout the world.

After her death, the diary was translated and sent to the Vatican. But



Pope John Paul II waves as he arrives at Miami International Airport on Sept. 10, 1987. (CNS photo/ Joe Rinkus Jr.)

due to errors in the translation, the Divine Mercy devotion was banned by the Vatican in 1959.

Enter Archbishop Karol Wojtyla of Krakow, Poland. In 1965, he ordered investigations into the heroic virtues of Sister Faustina. He also requested a critical analysis of her diary in its correctly translated form.

Thanks to his efforts, the Vatican lifted the ban on the Divine Mercy devotion in April of 1978. Six months later, then-Cardinal Wojtyla became Pope John Paul II. Parishioner

Phyllis Burkholder, who helped organize the event, says it is "really going to celebrate the life and legacy of the patron saint of our [parish]."

"It was the message of mercy and the Divine Mercy devotion that defined his pontificate," she explains. Referring to paragraph 1732 of the diary, she notes that Christ "told St. Faustina that from Poland would come the spark that prepares the world for his final coming—which of course we have no idea when it will happen. The three Polish saints of the 20th century—St. John Paul II, St. Maximilian Kolbe, St. Faustina—have kept that 'spark' alive, leading up to the election of Pope John Paul II."

The free, public event on Oct. 21 will be presented by Dave and Joan Maroney, founders and directors of Mother of Mercy Messengers (MOMM).

Founded in 1999, MOMM is an apostolate of the Marian Fathers of the Immaculate Conception's National Shrine of Divine Mercy in Stockbridge, Mass. Its mission is to share and assist others in sharing the Divine Mercy message and devotion.

"The Divine Mercy message is so relevant today because so many people are realizing they've made serious mistakes in the past or are living in difficult situations," says Joan. "People are falling into despair and losing hope. They need to know that the Lord ... wants to reconcile us all back to him, to help us



An image of Jesus of Divine Mercy is seen as Pope Francis leads a prayer service on the eve of the feast of Divine Mercy in St. Peter's Square at the Vatican on April 2, 2016. (CNS photo/Paul Haring)

find peace in our families, our hearts, our country and our world."

The event at St. John Paul II (one of six MOMM events scheduled in central and southern Indiana in October—see related article on this page) will begin with a multi-media presentation from 6-7 p.m. called "The Spark from Poland Ignites Young Hearts and Families." From 7-8 p.m. the Maroneys will lead participants in a holy hour of hymns, prayers and meditations before the Blessed Sacrament. Priests will also be available for the sacrament of reconciliation.

"We try to do a day of reflection—or an evening, in this case—every fall," says Father Clegg. "There've always been speakers. With the holy hour, this one will be more spiritual and devotional, which I think will be good for the parish."

The next day—St. John Paul II's feast day—the Maroneys will offer two age-appropriate presentations similar to the previous night's topic but geared for students of the parish's school.

"Christ told St. Faustina, 'By means of this image I shall grant many graces to souls,'" says Joan, quoting from paragraph 742 of the saint's diary. "So we give all the students blessed images of the Divine Mercy."

Burkholder hopes that by focusing

on Divine Mercy in honor of the feast of St. John Paul II, parishioners "will have a greater understanding of God's mercy," and "see the connection between their parish patron and the Divine Mercy message. St. John Paul II was such a gift. He wrote so much and contributed so much."

Father Clegg states his goals for the event through the lens of the parish's mission statement.

"As with all parish spiritual opportunities, we hope [this event] inspires growth," he says. "We want people learning more about Jesus, following him more closely."

"Our number one mission is to form people who have a personal relationship with Jesus and feel comfortable sharing their faith with others. With this event, as with all we do, we hope to draw people into that relationship."

(The Divine Mercy presentation, which is free and open to the public, will take place in the church at the parish's St. Paul Campus, 218 Schellers Ave., in Sellersburg, on Oct. 21. The presentation is from 6-7 p.m., followed by a holy hour and confessions from 7-8 p.m. For more information, contact Phyllis Burkholder at 812-246-2252 or Esther Endris at 812-883-3563.) †

Divine Mercy presentations scheduled in October at area parishes, schools

Joan and David Maroney, founders of Mother of Mercy Messengers (MOMM), will present on the topic of the Divine Mercy message and devotion multiple times in central and southern Indiana in October.

MOMM was founded in 1999 as an apostolate of the Marian Fathers' National Shrine of Divine Mercy in Stockbridge, Mass. Its goal is to share the message of Divine Mercy and to assist others in doing the same.

Throughout the month of October, they will offer presentations and holy hours in the archdiocese at five parishes and their schools. They will also share their message at Cathedral High School in Indianapolis (private event), and at a parish in Hamilton, Ohio, in the Archdiocese of Cincinnati.

Unless otherwise noted, all events are free and open to the public:

Oct. 7-10, St. Peter Church, 1207 East Road, Brookville.

• Oct. 7: 5 p.m. Mass, 6 p.m. "The Spark from Poland Ignites the World," 7 p.m. Holy Hour for America including the Rosary Coast to Coast and confessions.

• Oct. 8 (at St. Michael Church, 145 St. Michael Blvd., Brookville): "The

Spark from Poland Ignites Young Hearts," 12:45 p.m. grades K-4, 2 p.m. grades 5-8. While all are welcome, presentations are geared toward students.

• Oct. 10: 6 p.m. Mass, 6:30 p.m. "The Spark from Poland Ignites Young Hearts." Parents are encouraged to attend with students so that the entire family may benefit.

Information: Clara Moody, 812-623-6703 or claramoody@msn.com.

Oct. 15-17, St. Louis Church, 13 St. Louis Pl., Batesville.

• Oct. 15: 6:45 p.m. "The Spark from Poland Ignites the World: The Life and Mission of St. Faustina." Presentation followed by holy hour and confession.

• Oct. 16, morning: "The Spark from Poland Ignites Young Hearts." 9-10 a.m. grades K-4, 10:15-11:15 a.m. grades 5-8. While all are welcome, presentations will be geared toward students.

• Oct. 16, evening: 6-6:30 p.m. Mass, 6:45 p.m. "Divine Mercy for America," followed by holy hour and confession.

• Oct. 17: 6:30-7:45 p.m. "The Spark from Poland Ignites Young Hearts and Families." Similar to the Oct. 16 morning presentations but geared toward the age groups present and family life.

Information: St. Louis Parish

office, 812-934-3204 or religioused@stlouisschool.org.

Oct. 19-20, St. Joseph Church, 312 E. High St., Corydon.

• Oct. 19: 7-9 p.m. free family event, "The Spark from Poland Ignites Young Hearts" and holy hour.

• Oct. 20: 9 a.m.-4:30 p.m. "Divine Mercy for America Day of Retreat," \$15 includes refreshments and light lunch. Register by Oct. 17 by contacting Mary Olges at 812-225-5306 or molges3@gmail.com, or Mary Hall at 812-267-0202.

Oct. 21-22, St. John Paul II Parish, St. Paul Church, 218 Schellers Ave., Sellersburg. (See related article.)

• Oct. 21: 6-7 p.m. "The Spark from Poland Ignites Young Hearts and Families," 7-8 p.m. holy hour.

• Oct. 22 (at St. John Paul II School, 105 St. Paul St., Sellersburg): "The Spark from Poland Ignites Young Hearts," 11:30 a.m.-12:15 p.m. grades 6-8, 12:30-1:15 p.m. grades 1-5.

Information: For more information, contact Phyllis Burkholder at 812-246-2252 or Esther Endris at 812-883-3563.

Oct. 23-24, Cathedral High School, Indianapolis (private event).

Oct. 25-26, Holy Spirit Church, 7243 E. 10th St., Indianapolis.

• Oct. 25: 6:30 p.m. "The Spark from Poland Ignites the World: The Life and Mission of Saint Faustina Kowalska"

• Oct. 26: Holy Spirit School presentations, 9:10 a.m. grades K-5, 10:30 a.m. grades 6-8. (Similar to Oct. 25 topic, all are welcome, but presentations are geared toward students.)

Archdiocese of Cincinnati:

Oct. 13-15, Queen of Peace Church, 2550 Millville Ave., Hamilton, Ohio

• Oct. 13: 5:30-7 p.m. "The Spark from Poland Ignites the World: The Life and Mission of St. Faustina."

• Oct. 14: 6:30-8 p.m. "Divine Mercy for America."

• Oct. 15: 10 a.m. "The Spark from Poland Ignites Young Hearts" (Similar to Oct. 13 presentation but geared toward students and parents).

Information: Birdie Ramsey, 513-460-6226 or birdie.ramsey@gmail.com.

If your group, parish or school would like to have the Mother of Mercy Messengers give a presentation on Divine Mercy, fill out a form at www.thedivinemercy.org/momm/contact.php, or contact Joan Maroney at maroney.joan@gmail.com or 830-634-7765. †

AMERICAN

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is richness. Today, we belong to the United States. Belonging relates to the goal of respecting cultural differences and describes how relationships across cultural boundaries take shape. Today, we practice ownership. Ownership relates to the goal of healthy interaction. There is a sense of joint ownership and trust that allows for generous interaction with one another.”

Father Valdes then shared a message that President Ronald Reagan delivered during his inauguration address in 1981.

“President Ronald Reagan wrote: ‘If we look to the answer as to why for so many years we achieved so much—prospered as no other people on Earth—it was because here, in this land, we unleashed the energy and individual genius of man to a greater extent than has ever been done before. Freedom and dignity of the individual have been more available and assured here than in any other place on Earth. The price for this freedom at times has been high, but we have never been unwilling to pay that price.’”

Father Valdes then turned to thoughts of “the American dream” that has captivated and inspired people since the country’s earliest history.

“Our American dream is fulfilled as we make the Oath of Allegiance during this naturalization ceremony,” the priest declared. “As we become citizens, we are going to make a promise to obey the law of the United States, because the United States is a country of laws.

“Today, this is a special occasion and special day because our American dream becomes true.”

‘To live our lives in freedom’

In closing, Father Valdes focused



Father Juan Valdes is sworn in as an American citizen during a naturalization ceremony in Indianapolis on Dec. 13, 2017. (Submitted photo)

on the promise, the hope and the responsibilities that have always marked the lives of Americans.

“The pioneers came here because they wanted to live in freedom, and to have freedom of religion, to have economic opportunity and to escape persecution.

“From now on, as citizens, we can participate in [this] democracy by voting in elections and serving in a jury. We have the right to live our lives in freedom. We have the right to life and liberty.

“There are two rights of everyone living in the United States that we

can practice: freedom of speech and freedom of religion. Religious freedom is one of America’s core tenets. I came here from Mexico [so] I can enjoy the freedoms guaranteed by this early vision of America as a haven for tolerance.”

Father Valdes finished by saluting his fellow new American citizens for their persistence in pursuing their American dream.

“Self-determination and an independent spirit are still two main attributes of the American character. The Rio Grande flows along the border between Mexico and Texas before finally emptying into the Gulf of Mexico. At Big Bend, the river makes a U-turn. The canyon, formed by erosion, proves that even mountains are no match for the power of persistence.”

‘Their faith encourages them’

Father Valdes became an American citizen and delivered his talk on Dec. 13, 2017. The thrill of that honor and his new status haven’t diminished in the nearly 10 months that have passed.

“It was incredible—a dream come true,” says Father Valdes, who has also previously served in the archdiocese as associate pastor of Holy Spirit Parish in Indianapolis and as administrator of St. Mary Parish in Lanesville.

As Election Day nears, he’s looking forward to voting for the first time as an American citizen.

He’s also focused on leading the members of St. Anthony Parish, where about 75 percent of the parishioners are from Hispanic backgrounds.

For many of them, he says, there are the challenges of learning a new language

and adapting to a new culture. But there is also the foundation of their Catholic faith.

“Faith means a lot,” says Father Valdes, who has also assisted in Hispanic ministry in the archdiocese. “They find strength and comfort in their faith. Their faith encourages them to have hope and to endure the challenges of their lives.”

So does their belief in the American dream that has connected immigrants for generations.

“The American dream is still there,” Father Valdes says. “This country means having a better life, having a way of living, and having the opportunity for work and study and health care. Everyone wants to have the things they cannot have at home. When they come here, it brings them happiness.” †

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P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Saints show that holiness can be found in everyday life

By David Gibson

The gunman who fired the shot in El Salvador on March 24, 1980, that killed San Salvador's revered Archbishop Oscar A. Romero while he celebrated Mass in a hospital chapel surely did not aim to help create a martyr, whose life and legacy one day would be honored throughout the world.

Instead, the gunman aimed to dull the social effects of Archbishop Romero's complete commitment to his nation's poor and to all those suffering the harms of continuing assaults on their human rights.

The gunman's shot will reverberate again in a way he would not have welcomed when the archbishop, declared a martyr for the faith in February 2015, is canonized in Rome on Oct. 14. On that day, Archbishop Romero's legacy of committed love and service will be on full display for the entire world to see.

His legacy matters in the Church, for as Pope Francis writes in "*Gaudete et Exsultate*" ("Rejoice and Be Glad"), his spring 2018 apostolic exhortation on holiness, a saint's "imitation of Christ" is considered worthy of "admiration" (#5). It inspires others.

Yet, at heart, a canonization's goal is simpler than highlighting a saint's perhaps complex and far-reaching legacy to this world. A canonization constitutes an emphatic but plain and clear statement that holiness can be found in this world; holiness is within our reach with the help of God's grace.

"God asks everything of us, yet he also gives everything to us." He

'A canonization constitutes an emphatic, but plain and clear statement that holiness can be found in this world; holiness is within our reach with the help of God's grace.'



Blessed Pope Paul VI greets children as he visits the Church of St. Leo the Great in Rome on March 31, 1968. Pope Francis will declare Pope Paul a saint on Oct. 14. The Church holds up the saints as an encouragement to the faithful that holiness can be attained with the help of God's grace in everyday life. (CNS photo/Giancarlo Giuliani, Catholic Press Photo)

enters human lives "to bring them to fulfillment," Pope Francis states in his apostolic exhortation (#175). He writes, "We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves" (#14).

Canonized together with Archbishop Romero will be the very pope who in 1977 named him to lead the San Salvador Archdiocese, Blessed Paul VI. Their canonizations will take place during a world Synod of Bishops assembly that will focus on the difficult challenges young people encounter in contemporary societies when discerning what to make of their lives and how to live by faith.

Oh, and did I mention that a saint's legacy may be complex and far-reaching?

It was Pope Paul who, as the Second Vatican Council neared its 1965 conclusion, restored and re-established the Synod of Bishops as a body representing the Church around the world, a body asked to examine and deliberate key questions and developments in today's Church and world.

So the Synod of Bishops is part of this pope's legacy, along with his noble efforts to bring the Second Vatican Council to a successful conclusion after the death of St. John XXIII. It was Pope Paul, too, whose 1968 encyclical "*Humanae Vitae*" ("On Human Life") stirred concern and respect for human life in the womb, for the meaning and value of married love, as well as for the worth of all human life.

Then there was "*Evangelii Nuntiandi*" ("On Evangelization in the Modern World"), his 1975 apostolic exhortation on proclaiming the Gospel in our times. That message could be viewed as a seedbed for the major focus in today's Church on "the new evangelization."

A glance at Blessed Paul's legacy, moreover, cannot overlook his social justice writings, particularly the 1967 encyclical on the development of nations, "*Populorum Progressio*" ("On the Development of Peoples"). Development is "the new name for peace," the encyclical famously proclaimed (#76).

A pope's legacy, almost by definition, is vast, multifaceted.

So it is in the case of the Church's new "St. Paul"—St. Paul VI.

It is customary on the occasion of a canonization to recall a saint's legacy. Equally important, however, is remembering the saint's holiness and what that might mean now for the lives of Christians.

For, while a canonization is first about someone, in this case about Archbishop Romero and Pope Paul VI, it is also a declaration too about this basic purpose of life in Christ—about holiness.

Because canonizations are all about holiness, they have a basic religious educational dimension. A canonization asks who is holy and what holiness looks like.

To recognize the holiness found in our surrounding world it is necessary to take ordinary life seriously, Pope Francis indicates in "Rejoice and Be Glad." After all, holiness may rather simply mean finding "a more perfect way of doing what we are already doing," he writes (#17).

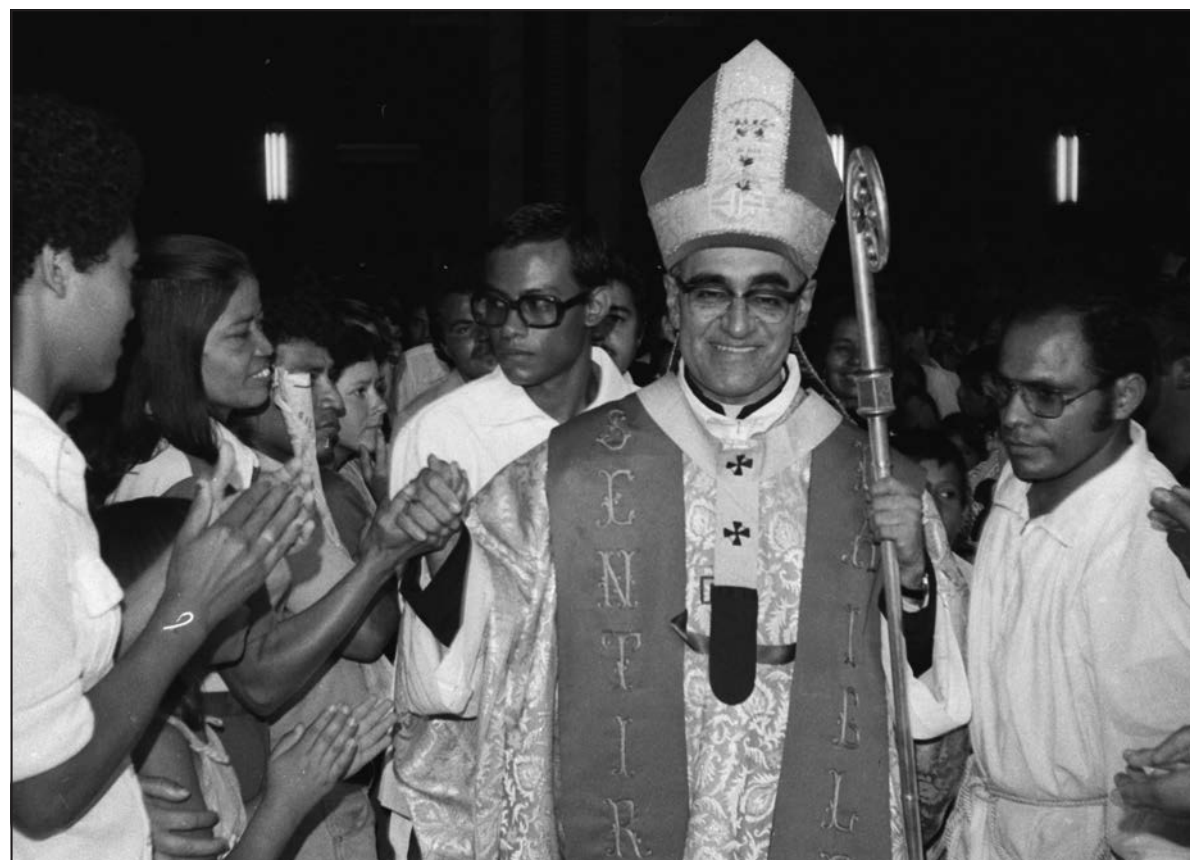
There is, moreover, nothing to fear about holiness, he affirms. "It will take away none of your energy, vitality or joy" (#32).

Thus, Pope Francis proposes that people who are married can find holiness "by loving and caring" for each other, "as Christ does for the Church." Those working for a living are counseled to "be holy by laboring with integrity and skill in the service" of others, and those in positions of authority are encouraged to work "for the common good" and to renounce "personal gain" (#14).

The Lord "wants us to be saints," but he does not want us to settle for a "bland" existence, Pope Francis states. He believes this is what makes saints so surprising and confounding.

For, through their enthusiasm "about sharing true life," saints inspire us "to abandon a dull and dreary mediocrity" (#138).

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †



Then-Archbishop Oscar Romero is pictured in an undated photo greeting worshippers in San Salvador, El Salvador. Gunned down in 1980 for his public defense of the poor and of human rights, Archbishop Romero was declared a martyr in 2015, and will be canonized a saint on Oct. 14 at the Vatican. (CNS photo/Octavio Duran)

Amid the Fray/Greg Erlandson

'The truth has set me free,' says priest abused as teen

"I believe the Lord has put me here for this very moment. Throughout all of the pain, the Lord has never left me alone. He has continued to love me, heal me and still calls me to serve him."



Those are the words of a victim of sexual abuse. Those are the words of a priest.

Father Brendan McGuire spoke those words in a homily it took him 35 years to

write. It was his story of being abused by a priest as a young man. The priest was ostensibly helping him discern a vocation, but in fact was grooming young Brendan for four years in preparation for a sexual assault.

Words fail to adequately describe the blasphemy of such a plot. What seems remarkable is that Father McGuire could still respond to God's call, angry as he was at what happened.

"After the original offense 35 years ago, the Lord still asked me to be [a] priest," Father McGuire recalled in a homily he preached in early September. "I told the Lord to go away many times!"

Much to Father McGuire's surprise, the Lord won out: "I love my priesthood and love my ministry, here in the parish and

at the diocese, and I fully intend to stay in ministry as a priest."

For all those years, Father McGuire never told anyone what happened. But inspired by the latest surge of publicity about clergy sexual abuse, he recently told his family and friends. Then he told his parish about his experience, inviting other victims to contact him, and advocating for change. So far, 45 victims have contacted him, five of whom are fellow priests.

In his homily, Father McGuire asked his parishioners to "please remember the victims. Advocate for them that they may receive justice."

He also asked Catholics to encourage their bishops "to be forthright in telling the full truth of the past."

I've been thinking a lot about Father McGuire and his remarkable story in the context of the great anger welling up in the Church right now. Those who have been victimized, like Father McGuire, are understandably angry for all they have experienced at the hands of those they trusted.

But there is anger among ordinary Catholics who have been shamed by their Church once again. There is anger among priests who often felt abandoned by their leaders and unfairly tarnished for the sins of the few. There is anger among the bishops who feel attacked and on the

defensive, often for the actions of their predecessors.

Father McGuire finally faced his anger. Telling his story has led to his own healing. "The truth has set me free," he said.

For those who are victims, whether at the hands of Churchmen or others, Father McGuire's advice is to "ask the Lord to gently give you the strength to find your voice."

For the rest of us, we must find our voice as well. That may mean communicating our own frustration and hurt to our pastors and our bishops, but to do so respectfully.

Many bishops, including Father McGuire's own, are listening to their people and discerning a path forward.

It is more important than ever to pray for our entire Catholic family as we advocate for reform and accountability. This is a moment of great pain, but as Father McGuire realized, God will not abandon us. "He has never left us, and he will never leave us alone. May we find our voices and advocate for the victims and change, and may the Church leaders open their ears."

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

Coming of Age/

Maria-Pia Negro Chin

Saint offers an example of peace in adversity

Years ago, when I interviewed Kathy DiFiore, an exemplary woman who founded a network of shelters in New Jersey for homeless teenage mothers and abused



women, she mentioned how the inspiration for her ministry came while she was praying, "Lord, make me a channel of your peace."

This prayer, normally attributed to St. Francis of Assisi but not written by him, shows humility

in recognizing that we are God's and that to be peace-bearers we need to think of others' needs first. Given today's climate and the tremendous need for healing, justice and peace, reflecting on this prayer helps me a little.

Since Oct. 4 is the feast day of St. Francis, I wanted to reflect more on how the patron saint of ecology is also known as a peacemaker who cared for the poor and inspired thousands to follow Jesus.

St. Francis began his life as the son of a wealthy merchant in Assisi, but after experiencing war and captivity, he started a conversion process. In 1205, he prayed in the chapel of San Damiano and had a mystical experience where he heard God said, "Francis, repair my Church, which as you see is falling into ruins."

He took this charge literally, and began to rebuild the church's dilapidated structure, but later realized that he was meant to help repair the 13th-century Church, which was affected by corruption.

When praying before the crucifix, St. Francis asked God for a heart that is clean from darkness and for "true faith, certain hope and perfect charity" to do God's will.

Like many saints and holy people, St. Francis constantly prayed, lived an authentic Gospel life and considered the Virgin Mary a model for how he could try to follow Jesus.

Now, more than 800 years later, people inspired by this saint continue to respond to God's call to peacemaking, care of the environment and outreach to the poor.

Back in the early 2000s, theology professor Jay Hammond wrote that St. Francis of Assisi "provides a concrete example of living the mission of peace, justice and forgiveness in a world torn apart by suffering, hatred and violence."

And as Franciscan Father Richard Rohr said, "The mark of a true Franciscan heart is devotion to the Gospel."

Like other peacemakers, St. Francis knew that "power does not announce peace; justice and solidarity announce peace," Hammond said. That might be why he is also a symbol of peace for people of many faiths today.

Years ago, Brazilian theologian Leonardo Boff published a book with an expanded version of the "Prayer of St. Francis." Like the original prayer, each line has a lot to reflect on, but lately I am praying on the part asking that "truth shine through our sincere hearts, our humanizing gestures, our pure intentions and our ongoing pursuit of fidelity and truth."

As Boff wrote: "Lord, where there is darkness, may I bring light. You are the true light that enlightens every person who comes into this world. Enable me through inspired words, consoling gestures and a warm heart to dissipate human darkness so that your light may show us the way."

I hope that St. Francis and modern-day peacemakers intercede for the Church and world, so we become instruments of God's peace with hearts open to embrace the needs of others.

(Maria-Pia Negro Chin is bilingual associate editor at Maryknoll Magazine.) †

It's All Good/Patti Lamb

New job is a reminder of the 'growth mindset' of Jesus

Recently, I took a new job to be on my children's schedule and to shorten my commute. When I met my sisters for breakfast last weekend, they asked about my new employment.



I told them I'm reminded of how humbling it can be to learn a new role. I gave them a quick rundown of the highlights of my first few weeks:

- One morning,

I poured out an entire pot of my boss's "good" coffee (the expensive kind) because I thought it was from the day before and I wanted to tidy up the kitchenette.

- I was asked to deliver nametags to a school that was undergoing construction and got lost. I had to ask a first-grader for directions back to the main office.

- I got locked in a hallway adjoining two buildings and was finally rescued by a kind maintenance technician with an understanding smile and a full set of keys.

- I learned that saying "Code Yellow" over the radio elicits a quicker response since custodians know that indicates a child has expelled bodily fluid.

- The corporation just switched to Google, and there's a huge learning curve with technology.

- And—I saved the best for last: "I have to punch in on a time clock." (At this point, one of my sisters gasped and slightly choked on her omelet. She collected herself and kindly said, "But you run on 'Patti time,' which is a little different from the rest of the world.")

God is good. I'm grateful to report that I'm still employed! Fortunately, my supervisors are former teachers who don't believe that early performance is always an indicator of success. They believe we can all learn and thrive.

I work for two bright, grace-giving directors, who have turned my bumpy start into a lesson I didn't truly understand until this point in my life: "Put on your growth mindset."

One afternoon, amidst my comedy of errors, the assistant director handed me a book titled *Mindset* by Carol Dweck.

In a nutshell, the book illustrates that just because some people can perform a task with little or no training does not mean that others can't do it (and sometimes even better) with training.

A person operating with a "fixed" mindset is pleased when something is easy for him or her, but others can't do it easily or well. Someone using a "growth" mindset

relishes the experience of growth. They persistently work at something, even when it doesn't come easy, and find satisfaction when they begin to figure it out.

I find that I've been living with a fixed mindset. When I first started my new job, I would make a statement like, "I have a poor sense of direction."

But I've adjusted my mindset and now I'll say, "I've discovered a new way to get from the kindergarten wing to the main office."

In this book, I also read that good teachers believe in the growth of talent and intellect. My supervisors consistently say, "We'll get there."

I'm finding that sometimes I learn more from my failures than I do from my victories. My failures make me reconsider how I might have done something differently.

I find hope in the truth that Jesus is the ultimate "Good Teacher," patient, merciful and gracious in ways we'll never comprehend. His is the ultimate growth mindset.

Despite our repeated mess-ups, when we feel especially unworthy of his love, I think this is what he wants us to hear: "I love you. We'll get there."

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

We must remember in life that one thing leads to another

American essayist and poet Ralph Waldo Emerson wrote, "Sow a thought and you reap an action; sow an



act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." Within this quote is a fact of life: What's planted in us leads to life consequences.

Poet Alexander Pope echoes Emerson

in stating, "As a twig is bent, so is the tree inclined."

Both poets point out the progression of one thing leading to another. When we apply this principle to the qualities of love, it paints a beautiful picture of progression.

Sow beneficence and you reap mercy; sow mercy and you reap peace; sow

peace and you reap joy; sow the joy of almsgiving and you reap goodness *par excellence*. Beneficence is bigheartedness leading to mercy, then peace, joy and almsgiving.

Our world is filled with bighearted people practicing the above progression of love that counters hardheartedness. Unfortunately, there also exist some hardhearted people who mirror its antithesis. The two poets' quotes give us one reason for this: They indirectly warn against focusing on one's present well-being with little concern of where it will lead in the future. Envisioning a progression of events leading to the future is missing.

St. Isidore wrote, "A prudent man is one who sees as it were from afar, for his sight is keen, and he foresees the event of uncertainties." Here prudence encourages us to leave our little world and look down the road at the

bigger picture to better handle future challenges.

One way to describe our postmodern times is as a here-and-now age that is often more fixed on present concerns, leaving the future to care for itself.

Take, for example, those who ridicule conservation. A quote by President Theodore Roosevelt that can be found in the Cox corridor of the House of Representatives counters these scoffers in stating, "The nation behaves well if it treats the natural resources as assets which it must turn over to the next generation increased and not impaired in value."

Bigmindedness looks at the connection between present concerns and future consequences, reminding us that one thing leads to another and to take seriously what that other might be.

(Father Eugene Hemrick writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, October 7, 2018

- Genesis 2:18-24
- Hebrews 2:9-11
- Mark 10:2-16

The Book of Genesis is the source of the first reading for this weekend. Among the first five books of the Bible, Genesis reveals great facts. God is the creator of all. He gives life.



God also created humanity, in the genders of male and female. Further, it was God's will that the two genders, united in one male and one female,

complement each other and live with each other.

The Scriptures at times are accused of belittling women. Certainly, the Scriptures were all written within varying cultural contexts. To an extent, they were influenced by these cultural contexts.

The culture surrounding the development of Genesis was not strictly Hebrew. Rather, it was enveloped by paganism. In this paganism, women were little better than animals.

Genesis, however, takes pains to declare the dignity of women equal to that of men. This is the meaning of the story that Eve was created from Adam's rib. Adam and Eve, man and woman, were one in their nature.

It was a revolutionary, fundamental basis for looking at both men and women. Both genders possess an equal dignity, because all are created by God and infused with an eternal soul.

Finally, every person, regardless of everything else, holds the supreme dignity of being God's own, God's created, each a physical, earthly sign of God.

This reading is a powerful testament to the historic Jewish and Christian concept of marriage. Ordained by God, marriage should never be defiled by exploitation, selfishness or insincerity.

For its second reading, the Church offers us a passage from the Epistle to the Hebrews. It also reaffirms the dignity of each human.

According to the reading, humans who love and are faithful to God will one day rejoice in the presence of God. They will be with God. The key to attaining a place in God's presence is Jesus.

Because Jesus is human as well as God, Jesus loves all people as brothers and sisters.

St. Mark's Gospel provides the third reading. It is a familiar passage. The question centers upon the legality before God of divorce itself, not the grounds for divorce.

Often it is assumed that this question put to Jesus opened an entirely new debate, and that in replying, Jesus set aside the Law of Moses.

Actually, the debate was vigorously underway at the time among persons learned in the Mosaic tradition. No universal agreement pertained as to what the Law of Moses meant in this regard.

By settling the question, by ending the debate, Jesus appeared in the role of the divinely constituted and divinely-empowered representative of God the Father.

Jesus set the question in its proper context. Marriage is God's creation. It is subject to God's will, and ideally marriage in the hearts of the spouses reflects God's love.

In the same passage, though on another occasion, Jesus blessed the children. Like children everywhere and at all times, these children were innocent, vulnerable, but with great potential, not simply "to succeed" in this life, but to live with God in the eternal life.

Reflection

Fundamentally, these readings call us to a divinely revealed truth so often and so outrageously ignored in the world. Each human being is God's precious child, God's priceless masterpiece of creation. No one and no society has the right to demean or compromise this dignity.

The agonizing problems of this day and time all spring from refusing to honor all human beings as God's own. So terror and prejudice reign instead.

Secondly, marriage comes from God. It is fully and absolutely within the overall purpose of God, namely to enable men and women better to know, to love, and to serve God, and then finally to be with God in the wonder of heaven along with all the saints and angels. †

Daily Readings

Monday, October 8

Galatians 1:6-12
Psalm 111:1-2, 7-10
Luke 10:25-37

Tuesday, October 9

St. Denis, bishop, and companions, martyrs
St. John Leonardi, priest
Galatians 1:13-24
Psalm 139:1-3, 13-15
Luke 10:38-42

Wednesday, October 10

Galatians 2:1-2, 7-14
Psalm 117:1-2
Luke 11:1-4

Thursday, October 11

St. John XXIII, pope
Galatians 3:1-5
(Response) Luke 1:69-75
Luke 11:5-13

Friday, October 12

Galatians 3:7-14
Psalm 111:1-6
Luke 11:15-26

Saturday, October 13

Galatians 3:22-29
Psalm 105:2-7
Luke 11:27-28

Sunday, October 14

Twenty-eighth Sunday in Ordinary Time
Wisdom 7:7-11
Psalm 90:12-17
Hebrews 4:12-13
Mark 10:17-30
or Mark 10:17-27

Question Corner/Fr. Kenneth Doyle

Various methods available to focus the mind during praying the rosary

QI would appreciate your help with a question I've had for a long time.



When I am praying the rosary, should I be thinking of the words to the Hail Mary or about the particular mystery I am then on? (Arkansas)

AI think it's a matter of personal choice. Whatever best

helps to make these moments a time of prayer and of peace, whatever makes you more aware of the presence of God and his love, that is the way to go. I myself like to change it around.

Sometimes I fashion a mental picture of the mystery I'm on—with the resurrection, for example, I imagine the women arriving at the tomb early on Easter morning, their confusion on finding it empty and their excitement, later in the day, as the realization dawns that their friend Jesus is, somehow, once again alive.

Other times—particularly if I'm tired and creative thought eludes me—I think about the words of the Hail Mary: the angel Gabriel's greeting to the faith-filled girl of 14 or 15, or Elizabeth's praise of the one "blessed among women."

I don't pretend that my technique is fail-safe. Often enough, my thoughts drift to the phone calls I need to make, the homily still to be written. Distractions are always the challenge, and so sometimes I pray just a decade at a time. I have a "ring rosary" with just 10 beads, and, often, when I'm driving, I put it on my finger and it helps me to focus on Jesus and Mary.

QI have always thought it would be better if the Church undid the rule by which we are obliged to attend Sunday Mass under pain of mortal sin. That way, I believe, more people would come to church.

I myself attend weekly, but attendance in our parish has dropped so drastically that we have cut back on the number of weekend Masses. I know people who would be active members if it were not for the rule of mandatory attendance. (New Jersey)

AThe obligation for Catholics to attend Sunday Mass under penalty of grave sin is a precept of the Church, a specification of the Third Commandment to "Keep holy the Sabbath." It could

therefore be changed by competent Church authority, but I believe that is unlikely to happen.

A bit of history is helpful. In the earliest centuries of the Church, there was no stated rule making Sunday Eucharist mandatory—because there didn't need to be. This was what Christians did: As a matter of course, they gathered on the first day of the week—in the beginning in homes, later on in simple church structures—in celebration of the resurrection and to be nourished by Christ's risen body. They continued to do this through years and years of persecution and at the risk of their jobs and even their lives.

It was only in the fourth century that there began to be any written rules about Church attendance, and this happened first through regional Church councils. Much later, when the first *Code of Canon Law* was written in 1917, that obligation was defined as a universal rule.

St. John Paul II, in his 1998 apostolic letter "*Dies Domini*" ("The Lord's Day") noted that at first no written rule was necessary due to the "inner need felt so strongly by the Christians of the first centuries," and that "only later, faced with the halfheartedness or negligence of some," the Church felt it necessary to make explicit the duty to attend Sunday Mass (#47).

To be sure, over the 52 years I have been ordained a priest, Sunday Mass attendance has fallen sharply. But it seems unlikely to me that Church leaders would cede to this trend by lifting the obligation—especially since the original reason for the rule was that some had fallen away from regular practice.

To your belief that more Catholics would come to Mass if the obligation were lifted, I have not seen any studies that would document this or refute it.

I would hope, though, that Catholics who do attend now are motivated not as much by a mandate, but more by the good things that happen at Mass: They can be instructed by the word of God, inspired by the presence of other Catholic Christians at prayer and—most of all—strengthened by receiving the Lord in the Eucharist.

(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

From the Memorare

By Kate Burnell

To anyone
From anyone
Sometimes I ask for help
and it comes like the Son of God
in Revelation or Ezekiel
with fiery eyes that shine like gemstones
and victory that flares like flames
Down are cast the devils and demons
but I am left in fright
The fear of the Lord
The fear of the Lord
and I look away from his brilliance and
magnificence
and there scared I find the maid

(Kate Burnell is a member of St. Malachy Parish in Brownsburg. Photo: A statue of Our Lady of Fatima graces the grounds of Our Lady of Fatima Retreat House in Indianapolis in this Aug. 25 photo.)

(Photo by Natalie Hoefer)



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.

BACHMAN, Russell J., 90, St. Mary, Lanesville, Sept. 21. Father of Grace Anne Engleman, Miriam Robertson, Rose Marie Rogers, Connie Terry, Elaine, Hank and Marty Bachman. Brother of Mary Sue Renn. Grandfather of 22. Great-grandfather of 18.

BUTZ, Mark J., 66, Holy Spirit, Indianapolis, Sept. 10.

FECTEAU, Mona Y., 76, St. Bartholomew, Columbus. Wife of Jerry Fecteau. Mother of Diane Cole, Charlene Ruel and Allison Fecteau. Stepmother of Paul and Timothy Fecteau and Patricia. Sister of Ray and Roland Vertefeuille. Grandmother of seven. Great-grandmother of three.

JACKSON, Ricky, 59, St. Lawrence, Indianapolis, Sept. 14. Husband of Kyo Jackson. Father of Sara and Daniel Jackson.

KELLERMAN, Donald J., 90, Holy Family, Oldenburg, Sept. 23. Uncle of several.

LANGNESS, Charles E., Jr., 74, Our Lady of Perpetual Help, New Albany, Sept. 23. Husband of Susie Langness. Father of Courtney Cox, Brad and Jason Langness. Grandfather of six.

LERCHEN, John E., 90, St. Pius X, Indianapolis, Sept. 15. Husband of LuAnn Lerchen. Father of Emily Cox, Helen Goszkowski, Kathryn Green, Julie Roberts and John Lerchen, Jr. Grandfather and

great-grandfather of several.

MOLONEY, Timothy F., 86, St. Lawrence, Indianapolis, Aug. 15. Husband of Dawn Moloney. Father of Patrice Carman, Anne Moloney-Meyer, Christopher and Timothy Moloney. Brother of Michael and William Moloney. Grandfather of seven. Great-grandfather of two.

NEDDE, Norman A., 85, St. Lawrence, Indianapolis, Sept. 13. Father of Cindy, Julie and Larry Nedde.

PACE, Gary A., 59, St. Malachy, Brownsburg, Sept. 12. Husband of Diane Pace. Father of Nicole Bernhardt, Kristin Settle and Kyle Pace. Son of Anna Pace. Brother of Dale, Don and Larry Pace. Grandfather of two.

SPECHT, Peter, 90, St. Lawrence, Indianapolis, Sept. 15. Father of Kathleen Goodhart, Elaine and Ron Specht. Grandfather of four. Great-grandfather of nine.

STIDHAM, Joshua, 39, St. Mary, North Vernon, Sept. 18. Husband of LeAnn Stidham. Father of Sloane, Lachlan, Lucius and Seamus Stidham. Son of Angela Stidham. Brother of Jonah Stidham. Grandson of Herbie and Kay Robbins. †



Signs of autumn

Pumpkins are displayed for sale on Sept. 24 at a farm stand in Aquebogue, N.Y. (CNS photo/Gregory A. Shemitz)

Volunteer help with cleanup after Florence called an act of 'faith, love'

NEW BERN, N.C. (CNS)—Nancy Sciara's "insides were shaking." She woke up, she said, unsure of what to expect from the day.

Sciara, 84, was widowed 12 days earlier. And, four days after that, she sat in her home and watched as wind and rain from Hurricane Florence raged outside a window. It flooded the garage and workroom of her River Bend home and damaged her living room.

Her son, from his home in New Jersey, made calls to try to hire someone to clean.

"Nobody came," she said. "Even for money. We couldn't even get people to hire."



John Carrere, a member of the Knights of Columbus, volunteers on Sept. 22 to help clean up after Hurricane Florence at the home of Nancy Sciara, a fellow member of St. Paul Parish in New Bern, N.C. (CNS photo/Anjanette Wiley, NC Catholics)

But, on Sept. 22, four members of the Knights of Columbus arrived at her home armed with wheelbarrows, work gloves and time to serve. The volunteers from St. Paul Parish in New Bern lined the street with once-treasured possessions, such as the vise from Sciara's husband's workbench, that had become trash.

It was a common scene on Plantation Drive, a residential street in the previously serene golf community, where curbs were lined with wet insulation, trash bags, furniture and mattresses. Chainsaws buzzed in neighbors' yards as fallen trees were dealt with. Large, makeshift signs created with spray paint thanked volunteers and warned would-be looters.

Inside her garage, Sciara avoided the sun and helped the Knights. She'd occasionally pick up a wet cardboard box or a stray golf ball. She paused to look at photos of her husband, and their friends.

"That's what has to happen," she said as volunteers carried damaged items to the curb. "You have to close your eyes and just let them do the work. You could agonize over each and every piece, but then you'd be here for a week or two."

Because her car was flooded, Sciara has been without transportation since the storm hit. She said she was eating the food already in her home, and was thankful for the work of the Knights of Columbus Council #3303 and her parish community at St. Paul, where she became a parishioner in 1995.

About four miles from Sciara's home, Gary Johnson dealt with the damage to his house in Trent Woods, which he shares with wife Megan and their two daughters. The first floor of their two-story home and two of their cars were completely flooded.

Also a St. Paul parishioner, Johnson received help from a group of seven

college students from East Carolina University's Newman Center, a Catholic campus ministry. Students cut wet carpet into squares, tore it from the floorboards and delivered it to the curb as scented candles burned in the kitchen to mask the smell of standing water.

"This is faith. This is love," Johnson said about the volunteers. "No matter how evil Hurricane Florence could be, the force of God is even stronger. If you don't believe it, walk out in my yard and look at that mountain of debris that these people unselfishly [created]."

Before the storm, the Johnson family evacuated to Atlanta, where they stayed with family members. When they returned home five days after Hurricane Florence hit, they could not go back to live in their house, which was uninhabitable.

For the time being, they were living with a local couple who opened two rooms in their house to the family.

"We're figuring it out," Megan Johnson said about their situation. "There's not any temporary housing. There's not a hotel room anywhere. It felt helpless being away [in Atlanta]. Coming through the house and working—as grimy as it is—at least I feel like I am moving to the next step. I know tomorrow is going to be hard, but we are doing it together and we are going to get through it."

Johnson said that she and her husband are homeowners and were required to have flood insurance because their home was in a flood plain. However, she added, they didn't have coverage for the contents in the house.

"Everything that's on that curb, we don't have a backup plan for," she told *NC Catholics*, magazine of the Diocese of Raleigh.

Near historic New Bern, Catholic Charities USA delivered a mobile trailer

that held six washers and six dryers. The trailer was parked on Sept. 27 at Craven Terrace, an affordable housing area.

Operated by a generator, the washers and dryers were free to those who sought them, and staffed by Catholic Charities staff from regional offices and volunteers.

"It's been two weeks since the storm came through, and many families don't have the ability to wash their clothes. Either their washing machines were damaged, or they no longer had the financial resources to clean their clothes," said Daniel Altenau, director of disaster services for Catholic Charities of the Diocese of Raleigh.

The availability of the trailer, he said, makes the washing process easier for families impacted. And a Catholic Charities case manager is on hand to assist those in need of additional services.

Kimberly White, a day care teacher, was evacuated from her home and has been living at a shelter near Craven Terrace. For White, who lives with her 24-year-old daughter and two grandchildren, laundry is an ever-present family task.

White was looking for change so a neighbor could drive her to a laundromat when she spotted the trailer within walking distance.

"A tenant told me it was a mobile laundry unit," she wrote in a text. "I told him he was a God-sen[d] because I only found five cents to dry all these clothes. We sang. ... We talked about how it's important to reach out to others."

(To contribute toward efforts to help those affected by Hurricane Florence, go to bit.ly/2xIuOgD, call 800-919-9338, or send a check made out to Catholic Charities USA with "Hurricane Florence" in the memo line and mail it to: 2050 Ballenger Ave., Suite 400, Alexandria, VA 22314.) †

Church in U.S. urged to fight racism with passion and zeal

PROVIDENCE, R.I. (CNS)—The Catholic Church in the United States has a strong pro-life identity and is well-known for being passionately against abortion.



Bishop Shelton J. Fabre

But the nation's Catholic community overall does not show the same determination to stamp out racism in society, said Bishop Shelton J. Fabre of Houma-Thibodaux, La.

"Even in our own beloved Church, standing against racism is not considered an essential character of Catholic identity," Bishop Fabre, the chairman of the U.S. Conference of Catholic Bishops' (USCCB) Ad-Hoc

Committee Against Racism, told a Providence audience.

In an evening program titled "Where Do We Go From Here?" and hosted by several New England dioceses and Dominican-run Providence College, Bishop Fabre presented a historical overview of how the nation's Catholic bishops in the 20th century spoke out against racism and tried to urge the faithful to take action.

Bishop Fabre also described the work of the ad-hoc committee, which has been meeting over the past year with communities of color in listening sessions across the nation, hearing from Catholics who have been harmed by bigotry in society and in the Church.

"Racism is still felt in our land, in our society, and in Church structures," said Bishop Fabre in his remarks on Sept. 17. He added that his committee is drafting a pastoral letter that will be introduced at the USCCB's general assembly meeting in November.

In the pastoral, the Ad-Hoc Committee Against Racism will be urging an implementation of a new curriculum in seminaries, houses of formation and Catholic educational institutions to find innovative ways to raise awareness and to provide adequate

incorporation of the history, cultures and traditions of all people, including Catholics from communities of color.

Bishop Fabre also said parish priests, deacons and bishops will be encouraged to preach about racism and its effects on people, and to implement new ministries and programs on the local level to address an issue that harms too many people of color in the pews.

"In church, we feel like we are not at home. When we come to church, it should be our home, somewhere where you feel accepted and welcome," said Gary Jean-Louis, a member of St. Francis Xavier Parish in East Providence, who is of Haitian descent.

The USCCB formed its Ad Hoc Committee Against Racism last summer amid rising racial tensions that included several violent street confrontations across the country, most notably in Charlottesville, Va., where white supremacists marched in the streets, clashed with counter-protesters and killed one person.

In their 1979 pastoral letter on racism—"Brothers and Sisters to Us"—the nation's Catholic bishops wrote, "Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father."

That pastoral letter followed on two earlier documents the bishops wrote to condemn racism. Bishop Fabre said those documents included many good points—including the need to recruit more people of color into the priesthood and religious life—but ultimately made little impact on the majority of Catholics in the United States.

In fact, a 2004 study commissioned by the USCCB found that black Catholics were still underrepresented in the priesthood and in positions of leadership, and also discovered that 64 percent of U.S. Catholics had not heard a homily on racism or racial justice in the previous three years.

The study also documented that white Catholics in the United States overall had shown a diminished level of support for government policies aimed at curbing racial inequality.

"This prompts the question, 'Why is this the case?' ... Why does it appear that there is a lack of consciousness among the faithful on racism?" said Bishop Fabre, who suggested that the answer was rooted in a lack of consistency by Church leaders to speak out and demand action.

In addition, the bishop suggested that the Church's teachings and statements on race in America have in some ways been uninformed by contemporary social science and humanities, and that the Church has also neglected or slighted the voices of victims in failing to examine the issue from their perspective.

"American Catholic teaching often assumes that racism can be overcome only by education, dialogue and moral persuasion," Bishop Fabre said. "This approach fails to take into account that racism is not only or primarily a sin of ignorance, but also involves aspects of advantage and privilege."

The ad-hoc committee's pastoral letter will affirm the Church's long-standing position that racism cannot be reconciled with a Christian understanding of the dignity of each human person. But unlike prior documents, Bishop Fabre said his committee will be conducting further listening sessions and giving tools and resources to parishes and dioceses to help them begin the important conversation about race and to explore needed policy initiatives.

"Racism will not end overnight. The elimination of racism may seem too great a task," Bishop Fabre said.

"The Church must move forward and fulfill its call to transform and proclaim Christ to the world."

The program was hosted by the Diocese of Providence Office of Black Catholic Ministry; the Archdiocese of Boston; the Archdiocese of Hartford, Conn., and the Diocese of Bridgeport, Conn.; the Diocese of Worcester, Mass.; and Providence College. †

New delegate of administrative affairs named for West Virginia diocese

WHEELING, W.Va. (CNS)—The layman who is the new delegate of administrative affairs for the Diocese of Wheeling-Charleston said he will dedicate himself to "doing the best job possible" for the people of God of West Virginia and for Baltimore Archbishop William E. Lori, apostolic administrator.



Bryan Minor

A Sept. 25 announcement said Archbishop Lori had named Bryan Minor to serve in the post.

The Baltimore prelate was named apostolic administrator of the diocese on Sept. 13 by Pope Francis after the pontiff accepted Bishop Michael J. Bransfield's resignation as bishop of the statewide diocese.

Also announced on Sept. 25 was that Msgr. Frederick P. Annie, vicar general and moderator of the curia, will step away from his duties at the chancery during the investigation, now underway, into allegations of sexual harassment of adults by Bishop Bransfield. The chancery positions filled by the priest cease to exist in the period

between when a bishop has resigned and a new bishop has yet to be named.

Minor also currently serves as executive director of human resources for the diocese and of the West Virginia Catholic Foundation.

In a letter to clergy of the Diocese of Wheeling-Charleston, Archbishop Lori said that Minor will assist him in "overseeing the daily operations of the diocese, and will serve as the diocesan point person for the administrative issues that heretofore were the responsibility of the vicar general."

Minor said he is honored that the archbishop has entrusted him to take on this role and responsibility for the diocese.

"I am very honored that Archbishop Lori has appointed me as his delegate while he is our apostolic administrator here in the Diocese of Wheeling-Charleston," Minor said in a statement. "I do look forward to using my experience in various administrative roles during my 22 years of service thus far to assist him in managing the day-to-day operations of the chancery and its many departments."

As delegate of administrative affairs, Minor said that he wants to employ the policies and procedures of Archbishop Lori so he may administer effectively, and hopes to be a liaison between staff in Wheeling and in Baltimore.

Minor emphasized the importance of care for victims of abuse and focusing on the protection of young people and the vulnerable.

"Through heartbreaking news and difficult times in our Church, we must continue to focus on the victims of abuse, abuse of all types," Minor said. "We must care for them, pray for them and profess clearly that one victim is one victim too many. Specifically, the protection of children is of paramount importance, and we will continue to make our parishes, schools, charities and other locations safe for children so they may grow fully in God's grace and not lose their innocence."

The investigation into allegations made against Bishop Bransfield is being led by a five-member team of laity—three men and two women, including one non-Catholic—empaneled by Archbishop Lori. †

California governor vetoes measure to extend statute of limitations on abuse survivors

SACRAMENTO, Calif. (CNS)—California Gov. Jerry Brown vetoed a measure on Sept. 30 that would have extended the state's statute of limitations for decades for childhood sexual abuse survivors.

The proposed measure would have allowed victims to file abuse claims until they are 40 years old. It also would have allowed those who have repressed memories of abuse to sue within five years of realizing the cause of their trauma.

In his Sept. 30 letter to the members of the California State Assembly, Brown said he vetoed a similar bill in 2013 and said his views on this have not changed.

He said the current measure is even broader than the one he opposed five years ago, and "does not fully address the inequity between the state defendants and others, and provides a longer revival period for otherwise barred claims."

In the aftermath of the 2002 sexual abuse crisis in the Catholic Church, California lawmakers created a one-year window to eliminate the statute of limitations and revived all child sex abuse claims no matter when they took place.

Information about the legislation on the California Catholic Conference's website said the Church did not oppose the 2002 legislation. That next year, when the measure took effect, more than 1,000 plaintiffs brought cases to court, and the Catholic Church in California paid more than \$1.4 billion in restitution, resulting in the loss of insurance policies and bankruptcy.

"And the Church continues to work with all victims no matter when the abuse took place. Now lawmakers, working with the trial lawyers, want to re-open claims

again," the website alert said.

Brown's letter mentioned this one-year revival of lapsed claims which he said provided relief, but also a defined cut off time.

In a 2008 law, he said, the Legislature attempted to address the "unfair distinction between victims of public as opposed to private institutions." However, that law fell short because "instead of subjecting public/government entities to the 2002 law," it allowed "victims of public institutions" to sue from 2009 forward, Brown explained.

"In passing this 2008 law, I can't believe the Legislature decided that victims of abuse by a public entity are somehow less deserving than those who suffered abuse by a private entity," he said. Brown was not governor then; he was elected to the post in 2010 and re-elected in 2014. He also served as California's governor some decades earlier, from 1975 to 1983.

Before the veto, the California Catholic Conference, said it opposed the bill because it placed "an unfair burden on the accused, who, decades after the alleged abuse, may be unable to furnish witnesses or records to defend themselves," Steve Pehanich, spokesman, told the *Los Angeles Times*.

"There comes a time when an individual or organization should be secure in the reasonable expectation that past acts are indeed in the past and not subject to further lawsuits," Brown said in his current three-page veto message, quoting from his 2013 veto message. †

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Tell City Deanery Catechists' Dinner

This photo shows a group of catechists from St. Boniface Parish in Fulda at a Catechist Recognition Dinner hosted by the Tell City Deanery on May 10, 1984. The evening included a talk by Father Bill Deering of Holy Rosary Parish in Evansville, Ind., in the Evansville Diocese. The catechists who had participated in the archdiocesan catechist certification program received their certificates at this dinner.

(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.)

U.S. urged to end funding of research using tissue from aborted babies

WASHINGTON (CNS)—The chairman of the U.S. bishops' Committee on Pro-Life Activities praised a decision by the U.S. Secretary of the Department of Health and Human Services (HHS) to end a Food and Drug Administration contract with a company "whose business is to procure aborted baby parts for research."

After this important "first step," it "remains incumbent" on the Trump administration "to act quickly to cease all funding for research involving body parts from aborted babies," New York

Cardinal Timothy M. Dolan said.

The cardinal was referring to the Sept. 24 announcement by HHS Secretary Alex Azar that his agency was terminating an FDA contract with Advanced Bioscience Resources in California to provide human fetal tissue to develop testing protocols.

HHS also said it will do an audit of "all acquisitions involving human fetal tissue" and "all research involving fetal tissue" to make sure the statutes and regulations governing such research are being followed. †



Homecoming fun

Christ the King Parish in Indianapolis hosted a Homecoming Mass and picnic on Sept. 16 at Broad Ripple Park in Indianapolis. Besides the liturgy and food, the 600 people who attended enjoyed fun and fellowship that included games and a tug of war. Pictured in the top photo are parishioners giving their all during the tug of war. Pictured above is Father Todd Riebe, the parish's pastor, awarding the winning team a trophy after the friendly and hard-fought competition. (Photos courtesy of Matt Henninger)

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